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PAPERS OF THE DEPARTMENT
O F A R C H A E O L O G Y

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Tajana PLEŠE & Krešimir KARLO

MONASTERIUM OMNIUM SANCTORUM DE ZTREZA ORDINIS S. PAULI PRIMI EREMITAE

MONASTERIUM OMNIUM SANCTORUM DE ZTREZA ORDINIS S. PAULI PRIMI EREMITAE

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Pavlini samostan Svih svetih u Strezi (Pavlin Kloštar) izgrađen je krajem 14. stoljeća, a napušten već sredinom 16. stoljeća. Potpuno sačuvani Urbar samostana u Strezi iz 1477. jedan je od najznačajnijih izvora za poznavanje feudalnoga uređenja srednjovjekovnoga prostora današnje kontinentalne Hrvatske. Tijekom triju sezona arheoloških istraživanja započetih 2006. potvrđeni su vanjski gabariti samostanskoga sklopa i u cijelosti je utvrđena tlocrtna dispozicija crkve Svih svetih.

Ključne riječi: Streza – Pavlin Kloštar; srednjovjekovni pavlini samostan, crkva Svih svetih

The Pauline Monastery of All Saints in Streza (Pavlin Kloštar) was founded at the end of the fourteenth century, yet already abandoned by the mid-sixteenth century. The entirely preserved Urbarium of the monastery in Streza of 1477 is one of the most important sources for knowledge on the feudal organization of the medieval territory of today's continental Croatia. During three seasons of archaeological research that started in 2006, the external dimensions of the monastery complex were confirmed, as well as the layout of the Church of All Saints.

Key words: Streza-Pavlin Kloštar; medieval Pauline monastery, Church of All Saints

UVOD

Pavlini samostan Svih svetih nalazi se sjeverozapadno od sela Pavlin Kloštar, u pitomoj dolini koju omeđuju dva potoka.¹ Potoci sa svojim dvama pri-

¹ Lokalitet se nalazi u općini Kapela (Bjelovarsko-bilogorska županija) i preventivno je zaštićen (UP/I-612-08/06-08/11002, Ur. broj 532-04-06/02-06-01 od 12. lipnja 2006). Snimanje i izrada nacrtna dokumentacije povjerena je tvrtki "Arheo plan d. o. o.", a poligone je točke postavila tvrtka "Zajednički geodetski ured Posavac i Kovačević". Službene fotografije snimili su Jovan Kliska (HRZ) i Goran Bekina (KO Bjelovar, MK RH).

INTRODUCTION

The Pauline Monastery of All Saints is located north-west of the village of Pavlin Kloštar, in a rustic dale bordered by two streams.¹ The streams,

¹ The site is in the Kapela Municipality (Bjelovar-Bilogora County), placed under preventive protection (UP/I-612-08/06-08/11002, Ref. no. 532-04-06/02-06-01 of 12 June 2006). Surveys and preparation of draft documentation was entrusted to the firm Arheo plan d.o.o., while the range points were placed by the Posavac & Kovačević Joint Land Survey Office. Official photographs were taken by Jovan Kliska (Croatian Conservation In-

tocima zatvaraju pravokutni prostor samostanskoga sklopa. Točna pozicija streškoga samostana stoljećima nije bila poznata, sve do reambuliranja terena koje je proveo Z. Horvat (2003: 148–150). Zahvaljujući rezultatima njegova terenskoga rada, započelo se sa sustavnim istraživanjima lokaliteta Streza – Pavlin Kloštar. Lokalitet se danas nalazi na zemljištu obitelji Vlašićek, Blažeković Baća, Ščurić i Subota, a samo je manji dio u vlasništvu Republike Hrvatske. Zahvaljujemo vlasnicima zemljišta na izuzetnoj susretljivosti i ljubaznosti, kao i na svijesti o vrijednosti spomenutoga kulturnog dobra. Bez njihove podrške i razumijevanja ne bi se mogla provesti opsežna istraživanja u tako kratkome vremenu.²



Slika 1. Karta širega bjelovarskog područja s označenim lokalitetom (<http://earth.google.com>).

Figure 1. Map of wider Bjelovar area with site indicated (<http://earth.google.com>).

Red svetoga Pavla Pustinjaka nastao je ujedinjenjem dviju većih pustinjačkih zajednica. Jednu je osnovao pečujski biskup Bartol (Bartolomej) koji je oko 1215. godine u samostanu sv. Jakova na Pataču okupio pustinjake raspršene po baranjskome prostoru. Drugu je zajednicu okupio blaženi Euzebije u samostanu na brdu Piliš. Te su se dvije grupe redovnika oko 1250. godine ujedinile u jedan red (*Ordo sancti Pauli primi Eremitae*) na čelu s provincijalom Euzebijem. Pavlini su tek 1308. godine uspjeli dobiti regulu sv. Augustina koju je u vrijeme četvrtoga provincijala Reda odobrio kardinal Gentile de Montefiore, legat

² Iskreno zahvaljujemo na podršci gospodi dožupanu Bjelovarsko-bilogorske županije Krešimiru Jelaviću, zamjeniku gradonačelnika Grada Bjelovara Stjepanu Člekoviću, voditelju VGI-a Bjelovar Slavku Hušnjaku (Hrvatske vode), upravitelju šuma UŠP-a Bjelovar Stjepanu Ivezicu (Hrvatske šume), revirniku UŠP-a Bjelovar Zlatku Njegovcu, pukovniku Hrvatske vojske Jozi Trogrliću te načelniku općine Kapela Zlatku Francoliću. Bez njihova aktivnoga sudjelovanja u rješavanju financijskih i logističkih problema istraživanja bi bila znatno usporjena.

with their two tributaries, enclose the rectangular grounds of the monastery complex. The precise position of the Streza monastery was not known for centuries, until the mapping survey of the terrain conducted by Z. Horvat (2003: 148–150). Thanks to the results of his field work, systematic research into the Streza-Pavlin Kloštar site commenced. The site is today located on land belonging to the Vlašićek, Blažeković Baća, Ščurić and Subota families, and only a smaller portion is publicly-owned. We would like to thank the owners of the land for their exceptional deference and kindness, and their awareness of the value of this cultural treasure. Without their support and understanding, such extensive research could not have been conducted in such a short time.²

The Order of St. Paul the Hermit was formed by the unification of two large hermit communities. One was established by the Pécs Bishop Bartholemew, who gathered the hermits scattered about the territory of Baranja in the Monastery of St. James in Patacs at around 1215. The other community was gathered by Blessed Eusebius in the monastery on Pilis Hill. These two groups of monks were united into a single order (*Ordo sancti Pauli primi Eremitae*) at around 1250 under the leadership of provincial Eusebius. The Rule (Regula) of St. Augustine was granted to the Paulines in 1308 by Cardinal Gentile de Montefiore, a legate of Pope Clement V (1305–1314). Pope John XXII ratified the Rule in 1319 at the request of King Charles Robert. From the very establishment of the eremite community and the Order, their activity expanded to the territory of the Zagreb Diocese (Eggerer 1663: 6–12, 18–43, 65–70; Orosz 1747: A2–B4a, 30–33, 360–371; Dubois 1988: 8, 17–19; Franzen 1996: 87–88; Šanjek 1996: 224–228; Elm 2000: 11–12).

The medieval Pauline monasteries in Croatia can be distinguished in two ways: according to the cultural spheres of Croatia and Slavonia at the

stitute) and Goran Bekina (Bjelovar Conservation Department, Croatian Ministry of Culture).

² We would like to extend our sincere gratitude for their support to Krešo Jelavić, the deputy prefect of Bjelovar-Bilogora County, Stjepan Čleković, the deputy mayor of Bjelovar, Slavko Hušnjak, the director of the Bjelovar water management station of Hrvatske vode (the national water management company), Stjepan Ivezić, the administrator of the Bjelovar Forest Management District (a branch of the national forest management company Hrvatske šume), Zlatko Njegovac, the warden of the Bjelovar Forest Management District, Croatian Army Col. Jozo Trogrlić and Zlatko Francolić, the Kapela municipal supervisor. Without their active participation in solving financial and logistical problems, this research would have been greatly impeded.

pape Klementa V. (1305–1314). Regulu je Redu potvrdio tek papa Ivan XXII. 1319. godine na molbu kralja Karla Roberta. Od samoga osnutka pustinjačke zajednice i Reda njihovo se djelovanje proširilo na prostor ondašnje zagrebačke biskupije (Eggerer 1663: 6–12, 18–43, 65–70; Orosz 1747: A2–B4a, 30–33, 360–371; Dubois 1988: 8, 17–19; Franzen 1996: 87–88; Šanjek 1996: 224–228; Elm 2000: 11–12).

Srednjovjekovni pavlinski samostani u Hrvatskoj mogu se podijeliti na dva načina: prema kulturnim krugovima u onodobnoj Hrvatskoj i Slavoniji (međimursko-zagrebački, istočno-slavonski, istarski i frankopanski kulturni krug) i prema onodobnim biskupijama (slavonskoj, to jest zagrebačkoj biskupiji, hrvatskoj, to jest staroj krbavskoj, modruškoj i senjskoj biskupiji te istarskoj grupi) (Lentić 1977: 17–36.) Radi jednostavnijega smještaja u današnji kulturno-politički prostor koristit će se naziv 'sjeverozapadna Hrvatska'. Prema vremenu osnutka samostani se mogu podijeliti u dvije grupe (Horvat 1989: 95–96). Samostanima prve grupe (13. stoljeće i početak 14. stoljeća) pripadaju oni u Dubici,³ Beloj Crkvi,⁴ Remetama,⁵ Bakvi⁶ i Zlatu,⁷ a u dru-

time (Međimurje-Zagreb, East Slavonia, Istria and the Frankopan cultural circle), and according to the diocese of the time (Slavonia, i.e. the Zagreb Diocese, Croatia, i.e. the old Krbava, Modruš and Senj Diocese and the Istrian group) (Lentić 1977: 17–36). In the interest of easier location in present cultural and political space, the term "North-west Croatia" will be used. Based on time of foundation, the monasteries can be divided into two groups (Horvat 1989: 95–96). The monasteries of the first group (thirteenth and early fourteenth centuries) include those in Dubica,³ Bela Crkva,⁴ Remete,⁵ Bakva⁶ and Zlat,⁷ while the second, later group (fourteenth and beginning of fifteenth centuries)

³ Prvi pavlinski samostan na kasnosrednjovjekovnome slavonskom prostoru osnovao je 1244. nadvojvoda Koloman koji je doveo redovnike u napušteni samostan dominikanaca u Bosanskoj Dubici. Samostan je napušten u vrijeme osmanlijske okupacije, nakon čega nikada nije obnovljen (Kruhek 1989: 73).

⁴ Prvi pavlinski samostan na prostoru današnje Hrvatske onaj je Blažene Djevice Marije na Moslavačkoj gori. Samostan je osnovao sredinom 13. stoljeća magistar Tiburcije. Jedan od najmoćnijih pavlinskih samostana redovnici su zauvijek napustili u vrijeme osmanlijskih napada na obližnji Garić grad, dakle između 1520. i 1544. godine (Horvat 1989: 100; Kruhek 1989: 73–74; Pisk 2007: 131–139).

⁵ Remetski samostan Blažene Djevice Marije osnovan je sredinom 13. stoljeća. U tri navrata bio je spaljen i djelomično razrušen u napadima osmanlijskih trupa. Sklop je znatno izmijenjen od 17. do početka 20. stoljeća, a danas u njemu borave bosonogi karmelićani. Arheološka istraživanja južnoga platoa uz crkvu započela su 2007, a tijekom dvogodišnjih radova istraženi su temelji dvaju starijih sakralnih objekata. Ispravno datiranje svih triju crkava bit će moguće tek nakon dovršetka arheoloških istraživanja (Horvat 1989: 100; Kruhek 1989: 79; Mašić 2008: 206–208; Mašić & Pleše (u tisku)).

⁶ Samostan u Bakvi (Špišić Bukovica) osnovao je 1301. plemić Salamon, a srušen je za pada Virovitice 1552. Samostanski sklop kasnije nije obnovljen, tako da se njegova pozicija može samo pretpostaviti prema današnjoj toponomastici (Crkvina, Kloštar; Kruhek 1989: 70).

⁷ Pavlinski samostan sv. Petra na Zlatu osnovan je 1303. ili 1304. Samostan je stradao u vrijeme osmanlijskih napada oko 1451, a redovnici su se sklonili u Kamensko. Redovnici su se vratili na Zlat oko 1495. Druga razvojna faza ubrzo je prekinuta sve učestalijim osmanlijskim prodorima, pa su redovnici zauvijek napustili samostan između 1545. i 1558. Posjed su nakon odlaska pavlina preuzeli krajišnici koji su na lađi crkve sagradili jedan od najvećih zidanih čardaka na tome području i on je bio u funkciji sve do mira u Svištovu 1791. U to vrijeme na Kordunu započinje naseljavanje stanovništva mahom pravoslavne vjeroispovijesti kojemu je pripadao i posjed na Zlatu. Na temeljima svetišta samostanske crkve početkom je 19. stoljeća podignut pravoslavni hram. Samostan na Zlatu potpuno je arheološki istražen (Horvat 1989: 102; Kruhek 1989: 77–79; Pleše & Azinović Bebek 2007: 98–104).

³ The first Pauline monastery in late medieval Slavonian territory was established in 1244 by Archduke Kálmán, who brought monks to the abandoned Dominican monastery in Bosanska Dubica. The monastery was abandoned during the Ottoman occupation, after which it was never restored (Kruhek 1989: 73).

⁴ The first Pauline monastery in the territory of today's Croatia is the one dedicated to the Blessed Virgin Mary in the Moslavina Hills. The monastery was established in the thirteenth century by the magistrate Tiburtius. One of the most powerful Pauline monasteries was permanently abandoned during the Ottoman attacks on nearby Garić grad between 1520 and 1544 (Horvat 1989: 100; Kruhek 1989: 73–74; Pisk 2007: 131–139).

⁵ The Monastery of the Blessed Virgin Mary was established in the mid-thirteenth century. On three occasions it was burned and partially demolished in attacks by Ottoman troops. The complex was considerably altered from the seventeenth to the early twentieth centuries, and currently the Discalced Carmelites reside in it. Archaeological research on the southern plateau alongside the church began in 2007, and during two years of works, the foundations of two older sacral buildings were found. Accurate dating of these three churches will only be possible after the completion of archaeological research (Horvat 1989: 100; Kruhek 1989: 79; Mašić 2008: 206–208; Mašić & Pleše (in press)).

⁶ The monastery in Bakva (Špišić Bukovica) was established by the nobleman Salamon in 1301, and it was demolished during the fall of Virovitica in 1552. The monastery complex was not restored later, so that its location can only be the subject of conjecture based on present-day toponymy (Crkvina, Kloštar; Kruhek 1989: 70).

⁷ The Pauline Monastery of St. Peter at Zlat was established in 1303 or 1304. The monastery was ravaged during an Ottoman attack at around 1451, and the monks took refuge in Kamensko. The monks returned to Zlat around 1495. The second developmental phase was quickly halted by increasingly frequent Ottoman incursions, so the monks abandoned the monastery permanently between 1545 and 1558. After the departure of the Paulines, frontier soldiers took possession of the estate, and they built one of the largest watchtowers (chardak) on the remains of church's nave, which remained in use until the Treaty of Sistova in 1791. At this time, largely Eastern Orthodox settlers moved into the Kordun region, and the land at Zlat belonged to them. An Orthodox temple was erected on the foundations of the chancel of the monastery church at the beginning of the nineteenth century. The monastery at Zlat has been thoroughly archeologically researched (Horvat 1989: 102; Kruhek 1989: 77–79; Pleše & Azinović Bebek 2007: 98–104).

gu, kasniju grupu (14. stoljeće i početak 15. stoljeća) ubrajaju se oni u Strezi, Šenkovcu,⁸ Lepoglavi,⁹ Kamenskom¹⁰ i Donjoj Vrijesci.¹¹

Srednjovjekovni pavlinski samostani sjeverozapadne Hrvatske u pravilu su bili smješteni na lokalitetima s dugotrajnim kontinuitetom naseljavanja, podalje od onodobnih većih naselja. Često su za smještaj samostana redovnici birali doline omeđene potocima (Streza, Bela Crkva, Lepoglava) ili blago izdignute platoe pored rijeka (Kamensko), s izuzetkom samostana na Zlatu koji je podignut na samome vrhu Petrove gore. Pavlinski samostani često su smješteni u neposrednoj blizini postojećih crkava (Kamensko, Streza) ili su pak useljeni u već postojeće eremitorije (Bosanska Dubica, Bela Crkva).

Prema dosad istraženim srednjovjekovnim pavlinskim samostanima može se zaključiti da su bili građeni u skladu s tipološkim rješenjima pavlinskoga reda. Kako je iz prve faze izgradnje samostana

include those in Streza, Šenkovec,⁸ Lepoglava,⁹ Kamensko¹⁰ and Donja Vrijeska.¹¹

The medieval Pauline monasteries of North-west Croatia were generally located at sites with long histories of continuous settlement, some distance from the larger settlements of the time. Monks frequently chose valleys bordered by small streams to accommodate their monasteries (Streza, Bela Crkva, Lepoglava) or slightly elevated plateaus next to rivers (Kamensko), with the exception of the monastery at Zlat, which was erected on the very peak of Petrova gora. Pauline monasteries were often in the immediate vicinity of existing churches

⁸ Samostan Blažene Djevice Marije i Svih svetih u Šenkovcu osnovali su članovi obitelji Lacković 1376. U vrijeme Hermana II. Celjskog izgrađena su i druga dva samostanska krila. Nakon nekoliko promjena donatora od 1546. samostanski pokrovitelj postaje obitelj Zrinski. Godine 1559, u vrijeme bana Nikole Zrinskog, sagrađena je heksagonalna kapela sv. Antuna koja je ujedno bila grobnica obitelji Zrinski. Nakon požara 1695. samostan je potpuno barokiziran. Do potresa 1880, kada su srušeni i posljednji ostaci samostana, sklop je preživio znatne arhitektonske promjene. Do danas je u cijelosti sačuvana samo kapela sv. Jelene, to jest nekadašnje svetište gotičke crkve. Arheološki je istražen samo dio samostanskoga sklopa (Laszowski 1928: 244–259; Horvat 1989: 98; Kruhek 1989: 71; Vidović & Kovačić 2004: 2–9).

⁹ Samostan Blažene Djevice Marije, jedan od najznačajnijih pavlinskih samostana u kulturno-povijesnome pejzažu kontinentalne Hrvatske, osnovao je 1400. Herman Celjski. Nakon provale Osmanlija, koji su oko 1481. srušili i spalili samostanski sklop, cijeli je kompleks obnovljen i utvrđen 1492. zahvaljujući velikoj donaciji Ivana Korvina. Osmanlije su 1640. ponovno napali Lepoglavu i srušili samostan. Izgradnja novoga trokrilnog, trokatnog samostana započela je 1650. Samostan je 1854. prenamijenjen u kaznionicu, što je i ostao sve do 2000. U velikoj eksploziji streljiva 1945. samostan je teško oštećen, pa do danas (s prekidima) traju opsežni konzervatorsko-restauratorski radovi. Srednjovjekovni samostan djelomično je arheološki istražen (Horvat 1989: 96–98; Kruhek 1989: 75–76; Pleše 2005: 63–91).

¹⁰ Pavlinski samostan u Kamenskom osnovala je 1404. Katarina Frankopan Metlička. Papinskim je dekretom 1451. samostanu pripojen stariji samostan sa Zlata. Nedugo nakon toga i Kamensko je stradalo u osmanlijskim napadima (1484), a posve je napušteno već 1570. Posjed je prenamijenjen u vojne svrhe (Karlovački generalat). Samostanski je sklop zbog ratnih zbivanja jako propao, a od građevnoga je materijala sagrađena i karlovačka tvrđava. Početkom 18. stoljeća redovnici se vraćaju u samostan i tada počinje velika barokna obnova cijeloga sklopa. Nakon raspuštanja reda 1786. samostanska je crkva postala župna, a pavlini su se na svoj posjed vratili tek 1972. Od tada traju opsežni konzervatorsko-restauratorski radovi na obnovi cijeloga sklopa. Srednjovjekovni je samostan djelomično arheološki istražen (Horvat 1989: 98; Kruhek 1989: 74; Perkić 2005: 21–50).

¹¹ Najmlađi samostan ove grupe onaj je posvećen Svetoj Ani u Donjoj Vrijesci koji je 1412. osnovao knez Benedikt Nelipić. Već stoljeće kasnije, oko 1537, samostan je napušten tijekom osmanlijske okupacije, a posjed su s vremenom preuzeli pravoslavni monasi. Arheološka je istraživanja 2008. započeo Gradski muzej u Bjelovaru (Horvat 1989: 98; Kruhek 1989: 72–73).

⁸ The Monastery of the Blessed Virgin Mary and All Saints in Šenkovec was established by the members of the Lacković family in 1376. During the time of Herman II of Celje, two more wings were added to the monastery. After several changes in donors, in 1546 the Zrinski family became the monastery's patrons. In 1559, during the reign of Ban Nikola Zrinski, the hexagonal Chapel of St. Anthony was constructed, which also served as the Zrinski family tomb. After the fire of 1695, the monastery was completely renovated in the baroque style. Until the earthquake of 1880, when the last remains of the monastery were destroyed, the complex underwent considerable architectural changes. Only the Chapel of St. Helen, once the sanctuary of the Gothic-era church, has survived to the present. A part of the monastery complex has been archeologically researched (Laszowski 1928: 244–259; Horvat 1989: 98; Kruhek 1989: 71; Vidović & Kovačić 2004: 2–9).

⁹ The Monastery of the Blessed Virgin Mary, one of the most important Pauline monasteries in continental Croatia's cultural/historical landscape, was established by Herman of Celje in 1400. After an incursion by the Ottomans, who demolished and set the monastery complex on fire in 1481, the entire complex was renovated and fortified in 1492 thanks to a major donation from János Corvinus. In 1640, the Ottomans once more attacked Lepoglava and razed the monastery. The construction of a new, three-wing, three-story monastery commenced in 1650. The monastery became a prison in 1854, which it remained until 2000. The monastery endured severe damage in a massive explosion of munitions in 1945, so extensive conservation/restoration works have been ongoing (with interruptions) until the present. The medieval monastery has been partially archeologically researched (Horvat 1989: 96–98; Kruhek 1989: 75–76; Pleše 2005: 63–91).

¹⁰ The Pauline monastery in Kamensko was established by Katarina Frankopan Metlička in 1404. Because of severe Ottoman attacks, in 1451 the monastery of Zlat was by papal decree annexed to the safer one in Kamensko. Not long afterward, Kamensko was also ravaged by Ottoman attacks (1484), and it was entirely abandoned already in 1570. The estate was turned over to military purposes (Karlovac Generalate). The monastery complex became a ruin due to wartime events. Constructing material from the devastated monastery was used for building the fortress in Karlovac. In the early eighteenth century the monks returned to the monastery and thereafter a major baroque renovation of the entire complex began. After the dissolution of the order in 1786, the monastic church became a parish church, and the Paulines only returned to their property in 1972. Thereafter extensive conservation and restoration works to renew the entire complex commenced. The medieval monastery was partially archeologically researched (Horvat 1989: 98; Kruhek 1989: 74; Perkić 2005: 21–50).

¹¹ The youngest monastery of this group is the one dedicated to St. Ann in Donja Vrijeska which was established by Prince Benedikt Nelipić in 1412. Only a century later, at around 1537, the monastery was abandoned during the Ottoman occupation, and the property was eventually taken over by Orthodox monks. Archaeological research was launched by the Town Museum in Bjelovar in 2008 (Horvat 1989: 98; Kruhek 1989: 72–73).

dosad u cijelosti istražen samo samostan sv. Petra na Zlatu, još se ne može puno reći o karakteristikama gradnje te grupe samostana, osim da su bili skromno građeni i manjih dimenzija. Ustaljeno rješenje tlocrtno dispozicije samostanskoga sklopa razvija se tek oko 1400. godine. Samostanski sklopovi osnovani tijekom 15. stoljeća građeni su oko pravokutnoga klaustura (često sa zdencem u sredini) koji zatvaraju dva, odnosno tri krila (Šenkovec, Lepoglava, Kamensko). Crkva smještena u II dijelu sklopa (Streza, Šenkovec, Lepoglava, Kamensko) uvijek je jednobrodna, s pravokutnom lađom i gotovo jednako dugačkim, poligonalno zaključenim svestištem. Na slobodnim je pročeljima crkva ojačana pravokutnim kontraforima. Samostani su bili skromno uređeni, s izuzetkom raskošnije gradnje koja se može povezati s djelovanjem majstora iz kruga radionice Hermana Celjskoga (Lepoglava i Šenkovec) (Horvat 1989: 105–107).

Pavlini su samostani do dolaska Osmanlija imali kako velik vjerski i duhovni utjecaj tako i onaj politički i ekonomski. Nakon osmanlijskih razaranja brojni su centri zapali u kroničnu stagnaciju u političkome i kulturnome te trgovačkome i vjerskome smislu, a samo je manji broj samostana obnovljen po uzoru na onodobnu samostansku arhitekturu srednje i zapadne Europe.

S obzirom na sudbinu koja ih je zadesila nakon osmanlijske okupacije pavlini se samostani mogu podijeliti u tri skupine. U prvu skupinu ubrajaju se samostani koji su nakon razaranja napušteni. Zadesila ih je sudbina polaganoga propadanja potpomognuta raznošenjem građevnoga materijala (Bela Crkva, Streza). Drugu skupinu čine samostani koji su po odlasku redovnika dobili novu namjenu, vojnu (Petrovac) ili profanu (Šenkovec). U treću skupinu valja uvrstiti samostane koji su zadržali svoju izvornu funkciju i koji su nakon povratka redovnika izgrađeni u novome slogu. Unutar te se skupine mogu razlikovati dvije podskupine: samostani koji su tijekom barokizacije u velikoj mjeri iskoristili temelje srednjovjekovne gradnje (Kamensko, Šenkovec) i novoizgrađeni samostani koji su obuhvatili raniju gradnju unutar svojih slobodnih prostora (Lepoglava). Istraživanja samostana koji pripadaju trećoj skupini očekivano su najproblematičnija upravo zbog postojećih (često funkcionalnih) struktura. Stoga su vrlo vrijedna istraživanja koja se provode u okviru konzervatorsko-restauratorskih radova na tim baroknim sklopovima jer je to jedini način da se, makar fragmentarno, dopuni znanje o njihovim srednjovjekovnim građevinskim fazama (Kamensko, Lepoglava).

Arheološka istraživanja srednjovjekovnih pavlinskih samostana aktivnije su započela krajem 20.

(Kamensko, Streza) or already existing hermitages were occupied (Bosanska Dubica, Bela Crkva).

Based on all medieval Pauline monasteries researched thus far, one may conclude that they were constructed in compliance with the typological solutions of the Pauline order. Since the Monastery of St. Peter at Zlat is the only entirely researched monastery from the first phase of construction, not much can be said of the construction characteristics of this group of monasteries, smaller in size and modestly built. The established solution for the ground plan of the monastery complex was developed only circa 1400. Monastic complexes established during the fifteenth century were built around rectangular cloisters (often with a drawing well in the middle) enclosed by two or three wings (Šenkovec, Lepoglava, Kamensko). The church, situated in the south-east section of the complex (Streza, Šenkovec, Lepoglava, Kamensko) always had a single, rectangular nave and an almost equally long, polygonally closed chancel. On its free façades, the church was reinforced with rectangular counterforts. The monasteries were modestly arranged, with the exception of the more luxurious architecture which can be associated with the work of the masters from the workshop circle of Herman of Celje (Lepoglava and Šenkovec) (Horvat 1989: 105–107).

Until the arrival of the Ottomans, the Pauline monasteries wielded significant religious and spiritual, as well political and economic, influence. After the Ottoman devastation, many centres suffered chronic stagnation in the political and cultural, and also mercantile and religious sense, and only a smaller number of monasteries were restored based on the model of that era's monastic architecture of Central and Western Europe.

Given the fate that beset them after the Ottoman occupation, the Pauline monasteries can be classified into three groups. The first group encompasses the monasteries which were abandoned after their destruction. They gradually fell into ruin, a process spurred along by the removal of construction materials (Bela Crkva, Streza). The second group consists of monasteries which were put to new use after the departure of the monks, whether military (Petrovac) or profane (Šenkovec). The third group consists of monasteries that retained their original function and which, after the return of the monks, were renovated in a new style. Two sub-groups can be distinguished within these groups: monasteries which largely made use of the foundations of medieval architecture during their baroque restoration (Kamensko, Šenkovec) and newly-constructed monasteries which encompassed earlier structures within their free spaces (Lepoglava). Research into the monasteries belonging to the third group has, as expected, encountered

stoljeća. Te su novostečene spoznaje, iznimno važne ne samo za crkvenu povijest nego i za povijest razvoja samostanske arhitekture, potaknule istraživački interes. U sklopu projekta Hrvatskoga restauratorskog zavoda *Srednjovjekovni pavlinski samostani* započelo je sustavno istraživanje pavlinskih samostana od 13. do 15. stoljeća u sjeverozapadnoj Hrvatskoj kojim će u dogledno vrijeme biti zaokružen korpus tih visokovrijednih hrvatskih spomenika vjere i kulturne baštine.

POVIJEST SAMOSTANA SVIH SVETIH

Najznačajnije djelo za razumijevanje povijesti pavlinskoga samostana u Strezi zbirka je samostanskih dokumenata koju je sabrao K. Dočkal (1952). Uz prijepis (gotovo) svih isprava povezanih s pravno-gospodarskim djelovanjem samostana u zbirci je i prepisan Urbar iz 1477. koji je dragocjen pokazatelj razvoja feudalnoga društva u kasnosrednjovjekovnoj Slavoniji. Urbarom su bili određeni odnosi između feudalca (samostana) i njegovih podložnika (kmetova). Streški je urbar jedini primjer posjeda koji su pavlini vodili potpuno po uzoru na svjetovni veleposjed (Adamček 1989: 44–45; Kolar-Dimitrijević 2003: 108).

Detaljan opis samostana donosi Krištolovec.¹² Iako je vrlo pregledan i danas zanimljiv s povijesnoga i ekonomskoga gledišta, Krištolovec opis nudi samo dva podatka važna za arheološki aspekt iz kojega se promatra problem samostana. Prvi je podatak onaj u kojemu Krištolovec navodi da se u njegovo vrijeme na mjestu pavlinske crkve nalazi vlaška (pravoslavna ili grkokatolička) crkva te da je ime izmijenjeno u Balin Kloštar. Nadalje spominje da od toga velikog samostana nije ostao “niti jedan jasan trag njegova postojanja” (Krištolovec 126–127). Dakle već je u 18. stoljeću samostan bio do te mjere uništen da ga Krištolovec nije opisao čak ni kao ruševinu. Taj podatak potvrđuje predaja prema kojoj je crkva u Kapeli, preuređena u 18. stoljeću, bila novo sagrađena upravo od opeke samostana u Strezi.

Posjed Streza prvi se put spominje u ispravi kralja Ljudevita iz 1366. prema kojoj su zagrebačkomu arhiđakonu Petru i njegovu bratu Andriji bili dodijeljeni posjedi Streza (*Ztreza*) i Plavnica (*Plunicha*) u zamjenu za neke njihove posjede (“Othny, Orbovna et Musyna in Camarcha et in comitatu crisiensi”; CD XIII: 596–599; CD XIV: 16). Godinu dana ka-

the most problems precisely due to the existing (often functioning) structures. Therefore, research conducted within the scope of conservation and restoration works on these baroque complexes is quite valuable, as this is often the only way to supplement, if only fragmentarily, knowledge of their medieval construction phases (Kamensko, Lepoglava).

Archaeological research into medieval Pauline monasteries became more intense at the end of the twentieth century. This newly-acquired knowledge, exceptionally important not only to church history but also monastic architectural history, has prompted the interest of researchers. As part of the Croatian Conservation Institute’s project *Medieval Pauline Monasteries*, systematic research into the Pauline monasteries of the thirteenth to fifteenth centuries in North-west Croatia was launched, which is expected to cover the entirety of these highly-valuable Croatian cultural and religious heritage monuments in the near future.

HISTORY OF THE MONASTERY OF ALL SAINTS

The most important work to consult for an understanding of the history of the Pauline monastery in Streza is the collection of monastic documents gathered by K. Dočkal (1952). This collection, besides transcriptions of (almost) all documents tied to the monastery’s legal and economic activities, also contains a transcription of the Urbarium of 1477, which is a valuable indicator of the development of feudal society in late medieval Slavonia. The Urbarium regulated relations between the feudal lord (in this case the monastery) and its subjects (serfs). The Urbarium of Streza is the sole example of an estate which the Paulines administered entirely along the lines of a secular holding (Adamček 1989: 44–45; Kolar-Dimitrijević 2003: 108).

A detailed description of the monastery was provided by Krištolovec.¹² Although very comprehensive and eminently interesting from the historical and economic standpoint, Krištolovec’s description only provides two pieces of data vital to the archaeological aspect from which the problem of the monastery is herein considered. The first pertains to Krištolovec’s statement that in his time there

¹² Prijevod neobjavljenoga djela I. Krištolovca, to jest poglavlja *Samostan Streza, nekoć zvan Svih svetih*, u cijelosti je objavljen u elaboratu HRZ-a *Streza – Pavlin – Kloštar: pavlinski samostan Svih svetih. Izvještaj o provedenim arheološkim istraživanjima 2007. godine*. Tekst je s latinskoga preveo i prilagodio ga Šime Demo.

¹² Translation of the unpublished work of I. Krištolovec, i.e. the chapter “*Samostan Streza, nekoć zvan Svih svetih*”, was entirely published in Croatian Conservation Institute’s study *Streza – Pavlin – Kloštar: pavlinski samostan Svih svetih. Izvještaj o provedenim arheološkim istraživanjima 2007. godini*. The Latin text was translated and edited by Šime Demo.

snije ban Nikola Seč izdao je čazmanskome kaptolu nalog za ucrtavanje međa. U dokumentu se spominje i župna crkva Blažene Djevice Marije (“tamen dictas duas possessiones Ztreza et Plaunicha vocatus cum ecclesia lapidea in honore B. Virginis in eadem possessione Ztreza constructa”; Dočkal 1952: 12; CD XIII: 598).

Samostan Svih svetih (*monasterium Omnium Sanctorum*) podignut je 1374. pod patronatom Ivana Bisena (*Iohannes Bissenus, Besseney, Besseney de Nezde*), kaštelana Bijele Stijene (Dočkal 1952: 29–29a).¹³ Prva isprava u kojoj se spominje već sagrađeni samostan i crkva Svih svetih nosi nadnevak 9. travnja 1379. (Dočkal 1952: 30). Samostan je potpadao pod upravu samostana Blažene Djevice Marije na Moslavačkoj gori,¹⁴ a teritorijalno se nalazio u komarničkome arhidakonatu (Buturac 1944: 435; CD XIII: 596).



Slika 2. Bjelovarsko područje između Bilogore i Moslavačke gore u 15. stoljeću (Kožul 1999: 78).

Figure 2. Bjelovar area between Mt. Bilogora and the Moslavina Hills in 15th century (Kožul 1999: 78).

was a Vlach (Orthodox or Greek Catholic) church at the site of the Pauline monastery and that its name was changed to Balin Kloštar. Furthermore, he mentioned that of this large monastery “not once clear trace of its existence” remained (Krištovec 126-127). Thus, already in the eighteenth century the monastery was already so devastated that Krištovec did not even describe it as a ruin. This information is confirmed by legends according to which the church in Kapela, renovated in the eighteenth century, was rebuilt using bricks precisely from the monastery in Streza.

The Streza estate was first mentioned in a document issued by King Louis in 1366, according to which the Streza (*Ztreza*) and Plavnica (*Plunicha*) estates were granted to the Zagreb Archdeacon Petar and his brother Andrija in exchange for some of their own properties (“*Othny, Orbovna et Musyna in Camarcha et in comitatu crisiensi*”; CD XIII: 596-599; CD XIV: 16). A year later, the governor Nikola Seč, issued an order to the cathedral chapter in Čazma to draw the boundaries. The document also mentions the parish Church of the Blessed Virgin Mary (“*tamen dictas duas possessiones Ztreza et Plaunicha vocatus cum ecclesia lapidea in honore B. Virginis in eadem possessione Ztreza constructa*”; Dočkal 1952: 12; CD XIII: 598).

The Monastery of All Saints (*monasterium Omnium Sanctorum*) was erected in 1374 under the patronage of Ivan Bissen (*Iohannes Bissenus, Besseney, Besseney de Nezde*), the castellan of Bijela Stijena (Dočkal 1952: 29-29a).¹³ The first document

which mentions the already constructed monastery and Church of All Saints bears the date 9 April 1379 (Dočkal 1952: 30). The monastery came under the administration of the Monastery of the Blessed

¹³ Zakladnica streškoga samostana nije sačuvana. U literaturi se različito datira osnutak samostana: Krištovec i Dočkal (1952: 6, 29) smatraju da je samostan osnovan 1373, odnosno 1374, Klaić (1987: 96) pretpostavlja da je to bilo 1370, a Kolar-Dimitrijević (2003: 104) datira osnutak samostana u 1374. Može se pretpostaviti da je datiranje osnutka samostana u 1374, što predlažu Dočkal i Kolar-Dimitrijević, najpreciznije upravo zbog isprave prema kojoj je Ivan Bissen ponovno zatražio od kralja Ljudevita potvrdu o slobodnome raspolaganju posjedom Streza (Dočkal 1952: 29). To je bio nuždan preduvjet za osnivanje samostana.

¹⁴ Pavlinski samostan Blažene Djevice Marije nalazio se u župi Gornja Jelenska (čazmanski arhidakonat) (Buturac 1984: 96; Kožul 1999: 255).

¹³ The endowment register of the Streza monastery has not been preserved. Establishment of the monastery is dated differently in the literature: Krištovec and Dočkal (1952: 6, 29) believed that the monastery was established in 1373 or 1374, Klaić (1987: 96) hypothesized the year 1370, while Kolar-Dimitrijević (2003: 104) dated the monastery’s establishment to 1374. It can be assumed that the dating of the monastery’s establishment to 1374, which Dočkal and Kolar-Dimitrijević proposed, is the most precise due to the document in which Ivan Bissen once more sought from King Louis confirmation of free disposal of the Streza estate (Dočkal 1952: 29). This was a necessary condition for the establishment of the monastery.

Nakon darovnice Ivana Bisena, pomoću koje su izgrađeni samostan i crkva, uslijedile su mnoge druge darovnice zahvaljujući kojima je samostan ubrzo postao jedan od najbogatijih u Hrvatskoj. U Urbaru samostana iz 1477. među dobročiniteljima se spominju *iudex Thomas de Ztrizetinz, Andreas vohevoda cum fratribus de Mosyna, T. de Othok in Schyrcsan, Plebanus de santa Cruce, Michael iudex de Topolovz* i *Michael de Mathevicz* (Dočkal 1952: 170–187). Samostan je od 1465. imao i sajam-ske privilegije (Sekulić 2006: 229–257). Hrvatski sabor održan 1475. u Rovišću oslobodio je pavline u Strezi svih daća i državnih tereta (Kolar-Dimitrijević 2003: 105).¹⁵

Posljednji zapis o samostanu datiran je u 1538. kada pavlini napuštaju Strezu i pred osmanlijskom opasnošću bježe u sigurniju Lepoglavu. Redovnici su odnijeli sa sobom najvrednije dragocjenosti i arhiv, a krajiškim su zapovjednicima ostavili “sve obrambeno oružje i streljivo”. Pretpostavlja se da samostan nije srušen odmah po odlasku pavlina jer se Streza spominje u popisu tvrđava i gradova iz 1540. koje treba ili srušiti ili održavati (Lovrenčević & Medar 1977: 50; Kruhek 1989: 83).

Nažalost, do danas nije otkriven (ili sačuvan) nijedan povijesni dokument koji bi detaljnije opisao samostansko zdanje. Tako djela K. Dočkala i I. Krištolovca i dalje ostaju najopsežniji izvori u kojima se govori o jednome od najjačih i najvećih samostana u ovome dijelu Hrvatske. Iako su ti ekonomski podaci nezamjenjivi u razumijevanju i razvoja samostana i cjelokupne povijesne situacije, ipak će se isključivo arheološkim istraživanjima moći riješiti pitanje o prostornoj organizaciji samostana.

ARHEOLOŠKA ISTRAŽIVANJA OD 2006. DO 2008.

Samostanski je sklop do početka sustavnih arheoloških istraživanja 2006. bio skriven u gustom šumi johe, bagrema i klena te raznoga niskog raslinja na uglavnom nepristupačnome terenu okruženome razlivenim tokovima dvaju potoka.

Tijekom istraživanja 2006. otvoreno je šest sondi kojima su se pokušali odrediti vanjski gabariti samostanskoga sklopa (Pleše, Azinović Bebek & Karlo 2007: 135–141). Njihovo je određivanje bilo uvelike uvjetovano mogućnostima uklanjanja vegetacije, ali i pristupačnošću terena te mogućnostima odvoza zemlje. Na istočnome dijelu pretpostavljenoga

Virgin Mary in the Moslavina Hills,¹⁴ while territorially it was in the Komarnik Archdeaconry (Buturac 1944: 435; CD XIII: 596).

After the deed of Ivan Bissen, which helped in the construction of the monastery and church, many other endowments followed, thanks to which the monastery quickly became one of the richest in Croatia. The monastery's Urbarium of 1477 mentions among the benefactors *iudex Thomas de Ztrizetinz, Andreas vohevoda cum fratribus de Mosyna, T. de Othok in Schyrcsan, Plebanus de santa Cruce, Michael iudex de Topolovz* and *Michael de Mathevicz* (Dočkal 1952: 170–187). As of 1465, the monastery also had fair privileges (Sekulić 2006: 229–257). The Croatian Diet held in Rovišće in 1475 exempted the Paulines in Streza of all duties and state charges (Kolar-Dimitrijević 2003: 105).¹⁵

The last record of the monastery is dated 1538, when the Paulines abandoned Streza before the Ottoman threat, fleeing for the more secure Lepoglava. The monks took with them the most valuable treasures and archives, while they left behind “all defensive weaponry and munitions” for the frontier commanders. It is assumed that the monastery was not demolished immediately after the departure of the Paulines, because Streza is mentioned in the list of fortresses and castles of 1540 which either had to be torn down or maintained (Lovrenčević & Medar 1977: 50; Kruhek 1989: 83).

Unfortunately, up to the present no historical document has been discovered (or preserved) which would provide a detailed description of the actual monastery building. Thus the works of K. Dočkal and I. Krištolovec remain the most extensive sources that speak of one of the strongest and largest monasteries in this part of Croatia. Even though these economic data are indispensable for an understanding of both the monastery's development and the overall historical background, it is nonetheless archaeological research that will be able to provide an answer to the question of the monastery's spatial organization.

ARCHAEOLOGICAL RESEARCH FROM 2006 TO 2008

Until the commencement of systematic archaeological research in 2006, the monastery complex was concealed in a thick forest of alder, black locust and field maple and a multitude of low vegetation,

¹⁵ O gospodarskoj povijesti samostana u Strezi usp. Kolar-Dimitrijević 2003: 110–119.

¹⁴ The Pauline Monastery of the Blessed Virgin Mary was located in the parish of Gornja Jelenska (Čazma Archdeaconry) (Buturac 1944: 96; Kožul 1999: 255).

¹⁵ On the economic history of the monastery in Steza, cf. Kolar-Dimitrijević 2003: 110–119.



Slika 3. Pogled na smještaj samostana Svih svetih s istoka (snimio: K. Karlo, 2006).

Figure 3. View of location of Monastery of All Saints from east (photograph: K. Karlo, 2006).

samostanskog sklopa bile su određene sonde 1 i 2 (pretpostavljeni istočni vanjski zid sklopa), na južnome dijelu sonde 3, 4 i 5 (pretpostavljena pozicija crkve), a na sjevernome dijelu sonda 6 (pretpostavljeni sjeverni vanjski zid sklopa).

U trima sondama (S 1, S 3 i S 4) nije bilo rezultata, no u drugim trima sondama (S 2, S 5 i S 6) pronađeni su očekivani nalazi arhitekture. Sondama S 2 i S 6 potvrđeni su vanjski zidovi samostanskoga sklopa, dok je u sondi S 5 pronađen južni temelj samostanske crkve Svih svetih.

Cilj arheoloških istraživanja provedenih 2007. i 2008. bilo je određivanje cjelovite tlocrtne dispozicije crkve Svih svetih i istraživanje njezine unutrašnjosti (Pleše, Azinović Bebek & Karlo 2008: 114–119).

SAMOSTANSKI SKLOP SVIH SVETIH

Samostanski sklop Svih svetih smješten je na pravokutnome prostoru određenome dvama potocima i njihovim pritocima. Prema dosadašnjim rezultatima istraživanja može se ustanoviti da je po osi sjever – jug samostan bio dugačak oko 70 m. Kako nije utvrđen vanjski zapadni zid samostanskoga sklopa, širina (os istok – zapad) od oko 50 m može se pretpostaviti samo prema konfiguraciji terena.

Pozicije istočnoga i sjevernoga vanjskog zida samostanskoga sklopa određene su tijekom istraživanja 2006. Zbog nepristupačnosti terena nije se mogla odrediti pozicija zapadnoga vanjskog zida.

U sondi 2 (S 2) pronađen je istočni vanjski zid samostanskoga sklopa. U donjoj zoni (širina 120 cm) građen je od grubo klesanoga vapnenca s obilnim korištenjem žučkastoga veziva sitnijega granulata.

on generally inaccessible terrain surrounded by two overflowing waterways.

During research in 2006, six test trenches were opened in an attempt to determine the external dimensions of the monastery complex. (Pleše, Azinović Bebek & Karlo 2007: 135–141). Their determination was largely contingent upon the removal of vegetation, as well as the accessibility of the terrain and the possibility of removing soil. Test trenches 1 and 2 were set on the eastern section of the assumed monastery complex (assumed eastern external wall of the complex), trenches 3, 4 and 5 on the southern section (assumed site of the church), and test trench 6 on the northern section (assumed northern external wall of the complex).

In three test trenches (S 1, S 3 and 4) there were no results, while in three others (S 2, S 5 and S 6) the expected architectural remains were found. Test trenches S 2 and S 6 confirmed the external walls of the monastery complex, while the southern foundation of the monastery's Church of All Saints was found in trench S 5.

The objective of archaeological research conducted in 2007 and 2008 was to determine the complete ground layout of the Church of All Saints and to explore its interior (Pleše, Azinović Bebek & Karlo 2008: 114–119).

THE ALL SAINTS MONASTERY COMPLEX

The All Saints Monastery complex is situated in a rectangular area bounded by two streams and their tributaries. According to the results of previous research, it may be ascertained that along its north-south axis, the monastery was 70 m long. Since the external western wall of the monastery complex has not been determined, a width (east-west axis) of roughly 50 m may be assumed only on the basis of the configuration of the terrain.

The positions of the eastern and northern external walls of the monastery complex were determined during research in 2006. Due to the inaccessibility of the terrain, the position of the western external wall could not be determined.

The eastern external wall of the monastery complex was found in test trench 2 (S 2). In the lower zone (width 120 cm), it was constructed using coarsely cut limestone with abundant use of yellowish binder containing tiny granules. The upper section of the wall (width 100 cm), was constructed using ir-

Gornji dio zida (širina 100 cm) građen je od nepravilno složene opeke. Unutrašnjost zida ispunjena je sitnijim lomljencem, vezivom i smeđom zemljom. Zid je položen u otklonu u odnosu na os sjever – jug i tlocrtno ima oblik izduženoga slova S.



Slika 4. Istraženi dio istočnoga vanjskog samostanskog zida (snimila: T. Pleše, 2006).

Figure 4. Examined part of eastern external monastery wall (photograph: T. Pleše, 2006).

Da bi se moglo pristupiti istraživanju sjevernoga dijela samostanskoga sklopa, trebalo je ukloniti raslinje i oko sjeveroistočnoga vanjskog kuta samostanskoga sklopa. Nakon uklanjanja vegetacije uočen je čvrst zemljani zasip koji, kako je kasnije potvrđeno, prati linije sjevernoga i istočnoga vanjskog samostanskog zida i njihova spoja. U sondi 6 (S 6) pronađen je temelj sjevernoga zida samostanskoga sklopa građen od masivnijega lomljenca s obilnim korištenjem bjelkaste žbuke (širina 70 cm).

Tijekom istraživanja 2007. pronađen je južni vanjski zid samostanskoga sklopa. Nastavlja se na sjeverozapadni kut samostanske crkve u smjeru zapada. Sačuvan je isključivo u zoni temelja (širina 130 cm) građenoj od masivnoga lomljenjaka s obilnim korištenjem veziva.

regularly laid bricks. The interior of the wall is filled with tinier broken stones, binder and brown soil. The wall is oriented at a deviation in relation to the north-south axis and its ground layout takes the form of an elongated letter S.

In order to commence research into the northern section of the monastery complex, it was also necessary to remove vegetation from the north-east external corner of the complex. After this vegetation was removed, a firm earthen fill was observed which, as later confirmed, followed the line of the northern and eastern external monastery walls and their intersection. In test trench 6 (S 6), the foundation of the northern wall of the monastery complex was found; it was constructed using more massive limestone with abundant use of whitish mortar (width 70 cm).

During research in 2007, the southern external wall of the monastery complex was found. It continues from the north-west corner of the monastery church in a westerly direction. It was only preserved at the level of the foundations (width 130 cm), built using massive limestone with abundant use of binder.

The first foundations of the walls of the monastery's rooms were found during works in 2008. Two foundations made of unworked stone with abundant use of binder were found vertically on the northern wall of the church, directly along the northern foundation of a triumphal arch. The western foundation is 95 cm wide, while the eastern one is somewhat thicker (125 cm). These two foundations enclose a 445 cm wide space which, based on the arrangement in relation to the church and monastery complex, can be assumed to have been the sacristy.



Slika 5. Istraženi dio sjevernoga vanjskog samostanskog zida (snimila: T. Pleše, 2006).

Figure 5. Examined part of northern external monastery wall (photograph: T. Pleše, 2006).

Prvi temelji zidova samostanskih prostorija istraženi su tijekom radova 2008. Okomito na sjeverni zid crkve, neposredno uz sjeverni temelj trijumfalnoga luka, pronađena su dva temelja građena od lomljenoga kamena s obilnim korištenjem veziva. Zapadni temelj širok je 95 cm, a onaj istočni nešto je deblji (125 cm). Ta dva temelja zatvaraju prostoriju širine 445 cm za koju se, prema smještaju u odnosu na crkvu i samostanski sklop, može pretpostaviti da je bila sakristija.

SAMOSTANSKA CRKVA SVIH SVETIH

Ravnajući se prema rezultatima reambuliranja Z. Horvata, desetak metara sjevernije od južnoga, većega potoka postavljena je 2006. sonda 5 (S 5) da bi se potvrdila pozicija samostanske crkve. Kako je cijeli južni dio samostanskoga sklopa bio izrazito neravan, prema izgledu se terena nije mogla pretpostaviti pozicija crkve. Zato je sonda bila postavljena u smjeru sjever – jug s nakanom da se potvrdi južni zid crkve. Zahvaljujući “sretnomu krampu”, sonda je bila postavljena upravo na mjestu temelja južnoga dijela trijumfalnoga luka, odnosno na samoj sredini crkve.

Do kraja istraživanja 2006. određen je zapadni dio južnoga zida te južni dio zapadnoga, pročelnoga zida samostanske crkve Svih svetih. Uz južni zid crkve (djelomično) su istražena četiri masivna, pravokutna kontrafora, dok je peti smješten na spoju južnoga zida i zapadnoga, pročelnoga zida (K 1–5). Nasuprot svakomu kontraforu (osim onomu kutnom) s unutrašnje su strane zida pronađeni nepravilni, pravokutni temelji baza (B 1–3/S).

Tijekom radova 2007. potpuno je istražen južni zid crkve Svih svetih koji je po cijeloj dužini poduprt s osam masivnih, pravokutnih kontrafora (K 1–8). On se izravno (bez ramena) nastavlja u temelj poligonalno zaključenog svetišta. Istraživanja su nastavljena i na zapadnome pročelnom zidu crkve u smjeru sjevera da bi se potvrdila širina sakralnoga objekta. Djelomično je bio istražen i sjeverni zid crkve. Očekivano, sa sjeverne strane sjevernoga zida nisu nađeni kontrafori. Uz njegovu južnu plohu pronađene su tri pravokutne, nepravilne baze (B 1–3/N) koje pozicijama odgovaraju bazama istražanima uz južni zid crkve 2006.

Slika 6. Dio crkve Svih svetih istražen 2006. (snimila: T. Pleše, 2006).

Figure 6. Part of Church of All Saints researched in 2006 (photograph: T. Pleše, 2006).

MONASTERY CHURCH OF ALL SAINTS

Using the results of Horvat’s mapping survey as a guide, test trench 5 (S 5) was oriented roughly ten meters farther north of the southern, larger stream in order to confirm the position of the monastery church. Since the entire southern section of the monastery complex was extremely uneven, conjecture on the church’s position based on the configuration of the terrain was not possible. This is why the test trench was oriented in the north-south direction, with the intent of confirming the southern wall of the church. Thanks to a “lucky strike”, the trench was placed precisely at the site of the foundation of the southern section of the triumphal arch, at the very middle of the church.

By the close of research in 2006, the western part of the southern wall and the southern part of the western façade wall of the monastery Church of All Saints were ascertained. Four massive, rectangular counterforts were (partially) examined along the southern wall of the church, while a fifth is located at the intersection of the southern wall and the western, façade wall (K 1-5). Just opposite of each counterfort (except the corner one), irregular, rectangular base foundations were found on the internal side of the wall (B 1-3/ S).





Slika 7. Dio crkve Svih svetih istražen 2007. (snimila: T. Pleše, 2007).

Figure 7. Part of Church of All Saints researched in 2007 (photograph: T. Pleše, 2007).

Za arheoloških istraživanja 2008. u cijelosti je potvrđena tlocrtna dispozicija samostanske crkve Svih svetih. Kao što je ranije spomenuto, dva potoka i njihovi kanali kojima je omeđen pravokutni samostanski sklop aktivni su tijekom cijele godine. Već je za istraživanja 2007. utvrđeno da su dna korita viša od gornje kote istraženih temelja. Stoga je bilo prijeko potrebno regulirati i produbiti korita kako iskop (a pogotovo svetište crkve) ne bi stalno bio potopljen.

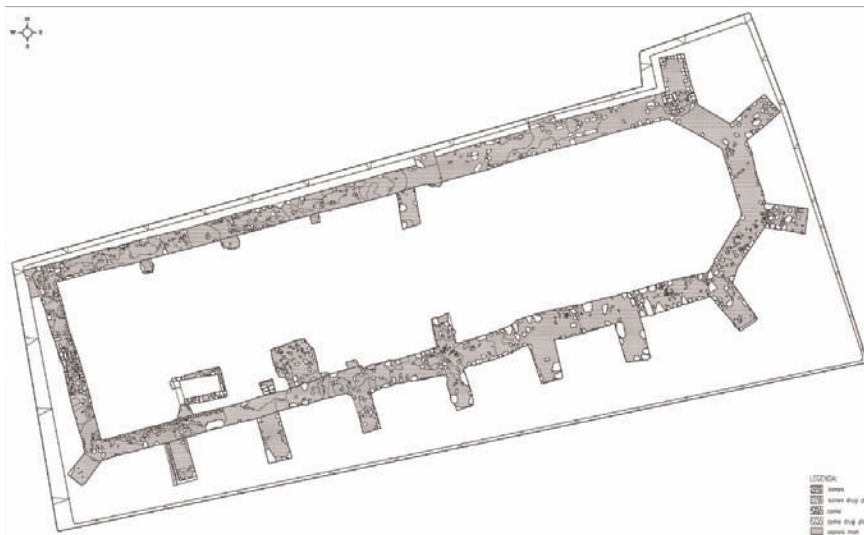
During excavations in 2007, the southern wall of the Church of All Saints was completely explored. It is supported down its entire length by eight massive, rectangular counterforts (K 1-8). It directly (without shoulders) continues into the foundation of the polygonally closed chancel. Research continued on the church's western façade wall as well in the northerly direction, in order to confirm the width of the sacral building. The church's northern wall was also partially examined. As expected, no counterforts were found on the northern side of the northern wall. Three rectangular, irregular bases were found along its southern surface (B 1-3/N), which in terms of their position correspond to the bases examined along the church's southern wall in 2006.

During archaeological research conducted in 2008, the layout position of the monastery's Church of All Saints was entirely established. As mentioned earlier, the two streams and their channels, which border the rectangular monastery complex, are active throughout the year. Already during research in 2007, it was confirmed that that bottom of the stream beds are higher than the upper point of the examined foundations. Therefore it was absolutely vital to regulate and deepen the beds, so that the ex-



Slika 8. Samostanska crkva Svih svetih (snimio: J. Kliska, 2008).

Figure 8. Monastery Church of All Saints (photograph: J. Kliska, 2008).



Slika 9. Nacrt samostanske crkve Svih svetih (izrada: Arheo-plan d.o.o., 2008).

Figure 9. Layout of monastery Church of All Saints (made by: Arheo-plan d.o.o., 2008).

U suradnji s “Hrvatskim vodama VGI Bjelovar” regulirana su oba potoka, a tijekom tih radova uređene su i obale, definiran okolni prostor i napravljen pristupni put s mostom do lokaliteta. Zahvaljujući tim radovima, isušen je prostor svetišta, pa se moglo nesmetano nastaviti s istraživanjima.

Crkva Svih svetih bila je izgrađena u skladu s uzusima Reda kao jednobrodna građevina čija je longitudinalnost bila dodatno naglašena podjednakim dimenzijama pravokutne lađe i poligonalno zaključenoga svetišta. Potvrđene su njezine vanjske (dužina 3260 cm, širina 910 cm) i unutarnje dimenzije (svetište: dužina 1400 cm, širina 740 cm; trijumfalni luk: širina temelja 80 cm × 170 cm, širina svijetloga otvora 420 cm; lađa: dužina 1560 cm, širina 740 cm).

Zidovi crkve Svih svetih (širina 90 cm) bili su izgrađeni od pravilno postavljenih redova opeke (dimenzije 6–7 cm × 12–14 cm × 30–31,5 cm) povezanih debljim slojem veziva sitnijega granulata. Temelji (širina 110–120 cm) su građeni od masivnijih komada lomljenjaka s obilnim korištenjem bjelkastoga veziva.

Iskopavanje je bilo znatno usporeno zbog debeloga sloja krupne šute (110–230 cm) koji se nalazio iznad cijeloga prostora sakralnoga objekta. Iako se pretpostavljalo da će se debljina sloja postupno smanjiti prema istoku i da će to znatno olakšati istraživanja, usporedno sa stanjivanjem sloja pala je visina sačuvanoga zida na visinu temeljne stope (h zapadnoga zida crkve 154,65 m; h temeljne stope apside 152,63 m). Razlog tolikoj razlici u zatečenim visinama zidova jest višestoljetno prikupljanje građevnoga materijala (opeke i kamena) koji je bio iskorišten za gradnju brojnih objekata u okolnim selima. Kako se prijevoznim sredstvima najlakše moglo doći do

cavation (and particularly the church’s chancel) would not be constantly flooded. In cooperation with the Bjelovar Water Management District of the national water management company (Hrvatske vode), both streams were regulated, and during these works the banks were also landscaped, the surrounding area defined, and an access path with a bridge to the site were built. Thanks to these works, the sanctuary was dried, so research could continue unimpeded.

The Church of All Saints was constructed in line with the Order’s preferences as

a single-nave church, and its elongated shape was accented by the uniform dimensions of the rectangular nave and the polygonally closed chancel. Its external (length 3,260 cm, width 910 cm) and internal dimensions were confirmed (chancel: length 1,400 cm, width 740 cm; triumphal arch: width of foundation 80 cm × 170 cm, width of opening 420 cm; nave: length 1,560 cm, width 740 cm).

The walls of the Church of All Saints (width 90 cm) were made of straightly-placed rows of brick (dimensions 6–7 cm × 12–14 cm × 30–31.5 cm) bonded with a thick layer of binder. The foundations (width 110–120 cm) were made of more massive pieces of unworked stone with abundant use of whitish binder.

Excavations were greatly slowed due to a thick layer of bulky construction discards (110–230 cm) which lay over the entire area of the sacral building. Even though it was assumed that the thickness of the layer would gradually decline toward the east and that this would significantly ease exploration, parallel to the thinning of the layer, the height of the preserved wall fell to the level of the footing (h of the church’s western wall 154.65 m; h of the footing of the apse 152.63 m). The reason for such a discrepancy in these heights of the walls is the many centuries of accumulation of construction materials (brick and stone) which was utilized to construct numerous structures in the surrounding villages. Since the church’s eastern wall was the easiest to reach by any means of transport, it is logical that this section sustained the most extensive destruction.

Best preserved is the church’s western wall (nine rows of brick), which is farthest from the field path. Unfortunately, the brick is in very poor condition, so it very easily crumbles and falls from the wall

istočnoga dijela crkve, logično je da je taj dio pretrpio najveće uništenje.

Najbolje je sačuvan zapadni zid crkve (devet redova opeke) koji je najudaljeniji od poljskoga puta. Nažalost, opeka je u vrlo lošem stanju, pa vrlo lako puca i otpada iz zidne strukture. Na sredini zidne strukture zapadnoga zida uočen je pravilan otvor širok 200 cm. Na vanjskoj (zapadnoj) strani zida nađen je jednostavno obrađeni klesanac za koji se može pretpostaviti da je bio dio sjevernoga dovratnika. No upravo zbog spomenutoga pravilnog otpadanja opeke ne može se sa sigurnošću potvrditi je li to stvarna pozicija vrata ili samo pravilno oštećenje na zidu. Unatoč tomu što se ne može sigurno potvrditi položaj, ipak valja pretpostaviti da su postojala dvojna vrata: jedna na zapadnome pročelju (koja su koristili vjernici) i druga na sjevernome zidu (kroz koja su redovnici nesmetano komunicirali s crkvom, ili preko klaustura ili preko sakristije). Kako je veći dio sjevernoga zida sačuvan isključivo u zoni temelja, položaj vrata moći će se razmatrati samo u skladu s komparativnim primjerima.

structure. A rectangular opening 200 cm wide was observed in the middle of the wall structure. A simple dressed stone was found on the external (western) side of the wall, which may be assumed to have been a part of the northern door lintel. But it is precisely due to the aforementioned regularly crumbling bricks that it cannot be said with any certainty if this is the actual position of the door or simply regular damage to the wall. Despite the fact that the position cannot be established with any certainty, it is nonetheless worth assuming that there were two doors: one on the western façade (used by the faithful) and the other on the northern wall (through which the monks could access the church unimpeded, either through the cloister or the sacristy). Since the majority of the northern wall has been preserved only at the foundations, the position of the door can only be considered in line with comparative examples.

At its free façades, the church was reinforced with rectangular, massive counterforts (width 110–120 cm, length 180–200 cm). The best preserved coun-



Slika 10. Pogled na zapadni zid crkve (snimila: T. Pleše, 2007).

Figure 10. View of western wall of church (photograph: T. Pleše, 2007).

Crkva je na slobodnim pročeljima bila ojačana pravokutnim, masivnim kontraforima (širina 110–120 cm, dužina 180–200 cm). Najbolje su ostali sačuvani kontrafori koji su, kao i zidovi crkve, najudaljeniji od pristupnoga puta, dok su oni na kutovima poligonalne apside sačuvani isključivo u razini temeljne stope. Upravo zbog male sačuvane visine ne može se potvrditi jesu li kontrafori bili stupnjevani. Najbolje je sačuvan prvi kontrafor (K 2) na južnome zidu. Na njegovoj južnoj plohi ostali su sačuvani klesanci prema kojima se može utvrditi onodobna hodna razina oko crkve. Kontrafori na južnome zidu lađe crkve nisu u vezu, na temelju čega se može zaključiti da su dograđeni kasnije.

terforts are those which, like the church walls, are farthest from the access path, while those at the corners of the polygonal apse were preserved only at the level of the footing. Whether or not the counterforts were graded cannot be precisely determined due to the small preserved height.

The best preserved is the first counterfort (K 2) on the southern wall. Dressed stones were preserved at its southern face, on based on these the walking level around the church at that time can be ascertained. The counterforts on the southern wall of the church's nave were not connected, which leads to the conclusion that they were added on later.



Slika 11. Pogled s jugoistoka na K 2 (snimio: J. Kliska, 2008).

Figure 11. View of south-east at K 2 (photograph: J. Kliska, 2008).

U lađi crkve potvrđene su po tri baze (polu)stupova na sjevernome i južnome zidu (B1–3/S te B1–3/N). Nijedna baza nije u vezu s temeljima zidova crkve. Četiri su zapadnije baze veće (širina 60 cm, dužina 60–80 cm), dok je istočni par znatno manji (širina 40–50 cm, dužina 40 cm). Prosječna udaljenost između tih baza iznosi 320 cm. U skladu s njihovim pozicijama prostor lađe možemo podijeliti na četiri traveja. U unutrašnjemu prostoru svetišta nisu nađene baze (polu)stupova svodnoga sustava.

Na osnovi naknadno dograđenih kontrafora i baza mogu se pretpostaviti dvije građevinske faze crkve Svih svetih. U prvoj je fazi bila izgrađena cijela crkva, pri čemu je svetište bilo svodeno (i ojačano kontraforima), a lađa je bila natkrivena tabulatoma (zato i nije bilo potrebe za vanjskim rasteretnim sustavom). U drugoj fazi, koju zasad nije moguće vremenski odrediti, dograđeni su kontrafori uz južni zid crkve te baze u unutrašnjosti lađe. Iz toga se može zaključiti da su redovnici iz estetskoga ili funkcionalnoga razloga odlučili i lađu prekriti svodom.

Dosad je istražen samo jedan zidani temelj oltara (180 cm × 190 cm). Smješten je u drugome traveju, između B2 i B3 uz južni zid crkve. Neuredno je zidan od sitnije lomljenih komada opeke i kamena, pri čemu je obilno korišteno nekvalitetno vezivo krupnoga granulata.

U istraženom unutrašnjem dijelu crkve nije nađena podnica (iako postoji mogućnost da je ostala sačuvana u drugim, neistraženim dijelovima crkve). Na nekim dijelovima zida (na južnome zidu isključivo s unutrašnje strane, a na zapadnome zidu s obje strane) sačuvana je *in situ* izvorna žbuka bijele boje.

In the church's nave, three bases each for (semi-) columns were ascertained on both the northern and southern walls (B1-3/S and B1-3/N). None of the bases are connected to the foundations of the church's walls. The four more westerly bases are larger (width 60 cm, length 60-80 cm), while the eastern pair is considerably smaller (width 40-50 cm, length 40 cm). The average distance between these bases is 320 cm. In line with their positions, the nave area can be divided into four bays. In the interior of the sanctuary, no bases for the (semi-) columns of the vault system were found.

Based on subsequently constructed counterforts and bases, two construction phases can be assumed for the Church of All Saints. In the first phase, the church was built, wherein the sanctuary was vaulted (and buttressed with counterforts), while the nave was covered with a coffered ceiling (which is why there was no need for an external load-bearing system). In the second phase, which cannot as yet be chronologically determined, counterforts were added along the church's southern wall, and bases in the interior of the nave. From this one may conclude that the monks opted for covering the nave with a vault for either aesthetic or functional reasons.

So far only one brick-and-mortar altar foundation has been examined (180 cm × 190 cm). It is located in the second bay, between B2 and B3 along the church's southern wall. It was clumsily built using tinier broken pieces of brick and stone, and low-quality binder with large granules.



Slika 12. Zidana grobnica u drugome traveju crkve Svih svetih (snimila: T. Pleše, 2008).

Figure 12. Walled tomb in second bay of the Church of All Saints (photograph: T. Pleše, 2008).

GROBOVI

Tijekom radova 2008. započelo je istraživanje unutrašnjosti crkve Svih svetih. Do završetka istraživanja 2008. u cijelosti je (tj. do intaktnoga sloja zdravice) istražen samo prvi, najzapadniji travej (određen bazama B1/S i B1/N, oko 28 m²). U drugome je traveju (određenome bazama B2/S i B2/N, također oko 28 m²) dosegnut nivo dna zidane grobnice, dok se u preostaloj dijelu lađe i svetišta nivo spustio do dna posljednjega sloja šute.¹⁶

Na prostoru prvoga traveja istraženo je 25 grobova; dva su bila ukopana na razmeđu prvoga i drugoga traveja, a u drugome traveju istraženo ih je šest (od toga su tri pronađena u zidanoj grobnici). Veliku gustoću ukopa najbolje potvrđuje činjenica da je u relativno malome prostoru prvoga traveja od oko 28 m² istraženo 27 grobova. Prema odnosu grobova u prvome traveju može se govoriti o trima fazama ukopa.

Na razmeđu prvih dvaju traveja nađena je (zasad jedina) zidana grobnica (njezin JZ dio naslanja se na B1/S) izgrađena od opeke (30 cm × 15 cm × 6–7 cm) loše kvalitete. Vanjske su joj dimenzije 225 cm × 140 cm, a unutarnje 180 cm × 80 cm. Njezino loše zatečeno stanje posljedica je upotrebe lošega veziva sitnoga granulata. Unutar grobnice nađena su tri kosturna ukopa (G 016, G 031 i G 032) kojima je uništen izvorni ukop.

Svi istraženi grobovi pravilno su orijentirani. Gotovo svi pokojnici imali su ruke prekrížene na prsima ili na zdjelici. Za većinu je potvrđeno da su bili ukopani u drvenim sanducima. U samo osam grobova pronađeni su nalazi, redom željezne, masivne pojasne kopče. Grobovi istraženi u crkvi Svih svetih mogu se datirati tako da je *terminus ante quem non* godina osnutka samostana (1375), a *terminus post quem non* razdoblje oko 1540. kada su pavlini trajno napustili samostan zbog učestalih osmanlijskih napada.

¹⁶ Kako je cilj bio i što jasnije određivanje tlocrtne dispozicije crkve, iz cijele je unutrašnjosti uklonjen debeli sloj grube šute (prosječna debljina 80 cm). Ispod toga sloja šute potvrđen je još jedan sloj šute, ali sastavljene od sitnijih komada opeke i kamena s većim udjelom smeđe zemlje (prosječna debljina 40 cm). I taj je sloj potpuno uklonjen iz unutrašnjosti crkve. Idući sloj potvrđen u unutrašnjosti crkve sloj je rastresite smeđe zemlje. U tome sloju nije bilo grobnih cjelina, ali je zato pronađena velika količina dislociranih i slomljenih ljudskih kostiju. Tek su u idućemu sloju smeđe zemlje znatno kompaktnijega sastava pronađeni grobovi.

No pavement was found in the examined portion of the church's interior (although it is possible that it remained preserved in the other unexamined parts of the church). On some parts of the walls (exclusively on the interior of the southern wall, on both sides of the western wall) the original, white mortar has been preserved *in situ*.

GRAVES

During works in 2008, research into the interior of the Church of All Saints commenced. By the conclusion of research in 2008, only the first, westernmost bay (determined by bases B1/S and B1/N, ca 28 m²) was entirely examined (i.e. to the intact layer of base soil). In the second bay (determined by bases B2/S and B2/N, also ca 28 m²), the level of the tomb bottom was reached, while in the remaining part of the nave and sanctuary, the last layer of construction discards was reached.¹⁶

25 graves were examined in the area of the first bay; two were buried at the boundary between the first and second bay, while six were examined in the second bay (of which three were found in a walled tomb). The high density of burials is best confirmed by the fact that in the relatively small space of the first bay, approximately 28 m², 27 graves were examined. One may speak of three phases of burials based on the ratio of graves in the first bay.

At the junction between the first two, a walled tomb – for now the only one – was found (its south-east section leans on B1/S), made of low-quality brick (30 cm × 15 cm × 6–7 cm). Its external dimensions are 225 cm × 140 cm, while its internal dimensions are 180 cm × 80 cm. The poor condition in which it was found is a result of a poor binder with tiny granules. Three skeletal burials were found inside the tomb (G 016, G 031 and G 032) in which the original burial was devastated.

All examined graves were oriented regularly. Almost all of the deceased had their hands crossed over the

¹⁶ Since the objective was also to determine the layout disposition of the church as clearly as possible, a thick layer of coarse construction waste (average thickness 80 cm) was removed from the church's interior. Another layer of such waste was ascertained below it, but consisting of smaller pieces of brick and stone with a higher share of brown soil (average thickness 40 cm). This layer was also completely removed from the church's interior. The next layer determined in the church's interior was a layer of friable brown soil. There were no grave units in this layer, but a high quantity of dislocated and broken human bones were found here. Graves were only found in the next layer of brown soil with much more compact composition.

POKRETNI ARHEOLOŠKI MATERIJAL

Tijekom triju sezona arheoloških istraživanja samostanskoga sklopa Svih svetih pronađena je vrlo mala količina pokretnoga materijala. Glavnina nalaza ulomaka kasnosrednjovjekovne stolne keramike i jednostavnih, čašastih pećnjaka pronađena je u S 1 (prostorija zasad nepoznate namjene u istočnome samostanskom krilu). Svi metalni nalazi pronađeni su u grobovima: od jedanaest kopči samo je jedna brončana, a sve su ostale željezne. U iskopu unutar crkve i oko nje pronađeno je nekoliko komada stakla (promjera 15 cm) iz prozorskih mrežišta.

Najvažniji pokretni nalazi svakako su segmenti i ulomci arhitektonske kamene plastike (segment svežnjastoga polustupa, dijelovi svodnih rebara, dijelovi baza (polu)stupova te dovratnici/doprozornici). Svi pronađeni nalazi kvalitetno su klesani od lokalnoga kamena vapnenačke osnove, a na nekima su ostali sačuvani tragovi bijeloga i crkvenoga naliča.

ZAKLJUČAK

Pavlini samostan Svih svetih u Strezi, osnovan 1374, bio je jedan od najznačajnijih kasnosrednjovjekovnih vjerskih centara onodobne zagrebačke biskupije. Po odlasku redovnika zbog sve veće opasnosti od osmanlijskih napada u prvoj polovici 16. stoljeća samostanski je sklop bio prepušten djelova-

chesta or pelvis. It was determined that most were buried in wooden coffins. Massive belt buckles, largely made of iron, were only ascertained in eight graves. The graves examined in the Church of All Saints can be dated such that the *terminus ante quem non* is the year of the monastery's establishment (1375), while *terminus post quem non* is the period around 1540, when the Paulines permanently abandoned the monastery due to frequent Ottoman attacks.

ARCHAEOLOGICAL ARTEFACTS

During three seasons of archaeological research at the All Saints Monastery complex, a small quantity of artefacts was found. Most finds consist of late medieval ceramic tableware and simple, cup-shaped stove-tiles found in S 1 (a space of thus far unknown purpose in the monastery's east wing). All metallic items were discovered in graves: of the eleven buckles, only one is bronze, while the rest are iron. Several pieces of glass (diameter 15 cm) from window screens were found in the excavation inside the church.

The most important movable finds are certainly the segments and fragments of architectural stone sculpture (segment of a clustered semi-column, parts of rib vaults, parts of (semi-)column bases and door/window lintels). All of these finds are cut from local limestone, exhibiting quality craftsmanship, and traces of white and red paint remain on some of them.



Slike 13, 14. Ulomci kamenih arhitektonskih profilacija (snimio: G. Bekina, 2008).
Figures 13, 14. Fragments of stone architectural details (photograph: G. Bekina, 2008).

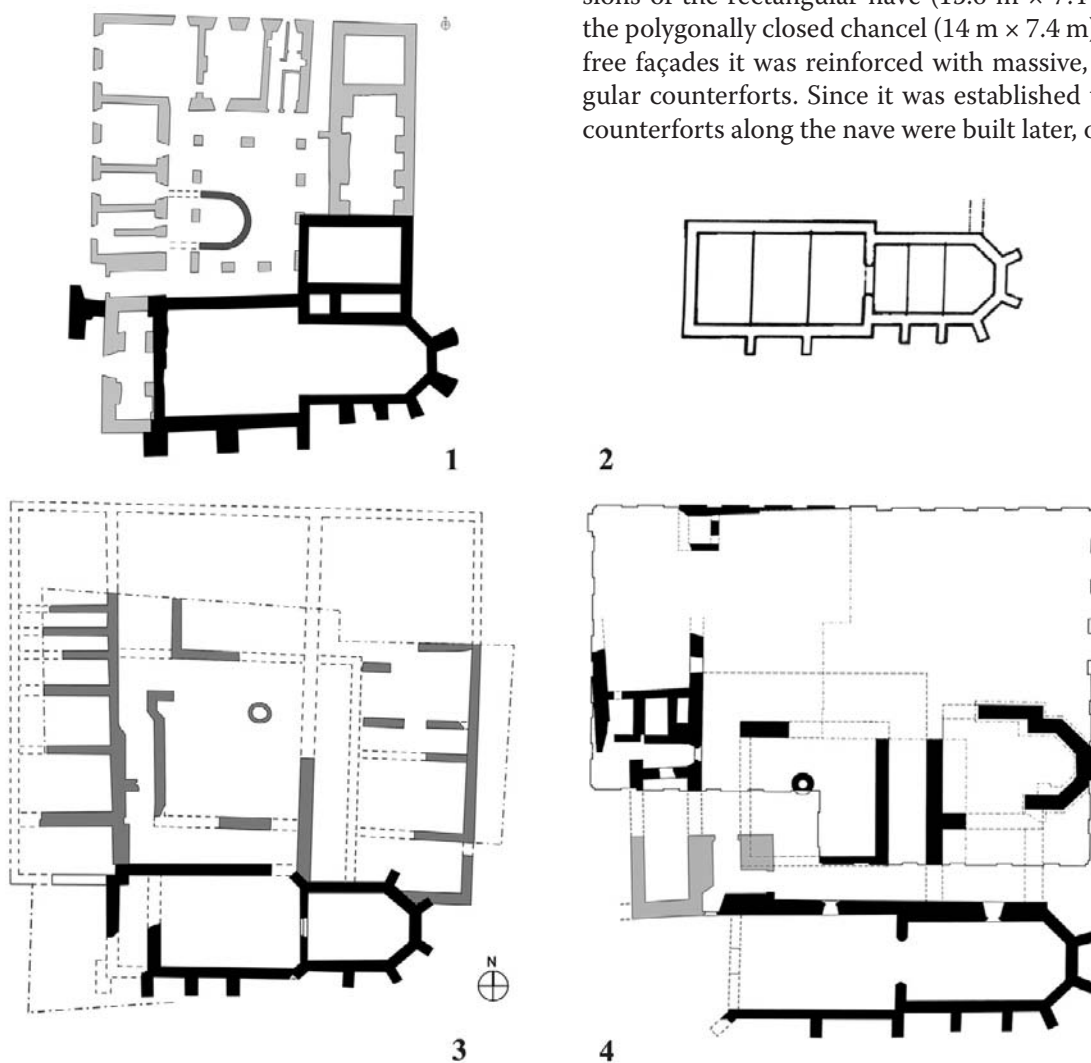
nju atmosferilija i vegetacije te je ubrzo postao samo izvor građevinskoga materijala.

Samostan Svih svetih smješten je na pravokutnome prostoru zaštićenome s četiriju strana tokovima i pritocima dvaju potoka. U jugoistočnome kutu samostanskoga sklopa bila je smještena impozantna crkva Svih svetih. Crkva je bila izgrađena u skladu s onodobnim uzusima Reda kao jednobrodna građevina (33 m × 9,1 m) čija je longitudinalnost bila dodatno naglašena podjednakim dimenzijama pravokutne lađe (15,6 m × 7,4 m) i poligonalno zaključenoga svetišta (14 m × 7,4 m). Na slobodnim je pročeljima bila ojačana masivnim, pravokutnim kontraforima. Kako je ustanovljeno da su kontrafori uz lađu crkve bili kasnije dograđeni, može se govoriti o dvjema građevinskim fazama crkve Svih sve-

CONCLUSION

The Pauline Monastery of All Saints in Streza, established in 1374, was one of the most important late medieval religious centres in the Zagreb Diocese of that time. Upon the departure of the monks due to the increasing threat of Ottoman attacks in the first half of the sixteenth century, the monastery complex was left to the mercy of the climate and vegetation, and quickly became nothing more than a source of construction materials.

The Monastery of All Saints is situated in a rectangular area enclosed on four sides by two streams and their tributaries. The imposing Church of All Saints was located in the south-east corner of the monastery complex. The church was constructed – in compliance with the Order’s preferences at the time – as a single-nave building (33 m × 9.1 m), with its elongated shape accented by the uniform dimensions of the rectangular nave (15.6 m × 7.4 m) and the polygonally closed chancel (14 m × 7.4 m). On its free façades it was reinforced with massive, rectangular counterforts. Since it was established that the counterforts along the nave were built later, one may



Slika 15. Tlocrt pavlinskih samostana u Kamenskom (1), Šenkovcu (3), Lepoglavi (4) i samostanske crkve u Donjoj Vrijeski (2) (izradila: R. Mavar, 2008).

Figure 15. Layout of Pauline monastery in Kamensko (1), Šenkovec (3), Lepoglava (4) and monastery church in Donja Vrijeska (2) (made by: R. Mavar, 2008).

tih: u prvoj fazi gradnje bila je izgrađena cijela crkva, pri čemu je svođeno bilo samo svetište, a lađa je bila natkrivena tabulatom. U drugoj je fazi i lađa bila natkrivena svodom, za što je bilo potrebno dozidati kontrafore u južno pročelje i tri para pravokutnih baza u unutrašnjosti.

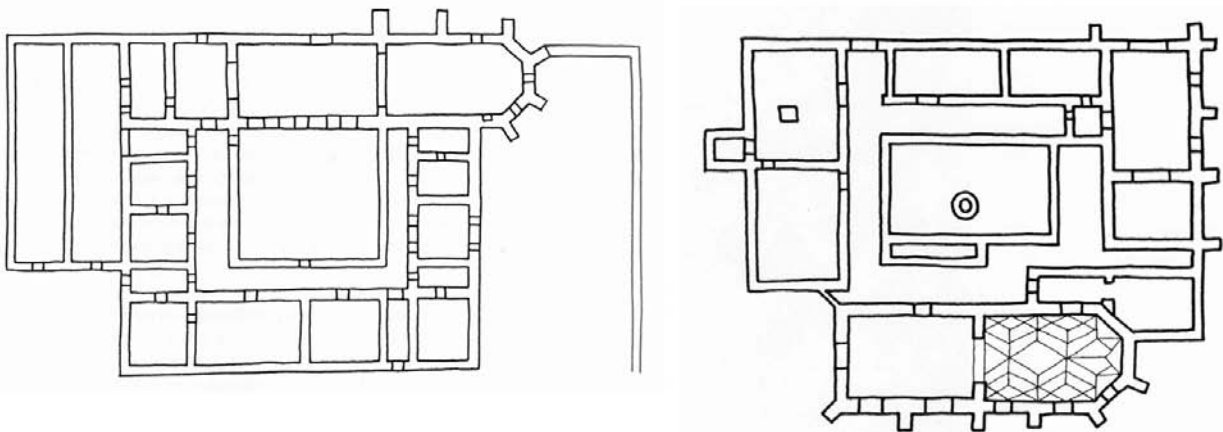
Jednaki smještaj unutar samostanskoga sklopa i slično tlocrtno rješenje (svetište je uvijek uže od lađe) imaju i crkve iz druge grupe pavlinskih samostana (Šenkovec, Lepoglava, Kamensko i Donja Vrijeska).

Iako je položaj streške crkve jednak položaju drugih samostanskih crkava ove grupe, ona se izdvaja po jednakim širinama prostora lađe i svetišta. Kako do danas u Hrvatskoj nije poznata nijedna pavlinska samostanska crkva takva tlocrtnoga rješenja, povezni-

speak of two construction phases for the Church of All Saints: in the first construction phase, the entire church was erected, although only the sanctuary was vaulted, while the nave was covered with a coffered ceiling. In the second phase, the nave was also covered with a vault, which required the construction of counterforts in the southern façade and three pairs of rectangular bases in the interior.

Identical placement within a monastic complex and a similar layout solution (chancel always narrower than nave) are common to churches in the second group of Pauline monasteries (Šenkovec, Lepoglava, Kamensko and Donja Vrijeska).

Even though the position of the Streza church is identical to the position of other monastic churches in this group, it stands out due to the equal widths of the nave and chancel. Since not one Pauline



Slika 16. Tlocrti pavlinskih samostana u Pécs-Jakabhegyu (lijevo) i Salföld-Köveskútu (desno) (Tamás 2003: 32, 192).
Figure 16. Ground plan of Pauline monasteries in Pécs-Jakabhegy (left) and Salföld-Köveskút (right) (Tamás 2003: 32, 192).

cu treba tražiti u crkvama pavlinskih samostana na području današnje Mađarske. Prema dosad istraženoj (i dostupnoj) materijalu tipološke se poveznice mogu naći u samostanskim crkvama u Pécs-Jakabhegyu, Salföld-Köveskútu i Nagyvázsonyu.

Jednakih je omjera prostora lađe i svetišta, ali manjih dimenzija, crkva samostanskoga sklopa u Salföld-Köveskútu. Crkva je smještena u JZ dijelu sklopa i u današnjemu je obliku sagrađena oko 1480.¹⁷

Iako ima jednako tlocrtno rješenje kao i crkva u Strezi, crkva sv. Jakova u Pécs-Jakabhegyu smještena je u SI dijelu samostanskoga sklopa. Crkva

monastery church with such a floor-plan solution is yet known in Croatia, a link should be sought to the churches of Pauline monasteries in today's Hungary. Based on thus far researched (and available) materials, typological links can be found in the monastery churches in Pécs-Jakabhegy, Salföld-Köveskút and Nagyvázsony.

The church in the monastery complex in Salföld-Köveskút has identical ratios between the nave and sanctuary, but with smaller dimensions. The church is situated in the south-west part of the complex, and it was constructed in its present form at around 1480.¹⁷

¹⁷ Pavlinski samostan u Köveskútu najjasniji je primjer utjecaja kasnogotičke arhitekture i smjernica koje je postavila pavlinska radionica u Nagyvázsonyu. Samostan se nalazi na obroncima brežuljaka Őrs sa sjeverne strane jezera Balaton, a prvi se put spominje 1262. godine. Nije poznato kako je samostan izgledao prije pregradnje 1480. godine. Samostan je napušten 1487. godine, a posjed su preuzeli franjevci (Bencze 2000: 180; Tamás 2003: 191–192; <http://www.kolostorut.hu>).

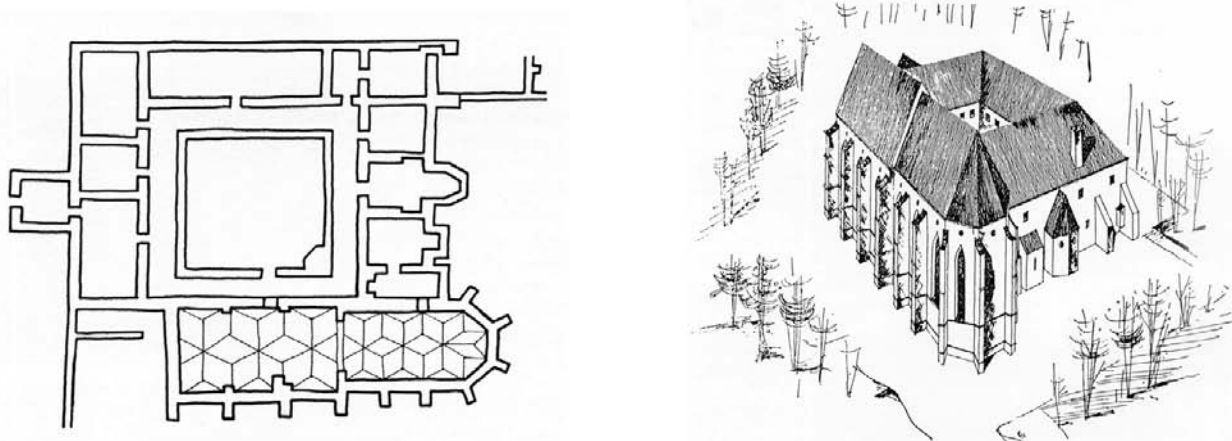
¹⁷ The Pauline monastery in Köveskút is the clearest example of the influence of late Gothic architecture and the orientation set by Pauline workshops in Nagyvázsony. The monastery was founded on the slopes of the hillock Őrs on the northern side of Lake Balaton, and it was first mentioned in 1262. The monastery's appearance prior to renovation in 1480 is not known. It was abandoned in 1487, and the property was assumed by the Franciscans (Bencze 2000: 180; Tamás 2003: 191–192; <http://www.kolostorut.hu>).

je u postojećemu obliku (prikazanome na tlocrtu) sagrađena oko 1500.¹⁸

Poput crkve u Strezi u JZ dio samostanskoga sklopa smještena je i crkva sv. Mihaela u Nagyvázsonyu.¹⁹ Tlocrtno rješenje nagyvázsonymske crkve minimalno se razlikuje od streškoga po plitkim ramenima trijumfalnoga luka. No unatoč različitim širinama lađe i svetišta crkva u Nagyvázsonyu tipološki je bliža streškome rješenju od onoga primijenjenog na drugim spomenutim crkvama samostana druge grupe u SZ Hrvatskoj. Crkva sv. Mihaela sačuvana je sve do zone krovišta i pruža brojne podatke prema kojima se može rekonstruirati svodni sistem crkve u Strezi. Samostanski sklop u cijelosti je istražen i prezentiran, pa se može uspostaviti poveznica s dosad nađenim temeljima streškoga samostana (južni vanjski temelji samostanskoga sklopa te temelj (pretpostavljene) sa-

Although having a floor-plan solution identical to that of the church in Streza, the Church of St. James in Pécs-Jakabhegy is situated in the north-east section of the monastery complex. The church in its existing form (shown in the floor plan) was constructed at around 1500.¹⁸

Like the church in Streza, the Church of St. Michael in Nagyvázsony is also situated in the south-west section of the monastery complex.¹⁹ The ground plan solution of the Nagyvázsony church minimally differs from the Streza church in terms of the shallow shoulders of the triumphal arch. However, despite the different widths of the nave and chancel, the church in Nagyvázsony is typologically more akin to the Streza solution than the one applied at the other churches of the second group in North-west Croatia. The Church of St. Michael was pre-



Slika 17. Tlocrt i rekonstrukcija pavlinskoga samostana u Nagyvázsonyu (Tamás 2003:190).

Figure 17. Ground plan and reconstruction of Pauline monastery in Nagyvázsony (Tamás 2003:190).

¹⁸ Pavlinski samostan, osnovan 1225. godine, smješten je na brdu Jakab nedaleko od Pečuha. To je prvi samostan pavlinskoga reda u koji je biskup Bartol smjestio pustinjake iz okolice Pečuha. Prvotna crkva sv. Jakova bila je manja, romanička građevina zaključena na istoku polukružnom apsidom nad kojom je sagrađena lađa kasnije crkve. Pavlini su napustili samostan već oko 1334. godine i preselili se u samostan Blažene Djevice Marije u Patacsu. Redovnici su se oko 1500. godine vratili u napuštenu samostan koji je preuređen u kasnogotičkome stilu. Već je 1543. godine samostan ponovno napušten (Tamás 2003: 29–34; <http://www.kolostorut.hu>).

¹⁹ Pavlinski samostan Sv. Mihaela osnovao je oko 1480. godine na mjestu ranije crkve Pál Kinizsi legendarni vojskovođa kralja Matije. Redovnici su se u novi samostan doselili iz starijega samostana u Tálodu. Samostanski sklop napušten je oko 1543. No za razliku od uobičajene sudbine koja je zadesila gotovo sve pavlinske samostane na prostoru današnje Hrvatske ovaj u Nagyvázsonyu uništila je lokalna aristokracija da ne bi mogao poslužiti u vojne svrhe. U nešto više od pola stoljeća pavlinski samostan u Nagyvázsonyu postao je jedan od najvećih centara graditeljske kasnogotičke aktivnosti. Jedinствена rješenja koja su bila ostvarena u majstorskim radionicama Nagyvázsonya bila su prihvaćena u cijeloj veszprémskoj dijecezi (Bencze 2000: 181; Tamás 2003: 189–191; <http://www.kolostorut.hu>).

¹⁸ The Pauline monastery, established in 1225, is situated on Jakab Hill near Pécs. This is the first Pauline order monastery in which Bishop Bartol accommodated hermits from the Pécs vicinity. The original Church of St. James was a smaller, Romanesque structure closed on the east with a semi-circular apse onto which the nave of the later church was constructed. The Paulines already abandoned the monastery at around 1334 and moved to the Monastery of the Blessed Virgin Mary in Patacs. The monks returned to the abandoned monastery at about 1500, when it was renovated in late Gothic style. The monastery was once more abandoned already in 1543 (Tamás 2003: 29–34; <http://www.kolostorut.hu>).

¹⁹ The Pauline monastery of St. Michael was established at around 1480 by Pál Kinizsa, the legendary military leader of King Matthias. The monks moved into the new monastery from an older monastery in Tálod. The monastery complex was abandoned at around 1543. However, in contrast to the customary fate which best almost all Pauline monasteries in the territory of present-day Croatia, this one in Nagyvázsony was demolished by the local aristocracy so that it could not be used for military purposes. In a just over a half-century, the Pauline monastery in Nagyvázsony became one of the largest centres of late Gothic construction activities. The unique solutions achieved in the Nagyvázsony master workshops were accepted throughout the Veszprém Diocese (Bencze 2000: 181; Tamás 2003: 189–191; <http://www.kolostorut.hu>).

kristije). Sva se tri istražena temelja prema pozicijama posve poklapaju s onima u Nagyvázsonyu.

S obzirom na sve rečeno može se zaključiti da je tlocrtno rješenje crkve Svih svetih pavlinskoga samostana u Strezi jedinstveno među (dosad) istraženim srednjovjekovnim pavlinskim samostanskim crkvama SZ Hrvatske. Njezino tlocrtno rješenje s jednakom širinom lađe i svetišta, kao i njezine dimenzije, zasad su jedini takav primjer pavlinske kasnosrednjovjekovne crkve. Zato se nadamo da će se u daljnjim istraživanjima toga samostanskog sklopa doći do nekih novih spoznaja koje će pridonijeti ispravnomu razumijevanju i tumačenju arhitekture srednjovjekovnih pavlinskih samostana.



served up to the level of its roof structure, and it provides considerable data which can be used to reconstruct the vault system of the church in Streza. The monastery complex has been entirely researched and presented, so one may establish a link with the foundations of the Streza monastery that have been found so far (southern external foundations of the monastery complex and the foundations of the, presumed to be sure, sacristy). All three examined foundations entirely correspond to those in Nagyvázsonyu in terms of their position.

With reference to all of the aforementioned aspects, it may be concluded that the ground plan solution of the Church of All Saints at the Pauline monastery in Streza is unique among the (thus far) researched medieval Pauline monastery churches of North-west Croatia. Its ground plan solution, with an equally wide nave and sanctuary, and its dimensions are so far the only such examples of among the late medieval Pauline churches. This is why it is our hope that further research into this monastery complex will secure new knowledge that shall contribute to a correct understanding and interpretation of the architecture of medieval Pauline monasteries.

Slika 18. Pogled s JZ na samostansku crkvu u Nagyvázsonyu (snimio: K. Karlo, 2008).

Figure 18. View of monastery church in Nagyvázsonyu from southwest (photograph: K. Karlo, 2008).

KRATICE / ABBREVIATIONS

CD *Codex Diplomaticus Regni Croatiae Dalmatiae et Slavoniae*, Zagreb

IZVORI / LITERARY SOURCES

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