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Tajana PLEŠE & Ana AZINović-BEBEK

ARHEOLOŠKA ISTRAŽIVANJA ŽUPNE CRKVE MARIJE MAGDALENE U ČAZMI

ARCHAEOLOGICAL RESEARCH AT THE PARISH CHURCH OF MARY MAGDALENE IN ČAZMA

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Godine 2003. i 2005. arheološki je istražena župna crkva Marije Magdalene u Čazmi. Nađeni su temelji ranijih građevnih faza kao i 136 grobova s obiljem novovjekovnih nalaza (medalje, križevi, krunice, nakit, odjeća i obuća).

Ključne riječi: Čazma, Sv. Marija Magdalena, srednjovjekovna arhitektura, novovjekovni ukopi

In 2003 and 2005, archaeological research was conducted at the parish Church of Mary Magdalene in Čazma. The foundations of earlier phases of construction were found, as well as 136 graves with a wealth of pre-modern finds (medallions, crosses, rosaries, jewellery, clothing and footwear).

Key words: Čazma, St. Mary Magdalene, medieval architecture, pre-modern burials

1. UVOD

Grad Čazma smješten je između sjeverozapadnih obronaka Moslavačke gore i rijeke Česme, na vrlo pogodnu zemljopisnom položaju. Prvo spominjanje Čazme datira se u 1094. godinu, kad mađarski kralj Ladislav prigodom osnivanja Zagrebačke biskupije, uz Dubravu i Ivanić Grad, zagrebačkomu biskupu kao posjed daje važno trgovačko središte – Čazmu.¹

¹ Izvadak o utemeljenju biskupije i darivanju posjeda Dubrava sačuvan je u originalnoj ispravi ostrogotskoga nadbiskupa Felicijana iz 1134. godine. Taj dokument ujedno je i prvi pisani spomenik srednjovjekovne Slavonije (Kožul 1999: 101–103).

1. INTRODUCTION

The town of Čazma is situated between the north-western slopes of the Moslavina hills and the Česma River, at a very advantageous geographic location. Čazma was first mentioned in historical records in 1094, when the Hungarian King Ladislav, during establishment of the Zagreb Diocese, granted, besides Dubrava and Ivanić Grad, the important trade centre Čazma¹ as a holding to the bishop of Zagreb. King

¹ A charter on the establishment of the diocese and the conferral of the Dubrava estate is preserved in an original document of

Kralj Emerik daruje biskupiju prihodima te potvrđuje imanja poveljom iz 1201. godine. Biskup Stjepan I. s vojskom 1223. godine napada Staru Čazmu (*Chasma vetus*; nalazila se na području današnje Ivanske), spaljuje crkvu Sv. Ivana te pobija svećenstvo (*ad ecclesiam beati Johannis de veteri Chasma*). Ubrzo nakon razaranja Stare Čazme zagrebački biskup Stjepan II. Babonić (bivši kancelar na dvoru ugarsko-hrvatskoga kralja Andrije II, a biskup od 1227. do 1247. godine) gradi Novu Čazmu (*Chasma novus*) i u nju prenosi sjedište arhidakonata. Biskup Babonić 1229. godine poziva u grad dominikance (*Ordo fratrum predicatorum*).² Osnivač dominikanskoga samostana bio je Pavao Dalmatinac.³ Babonić 1232. godine u Novoj Čazmi osniva *insigne capitulum Chasmense* s 12 kanonika.⁴ Prema nekim autorima Babonić je u Čazmi dao sagraditi dvije crkve – crkvu Marije Magdalene, koja je bila samostanska crkva dominikanaca, i crkvu Sv. Duha.⁵ U popisu župa Zagrebačke biskupije Ivana arhidakona

Emerik granted the diocese an income and confirmed the estate in a charter from 1201. Together with an army, Bishop Stjepan I attacked Old Čazma (*Chasma vetus*; located at the site of today's Ivanska) in 1223, setting fire to the Church of St. John and killing the clergy (*ad ecclesiam beati Johannis de veteri Chasma*). Soon after the destruction of Old Čazma, Zagreb Bishop Stjepan II Babonić (the former chancellor in the court of the Hungarian-Croatian King Andrija II, and bishop from 1227 to 1247) commissioned the construction of New Čazma (*Chasma novus*) and moved the seat of the archdeaconry there. Bishop Babonić invited the Dominicans (*Ordo fratrum predicatorum*) to the town in 1229.² The founder of the Dominican monastery was Pavao Dalmatinac.³ In 1232, Babonić established the *insigne capitulum Chasmense* in New Čazma with 12 canons.⁴ According to some scholars, Babonić commissioned the construction of two churches in Čazma: the Church of Mary Magdalene, which was a Dominican monastic church, and the Church of the Holy Spirit.⁵ In the census of Zagreb

² Prvi dominikanski samostan u Hrvatskoj jest onaj dubrovački, osnovan 1225. godine. Nakon njega su u 13. stoljeću osnovani samostani u Ninu, Ban Brdu, Zagrebu, Zadru, Splitu, Kotoru i Trogiru. U Babonićevo vrijeme u Čazmi već postoji samostan norbertinki, koje su do 1246. imale matični samostan u Kloštar Ivaniću.

³ Čazmanki dominikanci spominju se u ispravama od 1234. do 1238. kad su pod hercegom Kolomanom sudjelovali u pohodu na patarene u Bosni. Prvi put nakon osnivanja samostan se spominje u dokumentima tek 1476. godine i to zajedno s imenom crkve (dominikanski samostan Sv. Marije Magdalene). Dokument je bitan zbog voštanoga pečata s motivom gotičke crkve s tornjem i tekstem *S(igillum) libere vuille Chasme*. Nakon toga crkva se spominje u svega još dva navrata – 1481. godine kad zagrebački redovnici Mirko i Nikola sakupljaju novac za obnovu te 1499. godine u darovnici O. Thuzi, koji joj oporučno ostavlja 25 forinti. Darovnica je zanimljiva i zbog podatka da Thuz najviše novca ostavlja kaptolskoj crkvi Sv. Duha, a nabraja i ostale crkve kojima ostavlja novac te koje se nalaze na području grada – Sv. Marija, Sv. Ivan. Sv. Andrija kod ribnjaka te hospital Sv. Kuzme i Damjana. Od 1530. godine kod dominikanaca se po zakladi biskupa L. Baratina svaki dan služe mise za žive i preminule zagrebačke biskupe (Gulin 2001: 51–55).

⁴ Isprava biskupa Babonića čuva se u Nadbiskupskom arhivu u Zagrebu. Tom ispravom Babonić osniva i prepozituru te kaptol, a radi vjerskog i kulturnog napretka u grad dovodi dominikance. U ispravi se spominje da je "djelotvornom milošću Duha Svetog" u čast Duha Svetog sagradio crkvu u Novoj Čazmi (*...construximus ecclesiam in honore eiusdem spiritus sancti in nuova Chasma...*). U ispravi spominje kapele Sv. Ivana i Martina te crkvu Sv. Križa, no o Sv. Mariji Magdaleni nema ni riječi (Gulin 2001: 51–60).

⁵ Crkvu Sv. Duha također je osnovao Stjepan II. Babonić. Crkva je dokumentirana kao kaptolska crkva u kojoj je Babonić kasnije i pokopan. Spominje ju 1402. godine biskup Eberhard, koji kaže da je imala šest oltara. Crkva se poslije spominje 1481. godine u kontekstu tužbe čazmankih kanonika koji su vodili proces protiv biskupa Thuzi. Prema predaji se smatra da se nalazila na mjestu gdje je danas groblje i da je stradala dolaskom Turaka i osnivanjem njihova sandžakata. Nažalost, do danas nisu ostali sačuvani nikakvi daljnji podaci. Crkva se u dokumentima spominje tek u Pepelkovo vizitaciji. Pepelko za nju kaže "*...haec capella parva nimis situata est intra rudera Ecclesiae Collegiatae Capit. Cha-*

Ostrogothic Archbishop Felician dated 1134. This document is also the first written testimony on medieval Slavonia (Kožul 1999: 101–103).

² The first Dominican monastery in Croatia was established in Dubrovnik in 1225. Thereafter during the thirteenth century monasteries were established in Nin, Ban Brdo, Zagreb, Zadar, Split, Kotor and Trogir. In Babonić's time there was already a Premonstratensian convent in Čazma, who had their principal convent in Kloštar Ivanić until 1246.

³ The Čazma Dominicans are mentioned in documents from 1234–1238, when they participated in the campaigns against the Patarenes in Bosnia under Duke Koloman. The monastery is only mentioned for the first time after its establishment in documents dated after 1476, together with the name of the church (Dominican Monastery of St. Mary Magdalene). This document is important because of the wax seal bearing the motif of a Gothic church with a tower and the text *S(igillum) libere vuille Chasme*. Thereafter the church is only mentioned twice: in 1481 when two monks from Zagreb, Mirko and Nikola, collected money for its reconstruction; and in 1499 in a grant from O. Thuz, who donated 25 forinths to it. This grant is interesting because Thuz left the most money to the cathedral chapter Church of the Holy Spirit, and it specifies the other churches to which money was given and which are located in the town's territory: St. Mary, St. John, St. Andrew near the fishpond and the Hospital of St. Cosmas and Damian. Since 1530, mass has been served every day for all of the living and deceased of the Zagreb diocese based on an endowment established by Bishop L. Baratin (Gulin 2001: 51–55).

⁴ The document of Bishop Babonić is held in the Archdiocese Archives in Zagreb. In this document, Babonić establishes a prepositure and cathedral chapter, and he brought in the Dominicans in the interests of religious and cultural progress. In the document, it states that "by the effective mercy of the Holy Spirit" and in honour of the Holy Spirit he commissioned the construction of a church in New Čazma (*...construximus ecclesiam in honore eiusdem spiritus sancti in nuova Chasma...*). The document mentions the chapels of St. John and St. Martin, and the Church of the Holy Cross, but there is no mention of St. Mary Magdalene (Gulin 2001: 51–60).

⁵ The Church of the Holy Spirit was also established by Stjepan II. Babonić. The church is documented as a cathedral chapter

Goričkog iz 1334. godine ne spominje se nijedna od navedenih, pa Kožul pretpostavlja da je crkva Marije Magdalene bila povjerena redovnicima. U Babonićevo vrijeme čazmanski je arhiđakonat imao 56 župa, a sama Čazma crkve, samostane, kaptolske zgrade, kurije te biskupsku palaču.⁶

U vrijeme prodora Tatara, koji s istoka ugrožavaju kraljevstvo, herceg Koloman, mlađi brat kralja Bele IV, iz Čazme je upravljao Hrvatskom. Poslije bitke na rijeci Šajo 1241. godine smrtno ranjen Koloman dopremljen je u Čazmu, gdje ubrzo umire. Prema Tomi Arhiđakonu (*Kronika*) sahranjen je u samostanu braće propovjednika, odnosno u skrovitu mauzoleju.⁷

Turci na čazmanski prostor prvi put dolaze još 1476. godine, no prva veća provala i pustošenje događa se 1532. godine te desetljeće kasnije – 1544. godine – kad Ulama-paša Čazmu spaljuje. U tom razdoblju turskih napada 1537. godine dominikanci trajno napuštaju grad.⁸ Svega četiri godine nakon Ulama-pašina paleža 1548. godine Zborni kaptol trajno napušta Čazmu i seli se u Zagreb.⁹ Nakon osvajanja Čazma postaje središte Čazmanskoga sandžakata (1552–1559), u kojem je bila smještena vojna posada od 1400 vojnika. Upravo su Turci za svoje potrebe obnovili tvrđavu koja je u ratu bila devastirana. Malkoče-beg 1559. godine uništava svoje sjedište i seli ga prvo u Pakrac pa kasnije u Cernik. Odlaskom Turaka započinje normalizacija života te se Čazma počinje obnavljati.¹⁰ Iako i dalje ima bitnu ulogu u

diocese parishes compiled by Archdeacon Ivan Gorički in 1334, none of these are mentioned, so Kožul assumes that the Church of Mary Magdalene was entrusted to the monks. In Babonić's time, the Čazma archdeaconry had 56 parishes, while Čazma itself had churches, monasteries, cathedral chapter buildings, curias and a bishop's palace.⁶

During the Tartar invasions, which imperilled the kingdom from the east, Prince Koloman, the younger brother of King Bela IV, administered Croatia from Čazma. After the battle at the Sajo River in 1241, the mortally wounded Koloman was brought to Čazma, where he soon died. According to the Archdeacon Toma (in his *Chronicle*), he was interred in the monastery of the missionary brothers, in a secluded mausoleum.⁷

The Ottomans first came to the Čazma area in 1476, but the first major incursion and devastation occurred in 1532 and a decade later in 1544, when Ulama-pasha set Čazma ablaze. During this period of Ottoman attacks, the Dominicans permanently left the town in 1537.⁸ Only four years after Ulama-pasha burned it down, the Cathedral Chapter permanently abandoned Čazma in 1548 and moved to Zagreb.⁹ After its conquest, Čazma became the seat of the Čazma sanjak (1552–1559), in which a military detachment of 1,400 soldiers was stationed. It was actually the Ottomans who reconstructed the fortress—razed in the war—for their own needs.

esmen”, dakle to je mala kapela koja se nalazi unutar ruševina kolegijalne kaptolske crkve Sv. Duha. Kožul smatra da bi svakako valjalo istražiti gdje se ta crkva nalazila jer je po njegovim pretpostavkama ona jedan od monumentalnih gotičkih spomenika toga kraja (1999: 128–130). A. Horvat daleko je suzdržanija, ali i ona spominje da je to vjerojatno bio jedan od monumentalnijih spomenika srednjovjekovne arhitekture (1963: 99–109).

⁶ U njoj je zagrebački biskup O. Thuz 1499. godine napisao svoju oporuku u kojoj spominje “... *accta sunt haec in pallatio chasmensis...*” (Kožul 1999: 102).

⁷ Bitku s Tatarima na rijeci Šajo te ranjavanje i smrt hercega Kolomana kao i razbojstva Tatara opisao je opat samostana Dömölke kod Beča (Štrk 2001: 24).

⁸ Činjenicu da su dominikanci trajno napustili Čazmu te da samostan više nije bio u funkciji potvrđuje karta iz 1639. godine na kojoj se jasno vidi da su na prostoru južno od crkve ucrtana četiri manja stambena objekta.

⁹ Kaptol se poslije s arhivom 1806. godine seli u Lepoglavu, a 1811. u Varaždin gdje, preimenovan u Zborni kaptol čazmansko-varaždinski, i danas ima sjedište.

¹⁰ Podatke o stanju Čazme donosi povjerenstvo koje daje opis grada te napominje da postoji predobrambena straža (stražarska kula u Gotincu) koja je postavljena zbog prevelike blizine rijeke Česme te kaže da je za obnovu tvrđave dobar materijal od stare porušene crkve. Taj je podatak bitan jer dokazuje da je crkva u cijelosti bila izvan funkcije te da se smatralo da se s tog objekta može uzimati građevni materijal. Iako nije jasno definirano o kojoj je crkvi riječ, može se pretpostaviti da je to Marija Magdalena, koja se nalazi u neposrednoj blizini tvrđave. Nedugo

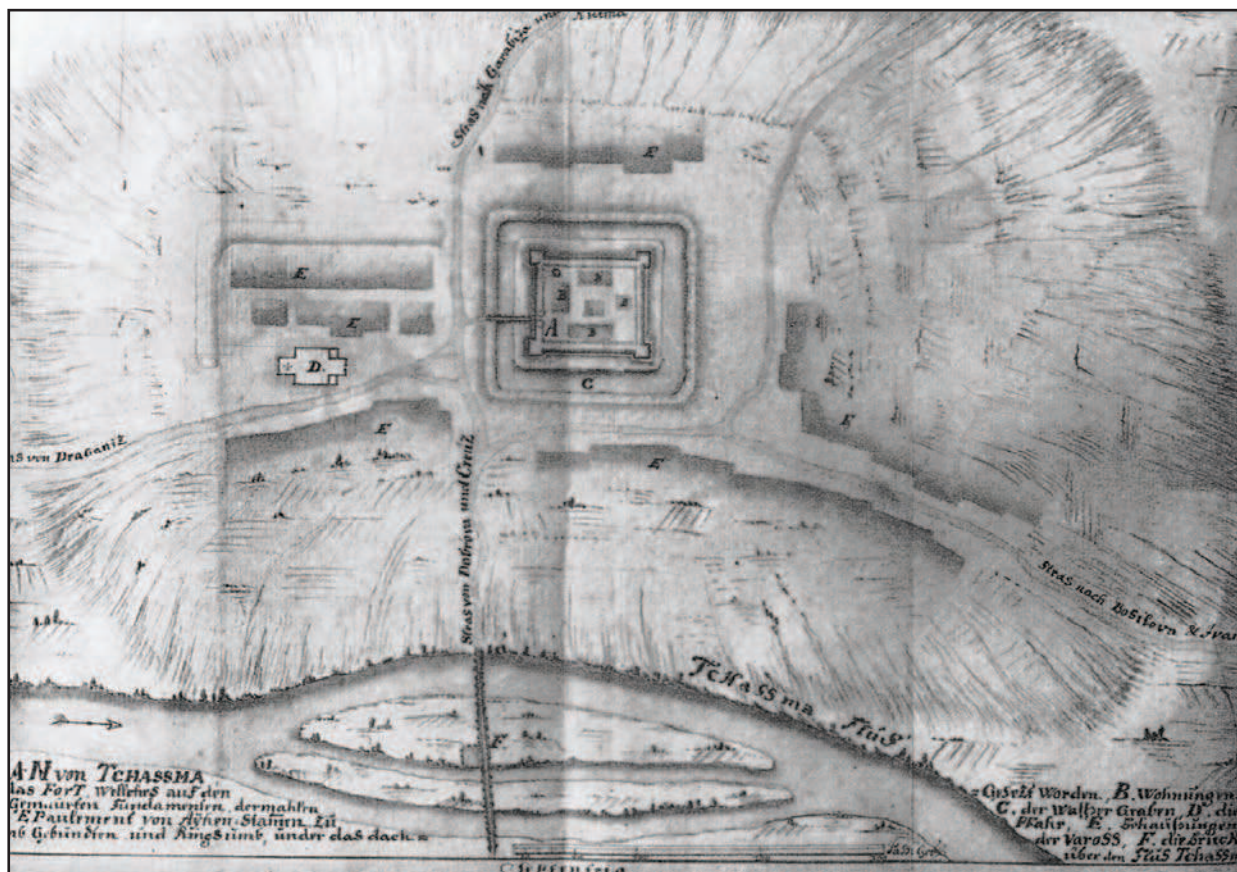
church where Babonić was later buried. Bishop Eberhard mentions it in 1402, saying that it has six altars. The church is later mentioned in 1481 in the context of a lawsuit, when the Čazma canons were engaged in litigation against Bishop Thuz. According to legend, it is located at the site of today's cemetery and it was destroyed when the Ottomans came and established their sanjak. Unfortunately, no other data has been preserved. The Church is mentioned only in documents on Pepelko's visitation. Pepelko says of it: “...*haec capella parva nimis situata est intra rudera Ecclesiae Collegiatae Capit. Chaesmen*,” thus it was a small chapel located inside the ruins of the collegiate cathedral chapter Church of the Holy Spirit. Kožul believes that the church's location should be researched, because he conjectures that it was one of the major Gothic monuments of this region (1999: 128–130). A. Horvat is much more restrained, but she also mentions that this was probably one of the major monuments of medieval architecture (1963: 99–109).

⁶ Zagreb Bishop O. Thuz wrote his testament in it, in which he mentions “... *accta sunt haec in pallatio chasmensis...*” (Kožul 1999: 102).

⁷ The battle with the Tartars at the Sajo River, the wounding and death of Prince Koloman, and the pillage of the Tartars, was described by the abbot of the Dömölk monastery near Vienna (Štrk 2001: 24).

⁸ That the Dominicans permanently left Čazma and the monastery no longer functioned is confirmed by a map from 1639 which clearly shows four smaller residential structures drawn into the area south of the church.

⁹ The Cathedral Chapter later moved to Lepoglava with its archives in 1806, and to Varaždin in 1811 where, renamed the Čazma-Varaždin Cathedral Chapter, it still has its seat today.



Slika 1. Karta Čazme s ucrtanom utvrdom i crkvom, 1639. (Kožul 1999: 104).

Figure 1. Map of Čazma with fortress and church drawn in, 1639 (Kožul 1999: 104).

regiji, nikad više nije dosegla važnost koju je imala do turske okupacije (sl. 1).¹¹

nakon izvještaja povjerenstva Hrvatski sabor 1597. godine traži obnovu utvrde u Čazmi, no to je dovedeno u pitanje zbog obnove Ivanića, koji je po zapovjednicima bio na daleko važnijem strateškom mjestu. Opis tadašnjega stanja Čazme ("Ruševine Čazme sada se nalaze u pustoši i divljini, obrasle grmljem i travom...") ostao je zabilježen u pismu zemaljskoga namjesnika Štajerske Đure Herbersteina nadvojvodi Ferdinandu (24. 06. 1597). Utvrda je ipak djelomično obnovljena, ali tek 1690. godine (Kruhek 1995: 232, 368). Tvrđavu su istraživali N. Prosen i S. Gunjača 1957. godine. Tlocrtno tvrđava ima četverkutani oblik s četiri ugaone cilindrične kule, odnosno oblik koji je poprimila još u 16. stoljeću. Kule se tlocrtno razlikuju od onih vidljivih na karti iz 1639. godine, no moguće je da je na karti ucrtana drvena nadgradnja (Kožul 1999: 106). Drvene nadgradnje datiraju se u 17. stoljeće, kad je tvrđava u cijelosti obnovljena hrastovim balvanima te kad je unutar nje podignuto pet objekata koji su također vidljivi na spomenutoj karti (Prosen 1960: 219–226; Kruhek 1995; Štrk 2001: 21–50).

¹¹ U to vrijeme (popis iz 1679. godine) u Čazmanskom je arhidakonu postojalo samo 8 katoličkih župa: Gradec, Dubrava, Štefanje, Dragotinec, Čazma, Draganec, Križ i Ivanić. No o znatnoj oslabljenosti Čazme govori podatak da je u župi bilo svega 9 naselja, dok ih je u župi Dubrava bilo popisano čak 24.

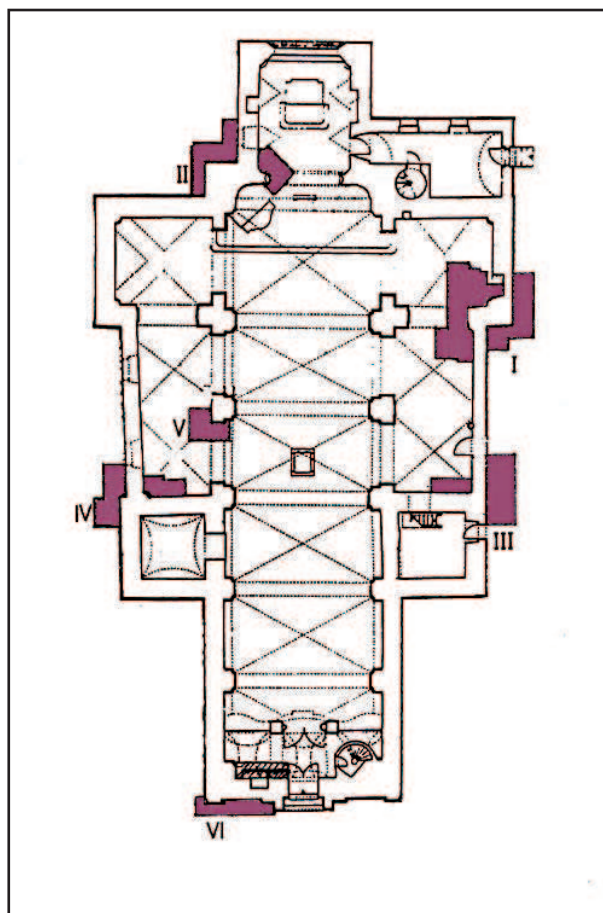
In 1559, Malkoc-beg destroyed his seat and first moved it to Pakrac and then to Cernik.

After the departure of the Ottomans, life began to return to normal and the renewal of Čazma began.¹⁰

¹⁰ Information on the status of Čazma was provided by a commission that described the town and noted that there was a preliminary defensive outpost (a sentry tower in Gotinac) erected due to the excessive proximity to the Česma River, and also specified that the remains from the old levelled church were good materials for reconstruction of the fortress. These data are vital because they indicate that the church was no longer in use and that its ruins were salvageable for construction material. Although it does not clearly indicate which church this is, one can assume that it was Mary Magdalene, which was in the immediate vicinity of the fortress. Not long after this investigative commission, in 1597 the Croatian Parliament sought the renewal of the fortifications in Čazma, but this was brought into question by the reconstruction of Ivanić, which, according to military commanders, was at a more important strategic position. The description of Čazma at that time ("The ruins of Čazma are now deserted and wild, grown over with brush and grass...") remained recorded in a letter from the territorial regent of Steiermark, Đuro Herberstein, to Archduke Ferdinand (24. 06. 1597). The fortress was nonetheless partially reconstructed, but only in 1690 (Kruhek 1995: 232, 368). The fortress was studied by N. Prosen and S. Gunjača in 1957. The fortress had a rectangular layout with four cylindrical towers at each corner, a shape it assumed in the sixteenth century. The towers differ from the layout seen on the map of 1639, but it is possible that a wooden superstructure was drawn onto the map (Kožul 1999: 106). The wood superstructure dates to the seventeenth cen-

2. DOSADAŠNJA ISTRAŽIVANJA

Arheološka istraživanja, koja je vodio Zavičajni muzej Čazme, bila su provedena 1991. godine u suradnji Instituta za povijest umjetnosti te Instituta za građevinarstvo Hrvatske. Tom prigodom otvoreno je samo šest arheoloških sondi koje su trebale pružiti podatke o građevinskom razvoju crkve (sl. 2). Međutim sondažna istraživanja iz 1991. godine nisu potvrdila ranije pretpostavke o građevinskom razvoju crkve; one će se potvrditi, odnosno opovrgnuti, tek kasnijim istraživanjima. Od materijalnih nalaza svakako je najzanimljiviji medaljon s likom Sv. Petra koji zidanu grobnicu u južnome brodu datira u 18. stoljeće.¹²



Slika 2. Arheološke sonde istražene 1991. godine (Štrk 1992: 39).
Figure 2. Archaeological probe examined in 1991 (Štrk 1992: 39).

¹² V. Štrk smatra da je prvotna crkva bila zreloromanička jednobrodna crkva s parom zvonika te da je kao dvorska crkva naknadno proširena u dugu jednobrodnu romaničko-gotičku građevinu sa širim transeptom i malim četverokutnim svetištem. Crkva je vjerojatno nakon Tatara bila proširena u trobrodnu gotičku građevinu (Štrk 1991; 1992: 28–33; 1992a: 36–38; 1993: 39–40).

Even though it continued to play an important regional role, it never regained the significance it had up to the Ottoman occupation (Fig. 1).¹¹

2. PREVIOUS RESEARCH

Archaeological research by the Čazma Regional Heritage Museum was conducted in 1991 with the cooperation of the Institute of Art History and the Civil Engineering Institute of Croatia. On this occasion, only six archaeological probes were opened, which were supposed to provide data on the church's architectural development (Fig. 2). However, the test excavations in 1991 did not confirm earlier assumptions on the church's architectural development; these would be confirmed, or contradicted, only by subsequent research. Among the material finds, the most interesting is a medallion bearing the image of St. Peter, which dates the walled-in tomb in the south nave to the eighteenth century.¹²

Six architectural development phases at the church have been hypothesised on the basis of art history research. In the initial, Romanesque phase, the church was a single-nave structure with an apse or quadrilateral chancel (and probably a pair of bell-towers). During the Romanesque-Gothic phase (not all historians agree with this term), the church was expanded into a long, single-nave structure with a new transept and broader wings and a smaller square chancel.¹³ A new portal was made for the entrance, with a rosette above it. In the third, Gothic, phase (the period after the Tartar invasions in 1242), the church was expanded into a triple-nave structure (Fig. 3). Three subsequent reconstructions are baroque and classicist. It was at that time that the

... tury, when the fortress was entirely reconstructed with oaken girders and when five buildings were erected inside, which are also visible on the map (Prosen 1960: 219–226; Kruhek 1995; Štrk 2001: 21–50).

¹¹ At that time (1679 census) there were only 7 Catholic parishes in the Čazma archdeaconry: Gradec, Dubrava, Štefanje, Dragotinac, Čazma, Draganec, Križ and Ivanić. But the considerable enfeeblement of Čazma is demonstrated by the fact that the parish consisted of only 9 settlements, while the Dubrava parish had 24.

¹² V. Štrk believes that the original church was a high Romanesque, single-nave church with a pair of bell-towers, and that as a court church it was subsequently expanded into a long, single-nave Romanesque-Gothic structure with a wider transept and a small rectangular chancel. After the Tartar invasions, the church was probably expanded into a triple-nave Gothic structure (Štrk 1991; 1992: 28–33; 1992a: 36–38; 1993: 39–40).

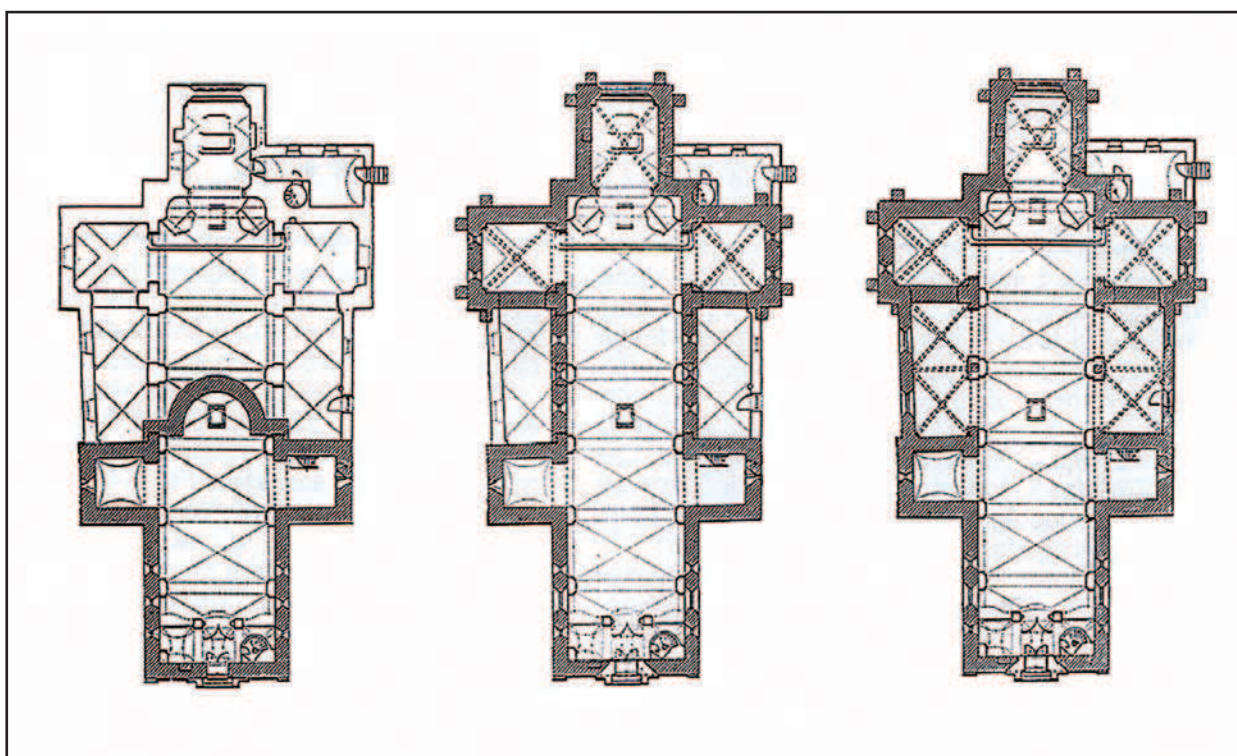
¹³ Some historians believe that this expansion occurred after the Tartar destruction, when Koloman's tomb was allegedly destroyed. It is assumed that King Bela IV wanted to use this additional construction to magnify commemoration of his brother and that this is the reason for construction of such a monumental structure.

Na osnovi povijesno-umjetničkih istraživanja pretpostavlja se šest građevinskih faza razvoja crkve. U prvobitnoj romaničkoj fazi crkva je bila jednobrodna građevina s apsidom ili četvrtastim svetištem (te vjerojatno s parom zvonika). U romaničko-gotičkoj fazi (termin s kojim se neki povjesničari ne slažu) crkva je proširena u dugačku jednobrodnu građevinu s novim transeptom širih krila i malim pravokutnim svetištem.¹³ Na ulazu je dobila nov portal i iznad njega rozetu. U trećoj, gotičkoj, fazi (razdoblje nakon provala Tatara 1242. godine) crkva je proširena u trobrodnu građevinu (sl. 3). Kasnije tri pregradnje pripadaju vremenu baroka i klasicizma. Tada crkva, zasigurno, poprima današnje imponantne dimenzije: 42 x 17,5 m (Kožul 1980; 1999; Stošić & Stepinac 1991).

church assumed its current imposing dimensions: 42 x 17.5 m (Kožul 1980; 1999; Stošić & Stepinac 1991).

3. RESEARCH IN 2003 AND 2005

Archaeological research at the parish Church of Mary Magdalene began in 2003 with works in the church's south nave. This is a component of comprehensive research that the Croatian Conservation Institute (*Hrvatski restauratorski zavod – HRZ*) has been conducting at the church since 2002, performed as preliminary preparations for the installation of a new base for the floor.¹⁴



Slika 3. Pretpostavljene prve tri faze razvoja crkve Marije Magdalene (Stošić & Stepinac 1991).

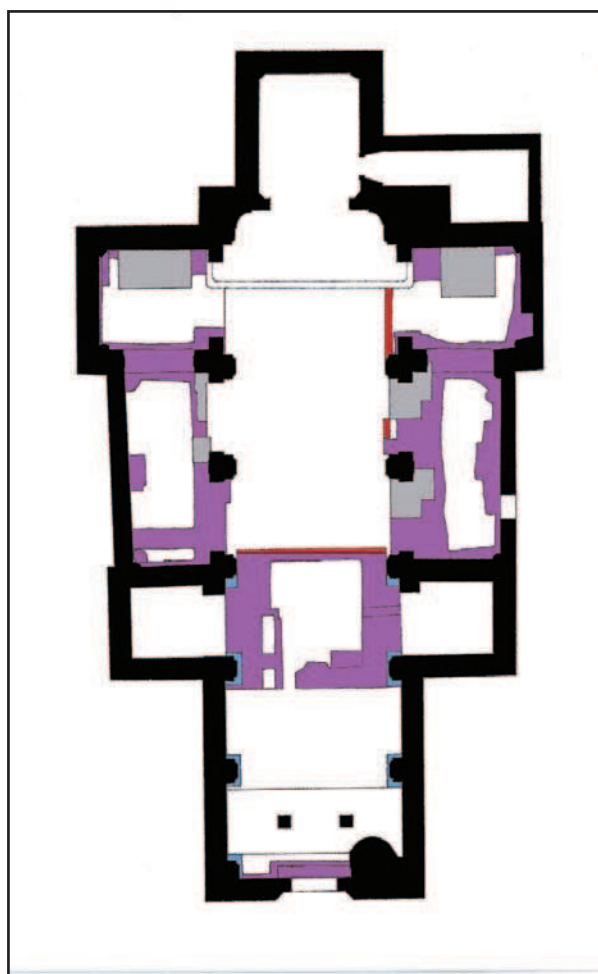
Figure 3. Assumed first three phases of development of the Church of Mary Magdalene (Stošić & Stepinac 1991).

¹³ Neki povjesničari smatraju da do tog proširenja dolazi nakon tatarskih razaranja, u kojima je navodno uništen i Kolomanov grob. Pretpostavlja se da je kralj Bela IV. tom nadogradnjom želio uveličati spomen na brata što je ujedno i razlog gradnje tako monumentalna objekta.

¹⁴ Systematic research into the entire church is being conducted by the Croatian Conservation Institute under the expert leadership of M. Valjato Fabris and D. Miletić. Archaeological research in 2003 lasted six weeks, while that in 2005 lasted nine weeks. Research was led by T. Pleše, while these works were supervised by the head of the Department of Land Archaeology, A. Azinović-Bebek (both of the HRZ). Expert associates Z. Marković, M. Čubranić Ulaga and I. A. Marković Ribić also participated in these works. The parish also offered assistance during the research work. Field photographs were taken by D. Miletić (2003) and R. Šako (2005). We take this opportunity to thank V. Štrkalj and Ž. Demo for assistance and advice in interpreting the finds.

3. ISTRAŽIVANJA 2003. I 2005. GODINE

Arheološka istraživanja župne crkve Marije Magdalene započela su 2003. godine radovima u južnome brodu crkve. U sklopu sveobuhvatnih istraživanja koja Hrvatski restauratorski zavod (HRZ) na crkvi provodi od 2002. godine, a napravljena su kao predradnja postavljanju nove podloge za podnicu.¹⁴ Prostor južnoga broda crkve u cijelosti je istražen u 2003. godini, dok su arheološkim radovima provedenima 2005. godine istraženi prostor sjevernoga broda te zapadni dio glavnoga broda. Glavni brod nije istražen u cijelosti jer njegov istočni dio zauzima zidana trobrodna kripa (sl. 4).



Slika 4. Rezultati arheoloških istraživanja 2003. i 2005. godine (istraženi temelji – ljubičasto; barokni temelji lezena – plavo; kripa – crveno; barokni inventar – sivo) (Izveštaj 2005, HRZ).

Figure 4. Results of archaeological research in 2003 and 2005 (examined foundations – violet; baroque foundations of pilaster strips – blue; crypt – red; baroque inventory – grey) (2005 Report, HRZ).

¹⁴ Sustavna istraživanja cijele crkve provodi Hrvatski restauratorski zavod pod stručnim vodstvom M. Valjato Fabris i D. Miletića. Arheološka istraživanja 2003. godine trajala su šest, a ona provedena 2005. godine devet tjedana. Istraživanja je vodila T. Pleše, a u nadzoru radova bila je voditeljica Odjela za kopne-

The area of the church's south nave was thoroughly examined in 2003, while archaeological works conducted in 2005 encompassed examination of the north nave and the western section of the central nave. The central nave was not fully explored because its eastern section is occupied by a triple-nave crypt (Fig. 4).

Prior to the beginning of works in all three researched sections of the church, the current floor-pavement were removed; there was a 2-5 cm thick base layer beneath the floor. Below this layer, the baroque brick floor-tiles (24 x 24 cm) were entirely preserved. The baroque floor-tiles are particularly important because they were preserved on an intact limestone base, which can almost certainly be determined as the *terminus post quem non* for interment of the examined graves.

This research not only resolved certain questions that arose during research conducted at the beginning of the 1990s by the Institute of Art History in cooperation with the local museum, it also raised some new questions as well. During research, numerous foundations were discovered, as well as a large number of skeletal burials.

3.1. SOUTH NAVE

The area of the south nave is bordered on the eastern, western and southern sides by the walls of today's church, while on the northern side it is bordered by two cross-shaped pillars that separate the south from the central nave. Foundations made of larger crushed stones with abundant use of heavy binding material (Fig. 6).

In the southern part of the transept, a foundation was examined which runs along the existing church's wall, and a foundation was examined along the eastern wall running toward the sacristy that is partially covered by the Altar of the Three Kings. The brick southern wall of the Jambreković crypt was found flush against the probe's northern edge.

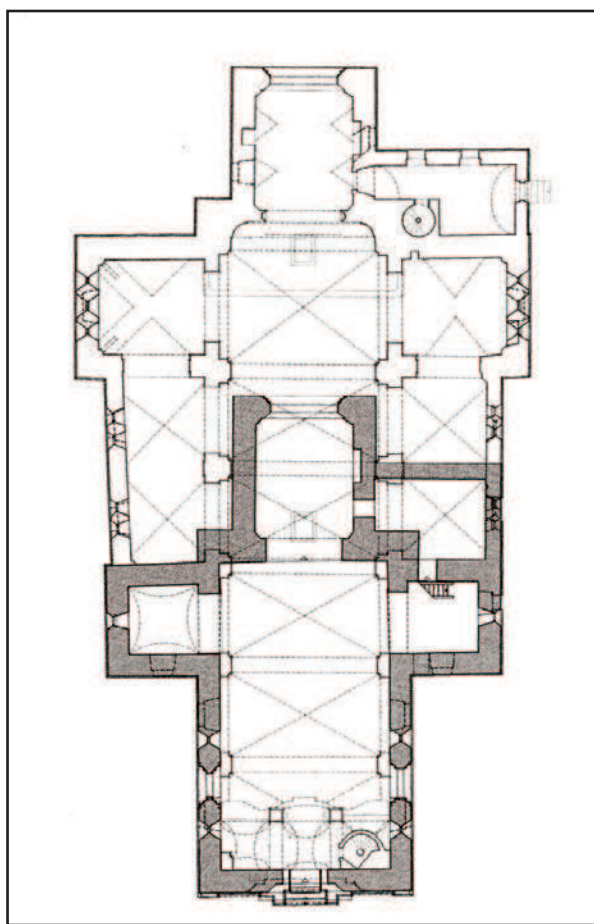
The southern wall of the current church's south nave follows a foundation with a construction form that differs from the others, and it is made of smaller crushed stone with an abundance of coarsely crushed bricks. Parallel to it is a massive foundation on which cross-shaped pillars were placed in subsequent building phases. These two foundations merge on the western side through the sub-foundation of the south bell-tower's eastern wall. On its upper side, stacked bricks were found that were cut at an angle from the eastern side. On the eastern side of the nave, the two aforementioned foundations are

Prije početka radova u svim je trima istraženim dijelovima crkve skinuto današnje popločenje ispod kojeg je bio 2–5 cm deo sloj vapnene podloge. Ispod tog sloja u cijelosti je ostalo sačuvano barokno opečno popločenje (24 x 24 cm). Barokno popločenje od posebne je važnosti jer je ostalo sačuvano na intaktnoj vapnenačkoj podlozi, čime se gotovo sa sigurnošću može odrediti *terminus post quem non* ukopa istraženih grobova.

Ovim istraživanjima ne samo da su riješena neka pitanja postavljena istraživanjima koja je početkom devedesetih u suradnji s lokalnim muzejem bio proveo Institut za povijest umjetnosti, nego su otvorena i neka nova. Prilikom istraživanja nađeni su brojni temelji, ali i velik broj kosturnih ukopa.

connected by a massive foundation (north-south position) which has one step on each side. A symmetrical semi-circular stone construction placed on four rows of bricks and bonded with thick binding material along its southern side was examined. This symmetrical semi-circular form is followed along the northern side by a continuation of the brick on which a large piece of the original mortar was found. So far it is difficult to ascertain the function of this structure, but it may have been the platform of an altar (Pleše & Azinović-Bebek 2004).

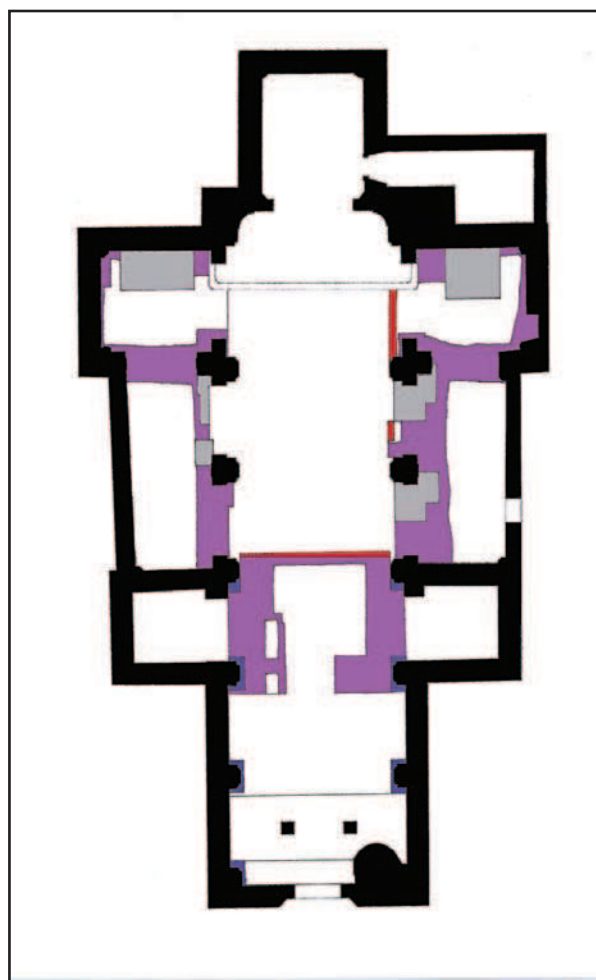
At the very bottom of the probe (slightly north of the southern door), a symmetric oval structure made of two rows of bricks was found. Its function cannot yet be ascertained. A similar structure was found slightly to the west, but its form was not as symmetric.



Slika 5. Pretpostavljeni tlocrt ranije faze izgradnje crkve prije gotičkoga proširenja (Stošić 2001; Izvještaj 2005, HRZ).

Figure 5. Assumed layout of earlier church construction phases prior to Gothic expansion (Stošić 2001; 2005 Report, HRZ).

nu arheologiju A. Azinović-Bebek (obje HRZ). U radovima su sudjelovali i stručni suradnici Z. Marković, M. Čubranić Ulaga te I. A. Marković Ribić. Pomoć pri istraživanjima pružila je i župa. Terenske fotografije izradili su D. Miletić (2003) i R. Šako (2005). Koristimo prigodu da zahvalimo V. Štrkalju i Ž. Demi na pomoći i savjetima pri interpretaciji nalaza.



3.2. NORTH NAVE

In the north nave, foundations were examined that correspond to the foundations that were studied in 2003 in the church's south nave. On the northern, eastern and western sections, the examined area is bordered by the walls of the current church, while

3.1. JUŽNI BROAD

Prostor južnoga broda određen je na istočnoj, zapadnoj i južnoj strani zidovima današnje crkve, dok je na sjeveru određen dvama križnim pilonima koji odjeljuju južni od glavnoga broda. Istraženi su temelji zidani od krupnijega lomljenca s obilatom korištenjem veziva krupnijeg agregata (sl. 6).

U južnome dijelu transepta istražen je temelj koji prati južni postojeći zid crkve, dok je uz istočni zid prema sakristiji istražen temelj koji je djelomično prekriven oltarom Sv. Triju Kraljeva. Uza sam sjeverni rub sonde nađen je opečni južni zid Jambrekovićeve kripke.

Južni zid južnoga broda današnje crkve prati temelj drugačije konstrukcije od ostalih, a građen je od sitnijega lomljenca s velikom količinom grubo lomljene opeke. S njim je paralelan masivan temelj na koji su u kasnijim građevinskim fazama položeni križni piloni. Ta dva temelja spojena su na zapadnoj strani podtemeljem istočnoga zida južnoga zvonika. Na njegovu gornjem dijelu nađene su pravilno poslagane opeke koje su s istočne strane koso priklesane. Na istočnoj strani broda ta dva spomenuta temelja povezana su masivnim temeljem (položenim S–J) koji sa svake strane ima po jednu stepenicu. Uz njegovu južnu stranu istražena je pravilna polukružna kamena konstrukcija postavljena na četirima redovima opeke povezanim vezivom krupnog agregata. Taj pravilan polukružni oblik prati sa sjeverne strane nastavak od opeka na kojima je nađen velik komad izvorne žbuke. Zasad je teško reći koja je bila funkcija te konstrukcije, ali može se pretpostaviti da se radilo o podnici oltara (Pleše & Azinović-Bebek 2004).

Na samome dnu sonde (nešto sjevernije od južnih vrata) nađena je pravilna ovalna konstrukcija od dvaju redova opeke. Ni za nju zasad nije moguće reći koja joj je bila funkcija. Slična konstrukcija nađena je nešto zapadnije, ali ona nije bila tako pravilna oblika.

3.2. SJEVERNI BROAD

U sjevernome brodu istraženi su temelji koji korrespondiraju s temeljima koji su 2003. godine bili istraženi u južnome brodu crkve. Na sjevernome, istočnome i zapadnome dijelu istraženi je prostor određen zidovima današnje crkve, a na južnome poprečnim temeljem koji spaja križne pilone koji dijele sjeverni od glavnoga broda. Svi temelji građeni su od krupnoga lomljenca s mnogo žučkasta veziva krupnijeg agregata (sl. 7).

on the southern side it is bordered by a transverse foundation that connects the cross-shaped pillars that separate the north from the central nave. All foundations are made of large crushed stone with a great deal of yellowish, thick binding material (Fig. 7).

The layout of the foundations examined in the northern section of the church correspond to the foundations examined in its southern section. This exclusively pertains to the foundations made of large crushed stone without the addition of bricks. As in the southern nave, a sub-foundation parallel to the existing church's northern wall was found in the transept zone. There is a vertical foundation on it, parallel to the church's wall, which is partially under the Altar of St. Stephen the Martyr. As opposed to the south nave, no sub-foundation was found along the current church's northern wall.

A massive stone foundation runs down the entire length of the nave (east to west), and as in the south nave, cross-shaped pillars were later constructed on it. It is closed on the eastern end by a vertical link to a massive foundation placed in a north-south position which, like its counterpart in the south nave, has two steps. This foundation is vertically connected to two foundations composed of crushed stone with abundant use of bricks in the western section of the nave toward the church's northern wall; the more western foundation is simultaneously the sub-foundation of the northern bell-tower's eastern wall.

3.3. CENTRAL NAVE

The western section of the central nave from the western wall of the crypt to the base of the choir-loft's pillar foundation was also examined. The space under the choir-loft was not examined due to the questionable static safety. Only a narrow control probe was made along the western façade wall. In this part of the church, the examined foundations are also made of larger crushed stones with abundant use of thick mortar (Fig. 7).

On the eastern side the probe is bordered by the western wall of the triple-nave crypt made of brick. A stone foundation made of coarse crushed stone with abundant binder use leans against it. On its northern and southern ends, this foundation (north-south position) is connected to a foundation placed east-to-west. The full width of neither the northern nor the southern foundation could be determined due to the existing architectural and structural barriers (Chapel of the Seven Sorrows of the Blessed Virgin Mary and the northern wall of the south bell-tower). Both foundations were considerably devastated by later building works.



Slika 6. Pogled s istoka na istraženi južni brod (foto: I. Marković, 2003).

Figure 6. View of examined south nave from the east (photo: I. Marković, 2003).

Tlocrtna dispozicija temelja istraženih u sjevernome dijelu crkve poklapa se s istraženim temeljima u njezinu južnome dijelu. To se odnosi isključivo na temelje građene od krupnoga lomljenca bez dodatka opeke. Kao i u južnome brodu u transeptnoj zoni nađen podtemelj paralelan sa sjevernim zidom postojeće crkve. Na njega je okomit temelj, paralelan sa zidom crkve, koji se djelomično nalazi pod oltarom Sv. Stjepana Mučenika. Za razliku od južnoga broda uz sjeverni zid današnje crkve nije nađen podtemelj.

Cijelom dužinom broda (u smjeru istok–zapad) proteže se masivan kameni temelj na koji su kao i u južnome brodu nasjeli kasnije građeni križni piloni. Na istočnome je kraju zaključen okomitim spojem s masivnim temeljem položenim u smjeru sjever–jug koji, kao i njegov pandan u južnome brodu, ima dvije stepenice. Ovaj temelj povezuju u zapadnome dijelu broda sa sjevernim zidom crkve dva temelja zidana lomljencem uz obilato korištenje opeke; onaj zapadniji ujedno služi i kao podtemelj istočnog zida sjevernoga zvonika.

3.3. GLAVNI BROD

Istražen je zapadni dio glavnoga broda od zapadnoga zida kripe pa do baza temelja stupova pjevališta. Prostor ispod pjevališta nije istraživan zbog upitne statičke sigurnosti. Napravljena je samo uska kontrolna sonda uz zapadni pročelni zid crkve. I u ovome dijelu crkve svi su istraženi temelji građeni od masivnijega lomljenca s obilatim upotrebom žbuke krupnijeg agregata (sl. 8).

Na istoku je sonda određena zapadnim zidom trobrodne kripe zidane opekam. Uza nj je prislonjen kameni temelj građen od gruboga lomljenca s obilnim korištenjem veziva. Taj temelj (položen sjever–jug) na sjevernoj se i južnoj strani spaja s temeljima položenima u smjeru istok–zapad. Ni sjevernom



Slika 7. Pogled s istoka na istraženi sjeverni brod (foto: R. Šako, 2005).

Figure 7. View of examined north nave from the east (photo: R. Šako, 2005).

Near the western section of the northern foundation, a thin (2 cm) layer of limestone base was preserved which is intersected at two points by a grave burial. The base is preserved up to the eastern section of a pilaster-strip base on the church's northern wall, which sets the western boundary of the foundation.

The two aforementioned foundations on the western side end at foundation placed in the north-south direction. A shorter, shallower foundation component made of brick was added to this foundation from the northern side during some later phase.

No architectural components were found in the western half of the examined section of the central nave (from the western profile of the foundation placed in a north-south direction to the earthen backfill 50 cm away from the choir-loft pillar platform). The condition and construction method for the northern and southern walls of the current church were confirmed.

The control probe was opened along the western façade wall along the entire length of the portal. A foundation parallel to the existing church's wall was examined. Its upper section is made of five rows of cut brick, while the lower section is made of larger crushed stones with a large quantity of yellowish binder.

A control probe was made at the bottom of each foundation to confirm its depth. All foundations were covered with a layer of limestone binder that became exceptionally hard over the centuries and it was impossible to remove it without damaging the structure of the foundation. A thicker layer of limestone binder was found at the bottom of some foundations.

ni južnom temelju zbog postojećih arhitektonskih i građevinskih prepreka (kapela Sedam žalosti Blažene Djevice Marije i sjeverni zid južnoga zvonika) nije bilo moguće utvrditi pune širine. Oba temelja znatno su devastirana kasnijim građevinskim zahvatima.

Sa zapadne strane sjevernoga temelja ostao je sačuvan tanak (2 cm) sloj vapnene podloge koja je na dvama mjestima presječena ukapanjem grobova. Podloga je ostala sačuvana do istočnoga dijela baze lezene na sjevernome zidu crkve, čime je određena zapadna granica temelja.

Dva spomenuta temelja na zapadnoj su strani zaključena temeljem položenim u smjeru sjever–jug. Na taj je temelj u nekoj kasnijoj fazi sa sjeverne strane dodan kraći, plitkije temeljeni dio zidan opekom.

U zapadnoj polovici istraženoga dijela glavnoga broda (od zapadnoga profila temelja položenoga u smjeru sjever–jug do zemljanoga zasipa koji je 50 cm udaljen od baza stupova pjevališta) nisu pronađeni nikakvi dijelovi arhitekture. Potvrđeno je stanje i način gradnje temelja sjevernoga i južnoga zida današnje crkve.

Kontrolna sonda otvorena je uz zapadni pročelni zid cijelom dužinom portala. Istražen je temelj paralelan s postojećim zidom crkve. Njegov gornji dio građen je od pet redova priklesane opeke, a donji dio od krupnijeg lomljenca s mnogo žučkasta veziva.

Na dnu svakoga temelja napravljena je kontrolna sonda kako bi se potvrdila njegova dubina. Naime svi temelji bili su obloženi slojem vapnenoga veziva koji je kroz stoljeća postao izuzetno tvrd te ga je bilo nemoguće odstraniti a da se ne ošteti struktura temelja. Pri dnu nekih temelja nađen je deblji sloj vapnenoga veziva.

4. GROBOVI

U istraženim dijelovima crkve istraženo je ukupno 136 grobnih ukopa. U južnome brodu istražen je 21 grob (potvrđena je opečna zidana grobnica istražena 1991. godine), u sjevernome brodu 36, a u zapadnome dijelu glavnoga broda 79 grobova. Gotovo svi grobovi bili su pravilno orijentirani, dakle u položaju istok–zapad s pogledom prema istoku. Istraženo je samo nekoliko obrnutih situacija i to su bili isključivo dječji grobovi. Svi kosturi bili su pokopani u drvenim jednostavnim sanducima koji su ostali jasno sačuvani u većem broju slučajeva. Nađen je i velik broj jednostavnih, grubo kovanih čavala kojima su bile pričvršćene daske sanduka. Kako je zemlja u crkvi vrlo kisela tako je cjelokupni osteološki materijal nađen u vrlo lošem stanju (nakon dizanja posljednjega sloja zemlje, a ponegdje i drvenoga

4. GRAVES

In the researched sections of the church, a total of 136 grave pits were examined. In the south nave, 21 graves were examined (a brick-walled grave examined in 1991 was confirmed), 36 graves in the north nave, and 79 graves in the western section of the central nave. Almost all graves were uniformly oriented, in an east-west direction, looking toward the east. Only a few contrary situations were examined, and these were exclusively children's graves. All skeletons were interred in simple wooden coffins that remained clearly preserved in most cases. A large number of simple, coarsely forged nails were found that were fastened to the coffin boards. Since the soil in the church is very acidic, all osteological materials are in very poor condition (after the last layer of earth and, at places, the wooden lid were raised, the bones crumbled into white dust). A large number of collective burials of individual bones was found, which indicates the existence of another layer of burials that was destroyed during renovations of the church or that these were graves located around the church that were also destroyed during construction works and then relocated inside the church. All osteological materials found have been suitably accommodated in the existing crypt.

Based on the elevation at which the graves were found, several phases of burials can be assumed. The earliest stratum ascertained is the deepest, within which the graves placed directly on black earth were examined; these are in the best condition. The next stratum is laid directly over the oldest burials. Both of these strata can be followed in all three examined naves. The third, shallowest stratum is also the most poorly preserved and it suffered the most damage in subsequent construction works. Most of the examined graves had artefacts in them.

Besides the walled tomb examined in 1991, a brick-walled tomb (255 x 190 x 110 cm) was found in the southern section of the central nave. The external portion was finished straight, while the inside is arched. The arch remained preserved only in the eastern section. The tomb was filled with a large quantity of dislocated and broken human bones mixed with construction waste. A skeleton was found at the bottom of the tomb which was preserved in poor, fragmentary condition. No traces of a wooden coffin were found, but since the entire grave is devastated, this does not mean that it was not there. The third tomb was ascertained in the western profile of the central nave (in the choir-loft zone), but examinations could not be conducted due to static reasons.

poklopca, kosti su se pretvorile u bijeli prah). Nađen je i velik broj skupnih ukopa pojedinih kostiju što upućuje na to da je ili postojao još jedan sloj ukopa koji je uništen pregradnjama unutar crkve ili da su to bili ukopi koji su se nalazili oko crkve te koji su zbog raznih građevinskih zahvata također uništeni i premješteni u crkvu. Sav nađeni osteološki materijal adekvatno je zbrinut u postojeću zidanu kriptu.

Na osnovi visina na kojima su grobovi nađeni može se pretpostaviti nekoliko faza ukopa. Najraniji ustanovljeni sloj je onaj najdublji, unutar kojeg su istraženi grobovi položeni izravno na zdravicu i koji su bili u najboljem stanju. Idući sloj ukopan je neposredno nad najstarijim ukopima. Obje spomenute razine mogu se pratiti u svim trima istraženim brodovima. Treći, najplići sloj ujedno je i najlošije sačuvan i pretrpio je najviše oštećenja u kasnijim građevinskim intervencijama. Većina istraženih grobova imala je u sebi priloge.

Osim zidane grobnice istražene 1991. godine nađena je zidana, opečna grobnica (255 x 190 x 110 cm) u južnome dijelu glavnoga broda. Vanjski dio bio je ravno završen, dok je iznutra svođena. Svod je ostao sačuvan samo u istočnome dijelu. Grobnica je bila ispunjena velikim brojem dislociranih i slomljenih ljudskih kostiju pomiješanih sa šutom. Na samome dnu nađen je kostur koji je ostao sačuvan u fragmentiranom stanju. Nisu nađeni tragovi drvenoga sanduka, no kako je cijela grobnica devastirana, ne znači da ga nije i bilo. Treća zidana grobnica definirana je u zapadnome profilu glavnoga broda (u zoni pjevališta), no zbog statičkih razloga nije se mogla istražiti.

5. NALAZI

U istraženim grobovima nađena je velika količina materijala.¹⁵ Nađeni su medaljoni, križevi, perle, prstenje, ogrlica i ukrasna igla te devet komada srebrnoga novca. Osim ovih metalnih nalaza ostali su djelomično sačuvani i dijelovi nošnje (dugmad, pojasi, dekorativne trake za glavu) i obuće (kožne cipele). Nađena je i jedna dekorativna pletenica sačuvana u izvrsnom stanju.

Grobovi odraslih osoba u pravilu su imali medaljon i/ili križ, koji su uvijek nađeni na mjestu zdjelice. Vi-

¹⁵ Svi nalazi preneseni su u Odsjek za restauriranje arheoloških nalaza (HRZ), gdje su fotodokumentirani u postojećem stanju. Fotografije je izradio J. Škudar. Po završetku konzerviranja i restauriranja nalaza objavit će se znanstvena studija. Konzervirani dio nalaza analizirao je I. Mirnik, kojemu se ovom prigodom najtoplije zahvaljujemo. Iskreno zahvaljujemo i Ž. Demi na savjetima i pomoći pri interpretaciji grobnih cjelina.

5. FINDS

A large quantity of materials was found in the graves.¹⁵ Medallions, crosses, beads, rings, necklaces and decorative pins and nine silver coins were found. Besides these metallic finds, items of apparel (buttons, belts, decorative hair ribbons) and footwear (leather shoes) were also partially preserved. A decorative braid was also preserved in excellent condition.

Adult graves generally contained a medallion and/or cross, always found in the pelvic area. They hung on either a thin string that was not preserved or they were pendants on rosaries.

Before conservation, the medallions (46) could only be classified into several groups based on shape. These are oval (large – 9, medium – 16, and small – 9), large round (2), heart-shaped (2) and polygonal (5). Two other medallion types were found that differ from the aforementioned shapes – one smaller oval medallion that has transparent glass on the obverse side (and probably on the reverse as well) beneath which very slight traces of pieces of paper were observed with two barely legible letters; the other atypical medallion has a square shape, with two components, so that it resembles a small, flat box. Classification based on depictions or dating will not be possible until the materials are restored. So far only one medallion, found in grave 21 in the church's south nave, has been restored (Fig. 9).¹⁶

Crosses are also present in a larger quantity (17 pieces). These may also be classified into several groups, although they cannot yet be dated precisely. They can be classified as small crosses with bars ending in trilobes (4), and the same type but with larger dimensions (1). This is followed by those with straight arms, in which two groups can be discerned: those

¹⁵ All finds were stored in the Archaeological Artefact Restoration Unit (HRZ), where they were photographed in their existing condition. The photographs were taken by J. Škudar. Upon completion of preservation and restoration, the finds will be published in a scholarly study. The preserved portion of the finds was analysed by I. Mirnik, to whom we extend our warmest gratitude. We also sincerely thank Ž. Demo for advice and assistance in interpreting the grave units.

¹⁶ Corroded pre-modern bronze medallion (dim. 27 x 45 mm, weight 13.23 g) with hole from grave 21 (S3). The front bears depiction of the St. Mary with Jesus holding an apple in his right hand. Both crowned. (Obv.: 'PATRONA' HVNGAR:V:M:TALLEN'; 'O' S' PAVLI 'P' E' F' I' V in ex. sign. left and right). The reverse bears depiction of St. Paul the Hermit and St. Anthony the Abbot sitting under a palm tree, with the Holy Spirit above them. (Rev.: S' PAVLVS 'P' EREM 'S' ANTONIVS' ABBAS). The medallion has been dated to the first half of the seventeenth century and was probably made in the workshop of Georg Pfrundt (Nürnberg, 1603–1663).

sjeli su ili na tankoj uzici koja se nije sačuvala ili su pak bili privjesak na kraju krunice.

Prije konzerviranja medaljone (46 komada) moguće je podijeliti samo prema obliku i to na ovalne (veliki 9, srednji 16 i mali 9 komada), veće okrugle (2 komada), sroljike (2 komada) i poligonalne (5 komada). Nađena su još dva tipa medaljona koja se oblikom razlikuju od spomenutih tipova – jedan ovalni manji medaljon koji s gornje strane ima prozirno staklo (koje je vjerojatno imao i s druge strane) ispod kojega su u vrlo malim tragovima evidentirani komadići tanka papira s dvama slabo čitljivim slovima; drugi netipični medaljon kvadratna je oblika, sastavljen od dva dijela, pa nalikuje maloj plosnatoj kutiji. Podjela prema prikazima ili dataciji neće biti moguća sve dok se materijal ne restaurira. Konzerviran je zasad samo jedan medaljon pronađen u grobu 21 u južnome brodu crkve (sl. 9).¹⁶



Slika 8. Pogled s pjevališta na istraženi zapadni dio glavnoga broda (foto: R. Šako, 2005).

Figure 8. View of examined western section of central nave from choir-loft (photo: R. Šako, 2005).

Križevi su također zastupljeni u većem broju (17 komada). I njih je, bez obzira na stupanj korodiranosti, vrlo lako podijeliti u nekoliko grupa, ali ih zasad nije moguće precizno datirati. Mogu se podijeliti na male križeve čije haste završavaju trilobima (4 komada) te isti takav samo većih dimenzija (1 komad). Slijedi tip

¹⁶ Korodirani novovjekovni brončani medaljon (dim. 27 x 45 mm, težina 13,23 g) s ušicom iz groba 21 (S3). Na aversu je prikazana Majka Božja s Isusom koja u desnici drži jabuku. Oboje imaju krunice. (Av.: 'PATRONA' HVNGAR:V:M:TALLEN'; 'O' S' PAVLI 'P' E' F' F' I' V u ex. sign. lijevo i desno). Na reversu je prikaz Sv. Pavla Pustinjaka i Sv. Antuna Opata koji sjede pod palminim drvećem, dok je iznad njih prikazan Duh Sveti. (Rv.: S' PAVLVS 'P' EREM 'S' ANTONIVS' ABBAS). Medaljon je datiran u prvu polovicu 17. stoljeća i najvjerojatnije je izrađen u radionici Georga Pfundta (Nürnberg, 1603–1663).

with extended, thinner arms (2) and those that are more thickset (3). Three crosses with two diagonal bars were found. Two crosses were not classified into any group: a small, wooden cross plated with metal only at its edges and with metallic appliqué; the other is larger, made of two wooden pieces, onto which a metal crucifix, inscription and human skull are fastened. So far, only one cross found in grave 18 in the church's south nave has been restored (Fig. 8).¹⁷

Only a small number of rings was found – eight in all. They can be classified into two groups. The first group (3 rings) consists of simple rings with oval crowns. Currently it is impossible to say whether or not they bear decorations. The other group is particularly interesting. These are rings (5) with massive, simple links of semi-circular cross-section with polygonal crowns in which light-pink polyhedral glass beads have been set, and these were only found in children's graves. Since they are too large to belong to children (these rings could only fit normally on the fingers of an adult), they were probably deposited in accordance with custom.

The beads were most likely a part of a rosary. They vary from a few wood and bone beads to those made of metal. Glass beads are certainly the most numerous. They differ in form (oval, round and polyhedral) and colour (the most common are dark blue and yellowish-white, followed by various tones of green and darker reddish-brown).

Several simple square buckles (very corroded) were also found, either around the ankles or on the insteps, and one was found in the area around the knee. Pairs of small buckles were also found on the legs in the shin area.

Among the leather items, there are leather belts (2) and shoes. With reference to the belts, a very interesting variant of a woven 10 cm wide belt was found, consisting of thickly braided threads.

Only very small quantities of the fabric have been preserved, and only the partial structure of the golden threads was isolated in very advanced state of decay. The weave structure can also be seen on several metal items. With reference to items of apparel, a considerable quantity of buttons made of a poor lead alloy was found in numerous graves. Their shape is circle with loops on top. In enclosed grave units there is never less than about ten, and generally

¹⁷ The cross with a small hook (found in grave 18) is tin-plated bronze. On one side there is a depiction of the crucified Christ in low relief, and below his feet there is a skull, above which two letters can be read: BA (probably the initials of the craftsman). The other side features portrayals of Christ's suffering.



Slika 9. Konzervirani materijal, južni brod (foto: J. Škudar, 2004).
Figure 9. Restored materials, south nave (photo: J. Škudar, 2004).



ravnih krakova, u kojem se mogu razlikovati dvije grupe – oni izduženijih, tanjih krakova (2 komada) te oni zdepastiji (3 komada). Nađena su i tri križa s dvjema poprečnim hastama. Dva križa ne pripadaju ni u jednu grupu – drveni križ manjih dimenzija, koji je samo po rubovima okovan metalom te ima metalne aplikacije, i drugi, većih dimenzija, napravljen od dvaju drvenih dijelova, na koji su prikucani metalno raspelo, natpis i mrtvačka lubanja. Dosad je konzerviran samo jedan križ nađen u grobu 18 u južnome brodu crkve (sl. 9).¹⁷

Prstenje je nađeno u relativno malome broju – svega osam komada. Može se podijeliti u dvije grupe. Prvu grupu (3 komada) čini jednostavno prstenje s ovalnom krunom za koju se zasad ne može reći postoji li na njoj i neka dekoracija. Druga je grupa posebno zanimljiva. To je prstenje (5 komada) masivno – jednostavne karike polukružna presjeka s poligonolnom krunom u kojoj je usađeno poliedarsko staklo svjetloružičaste boje – a nađeno je isključivo u dječjim grobovima. Budući da je za dječje prste preveliko (to prstenje pravilno sjeda tek na jače prste odrasle osobe), vjerojatno je bilo prilagano u skladu s običajima.

Perle su najvjerojatnije bile dio krunice. Variraju od malobrojnih drvenih i koštanih do onih od metala, a staklene su svakako najbrojnije. Razlikuju se po obliku (ovalne, okrugle te poliedarske) i po boji (najzastupljenije su tamnoplave i žučkasto-bjelkaste, a slijede razne nijanse zelene i tamnije crvenkasto-smeđe).

Pronađeno je i nekoliko jednostavnih kvadratičnih kopčica (vrlo korodiranih) koje su nađene ili oko gležnja ili na ristikovima, a jedan primjer u zoni oko koljena.

¹⁷ Križ s ušicom (nađen u grobu 18) najvjerojatnije je napravljen od pokositrene bronce. S jedne je strane u niskom reljefu prikazan raspeti Krist, a ispod njegovih je nogu lubanja iznad koje se mogu pročitati slova BA (što bi mogli biti inicijali majstora). Na drugoj strani su prikazani simboli Kristova mučenja.

there is an even number of them. There is some question as to whether these were decorative buttons or, given their rather unwieldy size and weight, they had a functional purpose.

Certainly the most interesting fabric finds is the fragmentarily preserved headpiece (or head-band) with woven floral decorations consisting of several types of glass beads and trimming made of thinly wound metal wires. The motifs vary from several woven frames (quadrifoliate) made of thin metal threads set with beads and a pestle in the middle made of dark red glass. A very similar motif is repeated in the form of five circles set up like a flower. These motifs are divided by two vertical circles of equal size as "leaves." All head-bands were found exclusively in children's graves. If a head-band was found in a grave, it was always accompanied by an out-sized ring set with a polyhedral pink glass bead.

All nine coins have been conserved and sent to I. Mirnik (Archaeological Museum in Zagreb) for analysis. The most important for dating are three silver coins found in a closed grave unit (grave 007) in the north nave (Fig. 10).¹⁸ Additionally, two medieval

¹⁸ Heiliges Römisches Reich, Österreichisch-böhmischer Kreis, Nieder-Osterreich, Karl VI. (*1.X.1685-1711 + 20.X.1740), "Kreuzer, 1721, Vienna, CNA 185,13. One-sided; Obv.: three cartouches with coats of arms; 17-21 on top; vignette lower. W.: 0.40 g. Dim.: 15 mm. Pierced.

Heiliges Römisches Reich, Österreichisch-böhmischer Kreis, Martin Maximilian v. Wackerl, Leopold I. (*9.VII.1640-2.VI.1567-1.VIII.1658 + 5.V.1705), Kreuzer, 1698, Breslau, CNA 97,14, M.M.W. Obv.: LEOPOLDVS*D*G*R*I*S*A*G*H*B*REX between 2 pearl circles. Bust: laurel-wreathed, with large wig, in armor and cape, with jabot, Order of the Golden Rune, facing right. Rev.: *ARCHID*AV – DVX*BVR*SIL 16-98 between 2 pearl crowns; double-headed eagle under crown, with oval cartouche with *1*. W.: 0.84 g. Dim.: 16x17 mm. Axis: 12. Chipped.



Slika 10. Tri komada srebrnoga novca iz zatvorene grobne cjeline (grob 007), sjeverni brod (foto: J. Škudar, 2005).

Figure 10. Three silver coins from a closed grave unit (grave 007), north nave (photo: J. Škudar, 2005).



Slika 11. Tri komada novca, zasip sjevernoga i glavnoga broda (foto: J. Škudar, 2005).

Figure 11. Three coins, north and central nave backfill (photo: J. Škudar, 2005).

Na nogama su i u zoni potkoljenica još nađeni i parovi malih kopči ("babice i dedeki").

Od kožnih predmeta zastupljeni su kožni remeni (2 komada) i cipele. Nađena je zanimljiva varijanta 10 cm debeloga tkana pojasa koji je sastavljen od gustih isprepletenih trakica.

Tkanina je ostala sačuvana u vrlo malim količinama i izdvojena je samo djelomično struktura zlatnih niti u visokom stupnju raspadnosti. Struktura tkanja može se uočiti i na nekoliko metalnih predmeta. O odjevnim predmetima još se može napomenuti da je u veliku broju grobova nađen i pozamašan broj dugmadi od loše legura olova. Kuglasta su oblika s malom okruglom ušicom. U zatvorenoj grobnoj cjelini broj im se nikad ne spušta ispod desetak i u pravilu je paran. Pitanje je li to bila samo ukrasna dugmadi ili je, s obzirom na dosta nezgrapnu veličinu i težinu, bila u funkciji.

Svakako najzanimljiviji nalazi tkanine fragmentarno su sačuvana oglavlja, odnosno trake za glavu, s vezenim floralnim ukrasima sastavljenim od nekoliko vrsta staklenih perli te s bordurama od tanke namotane metalne žice. Motivi variraju od listoliko vezenih okvira (četverolist) od tanke metalne niti koja se onda ispunjava perlama i koja u sredini ima tučak sastavljen od tamnocrvenih stakala. Vrlo sličan motiv ponavlja se i u vidu pet kružnica složenih poput cvijeta. Ti motivi odvojeni su s dvije okomite kružnice jednakih veličina kao "listovi". Sva oglavlja nađena su isključivo u dječjim grobovima. Ako je u grobu nađeno oglavlje, uz njega je uvijek nađen i predimenzionirani prsten s poliedarskim ružičastim staklom u kruni.

coins were found in the north nave (Fig. 11). One coin was found in the backfill of the central nave (Fig. 11).¹⁹ Three silver coins were found in the backfill of the south nave (Fig. 12).²⁰

Heiliges Römisches Reich, Österreichisch-böhmischer Kreis, Schlesien, Schlesien (Österreich), Ferdinand II. (*9.VI.1578-28.V.1619 + 15.II.1637), Kreutzer, 1726, Breslau. Obv.: *FERD*II*
*D:GR – ISA'G*H*RE between 2 linear circles. Bust: laurel-wreathed, with large wig, in armour and cape, with high collar, facing right. Rev.: ARCHID*AV – D*BV*C*T* 1626 between 2 dotted circles; double-headed eagle under crown with I in cartouche. W.: 0.47 g. Dim.: 16x17 mm. Axis: 12. Damaged.

¹⁹ Secular Lords/Weltliche Herren, SE Europe, Hungary; Ludwig the Great (*1326-22.VII.1342 + 11-IX.1382), Den, b.1. (1373-1382), -, Unger 432a Obv.: +0nETALODOVICI. Bust: Head of Negroid man, with ribbon, facing left in dotted circle. Rev.: +REGISHVnGARIE; Patriarchal cross with points at end of bar. Dotted circle. W.: 0.27 g. Dim.: 14 mm. Axis: 9. Chipped.

Secular Lords/Weltliche Herren, SE Europe, Hungary; Sigismund (*15.II.1368-31.II.1387 + 9.XII.1437), Den, b.1. (1387-1427), -, Unger 451a Obv.: Four-field shield with bars (1.3) and eagle (2.4); (From top; V – R 1. id.). Rev.: Cross with single crown in corners. W.: 0.23 g. Dim.: 10x11 mm. Pared.

Heiliges Römisches Reich, Österreichisch-böhmischer Kreis, Hzm. Steiermark, Ferdinand I. (*Alcala de Heudres, 10.III.1503-28.IV.1521 + Vienna, 25.VII.1546), Pf. 1530, -, Obv.: in slanted square, Steiermark coat of arms to left (panther), Austrian bar to right; 1530 top; F lower. W.: 0.15 g. Dim.: 11x14 mm. Damaged.

²⁰ Two silver coins that differ only in dimensions and weight. Secular Lords (Weltliche Herren, SE Europe, Hungary, Sigismund (1387-1437). b.1. (1387-1427); Parvus, -, Unger 451a : Rethy 125 A; Var. leg. Obv.: (S/V - R). Obv.: four-field Hungarian coat of arms. Rev.: Greek cross, one open crown in each corner. Dim. 10x10 mm, weight 0.28000 g. dim. 9x10 mm, weight 0.36000 g. Both originals are worn and corroded. The third silver coin is a forgery. Secular Lords (Weltliche Herren, SE Europe, Hungary, Maria (1382-1395) b.1. (1382-1387); Den, -, Unger 442 dif.: Rethy 114 dif.; Var. leg. Obv.: +mOnETHn(..)AC. Obv.: patriarchal cross in pearl circle; Var. leg. Rev.: *mAINDVInAAC. Rev. m under crown in pearl circle. Dim. 13x14 mm, weight 0.31000 g.



Slika 12. Tri komada srebrnoga novca, zasip južnoga broda (foto: J. Škudar, 2004).

Figure 12. Three silver coins, south nave backfill (photo: J. Škudar, 2004).

Svih devet komada novca očišćeno je i odneseno na analizu I. Mirniku (Arheološki muzej u Zagrebu). Najbitniji za dataciju jest nalaz triju komada srebrnog novca koji su nađeni u zatvorenoj grobnoj cjelini (grob 007) u sjevernome brodu (sl. 10).¹⁸ U zasipu u sjevernome brodu pronađena su još dva komada srednjovjekovnog novca (sl. 11). Samo je jedan komad novca pronađen u zasipu glavnoga broda (sl. 11).¹⁹ U zasipu južnoga broda crkve nađena su tri komada srebrnoga novca (sl. 12).²⁰

¹⁸ Heiliges Römiches Reich, Österreichisch-böhmischer Kreis, Nieder-Osterreich, Karl VI. (*1.X.1685-1711 + 20.X.1740), "Kreuzer, 1721, Wien, CNA 185,13. Jednostran; Av.: tri kartuše s grbovima; 17-21 gore; vinjeta dolje. T.: 0,40 g. Dim.: 15 mm. Probušen.

Heiliges Römiches Reich, Österreichisch-böhmischer Kreis, Martin Maximilian v. Wackerl, Leopold I. (*9.VII.1640-2.VI.1567-1.VIII.1658 + 5.V.1705), Kreuzer, 1698, Breslau, CNA 97,14, M.M.W. Av.: LEOPOLDVS*D*G*R*I*S*A*G*H*B*REX između 2 biserne kružnice. Poprsje: lovorom ovjenčano, s velikom vlašuljom, u oklopu i plaštu, s jabotom, Redom Zlatnog runa, nad. Rv.:*ARCHID*AV - DVX*BVR*SIL 16-98 između 2 biserne kružnice; ispod krune dvoglavi orao, s ovalnom kartušom s *1*. T.: 0,84 g. Dim.: 16x17 mm. Pol. Kal. 12. Otkrnut.

Heiliges Römiches Reich, Österreichisch-böhmischer Kreis, Schlesien, Schlesien (Österreich), Ferdinand II. (*9.VI.1578-28.V.1619 + 15.II.1637), Kreuzer, 1726, Breslau. Av.: *FERD*I*I*D:GR - ISA'G*H*RE između 2 linearne kružnice. Poprsje: lovorom ovjenčano, u oklopu i plaštu, s visokim ovratnikom, nad. Rv.: ARCHID*AV - D*BV*C*T* 1626 između 2 linearne kružnice; ispod krune dvoglavi orao s I u kartuši. T.: 0,47 g. Dim.: 16x17 mm. Pol. kal. 12.: Oštećen.

¹⁹ Svjetovna gospoda/Weltliche Herren, JI Europa, Ugarska; Ludovik Veliki (*1326-22.VII.1342 + 11-IX.1382), Den, b.1. (1373-1382), - , Unger 432a Av.: +0nETALODOVICI. Poprsje: glava crnca, s vrpcom, nal. Lk. Rv.: +REGISHVnGARIE; Patrijarhalni križ s točkama na krajevima hasta. Lk. T.: 0,27 g. Dim.: 14 mm. Pol. Kal. 9. Otkrnut.

Svjetovna gospoda/Weltliche Herren, JI Europa, Ugarska; Sigismund (*15.II.1368-31.II.1387 + 9.XII.1437), Den, b.1. (1387-1427), - , Unger 451a Av.: Raščetvereni štit s gredama (1,3) i orlom (2,4); (S gore; V - R l. id.). Rv.: Križ s po jednom krunom u uglovima. T.: 0,23 g. Dim.: 10x11 mm. Obrezan.

Heiliges Römiches Reich, Österreichisch-böhmischer Kreis, Hzm. Steiermark, Ferdinand I. (*Alcala de Heudres, 10.III.1503-28.IV.1521 + Wien, 25.VII.1546), Pf. 1530, - ; Av.: u koso postavljenu kvadratu, lijevo grb Štajerske (pantera), desno Austrijska greda; 1530 gore; F dolje. T.: 0,15 g. Dim.: 11x14 mm. Oštećen.

²⁰ Dva komada srebrnoga novca razlikuju se samo po dimenzijama i težini. Svjetovna gospoda (Weltliche Herren, JI Europa, Ugarska, Sigismund (1387-1437). b.1. (1387-1427); Parvus, -, Unger 451a : Rethy 125 A; Var. leg. av.: (S/V - R). Av.: raščetvoreni grb Ugarske. Rev.: grčki križ, u svakom uglu je po jedna otvorena

6. CONCLUSION

During archaeological excavations in 2003 and 2005, the entire area of the north and south naves and the western section of the central nave in the Church of Mary Magdalene in Čazma were examined. The foundations that were found do not correspond to previous historical and art-historical interpretations of the church's development. As mentioned earlier, all previous examination of the church (cooperation between the Čazma Regional Heritage Museum, the Institute of Art History and the Civil Engineering Institute of Croatia) was done exclusively on a test excavation basis, so that reconstruction of earlier assumed phases of the church were made on the basis of very few probes.

J. Stošić outlined the original church as a simple Romanesque building – single-nave with two bell-towers above a dwarf-like transept and a rectangular chancel (Fig. 12). It was assumed that the chancel had a cross-ribbed arch, while the nave and transept were covered by tabulation. This entire thesis is backed by the Romanesque windows. The luxurious furnishing of the church with stone trim components is explained by the assumption that Prince Koloman was buried in the church.²¹ Unfortunately, the tombstone of Prince Koloman, located in the parish rectory, was destroyed in 1860 during a period of strained Croatian-Hungarian relations (Stošić 2001). Stošić's views are shared by V. Štrk, who hypothesises about three phases of baroque development (1991; 1992a; 1993). A. Horvat is more restrained in reconstructing earlier building phases and stresses that there is no confirmation that the church was Dominican, and that there is insufficient data to reconstruct earlier phases (Horvat 1963). S. Kožul believes that the original form of the church, in compliance with the architecture of the supplicant orders, should be seen as single-nave, without a transept and with an explicit choir area. He finds parallels to Čazma's Mary Magdalene in the layouts

²¹ Stošić assumes that church was spared precisely because of Kalman's grave, as he believes the Ottomans did not harm grave sites (Stošić 2001: 69-72).

6. ZAKLJUČAK

Arheološkim radovima 2003. i 2005. godine istražen je u cijelosti prostor sjevernoga i južnoga broda te zapadni dio glavnoga broda župne crkve Marije Magdalene u Čazmi. Pronađeni temelji ne uklapaju se u dosadašnje interpretacije povijesnoga i povijesno-umjetničkoga razvoja crkve. Kao što je ranije spomenuto, dosadašnja istraživanja crkve (suradnja Zavičajnoga muzeja Čazme, Instituta za povijest umjetnosti te Instituta za građevinarstvo Hrvatske) bila su isključivo sondažna, tako da su rekonstrukcije ranijih pretpostavljenih faza crkve rađene na osnovi vrlo malih sondi. J. Stošić određuje prvotnu crkvu kao jednostavnu romaničku građevinu – jednobrodnu, s dvama zvoncima nad patuljastim transeptom te s pravokutnim svetištem (sl. 12). Pretpostavlja i da je svetište imalo križno-rebrasti svod, dok su lađa i transept bili natkriveni tabulatom. Cijelu tezu potkrepljuje romaničkim prozorima. Raskošnu opremu crkve kamenim profiliranim dijelovima objašnjava pretpostavkom da je u crkvi bio pokopan herceg Koloman.²¹ Nažalost, nadgrobna ploča hercega Kolomana, koja se nalazila u župnome dvoru, uništena je 1860. godine u doba loših hrvatsko-mađarskih odnosa (Stošić 2001). Stošićevo mišljenje preuzima i V. Štrk, koji pretpostavlja tri faze prije barokizacije (1991; 1992a; 1993). A. Horvat je suzdržanija u rekonstruiranju ranijih građevinskih faza te naglašava da nije potvrđeno da je crkva dominikanska, kao i to da nema dovoljno podataka za rekonstrukciju ranijih faza (Horvat 1963). S. Kožul smatra da prvotni oblik crkve u skladu s arhitekturom prosjačkih redova valja pretpostaviti kao jednobrodan, bez transepta te s naglašenim korom. Paralele čazmanskoj Mariji Magdaleni nalazi u tlocrtnim dispozicijama s nekim crkvama u Iloku i Šarengradu te s franjevačkom crkvom u Zagrebu (Kožul 1999).

Na osnovi tlocrtno dokumentacije arheoloških istraživanja 2003. i 2005. godine s velikim se oprezom može pretpostaviti tlocrtna dispozicija koju je crkva imala prije pregradnje u trobrodnu crkvu.

Dva paralelna masivna temelja položena u smjeru istok–zapad (na koje su kasnije postavljeni temelji križnih pilona) mogla bi određivati sjeverni

of certain churches in Ilok and Šarengrad and with the Franciscan church in Zagreb (Kožul 1999).

Based on the floor-plan documentation from the 2003 and 2005 research, one can cautiously speculate the floor-plan that the church had prior to reconstruction into a triple-nave church. The two massive parallel foundations that lay east-to-west (on which the foundations of the cross-shaped pillars were later placed) can be specified as the northern and southern walls of the church nave. The existence of the crypt makes it impossible to confirm whether the nave was single or triple. A relatively narrow transept extends from the nave toward the east. The church ended in a rectangular ante-room on the western side. There is no way to surmise as to the manner in which the church ended on its eastern side. Only the foundations made of large crushed stone with abundant thick binding material were incorporated into an attempt at interpretation. The examined foundations with differing structures can be associated with later renovations in which the church was expanded and become a triple-nave structure.

The church was abandoned in the post-Ottoman period (without a roof, two lower bell-towers and three undedicated altars). At that time, the faithful were buried within the church. A major reconstruction of the church began in the second half of the seventeenth century. Besides acquiring new tabulation and a roof, the church's floor was covered with oak tiles. These were probably replaced with brick tiles after a major fire in 1720. During research, no traces of these first wooden floor tiles were found, only the fully intact baroque brick tiles. Stone tiles were placed over these only in 1888 (Kožul 1999).

The lower time limit of the burials is still in question, and it will only be possible to establish after a comprehensive analysis of the grave artefacts. The upper time limit has been clearly established by the placement of the brick floor.

The examined burials provided a wealth of archaeological finds that tell us about the customs and lives of a relatively scantily analysed early pre-modern stratum. We hope that analysis and interpretation of the finds (particularly the medallions and crosses) will contribute to an understanding of early pre-modern graves in north-west Croatia.

Research that followed the works during construction of the new main square in Čazma could not be systematically conducted, so that the floor-plan of the monastery and its assumed communication with the church have remained unresolved.

The only certain data are the epigraphic monuments on the duration of activity of the Dominican order in the Čazma region.

kruna. Dim. 10x10 mm, težina 0.28000 g. dim. 9x10 mm, težina 0.36000 g. Oba originalna komada izlizana su i korodirana. Treći komad srebrnoga novca je falsifikat. Svjetovna gospoda (Weltliche Herren, II Europa, Ugarska, Maria (1382-1395) b.l. (1382-1387); Den, -, Unger 442 dif.: Rethy 114 dif.; Var. leg. av.: +mOnETHn(..)AC. Av.: patrijarhalni križ u bisernoj kružnici; Var. leg. rv.: *mAINDVInAAC. Rv. m pod krunom u bisernoj kružnici. Dim. 13x14 mm, težina 0.31000g.

²¹ Stošić pretpostavlja da je upravo zbog Kolomanova groba crkva ostala pošteđena, jer smatra da Turci nisu dirali grobna mjesta (Stošić 2001: 69–72).

i južni zid crkve koji zatvaraju brod. Zbog postojanja kripite nije moguće ustanoviti je li crkva bila jednobrodna ili trobrodna. Na brod se dalje prema istoku nastavlja relativno uzak transept. Na zapadnome dijelu crkva je bila zaključena pravokutnim pretprostorom. Nije moguće pretpostaviti kako je ta ranija crkva bila zaključena na istoku. U pokušaj interpretacije uključeni su samo temelji građeni od krupnoga lomljenca s obilatom korištenjem veziva krupnog agregata. Istraženi temelji drugačije građevne konstrukcije mogu se povezati s nekim kasnijim pregradnjama u kojima se crkva širila i postala trobrodna. U razdoblju nakon Turaka crkva je bila zapuštena (bez krova, s dvama nižim tornjevima i trima neposvećenim oltarima). U to su vrijeme u prostoru crkve bili pokapani vjernici. Velika obnova crkve započinje u drugoj polovici 17. stoljeća. Osim što crkva dobiva novi tabulat i krovšte, popločava se podnicom od hrastovih kocaka. One su najvjerojatnije nakon katastrofalna požara 1720. godine zamijenjene opečnim popločenjem. U istraživanjima nisu pronađeni tragovi tog prvog drvenoga popločenja, nego samo barokno opečno popločenje u intaktnome stanju. Na njega je tek 1888. godine položeno kameno popločenje (Kožul 1999). Donja vremenska granica ukapanja još uvijek je upitna te će se sa sigurnošću moći odrediti tek nakon cjelovite analize grobnih nalaza. Gornja granica jasno je određena polaganjem opečene podnice.

Istraženi ukopi pružili su obilje arheoloških nalaza koji nam govore o običajima i životu dosada relativno slabo obrađena ranonovovjekovnoga sloja. Nadamo se da će analiza i interpretacija nalaza (poglavito medalja i križeva) pridonijeti poznavanju ranonovovjekovnih grobalja na prostoru sjeverozapadne Hrvatske.

Istraživanja koja su pratila građevinske radove prilikom izgradnje novoga čazmanskoga glavnog trga nisu mogla biti sustavno provedena, tako da je ostalo neriješeno pitanje tlocrtne dispozicije samostana i njegove pretpostavljene komunikacije s crkvom. Jedinu sigurni podaci tako ostaju epigrafski spomenici o trajanju djelovanja dominikanskoga reda u čazmanskome prostoru.

Bitno je shvatiti da je riječ o kompleksnom objektu na kojem je presudna interdisciplinarna suradnja arheologa, povjesničara umjetnosti i epigrafičara. Samo njihovim zajedničkim radom bit će moguće u cijelosti interpretirati župnu crkvu Marije Magdalene.

It is essential to understand that this is complex structure, where the interdisciplinary cooperation of archaeologists, art historians and epigraphists is crucial, and only with their collaboration will a complete interpretation of the Parish church of Mary Magdalene be possible.

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