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O F A R C H A E O L O G Y

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## PROSLOV

*S velikim zadovoljstvom i u ime cijelog uredništva predstavljamo dvobroj 37/38 časopisa Opuscula Archaeologica koji je utemeljen 1956. godine, te s više ili manje poteškoća izlazi više od pet desetljeća. Usprkos trenutnim financijskim poteškoćama pred nama je časopis koji i ovoga puta, i to sa 19 članaka od 25 autora, na preko četiri stotine stranica, objavljuje znanstvene, pregledne i stručne tekstove visoke kvalitete.*

*No, ovaj dvobroj časopisa Opuscula archaeologica se razlikuje od prethodnih izdanja jer se sastoji od dva tematska poglavlja. U prvom poglavlju je jedanaest radova koji su, u skladu s tradicijom našeg časopisa, posvećeni različitim arheološkim problemima koji će kako znanstvenicima, tako i drugima, dati mogućnost dobivanja uvida, ne samo u nepoznatu arheološku građu, nego i mogućnost upoznavanja s najnovijim razmišljanjima o određenim problemima kao i njihovim mogućim rješenjima. Drugi dio broja 37/38 časopisa Opuscula archaeologica nas posebno raduje jer se sastoji od osam radova posvećenih 30-godišnjici smrti uglednog hrvatskog profesora prapovijesne arheologije Stojana Dimitrijevića. Radovi su prezentirani na skupu posvećenom Stojanu Dimitrijeviću na Filozofskom fakultetu u Zagrebu 13.12.2011.*

*Napor koji je uredništvo časopisa uložilo u izlazak ovoga broja nije nas obeshrabrio nego potaknuo da i dalje činimo sve potrebno da bi autori i dalje imali priliku objavljivati članke za koje smatraju da doprinose arheološkoj znanosti. Za kvalitetu objavljenih priloga brinuo se cijeli tim recenzenata, čije je mišljenje i omogućilo da svaki prilog ima onu kvalitetu kakvu naš časopis i zaslužuje. Stoga na kraju svim autorima i suradnicima najsrdačnije zahvaljujemo na priložima tiskanim u ovome broju časopisa Opuscula archaeologica.*

*Glavni i odgovorni urednici*

## PROLOGUE

*We are proud to present a double volume 37/38 of Opuscula archaeologica on behalf of the Editorial board. Since its first volume in 1956, journal Opuscula archaeologica has been publishing scientific articles in the field of archaeology and other historical disciplines. Despite current financial challenges we were able to publish 19 articles by 25 authors on more than 400 pages containing high quality original scientific articles and professional papers.*

*The structure of this double volume differs from previous ones because it is divided into two sections. The first section consisting of 11 articles that are, in the tradition of this journal, facing specific archaeological issues. We hope that these articles will provide information to readers on new, unpublished material and current debates. The second section contains 8 papers dedicated to the 30th anniversary of death of Professor Stojan Dimitrijević, a distinguished professor of Prehistoric Archaeology at the University of Zagreb. These papers were originally presented at the conference organized by the Faculty of Humanities and Social Sciences, University of Zagreb on December 13th 2011.*

*Various challenges presented to us during the preparation of this volume were not discouraging, but, on the contrary, gave us the additional motivation to secure the future of this journal as a platform for publication of quality scientific and professional papers by fellow scholars. Extensive team of domestic and international reviewers is the quality assurance of the published articles, and the journal as a whole.*

*We would like to express our gratitude to all contributors whose articles are published in this double volume.*

*Editors*



Ana AZINOVIĆ BEBEK & Krešimir FILIPEC

## BREVARI IZ LOBORA I DRUGIH NOVOVJEKOVNIH GROBALJA SJEVEROZAPADNE HRVATSKE

### THE BREVERLS FROM LOBOR AND OTHER EARLY MODERN CEMETERIES IN NORTHWESTERN CROATIA

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*U članku<sup>1</sup> se govori o rijetkim nalazima brevara u novovjekovnim grobljima. Tumači se njihovo porijeklo, način nošenja i upotrebe, uspoređuje ih se sa sličnim nalazima objavljenim u stranoj literaturi. Svih četrnaest ovdje obrađenih brevara manjih su dimenzija od uobičajenih. Prosječno su veliki između 20 x 20 i 30 x 30 mm. Poseban naglasak stavljen je na osam brevara pronađenih u arheološkim istraživanjima groblja oko svetišta Majke Božje Gorske u Loboru, zbog njihovog specifičnog oblika i načina ukrasa.*

*Ključne riječi: brevar, novovjekovni grobovi, svetište Majke Božje Gorske u Loboru*

*This paper<sup>1</sup> discusses the rare find of Breverls in early modern cemeteries. Their origins, usage and manner of wearing are explained, and compared to similar finds published in foreign scientific literature. All 14 Breverls discussed here are of smaller sizes than usual. Their average dimensions are between 20 x 20 and 30 x 30 mm. Special emphasis has been given to eight Breverls found during archaeological excavations of the cemetery around the shrine of Our Lady of the Mountain in Lobor, because of their specific shape and decoration style.*

*Key words: Breverl, early modern burials, the shrine of Our Lady of the Mountain in Lobor*

Lobor se nalazi pedesetak kilometara sjeverno od Zagreba na području Krapinsko-zagorske županije. Središte mjesta je u ravnici, uz južne obronke

Lobor lies about 50 kilometers north of Zagreb, in the Krapina-Zagorje county. The center of the town is located on a plain, along the southern slopes of

<sup>1</sup> Ovaj članak prerađeni je dio nekih poglavlja doktorata "Novovjekovni nabožni predmeti nađeni prigodom arheoloških istraživanja na lokalitetima sjeverozapadne Hrvatske", koji je A. Azinović Bebek obranila u veljači 2012.god. na Filozofskom fakultetu Sveučilišta u Zagrebu, pred komisijom u sastavu prof. dr. sc. K. Filipec, dr. sc. Ž. Demo i dr. sc. J. Belaj.

<sup>1</sup> This paper is a revised edition of some of the chapters in the PhD dissertation "Early modern devotional objects found during archaeological excavations of northwestern Croatian sites", presented for defense by A. Azinović Bebek in February 2012 at the Faculty of Humanities and Social Sciences in Zagreb, in front of the committee consisting of Professor K. Filipec, PhD, Ž. Demo, PhD, and J. Belaj, PhD.

Ivanščice, točno na južnom ulazu ceste koja prolazi kroz gorski tjesnac, sutjesku. Na brdu iznad mjesta uzdiže se proštenjarska crkva Majke Božje Gorske (Filipec 2010). U današnje doba cesta koja vodi tim prijelazom stoji po strani od velikih magistralnih pravaca, ali u prapovijesti, kasnoj antici, srednjem i još u ranom novom vijeku, bilo je sasvim drugačije. To su potvrdila i arheološka istraživanja koja se provode od 1998. god. pod vodstvom K. Filipca. O srednjovjekovnim prometnicama govore nam položaji srednjovjekovnih utvrda (burgova) i raspored srednjovjekovnih župa. Župa u Loboru se prvi puta spominje u popisu župa zagrebačke biskupije goričkog arhidakona Ivana iz 1334. god. U tom popisu je samo zapisano: ...potom crkva u Loboru (*item ecclesia de Lobor*). Najstariji vlasnici loborskog posjeda spominju se oko 1239., a Lobor se imenom spominje, kao posjed, u povijesnom izvoru iz 1244. Proštenjarska crkva Majke Božje Gorske kao i župna crkva sv. Ane u Loboru prvi se put spominju u kanonskim vizitacijama tek 1639. godine. Opširniji opis potječe iz 1678., a 1687. vizitator zapisuje da je područna kapela župe Lobor: "*a fundamentis ex muro eleganter erecta, bene alta*" ("iz temelja od zida (kamen) elegantno podignuta, poprilično visoka"). U više vizitacija spominje se groblje oko crkve i ograda koja ga je okruživala. Taj podatak vrlo je važan jer se novovjekovni grobovi većinom nalaze unutar nje. Arheološka istraživanja pokazala su da je grobljanski zid sagrađen u 16. stoljeću. Nakon izgradnje baroknog cinktora oko 1780. mještani svoje mrtve polažu u kriptu ispod južne strane cinktora (sve do 1861.) (Filipec 2010). U crkvi i oko nje u 19. i još početkom 20. stoljeća pokapaju se samo izuzetno svećenici i plemići. Ti podaci pomažu nam u datiranju pojedinih grobova. U arheološkim istraživanjima registrirana su 893 groba (do 2012.) od kojih zasigurno otprilike 3/5 pripadaju novovjekovnom groblju. Među tih oko 530 novovjekovnih grobova oko 20% ima nalaze. Međutim, svi nalazi nisu obrađeni, jer do zaključka pisanja ovog rada dio još nije bio konzerviran. Možemo pretpostaviti da će se taj postotak popeti do 30%, kao što je uobičajeno na novovjekovnim grobljima (Azinović Bebek 2012: sv. 1, 240). Novovjekovne grobove poprilično je teško odvojiti od grobova 13. 14. i 15. stoljeća, budući da se svi nalaze oko crkve, u istom sloju, na otprilike istim visinama. Pretpostavljena hodočasnička aktivnost vjernika iz Lobora je obzirom na broj grobova oskudna (karta 1.). Prema broju i tipovima hodočasničkih i svetačkih medaljica, koje su pronađene u grobovima oko crkve Majke Božje Gorske u Loboru, možemo zaključiti kako se u Loboru štuje sv. Benedikt i franjevački sveti, a na hodočašće najčešće odlazi u Mariazell (Azinović Bebek 2012: sv.1: 231). Možda mještani koji i sami žive u hodočasnič-

Ivanščica, right at the southern entrance of the road that passes through the narrow valley between the hills, the gorge. The pilgrimage church of Our Lady of the Mountain is situated on a hill above the town (Filipec 2010). Today, the road which passes through this valley is overshadowed by the larger main roads, but the situation was quite different in prehistoric times, the Late Antiquity, the Middle Ages and even in the Early Modern Era. This has been confirmed by the recent archaeological excavations, ongoing since 1998, led by K. Filipec. The locations of medieval fortresses (burgs) and the arrangement of medieval parishes tell us a great deal about medieval roads. The Lobor parish was first mentioned on the list of parishes under the supervision of the Zagreb diocese, by the Gorica Archdeacon Ivan, from 1334. The list records: "... then the church in Lobor (*item ecclesia de Lobor*). The earliest landowners were mentioned in 1239, and the name Lobor was first mentioned as an estate in a historical document from 1244. The pilgrimage church of Our Lady of the Mountain, as well as the parish church of St. Anne in Lobor, were first recorded in 1639, during canonical visitations. A more detailed description was given in 1678, and a visitor in 1687 wrote that the local chapel of the Lobor parish is: "*a fundamentis ex muro eleganter erecta, bene alta*" ("elegantly built from the (stone) foundations, fairly high"). The cemetery around the church, and the enclosure wall, were mentioned during numerous visitations. This piece of information is important because the early modern graves are mostly located within it. Archaeological research has shown that the cemetery wall was built in the 16th century. After the baroque enclosure wall was built in 1780, the residents buried their dead in the crypt beneath its southern side (until 1861) (Filipec 2010). During the 19th and early 20th century, only the nobility and the clergy were buried in and around the church on special occasions. This information helps us in the process of dating the individual burials. 893 burials have been registered during the current archaeological excavations (up until 2012), 3/5 of which belong to the early modern period. Of these 530 burials, 20% contain grave goods. However, not all finds have been processed, since up to the point of the conclusion of this paper, a part of the finds had yet to be preserved. Presumably, this percentage will rise to 30%, as is common in early modern cemeteries (Azinović Bebek 2012: sv. 1, 240). Early modern burials are hard to distinguish from those of the 13th, 14th and 15th century, since all of them occur in the church surroundings, in the same layer, at around the same height. The presumed pilgrimage activity of the Lobor worshipers is meager, according to the grave number (Map 1). Based on the

kom mjestu nemaju toliku potrebu ići na hodočašća kao ostali. Međutim, nejasna je odsutnost medaljica s likom Majke Božje Gorske. Možda se neki prikazi pronađenih hodočasničkih privjesaka mogu ubrojiti u prikaze Majke Božje Gorske.



Karta 1. - Karta pretpostavljene hodočasničke aktivnosti u Loboru (izradile A. Azinović Bebek i D. Vukčević)

Map 1. - Map of the presumed pilgrimage activity in Lobor (created by A. Azinović Bebek and D. Vukčević)

Kao novovjekovne nalaze u grobovima možemo izdvojiti:

- hodočasnike privjeske, brevare, medaljice, krunice, križevi ili pod zajedničkim imenom nabožni predmeti
- nakit (prstenje, broševi, ogrlice, parte, rjeđe naušnice) i dijelove odjeće (pojasne kopče, spona za odjeću, cipele, a ponekad i ostaci tekstila)
- novac.

Položaj nalaza u grobovima ograničen je na trup pokojnika.

Nabožni predmeti ili devocionalije<sup>2</sup> termin je koji obuhvaća sve predmete religijske namjene, a koji potiču ili proširuju pobožnost, ili imaju svrhu podsjetnika na neke religijske misterije (Badurina (ed.) 1985:202). Obično su to križevi, krunice, medaljice,

<sup>2</sup> Srednjovjekovni lat. *devotionalis* - koji se odnosi na pobožnost, *devotio* - pobožnost; klas. lat. - zavjetovanje.

number and type of pilgrim and saint medals found in the graves around the church of Our Lady of the Mountain in Lobor, we can conclude that St. Benedict and the Franciscan saints were worshiped in Lobor, and pilgrimages were usually undertaken to

Mariazell (Azinović Bebek 2012: sv. 1.;231). Perhaps the locals who lived in a place of pilgrimage had no need to undertake them as much as the others did. However, the absence of a medal with the image of Our Lady of the Mountain is unclear. Possibly, some of the pilgrim pendants could count as representations of Our Lady of the Mountain.

As early modern grave goods, we can single out the following:

- pilgrim pendants, *Breverls*, medals, rosaries, crosses, or as they are collectively referred to, devotional items
- jewelry (rings, brooches, necklaces, female head-dress, earrings rarely) and pieces of clothing (belt buckles, clothing fasteners,

shoes, and sometimes the remains of textiles)

- coins

The placement location of grave goods is limited to the body of the deceased.

Devotional items or devotionals<sup>2</sup> is a term encompassing all objects intended for religious purposes, which encourage and promote piety, or which serve as a reminder of the religious mysteries (Badurina (ed.) 1985:202). These are usually crosses, rosaries, medals, pendants, small icons, and the like. The church always insists that aid comes from faith, not from the objects themselves.<sup>3</sup>

The *Breverl*<sup>4</sup> (lat. *littera brevis* - short letter, Ger. *Breverl*) is a particularly interesting devotional item.

<sup>2</sup> slat. *devotionalis* - that which refers to religious veneration, *devotio* - piety; class. Lat. - to vow, devote

<sup>3</sup> The decree on the invocation, veneration, and the relics of saints, and on sacred images <http://www.katolik.hr/crkvamnu/dokumentimnu/231-tridentski-sabor-dekreti-o-istilitu-o-tovanju-svetaca-i-svetih-slika-o-oprostima> (travanj 2013)

<sup>4</sup> Prof. Ozana Ramljak has proposed the suffix formation for the Croatian term, based on the Latin root (the name *Breverl* comes from the Latin for short letter - *epistula brevis*): Latin root words take precedence over loanwords from other languages in Croatian, the suffixes *-ir*, *-er*, *ili* *-ar* are then added, and we

privjesci, sličice malog formata i sl. Crkva uvijek inzistira na tome da pomoć dolazi od vjerovanja, a ne od samih predmeta.<sup>3</sup>

Osobito je interesantan nabožni predmet brevar<sup>4</sup> (lat. *littera brevis* - kratko pismo, njem. *Brevel*). Najčešće je izrađen od kože, metala (bronca, srebro, kositar), drva, kartona ili brokata. Riječ je o kutijici koja u sebi sadrži razne zazive i blagoslove - tekstove iz Biblije i molitvenika. Može biti ovalna, okrugla, kvadratna i u obliku križa. Prema do sada objavljivanim brevarima nađenim na području južne Njemačke, Austrije i Švicarske, njihove mjere najčešće iznose 5 x 7 cm, a savinuti papir je velik 14,5 x 20 cm (Böhne 1966: 209; Kierdorf-Traut 1977: 113, 114; Beitzl 1978: 141; Braunneck 1979: 334 - 336). Kad se papir presavije četiri puta, tvori pravokutnik veličine 5 x 7 cm (Böhne 1966: 209).

Brevar se nosio na razne načine - u kožnoj, brokatnoj, svilenoj ili platnenoj vrećici, nekad ušiven u odjeću ili pak u metalnim kutijicama oko vrata, ruke ili ispod ramena. Često su se stavljali djeci u kolijevke (Braunneck 1979: 301; Kierdorf-Traut 1977: 106). Brevari su uvijek bili čvrsto zatvoreni i osobi koja ih je nosila nije bio poznat sadržaj u unutrašnjosti (Kierdorf-Traut 1977: 14). Iz tog razloga su bili lemljeni kako se bez lomljenja ne bi mogli otvoriti. Služili su kao amuleti protiv raznih opasnosti, za ljubav, protiv nevremena, vještica i demona. Kod bolesti su se stavljali ispod jastuka kao pojačano djelovanje za ozdravljenje. Nije poznato jesu li postojale neke „specijalizirane“, zaštite, već se smatra kako su bili univerzalna zaštita protiv svih štetnih utjecaja koje mogu pogoditi čovjeka u svakodnevnom životu. Često ih se smatra nekom vrstom „kućne“ ili „putne“ apoteke, tipične za narodnu medicinu koja rado miješa religioznost, travarstvo i magiju (Beitzl 1983: 28). Nekad su se u brevarima znale stavljati i osušene ljekovite trave, crvene trakice od tkanine (u narodnom vjerovanju crvena boja ima zaštitnu ulogu jer odvraća poglede vještica i demona) te komadići drva ili poludragog kamenja (Valentinitsch & Schwarzkogler 1987: 80). M. Braunneck i C. Böhne

Usually made of leather, metal (bronze, silver, tin), wood, cardboard or brocade, it is a small case containing various invocations and blessings - texts from the Bible and prayer books. It can be oval, round, square or shaped like a cross. According to the *Brevels* published so far from southern Germany, Austria and Switzerland, they usually measure 5 x 7 cm, while the folded paper is large, measuring 14,5 x 20 cm (Böhne 1966: 209; Kierdorf-Traut 1977: 113, 114; Beitzl 1978: 141; Braunneck 1979: 334 - 336). When the paper is folded four times, it forms a rectangle of the size 5 x 7 cm (Böhne 1966: 209).

The *Brevel* was carried on the person in various ways - in a leather, brocade, silk or linen bag, sometimes sewn into clothing, or in a metal box suspended round the neck, arm or beneath the shoulder. They were often placed in the child's cradle (Braunneck 1979: 301; Kierdorf-Traut 1977: 106).

*Brevels* were always sealed shut and the person carrying them was not familiar with the contents inside (Kierdorf-Traut 1977: 14). For this reason they were soldered, so that they could not be opened without breaking. They served as amulets against various perils, for love, against storms, witches and demons. In case of disease they were placed beneath the pillow for added healing effect. It is not known if some "specialized" protection format existed, or if they served as universal protection against adversity in general. They are often viewed as a type of first-aid kit to be kept at home or taken on the road, typical of folk medicine which readily combines religion, herbalism and magic (Beitzl 1983: 28). Sometimes people would place dried medicinal herbs, red strips of cloth (in folk religion, the color red is apotropaic against witches and demons), and pieces of wood or semiprecious stone inside (Valentinitsch & Schwarzkogler 1987: 80). M. Braunneck and C. Böhne date them to the 1830s, and based on the matching motifs, decoration and craftsmanship, they presume *Brevels* were made in a Bavarian Franciscan monastery (Böhne 1966: 208, Braunneck 1979: 300 - 301). Böhne calls the *Brevel* "the child of the 18th century" (Böhne 1966: 208). They are distributed across southern Germany, Austria and Switzerland.

The remains of various materials seem to have been used in the manufacture process, pasted together to get a colorful look. Most likely there was no mass

get three variants: **brevir** - a breviary is called *brevir* in Dalmatia, so I find the term inappropriate, **brever** - most loanwords are formed with the suffix *-er*, we can draw an analogy with the word for interlace, *pleter*, and **brevar** - words ending in *-ar* usually denote male persons who are doing some kind of work, but some are also loanwords. I find *brevar* to be the best option because the formation and form of the word place it in the group of words with similar meaning, such as scapular, *škapular*, and reliquary, *relikvijar*.

<sup>3</sup> Dekret o zazivanju, štovanju i relikvijama svetaca i o svetim slikama <http://www.katolik.hr/crkvamnu/dokumentimnu/231-tridentski-sabor-dekrete-i-ostalih-jezika>

<sup>4</sup> Prof. Ozana Ramljak predložila je sufiksnu tvorbu nove riječi prema latinskom korijenu (naziv *brevir* dolazi od lat. naziva za kratka pisma - *epistula brevis*): riječi latinskog korijena imaju prednost pred tuđicama ostalih jezika, na njih se dodaje sufixi *-ir*, *-er*, ili *-ar*, pa tako dobivamo tri varijante: **brevir** - za brevijar se u Dalmaciji kaže *brevir* pa smatram da nije prikladan naziv, **brever** - najviše tuđica tvori se sa sufixom *-er*, možemo povući analogiju s riječju *pleter* te **brevar** - *-s -ar* se obično označavaju muške osobe koje nešto rade, ali i tuđice. Smatram da je *brevar* najbolja varijanta jer po svojoj tvorbi i obliku spada u krug srodnih riječi kao *škapular* i *relikvijar*.

ih datiraju u 30-e godine 18. stoljeća te prema unificiranim motivima, ukrasima i načinu izrade pretpostavljaju njihovu izradu u nekom bavarskom franjevačkom samostanu (Böhne 1966: 208, Braunneck 1979: 300 -301). Böhne brevere naziva „djetetom 18. stoljeća“ (Böhne 1966: 208). Rasprostranjeni su u južnoj Njemačkoj, Austriji i Švicarskoj.

Pri izradi brevara čini se kako su korišteni ostaci raznih materijala te su spajani ne bi li dobili šareni izgled. Vjerojatno nije postojala masovna produkcija već je svaki primjerak bio unikat. To je logično, jer su i njihov sadržaj i njihova uloga osobne prirode. Bojanje crvenom bojom koje spominje C. Böhne (Böhne 1966: 209) tumači se apotropijskim značenjem. C. Böhne je izdvojio i najčešće prikaze na brevarima (Böhne 1966: 208). Radi se o prikazima Majke Božje čašćene u hodočasničkim mjestima Wessobrunn, Wies, Steinbach, Landshut, Dettelbach, Taferl, Lechfeld, Kirchental te svetica, najčešće franjevačkih, sv. Franje, sv. Antuna, ali i isusovačkih svetica sv. Franje Ksaverskog i sv. Ignacija Lojole te sv. Ivana Nepomuka. Nadalje, C. Böhne logično zaključuje kako su se brevari očito kupovali u tim hodočasničkim mjestima. Franjevački i isusovački sveti omiljeni su prikaz na papiru sa slikama svetica u unutrašnjosti brevara. Osim papira sa slikama svetica u brevaru su uvijek prisutni i papiri sa zaštitnim križem koji nosi sreću domu (radi se o križu s dvije poprečne grede na kojemu su početna slova raznih zaziva, molitvi ili blagoslova - sv. Agate, sv. Benedikta, sv. Zaharije te slike svetica) te papir s blagoslovima i molitvama, egzorcizmima i sl.<sup>5</sup> (Böhne 1966: 211). U samoj sredini brevara, preklapljena papirima s molitvom ili zazivom, može se nalaziti mješavina priloga - sjemena, trava, voska, koralja, crvene tkanine, listića zlata, križ Schreyer, Uldarikov križ, križ *Caravaca*, strelica sv. Sebastijana, jezik sv. Ivana Nepomuka, medaljica s prikazom

production, each item was a unique, which is logical considering their contents and the personal nature and role of each case. The red paint, as mentioned by C. Böhne (Böhne 1966: 209), is interpreted as having apotropaic significance. C. Böhne has singled out the most frequent representations in the *Breverls* (Böhne 1966: 208). They depict the Virgin Mary, venerated in these places of pilgrimage, Wessobrunn, Wies, Steinbach, Landshut, Dettelbach, Taferl, Lechfeld, Kirchental, and saints, most often the Franciscan saints, St. Francis, St. Anthony, as well as the Jesuit saints, St. Francis Xavier, St. Ignatius of Loyola and St. John of Nepomuk. Furthermore, C. Böhne draws the logical conclusion that the *Breverls* were clearly being sold at these pilgrimage sites. Portraits of Franciscan and Jesuit saints were favorite subjects rendered on the paper inside the box. Apart from the images of saints, the *Breverl* contained depictions of the protection cross for the fortune of the household (a cross with two horizontal beams carrying the initial letters of various invocations, prayers or blessings to St. Agatha, St. Benedict, St. St. Zechariah, and images of the saints), and prayers, blessings, exorcism, etc. written on paper.<sup>5</sup> (Böhne 1966: 211). In the midst of the box, lying under folds of prayer-sheets and blessings, a mixture of offerings - seeds, grass, wax, coral, red cloth, gold foil, the Schreyer cross, the Uldarik Cross, the Caravaca Cross, the arrow of St. Sebastian, the tongue of St. John of Nepomuk, a medal depicting the Virgin Mary or St. Benedict from some pilgrimage site. The metal offerings were usually made of tin. Each of these items had an apotropaic role (e.g. coral to prevent bleeding and to avert the evil eye, red color for protection against diseases and witches, etc.) (Fig. 1, 2 and 3).

<sup>5</sup> Blagoslov sv. Agate za zaštitu od vatre: *Mentem sanctam + spontaneam + honorem Deo + et Patriae liberationem. Ignis a laesura protege nos Agatha pia*; blagoslov putovanja sv. tri kralja: *Helige 3 König Kaspar, Melchior und Balthasar bittet für uns jetzt und in dem Tod*; blagoslov sv. Benedikta: oko greda križa: **C.S.P.B.** - *Crux Sancti Patris Benedicti* (križ sv. oca Benedikta), u križu, patibulum: **C.S.S.M.L.** - *Crux Sacra sit mihi lux* (Neka mi sv. križ bude svjetlo) u križu, antena: **N.D.S.M.D.** - *Non draco sit mihi dux* (Neka mi zmaj ne bude vođa) u traci oko križa, daje oblik štita: **I.H.S.** - *Iesus hominum salvator* **V.R.S.N.S.M.V.S.M.Q.L.I.V.B.** - *Vade retro satanas nunquam suade mihi vana sunt mala quae libas ipse venena bibas* (Odlazi Sotono, ne savjetuj me ispraznostima, zlo je to što nudiš, sam pij svoj otrov), (Kuncze 1885: 68-71) te Zaharijin blagoslov koji sastoji se od ukupno 72 slova, uz koja dolazi 12 križeva. Prema biblijsko-kabalističkom učenju broj 72 simbolizira 72 Božja imena i oblika, a broj 12 bi mogao biti broj apostola. +Z+DIA+BIZ+SAB+Z+HGF+BFRS IHS MRA GM, tri strelice u dnu natpisa simboliziraju tri zavjeta redovništva, siromaštvo, poslušnost i čistoću (Kuncze 1885: 68-71)

<sup>5</sup> The blessing of St. Agatha for protection against fire: *Mentem sanctam + spontaneam + honorem Deo + et Patriae liberationem. Ignis a laesura protege nos Agatha pia*; the blessing of the Magi for safe travel: *Helige 3 König Kaspar, Melchior und Balthasar bittet für uns jetzt und in dem Tod*; the blessing of St. Benedict: around the cross beams: **C.S.P.B.** - *Crux Sancti Patris Benedicti* (The Cross of our Holy Father Benedict), on the cross, the *patibulum*: **C.S.S.M.L.** - *Crux Sacra sit mihi lux* (May the Holy Cross be my light) on the cross, the *stipes*: **N.D.S.M.D.** - *Non draco sit mihi dux* (May the dragon never be my overlord), in the band around the cross, shaped like a shield: **I.H.S.** - *Iesus hominum salvator* **V.R.S.N.S.M.V.S.M.Q.L.I.V.B.** - *Vade retro satanas nunquam suade mihi vana sunt mala quae libas ipse venena bibas* (Begone Satan! Never tempt me with your vanities! What you offer me is evil. Drink the poison yourself!), (Kuncze 1885: 68-71), and Zechariah's blessing which consists of 72 letters accompanied by 12 crosses. According to the Biblical-Kabbalah teaching, the number 72 symbolizes the 72 forms of the name of God, and the number 12 could symbolize the 12 apostles. +Z+DIA+BIZ+SAB+Z+HGF+BFRS IHS MRA GM, the three arrows at the bottom of the inscription symbolize the three vows of monastic life, poverty, obedience and chastity (Kuncze 1885: 68-71)

Majke Božje iz nekog hodočasničkog mjesta ili sv. Benedikta. Metalni prilozci najčešće su od kositra. Svaki od ovih predmeta imao je neku zaštitnu ulogu (npr. koralj protiv krvarenja i urokljivog oka, crvena boja protiv bolesti i vještica, itd.) (sl. 1., 2. i 3.).



Slika 1. - Brevlar - metalna kutijica i otvoren papir s devet slika svetaca (preuzeto iz Beitl 1978: katalog 23 a, b)

Figure 1. Brevlar - the metal box and the outspread sheet of paper with nine depictions of saints (taken from Beitl 1978: catalog 23 a, b)



Slika 2. - Brevlar - predmeti su zatvoreni u papiru sa zazivima i blagoslovima, položen na papir sa slikama svetaca (16,5 x 13 cm) (preuzeto iz Kierdorf-Traut 1977: 113)

Figure 2. Brevlar - items are folded inside the prayer-sheets, and laid on the sheet with the images of saints (16,5 x 13 cm) (taken from Kierdorf-Traut 1977: 113)



Slika 3. - Sadržaj brevara (preuzeto sa stranice (<http://www.onz.ch/artikel/102502/> travanj 2013.))

Figure 3. Contents of a Brevlar (taken from the site (<http://www.onz.ch/artikel/102502/> April 2013))

U Hrvatskoj su brevari do sada pronađeni na šest istraženih grobalja:

Čazma - sv. Marije Magdalene (T 1: 5. kat. jed. br. 5);

So far, *Brevlars* have been found at six excavated cemeteries in Croatia:

Čazma - St. Mary Magdalene (T 1: 5. cat. un. no. 5);

Žumberak - church of the Bishop St. Nicholas, (T 1: 2, 4, cat. un. no. 2, 4);

Rijeka - Square Pul Vele Crikve, (T 1: 8, cat. un. no. 8);

Remete - church of Our Lady of Remete (T 1: 7, cat. un. no. 7);

Svetice - church of the Nativity of the Blessed Virgin Mary (T 1: 3, cat. un. no. 3)

Lobor - Our Lady of the Mountain (T 1: 1, 6 a i b, T 2:

9-13, cat. un. no. 1, 6a, 6b, 9 -13).

The cemetery of the parish church of St. Mary Magdalene in Čazma was excavated in 2003 and 2005 (Pleše, Azinović Bebek 2005). The northern and southern aisles were fully excavated, as was the western part of the nave. The excavation was done as part of the comprehensive research undertaken by the Croatian Conservation Institute and carried



Žumberak - crkva sv. Nikole Biskupa, (T 1: 2, 4, kat. jed. br. 2, 4);

Rijeka - Pul Vele crkve, (T 1: 8, kat. jed. br. 8);

Remete - crkva Majke Božje Remetske (T 1: 7, kat. jed. br.7);

Svetice - crkva Rođenja Blažene Djevice Marije (T 1: 3, kat. jed. br. 3) i

Lobor –Majka Božja Gorska (T 1: 1, 6 a i b, T 2: 9-13, kat. jed. br. 1, 6a, 6b, 9 -13).

Groblje u župnoj crkvi sv. Marije Magdalene u Čazmi arheološki je istraženo 2003. i 2005. godine (Pleše & Azinović Bebek 2005). U cijelosti su istraženi prostori sjevernog i južnog broda te zapadni dio glavnog broda. Ta su istraživanja sastavni dio sveobuhvatnih istraživanja koja HRZ provodi na crkvi od 2002. godine, a arheološka istraživanja vodila je Tajana Pleše. U 136 grobnih ukopa, uglavnom pravilno orijentiranih, nađen je veći broj predmeta novovjekovnog kulturnog sloja (medaljice, križevi, zrna krunica, prstenje, ogrlice, itd. te devet komada srebrnog novca). Osim ovih nalaza, djelomično očuvani ostali su i dijelovi nošnje (dugmad, pojasevi, dekorativne trake za glavu) i obuće (kožne cipele).

Groblje oko crkve Majke Božje Remetske arheološki je istraživao Boris Mašić iz Muzeja grada Zagreba (Mašić & Pleše 2010). Istražen je veći dio južnog platoa uz južno pročelje postojeće župne crkve. Otkrivena su dva ranija sakralna objekta. Postojeća crkva (tj. današnja župna crkva) izgrađena je u istom slogu kao i dva ranija objekta. Tijekom arheoloških istraživanja od 2007. do 2009. godine na južnom platou istražena su 282 groba. Prema dubinama ukopa podijeljeni su u pet horizonata. U tri gornja horizonta grobova pronađeno je obilje nalaza (svetačkih medaljica, križića i krunica) prema kojima ih se može datirati u 17. i 18. stoljeće.

Arheološka istraživanja oko crkve Uznesenja Blažene Djevice Marije na Trgu pul Vele crkve u Rijeci provedena su 2008. i 2009. godine pod vodstvom Josipa Višnjića, HRZ (Višnjić 2009). Na prostoru oko crkve u kasnom srednjem i novom vijeku nalazilo se gradsko groblje. Tijekom istraživanja pronađeni su ostatci 1335 pokojnika. Najveći broj, njih 725, bio je ukopan unutar velike kosturnice. Ove brojke dobivene su na osnovu brojanja donjih čeljusti pokojnika. Zabilježeno je ukopavanje u obične zemljane rake, drvene sanduke i zidane grobnice. Groblje funkcionira do zabrane ukopavanja odlukom carske vlade Josipa II. 1773. godine, budući da se nalazilo unutar gradskih zidina. Pronađena je iznimno velika količina svetačkih medaljica, križeva, zatim ukrasnih dijelova nošnje, prstenja, predica i novaca. Arheološka istraživanja uz južno pročelje svetišta crkve Rođenja Blažene Djevice Marije u Svetica-

out since 2002 at the site of the church, with the archaeological excavations being led by Tajana Pleše. The 136 burials, the majority with proper orientation, produced a large number of early modern objects (medals, crosses, rosary beads, rings, necklace, etc., and nine silver coins). Apart from these, partially preserved pieces of clothing (buttons, belts, decorative headbands) and footwear (leather shoes) were also found.

The cemetery surrounding the church of Our Lady of Remete was excavated by Boris Mašić of the Zagreb City Museum (Mašić & Pleše 2010). Most of the southern plateau along the southern facade of the existing parish church was examined. Two earlier religious edifices were discovered. The existing church (i.e. the present parish church) was built in the same style as the two earlier buildings. During previous archaeological research in 2007 and 2009, 282 burials were excavated in the southern plateau. They were divided into five archaeological horizons based on the depth of the burial. The three upper horizons date from the 17th and 18th century, based on the abundance of material discovered there (saints medals, crosses, rosaries).

Archaeological excavations of the church of the Assumption of the Blessed Virgin Mary at the Square Pul Vele Crikve in Rijeka were conducted in 2008 and 2009, led by Josip Višnjić of the Croatian Conservation Institute (Višnjić 2009). The area around the church was the town cemetery in the late Middle Ages and in the Early Modern period. The remains of 1335 people were unearthed during the excavation. The majority, 725 of them, were buried in the large ossuary. These figures were derived from the lower jaw count of the deceased. Types of burial include ordinary earthen graves, wooden crates and masonry tombs. The cemetery was in use until 1773 when the imperial government of Joseph II issued a ban on burials inside the city walls. A large number of saints medals, crosses, decorative pieces of folk costume, rings, buckles and coins were found.

Archaeological excavations of the southern shrine facade of the church of the Nativity of the Blessed Virgin Mary in Svetice were led by A. Azinović Bebek in 2009 (Azinović Bebek 2010). Apart from the walls, nine burials were discovered. The deceased were buried in wooden coffins and earthen graves. The graves were densely buried and disturbed. The excavation was conducted on the north side of the cemetery only. Based on the inventory of grave finds, the burials date from the 17th and 18th century. The finds consist of devotional items, i.e. saints medals, crosses, rosary beads and jewelry.

Archaeological excavations of the church of the Bishop St. Nicholas in Žumberak are led by A.

ma provedena su pod vodstvom A. Azinović Bebek 2009. godine (Azinović Bebek 2010). Osim zidova istraženo je i devet grobnih ukopa. Radi se o ukopima u drvenom sanduku i grobnim rakama. Grobovi su gusto ukopani i poremećeni. Ovim istraživanjima zahvaćena je samo sjeverna strana groblja. Po inventaru grobnih nalaza ukopi se datiraju u 17. i 18. stoljeće. Radi se o nabožnim predmetima tj. svećtačkim medaljicama, križevima, zrnima krunice i nakitu.

Arheološka istraživanja crkve sv. Nikole Biskupa u Žumberku pod vodstvom A. Azinović Bebek traju od 2006. godine (Azinović Bebek 2009). Do sada je istraženo 85 grobnih ukopa koji se datiraju od 16. - 18. stoljeća. Pokojnici su ukapani u rake ili drvene sanduke, a orijentacija prati nepravilnu orijentaciju crkve (II – SZ). Pronađeni su uobičajeni nabožni predmeti – medaljice, križevi, krunice kao i osobni nakit i dijelovi odjeće pokojnika. Groblje je početkom 19. stoljeća izmješteno na novu lokaciju.

Do sada su objavljeni samo nalazi brevara iz Čazme, Žumberka i Svetice (Azinović Bebek 2007; 2009; 2010). Dolaze u četiri osnovna oblika: kvadratni, ovalni, romboidni i okrugli (Tablica. 1.).

Azinović Bebek, and have been ongoing since 2006 (Azinović Bebek 2009). So far, 85 burials have been analyzed, which date from the 16 - 18th century. The deceased were buried in earthen graves or wooden coffins, and their orientation mirrors the irregular orientation of the church (SE - NW). The usual devotional items have been found - medals, rosaries, crosses, personal jewelry and pieces of clothing. The cemetery was transferred to a new location in the 19th century.

So far, only the *Brevars* from Čazma, Žumberak and Svetice have been published (Azinović Bebek 2007; 2009; 2010). They come in four basic shapes: square, oval, rhomboid and round (Table 1.).

Tablica 1. - Oblici brevara po lokalitetima

LOKALITET				
LOBOR	1 (Kat. jed. br. 1)	3 (Kat. jed. br. 9 - 11)	2 (Kat. jed. br. 6a i 6b)	2 (Kat. jed. br. 12 i 13)
SVETICE	1 (Kat. jed. br. 3)	-	-	-
ŽUMBERAK	2 (Kat. jed. br. 2 i 4)	-	-	-
ČAZMA	1 (Kat. jed. br. 5)	-	-	-
REMETE	1 (Kat. jed. br. 7)	-	-	-
RIJEKA	1 (Kat. jed. br. 8)	-	-	-

Table 1. - Types of Breverls found on the sites

SITE				
LOBOR	1 (Cat. un. no. 1)	3 (Cat. un. no. 9 - 11)	2 (Cat. un. no. 6a and 6b)	2 (Cat. un. no. 12, 13)
SVETICE	1 (Cat. un. no. 3)	-	-	-
ŽUMBERAK	2 (Cat. un. no. 2 and 4)	-	-	-
ČAZMA	1 (Cat. un. no. 5)	-	-	-
REMETE	1 (Cat. un. no. 7)	-	-	-
RIJEKA	1 (Cat. un. no. 8)	-	-	-

Brevlar iz Čazme, (T 1: 5, kat. jed. br. 5), izrađen je od brončanog lima (35 x 33 mm), a u njemu je očuvan sklopljeni papir. U Odjelu za kožu i papir HRZ-a uspješni su otvoriti papir pa je moguće pročitati Evanđelje po Ivanu, Proslov te neke blagoslove. Proslov Ivanovog Evanđelja počelo je kršćanskog nauka. Izuzetno je snažan i intuitivan tekst koji je služio kao zaštita od zla i vodilja u svakodnevnom životu. Pročitani su i neki manji komadići papira sa zazivima i blagoslovima, no nije ih bilo moguće dovesti u vezu s cjelovitim tekstom. Možemo pretpostaviti kako dijelu teksta u kojem se spominju Samuel ili Izajija izvor treba tražiti u Starom Zavjetu. Ostalo su izvadci koji spominju Stigu, Kserksa i sl. za zaštitu od iznenadne smrti i zla. Papir je izrađen tehnologijom karakterističnom za 17. stoljeće.<sup>6</sup> Latinski tekst Evanđelja po Ivanu dan je prema Vulgati, a hrvatski prijevod Biblije preuzet je s mrežne stranice Hrvatske biskupske konferencije.<sup>7</sup>

<sup>6</sup> Papir je analizirala Andreja Dragojević, voditeljica Odjela za kožu i papir HRZ. Papir je odvajan pod utjecajem visokog postotka vlage. Komadi su čišćeni na mokro te izravnani pod pritiskom.

<sup>7</sup> *Evangelium secundum Ioannem* / 1 in principio erat Verbum et Verbum erat apud Deum et Deus erat Verbum / 2 hoc erat in principio apud Deum / 3 omnia per ipsum facta sunt et sine ipso factum est nihil quod factum est / 4 in ipso vita erat et vita erat lux hominum / 5 et lux in tenebris lucet et tenebrae eam non comprehenderunt / 6 fuit homo missus a Deo cui nomen erat Iohannes / 7 hic venit in testimonium ut testimonium perhiberet de lumine ut omnes crederent per illum / 8 non erat ille lux sed ut testimonium perhiberet de lumine / 9 erat lux vera quae inluminat

The *Breverl* from Čazma (T 1: 5, cat. un. no. 5), was made of a sheet of bronze (35 x 33 mm), with a folded paper inside still preserved. The Department of Leather and Paper at the Croatian Conservation Institute was able to open the paper and read the Gospel of John, the Prologue, and some blessings. The prologue of John's Gospel began the Christian doctrine. It is an extremely powerful and intuitive text that served as protection from evil and as guidance in the daily life. Some smaller pieces of paper containing invocations and blessings were also analyzed, but could not be brought into correlation with the full text. We can assume that the parts mentioning Samuel or Isaiah have their origins in the Old Testament. Other excerpts mention the Styx, Xerxes, etc. as protection against sudden death and evil. The paper was made using the technology characteristic of the 17th century.<sup>6</sup> The Latin text of the Gospel of John is given according to the Vulgate, and the Croatian translation is taken from the website of the Croatian Bishops' Conference.<sup>7</sup>

<sup>6</sup> The paper was analyzed by Andreja Dragojević, head of the Leather and Paper Department of the Croatian Conservation Institute. The paper was separated under conditions of high humidity. The pieces were cleaned wet and smoothed under pressure.

<sup>7</sup> *Evangelium secundum Ioannem* / 1 in principio erat Verbum et Verbum erat apud Deum et Deus erat Verbum / 2 hoc erat in principio apud Deum / 3 omnia per ipsum facta sunt et sine ipso factum est nihil quod factum est / 4 in ipso vita erat et vita erat lux hominum / 5 et lux in tenebris lucet et tenebrae eam non

Na ostalim su papirima s blagoslovima i molitvama blagoslovi sv. Antuna i sv. Franje te još jednog sveca kojem nije moguće pročitati ime, zaziv svim svecima, anđelima, apostolima i Bogorodici.<sup>8</sup> Brevar se sastoji od četiri brončana okova „U“ profila, koja su pridržavala dvije stranice - lice i naličje - s prikazima. Na licu brevara nalazi se monogram IHS u kružnici, što je vrlo čest prikaz (Böhne 1966: 210), a na naličju prikaz neidentificirane svetačke figure u haljini. Brevar je pronađen uz medaljicu sv. Benedikta.

Brevar iz Svetica (T 1: 3, kat. jed. br. 3) kvadratnog je oblika. Veličina brončanog okvira je 27,5 x 27,5 mm, a štavljena teleća koža, koja je činila gornju i donju stranicu bravara, veličine je 22 x 22 mm. Na koži su s unutarnje strane pronađeni tragovi cinobera, analizirani u Prirodoslovnom laboratoriju HRZ-a (sl. 4). Kako su uobičajeni nalaz u brevarima crvena tkanina ili crvena boja na papiru, tako i ovaj nalaz crvenog pigmenta na koži ide u red apotropijskih

*omnem hominem venientem in mundum / 10 in mundo erat et mundus per ipsum factus est et mundus eum non cognovit / 11 in propria venit et sui eum non receperunt / 12 quotquot autem receperunt eum dedit eis potestatem filios Dei fieri his qui credunt in nomine eius / 13 qui non ex sanguinibus neque ex voluntate carnis neque ex voluntate viri sed ex Deo nati sunt / 14 et Verbum caro factum est et habitavit in nobis et vidimus gloriam eius gloriam quasi unigeniti a Patre plenum gratiae et veritatis / 15 Iohannes testimonium perhibet de ipso et clamat dicens hic erat quem dixi vobis qui post me venturus est ante me factus est quia prior me erat* <http://www.intratext.com/X/LAT0001.htm> (veljača 2013.)

*Evangelje po Ivanu: 1 U početku bijaše Riječ i Riječ bijaše u Boga i Riječ bijaše Bog. / 2 Ona bijaše u početku u Boga. / 3 Sve postade po njoj i bez nje ne postade ništa. Svemu što postade / 4 u njoj bijaše život i život bijaše ljudima svjetlo; / 5 i svjetlo u tami svijetli i tama ga ne obuze. / 6 Bi čovjek poslan od Boga, ime mu Ivan. / 7 On dođe kao svjedok da posvjedoči za Svjetlo - da svi vjeruju po njemu. / 8 Ne bijaše on Svjetlo, nego - da posvjedoči za Svjetlo. / 9 Svjetlo istinsko koje prosvjetljuje svakog čovjeka dođe na svijet; / 10 bijaše na svijetu i svijet po njemu posta i svijet ga ne upozna. / 11 K svojima dođe i njegovi ga ne primiše. / 12 A onima koji ga primiše podade moć da postanu djeca Božja: onima koji vjeruju u njegovo ime, / 13 koji su rođeni ne od krvi, ni od volje tjelesne, ni od volje muževljeve, nego - od Boga. / 14 I Riječ tijelom postade i nastani se među nama i vidjesmo slavu njegovu - slavu koju ima kao Jedinorođenac od Oca - pun milosti i istine. / 15 Ivan svjedoči za njega. Viče: "To je onaj o kojem rekoh: koji za mnom dolazi, preda mnom jer bijaše prije mene!"* <http://www.hbk.hr/biblija/> (veljača 2013.)

<sup>8</sup> Prijevod teksta glasi: Tako mi (?) pobožnosti i njezinog (?) milosrđa i tako mi jamstva (?) iste Blažene Marije Djevice Anđela i Svih Svetih i osobito Apostola i njihovih Evandelističara Ivana, Matije, Marka i Luke, molim jedinog (samog) (?) da me učini dostojnim i sačuva me od sve... Sotone i ...njegova. Koji... svemogućega ... i Duha Svetoga, neka se spusti na nas i plodove zemlje i neka ostane zauvijek. Amen – ISUS

Blagoslov sv. Antuna Padovanskog: Evo Križa Gospodnjeg! Bježite stranke protivnikove! Pobijedio je lav iz plemena Judina; Davidov izdanak. Aleluja, Aleluja, Aleluja

Blagoslov sv. Franje: Neka te blagoslovi Gospodin i čuva te i neka ti objavi svoj lik i neka ti se smiluje.

blagoslov (?): ... sav... moj Isus ... sin jedinorođenac moj, Duh Sveti, moja ljubav. Amen

The other papers contain blessings and prayers to St. Anthony and St. Francis, and another saint whose name is illegible, invocations to the saints, angels, apostles and the Virgin Mary.<sup>8</sup> The *Brevarl* consists of four bronze shackles of U-shaped molding which held together two sides of pages - the obverse and reverse - with images.

The obverse of the *Brevarl* has the monogram IHS inside a circle, which is a very common depiction (Böhne 1966: 210), and the reverse depicts an unidentified saintly figure in a dress. The *Brevarl* was found alongside the medal of St. Benedict.

*comprehenderunt / 6 fuit homo missus a Deo cui nomen erat Iohannes / 7 hic venit in testimonium ut testimonium perhiberet de lumine ut omnes crederent per illum / 8 non erat ille lux sed ut testimonium perhiberet de lumine / 9 erat lux vera quae inluminat omnem hominem venientem in mundum / 10 in mundo erat et mundus per ipsum factus est et mundus eum non cognovit / 11 in propria venit et sui eum non receperunt / 12 quotquot autem receperunt eum dedit eis potestatem filios Dei fieri his qui credunt in nomine eius / 13 qui non ex sanguinibus neque ex voluntate carnis neque ex voluntate viri sed ex Deo nati sunt / 14 et Verbum caro factum est et habitavit in nobis et vidimus gloriam eius gloriam quasi unigeniti a Patre plenum gratiae et veritatis / 15 Iohannes testimonium perhibet de ipso et clamat dicens hic erat quem dixi vobis qui post me venturus est ante me factus est quia prior me erat* <http://www.intratext.com/X/LAT0001.htm> (February 2013)

*John 1: 1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was with God in the beginning. 3 Through him all things were made; without him nothing was made that has been made. 4 In him was life, and that life was the light of all mankind. 5 The light shines in the darkness, and the darkness has not overcome it. 6 There was a man sent from God whose name was John. 7 He came as a witness to testify concerning that light, so that through him all might believe. 8 He himself was not the light; he came only as a witness to the light. 9 The true light that gives light to everyone was coming into the world. 10 He was in the world, and though the world was made through him, the world did not recognize him. 11 He came to that which was his own, but his own did not receive him. 12 Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God— 13 children born not of natural descent, nor of human decision or a husband's will, but born of God. 14 The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth. 15 John testified concerning him. He cried out, saying, "This is the one I spoke about when I said, 'He who comes after me has surpassed me because he was before me.'"* <http://www.hbk.hr/biblija/> (February 2013) (English translation: Bible Gateway, NIV)

<sup>8</sup> The translation of the text reads: By the (?) piety and by her mercy, and by the assurance of the same Blessed Virgin of Angels and All Saints and Apostles particularly, and their Evangelists John, Matthew, Mark and Luke, I ask the one (only?) to make me worthy and keep me from all... Satan and... his. Who... Almighty... and the Holy Spirit, let him descend upon us and the fruit of the land and stay forever. Amen - JESUS

The blessing of St. Anthony of Padua: Behold the Cross of the Lord! Flee opposing parties! The Lion of the tribe of Judah has won; David's descendant. Hallelujah, Hallelujah, Hallelujah

The blessing of St. Francis: May the Lord bless you and keep you safe, and may He reveal his image to you, and may He have mercy on you.

blessing (?):... all... my Jesus... the only begotten son of mine, the Holy Spirit, my love. Amen

svojstava brevara. Crvena je boja odvrćala vještice i demone, a dan-danas ljudi vežu crvene trakice oko ruke male djece za zaštitu od uroka. Nažalost, u unutrašnjosti brevara nisu očuvani nikakvi prilozi. Ovaj brevar nađen je u grobu 2 u kojem je pokopana žena, stara 50 - 55 godina.

U Žumberku je nađeno pet brevara od kojih su dva brevara (ostala tri nisu bila konzervirana do zaključka pisanja ovog članka) ovdje obrađena.<sup>9</sup> Od tog je jedan brevar iz groba (T 1: 2, kat. jed. br. 2), a drugi je nalaz u kontekstu groblja, (T 1: 4, kat. jed. br. 4). Od brevara nađenog u grobu očuvani su staklo (26 x 30 mm), fragmenti kože i brončanog lima. Brončani lim vjerojatno je bio okov brevara, a koža je možda činila stražnju stranicu brevara. Brevar je nađen uz križ i drveno zrno krunice te dvije medaljice. Zanimljiviji je nalaz brevara izvan groba. Osim okova u fragmentima imao je i papir koji je analiziran u prirodoslovnom laboratoriju HRZ-a te je ustanovljeno da je rađen od lana, što u potpunosti odgovara tehnologiji izrade papira iz 17. stoljeća. Uz papir su nađeni i ostaci tkanine koja je identificirana kao svila. Nažalost, na Odjelu za kožu i papir HRZ-a nisu uspjeli odmotati papir te ne znamo je li unutra imao kakav drugi sadržaj. Čitka su samo neka slova te je nemoguće identificirati molitvu.<sup>10</sup> Okov brevara (vjerojatno 24 x 24 mm) ima na tri mjesta iskucan ukras u obliku križa. Ovaj brevar nađen je grobu 20, u kojem je pokopana žena, stara 45 - 50 godina. Od tri neobrađena brevara iz Žumberka, dva su iz grobova. Radi se o grobu 65, žena, satra 30 - 35 godina, pokopana zajedno s fetusom i grobu 34, muškarac, star 30 - 35 godina.

Brevar iz Remeta (35 x 23 mm), (T 1: 7, kat. jed. br. 7), romboidnog je oblika, izrađen od brončanog lima, a nađen je u grobu 275. Izrađen je od okova „U“ profila i dvije stranice kvadratnog oblika unutar kojih se nazire presavijeni papir. Brevar nije otvaran te se ne zna ima li kakav prilog unutra.

Brevar iz Rijeke (vjerojatno 30 x 30 mm), (T 1: 8, kat. jed. br. 8), nađen izvan groba, sastojao se od brončanog okova „U“ profila i kožnih stranica koje, nažalost, nije bilo moguće razdvojiti. Vrlo je sličan brevaru iz Žumberka, kat. jed. br. 4.

The *Breverl* from Svetice (T 1: 3, cat. un. no. 3) is of square shape. The size of the bronze frame is 27,5 x 27,5 mm, and the tanned calfskin, which formed the upper and lower side of the *Breverl*, is 22 x 22 mm. The calfskin had traces of vermilion on the inside, analyzed by the Natural Science Laboratory of the Croatian Conservation Institute (Fig. 4). Since red cloth or red colored paper are typical contents of *Breverls*, the red pigment in the calfskin fits in with the apotropaic function of the *Breverl*. The color red served as protection against witches and demons, and even today it is customary to tie small red bands around the hands of children to protect them from curses. Unfortunately, the contents of the *Breverl* have not been preserved. It was found in Grave 2 which contained the remains of a woman, 50 - 55 years of age.

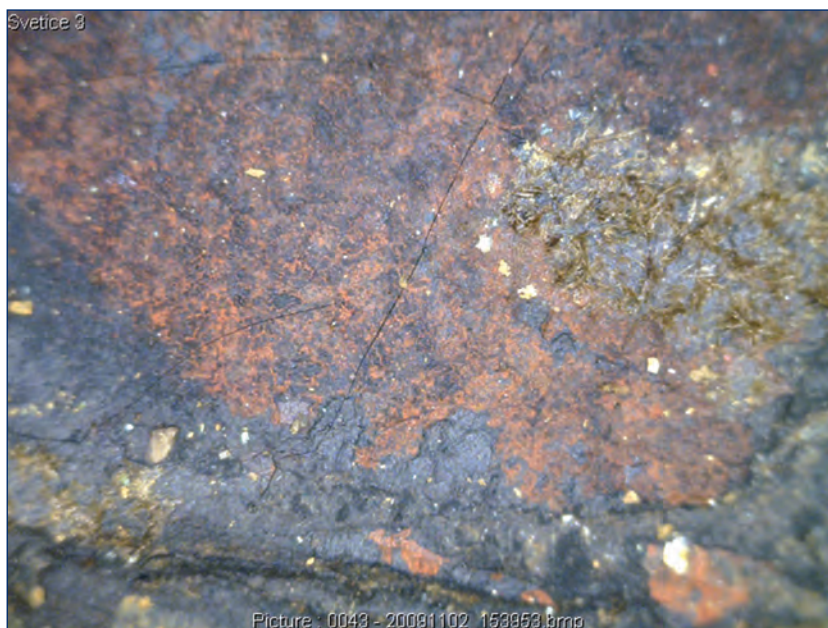
Five *Breverls* have been found in Žumberak, two of which are discussed here (the remaining three had not been conserved and restored before this paper was written).<sup>9</sup> One *Breverl* was found in a grave, (T 1: 2, cat. un. no. 2), and the other in a cemetery context (T 1: 4, cat. un. no. 4). The *Breverl* found in a grave has glass (26 x 30 mm), leather fragments and a bronze sheet preserved. The bronze sheet was most likely the bind, and the leather formed part of the back side. The *Breverl* was found alongside a cross, a wooden rosary bead, and two medals. The *Breverl* found outside the burial is more interesting. Apart from the metal binds, it contained a paper analyzed by the Natural Science Laboratory of the Croatian Conservation Institute, and they discovered it was made of flax, which matches the technology of the 17th century. Remains of silk were found alongside the paper. Unfortunately, the Leather and Paper Department of the Croatian Conservation Institute was unable to unfold the paper and examine the contents inside. Only a few letters were legible, and the prayer remained impossible to identify.<sup>10</sup> The metal bind of the *Breverl* (most likely 24 x 24 mm) has three embossed decorations in the shape of a cross. This *Breverl* was found in Grave 20, where a woman between the ages of 45 - 50 was buried. Of the three unprocessed *Breverls* from Žumberak,

<sup>9</sup> Podatak iz vizitacija iz 1905. god. o postojanju bratovštine škapulara BDM mogao bi možda i ove nalaze usmjeriti na interpretiranje kao škapulara, jer se i oni mogu nositi u obliku metalnih kutijica u kojima su onda i svetačke slike, zazivi, blagoslovi i relikvije. <http://www.karmel.hr/skapular.html> (veljača 2013). Devocionalni škapular razvio se iz redovničkog škapulara i puno je manji. Mogle su ga nositi i svjetovne osobe, obično članovi bratovština. Takvi škapulari sastavljeni su od dva kvadratna komada tkanine, drva ili tvrdog papira, a u njima su se stavljali religiozni tekstovi ili sličice. Potom su ih povezivali vrpčama i nosili preko ramena - jedan dio na prsima, a drugi na leđima.

<sup>10</sup> ...cit L, ...en, itd.

<sup>9</sup> The information from the 1905 visitation tells of the existence of a confraternity of Virgin Mary scapulars, which could indicate the finds here might have been scapulars as well, since these could also be worn as metal boxes containing images of saints, invocations, blessings and relics <http://www.karmel.hr/skapular.html> (February 2013). The devotional scapular developed from the monastic scapular, and it is considerably smaller. Secular people could also carry them, usually members of fraternities. These scapulars were made of two square pieces of cloth, wood or hard paper, and religious texts or images were placed inside. They were then tied with ribbons and carried over the shoulder - one part across the chest, the other across the back.

<sup>10</sup> ...cit L, ...en, etc.



Slika 4. - Uvećana fotografija dijela kože brevara iz Svetice, kat. jed. br. 3, na kojem su pronađeni tragovi cinobera (foto A. Dragojević)

Figure 4. - Enlarged photograph of a partial Breverl leather from Svetice, cat. un. no. 3, which had traces of vermilion (photo by A. Dragojević)

U Loboru je nađeno čak osam brevara (T 1: 1, 6 a i b; T 2: 9-13, kat. jed. br. 1, 6a, 6b, 9 - 13). Iako se broj čini velik, na ukupni broj od oko 530<sup>11</sup> novovjekovnih grobova to i nije tako puno. Loborski brevari izradom se ponešto razlikuju od brevara iz ostalih istraženih grobalja. Njih četiri (T 1: 6 a i b; T 2: 12, 13, kat. jed. br. 6a, 6b, 12 i 13) imaju okov od kositra i staklene stranice unutar kojih je savinuti papir. Dva su romboidna, jedan okrugli i jedan ovalni. Niti jednom nije bilo moguće pročitati što piše na papiru. Svi su nađeni u grobovima, od toga su dva romboidna nađena u paru u istom grobu, kao i jedan ovalni i jedan kvadratni u drugom grobu. Ovalni i okrugli brevar s kositrenim okovom ističu se specifičnim načinom izrade. Okvir je bogato ukrašen arkadicama koje ostavljaju dojam prozračnosti. Tri brevara su ovalnog oblika (T 2: 9-11, kat. jed. br. 9-11), a sastoje se od staklenih stranica obuhvaćenih brončanim okvirom „U“ profila, unutar kojeg je savijeni papir s religioznim tekstom. Samo je na jednom bilo moguće prepoznati Evanđelje po Ivanu<sup>12</sup>. Prosječno su veliki oko 30 x 27 mm. Brončani okov omotan je brončanom žicom, koja na vrhu tvori ušicu kroz koju se provlačio lanac na kojem je brevar visio, a na dnu tvori dvopetljastu ušicu kojom se brevar zatvorio. Sličan takav iz groba 71 sa groblja oko

two come from grave sites. Grave 65, female, aged 30 - 35, buried together with a fetus, and Grave 34, male, aged 30 -35.

The *Breverl* from Remete (35 x 23 mm), (T 1: 7, cat. un. no. 7), is of rhomboid shape, made of bronze sheet, and found in Grave 275. Made of metal binding of U-shaped molding, and two square sides which contained folded paper inside. The *Breverl* was not opened and it is unknown if there are any items inside.

The *Breverl* from Rijeka (probably 30 x 30 mm), (T 1: 8, cat. un. no. 8), found outside burial context, was made of bronze binding of U-shaped molding, and leather sides

which could not be separated. It is very similar to the *Breverl* from Žumberak, cat. un. no. 4.

As many as eight *Breverls* were discovered in Lobar (T 1: 1, 6 a i b; T 2: 9-13, cat. un. no. 1, 6a, 6b, 9 - 13). Even though the number seems big, it is small compared to the 530<sup>11</sup> early modern burials there. The Lobar *Breverls* were made somewhat differently than the other analyzed *Breverls*. Four of them (T 1: 6 a and b; T 2: 12, 13, cat. un. no. 6a, 6b, 12 and 13) have tin binds and glass sides with folded paper inside. Two are rhomboid, one round, one oval. None were legible. All were found in graves, the two rhomboid ones come from the same burial, the oval and square ones from another. The oval and round *Breverls* have tin binds manufactured in a particular manner. The frame is richly decorated in small arcades which give an impression of clarity. Three *Breverls* are of oval shape (T 2: 9-11, cat. un. no. 9-11), and consist of glass sides framed by bronze material of U-shaped molding, inside which there is a folded paper inscribed in a religious text. The Gospel of John was identified on one<sup>12</sup>. Their average dimensions are 30 x 27 mm. The bronze binding is wrapped in bronze wire forming a loop at the top through which the chain for *Breverl* suspension was pulled, and at the bottom a double loop served the purpose of closing the *Breverl*. A similar example from Grave 71 at the cemetery of the church of St. Paul in Worms, discussed by M. Grünwald, dates from the 18th century (Grünwald 2001: 32). Only one *Breverl* is a typical example of the standard type

<sup>11</sup> Na Loboru je istraženo 893 grobova od kojih 3/5 pripadaju novovjekovnom groblju.

<sup>12</sup> Moguće je pročitati: *Evangelium / IOANNIS / IN principio erat V / bum & Verb /* dalje nečitko; na stražnjoj strani čitko samo: *erat.....ineur*

<sup>11</sup> 893 graves have been examined in Lobar, 3/5 of which are from the Early Modern Period.

<sup>12</sup> It is possible to make out: *Evangelium / IOANNIS / IN principio erat V / bum & Verb /* the rest is illegible; on the reverse, the legible parts: *erat.....ineur*

crkve sv. Pavla u Wormsu, donosi M. Grünwald, datiran u 18. stoljeće (Grünwald 2001: 32). Samo jedan brevar tipičan je primjer kakvog nalazimo na svim grobljima obrađenim u ovom radu, (T 1: 1, kat. jed. br. 1). Kvadratnog je oblika (31,5 x 31,5 mm), a sastojao se od okova „U“ profila i dviju stranica od brončanog lima. Na jednoj je stranici vidljiv otisak vjerojatno od okrugle medaljice, a isti takav otisak vidljiv je i na dijelu papira koji je stranica pokrivala. Kako brevar nije bilo moguće otvoriti, nije poznato postoji li unutar njega kakav prilog, osim papira. Na papiru je vidljivo devet redaka teksta.<sup>13</sup>

Svih četrnaest ovdje obrađenih brevara manji su nego primjeri iz južne Njemačke, Austrije i Švicarske. Prosječno su veliki između 20 x 20 i 30 x 30 mm. Brevari su rijedak nalaz u grobovima iz 17. i 18. stoljeća. Ako govorimo o grobljima u potpunosti ili u većem postotku istraženima, u Čazmi je od 136 grobova samo jedan imao nalaz brevara, u Remetama od 282 također samo jedan, kao i u Rijeci od 152. Žumberačko i svetičko groblje nisu u potpunosti istraženi, ali s obzirom na 85 grobova do sada istraženih u Žumberku od kojih pet imaju brevar i jedan brevar od devet istraženih u Sveticama, možemo očekivati i njihov veći broj. Iznimka ovog prosjeka je loborsko groblje s osam brevara na oko 530 grobova.

Nažalost, niti u jednom od ovdje obrađenih brevara nije bilo moguće izdvojiti priloge iz unutrašnjosti (osim tragova cinobera u žumberačkom). Razlog tomu je brzo stvrdnjavanje papira po vađenju iz groba. Preporuka je da se brevar što prije dostavi stručnjacima za papir i kožu koji će ih u najkraćem vremenu pokušati otvoriti te će se tako moći analizirati unutrašnjost i eventualno pročitati molitve i blagoslove.

## KATALOG NALAZA

Svi brevari datiraju se u 18. stoljeće.

### Kat. jed. br. 1, T 1:1

**Mjesto:** LOBOR, MBG, zasip groba 315 JUG 3, SJ 04/03, 14.08. 2003., PN 81/ T-144

**O:** Brevar i savinuti papir. Na papiru vidljivo 9 redaka teksta: 1. nečitak, 2. nečitak, 3. *etaten*, 4. *nam.....mam*, 5. *IHS*, 6. *V & Angelo*, 7. *omnium*, 8. *Apostolorum*, 9. *...m*, na donjoj strani papira se raspoznaje okrugli otisak identičan otisku na tankom poklopcu od brončanog lima.

**Mjere:** 1,0 g; 31,5 x 31,5 x 1 mm; brončani lim

**Analogije:** Braunneck 1979: 300-301; Azinović Bebek 2007: 398

of *Breverls* usually found at cemeteries analyzed in this paper (T 1: 1, cat. un. no 1). It is of square shape (31,5 x 31,5 mm), with bindings of U-shaped molding and two sides made of bronze sheet. One side has the impression of a small round medal, and the same impression can be found on the paper covered by the bronze side. Since it was impossible to open the *Brevarl*, we are not familiar with any contents other than the piece of paper. Nine lines of text are legible on it.<sup>13</sup>

All 14 *Breverls* analyzed here are smaller than the examples from south Germany, Austria and Switzerland. Their average dimensions are between 20 x 20 and 30 x 30 mm. *Breverls* are a rare find in the graves of the 17th and 18th century. If we take into account the cemeteries that have been processed entirely or in greater percentage, of the 136 burials in Čazma, only one had a *Brevarl* inside, of the 282 in Remete, also only one, as is the case in Rijeka, one out of 152. The cemeteries from Žumberak and Svetice have not been analyzed fully, but of the 85 burials examined so far in Žumberak, five contain a *Brevarl*, and of the nine examined in Svetice, one has a *Brevarl*, but we can expect the numbers to rise. The exception to the average standard is the Lobor cemetery with 8 *Breverls* out of the 530 burials.

Unfortunately, not one of the analyzed *Breverls* here was preserved enough to remove the contents from the inside (apart from the vermilion traces in Žumberak). The cause is the rapid hardening of paper once removed from the ground. The recommendation is to deliver the *Brevarl* as quick as possible to the leather and paper experts who can then attempt to open it without delay, and thus examine the interior and possibly read the prayers and blessings.

## CATALOG OF FINDS

All *Breverls* date from the 18th century.

### Cat. un. no. 1, T 1:1

**Site:** LOBOR, OLM, grave backfill 315 SOUTH 3, SU 04/03, Aug 14 2003, UF 81/ T-144

**D:** *Brevarl* and folded paper. Nine lines of text visible: 1. illegible, 2. illegible, 3. *etaten*, 4. *nam.....mam*, 5. *IHS*, 6. *V & Angelo*, 7. *omnium*, 8. *Apostolorum*, 9. *...m*, reverse of the paper has a round imprint identical to the thin bronze sheet cover

**Dimensions:** 1,0 g; 31,5 x 31,5 x 1 mm; bronze sheet

**Analogies:** Braunneck 1979: 300-301; Azinović Bebek 2007: 398

<sup>13</sup> 1. - nečitak, 2. nečitak, 3. *etaten*, 4. *nam.....mam*, 5. *IHS*, 6. *V & Angelo*, 7. *omnium*, 8. *Apostolorum*, 9. *...m*

<sup>13</sup> 1. - illegible, 2. illegible, 3. *etaten*, 4. *nam.....mam*, 5. *IHS*, 6. *V & Angelo*, 7. *omnium*, 8. *Apostolorum*, 9. *...m*

**Kat. jed. br. 2, T 1:2**

**Mjesto:** ŽUMBERAK, crkva sv. Nikole Biskupa, 2006., S2D, SJ2, grob 20, nađeni i križ, dio krunice, drveno zrno, PN 38

**Opis:** Brevar u dijelovima. Dio kožne oplata i brončanog lima koji je vjerojatno bio okov brevara, kopča od brončane žice.

**Mjere:** 2,3 g; cca 26 x 30 mm; staklo, koža, brončani lim

**Objava:** Azinović Bebek 2009: 487

**Analogije:** Braunneck 1979: 300-301; Azinović Bebek 2007: 398

**Kat. jed. br. 3, T 1:3**

**Mjesto nalaza:** SVETICE, crkva Rođenja Blažene Djevice Marije, grob 2, PN 9, SJ 2, PN 9

**Opis:** brevar od brončanog lima i kože

**Mjere:** 1,4 g; 27,5 x 27,5 mm; brončani lim; 0,7 g; 22 x 22 mm; teleća koža

**Objava:** Azinović Bebek 2010: 31

**Analogije:** Braunneck 1979: 300-301; Azinović Bebek 2007: 398

**Kat. jed. br. 4, T 1:4**

**Mjesto nalaza:** ŽUMBERAK, crkva sv. Nikole Biskupa, 2006., S2C, SJ2, PN 57

**Opis:** Okov brevara. Uz brevar je nađen i papir<sup>14</sup> s blagoslovima, zazivima i molitvama presavijen tako da može stati unutra.

**Mjere:** 1,3 g; brončani lim u pet fragmenata - tri veća širine 8-9 mm x 24 mm, što bi sugeriralo da je brevar bio 24 x 24 mm te 9 mm širok. Ta tri dijela imaju na sredini iskucan križ kao ukras. Ostala dva su veličine 4 x 13 i 6 x 17 mm.

**Objava:** Azinović Bebek 2009: 487

**Analogije:** Braunneck 1979: 300-301; Azinović Bebek 2007: 398

**Kat. jed. br. 5, T 1:5**

**Mjesto nalaza:** ČAZMA, žc Marije Magdalene, glavni brod, grob 95, uz još jednu medaljicu, PN 128

**Opis:** Kvadratni brevar od brončanog lima u kojem je bio presavijen papir s tekstovima iz Biblije i blagoslovima.

**Lice:** u sredini utisnut medaljonu s monogramom IHS

**Cat. un. no. 2, T 1:2**

**Site:** ŽUMBERAK, church of the Bishop St. Nicholas, 2006, S2D, SU2, Grave 20, a cross, partial rosary and wooden bead also found, UF 38

**Description:** *Breverl* in parts. Partial leather sheeting and bronze sheet most likely as binding of the *Breverl*, clasp of bronze wire.

**Dimensions:** 2,3 g; cca 26 x 30 mm; glass, leather, bronze sheet

**Published in:** Azinović Bebek 2009: 487

**Analogies:** Braunneck 1979: 300-301; Azinović Bebek 2007: 398

**Cat. un. no. 3, T 1:3**

**Site:** SVETICE, church of the Nativity of the Blessed Virgin Mary, Grave 2, SU 2, UF9

**Description:** *Breverl* of bronze sheet and leather

**Dimensions:** 1,4 g; 27,5 x 27,5 mm; bronze sheet; 0,7 g; 22 x 22 mm; calfskin

**Published in:** Azinović Bebek 2010: 31

**Analogies:** Braunneck 1979: 300-301; Azinović Bebek 2007: 398

**Cat. un. no. 4, T 1:4**

**Site:** ŽUMBERAK, church of the Bishop St. Nicholas, 2006, S2C, SU2, UF 57

**Description:** *Breverl* binding. Paper<sup>14</sup> inscribed in blessings, invocations and prayers found inside, folded to fit.

**Dimensions:** 1,3 g; bronze sheet in five fragments - three larger 8-9 mm x 24 mm, which would suggest the *Breverl* was 24 x 24 mm and 9 mm wide. The three fragments have an embossed cross in the middle as decoration. The other two measure 4 x 13 and 6 x 17 mm.

**Published in:** Azinović Bebek 2009: 487

**Analogies:** Braunneck 1979: 300-301; Azinović Bebek 2007: 398

**Cat. un. no. 5, T 1:5**

**Site:** ČAZMA, pc Mary Magdalene, nave, Grave 95, a medal also found, UF 128

**Description:** Square *Breverl* of bronze sheet with folded paper inside containing Bible texts and blessings.

<sup>14</sup> Nažalost, u Odjelu za papir i kožu HRZ nisu ga uspjeli otvoriti već su ga u Prirodoslovnom laboratoriju HRZ testirali i otkrili da je rađen od lana, što u potpunosti odgovara vremenu 17. stoljeća.

<sup>14</sup> Unfortunately, the Leather and Paper Department of CCI was unsuccessful in opening it, but the Natural Science Laboratory of CCI analyzed it and found it was made of flax, which corresponds to the 17th century period.



**Naličje:** utisnuta figura u haljini, vjerojatno se radi o sv. Bernardinu Sijenskom, štovatelju imena Isusova

**Mjere:** 4,7 g; 35x 33 mm; brončani lim

**Objava:** Azinović Bebek 2007: 398

**Analogije:** Braunneck 1979: 300-301

**Kat. jed. br. 6a, T 1:6a**

**Mjesto nalaza:** LOBOR, MBG, pročelje, grob 275, SJ 04/03, 30.07.2003., PN 158 / T-154

**Opis:** Brevar. Okvir ukrašen točkama i trolisnim završetkom vrhova romba, dva stakla koja su bila učvršćena trokutastim držačima, između njih nema ništa

**Mjere:** 7,7 g; staklo 19 x 19 mm; okvir 27 (38) x 27 (40) mm; kositar

**Kat. jed. br. 6b, T 1:6b**

**Mjesto nalaza:** LOBOR, MBG, pročelje, grob 275, SJ 04/03, 30.07.2003., PN 158 / T-154

**Opis:** Brevar. Okvir ukrašen točkama i trolisnim završetkom vrhova romba, dva stakla koja su bila učvršćena trokutastim držačima, između njih nema ništa.

**Mjere:** 6,2 g; staklo 19 x 19 mm; okvir 28 x 27 (40 x 39) mm; kositar

**Kat. jed. br. 7, T 1:7**

**Mjesto nalaza:** REMETE, 12.11.2008., grob 103, PN 151, inv. br. MGZ-49193

**Opis:** Brevar s ušicom i karičicom. Riječ je o romboidnom brevaru unutar kojeg je još vidljiv ostatak papira, okovan je brončanim limom "U" profila.

**Mjere:** 2,75 g; 35 x 23 mm; lijevana bronca; rukopis, papir

**Kat. jed. br. 8, T 1:8**

**Mjesto nalaza:** RIJEKA, PVC, sektor 3, kvadrant 11, SJ 846, PN 847 i PN 848

**Opis:** Okov brevara i kožne korice brevara. S vanjske strane okova ponegdje otisci tkanine, na koži vidljiv otisak okrugle medaljice, ali nečitak.

**Mjere:** okov: 2,3 g; 30 x 8; 28 x 7,5; 28 x 7; 11 x 7,5 mm; brončani lim

kožne korice: 0,9 g; 22,5 x 25 mm; koža

**Analogije:** Braunneck 1979: 300-301; Azinović Bebek 2007: 398, 2009: T 3:8, 2010: kat.br.9

**Kat. jed. br. 9, T 2:9**

**Mjesto nalaza:** LOBOR, MBG, pročelje, ispod groba 247, 11.08.2008., PN / T 011

**Obverse:** monogram IHS medallion imprint in the middle

**Reverse:** imprint of a figure in a robe, most likely St. Bernardino of Siena, worshiper of the name of Jesus Christ

**Dimensions:** 4,7 g; 35x 33 mm; bronze sheet

**Published in:** Azinović Bebek 2007: 398

**Analogies:** Braunneck 1979: 300-301

**Cat. un. no. 6a, T 1:6a**

**Site:** LOBOR, OLM, facade, Grave 275, SU 04/03, July 30 2003, UF 158 / T-154

**Description:** *Breverl*. Frame decorated in dots and trefoil rhombus tip endings, two glasses fixed by triangle supports, between them nothing.

**Dimensions:** 7,7 g; glass 19 x 19 mm; frame 27 (38) x 27 (40) mm; tin

**Cat. un. no. 6b, T 1:6b**

**Site:** LOBOR, OLM, facade, Grave 275, SU 04/03, July 30 2003., UF 158 / T-154

**Description:** *Breverl*. Frame decorated in dots and trefoil rhombus tip endings, two glasses fixed by triangle supports, between them nothing.

**Dimensions:** 6,2 g; glass 19 x 19 mm; frame 28 x 27 (40 x 39) mm; tin

**Cat. un. no. 7, T 1:7**

**Site:** REMETE, Nov 11 2008, Grave 103, UF 151, inv. no. MGZ-49193

**Description:** *Breverl* with eyelet and chain link. Rhomboid *Breverl* with visible paper remains inside, bronze sheet binding of U-shaped molding.

**Dimensions:** 2,75 g; 35 x 23 mm; cast bronze; manuscript, paper

**Cat. un. no. 8, T 1:8**

**Site:** RIJEKA, PVC, sector 3, grid square 11, SU 846, UF 847 and UF 848

**Description:** *Breverl* binding and leather cover. Sporadic impressions of cloth on the outer side of the binding, imprint of a round medal visible on the leather, illegible.

**Dimensions:** binding: 2,3 g; 30 x 8; 28 x 7,5; 28 x 7; 11 x 7,5 mm; bronze sheet

leather cover: 0,9 g; 22,5 x 25 mm; leather

**Analogies:** Braunneck 1979: 300-301; Azinović Bebek 2007: 398, 2009: T 3:8, 2010: cat. no. 9

**Opis:** Brevar, nošen kao ovalni privjesak, s dvostrukim staklom obuhvaćenim brončanim limom. Papir u sredini s Evanjeljem po Ivanu, presavijen da stane u oblik ovala, od teksta čitljivo: *Evangeliiu / IOANNIS / IN principio erat V / bum & Verb /* dalje nečitko; na stražnjoj strani čitko samo: *erat.....ineur*.

**Mjere:** 3,6 g; 2 x staklo-stražnje 23 x 20 x 2 mm, prednje 22 x 20 mm; brončani lim okolo 27 (34) x 24 mm

**Analogije:** Grünewald 2001: 32

**Kat. jed. br. 10, T 2:10**

**Mjesto nalaza:** LOBOR, MBG, pročelje, grob 290, SJ 04/03, 30.07.2003., PN 86 / T-156

**Opis:** Okov ovalnog brevara, papir presavijen, u fragmentima. Nađen uz brončanu kopčicu „baba i deda“, 0,4 g, spojeni.

**Mjere:** 0,8 g; 29 x 27 mm; brončani lim

**Analogije:** Grünewald 2001: 32

**Kat. jed. br. 11, T 2:11**

**Mjesto nalaza:** LOBOR, MBG, JUG 1, grob 285, 01.08.2003., PN 155 / T-22

**Opis:** Brevar, nošen kao ovalni privjesak, papir presavijen, nečitak.

**Mjere:** papir: 0,2 g; 20 x 18 mm; brončani lim i brončana žica: 1,4 g; 31 (41) x 28 mm

**Analogije:** Grünewald 2001: 32

**Kat. jed. br. 12, T 2:12**

**Mjesto nalaza:** LOBOR, MBG, JUG (kapelica-trijem), zasip groba 306, 31.07.2003., PN 127 / T-049

**Opis:** Ovalni privjesak, najvjerojatnije brevar. Okvir privjeska ukrašen arkadicama, dva stakla koja su držala vjerojatno papir sa molitvama i zazivima i plavo stakleno zrno.

**Mjere:** okvir 2,1 g; 24 x 23 mm, otvor Ø = 16 mm; kositar; staklo 2 x 0,4 g; Ø = 13,5 mm; plavo stakleno zrno 0,3 g; 0,6 x 0,6 mm

**Kat. jed. br. 13, T 2:13**

**Mjesto nalaza:** LOBOR, MBG, grob 315, 18.08.2003., PN 81 / T-009

**Opis:** Brevar, nošen kao ovalni privjesak. Papir s natpisom (nečitak) umetnut je između dva stakla koja pridržavaju trokutasti držači, privjesak je obuhvaćen kositrenim ovalnim okovom ukrašenim arkadicama.

**Mjere:** 2,9 g; 24 x 21 mm; staklo Ø 13,5 mm; aplikacije: 0,1 g (obje), Ø 0,7 mm; kositar

**Cat. un. no. 9, T 2:9**

**Site:** LOBOR, OLM, facade, underneath Grave 247, Nov 08 2008, UF / T 011

**Description:** *Breverl*, worn as an oval pendant, with double glass encased in bronze sheets. Paper inside inscribed in the Gospel of John, folded to fit into the oval, the legible parts are: *Evangeliiu / IOANNIS / IN principio erat V / bum & Verb /* the rest illegible; the legible reverse parts: *erat.....ineur*.

**Dimensions:** 3,6 g; 2 x glass-back 23 x 20 x 2 mm, glass-front 22 x 20 mm; surrounding bronze sheet 27 (34) x 24 mm

**Analogies:** Grünewald 2001: 32

**Cat. un. no. 10, T 2:10**

**Site:** LOBOR, OLM, facade, Grave 290, SU 04/03, July 30 2003, UF 86 / T-156

**Description:** Binding of an oval *Breverl*, folded paper, fragmented. Found alongside the bronze “hook-and-eye” clasp, 0,4 g, connected.

**Dimensions:** 0,8 g; 29 x 27 mm; bronze sheet

**Analogies:** Grünewald 2001: 32

**Cat. un. no. 11, T 2:11**

**Site:** LOBOR, OLM, SOUTH 1, Grave 285, August 01 2003, UF 155 / T-22

**Description:** *Breverl*, worn as an oval pendant, paper folded, illegible.

**Dimensions:** paper: 0,2 g; 20 x 18 mm; bronze sheet and bronze wire: 1,4 g; 31 (41) x 28 mm

**Analogies:** Grünewald 2001: 32

**Cat. un. no. 12, T 2:12**

**Site:** LOBOR, OLM, SOUTH (chapel-portico), Grave 306 backfill, July 31 2003, UF 127 / T-049

**Description:** Oval pendant, most likely a *Breverl*. Frame decorated in arcades, two glasses presumably for holding a piece of paper with prayers and invocations, one blue glass bead.

**Dimensions:** frame 2,1 g; 24 x 23 mm, opening Ø = 16 mm; tin; glass 2 x 0,4 g; Ø = 13,5 mm; blue glass bead 0,3 g; 0,6 x 0,6 mm

**Cat. un. no. 13, T 2:13**

**Site:** LOBOR, OLM, Grave 315, August 18 2003, UF 81 / T-009

**Description:** *Breverl*, worn as an oval pendant. Paper with illegible writing, placed between two glasses held together by triangular holders, the pendant is encased in oval tin binding decorated in arcades.

**Dimensions:** 2,9 g; 24 x 21 mm; glass Ø 13,5 mm; appliqués: 0,1 g (both), Ø 0,7 mm; tin



Tabla 1.  
Table 1.



9



10



11



12



13



*Tabla 2.*  
*Table 2.*

## KRATICE / ABBREVIATIONS

HRZ	Hrvatski restauratorski zavod / Croatian Conservation Institute
IHS	<i>Iesus Hominem Salvator</i> (Isus, spasitelj ljudi / Jesus, Saviour of men)
BDM	Blažena Djevica Marija / Blessed Virgin Mary
MBG / OLM	Majka Božja Gorska / Our Lady of Mountain
žc / pc	župna crkva / parish church
PVC	Pul Vele crikve

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