

Sveti Vid i Pasiglav

Poetika prostora – gradina i gomila u sprezi sa prirodom



Saint Vid and Pasiglav

The Poetics of Space – hillfort and tumulus in connection with nature

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Naslovna strana / Cover page:
Crkva svetog Vida, Gornja Lastva
The Church of St. Vid, Gornja Lastva

Predgovor

NVO „Djela, ne riječi“ (*Res, non verba*) se odlučila za projekat kojim će doprinijeti valorizaciji i afirmaciji dva važna lokaliteta Opštine Tivat – uzvišenje Sveti Vid sa istoimenom crkvom i napušteno selo Pasiglav, a kojim se, uz uvažavanje njihovog dosadašnjeg rada, pridružuje drugim organizacijama i institucijama¹ koje su svojim zalaganjem osvijetlile značaj kulturno-istorijskog naslijeđa ovog područja, a u cilju pospješivanja bolje vidljivosti i turističke ponude.

Publikacijom prilagođenoj široj publici obrađen je jedan segment kulturne baštine opštine Tivat, koji se nalazi u sklopu južne padine brda Vrmac, a čine ga: crkva Sv.Vida, selo Pasiglav, gradina, gomila, nekropola i njihova veza sa okolinom. S obzirom na vrijeme nastanka, kulture koje su se smjenjivale na ovom području, kao i na arheološki, umjetnički i ambijentalni značaj i na mogućnost obogaćivanja ponude za arheološki turizam, publikacija doprinosi očuvanju i prezentaciji dijela kulturnog naslijeđa koje zbog izuzetne lokacije i kulturnih vrijednosti i danas budi interesovanje za naučno proučavanje.

Periodi koje su se smjenjivali i tekli u kontinuitetu na ovom području, od bronzanog doba, ilirsko-helenističkog doba i srednjeg vijeka ostavili su tragove rastućeg i trajnog varirajućeg spektra ljudskih kultura, u duhovnoj i materijalnoj sprezi sa prirodom. Mada nijesu potpuno arheološki istraženi, pružaju dosta pretpostavki i naučnih hipoteza za precizniju hronološku percepciju i sagledavanje istorijske uloge ovih mjesta u prošlosti. Njihova integralna zaštita bila bi od izuzetne važnosti i za njihovu dalju analizu i situiranje na mapi naučno-istraživačkih interesa kako domaćih, tako istraživača iz regiona i šire.

Navedeni lokaliteti predstavljaju značajne kulturno-istorijske resurse koje vezuje djelimično sinhrono trajanje kroz istoriju. Međusobno povezana istorijskim putevima i stazama, sa sličnim arheološkim karakteristikama, ova dva lokaliteta posjeduju nesumnjivu kulturnu vrijednost kao svjedoci kontinuiteta trajanja ovog područja i predstavljaju neispran izvor za multidisciplinarno proučavanje. Ono što je takođe zanimljivo jeste i da, dok jedan lokalitet predstavlja reliktni pejzaž, jer je njegov život formalno prestao da postoji (Pasiglav), drugi, prostorno i kulturološki veoma blizak, nastavlja da živi sa povećanim interesovanjem za animiranje kulturnim i društvenim događanjima i turističkom ponudom (Gornja Lastva i Sveti Vid). S tim u vezi, smatramo da je od izuzetne važnosti da se ova dva lokaliteta integralno dodatno valorizuju, detaljno naučno obrade i naposljetku uvrste u aktivnu turističku ponudu Opštine Tivat.

Sredstva za realizaciju projekta i izdavanje publikacije su dobijena na osnovu Javnog poziva od strane Turističke organizacije opštine Tivat za realizaciju projekata valorizacije kulturne baštine opštine Tivat.

NVO „Djela, ne riječi“ (*Res, non verba*)

Dušica Kovačević

¹ Opština Tivat, Kulturno zavičajno udruženje Napredak, Gornja Lastva, Expeditio – Centar za održivi prostorni razvoj, Kotor, više studija u okviru projekta: *Baština – pokretač razvoja*, 2015.

Preamble

NGO's "Deeds not Words" (*Res, non verba*) has decided to run the project which will contribute to the affirmation and valorisation of two important regions of Tivat Municipality – the tump of Saint Vid, with the same named church, and the abandoned village Pasiglav, by which, taking into consideration their respected work until now, are included the other organizations and institutions² that lightened the importance of this area's cultural-historical heritage by their devotion, and in purpose of better visibility and touristic offer melioration.

With the publication custumed to a wider audience, one segment of Municipality Tivat's cultural heritage has been processed, situated within the southern slope of Vrmac hill, and consists of: Saint Vid church, Pasiglav village, fort, tumulus, necropolis and their environ connection. Taking into consideration the period of occurrence, the cultures which were changing on this area, as for the archaeological, artistic and the ambient significance, and also the possibility of archaeological tourism offer enrichment, the publication contributes to the preservation and presentation of the cultural heritage works, which due to the extraordinary location and cultural values evoke the interest for science study, even nowadays.

The periods that were shifting and flowing continually on this area, from the Bronze Age, Illyrian – Hellenistic Age and the Medieval century, left the traces of arising and permanent varying spectre of humans' culture, in spiritual and material coupling with nature. Even though they are not completely archeologically explored, they give a lot of presumptions and scientific hypothesis for a more precise chronological perception and the insight of these places' past historical role. Their integral protection would be of a great importance for their further analyses too, as for the placement on the map of scientific – exploration interests of both domestic and the explorers of the region, and wider.

Above mentioned locations represent the significant cultural – historical resources, which are connected by partially synchronized duration through the history. Mutually connected by historical ways and paths, with similar archaeological characteristics, these two locations, doubtless, possess cultural value as the witnesses of continual duration of this area and represent an inexhaustible source for multidisciplinary study. What is also important is that, whether one location represents a relict landscape, because its life formally stopped to exist (Pasiglav), the other one, territorially and culturally very closed, continues to live with the increased interest for animation by cultural and social events, as well as the touristic offer (Gornja Lastva and Saint Vid). According to that, it is considered that these two locations should be additionally and integrally valorised, scientifically processed in detail, and at the end, included in active touristic offer of Tivat Municipality.

The resources for project realization and publication issuing are gained according to the Public invitation of Touristic Organization of Tivat Municipality, for the realization of cultural heritage valorisation projects, of Tivat Municipality.

NGO's "Acts, not words" (*Res, non verba*)

Dušica Kovačević

² Tivat Municipality, Cultural native Association Napredak, Gornja Lastva, Expeditio, Centre for sustainable development, Kotor, more studies within the project: *Heritage - the project initiator*, 2015.

Budućnost pripada onima koji se najdalje i najduže sjećaju prošlosti.

The future belongs to those with the longest memory.

Friedrich Nietzsche

Da bismo u potpunosti razumijeli jedan prostor i njegov krajolik, moramo ga osjetiti. Nijedna fotografija, opis ili priča o njemu ne mogu prenijeti impresije, znakove, vidike, mirise i druge senzacije koje u dodiru s pejzažom imamo privilegiju da doživimo. Ako još možemo osjetiti i čovjeka u njemu i sve ono što je vremenom svojom aktivnošću upisao u pejzaž, u svaku stijenu, liticu, šumu ili dolinu, onda to postaje mjesto s kojim se možemo intimno povezati. Mjesto koje nam neprestano otkriva tragove prošlih događaja i bogato nasljeđe koje u sebi nosi suptilnu, ali čvrstu vezu ličnih i kolektivnih biografija, života samog prostora i njegove uloge u identitetu ljudi.

In order to totally understand a place and its landscape, we must feel it. No photo, description or a story about it can not transfer our impressions, signs, views, scents, and other sensations that we have a privilege to experience in connection with landscape. If we yet can feel a man inside it and all of those, he, by the time, with his activity inscribed in landscape, in every rock, cliff, forest or valley, then it becomes a place we can be intimately connected with. A place that constantly reveals the traces of past events and rich heritage which carries inside a subtle, but tight connection between personal and collective biographies, the life of the same place and its role in people's identity.

Arheološka nalazišta u Tivtu

Područje Tivta obiluje lokalitetima koji svjedoče o njegovom vjekovnom trajanju i gotovo na svakom koraku otvara zanimljivu stazu kojom zainteresovani posjetilac može krenuti i otkriti duboke kulturne slojeve ovog prostora. Blaga mediteranska klima, šumovito zaleđe, plodno zemljište i obilje slatke vode, bili su dragocjeni za nastanak i trajanje staništa čovjeka od praistorije do danas. Poseban značaj imala je blizina mora, koje je omogućavalo rane kontakte sa starim mediteranskim civilizacijama, o čemu govore rezultati dosadašnjih arheoloških istraživanja.

Svjedočanstvo o postojanju ilirskog kulturnog sloja predstavljaju pozicije gradinskih naselja i brojni tumuli pronađeni u širem krugu Tivta. U najvećem broju ima ih na prostoru poluostrva Luštica, od kojih se izdvaja Gomila Hrašna u selu Gošići, konstruisana u kombinaciji kamena, zemlje i pločastog kamena na površini. Zajedno sa gradinom i crkvom sv. Luke u blizini, ima izuzetan vizuelni kontakt sa lokalitetom Gradina u Risnu.

Velika Gomila se nalazi u blizini crkava Sv. Jovana i Sv. Ivana smještenih u krtoljskom zaseoku Bogišići. Njen položaj omogućava višestruki vizuelni kontakt sa obalom i otvorenim morem prema jugu, crkvama Sv. Gospe i Sv. Luke prema zapadu, i sa obroncima Lovćena prema sjeveru. Đuraševića gomile se nalaze istočno od Velike gomile. Lokalitet čine dva kamena tumula koja su neistražena. Milovića lokve čine dvije gomile, od kojih je jedna veća, koje se nalaze u blizini crkve Sv. Spasa. Pogled sa lokaliteta se pruža prema sjeveru na crkvu Sv. Gospe i Veliku gomilu, dok je na južnoj strani dobra vizura sa pučinom.

Na sjevernoj strani tivatske Opštine, na padinama Vrmca, nalaze se kameni tumuli, ali u znatno manjem broju. Od njih izdvajamo: lokalitet Gomilica ispod Popove glave koja ima najbolji strateški položaj jer ima preglednu vizuru od uvale Jaz do Herceg Novog. Na udaljenosti od oko kilometar i po od nje nalazi se gomilica Kalac iznad Kostanjice.

Zemljani tumuli su malobrojniji i nalaze se u dijelu Soliotskog i Grbaljskog polja. U tom dijelu se nalaze dva zemljana tumula: Velika i Mala Gruda koji su arheološki istraženi. Grobni prilozi koji su nađeni su od izuzetnog značaja zbog visoke umjetničke vrijednosti.

Pored ostataka gomila iz ilirskog perioda na terenu su evidentirane i gradine. Gradine su predstavljale mjesta za privremena staništa stanovništva u slučaju opasnosti i nepogoda. Značajna gradina nalazi se kod crkve Sv. Luke na južnoj, i moguća gradina kod crkve Sv. Vida, na sjevernoj strani tivatskog zaliva.

Ilirsko-helenistički period je prepoznat i po brojnim pokretnim arheološkim nalazima, posebno keramičkim fragmentima. Oni su pronađeni u arheološkim kampanjama, a evidentni su i značajni slučajni nalazi ovog historijskog perioda. Sastoje se od brojnih fragmenata keramike fine izrade, koji su pripadali luksuznim predmetima. Po ornamentici i izradi govore nam o uvozu iz centara stare Grčke. Kontakti sa grčkom civilizacijom imali su uticaj i na graditeljstvo ilirskih naseobina, koja uvodi nove tehnike i mijenja izgled dotadašnjih naselja.

Posle poraza od strane Rimljana, u ilirsko-rimskim ratovima, uspostavljaju se nova pravila rimske države i administracije, što dovodi do drugačijeg načina života. Cijeneci plodno zemljište, Rimljani uvođe sistem njegovog korišćenja uspostavljanjem latifundija, sa svim njihovim pratećim sadržajima. Na teritoriji posjeda grade se luksuzni objekti za veleposjednike. Ti objekti predstavljaju sačuvane *vile rustike* koje su građene za stanovanje i ladanjski život. Ostatak takve vile sa podnim mozaikom se nalazi na Prevlaci. Ostaci podnog mozaika nekog luksuznog objekta su pronađeni i na dvije lokacije u Gradiošnici. Tragovi preromanike i romanike (IX – XII vijek) sačuvani su u brojnim fragmentima kamene plastike, koji su uglavnom pripadali sakralnim objektima. Period srednjeg vijeka u Tivtu pratimo i kroz brojne sačuvane crkve, ljetnjikovce, kapelice, naselja.

Od tivatskog nepresušnog izvora raznovrsnosti kulturnog nasljeđa, put vodi i ka dva, veoma zanimljiva, pomalo mistična lokaliteta, smještena na južnim padinama planine Vrmac, dva uzvišenja koja gledaju jedno na drugo i stoje jedno uz drugo – Brdo i moguća gradina Sveti Vid sa crkvom posvećenom svetom Vidu i lokalitet Pasiglav na čijoj najvišoj koti se nalaze ostaci objekta za koje se pretpostavlja da je bila crkva Svetog Nikole, s ostacima groblja i ilirskim tumulom. Oba lokaliteta govore o kontinuitetu života ovog prostora i predstavljaju izuzetan primjer simbioze čovjeka i prirode iz koje su proizašle suptilne konture pejzaža kao svjedočanstvo poštovanja čovjeka za njegovu prirodnu konfiguraciju



Archaeological findings in Tivat

The area of Tivat abounds with the locations that testify their existence by centuries, and almost at every step it makes an interesting path, which a visitor can take and reveal profound cultural layers of this place. Mild Mediterranean climate, forested hinterland, fertile land, and abundance of potable water were precious for the nascency and duration of men's habitat, from prehistory till today. The specific importance had the nearness of the sea, which enabled early contacts with Mediterranean civilizations, about which testify the results of previous archaeological researches.

The positions of urban settlements and numerous mounds, found in wider area of Tivat, represent the testimony of Illyric cultural layer. The most numerous are on the area of Luštica peninsula, from which are distinguished Hrašna Gomila in Gošići village, constructed in combination of stone, earth, and plate shaped stones on the surface. Together with Hillfort and St. Luka's church nearby, has an extraordinary visual contact with Gradina location in Risan.

Velika Gomila is situated near two St. John churches (St. John catholic and St. John orthodox) located in Krtole village, Bogišići. Its position enables multiple visual contact with coast and open seas heading south, churches of Holly Lady and St. Luka towards west, and the slopes of Lovćen towards north. Đurašević tumuli are eastward from Velika gomila. The location consists of two stone barrows that are unexplored. Milović lokve are formed of two tumuli, from which one is bigger, and they are situated near St. Savior church. The location view stretches towards north, to Holly Lady church and Velika gomila, whereas to the south there is a fine high seas vista.

On the north side of Tivat Municipality, on Vrmac slopes, there are stone barrows, but in significantly less number. The ones that can be singled out are: Gomilica location under Popova glava, which has the best strategic position due to its clear vista from Jaz cove to Herceg Novi. Gomilica Kalac above Kostanjica is on about kilometre and a half distance from there.

Mounds of earth are less numerous and are in Soliot and Grbalj field. In that part there are two of the mounds: Velika and Mala Gruda, which are archaeologically explored. The graveyard approaches, which are found, are of extraordinary importance because of the great artistic value.

Except of the remains of tumulus from Illyric period, the hillforts are also recorded on the terrain. The hillforts represented the places for temporary habitat of population in case of dangerous and disaster. The significant hillfort is located near St. Luka's church on the south, and possible hillfort near St. Vid church, on the north of Tivat bay.

Illyric – Hellenistic period is recognizable due to numerous movable archaeological findings, especially ceramic fragments. They are found in archaeological campaigns, and evident are even the specific fortuitous findings of this historical period. They consist of many fragments of fine work ceramics, which belonged to the luxurious objects. According to the ornaments and production they talk about the import from Ancient Greece centres. The contacts with Greece had an impact on Illyric settlements building, that introduces new techniques and changes the look of former settlements.

After the defeat of Romans, in Illyric – Romans wars, the new administrative and state's rules are established, which lead to a different way of living. Appreciating the fertile land, Romans introduce a system of its usage, establishing latifundia, with all its attendant content. Luxurious objects for landed gentlemen are built on the territory estates. That objects represent rustic villas which are built for the habitation and snug life. The rest of such a villa with floor mosaic is situated on Prevlaka. The remains of floor mosaic of some luxurious objects are also found on two locations in Gradišnica. The traces of pre-Roman and Roman (9th – 12th century) are preserved in numerous fragments of stone plastics, which mostly belonged to sacral objects. Medieval period in Tivat is followed through many preserved churches, villas, chapels, settlements.

From Tivat's inexhaustible sources of diverse cultural heritage, there is a path to two, very interesting, somehow mystic locations, situated on the south slope of Vrmac mountain, two tumps which look at each other and stay one next to the other – The Hill and possible St. Vid hillfort, with church dedicated to St. Vid, and Pasiglav location, on which highest level are the remains of object, for which is supposed to be a St. Nicholas church, with graveyard remains and Illyric burial mound. Both locations talk about the continually living of this territory and represent the extraordinary example of man and nature symbioses, which resulted in subtle landscape contours, as the testimony of man's respecting of its natural configuration.

Sveti Vid

Od naselja Gornja Lastva i zaseoka Orašje do vrha brda Sveti Vid (na kome se nalazi crkva posvećena svetom Vidu i koje je, moguće, prostor nekadašnje gradine, vodi neravni kolski put koji predstavlja dio komiunikacije koja je imala dugu upotrebu na starom putnom koridoru koji je povezivao gornja naselja Vrmca. U samom podnožju brda i pretpostavljene gradine, put prelazi u usku krivudavu stazu prilagođenu strmom terenu, konstruisanu od lokalnog kamena bijele i crvenkaste boje, formiranu kao stepenište.



Staza prema crkvi Svetog Vida (detalj) / The path to the church of St. Vid (detail)

Samo uzvišenje ima izgled praistorijske gradine, za koje je bilo karakteristično smještanje na uzvišenjima sa strmim stranama i bile su prilično nepristupačne. Takve lokacije su birane zbog zaštite od raznih nepogoda, naročito od brojnih ratnih sukoba. Često su građene uz puteve ili iznad njih. Ograđivanje gradine često je imalo oblik prstena, a na pojedinim mjestima gdje su padine bile potpuno nepristupačne, zidovi su građeni samo s jedne strane u vidu polukruga. Njihov oblik je zavisio od konfiguracije terena. Imale su položaj koji je dobro kontrolisao okolinu i prilaz. Gradinski prostor je morao biti prostran da primi ljude i stoku. Gradine često nijesu funkcionisale samostalno, nego su se međusobno nadopunjavale organizacijom dvojnih ili trojnih gradina, što je imalo funkciju strateške odbrane. Pored navedenog, gradine su mogle imati i kultni karakter.

Gotovo sve navedene karaktersitike posjeduje brdo Sveti Vid, sa strmim stranama i zaravnjenim platoom na vrhu koji ima nepravilni ovalni oblik sa užom stranom prema istoku. Danas se na platou nalazi crkva Sv. Vida. Padine su veoma strme sa južne, zapadne i sjeverne strane i onemogućavaju prilaz vrhu same gradine, dok istočna strana ima nešto blaži pad. Na ovoj strani su uočeni fragmenti odbrambenih formacija, napravljeni od većih kamenih ploča. Za konstrukciju je uglavnom korišćena živa stijena, kao baza, a na nju su nastice dodavane velike kamene ploče. Ovim prirodnim materijalom obiluje Vrmac i nalažen je na samom lokalitetu. Postavljene stepenasto na manjim visinskim kotama, ove formacije se mogu pratiti na više mjesta duž staze koja vodi prema vrhu, a moguće je da je ovakvih prstenova bilo više.

Ovakva tehnika zidanja u suhozidu, bez vezivnog materijala, od većih kamenih blokova, nalazi se i u ogradnom zidu na platou ispred crkve. Danas ovaj prostor služi za okupljanje vjernika.

Na istočnoj strani platoa iza crkve mogu se uočiti antropomorfne formacije, ostaci starih grobnih mjesta. Jedna grobna skupina je ograđena manjim suhozidom, sa ulazom sa istočne strane. Nadgrobne ploče su od neobrađenog prirodnog kamena, a grobne rake samo djelimično naznačene istim kamenom. Veće kamene ploče od pokrova su dislocirane, a grobne rake ulegnute, što ukazuje na njihovu starost i devastaciju.

Sa sjeveroistočne strane ispod samog ogradnog zida platoa, na padini se nalaze rasuti ostaci kamenih artefakata koji mogu biti dio kamene gomile – tumula. Danas se mogu tumačiti kao i ojačanje ovog zida. Pretpostavka da se ovdje u praistoriji nalazio kameni tumul, donosi se analogno ovakvim primjerima iz prošlosti, s akcentom na kulturno mjesto. Na terenu je, takođe, pronađena manja količina fragmenata gradinske keramike, što sve skupa može doprinijeti, uz sistematsko arheološko istraživanje, potvrđivanju iznesenih indicija.



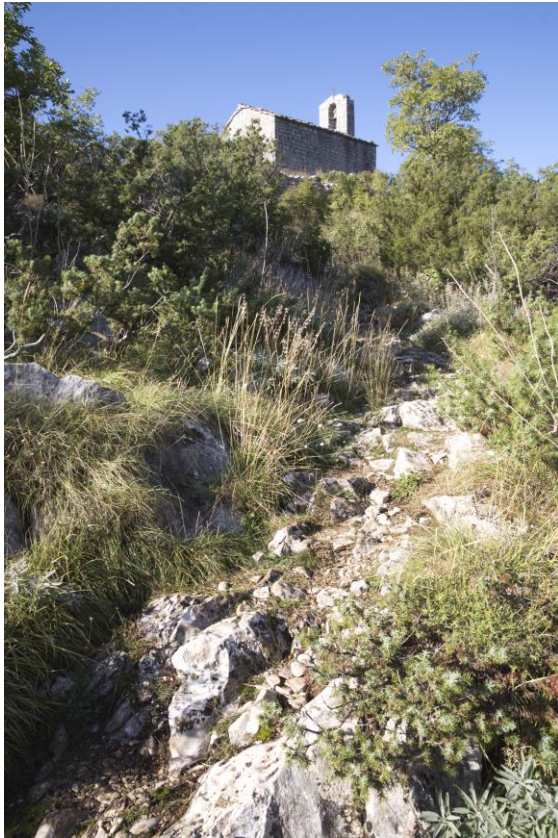
Fragments of stone constructions,
northeast slope of the St. Vid Hill
Stone construction fragments, northeast
slope of the St. Vid Hill



Entrance to the port of the church of St.
Vid
Ulaz u portu crkve Svetog Vida

Saint Vid

From Gornja Lastva settlement and Orašje to the peak of St. Vid hill (on which is the church dedicated to St. Vid and which is, possibly, the territory of former hillfort), leads a bumpy road, that represents a part of communication which had a long usage on the old corridor that was a connection to Vrmac upper settlements. At the very bottom of the hill and supposed hillfort, the road goes into narrow bandy path adjusted to slant terrain, constructed of local stone in white and reddish colour, formed as a stairway.



Staza prema crkvi svetog Vida (detalj) / The path to the church of St. Vid (detail)

The same tump has a pre-historic hillfort appearance, for which the settling on the heights with slant sides was characteristic, and they were quite unreachable. Such locations were chosen due to the protection from various disasters, especially due to many war conflicts. They are often built next to the roads or above them. The hillfort fencing often had a shape of a ring, and on some places where slopes were totally unreachable, the walls were one – sided, built in a semicircle form. Its shape depended on a terrain configuration. They had a position that very well controlled the environment and the access. The hillfort territory had to be spacious so it could receive people and cattle. The hillforts usually did not function on its own, but they were mutually complementing by the organisation of double or triple hillforts, which had a function of a strategic defence. In addition, the hillforts could also have a cult character.

Almost every mentioned characteristic possesses Saint Vid's hill, with slant sides and flat plateau at the top, that has an irregular oval shape with narrow side towards east. Nowadays there is St. Vid's church on the plateau. The slopes are very steep on the south, west and north side, and disable the access to the very top of the hillfort, whereas the east side has somehow milder decline. The fragments of defensive formations, made of bigger flagstones, are notable on this side. For the construction is mostly used the bedrock, as the base, and the flagstones were added on it face up. Vrmac abounds with this natural material, and it is found at the same location. By stepwise padded on less altitudes, these formations can be tracked on more places along the path that leads towards the peak, and it is also possible that there were more of these rings.



Fragmenti kamenih konstrukcija, okolina crkve Svetog Vida
Stone construction fragments, St.Vid Church environs

This building technique in drywall, without binding material, of larger stone blocks, is also notable on the fence wall, on the plateau in front of the church. Nowadays this space is used for the believers gathering.

On the east side of the plateau behind the church, there are anthropomorphic formations, remains of ancient graveyard places. One graveyard aggregate is fenced by a smaller drywall, with the entrance on the east. Tombstones are made of crude natural stone, and grave rakes, only partially specified with the same stone. Larger flagstones from the shroud are dislocated, and grave rakes sunken, that shows their oldness and devastation.

On the north – east side, above the same fenced wall of the plateau, there are spilled remains of stone artefacts that can be a part of mound - tumuli. Nowadays, they can be expounded as the reinforcement of this wall. The assumption that there was a stone barrow in pre – history, is made analogously to such previous examples, with an emphasis on the cult place. On the terrain is also found a smaller amount of hillfort's ceramic fragments, what can in totally contribute to confirming of presented indications, with the help of systematic survey.

Crkva Svetog Vida



Crkva Svetog Vida, pogled sa sjeverozapadne strane
The St. Vid Church, view from the northwest side

Najstariji pomen crkve nalazi se u notarskim knjigama kotorskog arhiva koji datira iz 1327. godine, međutim, vrijeme same gradnje crkve nije poznato.

Crkva Svetog Vida³ je jednobrodna građevina sa polukružnom apsidom na istoku i portalom na zapadu. Skromnijih dimenzija (9,35 x 5,60 m), građena je od pravilnije tesanih kamenih kvadera, nejednakih veličina slaganih u redove i povezanih malterom. Crkva je pokrivena je krovom na dvije vode načinjenom od pločastog kamena, tzv. pločarica kojim obiluje područje Vrmca. Pročelje se završava trouglastom zabatnom zonom sa vitkijim zvonikom na preslicu.

Ulaz u crkvu je jednostavno profilisan nešto krupnijim kamenim kvaderima dok se iznad njega nalazi manji okulus. Pored okulusa postoji još jedan, jedva vidljiv otvor na sjevernom zidu predoltarskog prostora.

Posebnu zanimljivost pročelja predstavlja jedan manji komad kamene plastike s urezanim krstom, koji je najvjerovatnije ugrađen u crkvu kao spolija, što može ukazivati na postojanje neke ranije građevine, ako ne s istog lokaliteta, onda svakako iz okoline. Još jedna spolija nalazi se u unutrašnjosti crkve – riječ je o kamenici za blagoslovenu vodu s krstom izrađenom u plitkom reljefu, koja se nalazi na zapadnom zidu desno od ulaznih vrata. Detaljna arheološka i minerološko-petrografska istraživanja dala bi odgovore na pitanje porijekla,

³ Sveti Vit ili sveti Vid je prema legendi mučenik sa Sicilije, koji je zbog snažne vjere u Hrista u ranom djetinjstvu stekao isceliteljsku moć. Stradao je u vrijeme Dioklecijana početkom IV vijeka n.e. Najviše je poštovan kao zaštitnik od očnih i nervnih bolesti. Kult ovog svetitelja začeo je u Lukaniji, a veoma brzo se proširio na cijelu južnu Italiju (posebno Apuliju) i Siciliju. M. Marković, *Kult svetog Vita (Vida) kod Srba u srednjem veku*, Beograd, 2005.

međutim, ostaje činjenica da su spolije, kada su ugrađivane kao dekorativni, a ne kao konstruktivni element, i to često na portalu ili u oltaru, pojačava namjeru isticanja mjesta u simboličkom smislu i očuvanje spomena na starost kulnog mjesta.

Kada je riječ o kultu svetog Vida, važno je istaći da je on bio rasprostranjen na jadranskom primorju u oblastima pod jurisdikcijom splitskih, dubrovačkih ili barskih arhiepiskopa, o čemu svjedoče posvete crkava u ovim oblastima tokom srednjeg vijeka – Brač, Hvar, Korčula, Mljet, ali i u Dioklitiji, Dalmaciji, Travuniji i Zahumlju. Svim crkvama, od kojih su neke porušene, a neke djelimično ili potpuno obnovljene zajedničko je što su podignute na vrhovima brda ili na planinskim visovima.⁴ Takvi su, na primjer, ostaci crkve sv. Vida na Vidovoj gori na Braču, zatim jedna crkva kod sela Dola, na vrhu Velog Brda, dvije crkvice na Hvaru posvećene ovom svetitelju, na Korčuli, u Konavlima, i u selu Vidu kod Metkovića, kao i crkva Svetog Vida na jednom od vrhova Dinare u blizini Omiša. Nema mnogo podataka o postojanju crkava sa posvetom ovom svetitelju na prostoru današnje Crne Gore, osim što se pominje položaj crkava posvećenim Svetom Vidu na prevoju Vidov vrh iznad sela Mokrine kod Herceg Novog⁵, kao i pomen jedne crkve u Baru u dokumentu iz XIV vijeka, gdje se pominje da se nalazila ispod brda Gretve, zapadno od gradskih zidina.⁶



Crkva sv. Vida, pogled s istoka
St. Vid Church, view from east

⁴ M. Marković, *Kult svetog Vita (Vida) kod Srba u srednjem veku*, 2005.

UDC: 271.22(=163.41)-36-5:75.052.033.041.5(497.11) Sv. Vid. O kultu svetog Vida, korišćenju oblika imena Vid i toponimima i položaju crkava opširnije u: P.Šimunović, M. Lukenda, *Osobno ime Vid*, rasprave ZHJ, Sv. 21 (1995). U dijelu literature o hrvatskim crkvama posvećenim Svetom Vidu tretira se i pitanje kulta Svetog Vida i pozicioniranje crkava na uzvišenjima, kao i odnos toponima u svijetlu slovenske mitologije i pitanja *interpretatio christiana* slovenskih božanstava. Vidi: P.Šimunović, M. Lukenda, nav. djelo, 219-223; up. sa R. Katičić, *Vidova gora i sveti Vid*, *Studia Mythologica Slavica* XIII, 2010, 15-32.

⁵ L. Tomanović, *Na Vidov vrh*, *Stražilovo* IV/28, 1888, 435-439. U navedenom izvoru se pominje postojanje nekadašnje crkve posvećene Svetom Vitu, međutim, u XIX vijeku je obnovljena s posvetom knezu Lazaru, zatim ponovo srušena u II svjetskom ratu da bi početkom dvehiljaditih ponovo otpočela obnova: www.projekatrastko.org.yu/rastko-bo/duhovnost/lazarica2003_1.html.

⁶ M. Marković, *Kult svetog Vita (Vida) kod Srba u srednjem veku*, 2005.

UDC: 271.22(=163.41)-36-5:75.052.033.041.5(497.11); Đ. Bošković, *Stari Bar*, Beograd 1962, 174.

Iako je izgled današnje crkve svetog Vida na brdu Sveti Vid u Gornjoj Lastvi rezultat mnogih naknadnih intervencija nakon rušenja u XVII vijeku, a potom i zemljotresa 1979. s konačnim izgledom iz 1980, prema opštim karakteristikama crkva se može smjestiti u jednu od rasprostranjenijih grupa sakralnih objekata jednostavne gradnje prisutne na istočnojadranskoj obali od XIII do XV vijeka (jednobrodne crkve skromnih dimenzija s istaknutim plitkim polukružnim oltarskim prostorom). Imajući u vidu navedeno, građevina nije osjetljiva na precizniju dataciju, međutim, sistematska arheološka istraživanja, sondažno ispitivanje terena i okoline, kao i iscrpnije komparativne analize građevina srodnih karakteristika, mogli bi pružiti precizniju i obuhvatniju sliku o istorijatu ovo mjesta, za koje, zbog svih elemenata koje posjeduje, postoji indicija da ima veoma dug kontinuitet trajanja.

Brdo i pretpostavljena gradina Sveti Vid nalazi se na izuzetnom, prije svega, strateškom položaju. Sa platoa na kome se nalazi crkva ostvaruje se perfektna preglednost prostora i u vizuru su uključeni Tivatski zaliv sa Lušticom, Prevlakom, Gospinim otokom, zatim Verige, djelimično Kotorski i Risanski zaliv, šumoviti predjeli Vrmca i uzvišenja, od kojeg se izdvaja uzvišenje nekadašnjeg sela Pasiglav na kome se nalaze ostaci objekta za koji se pretpostavlja da je riječ o nekadašnjoj crkvi svetog Nikole.



Pogled na Tivatski zaliv s brda Sveti Vid
View on Tivat Bay from the St. Vid Hill

Saint Vid church



Pročelje crkve svetog Vida
West front of the St. Vid Church

The oldest mention of the church is in notarial books of Kotor's archive, which date from 1327, but the time of the same church building is not familiar.

Saint Vid church⁷ is one-nave building with semi-circular apse on the east and portal on the west. With more modest dimensions (9,35 x 5.60), it was built of more accurate carved stone quad, of irregular sizes, stacked in rows and bonded with mortar. The church is covered with a roof on two waters, made of slab stone, so called "pločarica" by which abounds the area of Vrmac. The façade ends with triangle gable zone, with slenderer belfry on distaff.

The entrance of the church is simply profiled with some larger stone quads, whereas above it there is a smaller oculus. Except the oculus, there is one more, hardly seen, opening on the north wall in front of the altar space.

The special curiosity of the façade represents one smaller piece of stone plastics with a carved cross, which is the most probably embedded in church as a spoil, that can indicate the existing of some previous building, if not of the same location, then certainly from the neighbourhood. One more spoil is inside of the church – a stoup for holy water with the cross made in shallow relief is in question, and it is placed on the west wall, on the right side from the entrance door. The detailed archaeological and mineralogical – petrographic researches would give the answers on the question of origins, but, there remains the fact that the spoils, when embedded as a decorative and not as a constructive elements, and also often on the portal or in altar, amplify the intention of a place emphasis in symbolic sense, and the preservation of remembrance at the age of the cult place.

⁷ ²Saint Vit or Saint Vid is according to the legend a martyr from Sicily, who, due to the strong faith in Christ, gained a healing power in early childhood. He was killed in the time of Diocletian at the beginning of the fourth century of new era. He was the most respected as the protector of eye and nerve illnesses. The cult of this protector began in Lucania, and very soon it spread on the whole north Italy (especially Apulia) and Sicily. M. Marković. *Saint Vit (Vid) Cult at Serbs in Medieval Century*, Belgrade, 2005.

When the cult of Saint Vid is in question, it is important to emphasise that it was spread on the Adriatic Coast, on the areas under the jurisdiction of Split, Dubrovnik and Bar's archbishops, about what testify the consecrations of churches on these areas during the Medieval century – Brač, Hvar, Korčula, Mljet, but also Diocletia, Dalmatia, Travunia, and Zahumlje. Mutual to all churches, of which some are demolished and some partially or completely reconstructed, is that they are all raised on the top of the hills or a mountain heights.⁸ Such examples are the remains of Saint Vid church on Vid's hill on Brač, then one church near Dol village, on the top Velo Brdo, two churches on Hvar dedicated to this Saint, on Korčula, Konavle, and in Vid near Metković village, as well as Saint Vid church on one of the Dinara peaks near Omiš. There are not many details about the existence of the churches dedicated to this Saint on the area of today's Montenegro, except the mentioned position of churches dedicated to Saint Vid on the Vid's peak saddle above Mokrina village, near Herceg Novi⁹, as well as the mention of one church in Bar, in documents from the 16th century, where was mentioned that it was situated under Gretva hill, on the west from town walls¹⁰.

Although the appearance of today's church of Saint Vid on Saint Vid hill in Gornja Lastva is the result of many subsequent interventions after the demolition in the 17th century, and also the earthquake in 1979 with the final appearance from 1980, according to the general characteristics, the church can be placed in one of the most widespread groups of sacral objects of simple construction presented on the east Adriatic coast from the 13th to the 15th century (one-nave church of modest dimensions with emphasised shallow semi-circle altar space). Having in mind everything mentioned, the building is not sensitive on the more precise dating, but, systematic surveys, sounding terrain examination, as well as more exhaustive comparative analyses of the building with related characteristics, could give more precise and comprehensive picture about the history of this place, for which, because of all elements that it possesses, there is



an indication of a very long continuity of lasting. The hill and supposed Saint Vid hillfort are primarily placed on the extraordinary, strategic position. From the plateau on which the church is situated the perfect territory view is achieved, and in vision are included Tivat bay with Luštica, Prevlaka, Gospin otok, then Verige, partially Boka and Risan bay, forested areas of Vrmac and tumps, from which is distinguished the tump of previous Pasiglav village on which are the remains of the object for which is supposed to be a former church of Saint Nicholas.

Pogled na Tivatski zaliv s brda Sveti Vid
View on Tivat Bay from the St. Vid Hill

⁸M. Marković, *Saint Vit (Vid) Cult at Serbs in Medieval Century*, 2005.

UDC: 271.22(=163.41)-36-5:75.052.033.041.5(497.11) Saint Vid. About the Cult of Saint Vid, using the forms of name Vid, and toponyms, and positions of churches, read more in: P. Šimunović, M. Lukenda, *Personal Name Vid*, ZHJ discussions, St. 21 (1995) In the part of Croatian churches literature, dedicated to St. Vid the question of the Cult of St. Vid is also treated, so as the positioning of the churches on the heights, as the relation of toponyms in the light of Slovenian mythology and the questions *interpretation christiana* of Slovenian Gods. Also see: P. Šumanović, M. Lukenda, nav. Work, 219-223; up. With R. Katičić, *Vid's Height and Saint Vid*, *Studia Mythologica Slavica* XIII, 2010, 15-32

⁹L. Tomanović, *On Vid's Peak*, *Stražilovo* IV/28, 1888, 435-439. In mentioned source the existing of former church dedicated to Saint Vit is mentioned, but in the 19th century is reconstructed with the mention of prince Lazar, then demolished again in World War II, so that at the beginning of 2000 started the new reconstruction: www.projekatrastko.org.yu/rastko-bo/duhovnostlazarica2003_1.html.

¹⁰M. Marković, *Saint Vit(Vid) Cult at Serbs in Medieval Century*, 2005.UDC:271.22(=163.41)-36-5:75.052.033.041.5(497.11);Đ. Bošković, *Stari Bar*, Belgrade 1962, 174.

PASIGLAV (Passiglaua, Pascacena)



Ostaci građevine crkva Sv. Nikole?, Pasiglav
The remains of a building St. Nicola's Church?, Pasiglav

Kada se krećemo, veoma često ne razmišljamo o samoj stazi kojom se krećemo. Razgledamo okolinu, prirodu, razmišljamo o tome koje biljne vrste srećemo uz put, da li ćemo naići na neke očigledne relikte starijih vremena, a, zapravo, staza kojom hodamo je upravo to – sedimentni trag pređašnjih aktivnosti, ona je kulturni čin ostavljanja tragova, urezanih koraka zarad trasiranja *najboljeg puta*. Staza je i medij za obilježavanje društvenih odnosa, ona je neodvojivi dio društvenih i individualnih veza i što je više ljudi koristi, dobija na važnosti. Na taj način uspostavlja se prostorna, vremenska, ali i duhovna veza sa slojevima nasljeđa i doprinosi se njegovom očuvanju.



Staze prema Pasiglavu/Paths to
Pasiglav

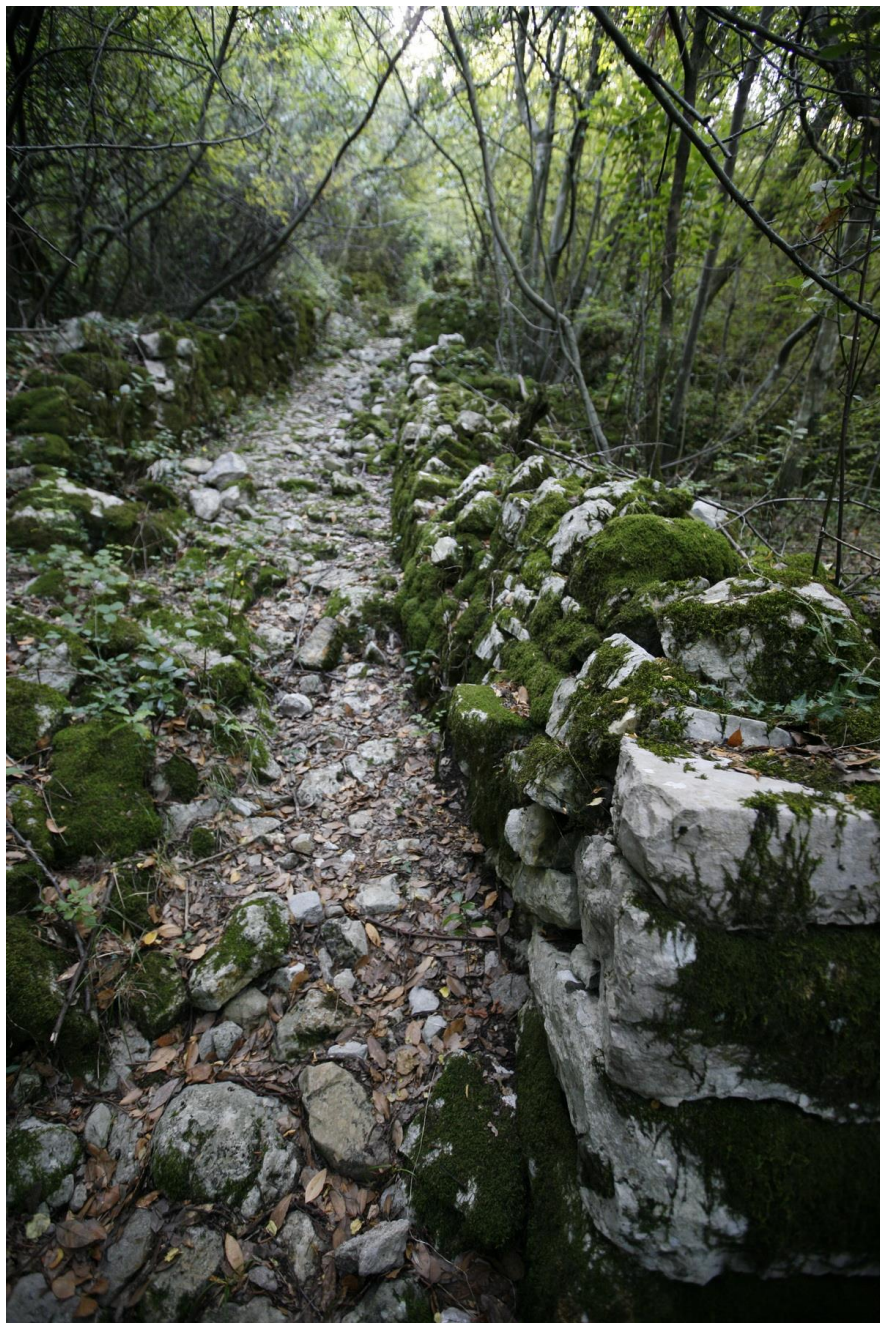
PASIGLAV (Passiglaua, Pascacena)

When we go around very often, we do not think of the very path by which we are walking. We sightsee the environment, nature, thinking if we may find some obvious ancient times relicts, and actually, the path we are walking is exactly that – a sedimental trace of former activities, it is a cultural act of traces leaving, carved steps due to rerouting of the best path. The path is also a media for social relations remark, it is inseparable part of social and individual relations, and that is used by more people it gains in importance. That way, the spacious, time, but also spiritual connection with heritage layers is established, and contributes to its preservation.



Staze prema Pasiglavu Paths to Pasiglav

Such paths are also those that earlier connected the settlements of Gornji Vrmac. One of them is separated from Nikolčiči village and leads to the location and abandoned Pasiglav village, situated on a slight slope of Vrmac hill, on the area of Gornja Lastva and Bogdašiči. The earliest mention of this location in historical sources is marked in the 18th century. It is familiar from the sources that on Pasiglav territory the estates had only wealthy families of Medieval Kotor (for instance, Drago family), that is not strange due to the climate conditions, position, the land for cultivation quality, rich vegetation and plenty of water. During the 12th century and in the first half of the 13th century, Pasiglav belonged to the methochy of Prevlaka Monastery, Saint Michael. It is stated that the reasons of abandoning this settlement are related to the population migrations towards the sea and lower areas, but also towards Gornja Lastva, and practically from it resulted Bogdašiči settlement, which was within it during the 16th and the 17th century. In the 18th century only the cattle were let grazing, and the village was quietly and slowly forgotten.

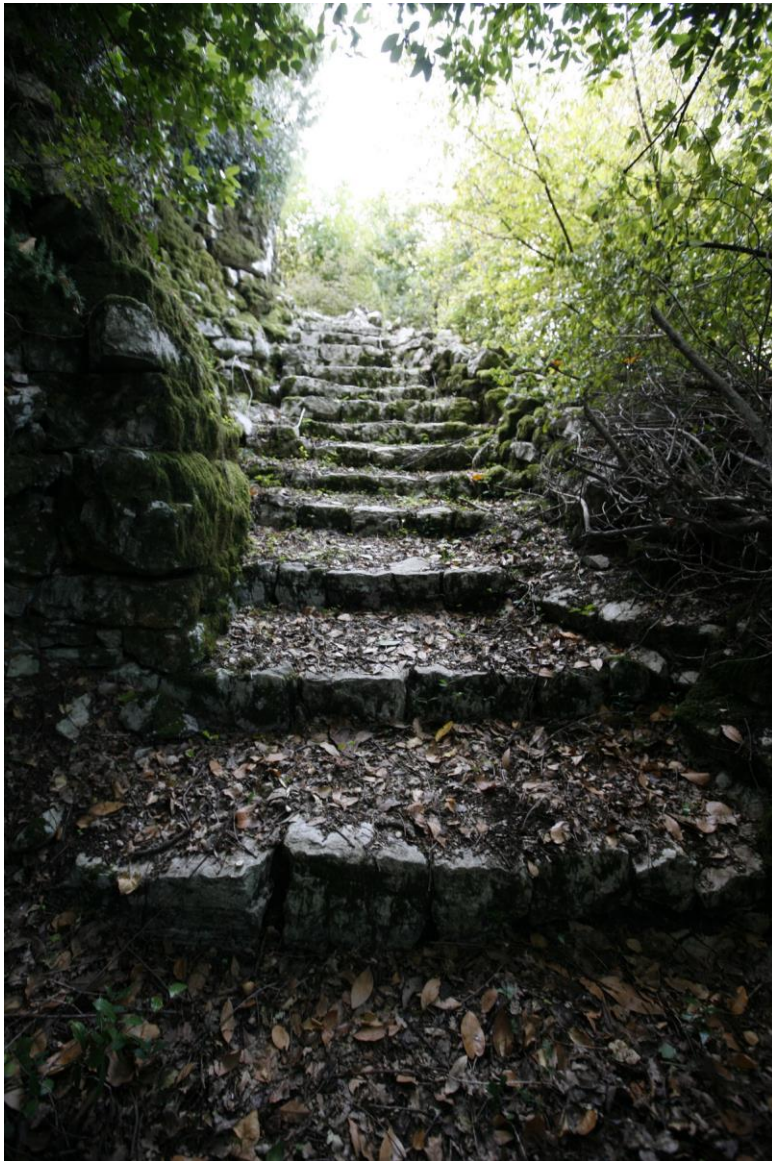


Takve su i staze koje su nekada povezivale naselja gornjeg Vrmca. Jedna od njih odvaja se od zaseoka Nikolčići i vodi do lokaliteta i napuštenog sela Pasiglav, smještenog na blagoj padini brda Vrmac, na prostoru između Gornje Lastve i Bogdašića. Najraniji pomen ovog lokaliteta u istorijskim izvorima potiče s početka XII vijeka, dok se posljednji pomen u izvorima bilježi u XVIII vijeku. Poznato je iz izvora da su na teritoriji Pasiglava posjede imale imućne porodice srednjovjekovnog Kotora (na primjer, porodica Drago), što ne čudi, s obzirom na klimatske uslove, položaj, kvalitet zemlje za obradu, bogatu vegetaciju i izobilje vode. Tokom XII i u prvoj polovini XIII vijeka, Pasiglav je pripadao metohiji prevlačkog manastira Svetog Mihaila. Navodi se da su razlozi napuštanja ovog naselja u vezi s migracijama stanovništva ka moru i nižim predjelima, ali i ka Gornjoj Lastvi, a praktično je iz njega proizašlo naselje Bogdašići koje se nalazilo u njegovom sklopu tokom XVI i XVII vijeka. U XVIII vijeku još se samo stoka puštala na ispašu i selo je tiho i polako prepušteno zaboravu.

Staze prema Pasiglavu / Paths to Pasiglav

Staza čija širina varira od 80 cm do 120 cm okružena je makijom, niskim rastinjem, lovorom, grabovinom, a uz samu stazu su na više mjesta vidljivi ostaci kultivisanog prostora seoskih imanja. Podzidima od kamenih međa pravljenim u tehnici suhozida od lokalnog kamena, odvajani su plodni vrtovi, koji su nazivani *arube*, što je bila mjera za zemlju potekla iz vremena mletačke uprave. Pojedine strane puta su bile od prirodnih stijena dograđivanih kamenim blokovima većih dimenzija. Kako ovaj predio obiluje vodom i jakim vodotocima, od kojih su neki izgubili svoj nekadašnji tok, voda je našla svoj put preko utabanih staza. Zbog toga se danas na terenu uočavaju erozivni procesi, koji uništavaju graditeljsku djelatnost ovog područja. Jedan od presušenih potoka, koji izvire ispod brda sv. Ilije i teče prema tivatskoj Kostanjici, predstavlja administrativnu granicu između Nikolčića i sela Gornje Vode. Staza koja vodi od Gornje Vode do najviše tačke Pasiglava prilagođena je terenu, a na blažim i strmijim usponima napravljene su kamene stepenice. Staza je popločana sitnijim i krupnijim kamenom izglaćanim od upotrebe, što nam govori da je prilično stara.

Stazom se stiže do jednog manjeg prirodnog uzvišenja i grebena, koji dominira okolnim prostorom. Vrh grebena Pasiglav nalazi se na oko 400 m nadmorske visine.



Staze prema Pasiglavu / Paths to Pasiglav

The path which width varies from 80 cm to 120 cm is surrounded by vert, lower overgrowth, laurel, hornbeam, and through the same path on the several places there are notable the remains of cultivated village properties space. By sub-walls of stone border, made in drywall of local stone technique, the fertile gardens were separated, and they were called arube, what was a land measure originated from Venetian government time. Some sides of the path were from natural rocks, upgraded by stone blocks of larger dimensions.

As this area abounds with water and strong watercourses, from which some lost its previous flow, the water found its way across the tramped path. For that reason, nowadays, the erosive processes are notable, and they destroy the building activity of this area. One of dried stream, which springs under St. Ilyas hill, and flows toward Tivat's Kostanjica, represents the administrative border between Nikolčići and Gornje Vode village.

The path which leads from Gornja Lastva to the highest Pasiglav point, is adjusted to the terrain, and there are stone stairs on milder and steeper climb. The path is paved by smaller and larger stone ironed of the usage, which tell us that is quite ancient.

The path leads to one smaller natural hill and ridge, that dominates the environmental area. The peak of Pasiglav ridge is situated at about 400 m of altitude.



Greiben, Pasiglav / Ridge, Pasiglav



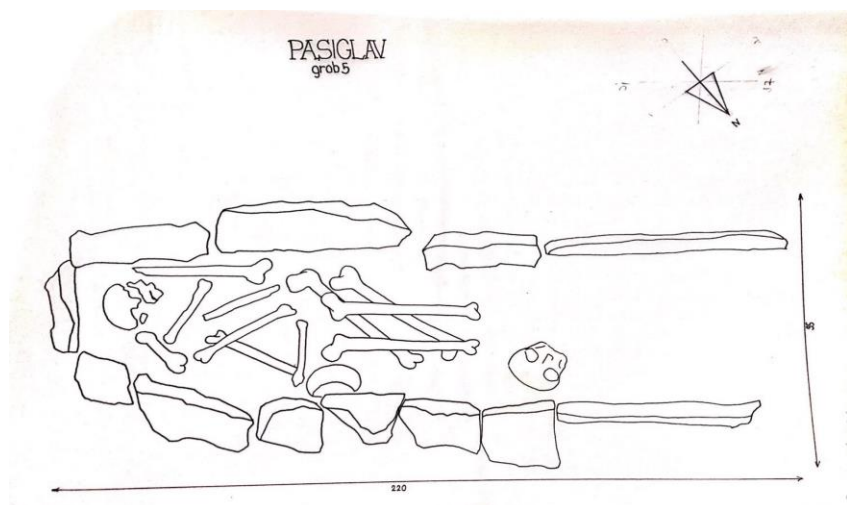
Ostaci kasnosrednjovjekovne nekropole
/Remains of late Medieval necropolis

Na najvišoj koti ovog uzvišenja nalaze se ostaci jedne manje skupine grobova. Grobovi su istraživani od stručne ekipe arheologa sedamdesetih godina XX vijeka, međutim, u tekstu povodom ovog istraživanja¹¹ konstatovano je samo da su vršena manja sondažna iskopavanja koja su potvrdila postojanje kasnosrednjovjekovne nekropole, kao i da je iskopano nekoliko grobova pod kamenim pločama i da nije bilo grobnih nalaza. Danas su na terenu vidljive dislocirane i polomljene monolitne kamene nadgrobne ploče, kao i grobne konstrukcije napravljene od nasatice pobodenih kamenih ploča.

At the highest peak of this hill there are the remains of a smaller grave aggregate. The graves are explored by the expert team of archaeologists from the seventies of the 20th century, although, in the text regarding the research¹² it is stated that only smaller drill rig testing are performed, and they confirmed the existence of late Medieval necropolis, as well as that several graves were excavated under the stone slabs and that there were not grave's findings.

¹¹ M.Parović-Pešikan, J.Martinović, V.Trbuhović, L.Savić-Trbuhović, *Pregled arheoloških spomenika na području južne obale Boke Kotorske*, Starine Crne Gore VI, Cetinje 1978, 144.

¹² M. Parović-Pešikan, J.Martinović, V.Trbuhović, *The Review of Archaeological Monuments on the Area of South Boka – Kotor coast*, Montenegro Antiques VI, Cetinje 1978, 144.



Fotodokumentacija i crtež s iskopavanja 1976, arhiva JU Muzeji i galerija Tivat
 Fotodocumentation and a drawing from excavation 1976, PI Museum and Gallery Tivat archive

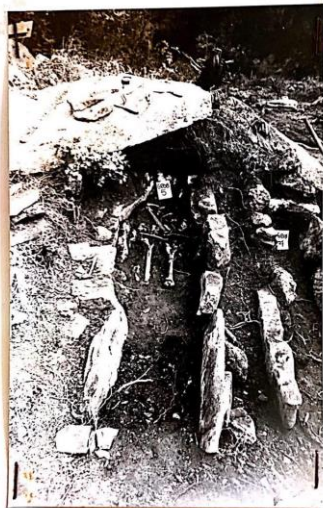
Iako se u navedenom tekstu ne pominje, danas je na terenu prisutna i budi interesovanje jedna nadgrobna ploča koja, jedina, po sredini ima urezani latinski krst s postoljem koji podsjeća na tip kalvarijskog krsta. Pored krsta nema ornamenata, vreža i natpisa. Kao takva, nije osjetljiva na preciznu dataciju, međutim, nije isključeno da bi ciljano istraživanje arhivskih dokumenata, sistematična arheološka istraživanja i petrografske analize mogli pružiti precizniju sliku istorijata ovog lokaliteta.

Na ovom platou se nalazi stijenska skupina od nekoliko prirodnih stijena, od kojih najviša predstavlja izuzetan reper u prostoru. U podnožju ove stijene nalazi se manji otvor, koji ima procjep sa zadnje strane kroz koji u određenim periodima dana prolazi sunčeva svjetlost, dok jedna strana ove stijene podsjeća na manji abrij. Ova cjelina, zajedno sa okolnim uređenjem prirodnih terasa, posreduje doživljaj svetosti i odiše kultnim karakterom.



Nadgrobna ploča s urezanim krstom, detalj / Tombstone with engraved cross, detail

Dr. Roniger - Tivat



st. 14. Ispred groba 5 poslije
otkrivanja.

Nowadays, on the terrain are notable dislocated and broken monolith tombstones, as well as grave's constructions made of edgewise stacked stone slabs. Although in mentioned text were not words about it, today on the terrain there is a present and interesting tombstone, which, the only one, has a carved Latin cross with a pedestal in the middle, and it reminds on the type of Calvary cross. Next to the cross there are not the ornaments and inscriptions. As that, it is not sensitive on the precise dating, However, it is not excluded that the targeted research of archive documents, systematic survey and petrographic analyses could give a more precise picture of this location history.

Fotodokumentacija i crtež s iskopavanja 1976, arhiva JU Muzeji i galerija Tivat

Fotodocumentation and a drawing from excavation 1976, PI Museum and Gallery Tivat archive

On this plateau there is a rocks' group of several natural rocks, from which the highest represents the extraordinary space landmark. At the bottom of this rock there is a smaller opening, which has a fissure from the back side, through which in specific periods of day passes the day light, while one side of the rock reminds on a smaller semi-cave This entirety, together with the surrounding landscaping of natural terraces, mediates the experience of holiness and respire the cult character.



Mali otvor u stijeni, Pasiglav
Small opening in the rock, Pasiglav

Ispod same stijene se nalaze ostaci crkve sv. Nikole poslednji put naznačene u katastru iz 1838. godine. Od ovog objekta danas su prisutni ostaci zidova manje pravougaone građevine pravca pružanja SZ- JI. Pretpostavljeni ulaz u ovaj objekat je vidljiv sa jugoistočne strane. Zidovi su, vjerovatno naknadnim adaptacijama, načinjeni slaganjem većih komada pritesanog kamena i manjih amorfnih komada kamena u tehnici suvog zida, debljine oko 80 cm, visine do oko 110 cm. Veliki dio ovih zidova se nalazi obrušen unutar i oko objekta. Dužina unutrašnjosti trenutnog objekta iznosi oko 4,10 m, širina oko 2,30 m, dok je dužina sa spoljne strane oko 5,20 m, širina oko 3,50 m. Sa zapadne strane ima čist vizuelni kontakt sa lokalitetom Sveti Vid.

Under the same rock there are the remains of Saint Nicholas church, last indicated in cadastre from 1838. From this object today are presented the remains of a smaller rectangular building walls, in NW – SE direction. The supposed entrance of this object is seen from the south-eastern side. The walls are, probably by additional adaptations, made of stacking larger pieces of pressed stone, and smaller amorphous pieces of stone in drywall technique, thickness of about 80 cm, height to about 110 cm. The great part of these walls is grinded inside and around the object. The length of the interior of the current object is about 4,10 m, width about 2,30 m, while the length of exterior is about 5,20 m, width about 3,50 m. The west side has a clear visual contact with Saint Vid location.



Ostaci objekta (crkva Svetog Nikole?)
Remains of the building (St. Nicola's Church?)



U unutrašnjosti objekta se nalazi jedna veća polomljena nadgrobna ploča (150 x 65 x 10 cm), koja je nekom intervencijom malo zakošena, odnosno izvađena iz svog probitnog položaja. Nije poznato pod kojim uslovima je ploča situirana na tom mjestu i da li je uopšte vezana za neku primarnu funkciju objekta ili predstavlja naknadnu intervenciju usljed moguće prenamjene prostora. Svakako, još jedno pitanje za istraživače se otvara, što će, nadamo se, podstaći sistematična istraživanja ovog lokaliteta.

In the interior of the object is one larger broken tombstone (150x65x10 cm), which is a little bevelled by some intervention, namely, extracted from its original position. It is not familiar under which conditions is the slab situated on that place and is it at all related to some primary function of the object, or represents an additional intervention due to the possible conversion of the space. Certainly, there is one more question for the researchers opened, what will, hopefully, encourage the systematic researches of this location.

Nadgrobna ploča u unutrašnjosti objekta / Tombstone in the interior of the object



Starije zone objekta,
Older zones of the object

Pažljivim pregledom unutrašnjih uglova mogu se naslutiti starije zone objekta, međutim, ova zapažanja, takođe, zahtijevaju sistematsko arheološko istraživanje kako samog objekta, tako i groblja i okolnog terena. Ispod crkve, na južnoj padini obrasloj visokim drvećem, nalazi se još jedna grobna skupina, sa dislociranim većim kamenim pločama, od kojih je jedna nađena *in situ*. Ploče se nalaze razbacane na većoj udaljenosti bez ikakvog uočljivog reda. Po priči mještana, i ovdje su vršena istraživanja, ali bez ikakvog zapisanog traga.

Na nižoj koti terena (na oko 250–350 m jugozapadno od uzvišenja i groblja) nalazi se kamena gomila-tumul. Nabacani kamen je od većih i manjih amorfnih komada. Ovo je jedan od brojnih tumula ilirskog perioda, koji se nalaze na tivatskom području. Pod pojmom gomile u literaturi se navode termini gromile, mogile i tumulusi, čije ime potiče od latinske riječi *tumulus*. Rasprostranjeni su po čitavoj Evropi. Mogu biti konstruisani od kamena, zemlje i kombinovani od zemlje i kamenog plašta. U užem području Boke nalaze se brojni kameni tumuli. Smještni su na uzvišenjima, dok se zemljani tumuli nalaze uglavnom u ravnici. Često se nalaze u blizini gradina sa kojima su imale vizuelni kontakt. U njihovom rasporedu uočava se izvjesna usklađenost kako u vizuelnom kontaktu tako i pravcu pružanja, a služili su i kao teritorijalni reperi u prostoru.



Grobna skupina, Pasiglav
A group of graves, Pasiglav

Carefully examination of the interior angles could sense older zones of the object. However, these observations, also, demand systematic survey of the very object, as well as the graveyard and surrounding terrain.

Under the church, on the south slope, overgrown by high trees, there is one more gravel aggregate, with dislocated large stone slabs, from which one was found in situ. The slabs are spread around at a greater distance without any notable order. As the locals say, also here the researches were performed, but without any written trace.

On lower level of the terrain (at about 250-350 m southwest from the tump and graveyard) there is a tumulus - burial mound. The burial mound is of larger and smaller amorph pieces. This is one of numerous burial mounds of Illyric period, that are in Tivat area.

Under the term of tumulus in the literature are also induced the terms of mound, burial mound and tumuli, which name originates from the Latin word tumulus. They are spread over the whole Europe. They can be constructed from stone, earth and combined of earth and stone mantle. In narrower area of Boka bay there are numerous stone barrows. They are placed on the tumps, while the earth ones are mostly in the plain. They are often near hillforts with which they had a visual contact. In their disposition is notable a certain compatibility, as in visual contact, as well as in provision direction, and they also served as territorial landmarks in the space.



Gomila, Pasiglav / Pasiglav Tumulus

Prečnik tumula u Pasiglavu je oko 18 m. Ima vizuelni kontakt sa pretpostavljenom gradinom Sv. Vid i sa teritorijom Luštice (gomila Hrašna u selu Gošići) i tivatskog zaliva. Prema Tivtu se nalazi gomila Kalac, a prema Popovoj glavi u blizini nalazi se Gomilica. Položaj navedenih gomila, svjedoči o logici njihovog postavljanja u cilju bolje preglednosti prostora, ostvarivanja vizuelnog kontakta i komunikacije.

Ispod arheološkog lokaliteta Pasiglav nalaze se i ostaci nestalog istoimenog sela. Pored nekad kultivisanog prostora sa kamenim međama i terasastim vrtovima, nalaze se i ostaci nekadašnjih kuća. Jedan takav manji stambeno-ekonomski objekat još se nalazi sačuvan na terenu. Kuća je manjih dimenzija (2,90 x 3,45 m) sa zidovima debljine oko 90 cm, dok je sačuvana visina oko 1,70 m. Na objektu se još djelimično nalazi krovni pokrivač, od slaganih tanjih kamenih ploča. U unutrašnjosti se u zidovima nalaze 4 panjege (niše) za čuvanje hrane.



Niša za čuvanje hrane (panjega) / A niche for food preservation (panjega)

Ispred kuće i naniže prateći prirodni blagi pad terena nalaze se terasasti vrtovi sa nekoliko ugrađenih komada kamenih blokova koji su služili kao stepenice za prelaz između vrtova.

The diameter of Pasiglav's mound is about 18 m. It has a visual contact with supposed St. Vid's hillfort and Luštica territory (Hrašna gomila in Gošići village) and Tivat bay. Towards Tivat is Kalac gomila, and towards Popova glava, nearby, there is Gomilica. The position of mentioned places testifies about the logics of their setting, in purpose of better visibility of the place, visual contact achievement and communication.



Ostaci kasnosrednjovjekovne kamene kuće, Pasiglav
Remains of the late medieval stone house, Pasiglav

Under the archaeological location of Pasiglav there are also the remains of vanished homonymous village. Next to the once cultivated territory with stone borders and terraced gardens, there are also the remains of former houses. One such smaller housing – economic object is still preserved on the terrain. The house is of smaller dimensions (2,90 x 3,45 m) with wall of about 90 cm width, while the saved height is about 1,70 m. On the object there is still a partial roof covering, of finer built up stone slabs. In the interior are four recesses (niches) in the walls, for food preservation.

In front of the house and lower, following a slight fall of the terrain, there are terraced gardens with some carved pieces of stone blocks which served as stairs for a transit between the gardens.



Stepenice između vrtova
Stairs between gardens

Lokaliteti Sveti Vid i Pasiglav, nesumnjivo, predstavljaju izuzetne prirodne i kulturne resurse koji zahtijevaju kontinuiranu pažnju kako nadležnih institucija zaštite tako i svih zainteresovanih strana koje bi mogle doprinijeti njihovoj integralnoj zaštiti, posebno u odnosu na okolna naselja istog područja koja nisu ništa manje važna. Ne manje važna je činjenica da su i te kako zanimljivi za istraživače i sve više razvijen arheološki i vjerski turizam, ali i za posjetioce radoznalog i avanturističkog duha.

Pejzaž se konstantno otkriva posmatraču u svim svojim aspektima, i značenje i značaj jednog mjesta u mnogome zavisi od relacija koje se tim putem uspostavljaju, od njegovog poimanja u odnosu na druga mjesta i kontekste, posebno u današnje vrijeme kada je on prilično fluidan i iziskuje uvijek nova i unapređena čitanja. Na taj način postiže se sveobuhvatnije razumijevanje jednog područja i svih onih mjesta u okviru njega koja su se vjekovom simbiozom čovjeka i prirode međusobno uvezivala stazama, kretanjima i različitim narativima.

Kao takva, ova mjesta u sebi nose upisana značenja koja čekaju da uvijek iznova budu otkrivana.

Saint Vid and Pasiglav locations, doubtless, represent the extraordinary natural and cultural resources which demand a continual attention as of the competent protection institutions, as well as all the others interested sides that could contribute to their integral protection, especially in relation to the surrounding settlements of the same area, that are not nothing less important. Nothing less important is a fact that they are very much interesting for the researchers, and that the religious tourism is even more and more developed, but also for the visitors of curious and adventurous spirit.

The landscape is constantly revealed to the observer in its every aspect. The meaning and the importance of a place depend very much of relations that are that way established, of its understanding in relation to other places and contexts, especially nowadays when it is quite fluid and always requires new and improved readings. That way, more comprehensive understanding of one area is acquired, and all of the places inside it, which are by centuries-old symbiosis between man and nature mutually bounded in paths, movements and diverse narratives.

As such, these places carry inside them the inscribed meanings which are waiting to be revealed again and again.

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Zadnja korica / Back cover:

Ostaci građevine (crkva Sv. Nikole?) u Pasiglavu sa pogledom na brdo Sveti Vid
The remains of a building (St. Nicola's Church?) Pasiglav with a view on St. Vid Hill, Pasiglav

