

Tinj

A Portrait through time of a Croatian Hamlet



Translated by Josip Colić

With a foreword by
Dr Sven Erlić

Krešo Erlić

*Tinj, A Portrait through time of a
Croatian Hamlet*

The front-cover is a photograph of the old castle at the top of the hill in Tinj where the church and graveyard are today.

The back-cover is a photograph of the old church in Tinj which is built adjacent to a medieval castle wall, photographed by Susanna Erlić in 2001.



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Tinj

A Portrait through time of a Croatian Hamlet

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Foreword by Dr Sven Erlić

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...I shall go forward with my story, and describe cities and places both great and small, since many cities that were great long ago have become insignificant, and some that are today great and powerful were weak in olden times. And so, resting on my knowledge that human prosperity never remains long in one place, I shall discourse equally of both without discrimination.

Herodotus, (Book I, 5)

'Father of History' (c. 484 - 425 BCE)

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Foreword

In May of 2002 I visited the village of Tinj, a few kilometres from Zadar, the birthplace of my father. I came to visit my uncle and numerous cousins. It had been twenty years since my last visit. I now live in Australia and it's a long and expensive road to travel and therefore one not made that often. I had gone to Croatia nine years earlier, in 1993, but was then unable to reach Tinj as it was right on the frontline during the Croatian Homeland War. During the occupation of Tinj, the village was littered with landmines and a new church, that was built 1976, was razed to its bare foundation as was the graveyard and many residential houses including my uncle Dušan's.

Another task I wanted to accomplish during this visit was to put together my family tree. I was fortunate to meet up with Krešo, we are fourth cousins. He had already spent some time at the National Archives in Zagreb and was happy to share his research with me and helped me to assemble my family tree. The earliest record he had found, at that time, from Tinj was the marriage certificate between Dujam Erlić and Cvita Čiriak in 1819. They had seven children and were given a portion of land in Tinj in return for developing it. Various family legends circulate about the deeds of three of his sons in particular, each having established a distinct and separate ancestry line, and their descendants today are scattered throughout the world. Dujam and Cvita had initially moved from Pridraga which is about 30 km away, but their ancestry has now been traced back to the mid-1600's in Dračevica in Herzegovina.

I find history fascinating generally but am captivated about this story in particular. I would like to collect as many family stories as I can and would like to organise a Great Family Reunion one day to share them. I grew up in Sweden in an expatriate household and came to Australia in my late teens. As I evolved in a mixture of three cultures, comfortable but not exclusive in each, I have come to recognise that with enough time passing ancestral knowledge could become and often is lost. I find it sad when future generations come

to regard their new homeland exclusively in both history and manner. I believe that it is important not to lose track of your roots and to have an understanding of the development and struggles that your forefathers went through.

I have been a history enthusiast all my life, I spent my early teens reading tales from Herodotus, studying ancient maps and speculating where the location of Plato's lost city of Atlantis might be. Today I have a master's degree in History from Macquarie University in Sydney and a Doctorate in Business Administration from Newcastle University. I was delighted to find that Krešo was also a history enthusiast and as it happened, he had written a short historical essay about Tinj as part of his degree. He summarised the content for me and gave me a copy for future reference.

I found Krešo's essay fascinating, but I must admit I did not fully understand many of the details because my Croatian is a bit lacking. I asked Krešo if he would mind if I have the essay translated into English and Swedish so that I could read and understand it properly and also so that I could share the research that he had accumulated with other people whose Croatian is also a bit rusty. I know quite a few people that also can trace their roots to the same village and who would be interested in the history and pre-history of Tinj. It is with his permission that I have organised this translation of his essay *Župa Tinj Krož Vjekove* so that an English reading audience can also have access to the historical narrative of Tinj and an insight to its role through the ages.

The actual translation was made by Josip Colić from Zagreb, who can also trace some of his roots to Tinj. Josip is a retired professional from a legal background, he is well-travelled and fluent in several languages including Spanish, German and English. He is an old family friend who to me personally has always been an inspiration, constantly enticing my academic side.

Josip's translation of the text was perfectly exact and quite literal which, at certain points, made it a little bit awkward to read. As any translator would be aware, a direct translation does not always convey

the intent of the writer and I have therefore re-written those passages that I thought could be done a little smoother and on occasion included explanatory remarks or additional notes. For example, the direct translation of the title is: “The Parish Tinj through the Centuries”. Now, as a person who reads a lot of texts written in English, I felt that this particular direct translation of the title was not as invocative and descriptive as its original, written in Croatian. I therefore translated the title as: “A Portrait through time of a Croatian Hamlet”. This title which was suggested to me by my friend Nick Susnjara and I feel that it articulates the content better. For this reason, I then asked my cousin Magdalena Lennartsson, in Göteborg, to translate the essay into Swedish from the English translation rather than from the original.

Initially, I had the essay translated for me personally, I am a qualified historian and I read history professionally. This particular essay interested me profusely, but only once it was translated into English was I able to read and fully understand it. I found it pleasant, exciting and stimulating. This part of history was intimately lived by my ancestors. These were the events that shaped their lives and ultimately even my own. I was completely unaware and surprised of many of the events that took place in and around this small and seemingly insignificant little place. I am sure you will be too.

This original translation I made available to people that I knew would also find it interesting to read. For example, Mario Erlić in Victoria in Canada, whom it would not be an exaggeration to call slightly eccentric, and who then made it a mission to personally visit Krešo the following year for more information. However, I have had more and more people asking me for a copy of the translation and that is why I decided to organise a small publishing run rather than to continually give people a bunch of papers or a PDF file, and to make it easier and more pleasant to read.

On a side-note, I got some of my inspiration to collect family stories from Martin (*aka Bašte*) Erlić, from Victoria in Canada, who collected and told me about the legends of the three Erlić brothers and about the suspected origins of our family name. He showed me

Germanic references from the 1300's to our family name. Over the years I've also engaged in challenging and stimulating conversation with Tom Erlić and Dr Mile Erlić also from Victoria in Canada, Anton Novak from Gothenburg in Sweden, Robert Erlić also from Gothenburg, the Vunić family from Vancouver in Canada, Mark Maestrelli from Sydney in Australia, Magnus Erlić also from Sydney, Slobodan Grbavac from Canberra in Australia who has great collection of hard-to-get books, John Vrkić also from Canberra and many more people over the course of the last several years.

The cover photo was taken by Susanna Erlić, from Gothenburg in Sweden, who often travels to Tinj with her son Michel, and to understand some of the technical terms I turned to Ivan Leskur, of Sydney Australia, an avid reader of political history. He helped me understand some of the more complex aspects of Croatian National History and he often double checks my Croatian grammar and spelling. In Canberra I spent some time with Blajo Vrkić, who migrated from Tinj to Australia in the early sixties. He put some of the local events into context for me by clarifying relationships, attitudes and the culture of Tinj.

In his essay, Krešo starts by giving us a detailed description of Tinj's geographical location and significant features. He then describes local archaeological digs, their findings and conclusions and then goes on to tell the history of Tinj through surviving historical medieval documents. And finally, he compiled lists of local family surnames by using birth, marriage and death registers. For example, the registers from 1825 record that families with the surnames: Lemezina, Čirjak, Erlić, Vrkić, Tokić, Pertora, Jurjević, Maričić, Morati, Ivić, Lončar, Jukić, Drača, Rogić, Matinović and Šilović had made Tinj their home.

The earliest evidence of Tinj being used as a permanent settlement dates to the Neolithic era, the new Stone Age. The evidence seems to support the theory that people have lived in the area ever since in a more or less unbroken succession. There are also abundant archaeological finds from the Bronze Age and there are several artefacts that can be identified as belonging to Pre-Roman times,

though archaeological finds become more numerous from the Roman era onwards.

Tinj is a fertile area. It has spring water and arable land. It looks like habitation first started at the foot of the modern Tinj, close to the fresh spring water and next to the fertile fields. Here the remnants of a stone-age settlement, some 300 square meters wide, provide plentiful evidence of a long and continuous period of occupancy. They were probably vegetable farmers as the cultivation of wine and olives only started in the Bronze-age. Most of the artefacts uncovered from this period are held at the local museum in Biograd.

None of the events from pre-historic Tinj or the surrounding area, the time before writing, are known to us and archaeologists can only put together a rudimentary picture of the lifestyle and culture of the people who lived there. However, after the end of the 28-year Peloponnesian War, immortalised by Thucydides, the inhabitants of the coastal area came into contact with people from Classical Greece, who recorded their interaction. Diodorus Siculus, some two hundred years later, in his monumental works *Universal History* preserved the event.

Diodorus (XV.13) says that the ruler of Syracuse in Sicily, Dionysius the Elder, established a strategically placed colony on the island of Pharos (Hvar) with Greeks colonists from the Cycladic island of Paros in central Aegean. But a few years later about 384 BCE the local population rose in rebellion. They had enlisted the *Iadasinoi* (people from Zadar) and together with more than ten thousand people attacked the colony. The result of the attack was disastrous for the natives. Diodorus says that more than half of them were killed and some two thousand taken prisoner.

These people are identified as belonging to a larger group called Liburnians (Strabo Geography, 6.2). In history books they are often grouped or simply bundled as Illyrians, or as one tribe in a greater Illyrian entity. But that is just as much due to the lack of knowledge about them and their political organisation as it is due to lazy historians. For example, the Liburnians did not take part in the three

Roman Illyrian Wars that are described by the Historians Appian and Polybius. These wars were not being fought over Liburnian territory. The Liburnians seem to have maintained their independence and probably were not a part of subsequent Roman Illyria, but the extant sources are too vague to know for sure.

The Liburnians are more frequently mentioned during the Roman Civil War between Caesar and Pompey. Appian (Civil Wars 2.41) tells us that Caesar built one of his two fleets in Liburnian territory, probably in Iader (Modern Zadar). While Caesar employed Liburnians to man his new fleet, Pompey also took advantage of the local population by hiring a mercenary Liburnian fleet (Caesar, The Civil War 3.5-9). The Roman Poet and Historian Lucan in his epic poem *Pharsalia* (4.529) says that Pompey had “shiploads of savage Liburnians”. As such, Liburnians would have faced each other in battle as they were enlisted by both sides.

This event shows that even the Liburnians were not a heterogenous group but probably a league of independent communities where each community made their own political decisions to suit their interests. Caesar did reward the Liburnians from Zadar with Roman Status, possibly even citizenship. By the next stage of the Roman Civil Wars, that between Octavian and Anthony, the Liburnians had been incorporated in the Roman Empire.

Octavian, later to become Augustus the First Roman Emperor, conducted a military campaign to put an end to Liburnian pirate activities. The Liburnians were especially known for their fast galleys, two level ships with two banks of oars. They were of light construction, very mobile, swift and so impressed the Romans they replicated the design and called the ship style *Liburnian*.

Four years after Octavian had incorporated Liburnia into the Roman Empire, the decisive naval Battle of Actium in 31 BCE took place. Here Octavian faced Anthony and Cleopatra, Pharaoh of Egypt. At this battle, it was Octavian’s fleet of ‘Liburnians’ that ensured the victory. Cassius Dio, Roman consul and historian, says

that the fleet performed analogous to that of a cavalry charge (Roman History 51.32).

Tinj as part of Liburnian territory was hence Romanised and after the failed four-year long Great Illyrian Revolt in 9 CE, little is heard of the Liburnian identity. While the Liburnian role in the uprising is uncertain, the Liburnian people were subsequently fully incorporated into the Roman Empire and even supplied the Roman Army with an auxiliary cohort, a regiment of mixed infantry and cavalry called the *Cohors VII (septima) Delmatarum equitata*. From now on, people living in Tinj were members of the Roman Empire and supplied soldiers to the Romans for the next five hundred years.

Henceforth there would have been little direct turmoil in Tinj, which was narrowly bypassed by Attila the Hun in the mid 440's, until the Fall of Rome in 476 when the last roman emperor Romulus Augustus was deposed. Now however, the Roman province of Illyria was incorporated into the newly created Kingdom of Italy (*Regnum Italiae*), but by 493 it was an integral part of the Ostrogothic Kingdom and by 553 it was part of a newly revived Eastern Roman Empire. Modern historians, from here on, call this now Greek-speaking empire the Byzantine Empire and the people Byzantines, instead of the Roman Empire and Romans, which is what they called themselves.

The Byzantine Historian Procopius, who writes about this period in his works *History of the Wars* also tells about a new menace. In the regions north of the Danube, Sclavenes and Antes had increased their raiding activities and become more brazen each year. Soon after, another group of raiders known as the Avars also entered the region and created havoc all the way down to the Dalmatian coast. They destroyed Salona, the capital of Byzantine Dalmatia.

Unfortunately, events hereafter are clouded and difficult to assert as Justinian, the last Latin speaking Emperor, had in 529 with an edict aimed at stamping out paganism closed all academic universities and thus ensured the advent of the Dark Ages. The very last scholar, Simplicius of Cilicia, had to seek refuge in Persian territory and his

commentaries were the last serious academic works to be written for more than a thousand years.

The Byzantines, initially busy fighting the Sassanid Empire, eventually by around 600 CE paid the Avars tribute to stay on the north side of the Danube. However, successive economic mismanagement caused the Byzantine army stationed in the Balkan area to mutiny and march on Constantinople to install a new emperor, Pocas (602-610). With this event the Byzantine Empire sank into anarchy and civil war. The Avars now resumed their raids and even attacked Constantinople.

Nevertheless, by the late 620's, the Avars were defeated and pushed back by a newcomer, the Croats. Constantine VII Porphyrogenitus (De Admin 31) writes: "By command of the emperor Heraclitus the Croats defeated and expelled the Avars from these parts [Dalmatia] and by mandate of Heraclitus the emperor, they [Croats] settled down in that same country of the Avars where they now dwell." But, in chapter 30, he also writes: "there are still in Croatia some who are of Avar descent and are recognised as Avars."

This is interesting because while Zadar had during this time either escaped or survived the brunt of the Avar raids and remained under Byzantine control, its hinterland, along with Tinj, might have been overrun by the Avars, at least initially. There is a modern town about 35 kilometres to the northwest of Zadar and about 10 kilometres north of Tinj which is called Obrovac. The etymology of the town suggests that it is a place where Avars might have lived because the Slavonic name for Avar is Obri, as used in the Russian Primary Chronicle for example.

It is highly possible that Obrovac initially meant 'a place where Avars live'. Ancient placenames are usually a good index of the extent and strength of migratory invasions. As such, the suggestion that Tinj still hold its original Liburnian name implies that neither the Slavonic nor the Avar invasions totally or rapidly replaced its original inhabitants, if at all. The meaning of the word itself, *Tinj*, has been suggested to mean something like 'Home' and apparently is neither a

Slavonic, Greek or Gothic word. It is therefore possible that people who can trace their roots to Tinj also have ancestors of Liburnian origin.

Due to the dark Ages, there is no reliable record of the next two hundred years, and taking into account that we have no idea of the population distributions of the distinct populations that now lived in this area: the Romanised Liburnians, the Avars, the Sclavenes and maybe even some Ostrogoths, there is no way to conclusively determine the actual make-up of the population. While it is obvious that by the early 800's Slavonic laws and language prevailed, that is only indicative of economic and political necessity, the preference of the ruling elite. A similar analogy would be the Hellenist world which used Hellenistic laws, language and culture even if they were not Greek.

By the time of the arrival of the Croats, possibly around 626, the Byzantines had lost all control of Dalmatia apart from the main costal cities. Besides, the Byzantines were busy with the Arab Invasion and Iconoclasm, the long and increasingly deadly and brutal dispute whether to worship Christianity using pictures or by using symbols.

The Byzantines had no means to impose their rule in Dalmatia, they even lost central Italy and Rome to the Langobards (Lombards), so called because of their long beards (Paul the Deacon I, 9). After the Franks defeated the Langobards they used this territory to establish the Papal States. Charlemagne at his coronation in 800 established a precedent that was to give the Papacy real political power. From now on the pope was able to confer legitimacy to a rule, causing nobility across Europe to convert.

Shortly after, in the ancient city of Nin, twenty odd kilometres from Tinj, Višeslav the ruler of Dalmatia also converted as his famous baptismal font attests to. The inscription on the font calls him "VUISSASCLAVO DUCI", Duke Višeslav. Overall, the role of the use of this title (Duke) in Croatian territory is highly controversial and there is no consensus as to its meaning. It does seem to imply that its holder is not independent, but the problem is that Višeslav and his

realm was independent (not paying tribute), at least until Charlemagne's invasion. Einhard, Charlemagne's biographer, says that Charlemagne had conquered:

...both provinces of Pannonia...Liburnia and Dalmatia, with the exception of the maritime cities, which Charlemagne allowed the Emperor of Constantinople to keep, in view of his friendship with him and the treaty which he made. (Einhard, II, 15)

This tells us that Dalmatian Croatia came under Frankish control in the early 800's, but that did not last. By the time of the Treaty of Verdun in 843, which divided Charlemagne's empire between his grandsons, neither Dalmatia nor Pannonia was a possession that was divided or assigned. Constantine VII Porphyrogenitus writes:

For a number of years the Croats of Dalmatia also were subject to the Franks, as they had formerly been in their own country [White Croatia, modern Poland] but the Franks treated them with such brutality that they used to murder Croat infants at the breast and cast them to the dogs. The Croats unable to endure such treatment from the Franks revolted from them and slew those of them whom they had for princes. On this, a large army from Francia marched against them and after they had fought one another for seven years, at last the Croats managed to prevail and destroy all the Franks with their leader, who was called Kotzilis. From that time they remained independent and autonomous. (De Admin 30)

While the Franks did not annex Croatian territory, some historians speculate that they still collected tribute from here. The poor quality of the extant contemporary sources attributes to the difficulty of identifying and determining the actual political assignment of Croatia and Dalmatia. However, it is clear that the Byzantines did not control Croatian lands and neither did the Franks, and the attempt by some historians to try and circumvent this problem, by calling Croatian lands a tributary province or a dependent territory or a principality, is

misleading. While the actual truth is out of our reach, one has to consider that the behaviour of Croatian Dukes is like that of independent rulers. They had hereditary rulership; they did not pay tribute to any kings; they conducted their own external political policy by choosing enemies and allies; they conducted their own wars and they even had their own civil wars.

Regardless though, the Croatian realm eventually came to be renamed and known as a kingdom and eventually the Byzantine coastal cities were also annexed. The Croatian king Petar Krešimir IV, also known as Krešimir the Great for unifying the coastal cities including Zadar and for founding the city of Šibenik, had his court at Nin. During this time Tinj, or part of it, was owned by the King. Tinj was hereditary Crown Property, and it is from this time onwards that the history of Tinj can be traced through written records.

The oldest surviving document that mentions Tinj is from 1069. This document, a deed of royal gift, records the donation of land from King Krešimir IV to a Monastery. The donated land bordered with lands in Tinj that belonged to the old Croatian noble family Mogorović. Similar to this deed, most of the surviving documents that mention Tinj, through to the High Middle Ages, are either regal or judicial in manner. Since most of the surviving documents are about local ecclesiastical events several chapters, in Krešo's essay, are dedicated to local church history.

We are now entering the era of the crusades. Along with European nobility, Croatian native kings were also asked to participate in the first crusade (1096–1102) in order to aid the Christian Byzantine Empire, which was under attack by Muslim Seljuk Turks. Croatian Kings now ruled from the city of Knin, which is about 80 kilometres from Tinj. According to old Croatian mythology, King Zvonimir's nobility refused to join the crusade and had him assassinated in 1089. According to the myth, the king delivered the "Curse of King Zvonimir" with his last words saying "'Never again in 1000 years will you have a leader of your own blood!'. While this is an evocative, powerful and emotionally stirring legend, its accuracy is not fully supported by modern research.

In 1202, Zadar was besieged by the crusaders of the infamous fourth crusade. As only about a third of the crusaders turned up at their meeting place in Venice, they did not have the money to pay for the 500 fully equipped and manned ships provided by Venice. In exchange for partial payment, they attacked Zadar, despite the threat of excommunication. The crusaders later went on to conquer and brutally sack Constantinople itself, thereby initiating the eventual demise of Christianity in the East. Eyewitness Geoffrey de Villehardouin writes about the siege of Zadar:

The next morning the host encamped before the gates of the city, and set up their petraries and manonels, and other engines of war, which they had in plenty, and on the side of the sea they raised ladders from the ships. Then they began to throw stones at the walls of the city and at the towers. So did the assault last for about five days. Then were the sappers set to mine one of the towers, and began to sap the wall. When those within the city saw this, they proposed an agreement, such as they had before refused by the advice of those who wished to break up the host...Thus did the city surrender to the mercy of the Doge, on condition only that all lives should be spared. (*Memoirs or Chronicle of The Fourth Crusade and The Conquest of Constantinople*, trans. Frank T. Marzials, London: J.M. Dent, 1908)

However, the doge did not honour the terms of the surrender, beheading some and banishing many other citizens into exile. Some citizens went to the surrounding areas. Krešo has found extant documentation relating to this event and local sites.

The next possible contenders to have created a condition for a large-scale de-population of Tinj was of course the Mongols after they visited Zagreb and burnt it to the ground in 1241. After that event Bela IV, King of Croatia and Hungary, fled to Dalmatia from city to city with the Mongols hot in pursuit. While, it is possible that the Mongols passed through Tinj and created havoc there also, the Mongols retreated once they got news about the death of the Khan at

home. Therefore, any disruption to the daily life in Tinj by the Mongol invasions would have been temporary at best.

In the middle of the Late Middle Ages, just at the onset of Ottoman invasions into Europe, the ownership of the Kingdom of Croatia was contested in a complex web of inheritance claims to the throne. With Machiavellian politics at its height a certain Ladislaus of Naples, from a revived house of Anjou and an impressive ancestry list, was in 1403 proclaimed king of Dalmatia in Zadar by Croatian nobility. However, once the existing king, probably thought to be dead, Sigismund of Luxemburg raised his opposition to this coronation a civil war took place.

Sigismund originally a nobleman himself of an even more impressive ancestry and who later became Holy Roman Emperor had himself, two decades earlier, gained the kingdom of Hungary and kingdom of Croatia by marrying the fourteen-year-old daughter of the then existing king known as Louis the Great. Since Louis at his death did not have a male heir, Sigismund received the throne after the unfortunate death of his wife's mother who had acted as the existing regent of the kingdom for the underage Queen Mary of Hungary. It is thought that Queen Mary also died under suspicious circumstances.

It seems that in desperation Ladislaus of Naples in 1409 went ahead with the infamous sale of the kingdom of Dalmatia to the Venetian Republic for 100,000 ducats. While this sale was not recognised by Sigismund, Venetia regardless took possession of a substantial part of Dalmatian Croatia and managed not only to hold on to it but also to increase their holdings militarily, repulsing Sigismund's attempts to take it back.

Tinj through this historical event came under Venetian administration and remained so until it was conquered by the Ottoman Turks in the late 1500's, becoming personal property of Turkish nobility. Venice did temporarily recover Tinj and other Turkish occupied territory in the mid 1600's, but the Turkish occupation did not fully end until 1684 when the Turkish overlords were expelled and replaced by Venetians. The Venetians themselves

then stayed in power until the Venetian Republic was dissolved by Napoleon in 1797 and Venetian-ruled Dalmatia was handed over to Austria.

It was during the long and particularly brutal Venetian-Turkish wars that Tinj and other nearby villages were totally abandoned in order to create a *No Man's Land*. The fighting had reached a stalemate and the frequent raids frustrated the local governors to the extent they decided to depopulate entire areas. Records show that in 1636, before the attempt to de-populate the area, the population of Tinj was 230 and later, after the policy, in 1673 the population was 244. It is unknown exactly how long Tinj was without a population and whether the later population was mainly the same as the original one or an entirely new set of people. It was probably a bit of both.

After the Battle of Austerlitz in 1805 also known as the Battle of the Three Emperors where Napoleon defeated a combined Russian and Austrian army, Dalmatia and Istra was transferred to the Kingdom of Italy. When Napoleon defeated Austria at the Battle of Wagram in 1809, Tinj along with most of Dalmatian Croatia, Istra and Carniola (half of modern Slovenia), was incorporated into the Napoleonic French Republic in the newly created Illyrian Provinces, named after the old Roman province of Illyricum, with Ljubljana as its provincial capital.

Auguste de Marmont, who was promoted to Marshal of France after the Battle of Wagram, was appointed as the first governor-general of the Illyrian Provinces. A year earlier, after he had dissolved the Republic of Ragusa (Dubrovnik), he had also been awarded the title First Duke of Ragusa. The territory was divided into one military and six civil parts. The seat of the military province was in the town of Senj about 150 km north of Tinj and it is estimated that the total population of the Illyrian Provinces was about one and a half million.

As part of Napoleonic Croatia, which lasted from 1809 until 1813, Tinj would also have taken part in some major ideological changes in line with the French Revolution and Code Napoleon in particular. Some of the radical changes that were introduced were: the abolition

of serfdom and feudalism; the abolition of the tithe, the medieval 10% church tax; the public construction of highways, bridges and dockyards; the introduction of public education; a common law and religious freedom.

Contemporary records suggest that initially most of these changes were not appreciated by the local population and many were fiercely rejected, especially by the church and nobility. However, the changes brought in by the ideology of the French Revolution had come to stay, though the rest of Croatia had to wait until the Revolution of 1848 for many of these reforms including the abolition of serfdom.

Another Napoleonic legacy in Croatia was his insatiable demand for soldiers. French rule had also established a military officer training school in Karlovac and from 1810 introduced conscription and an annual quota. As a result, thousands of Croatian soldiers, including newly conscripted farmers and peasants, were part of Napoleon's Grande Armée in his disastrous invasion of Russia in 1812. There is a legend that a Croatian contingent saved Napoleon's life during the retreat at the Battle of Berezina, crossing the frozen river. Auguste de Marmont, later in his memoirs, writes that the Croatian contingent made wonders "des prodiges" (*Voyage du Maréchal Duc de Raguse*, Vol III, XIII, 1837, pp.347, 458).

As a direct consequence of the failed Russian campaign, the end of the Napoleonic Empire was imminent. A year later Austria invaded and took the Illyrian provinces, they put the French garrison in Zadar under siege for a month, and by mid 1814 Napoleon surrendered France. The four great powers (Austria, Russia, Prussia, and England) established the Congress of Vienna which returned the Illyrian Provinces, including Tinj, to Austria where it remained under Austrian rule until 1918.

In May of 1915, almost a year into World War I, Italy switched sides and declared war on the Austro-Hungarian Empire. The treaty of London, a secret pact offered by the British, French and Russians, promised Italy extensive Austro-Hungarian territories for it to do so. In the event they won the war, Italy would also receive Northern

Dalmatia, Zadar, Šibenik and most of the Dalmatian islands. At the end of the war however, the terms of the treaty, due to Italy's limited contribution to the war and on the insistence of US President Woodrow Wilson, were reneged upon and nullified. By the early 1920 these territories, including Zadar and Tinj, officially became a part of the newly created state of the Kingdom of Serbs, Croats and Slovenes.

By the end of 1920 however, Zadar and the immediate surrounding territory was handed to Italy, by this new nation, as part of the terms of the bilateral *Treaty of Rapallo* (no connection to the treaty of the same name in 1922 between Russian and Germany) and, apart from a brief period, remained in Italian hands until 1947. The Italian enclave setup up border posts and was declared an Italian province. Some of the border posts still stand today, as ruins, beside the roads out of Zadar. During most of these years Tinj was just outside this Italian territory and not under Italian administration.

In the turmoil that encased the Second World War, a controversial Croatian factional group grabbed an opportunity on the 10th April 1941 to take national power in order to achieve the long-standing dream of Croatian independence. Historically, independence had been attempted several times; the peasant rebellion of Matija Gubac in 1573; Zrinski and Frankopan in the 1670's; Josip Jelačić in 1848; Kvaternik in 1871 and most recently by Stjepan Radić in the 1920's.

On the 18th May 1941 the new Croatian government was made into a kingdom installing Prince Aimone, Duke of Aosta as king and, in return for recognition of the new Croatian state, signed an agreement with Mussolini which gave Italy the cities of Šibenik, Split, most of the Dalmatian islands and also greatly enlarged their territory around Zadar to almost 70 kilometres inland. Tinj was now well within the Italian demarcation.

However, when Italy surrendered on 8 September 1943, agreements signed with Italy were declared void and all of the Italian territories, apart from Zadar, were returned to Croatia. German troops entered Zadar and about a month later the British and

Americans started a savage year-long bombing campaign which greatly destroyed most of the city and killed thousands of civilians. Carpet bombing destroyed entire neighbourhoods. The bombing campaign did not have any military significance to the war effort. This was a senseless destruction of millennia old historical buildings, monuments, palaces, schools and places of worship. The needlessly excessive bombing of the historical city of Zadar made it devoid of population and rendered desolate. It took decades to recover. This would have had a serious impact on economic development on Tinj as Zadar was its main economic outlet.

At the end of the war, the short-lived, Independent State of Croatia reached a brutal end with the 1945 Bleiburg tragedy and Croatia was incorporated in a new communist-based dictatorship. My uncle Dušan told me that, during the war, many inhabitants of Tinj took up the struggle for an independent Croatia while some joined the communists or swapped to their side once they realised defeat was inevitable. Immediately after the war ended, those that were identified of supporting or soldiering on the Croatian national side were sought down and killed or imprisoned. Tinj was no exception, some inhabitants were openly murdered by the new peacetime government while others imprisoned for an arbitrarily long time. In addition to revenge killings, the communist government also organised a number of death marches. These were called 'Krizni Put' (way of the cross) as people were forced to walk hundreds of kilometres through hostile towns and areas. Most didn't survive the ordeal.

Unfortunately, the history of this time is not only politically complex but often distorted, blurred and perverted. Probably because so many emotional and disturbing events occurred that are still fresh in folk memory. Often, it is difficult to find objective and historically accurate information about the events of the Second World War in particular about Croatia and Croatians. This aspect of Croatian history was addressed by Dr Franjo Tuđman, the first president of the Republic of Croatia and formerly a historian and political scientist who wrote:

During the Second World War, the factions in the conflict were continually adding fuel to the fire of an already flaming frenzy through their one-sided portrayals and exaggerations. Accusations from both sides necessarily and inevitably deepened the chasm of discord, firing up hatred and spurring the blind instincts of an imperilled people for vengeance. The progenitors and instigators of mutual destruction on both sides have found, both in the past and the present, reasons not only for the protection of truly threatened vital national interests, but also, using the excuse of wrongs suffered in that past, the attainment of their long-term plans at the expense of their national and ideological adversaries. (Horrors of War, 1996, p. 86)

The new communist government implemented a policy of nationalisation by seizing private property and companies and placing them under state control. Some land was redistributed and collectivised, but despite massive projects and innovative policy the socialist style economic management proved deficient and created massive inflation, political instability and chronic unemployment. These conditions were a driving force for mass emigration, and Tinj was no exception, with its population seeking a better life all around Europe, North America and Australia. Like many people from Tinj, my parents emigrated during the mid-sixties for mainly economic reasons, but also for the same type of difficult and complex issues which eventually led to *Croatian Spring* in 1971 and ultimately to an independent Croatia.

Croatia declared its independence on the 25th June 1991, after 93% voted 'yes' for Croatia to become a sovereign and independent state in an independence referendum which had an 84% voter turnout, but gaining international recognition proved to be a near insurmountable task. Mikhail Gorbachev, of the Soviet Union, lobbied world leaders against a break-up of the country. In his memories, he describes how he convinced US president George Bush Senior to actively engage in anti-independence policy.

Gorbachev was worried that an independent Croatia would inspire the dissolution of the Soviet Union. He wrote: “Even a partial break-up of Yugoslavia could set off a chain reaction.” (Memoirs, 1997, pp 804-805). As a result, Secretary of State James Baker went to Belgrade and announced that America would not support any new states in any manner. Further, NATO had analysed and confirmed reports that if war did erupt, then Croatian resistance could only last for ten or at most twenty days because of Croatia’s vulnerable horseshoe shape and Serbia’s huge military advantage (Ivo Goldstein, *Croatia: A History*, 1999, p 223).

A war did erupt and just as Croatia was gaining some military strength, the UN imposed an arms embargo directed specifically against the Croatian war effort. David Owen, chief negotiator, wrote: “The UN Security Resolution that imposed it [arms embargo] will go down in history as one of the most controversial of all those passed by the UN.” (Balkan Odyssey, 1996, pp 47-48). There was little sympathy from Boutros Ghali, Secretary-General of the United Nations, who described the conflict as a ‘rich man’s war’.

The Croatian Homeland War was particularly fierce in Tinj and the surrounding area which had become part of the front-line. The infamous Škabrnja massacre took place only ten kilometres away. Tinj itself was occupied during this time and was partially razed and mined. Mines took a long time to defuse and people were killed well after the war ended. Many of Tinj’s population took up arms to defend their homes, including my cousins, but most people scattered as refugees all around the country and internationally, including in Sweden. There are today, monuments placed around the area to those that fought and fell during this time, including at Tinj graveyard.

The military victory of *Operation Storm* put a final end to the violence in the area and an end to the war. This event was immortalised last year in the movie *General*, the most expensive Croatian movie ever made. Despite all odds and gigantic opposition, Croatia maintained its independence and liberated all occupied lands both politically and military. A remarkable and admirable feat considering the impossible conditions that it was placed under.

Today, Croatia as a nation, has gone from relative obscurity to international fame, and put itself firmly on the map through incredible sporting achievements including in, tennis, handball, water polo, winter sports, athletics, boxing, sailing, the Olympics and in particular the FIFA World Cup final in 2018. This year Croatia assumed the Presidency of the Council of the European Union and has been firmly imprinted as an amazing tourist destination, full of natural beauty and scenery immortalised in shows like *Game of Thrones*.

Tinj has since been fully rebuilt and has had an overall expansion with more land being subdivided and houses built. It is still mainly a base for the surrounding farmland but also houses former expatriates who have returned after a working life abroad or who spend their summers there. Tinj still however hold some secrets and is worthy of more historical research. I have met up with Krešo a few times since our first meeting and when visited Tinj last year, he suggested that I join him in a future trip to Venice and Mostar to visit their national archives to do some more research. From next year, we are planning to do a series of short research expeditions and there is room for more people to join. If anyone is interested in coming along, providing information, photographs, financial support or research direction, just give me call or send me an email via sven.erlic@uon.edu.au. Enjoy reading Krešo's essay, I am convinced you will be fascinated learning about the remarkable history of Tinj.

Dr Sven Erlic, Canberra, 2020

Tinj: A Portrait through Time of a Croatian Hamlet

The Croatian settlement of Tinj is located behind Biograd, southwest of Polača and it extends below two hills that are called Gradina and Gubanica. Modern day Tinj is divided into four subdivisions which are called: Gradina, Zagradina, Selo and Varoš Jurjevića.

The north and northeast sides have common frontiers with Lišani Tinski and Polača. The south and southwest borders with Kakma and Sikovo. On the west is Raštane. From Tinska Glavica lookout, a 119-meter high hill, one can see Bukovica, Pakoštane and some Adriatic islands as well as the whole Vranski Pool as it expands towards Zemunik and Nadin.

Anecdotally, elderly people of Tinj are still using an old saying, which originated at the end of the Turkish occupation, when the occupiers who had to depart were complaining about the loss of Tinj. The saying goes that in Vrana and Nadin the Turks were shouting as they were forced to leave: “Alas, the pain, the agony and the hurt to leave this dazzling scenery of Tinj and the delicious meats of Nadin's fat lambs.” (*Ajoj Vrana ljuta rano, a ti Tinju lijepi pogledi i Nadine debela janjetino*).

Below Tinj is the fertile Zatinjska plain. The top of the fertile ground is used for the cultivation of vines, olives and other Mediterranean fruit trees. The bottom parts of the field, which has a plentiful supply of water because of natural springs, are mainly used for vegetable farming. These water springs of Tinj and Kakme together with the fertile fields have always ensured a plentiful harvest and thus helped maintain a good and healthy lifestyle.

Prehistory

Archeological exploration and subsequent analysis, in and around Tinj, have revealed substantial traces of ongoing human settlement since Neolithic times (New Stone Age).¹ There are also numerous traces that the people from Illyrian, Roman and Old Croatian times left behind. The local museum in Biograd exhibits many objects ² that have been found in local archaeological digs.

Neolithic Settlement in Tinj

Local Neolithic archaeological finds from the Podlivade ³ area have been classified as the richest Neolithic settlements in our maritime coastlands.⁴ A Neolithic settlement in Tinj has been identified at the foot of today's village, next to the edge of the fields and around the water source that leads onto the position Podlivade. This prehistoric settlement is estimated to have been about 300 x 300 meters.

Since this area has been continually cultivated for thousands of years, the modern use of tractors occasionally uncovers cultural artifacts that originally belonging to this local Stone Age settlement. Quite often artifacts along the surface of this area have been gathered and collected and now a few thousand objects have been found. The majority of these objects are flint and fragments of earth containers, but there are also some unusual finds. These objects are mainly kept in the archaeological museum of Zadar, but a smaller part of the collection is in the local museums of Biograd and Benkovac.

Notes during early excavations estimate that the archeological finds were exclusively from the early New Stone Age. However, a later archeological dig has since found a stone arrow which most probably was from the late New Stone Age. It also found a fragment of a hollow copperware. Although, it is thought that this particular item must have been introduced or subsequently misplaced because the item does not seem to be part of the original cultural sediment.

In an archeological dig in 1984 there was a particularly large find which uncovered a substantial number of objects. The dig had initially been set up because this area had continually yielded plentiful amounts of settlement traces and objects to the local population. Two probes were dug, each about 5 x 5 meters and about 60 cm deep. The probe site was in total some 50 m². The dig revealed a large quantity of objects that have since been dated to the early New Stone Age.⁵

Archaeological Sites

A complete listing of archaeological sites around Tinj is found in the local museum of Biograd. Branka Juraga, Ma in Archeology, prepared the following documentation:

1. Castle Ruins

The medieval castle is on the top of a small peak. The tower on the northwest side closer to the west corner is markedly a square tower.

Today's Saint John's church is built near this tower in the west corner and on the outer face of the castle. This church is raised on the foundation of an even older church that was destroyed by the Turks probably sometime in the 16th century.

The castle enclosure looks like a town from the later Middle Ages, probably from the 11th century when Tinj is also first mentioned in records. The ground plan of the town agrees with the crown court in Rogovo. This could indicate that this is the castle of Tinj from the early Middle Ages.

The castle of Tinj is a well-preserved sample of the county town, which simultaneously was the center of the neighboring Krbava property. The Zupan/County Master had his headquarters here, being simultaneously the County Head and sometimes the Ruler of the Court.

Around the castle there are traces of even earlier residence buildings. On the edges around the castle the tracks of the walls, large

encirclement are reminiscent of inhabitants of prehistoric times. Perhaps the original settlement had scattered buildings as well.

Tinj is also represented in monuments such as old Roman roads and coach houses on the roadway. Alongside the old road leading towards Vrana Lake across the plowed fields of Mačkovac, there is another ruin. In this ruin Duke Borelli of Vrana discovered the remnants of a Roman house in 1890. He found several lacrimmarius, little clay pots intended to serve as collectors of the tears.⁶ (Latin: lacrima, lacrimae means tear. The emperor Nero used to collect his tears as preciousness)

2. Popošnica

This area is found in the Tinj Castle Ruins, and the name of area originates from the fact that this property used to belong to the priest (pop = priest). On the field, which is a little elevated in comparison to the surrounding surface, there are tracks of a sacred object oriented towards the eastwest. It is difficult to say anything more specific about this object as it is underground.

Southwest from the church, in an area where the soil has slid down, there are graves with skeletons. The graves were built with limestone plates. This church probably belongs to the Middle Ages as does the graveyard which surrounds it.⁷

3. Mačkovac

North of Mačkovac on both sides of the road, in a diameter of about 150 meters, there are remnants of walls in mortar and a lot of ceramic fragments. The type of ceramics, architecture and position (workable meadow, close to water and sheltered from the wind) indicate that an economic object or monument was built here in Roman times (Vila Rostica).⁸

4. Međine

Međine is found south of the ruins of Tinj Castle. In a considerably large area in a number of places, one can see the mortar

walls and a mass of stones. But due to heavy damage it is difficult to determine the ground plan of the building. Fragments of wickerwork have been found (they are exhibited in the Museum) one arrow, two knives, a damaged ring and a fragment of Middle Age ceramics of dark gray colour with ingredients of calcites. An upper Neolithic grindstone has also accidentally been found here.⁹

5. Locality Radonje

Radonje is located alongside the road leading from Tinj towards Raštane. On the right side of the road there are two parallel walls that are made from rude trimmed stones and mortar and between them is mortar. According to old folklore people used to search this area for the treasure.

On this position, northeast from “the grave” right from the road there are tracks of Roman buildings and stone clusters. This is what one could expect because this field is suitable for the building of Vila Rustica. The surrounding area contains plowed fields and below it is a source of water.¹⁰

In this area Don Kažimir Perković found, in 1935, an ornamental stone with oak leaves.¹¹ This head stone from an antique era is now in the local Museum in Biograd as the part of the collection inheritances of Don Kažimir Perković.¹²

6. The Church of Saint Peter in Bubinjani

The Tinj Church of Saint Peter is in the Bubinjani area. This church is from Roman times. It has well preserved peripheral large walls and apses, which are externally square but internally round.

The apses are eroded but some door rests are visible. The church was longitudinal, and it was oriented east-west. At the church there was a cemetery, and the settlement was situated a little further down from the church.¹³

7. The Area Dračice

The area Dračice is below the ruins of Tinj. The ruins of a Middle Ages Castle are visible from here and the apses in particular. Further in-depth research of the field would provide even more information.

South-West from these ruins in the vertically cut soil are tracks of graves, also from the Middle Ages, that are made from stone boards without mortar as well as many human bones laying in disorder.¹⁴

8. Positions of the fences

South of the Pedišić house towards the fence and the ploughed fields of Mumovac, one can find the remains of a large property which in the last years have been completely destroyed.

In 1978 two smaller archeological probes were dug out here. In one of the probes, part of a watering place space was discovered. Also, plaster pieces about half a meter thick were dug out together with the mosaic floor. In 1986 during a further dig in the same area, tracks of walls were noticed. Regarding that find, J. Alačević says that it unearthed the discovery of a wall around 20 meters in length as well as a mosaic floor in white and black.

In the surrounding area, numerous fragments of containers, building bricks with seals and Roman Imperial Coins have been discovered. Some 39 bronze coins, mainly from early Byzantine era, have been donated to Split Archaeological Museum.¹⁵

The Name Tinj

Archeological evidence shows that this settlement has had continuous and on-going habitation since Liburnian times. Therefore it is reasonable to assume that the the place name Tinium¹⁶ is of Liburian origin. The Liburnians were an ancient people inhabiting the coastal region of the northeastern Adriatic between the rivers Arsia (Raša) and Titius (Krka). Etymologist Petar Skoku suggests that the placename Tinj is from this pre-Croatian time and in the free interpretation has the meaning partition, fence, housing.¹⁷

The Middle Ages

There are numerous contemporary documents that refer to Tinj that are from the era of Croatian National Rulers and some documents date to the later Turkish invasions. It is therefore highly likely that Tinj was a both a bigger and a more important settlement in the Middle Ages than in the Modern era.

During the era of Croatian National Rulers, Tinj was in the centre of the old Croatian county Sidraga. The first time this county is mentioned is in a list of Croatian Counties during the rule of Byzantine Emperor Constantine VII Porphyrogenitus "The Purple-Born" (CE 905-959).¹⁸

The county Sidraga with her main town Royal Biograd was in the age of the Croatian Kings able to compete with any other Croatian region and in the sense of importance, Nin was its only rival. No other Croatian region has as many studied and preserved Middle Age documents as the county Sidraga and in particular Biograd, Rogovo Aby, Vrana and Tinj.¹⁹

According to contemporary written sources the County Sidraga was divided in more sub-counties, while Sidraga in the narrower sense had its centre in Tinj.²⁰ The sub-county of Sidraga gave its name to the county as a whole because the Župan or county ruler had his headquarters here.²¹ Other sub-counties were Miranje, Blato, Nadin, Zablace and Tukljača.²²

Until the coronation of Croatian King Držislav in the year 990, the centre of the county of Sidraga, which used to be in Biograd, was located in Tinj.²³ As such county rulers held their courts in Tinj, until the twelfth century, near the church of Saint John which gave its name to the whole county.²⁴

Lots of Crown Properties are mentioned within the county of Sidraga. The centre of the property was the Crown Courts which are also frequently referred to in historical contemporary documents. In these Croatian dynastical documents, the areas that were especially distinguished are: Vrana, Tinj, Rogovo, Tikljača and Gorica.²⁵

The earliest surviving mention of Tinj in a historical document is in 1069 in a Deed of Donation from King Peter Krešimir IV.²⁶ In this document King Peter Krešimir IV donates Crown Land of Rosohatica, which stretches from the river to the hill of Tinj, to the Convent St. Tomas in Biograd. This Monastery had been established a few years earlier, about 1065,²⁷ on land that King Peter Krešimir IV had donated in the form of a royal gift to the religious order. In the 1069 Deed of Donation document Tinj is mentioned twice. The document says that the land of Rosohatica borders with the Mogorović family property. In this document King Peter Krešimir IV calls himself *King of Croats and Dalmatians*.

This document attests that Tinj had initially been Crown Property and it also establishes that the old Croatian Noble Family Mogorović had land possessions in Tinj. The document that was written in October 1069 was witnessed by an Archbishop, a Croatian Bishop, a Viceroy and many others.

In the 12th century Tinj becomes the headquarters of Sidraga County. Croatian Noblemen of Sidraga County now gather in Tinj and the table was presided over by the County Head who held the title Zupan. The Croatian Kingdom's *Lawsuits Court of the Third Appeal* was also gathered here.²⁸

Other early surviving historical documents are about a dispute between the Templars of Vrana and the Benedictines of Rogovo. The documents state that King Bela delegated a Court in order to solve this dispute and that the court was held in Tinj in the Church of Saint Ivan on the 9th July 1194. A large portion of these documents are transcripts of session proceedings and the various presented arguments.²⁹

The final court decision created a dividing line that went from Tinj to Kakma to Vrbica. The eastern part of this division, which also included the largest part of the rich soils, was to be held by the Templars and the western part by the Benedictines. The Kakma Springs thus become the property of the Templars of Vrana.

That this dispute must have been of grave importance with potentially serious consequences is confirmed by the participation of so many of the kingdoms high ranking officials. The documents state that among those present at the trial included the Archbishop of Split, the Bishop of Nin, the Duke of Zadar as well as the Duke of Split. Some of the court witnesses that are mentioned are Grgur the Archbishop of Bar, Vincent Abbot of Saint Krševan Church and the two County Heads of Deomir and Velkomir. The County Head of Sidraga would also have been present.

In 1183 there exists another interesting document in which the then Pope Lucius III (1100-1185) confirms all vested rights to the Monastery of Saint Kuzme and Damjana, among others, of the area of Tinj and Bujanj,³⁰ and in another paper his successor Pope Clement III (1130-1191) states the same.³¹

There are more documents from the 12th and 13th centuries that mention Tinj and the majority of them are about arguments between the Templars of Vrana and the Rogovo Benedictines, Nuns of Saint Tomas from Biograd and Saint Demetrius of Zadar.³² Most disputes were about real estate.

An 1164 charter also shows that Tinj had its own judge.³³ Thus from this time on, a Royal Department had become situated in Tinj. It had substantial judicial authority and seems to mainly have been responsible for resolving these types of disputes. The person who was in charge carried the title of Count. In 1343 the title of Count went to a certain Nelipić, and in 1357 to Dobrinja and in 1379 to Mavro.³⁴

Politically, Tinj played its largest role during the age of Croatian National Rulers but its importance also extended into the era of its Hungarian-Croatian Rulers especially while it was the headquarters of the county of Sidraga. However, starting from the 14th century the power and reputation of the knighthood Vrana Templars grows and in turn the power and importance of Tinj falls. This decline continues during Venetian rule and also during Turkish rule.³⁵

In 1409 Ladislaus of Naples sold his rights to the kingdom of Dalmatia to the Venetian Republic for 100,000 ducats (*the yearly salary*

for a professional soldiers was about 12 ducats). Thus, Zadar and Coastal Dalmatia became Venetian property including the County of Sidraga and Tinj.³⁶

During Venetian administration Tinj becomes part of the Vrana district.³⁷ In 1451 the Duke of Zadar decrees the appointment of Vikšu Kozmića as the judge of Tinj.³⁸ This shows that the common-law of Vrana now applies in Tinj.

The Turkish Era

After Bosnia fell, Turkish units moved forward to plunder and pillage the territory of north Dalmatia which was partly under the power of the Hungarian-Croatian King and partly under the power of Venetians. Tinj was under Venetian administration.

In 1482 the Turks pillaged the hinterlands of Biograd and Zadar.³⁹ Tinj and Bubnjani were also devastated. That Tinj was among the pillaged areas can be concluded because it is recorded that 21 Parish Priests, who were from the Venetian Government, asked for an exemption from the Tenth Tax. Tinj's Pavao Parish Priest and Bubnjan's Parish Priest were among those parish priests asking for the tax exemption.⁴⁰

The Turks returned in 1499 to again cause death and devastation. This time they also took captives for enslavement. This event was recorded by the local chronicler Šimun Glavić where he writes:

In the year of 1499 Skender Paša came with the Turks in Croatia on June 21 and took 700 men and killed Ivanka from Hrašćak and Luku from Rašicah and Martina from Mahurcih and Jakova from Trščah and Vida from Mirah and Stipana from Rogovi Pisca.⁴¹

Since Turkish Raiders devastated both Rogovo (Rogovi) and Raštane (Hrašćah) it is most likely that they also pillaged Tinj. These Turkish pillaging missions became frequent in the first half of 16th Century, especially along the Kotari (the areas north of Zadar, Biograd and Šibenik through to the Velebit Mountains).

At the beginning of the Cyprus War of 1570 a force of 15,000 Turks invaded Kotari. They completely devastated entire areas, both village and dwelling, and took away cattle and slaves. They scorched all the maritime coastlands villages including Biograd. From the Varijeri inspections of 1579 it is clear that Biograd had lost all of its population. The Venetian Governor Alvise Grimani, after seeing that the people did not have anywhere to take shelter, rebuilt the fortress of Biograd which then had some 60 families from Tinj temporarily resettled.⁴²

Apostolic Augustin Valier visited Biograd in 1579 and entered its church declaring that it was without *Titulus* (a legal document that establishes relations) because the people living there were refugees from Tinj which had been conquered by the Turks.⁴³

After the liberation of some of the coastal region, the Bosnian Beglerbeg Ferhadpaša Sokolović built in Kotari a few religious, educational and humanitarian institutions. For the maintenance of these institutions he gave up a large property in Tinj, which was being managed by the Mutevelija, a Turkish high ranked administrator.⁴⁴

In this era, the villages of Gorica, Hraščane and Prkos belonged to Tinj Parish.⁴⁵ A description of Tinj from 1624 says that a wall surrounded it and that 30 families lived in around the town. Tinj became the ownership of Ferhatpasha, the son of Hasanbegov.⁴⁶

The Uskoks of Senj (*the word uskok translates into something like 'the ones who ambush'*), who for almost a century had waged a successful guerilla war against the Turks from Lika to Boka of Kotor, were by the end of 16th century and in the beginning of 17th century making inroads towards Tinj. The Uskoks were a military unit situated alongside the Turkish border that carried out mission into Turkish occupied areas and they are also sometimes described as local guerrilla fighters that frequently harassed the Ottomans.

By the end of September 1590, a group of 400 Uskoks broke through the river Neretva and attacked Gabela. They defeated the local defence force and within two days had taken control of the region. Seven days later, as they were making their return sailing

through the channel of Pašman, they disembark ashore between Turnj and Biograd. There they broke into the Turkish controlled area around Tinj and carried off both plunder and slaves.⁴⁷

On the 11th April 1604 another 300 Uskoks from Senj, this time under the leadership of Ivan Vlatković, disembarked near the village of Krmčina. They went ashore across on the Turkish side close to Tinj and Bubnjan. They raided the area and were recorded to have taken away 20 men and 200 heads of cattle.⁴⁸

During The Cretan War, also known as War of Candia or as the Fifth Ottoman–Venetian War, Venetians on the 7th of April 1647 took Tinj back from the Turks. Tinj however was eventually returned to the Turks as a result of the demarcation treaty between Venice and Turkey. It was not until the War of the Holy League (1683 - 1699) after the siege of Vienna that the Turks finally abandoned Tinj in 1684.⁴⁹

A document mentions that in 1672, during the War of Hondij, Turkish serfs from Tinj escaped and settled on the Venetian territory of Krmčina.⁵⁰

When the Venetian General Foscolo in 1648 expelled the Turks from Sidraga, he ordered all the walls and fortresses to be destroyed. This is when Nadin, Tinj, Vranu and Vrčevo were turned into ruins. Foscolo did that in order to divide and separate Venetian property from constant Turkish raids. The idea was to create a vast empty area in order to discourage Day Raiders. The fields of Vrana and the valley of Nadin were turned into in a huge neglected swamp during this systematic destruction.⁵¹

According to the records of Abbey of Rogovo this is why ancient Sidraga, which flourished until the Cyprus War, started the 18th century completely neglected and destroyed.⁵² He writes that Sidraga had recovered reasonably well from the Cyprus War because the Turks had liked the settlement of Vrana and encouraged proficient use of the arable lands, in particular the fields of Vrana.

When the Venetian Republic in the 18th century started to lose power, it put an end to its concern for the now devastated part of North Dalmatia. As a result, people pressed by fever, hunger and plague rose and besieged Zadar in 1764.

During the 19th century the County of Sidraga was in a terrible state.⁵³ However the digging up of the Prosika Channel and the subsequent restoration of the Vrana fields eventually improved the living conditions in the whole of the Biograd area including Tinj.

Tinj Parish Religious life

Because of frequent changes to political borders, the County of Sidraga often belonged to different dioceses. Until 1125 the office of the Bishop of Sidraga belonged to the administrative division of Biograd but when the Bishop's Chair was transferred to Skradin a dispute erupted about the borders. The Parliament (Sabor) of Split therefore in 1185 assigned the whole County of Sidraga to Biograd Littoral and Bishopric of Skradin while the islands remained in the Zadar Diocese. Later northern Sidraga was moved from the coastal administrative territory and annexed to the Zadar district (1242–1327) and the Archbishop of Zadar now had jurisdiction over this area, contrary to the parliamentary decision of 1185.

The border transfer is further proved by a request of Zadar Archdeacon Dimitri Matafarić in 1344, where he explicitly says that Rogovo with belonging villages pertain to the Zadar dioceses and that he in that name collect the Tenth Tax of the crop. The Cameral Records of Abbey of Rogovo include Zadar also.

One Rogovo document from the year 1325 says that Vrbica belongs partly to the diocese of Zadar and partly to the Skradin diocese. The other parts of Sidraga County belonged to the Archpriest of Tinj who also held the jurisdiction of the Skradin bishopric.⁵⁴ It can confidently be concluded from this document that Tinj had its own archpriest.

After the 1125 destruction of Biograd the bishop of Skradin had his house in Tinj.⁵⁵ Though, from 1409 there is no doubt that Tinj belongs to the Zadar archbishopric.⁵⁶ During the Turkish Rule there is no exact way of knowing who had jurisdiction of Tinj or its surrounding area, whether it was the bishop of Skradin, Nin or Zadar.⁵⁷ When the Turks left in 1683 the whole of Sidraga including Tinj became part of Zadar Diocese.⁵⁸

All of Sidraga practiced in the Roman Liturgy in the Old Croatian language. Priests were saying mass in Glagolitic (old Croatian) and church records like marriage and birth records were written in Glagolitic. Glagolitic was also used for any inscription along the churches.⁵⁹ That this was also the case in Tinj is confirmed with the legible Glagolitic inscriptions that are found on the lintel in the back room of the old parish house. The Inscription marks the year 1468. Church records taken between 1825 and 1855 were written in Croatian but with the Latin alphabet.⁶⁰

A document from 1172 says that the county head of Sidraga, Dešen Slavinov, awarded the Saint Kuzme Convent the Damjan Estates, which had originally taken away from them. At this occasion, in Tinj, the Abbots of the convents Saint Kuzme and Damjan Nikifor are in front of the Priest Chaplain Sadiluk and Deacon Stojano, who brought relics, executed the oath and confirmed the charter. The attending priests and chaplains probably served in Tinj.⁶¹

If Tinj in 1325 had its own archpriest it is easy to conclude that it had been a parish for an extended period of time to have been able to reach that level of importance. Tinj parish priests are mentioned in notes from 1486 and in the bishop's synod from 1566. When the Zadar Archbishopric was created in 1851 Tinj became an independent chaplainry under Biograd Dean's Office.⁶²

Priests and Chaplains of Tinj between 1482 and 1891

Pavao ⁶³	1482
Ivan	1488
Mateo Kapitanović	1516
Mateo Morović	1565
Juraj Paretić	1673
Antonio Matuli	1721
Mihael Belić	1732
Martin Matulj	1771
Marko Krastić (from Vrgada)	1815
Mihael Kaštelanić	1820
Juraj Matulić	1830
Tome Radović	1840
Ivan Mihovilović	1843
Ivan Ricov Kapelan ⁶⁴	1863
Božo Petešić ⁶⁵	1891

Two Glagolitic priests came from Bubinjan near Tinj. They were Martin Bustrić 1695 and Šime Bustrić 1714.

Before 1808 there was a Church Guild called *Ivan Krstiteli* (John the Baptist) which had 24 members and it derived its income from charity and crop.⁶⁶

The Population of Tinj

In 1403 Vitko and Petar Račić are mentioned as inhabitants of Tinj.⁶⁷ During Turkish rule in 1636 there were 230 inhabitants recorded in Tinj.⁶⁸ In 1673 Tinj recorded 244 inhabitants and in 1754 the records show 101 inhabitants.⁶⁹

In 1709 these surnames are recorded among Tinj's inhabitants:⁷⁰ Grozdanić, Marić, Supić, Badić, Bulić, Kresović, Selak, Marasević, Šilović, Radić, Blažević, Maletić and Mirilović.

And Bubnjani had in 1709 these surnames:⁷¹ Benja, Klaić, Kulaš, Mijaljević, Jerković, Bustrić, Bulić, Frleta, Kursija, Boraja and Vukoja.

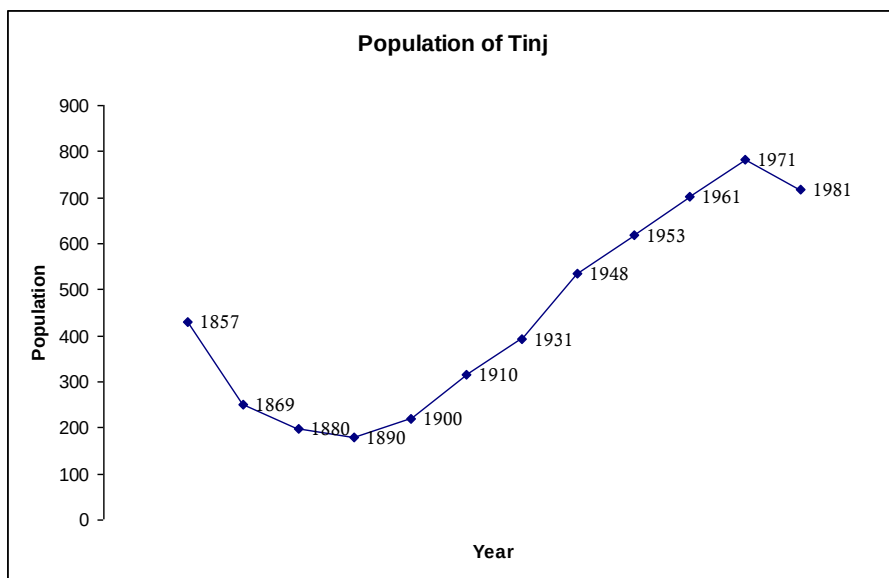
In accordance with the list of households from 1791⁷² and cadastre registry maps⁷³ Tinj had these last names: Njegović, Čakarun, Kresović, Frleta, Glumac, Rudić, Šodić, Lemezina, Jerković, Klaić, Bustrić, Marasević, Radić, Đinđević, Kurt, Šilović, Bašić, Selak, Lončar, Štampalija, Šimić, Marić, Branković, Vekioni, Stratiko, Benja, Albinoni and Jurjević.⁷⁴

In the birth registers⁷⁵ of 1825 – 1850, the marriage registers of 1825 – 1855 and the death registers of 1825 – 1833 these surnames are found: Lemezina, Čirjak, Erlić, Vrkić, Tokić, Pertora, Jurjević, Maričić, Morati (Kakma), Ivić, Lončar, Jukić, Drača, Rogić, Matinović (Kakma) and Šilović.

From these lists of surnames, it can be concluded that there were regular migration movements, most probably caused by the frequency of warfare. In the 19th century newly settled population mostly came from Bukovica. Many of today's population in Tinj know what part of Bukovica they originally came from.

Census figures from Tinj 1857 to 1981 ⁷⁶

Year	1857	1869	1880	1890
Inhabitants	431	249	198	179
Year	1900	1910	1931	1948
Inhabitants	219	315	394	534
Year	1953	1961	1971	1981
Inhabitants	619	701	784	719



The Church in Tinj

The oldest known church in Tinj that is mentioned in written documents is the Church of Saint Ivan Krstitelja (Saint John the Baptist) on the ancient Ruins of Gradina. It is mentioned in 1194 in “Ecclesia Sancti Johannis de Tino”⁷⁷ (Latin: in the church of Saint John of Tinj). The age of the church can be estimated by the beam that partitions the altar which is from the Early Middle Ages (9th – 11th century) and by the church gates from this era, that were discovered during the reconstruction of the church after the Croatian Homeland War. The beam belonged to the church shrine and was decorated with hooks.⁷⁸

During the pastoral campaign of Archbishop Karaman in 1760 the church was unable to house the gathering so Karaman had to hold mass in the open air. The church was financed in 1852 and this is when it got its current building shape with the square apse.⁷⁹ According to a 1837 Cadastre⁸⁰ (the official register of real estate ownership used in apportioning taxes), the church of Saint Ivan had a

semicircle apse and the west facade of the church leant on the rest of the square old castle.

The cemetery is today in front of the church, and from the description of the castle of Tinj in the cadastre map by Bijanchin ⁸¹ and L. Jelić ⁸², we can see that today's local cemetery had until the 19th century also been the old castle of Tinj. Today's church is leaning on the old square tower of this castle, but the walls of the castles are barely noticeable in the cemetery.

The church bell was dedicated in 1936. On the small bell is the inscription: "In memory of the hundredth anniversary of the Croatian Anthem, Salio Kvirin Lebiš, Zagreb 1936". On the large bell is the inscription: "In memory of the 1000th anniversary of the Croatian Kingdom, Salio Kvirin Lebiš, Zagreb 1936." The church was burnt down during the Croatian Homeland War, but the locals and the Archbishopric had it rebuilt.

If the cemetery was on the spot of the old castle all the way until the 19th century it can be concluded that the mentioned area of Popošnica,⁸³ during the middle Ages, is where the original cemetery and chapel of Tinj was. There are traditional oral stories that confirm that this is where the old church and cemetery used to be.

Church of Saint Peter in Bubnjani

The ruins of an abandoned village along with a small Romanesque church and an ancient cemetery are found within the fields westward of the village Selo. These are the remnants of the old Croatian village Bubnjani and the ruins of the Church of Saint Peter, foundation of the Gušića family Clan. This church, together with the surrounding land, was donated to the abbesses of Saint Dimitrij and Saint Tom in Zadar. The abbesses owned some real estate in this village even prior to this donation.

When Crusaders in 1202 during the Fourth Crusade blockaded Zadar, local nuns tried to take shelter on this property near the Church of Saint Peter. Eventually because of the pressure of the

surrounding nobleman, they took shelter with the Benedictines on Čokovac. As a gratitude for the benefaction, they donated their property including the Church of Saint Peter to the Benedictines with the permission of the Bishop of Skradin and the former owners of Gušić. This is how this property became the ownership of the Benedictines of Rogovo. The charter of donation was witnessed and confirmed by the Bishop of Skradin and by representatives of the surrounding families Mogorović, Hlevljan, Kačić, Lisničar, Virević, Glamočan and Čudomirić.⁸⁴ There were still four nuns alive in Bubnjani in 1207 (Draguša, Grđa, Premila and Dobruša).⁸⁵

Pope Innocent III confirms in a document from 1209 the acquired rights of the Benedictines of Rogovo over the church of St Peter and surrounding properties in Bubnjani.⁸⁶

Historians believe that this village prospered until the arrival of the Turks, but subsequent frequent raiding forced the inhabitants to abandon it. ⁸⁷ However, a settlement and family document of 1709 ⁸⁸ lists both Bubnjani and its inhabitants.

The 1791 ⁸⁹ census and cadastre maps ⁹⁰ shows surnames in Tinj that in 1709 were also listed in Bubnjani. The family houses of these Bubnjani surnames were situated in an area that today is called Selo.

This would indicate that the Village of Selo was formerly a part of Bubnjani, and there is a possibility that the inhabitants withdrew from the fields around the church of Saint Peter to the more favourable fields of today's Village of Selo.

A story among village elders says that the settlement around the church of Saint Peter disappeared because of the plague. Nevertheless, the place name of Bubnjani has been completely lost.

On the cadastre map ⁹¹ transcript from 1837 there is a drawing of the church of Saint Peter but Bijanchini ⁹², this report mentions the church without saying that it was destroyed. From the cadastre census in 1709 ⁹³ and 1791 ⁹⁴ it can be seen that the church of Saint Peter has had its own properties. We can conclude that the Church of Saint

Peter was fully functioning until the middle of 19th century when it was reported to be without a roof.

Abandoned by the passing of time the church today has considerably damaged walls without apses and all around are the remnants of a cemetery from the Middle Ages with fallen tombstones. And from the south of the church, the rest of the settlement is visible.

The Church of Saint Paškal

The new parish church Saint Paškal was built during the service of Vicar Don Tito Šarin at the heart of the village of Selo.

The Archbishop Marijan Oblak consecrated the church on the 10th October 1976. Next to the church, a 19-meter-high belfry was built, and a new bell was inaugurated on the 1st of May 1978. During the Croatian Homeland War this church was completely destroyed and pulled down to its foundations.

It is rumoured that the sculpture of Saint Paškal was brought in sometime during the second half of 19th century from the Franciscan convent in Karin. It is probable that new settlers coming from Bukovice also brought with them the cult of Saint Paškal, as Tinj had neither the Saint Ivan Krstitelj nor the Saint Peter Cult.

Conclusion

The history of Tinj Parish is both turbulent and reflective, it is part of the history of Ravnih Kotar and the whole of Croatia. However, this essay did not include the history of the 20th century and in particular the two World Wars nor the Homeland War because all these periods really require both comprehensive in-depth and separate research. With regards to archaeological areas in Tinj it is also clear that further investigation is needed, especially around the church of Saint Ivan and the ancient Gradina.

Župa Tinj Kroz Vjekove

Mjesto Tinj se u biogradskom zaleđu jugozapadno od Polače. Prostire se ispod dva brežuljka Gradine i Gubanice. Danšnje mjesto se dijeli u četiri zaseoka i to: Gradina, Zagradina, Selo i varoš Jurjevića. Sa sjeverne i sjevernoistočne strane graniči sa Lišanima Tinjskim i Polačom, a sa južne i jugozapadne strane Kakmom i Sikovom. Na zapadnoj strani su Raštane. Sa 119 m visoke tinjske glavice pogled se širi prema Bukovici, Pakoštanima, otocima, obuhvaća čitavi Vranski bazen te se širi prema Zemuniku i Nadinu.

Još i danas postoji u naradu priča da su Turci, bježeći iz ovih krajeva i žaleći za izgubljenim Tinjem, Vranom i Nadinom rekli: “Ajoj Vrana ljuta rano, a ti Tinju lijepi poglede i Nadine debela janjetino.”

Ispod mjesta prostire se plodna zatinjska ravnica. Gornji dio plodnog tla Bogom je dan za uzgoj vinove loze, maslina i ostalih mediteranskih voćki, a donji dio polje, zbog obilnih izvora, za uzgoj povrtnarskih kultura.

Blizina izvora Kakme i tinjske vrulje, te plodno polje, osiguravalo je oduvijek uvjete pogodne za život.

Prapovijest

Tragove života u ovom mjestu nalazimo još iz neolitičkog razdoblja, a nalazimo ostatke i iz ilirskog i starohrvatskog vremena i to na više mjesta. U Zavičajnom muzeju u Biogradu nalaze se predmeti iz neolitskog¹ i antičkog² vremena, pronađeni u Tinju.

Neolitičko naselje u Tinju

Nalzi iz neolitičkog vremena su pronađeni na lokalitetu Podlivade³ i idu red najbogatijih neolitičkih naselja u našem primorju.⁴

“Neolitičko naselje u Tinju smješteno je podno kose na kojoj je današnje selo, odnosno uz rub polja oko izvora vode na pložaju

Podlivade, na površini oko 300 x 300 m. Oranjem traktorima već se poodvano izbacuje mnogo kulturnih ostataka tog naselja. U više navrata po površini tog naselja skupljeno je i spašeno mnogo tih ostataka, nekoliko tisuća većinom kremenih predmeta i ulomaka zemljanih posuda ali i različite druge građe.

Većinom je ona smještena u Arheološkom muzeju u Zadru, a manjim dijelom u Zavičajnom muzeju u Biogradu i Benkovcu. Odmah je zapaženo da se tu nalaze isključivo ostaci ranog neolitika. Od kasnijih tragova nađena ja samo jedna kamena strijelica najvjerojatnije iz kasnoga neolitika, te ulomak zemljane posude iz bakrenog doba što su, bez sumnje, tu naknadno dospjeli kao osamljeni predmeti i ne čine dio kulturnih naslaga ni naselja.

Zbog zapaženog bogatstva kulture i nekih novih pojava u tom naselju 1984. Izvedena su pokusna istraživanja. Iskopane su dvije sonde, svaka veličine 5 x 5 m ili ukupno 50 m². U njima su ustanovljene kulturne naslage debljine do 60 cm s bogatim ostacima naselja i kulture isključivo iz ranog neolitika.”⁵

Arheološki lokaliteti

U zavičajnom muzeju u Biogradu nalazimo i dokumentaciju o arheološkim lokalitetima u Tinju. Dokumentaciju je pripremila mr. Branka Juraga, arheolog.

1. Gradina

“Srednjovjekovni kaštel na vrhu glavice. Četvrtasta kula, a na sjeverozapadnoj strani bliže zapadnom uglu je jaka četvrtasta kula. Uz ovu kulu i vanjsko lice kaštelaje dograđena današnja Crkva sv Ivana. Ova je crkva podignuta na temeljima stare, koju su vjerojatno Turci u 16 st. porušili. Sav kaštel izgleda kao grad starijeg srednjovjekovnog doba, stariji od 11 st. kad se Tinj prvi puta spominje. U tlocrtu se tinjski grad potpuno slaže s krunskim dvorom u Rogovu, te bi mogli kazati da je tinjski kaštel ranijeg srednjeg vijeka. Tinjski kaštel je najbolje sačuvani uzorak upanijskog grada koji je istodobno bio središte obližnjih krbavskih posjeda. U njemu boravi župan, a nekada

i vladar sa dvorom. Oko kaštela vide se tragovi ranijih zgrada za stanovanje. Na rubovima oko kaštela vide se tragovi zidova velikog okruglog vijenca koji podsjeća na gradilište ili kašteljar iz predhistorijskog doba. Možda ima i rasutih zgrada. Tinj obiluje i starijim spomenicima (stari rimski put i kolnici na žljebove). Uz stari put što od Tinja vodi na Vransko jezero preko oranica Mačkovca vide se razne ruševine. U jednoj od tih gomila je knez Borelli vranski 1890.g. otkrio ostatke rimske kuće. U grobovima se našlo nešto lakrimarija, posudica od zemlje.”⁶

2. Popošnica

"Ovaj se lokalitet nalazi podno tinjske gradine, a naziv lokaliteta potječe odatle što je ta zemlja nekad pripadala popu. Na nešto uzvišenom terenu u odnosu na okolni ispod zemlje, a dijelomično i na površini, vide se tragovi sakralnog objekta, orijentira u stn-jeru istok-zapad. Teško je nešto određenije reći o ovom objektu jer je pod zemljom.

Jugozapadno od crkve, na mjestu gdje se zemlja odronjava, vide se skeletni grobovi. Grob je građen od tankih vapnenačkih ploča. Vjerojatno je ova crkva imala grobni karakter i spada u srednji vijek kao i groblje koje se nalazi ukolo.”⁷

3. Mačkovac

”Sjeverno od Mačkovaca s jedne i s druge strane puta, u krugu od oko 150 m, vide se ostaci zidova u malti i mnogo ulomaka keramike. Po vrsti keramike i položaju na kojem se nalaze ostaci arhitekture (obradive livade, blizina vode, zaštićenost od vjetrova) pretpostavlja se da je na Ovom mjestu u rimsko doba bio izgrađen gospodarski objekt (vila rostica).”⁸

4. Medine

"Nalazi se južno od tinjske gradine. Na dosta velikom Prostoru na više mjesta nailazi se zidove rađene u malti i gomile kamenja. Zbog jakog devastiranja teško je odrediti tlocrt građevine. Naišlo se na ulomke pletera (nalaze se u Muzeju) jednu strelicu, dva noža, oštećen

prsten te ulomak srednjovjekovne keramike tamno sive boje, s primjesom kalcita. Pronađen je i gornji dio neolitskog žrvnja ondje slučajno dospio.”⁹

5. Lokalitet Radonje

”Nalazi se na putu od Tinja prema Raštanima. Na desno od puta vide se dva usporedna zida rađena od grubo tesanoga kamena u malti, a između njih je maita. Po pričanju mještana tu su ljudi nekada tražili blago.

Na tom položaju, sjeveroistočno od “grobnice”, kako mještani nazivaju gore opisano zdanje, desno od puta vide se tragovi rimskih građevina i kamenih gomila. To je i za očekivati jer je teren povoljan za gradnju vila rustica. Naokolo su oranice, a ispod njih je izvor vode.”¹⁰

Na ovom lokalitetu je g. 1935. don Kažimir Perković pronašao ornamentalni kamen s hrastovim lišćem.¹¹ Kamena glavica iz antičkog vremena nalazi se u Zavičajnom muzeju u Biogradu u zbirci ostavštine don Kažimira Perkovića.¹²

6. Crkva sv. Petra u Bubinjanima

”Crkva sv. Petra nalazi se u Tinju (lokalitet Bunjani). Crkva spada u romanički period. Sačuvani su dosta veliki zidovi, perimentalni, te apsida koja je s vanjske strane četvrtasta, a s unutrašnje obla.

Apsida je porušena. Također se naziru ostaci vratiju. Crkva je bila longitudinalna i orijentirana istok – zapad. Oko crkva je bilo groblje, a malo podalje od nje prostiralo se naselje.”¹³

7. Lokalitet Dračve

”Nalazi se ispod tinjske gradine. Vide se ostaci srednjovjekove gradine i to apside. Temeljnim pregledom terena uočilo bi se više podataka. Na jugozapad od ovih ostataka u okomito odsječenoj zemlji vide se tragovi srednjovjekovnih grobova rađenih od kamenih ploča bez malte, kao i mnogo ljudskih kostiju koje su ispreturane”¹⁴

8. Položaj Ograde

“Južno od kuće Pedišić, na položaju Ograde i oranice Mumovac, nalaze se ostaci velikog gospodarskog imanja koje je zadnjih godina potpuno uništeno. Godine 1978., na ovom su položaju iskopane dvije manje sonde. U jednoj je otkriven dio kupališnog prostora. Uokolo su ležali oko 0,50 m debeli komadi žbuke s mozaičkim podom koji su iskopani rovokopačem.

Ponovnim obilaskom tog položaja god. 1986. tragovi zidova nisu uočeni. O ovom objektu javlja i J. Alačević i kaže da je otkriven zid dug oko 20 m, i pod od mozaika u bijeloj i crnoj boji. U okolišu su pronađeni brojni ulomci posuda, građevinske opeke sa žigovima i rimski carski novac. Možda su to oni novci koje spominje kao darovane Arheološkom muzeju u Splitu i to 39 brončanih novaca većinom Konstantina i nešto Golijana.”¹⁵

Naziv mjesta Tinj

“Zbog neprekidne naseljenosti ovo mjesto nosi naziv još iz liburniskog vremena (Tinium¹⁶).” “Naziv mjesta Tinj po etimologu Petru Skoku potječe iz predhrvatskog doba i u slobodnom tumačenju ima značenje – pregrada, ograda, kućište.”¹⁷

Srednji vijek

Da je Tinj bio veće i važnije naselje za vrijeme hrvatskih narodnih vladara i kasnije do provale Turaka može se zaključiti iz brojnih spisa koji spominju mjesto Tinj.

Za vrijeme hrvatskih narodnih vladara Tinj se nalazi u središtu strohrvatske županije Sidraga. Ime ove županije prvi put susrećemo kod popisa hrvatskih županijabiyantskog cara Konstantina Porfirogeneta.¹⁸ “Županija Sidraga može se svojom prošloću natjecati sa svakim drugim hrvatskim krajem, a njezinom poglavitom gradu Kraljevskom Biogradu u doba hrvatskih kraljeva premac je samo Nin. Nijednim se hrvatskim krajem ne bavi toliko sačuvanih

srednjovjekovnih isprava kao Sidragom upoće, a poglavito Biogradom, rogovskom opatijom, Vranom i Tinjem.”¹⁹

“Županija Sidraga po pisanim i yvorima ondašnjega doba dijeli se na više podžupanija: Sidraga u užem smislu sa središtem u Tinju”.²⁰ ”To je poglavito sidraška podžupanija, po kojoj se svekolika županija prozvala, jer su u Tinj stovali župani.”²¹ Zatim imamo podžupanije miranjska, blatska, nadinska, zablatska i tukljačka.²²

Do krunidbe hrvatskog kraja Držislava u Biogradu 990. g., Biograd je središte županije Sidraga, kad je to središte bilo preneseno u Tinj.²³ “Župani su stolovali još dvanaestog vijeka u Tinju kod crkve sv. Ivana, po kojoj se prozvala čitava Županija.”²⁴

“Dosta se krunskih posjeda spominje u opsegu županije Sidraga, a i nekoliko krunskih dvorova, kiji bajahu središtem rečnih posjeda. U ispravima iz hrvatske dinastije se osobito ističu Vrana, Tinj, Rogovo, Tikljača i Gorica.”²⁵

Tinj se prvi puta spominje u povijesnim spisima davne 1069. g. u darovnici kralja Petra Krešimira IV.²⁶ U toj ispravi kralj Petar Krešimir IV dariva kraljevsku zemlju Rosohaticu od same riječice pa do brda Tinja samostanu sv. Tome u Biogradu.

Samostan je bio zadudžbina Petra Krešimira IV, a osnovan je oko 1065. godine.²⁷ U toj ispravi Tinj se spominje dva puta. U Darovnici piše da spomenuta zemlja Rosohotica graniči sa zemljom plemena Mogorovića. U istoj ispravi Kralj Petar Krešimir IV sebe naziva kraljem Hrvata i Dalmatinaca. Kao svjedoci navode se jedan nadiskup, hrvatski biskup, ban i mnogi drugi. Isprava je pisana u mjesecu listopadu 1069. g. Iz ove isprave je vidljivo da je Tinju bila zemlja koju Petar Krešimir IV daruje spomenutom samostanu. Isto tako vidimo da je i straohrvatsko pleme Mogorovića imalo svoje posjede u Tinju.

U 12 st. Tinj se ističe kao sjedište sidraške županije. Tu se okupljao stol plemenitih ljudi Hrvata županije Sidrage pod predsjedanjem župana, a isto tako tu se okupljao i sud hrvatske kraljevine za parnice treće molbe.²⁸ Tako kralj Bela 1194. utanači delegirani sud da riješi spor što nastade između vranskih templara i rogovskih benediktinaca.

Sud je zasjedao u crkvi sv. Ivana u Tinju. O tome nam svjedoči dokument sa rasprava koja se vodila u Tinju u Crkvi sv. Ivana 9. Srpnja 1194. g.²⁹ Spor je završen nagodbom tako da najveći dio plodnih zemalja, istočno od crte Tinj – Kakma – Vrbica drže templari, a zapadno benediktinci. Izvor Kakme pripada templarima. Da se radilo o ozbiljnoj stvari vidimo i po tome što su na raspravi sudjelovali među ostalim nadbiskup splitski, ninski biskup, zadarski i splitski knez, a među svjedocima se spominju Grgur barski nadbiskup, Vicencije opat sv. Krševana te dva župana Deomir i Velkomir. Jedan od dvojice župana je sigurno župan sidraški.

Napominjemo da je još papa Lucije III godine 1183. potvrđuje sva stečena prava smaostanu sv. Kuzme i Damjana među ostalim i ona na području Tinja i Bubnjana.³⁰ I njegov nasljednik Klement III u jednoj svojoj ispravi to isto čini.³¹

Imamo više iprava iz 12. i 13. st. koje spominju Tinj, a većina piše o raspravama između vranskih templara rogovskih benediktinaca koludrica sv. Tome iz Biograda i sv. Dimitrija Zadarskog.³² Sporovi su se vodili uglavnom zbog zemljišnih posjeda.

Iz jedne listine iz godine 1164. vidimo da je Tinj imao i svoga suca.³³ Od tog doba u Tinj je i ovlašteni kraljevski predstojnik zadužen za rješavanje sličnih sprova, a nosio je titulu Konta, 1343. bio je to izvjesni Nelipić, 1357. Dobrinja i 1379. g. Mavro.³⁴

Tinj je svoju najveću ulogu imao u doba hrvatskih narodnih vladara i za vrijeme ugarsko hrvatskih vladara dok je bio sjedište sidraške županje, a od 14. st. u Vrani raste ugled i moć viteškog reda templara, a moć i značaj Tinja pada. To se nastavlja i za vrijeme Mlečana i Turaka. [³⁵] Sramotnom prodajom Ladislava Napuljskog 1409. g., Zadra i primorske Dalmacije Mlečanima, pod njihovu je potpala i Sidraga pa tako i Tinj.³⁶

Za Mletačke uprave Tinj se nalazi u sastavu distrikta vranskog.³⁷ Godine 1451. zadarski knez uz odobrenje vranskog kostelana potvrdio je za suca u Tinju Vikšu Kozmića.³⁸ To nam svjedoči da je Vransko običajno pravo vrijedilo i za Tinj.

Tursko Doba

Nakom pada Bosne turske čete se zalijeću u pljačku na teritorij sjeverne dalmacije koja je bila jedinim dijelom pod vlašću ugarsko-hrvatskog kralja, a drugim dijelom pod vlašću Mlečana, Tinj je bio pod mletačkom upravom.

Godine 1482. Turci su oplijenili čitavo biogradsko i zadarsko zaleđe.³⁹ Među opljačkanim mjestima nalazi se Tinj i Bujani. To zaključujemo po što se među 21 župnikom, koji od mletačke vlade traže oprost od davanja desetine nalazi Pavao župnik iz Tinja župnik iz Bujana.⁴⁰ Turci opet pljačkaju, ubijaju i odvođe šužnje 1499. g. O tim događajima zabilježio je domaći ljetopisac Šimun Glavić ove zanimljive podatke: “1499. ljeta tada pride Skender paša s Turci v Hrvate na 21. ijuna i uzeše ljudi 700 i ubiše dum Ivanka na Hrašćak i dum Luku na rašicah i dum Martina na Mahurcih i dum Jakova na Tršćah i dum Vida na Mirah i dum Stipana na Rogovi pisca.”⁴¹ Ako su Turci poharali Rogovo (Rogovi) i Raštane (Hrašćah) lako zaključujemo da je tada i Tinj poharan.

U prvoj polovici 16. St. takvi pljačkaški pohodi bili su česti po Kotarima. “Početkom Ciparskog rata (1570.) u Kotare provali 15,000 Turaka, koji su na cijelom području harali paleći sela i nastambe, odvođeci stoku i roblje, pa su tom zgodom zapaljena i sva sela ovoga primorja, a među njima i Biograd, koji je kako ćemo vidjeti iz Varijerove vizitacije (1579.) ostao sasvim bez stanovnika. Videći da se narod nema gdje skloniti, generalni providur Alvise Grimaldi obnovi biogradsku tvrđavu u koju se useli 60 obitelji iz Tinja.”⁴²

“Apostolski vizitator Augustin Valier došao je g. 1579. u Biograd i ušao u crkvu za koju kaže da je bez titula, jer se biogradski žitelji sastoje od ljudi koji su ovdje prenijeli svoje sjedište iz mjesta Tinja, koji su u ratu osvojili Turci.”⁴³

Bosanski beglerbeg Ferhadpaša Sokolović nakon osvajanja u ovim krajevima tijekom ciparskog rata izgradio je u Kotarima nekoliko bogoštovnih, prosvjetnih i humanitarnih ustanova i za njihovo održavanje ostavio veliki posjed u Tinju kojim je upravljao poseban mutevelija.⁴⁴ U to vrijeme Tinju pripadaju još tri sela Gorica, Hrašćane

i Prkos.⁴⁵ Prema opisu iz 1624. g. mjesto Tinj je obzidano, a unutar i izvan grada ima 30 obitelji. Tinj je vlasništvo Ferhat paše Hasanbegova sina.⁴⁶

Senjski Uskoci, koji su skoro jedno stoljeće bili strah i trepet Turcima od Like do Boke kotorske, krajem 16. st. i početkom 17. st. zalijeću se u Tinj.

“Krajem rujna g. 1590. uđe u Neretvu velika grupa od 400 uskoka gdje napadnu Gabelu, poubija stražne i za dva dana zavlada ovim krajem. Kad su se nakon sedam dana vraćali, uđu u Pašmanski kanal, iskrcaju se između Turnja i Biograda, pa provale u turske predjele oko Tinja. Odatle su odnijeli plijen i povelu roblje.”⁴⁷

Ponovno 11. travnja 1604. g. 300 senjskih uskoka, pod vodstvom Ivana Vlatkovića, iskrca se kod Krmčine i odatle prijeđe preko mletačkog teritorija na turski teritorij oko Tinja i Bujnana, gdje su opljačkali i sobom odveli 20 ljudi i 200 glava stoke.⁴⁸

“Za vrijeme kandijskog rata (1646. – 1676.) Mlečani su Tinj 7.04.1647. preoteli Turcima. Usljed razgraničenja između Venecije i Turske, Tinj je opet vraćen Turcima. Za vrijeme bečkog rata (1683. – 1699.) Tinj su Turci konačno napustili 1684. g.”⁴⁹ Za vrijeme Hondijskog rata 1672. iz Tinja su pobjegli turski kmetovi i nastanili se na mletački teritorij u Krmčini.⁵⁰ Kada je mletački general Foscolo 1648. protjerao Turke iz Sidrage, porušio je sve gradove i utvrde. Tada je Nadin, Tinj, Vranu i Vrčevo pretvorio u gomilu ruševina.

General Foscolo je to učinio zato da odijeli mletački posjed od provala Turaka praveći brisani prostor u dobini od 25 milja. U tom sustavnom uništavanju Vransko polje i nadinska kotlina pretvoreni su u ogromnu zapuštenu baruštinu.⁵¹ Tako je drevna Sidraga, koja je po računima rogovske opatije cvala sve do ciparskog rata, a brzo se opravila i od posljedica tog rata jer su Turci Vransko polje pretvorili u vrt, a Vranu u mali Eden, dočekala 18. st. potpuno zapuštena i uništena.⁵² Kada je mletačka republika u 18. st. počela gubiti moć nije se brinula o opustošenom kraju sjeverne Dalmacije. Narod pritisnut groznicom, glađu i kugom listom se digao i 1764. g. Zadar opsjeo. Devetnaesto stoljeće, za čitavu nekoć slavnu županiju Sidragu,

osvanulo je u najcrnjem obliku.⁵³ Probijanjem kanala Prosika i melioracioni zahvati u vranskom polju u 19. st. dovode do poboljšanja životnih uvjeta u čitavom biogradskom kraju, pa tako i Tinju.

Vjerski život župe Tinj

“Prema mijenjanjupolitičkih granica potpala bi sidraška županija pod razne biskupije. Do g. 1125. Spadala je pod biogradskoga biskupa, ali kad je biskupska stolica prenešena u Skradin, došlo je do razmirica radi granica Sidrage. Splitski je sabor zato g. 1185. dodijelio čitavu županiju Sidragu s biogradskim primorjemskadrinskoj biskupiji, dok je sidraško otočje ostalo uz zadarsku dijecezu. Kad je sjeverna Sidraga bila otcijepljena od primorske banovine i pripojena zadarskom kotaru (1242. – 1327.) mimo saborske odluke 1185. godine, podrže je zadarski nadbiskup svojem području. To nam dokazuje prošnja zadarskog arhiđakona Dimitria Matafarića g. 1344., kojoj se izričito veli, da Rogovo sa pripadajućim selima potpada zadarskoj dijecezi te je on pobirao u to ime destinu, kao i to da se rogovska opatija u kameralnim rimskim zapisima broji u zadarsko crkveno područje. Iz jedne rogovske isprave od g. 1325. Slijedi, da je Vrbica djelomice potpala u zadarsko, a djelomice u skradinsko dijecezansko područje. Ostale česti županije Sidraga spadale su pod tinjskog napopa koji je jurisdikciju skradinskog biskupa.”⁵⁴ Iz navedenoga se vidi da je Tinj imao svoga nadpopa.

Poslije razaranja Biograda 1125., skradinski biskup je u Tinju imao svoju kuću.⁵⁵ Od godine 1409. definitivno Tinj pripada zadarskoj nadbiskupiji.⁵⁶ Za vrijeme turske vladavine ne zna se točno tko je vršio jurisdikciju nad Tinjem i okolicom, da li skradinski biskup, ninski biskup ili zadarski nadbiskup.⁵⁷ Poslije odlaska Turaka 1683. čitava Sidraga, pa tako i Tinj, potpali su pod zadarsku dijecezu.⁵⁸

Po čitavoj Sidrazi oduvijek je bilo u uprabi rimsko bogoslužje na starohrvatskom jeziku. Svećenici su bili glagoljaši, te su vodili župane matice i pisali natpise po crkvama glagoljicom.⁵⁹ Da je tako bilo i u Tinju potvrđuje nam čitki lijepi glagoljski natpis, koji se nalazi na

nadvratniku stražnje prostorije stare župne kuće. Natpis označuje godinu 1468.

Župane matice koje su se pisale od 1825. do 1855. su pisane latinicom ali hrvatskim jezikom.⁶⁰ Iz isprave iz 1172. g. saznajemo da župan sidraški Dešen Slavinov dosuđuje samostanu sv Kuzme i Damjana zemljište koje mu je bilo oteto.

Opat samostana sv Kuzme i Damjana Nikifor tom prigodom u Tinju pred svećenicima kapelanom Sadilukom i đakonom Stojanom, koji donesoše relikvije, ispuni prisegu i potvrdi listinu. Spomenuti svećenik i đakom su vjerojatno službovali u Tinju.⁶¹

Ako je Tinj imao 1325. svoga nadpopa, znači da je od davnine bio župa. “Tinj se župnik spominje u zapisima od 1486. a u biskupskom sinodu od 1566. Formiranjem zadarske nadbiskupije 1851. Tinj postaje samostalna kapelanija pod biogradskim dekanatom.”⁶²

Župunici i kapelani koji su službovali u Tinju od 1482 do 1891

Pavao ⁶³	1482
Ivan	1488
Mateo Kapitanović	1516
Mateo Morović	1565
Juraj Paretić	1673
Antonio Matuli	1721
Mihael Belić	173?
Martin Matulj	1771
Marko Krastić (iz Vrgade)	1815
Mihael Kaštelanić	1820
Juraj Matulić	1830
Tome Radović	1840
Ivan Mihovilović	1843
Ivan Ricov Kapelan ⁶⁴	1863
Božo Petešić ⁶⁵	1891

Iz Bubinjana kraj Tinja potječu dva svećenika glagoljaša i to Martin Bustrić 1695. i Šime Bustrić 1714.

“Prije 1808. g. postojala je pri crkvi bratovština sa imenom Ivana Krstitelja imala je 24 člana, a prihode je dobivala od milostinje i ljetine.”⁶⁶

Kretanje broja stanovnika u Tinju

Pri stanovnici koji se spominju Tinju su 1403. Vitko i Petar Račić.⁶⁷ Za vrijeme turske vladavine 1636. u Tinju živi 230 stanovnika.⁶⁸ Zatim 1673. Tinj ima 244 stanovnika, a 1754. u mjestu živi 101 stanovnik.⁶⁹

Godine 1709. u Tinju imamo ova prezimena:⁷⁰ Grozdanić, Marić, Supić, Badić, Bulić, Kresović, Selak, Marasević, Šilović, Radić, Blažević, Maletić i Mirilović.

U Bubnjanima 1709. imamo ova prezima:⁷¹ Benja, Klaić, Kulaš, Mijaljević, Jerković, Bustrić, Bulić, Frleta, Kursija, Boraja i Vukoja.

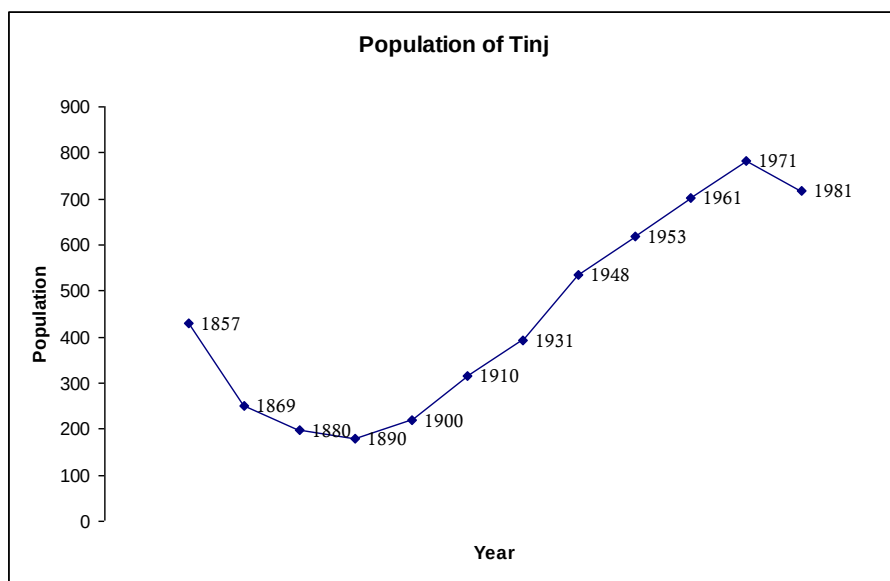
Prema popisu domaćinstava iz 1791.⁷² i katastarske mape⁷³ u Tinju imamo ova prezimena: Njegović, Čakarun, Kresović, Frleta, Glumac, Rudić, Šodić, Lemezina, Jerković, Klaić, Bustrić, Marasević, Radić, Đinđević, Kurt, Šilović, Bašić, Selak, Lončar, Štampalija, Šimić, Marić, Branković, Vekioni, Stratiko, Benja, Albinoni i Jurjević.⁷⁴

U matičnim knjigama⁷⁵ rođenih 1825. – 1850., vjenčanih 1825. – 1855. i umrlih 1825. – 1833. nalazimo slijedća prezimena: Lemezina, Čirjak, Erlić, Vrkić, Tokić, Pertora, Jurjević, Maričić, Morati (Kakma), Ivić, Lončar, Jukić, Drača, Rogić, Matinović (Kakma) i Šilović.

Iz priloženoga popisa prezimena se vidi da su bila česta migracijska kretanja uslijed ratova i malaričnih bolesti. U 19. st. novonaseljeno stanovništvo je doselilouglavnom iz Bukovice. Većina današnjega stanovništva u Tinju zna odakle potječe iz kojega mjesta u Bukovici.

Popis stanovništva Tinja od 1857 do 1981⁷⁶

Godina	1857	1869	1880	1890
Broj Stanov	431	249	198	179
Godina	1900	1910	1931	1948
Broj Stanov	219	315	394	534
Godina	1953	1961	1971	1981
Broj Stanov	619	701	784	719



Sakralni objekti u Tinju

Najstarija poznata crkva u Tinju koja se spominje u pisanim dokumentima je Crkva sv Ivana Krstitelja na starodrevnoj Gradini. Spominje se 1194. g.⁷⁷ (in ecclesia sancti Johannis de Tino). Da je crkva starija svjedoči nam greda oltarne pregrade iz ranog srednjeg

vijeka (starohrvatska 9. – 11. st.) i ulazna vrata crkve iz tog vremena otkrivena za vrijeme obnovne crkve domovinskog rata. Greda je došla kao građevinski materijal, a pripadala je svetištu crkve. Ukrašena je kukama, odnosno volutama.⁷⁸

“Za svoga pastoralnog pohoda nadbiskupa Karamana 1760. g. crkva nije mogla primiti sve stanovništvo pa je nadbiskup Karaman morao služiti misu na otvorenome. Sadašnji oblik jednobrana građevina s kvadratnom apsidom podignuta je o trošku crkvenog fonda 1852.”⁷⁹

Prema katastarskoj mapi⁸⁰ (kopija iz 1837.) vidimo da je crkva sv. Ivana nekoć imala polukružnu apsidu. Zapadno pročelje crkve se naslanja na ostatak četverokutnoga staroga kaštela. Danas se ispred crkve nalazi groblje, a iz spomenute katastarske mape te opisa tinjskog kaštela kod Bijanchija⁸¹ i L. Jelića⁸² vidimo da je na mjestu današnjeg mjesnog groblja sve do 19. st. bio stari tinjski kaštel. Ostatak tog kaštela je četverokutni toranj na koji se u današnje vrijeme naslanja crkva a naziru se i ostaci zidova kaštela koji su jedva primjetljivi u groblju.

Crkvena zvona su posvećena 1936. Na malom zvonu je natpis: “Na spomen stote godišnjice hrvatske himne, Salio Kvirin Lebiš, Zagreb 1936.” Na velikom zvonu je natpis: “Na spomen 1000 godišnjice hrvatskog kraljevstva, Salio Kvirin Lebiš, Zagreb 1936.”

Crkva je u domovinskom ratu spaljena ali se zalaganjem mještana i pomoći Nadbiskupije obnavlja. Ako je na mjestu današnjeg groblja sve do 19. st. bio stari tinjski kaštel dolazimo do zaključka da je na spomenutom lokalitetu Popošnica,⁸³ u srednjem vijeku bilo tinjsko groblje i grobljanska kapela. Postoji danas u narodu usmena predaja da je na tom mjestu bila crkva i groblje.

Crkva sv. Petra u Bubnjanima

“Zapadno od zaseoka Selo među njivama nalazimo ruševine napuštenog sela s ostacima romaničke crkvice i starinskim grobljem unaokolo. To su ostaci starohrvatskog sela Bubnjani sa Crkvom sv. Petra, zadužbinom plemena Gušića. Ovu su crkvu, zajedno s okolnim

zemljama osnivači poklonili opaticama sv. Dimitrija i sv. Tome u Zadru koje su već otprije imale u tom selu zemlje.

Za vrijeme križarske opsade Zadra 1202. opatice su se pokušale skloniti na taj posjed kod Crkve sv. Petra, ali su zbog pritiska oklonih plemića sklonile se kod benediktinaca na Čokovcu. Iz zahvalnosti za dobročinstvo one daruju svoje posjede i Crkva sv. Petra benediktincima uz dozvolu skradinskog biskupa i negdašnjih posjednika Gušića. Na taj način ovaj posjed dalazi u vlasništvo rogovskih benediktinaca: Kao svjedoci potpisnici listine kojom skradinski biskup potvrđuje spomenutu darovnicu navode se predstavnici okolnih rodova: Mogorovića, Hlevljana, Kačića, Lisničara, Virevića, Glamočana i Čudomirića.”⁸⁴

Godine 1207. u Bubnjanima su se nalazile još četiri redovnice na životu (Draguša, Grđa, Premila i Dobruša).⁸⁵

Papa Inocencije III u ispravi iz 1209. potvrđuje stencena prava rogovskih benediktinaca nad crkvom Sv. Petra i posjedima u Bubnjanima.⁸⁶ Povjesničari smatraju da je ovo selo živjelo do dolaska Turaka, kada je u borbama bilo napušteno.⁸⁷ Međutim, iz popisa naselja i obitelji 1709. ⁸⁸ imamo i mjesto Bubnjani i njegove stanovnike. Na popisu iz 1791.⁸⁹ i katastarske mape ⁹⁰ u Tinju imamo prezimena koja su 1709. bila u Bubnjanima. Obiteljske kuće su im se nalazile na lokaciji koja se danas naziva Selo. To znači da je zaseok Selo bilo nekad u sastavu Bubnjana, a postoji i mogućnost da su se stanovnici povukli iz polja oko crkve sv. Petra na pogodniji teren gdje se danas nalazi zaseok Selo. Postoji usmena predaja da je naselje oko crkve sv. Petra nestalo uslijed kuge, a naziv mjesta Bubnjani je u potpunosti izgubljen.

Na katastarskoj mapi ⁹¹ prijepis iz 1837. ucrtana je crkva sv. Petra, a Bijanchi ⁹² u svom izvješćuspominje ovu crkvu i ne piše da je porušena. Iz katastarskog popisa 1709.⁹³ i 1791.⁹⁴ vidimo da je crkva sv. Petra imala svoje posjede.

Iz priloženog bi se moglo zaključiti da je Crkva sv. Petra bila u funkciji sve do sredine 19. st. a onda je ostala bez krova. Prepuštena nebrigom mještana i zubu vremena od crkve se danas vide dosta

porušeni zidovi bez apside i uokolo ostaci srednjovjekovnog groblja sa ležećim stećcima. Južnije od crkve vide se ostaci naselja.

Crkva sv. Paškala

U centru sela u zaseoku Sela izgrađena je za župnikovanja don Tite Šarina nova župna crkva sv Paškala. Posvećena je 10.10.1976. g. od nadbiskupa Marijana Oblaka. Uz crkvu je izgrađen 19 m visok zvonik i postavljena nova zvona 1.05.1978. g. U domovinskom ratu crkva je do temelja srušena.

Prema usmenoj predaji kip sv Paškala je donešen u drugoj polovici 19. st. iz franjevačkog samostana u Karinu. Dolazimo do zaključka da je novonaseljeno stanovništvo iz Bukovice sa sobom donijelo i kult sv Paškala tako da u Tinju nemamo nikakvog kulta ni sv Ivana Krstitelja ni sv Petra iako su crkve s njihovim titularima od davnine.

Zaključak

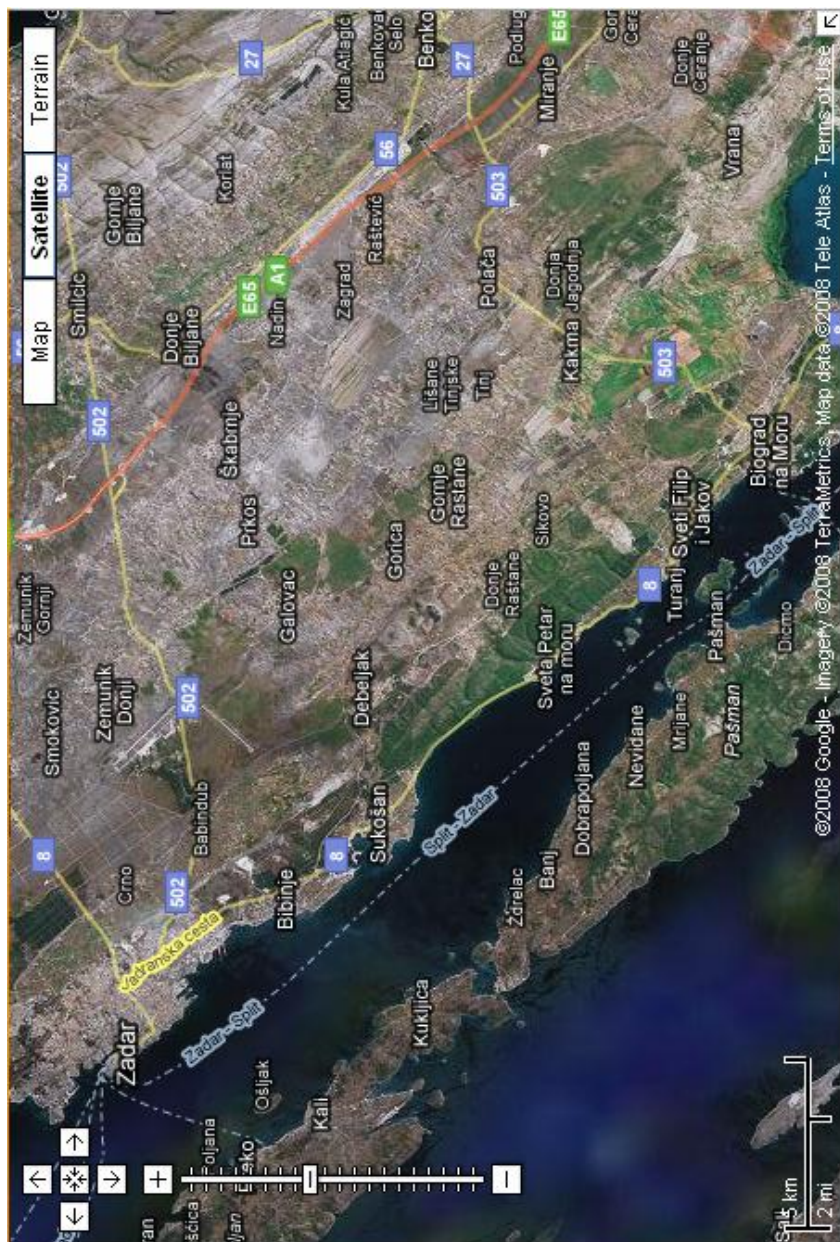
Povijest župe Tinj je bila burna i Teška. Ona je dio povijesti Ravnih kotara i čitave Hrvatske. U ovome radu nije obuhvaćeno 20. stoljeće. Naime, razdoblje Prvog i Drugog svjetskog rata te Domovinski rat. Sav taj period zahtjeva poseban rad.

I na arheološkim lokalitetima u Tinju potrebna su istraživanja, a na poseban način oko crkve sv Ivana, na drevnoj Gradini.

Tinj on Google Maps



Zadar and surrounding area





Traditional dress from the local area in the late 1800's. This photo is an extract from "Bukovicom i Ravni Kotari" 2004 and shows a wedding in Buković, which is about 15 km from Tinj. Weddings traditionally went on for three days and heads from surrounding families were invited in this highly patriarchal society.



Local traditional dress worn in Tinj



Locals from Tinj





Above: the school Below: religious celebration at Tinj church





Marija, Dušan, Stoja & Dijana and Darinka Erlic in the early seventies

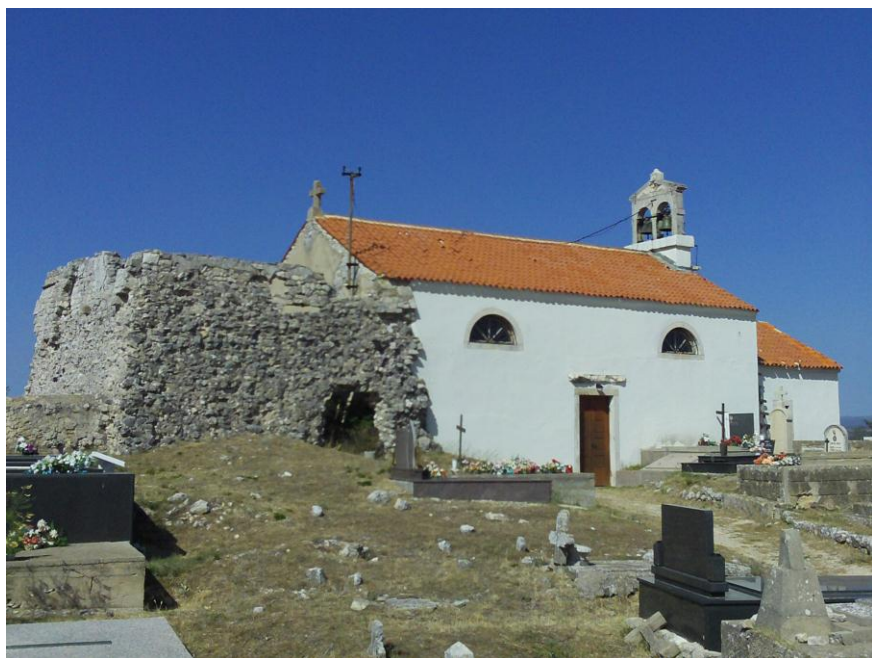


Dušan Novak, Josip Erlic & Robert Erlic, proudly showing off Tinj's very first road sign in the late nineteen seventies











The remnants of the castle as it stands today



Viewed from inside the remnants of the old Castle

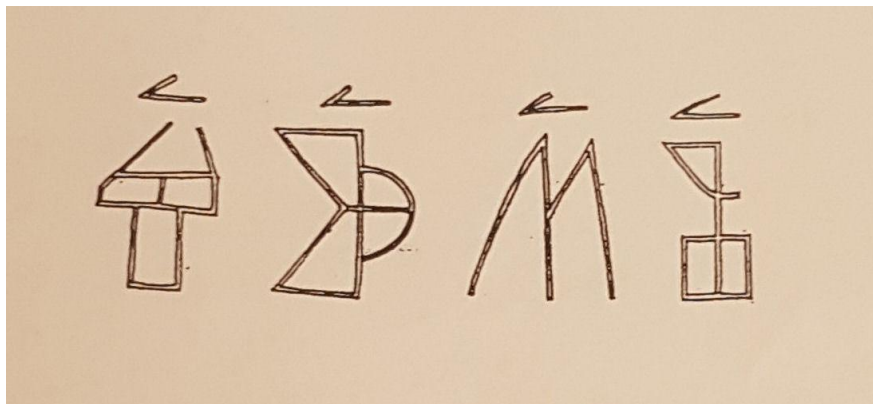


The house next to the church and graveyard, was called the Priest House and it has an inscription above the short door entry



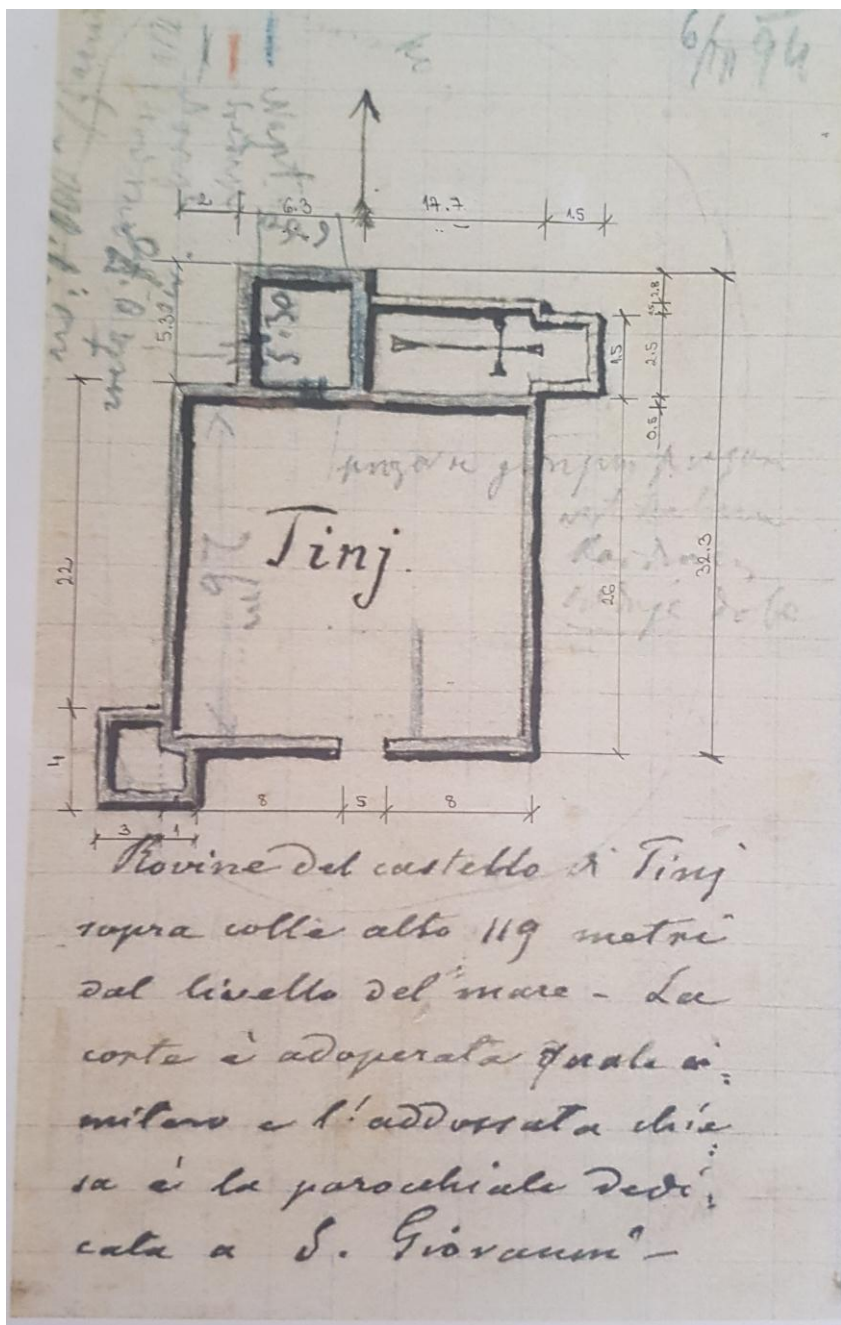


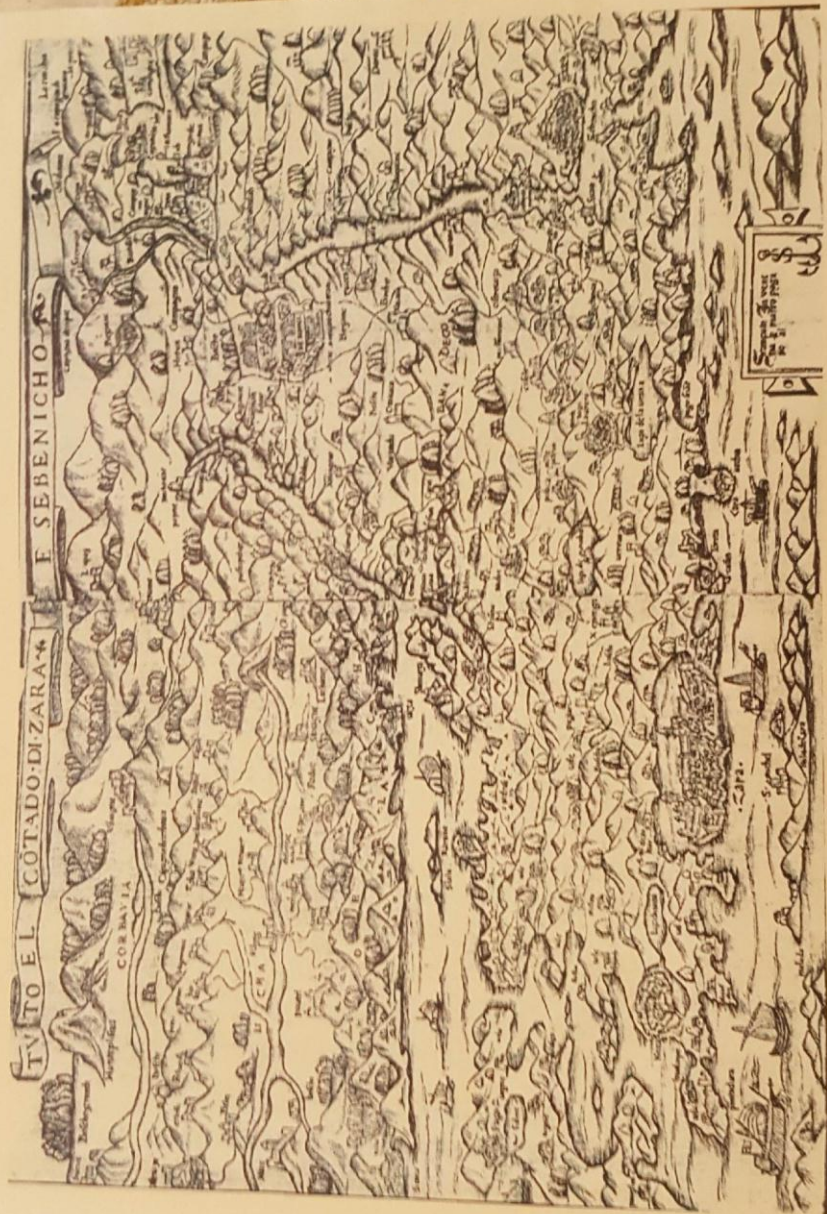
The beam above the door has an instription written in the old Croatian Glagolitic script translated as saying: 1468

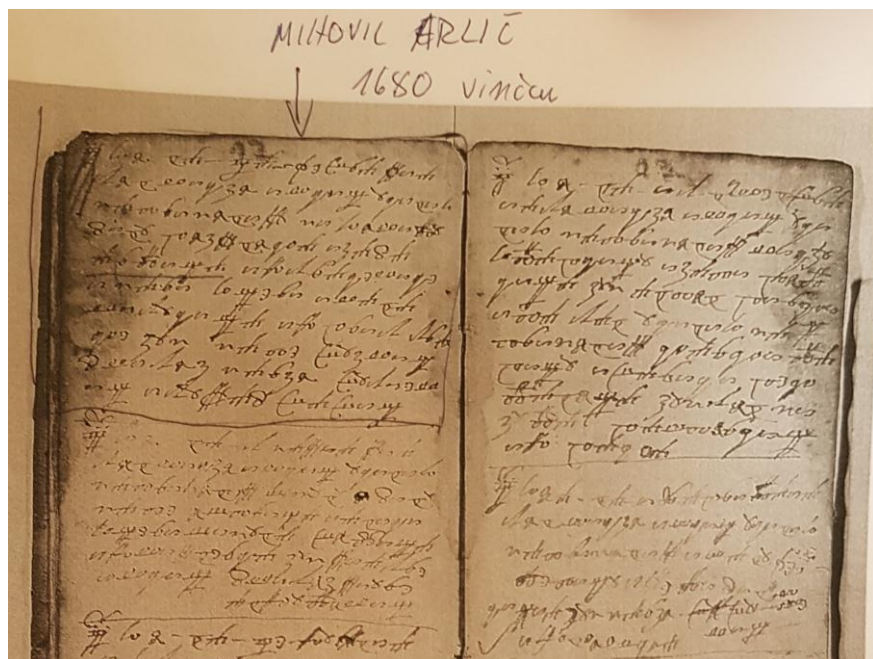


On the next page is a picture of the drawing from the archives which specifies and describes the church and the old castle, its dimensions and location written in Italian.

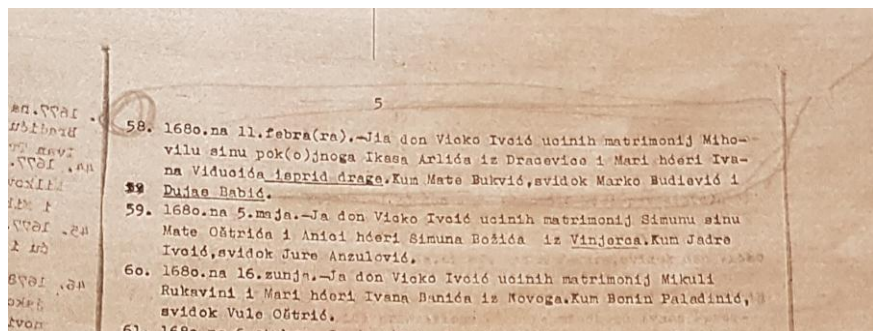
On the following pages are extracts from the archives, which hold population names and records. These records are written in Glagolitic, Old Croatian script and held in Zagreb.







A photocopy of the original wedding and death register document



Translation from Glagolitic of the above passage. It is difficult to find people who can still read and write Glagolitic.

Na 17 Miscey Novich 1710

Via d. Simon Onch Kapellan d. Douaggra
Kavstik i greg. S. Marie, Zagora
Via Luvichin, i gregoue prave Xene
Xene Kette, bi Kuma i Kuma Koma
Vardiora

Na 26 Miscey Novich 1710

Via d. Simon Onch Kapellan d. Douaggra
Via Kavstik i greg. S. Marie, Zagora
Sina Kiole aliti Kavstik i greg.
grava prave Xene, Kavstik bi Kuma
Martin i Kavstik i greg. S. Marie
Via isti dan Kavstik i greg. S. Marie
Kavstik i greg. S. Marie, Kavstik i greg.
Kavstik i greg. S. Marie, Kavstik i greg.
Kavstik i greg. S. Marie, Kavstik i greg.

Na 28 Miscey Novich 1710

Via d. Mikula Orlich Kavstik d. Douaggra
grava, Kavstik, Juana Sina Kavstik
Kavstik i greg. S. Marie, Kavstik
Kavstik, bi Kuma Kavstik
Sina i Kavstik, a Kuma Kavstik
Kavstik

Na 29 Miscey Novich 1710

Via d. Mikula Orlich Kavstik d. Douaggra
grava, i Kavstik Kavstik Kavstik
Sina Kavstik Kavstik i greg. S. Marie
grava Xene Kavstik, bi Kuma Kavstik
Kavstik i greg. S. Marie, a Kuma Kavstik
Kavstik Kavstik

98

Na 30 Miscey Novich 1710

Via d. Mikula Orlich Kavstik d. Douaggra
grava, Kavstik, Juana Sina Kavstik
i greg. S. Marie, Kavstik, bi Kuma
Kavstik Kavstik, a Kuma Kavstik
Kavstik Kavstik

Na 31 Miscey Novich 1710

Via d. Mikula Orlich Kavstik d. Douaggra
grava, Kavstik, Juana Sina Kavstik
Kavstik i greg. S. Marie, Kavstik
bi Kuma Kavstik, a Kuma Kavstik
Kavstik Kavstik

Na 1 Miscey Novich 1710

Via d. Mikula Orlich Kavstik d. Douaggra
grava, Kavstik, Kavstik Kavstik Kavstik
i greg. S. Marie, Kavstik, bi Kuma
Kavstik Kavstik, a Kuma Kavstik
Kavstik Kavstik

Na 2 Miscey Novich 1710

Via d. Mikula Orlich Kavstik d. Douaggra
grava, Kavstik, Kavstik Kavstik Kavstik
Kavstik i greg. S. Marie, Kavstik
Kavstik Kavstik, a Kuma Kavstik
Kavstik Kavstik

Via isti dan Kavstik Kavstik Kavstik
Kavstik i greg. S. Marie, Kavstik
Kavstik Kavstik, a Kuma Kavstik
Kavstik Kavstik

Via isti dan Kavstik Kavstik Kavstik
Kavstik i greg. S. Marie, Kavstik
Kavstik Kavstik, a Kuma Kavstik
Kavstik Kavstik

99

della Parrocchia di *Sign*

Comune di *Benevento*.

ATTI DI MORTE

Distretto di *Buntar* Circolo di *Buntar*

N.°	INDICAZIONE DEL DEFUNTO				INDICAZIONE di (CIVILTÀ)	DATA e LUOGO				ULTIMA malattia e morte data morte	ANNOTAZIONI
	Nome e Cognome	Religione	Condizione	Patria e domicilio		Data morte	Luogo morte	Data sepoltura	Luogo sepoltura		
13	Angelo Bianchi	39 anni trenta	Teste	Padre - Lione, vigna - Lione - B.		27 luglio Lione	27 luglio Lione	27 luglio Lione	27 luglio Lione		B. Lione - Lione Lione - Lione
14	Don Michele	2 anni	Teste	Padre - Lione - Lione - Lione - B.		27 luglio Lione	27 luglio Lione	27 luglio Lione	27 luglio Lione		B. Lione - Lione Lione - Lione
15	Don Michele	65 anni trenta	Teste	Padre - Lione - Lione - Lione - B.		27 luglio Lione	27 luglio Lione	27 luglio Lione	27 luglio Lione		B. Lione - Lione Lione - Lione
16	Don Michele	9 anni	Teste	Padre - Lione - Lione - Lione - B.		27 luglio Lione	27 luglio Lione	27 luglio Lione	27 luglio Lione		B. Lione - Lione Lione - Lione
17	Don Michele	55 anni trenta	Teste	Padre - Lione - Lione - Lione - B.		27 luglio Lione	27 luglio Lione	27 luglio Lione	27 luglio Lione		B. Lione - Lione Lione - Lione
18	Don Michele	55 anni trenta	Teste	Padre - Lione - Lione - Lione - B.		27 luglio Lione	27 luglio Lione	27 luglio Lione	27 luglio Lione		B. Lione - Lione Lione - Lione

Tinj: Ett porträtt genom tiderna av en Kroatisk bosättning

Den kroatiska avveckling av Tinj ligger bakom Biograd, sydväst om Polaca och sträcker sig under två kullar som kallas Gradina och Gubanica. Dagens moderna Tinj är uppdelad i fyra byar och dessa fyra byar kallas: Gradina, Zagradina, Selo och Varos Jurjevića.

Norr och Nordost sidor har gemensamma gränser med Lišani Tinski och Polaca. Söder och Sydväst gränsen mot Kakma och Sikovo. På västra är Raštane. Från Tinjska Glavica Lookout, ett 119-meter högt berg, kan man se Bukovica, Pakoštane och vissa Adriatiska öar samt hela Vranski poolen som det expanderar mot Zemunik och Nadin.

Anekdotiskt, äldre invånare från Tinj fortfarande använder ett gammalt talesätt, som har sitt ursprung i slutet av den turkiska ockupationen, då ockupanterna som klagade på förlusten av Tinj. Dom säger att i Vrana och Nadin Turkarna ropade när dom var tvungna att lämna "Ack, smärtan, våndan och ont att lämna denna bländande landskapet Tinj och de läckra kött av Nadin's feta lamm"(*Ajoj Vrana ljuta rano, a ti Tinju lijepi poglede i Nadine debela janjetino*).

Nedanför Tinj är den bördiga Zatinjska slätten. Den övre delen av den bördiga marken används för odling av vinstockar, oliver och andra medelhavs fruktträd. De nedersta delarna av området, vilket har ett rikligt utbud av vatten på grund av naturliga källor, används främst för grönsaksodling. Dessa vatten fjädrar av Tinj och Kakme tillsammans med de bördiga fälten har alltid sett en riklig skörd och därmed bidragit till att bibehålla en god och hälsosam livsstil.

Förhistoria

Arkeologiska undersökning och efterföljande analys, i och runt Tinj, har visat betydande spår av pågående mänsklig bosättning sedan Neolithic tider (Nya stenåldern). Det finns också många spår som människor från Illyriska, Romerska och gamla Kroatiska kungedom tider lämnade kvar. Det lokala museet i Biograd uppvisar många object som har hittats i lokala arkeologiska utgrävningar.

Neolitiska Avveckling i Tinj

Lokalt neolitiska arkeologiska fynd från Podlivate området har klassificerats som de rikaste neolitiska bosättningarna i våra maritima kuster. En neolitisk bosättning i Tinj har identifierats vid foten av dagens by, intill kanten av fälten och runt an vattenkälla som leder till positionen Podlivate. Denna förhistoriska bosättningen beräknas ha varit cirka 300 x 300 meter.

Eftersom detta område har kontinuerligt odlats i tusentals år, den moderna användningen av traktorer ibland även avslöjar kulturella artefakter som ursprungligen hör till denna lokal stenåldersboplatz. Ofta artefakter längs ytan av detta område har samlats och nu några tusen föremål har samlats.

Majoriteten av dessa objekt är flinta och fragment av jorden containrar, men det finns också några ovanliga fynd. Dessa objekt är främst hålls i det arkeologiska museet i Zadar, men en mindre del av samlingen är i de lokala museerna i Biograd och Benkovac.

Anteckningar under tidiga utgrävningar uppskattar att de arkeologiska fynden var uteslutande från början av Nya Stenåldern. Emellertid har en senare arkeologiska dig hittat sedan en sten pil som troligen var från slutet av stenåldern. Den fann också ett fragment av en ihålig koppar-ware. Även om det är tänkt att detta objekt ska ha införts eller senare missriktad eftersom objektet inte verkar vara en del av den ursprungliga kulturella sediment.

I en arkeologisk utgrävning i 1984 var det en särskilt stor hitta som avslöjade ett stort antal objekt. Utgrävningen hade ursprungligen bildats eftersom detta område har ständigt gett rikliga mängder avveckling spår och objekt till den lokala befolkningen. Två prober grävdes, vardera ca 5 x 5 meter och ca 60 cm djup. Sonden platsen var totalt cirka 50 m². Utgrävningen visade en stor mängd föremål som sedan har daterats till den tidiga New stenåldern.

Arkeologiska Platser

En komplett lista över arkeologiska platser runt Tinj finns i det lokala museet i Biograd. Branka Juraga, Ma i Arkeologi, beredda följande dokumentation:

1. Castle Ruins

Den medeltida slottet är på toppen av en liten topp. Tornet på nordvästra sidan närmare västra hörnet är markant ett fyrkantigt torn.

Dagens Saint Johns kyrka är byggd nära detta torn i väster hörnet och på utsidan av slottet. Denna kyrka höjs på grund av en ännu äldre kyrka som förstördes av turkarna troligen någon gång på 16-talet.

Slottet inhägnad ser ut som en stad från den senare medeltiden, troligen från 11-talet när Tinj också först nämns i documenterna. Marken planen av staden håller med kungliga papern i Rogovo. Detta kan tyda på att det är slottet av Tinj från den tidiga medeltiden.

Slottet Tinj är en välbevarad prov av länet staden, som samtidigt var centrum för den angränsande Krbava egendom. Den Zupan / län Mästaren hade sitt högkvarter här, som samtidigt län huvud och ibland Härskaren av domstolen.

Runt slottet finns spår av ännu äldre bosättning byggnader. På kanterna runt slottet spår av väggarna, stora inringning påminner invånare i förhistorisk tid. Kanske den ursprungliga bosättningen hade spridda byggnader också.

Tinj finns också representerat i monument såsom gamla romerska vägar och hus tränare på vägbanan. Vid sidan av den gamla vägen

som leder mot Vrana Sjö över den plöjda områdena Mačkovac finns det en annan ruin. I denna ruin hertig Borelli av Vrana upptäckte resterna av en romersk hus i 1890. Han hittade flera lacrimmarius, små lerkrukor avsedda att kunna samla in tårarna (latin: lacrima, lacrimae = tår, Kejsaren Nero användeför att samla sina tårar som dyrbarhet).

2. *Popošnica*

Detta område finns i Tinj slottsruiner och namnet på området kommer från det faktum att denna egenskap används för att den tillhörde prästen (pop = präst). På fältet, som är lite förhöjd i jämförelse med den omgivande ytan, finns det spår av en helig objektorienterad mot öst-väst. Det är svårt att säga något mer specifikt om detta objekt eftersom det är under jord.

Sydväst från kyrkan, i ett område där marken har glidit ner, finns det gravar med skelett. Gravarna byggdes med kalksten plattor. Denna kyrka tillhör troligen medeltiden liksom kyrkogården som omger det.

3. *Mačkovac*

Norr om Mačkovac på båda sidor av vägen, i en diameter på cirka 150 meter, det finns rester av väggar i murbruk och en hel del keramik fragment. Den typ av keramik, arkitektur och läge (fungerande äng, nära till vatten och skyddad från vind) indikerar att en ekonomisk objekt eller monument byggdes här under romartiden (Vila Rostica).

4. *Medine*

Medine finns söder om ruinerna av Tinj slottet. I ett avsevärt stort område i ett antal platser man kan se murbruk väggar och en massa stenar. Men på grund av svåra skador är det svårt att avgöra planritning av byggnaden. Fragment av flätverk har hittats (de finns utställda i museet) en pil, två knivar, en skadad ring och ett fragment av medeltida keramik av mörkgrå färg med ingredienser av calcites. En övre neolitiska slipsten har också misstag funnit här.

5. Orten Radonje

Radonje ligger längs vägen från Tinj mot Raštane. På höger sida av vägen finns två parallella väggar som är gjorda av oförskämnd trimmade stenar och murbruk och mellan dem är murbruk. Enligt gamla folklöre människor brukade söka detta område för skatt.

På denna position nordost från "graven" rätt från vägen finns spår av romerska byggnader och kluster sten. Detta är vad man kan förvänta sig eftersom detta område är lämplig för att bygga Vila Rustica. Det omgivande området finns plöjda fält och under den är en källa till vatten.

På detta område Don Kazimir Perkovic fanns i 1935, en dekorativ sten med eklöv. Detta huvud stenen från en antik tid är nu i det lokala museet i Biograd som del av samlingen arv från Don Kazimir Perkovic.

6. Kyrkan av St Petrus Bubinjani

Tinj kyrkan St Peter är i Bubinjani området. Denna kyrka är från romartiden. Det har väl bevarat perifer stora väggar och absider, som är externt fyrkantiga men internt runda.

De absider urholkas men vissa dörren vilar är synliga. Kyrkan var longitudinella och det var orienterad i öst-västlig. Vid kyrkan fanns en kyrkogård och reglering låg lite längre ner från kyrkan.

7. Området Dračice

Området Dračice är under ruinerna av Tinj. Ruinerna av ett medeltida slott syns härifrån och absider i synnerhet. Vidare djupgående forskning av fältet skulle ge ännu mer information.

Sydvästra från dessa ruiner i vertikalt skära marken är spår av gravar, även från medeltiden, som är gjorda av sten styrelser utan murbruk liksom många människoben värpande i oordning.

8. Positioner Stängselen

Söder om Pedisic huset mot staketet och den plöjda områdena Mumovac, kan man hitta resterna av en stor egendom som under de senaste åren har blivit helt förstörda.

Under 1978 två mindre arkeologiska prober grävdes ut här. I en av sonderna var en del av en vattenkanna plats utrymme upptäckt. Dessutom var gips bitar ungefär en halv meter tjock grävde tillsammans med mosaikgolv. År 1986 under en ytterligare gräva i samma område, har spår av väggar märkt. Beträffande att hitta J. Alačević säger att det avslöjade upptäckten av en mur runt 20 meter samt en mosaik golv i vitt och svart.

I det omgivande området har många fragment av behållare, murtegel med tätningar och romerska Imperial Mynt upptäckts. Cirka 39 bronsmynt, främst från tidig bysantinsk tid, har donerats till Split arkeologiska museum.

Namnet Tinj

Arkeologiska bevis visar att denna uppgörelse har haft kontinuerlig och pågående boning sedan Liburniaska tider. Därför är det rimligt att anta att platsen namnet (Tinium) är av Liburian ursprung. Liburnianerna var ett gammalt folk som lever i kustregionen nordöstra Adriatiska havet mellan floderna Arsia (Raša) och Titius (Krka). Etymolog Petar Skoku antyder att ortnamn Tinj är från denna före kroatiska tid och i fri tolkning har betydelsen partitionen, staket, bostäder.

Medeltiden

Det finns många samtida dokument som hänvisar till Tinj som är från Kroatiska Kungariket och en del handlingar datum till senare turkiska invasioner. Det är därför mycket troligt att Tinj var både större och en viktigare uppgörelse under medeltiden än i moderna tider.

Under tiden av det Kroatiska Kungariket, Tinj var i mitten av den gamla kroatiska länet Sidraga. Första gången detta län nämns är i en lista över kroatiska län under härskare av Bysantinska Kejsaren Konstantin VII Porfyrogenitus "The Purple-Born" (CE 905-959).

Länet Sidraga med sin huvudsakliga staden kungliga Biograd var i åldern av kroatiska kungar kunde konkurrera med andra kroatiska regionen och i den meningen betydelse var Nin dess enda konkurrent. Ingen annan kroatisk region har så många studerat och bevarade medeltida dokument som länet Sidraga och i synnerhet Biograd, Rogovo Aby, Vrana och Tinj.

Enligt samtida skriftliga källor länet Sidraga delades i fler sub-län, medan Sidraga i strikt mening hade sitt centrum i Tinj. Sub-län Sidraga gav sitt namn till länet som helhet eftersom Zupan eller län härskaren hade sitt högkvarter här. Annat sub-län var Miranje, Blato, Nadin, Zablace och Tukljača.

Fram till kröningen av den kroatiska kungen Držislav i år 990, var centrum för länet Sidraga som brukade vara i Biograd ligger i Tinj. Som sådan län härskare höll sina domstolar i Tinj tills det tolfte århundradet, nära kyrkan Saint John som gav sitt namn till hela länet.

Massor av Crown Properties nämns i länet Sidraga. I mitten av egenskapen var kronan domstolar som också ofta nämns i historiska samtida dokument. I dessa kroatiska Dynastical dokument, var de områden som var särskilt urskiljas: Vrana, Tinj, Rogovo, Tikljača och Gorica.

Den tidigaste fortleva omnämnandet av Tinj i ett historiskt dokument är i 1069 i en handling av donation från kung Peter Krešimir IV. I detta dokument kung Peter Krešimir IV donerar Crown delstaten Rosohatica, som sträcker sig från floden till berget Tinj till klostret St Tomas i Biograd. Detta kloster hade bildats några år tidigare, omkring 1065, också på mark som kung Peter Krešimir IV hade donerat i form av en kunglig gåva till den religiösa ordningen. I 1069 ett Deed of Donation dokument Tinj nämns två gånger. Handlingen av donation säger att landet Rosohatica gränsar med

Mogorović familjens egendom. I detta dokument kung Peter Krešimir IV kallar sig Kung av Kroater och Dalmatiner.

Detta dokument bekräftar att Tinj i början var Crown Fastigheter och dessutom också att den gamla kroatiska adelsfamiljen Mogorović hade mark ägodelar i Tinj. Det dokument som skrevs i oktober 1069 bevittnades av en ärkebiskop, en kroatisk biskop, en Viceroy och många andra.

På 12-talet Tinj blir huvudkontor av Sidraga län. Kroatiska Adelsmän av Sidraga County samlas nu i Tinj och tabellen leddes av länet chefen som höll titeln Zupan. Den kroatiska kungariket Stämningar domstol tredje överklagandenämnden också samlats här.

Andra tidiga överlevande historiska dokument handlar om en tvist mellan Tempelriddarna i Vrana och benediktinorden Rogovo. De dokument uppger att kung Bela delegerat en domstol för att lösa denna tvist och att domstolen hölls i Tinj i kyrkan Saint Ivan den 9 juli 1194. En stor del av dessa dokument finns utskrifter av plenarsammanträdena och de olika presenterade argument.

Det slutliga domstolsbeslutet skapade en skiljelinje som gick från Tinj till Kakma till Vrbica. Den östra delen av denna uppdelning, som också omfattade den största delen av de rika jordar, skulle innehas av Tempelriddarna och den västra delen av benediktinerna. Den Kakma Springs därmed blivit egendom tempelriddarna i Vrana.

Att tvisten måste ha varit ett allvarligt betydelse med potentiellt allvarliga konsekvenser bekräftas av deltagande så många av de riken högt uppsatta tjänstemän. De dokument uppger att bland de närvarande vid rättegången ingår ärkebiskopen i Split, biskopen av Nin, hertigen av Zadar, liksom hertigen av Split. Några av revisionsrättens vittnen som nämns är Grgur ärkebiskopen av Bar Vincent abbot i St Krsevan kyrkan och två County cheferna för Deomir och Velkomir. The County Chef Sidraga skulle också ha varit närvarande.

År 1183 finns det en annan intressant dokument där den dåvarande påven Lucius III (1100-1185) bekräftar alla intjänade rättigheter till klostret Sankt Kuzme och Damjana bland annat av

området Tinj och Bubnjan, och i en annan papper hans efterträdare Pope Mild III (1130-1191) anger samma.

Det finns fler dokument från de 12th och 13th århundradena som nämner Tinj och majoriteten av dem är om argument mellan Tempelriddarna i Vrana och Rogovo Benedictines, nunnor i Saint Tomas från Biograd och Saint Demetrius i Zadar. De flesta tvister handlade om fastigheter.

En 1164 Stadgan visar också att Tinj hade sin egen domare. Så från denna tid på, en Royal avdelning hade blivit belägen i Tinj. Det hade stor rättslig myndighet och verkar huvudsakligen ha varit ansvarig för att lösa dessa typer av tvister. Den person som var ansvarig hade titeln greve. År 1343 titeln greve gick till en viss Nelipić, och 1357 till Dobrinja och 1379 till Mavro.

Politiskt spelade Tinj sin största roll under en ålder av kroatiska nationella kungar men dess betydelse utvidgades också i en tid präglad av sina Ungerskkroatiska kungar särskilt medan det var högkvarter län Sidraga. Från 14-hundra talet makt och rykte knighthooden Vrana Templars växer och betydelsen av Tinj faller. Denna nedgång fortsätter under venetianskt styre och även under turkiskt styre.

År 1409 Ladislaus i Neapel sålde sina rättigheter till rike Dalmatien till den venetianska republiken för 100.000 dukater (den årliga lönen för en yrkesmilitärer var 12 dukater). Således Zadar och Coastal Dalmatien blev venetianska egendom inklusive län Sidraga och Tinj.

Under venetianska administrationen Tinj blir en del av Vrana distriktet. I 1451 hertigen av Zadar dekret utnämningen av Viksu Kozmića som domare Tinj. Detta visar att den gemensamma rättspraxis Vrana nu gäller i Tinj.

Den Turkiska eran

Efter Bosnien föll flyttade turkiska enheter fram att plundra territorium norra Dalmatien vilket delvis under inflytande av den ungersk-kroatiska kungen och delvis under inflytande av venetianarna. Tinj var under venetianskt förvaltning.

År 1482 turkarna plundrade de inlandet i Biograd och Zadar. Tinj och Bubnjani också ödelades. Att Tinj var bland de plundrade områdena kan avslutas eftersom det registreras att 21 Parish präster, som var från den venetianska regeringen begärt ett undantag från det tionde Skatteverket. Tinj Pavao kyrkoherde och Bubnjan s kyrkoherde var bland de präster ber om skattebefrielse.

Turkarna återvände 1499 för att återigen orsaka död och förödelse. Den här gången tog de också fångar för slaveri. Denna händelse spelades in av den lokala krönikören Simun Glavić där han skriver:

Under år 1499 Skender Pasa kom med turkarna i Kroatien den 21 juni och tog 700 män och dödade Ivanka från Hrašćak och luku från Rašicah och Martina från Mahurcih och Jakova från Tršćah och Vida från Mirah och Stipana från Rogovi Pisca.

Eftersom turkiska anfallare ödelade både Rogovo (Rogovi) och Raštane (Hrašćah) är det mest troligt att det även plundrade Tinj. Dessa turkiska plundring uppdrag blev vanliga under första halvan av 16-talet, särskilt längs Kotari (de områden norr om Zadar, Biograd och Sibenik fram till Velebit bergen).

I början av det cypriotiska kriget 1570 en kraft av 15.000 turkarna invaderade Kotari. De förstörde helt hela områden, både byn och bostadsproduktion, och tog bort boskap och slavar. De brände alla maritima kustland byarna inklusive Biograd. Från Varijeri inspektioner av 1579 är det tydligt att Biograd hade förlorat all sin befolkning.

Den venetianska guvernören Alvise Grimani, efter att ha sett att folket inte hade någonstans att ta skydd, byggde om fästningen Biograd som då hade några 60 familjer från Tinj tillfälligt vidarebosättas.

Apostoliska Augustin Valier besökte Biograd i 1579 och gick in i sin kyrka förklara att det var utan Titulus (ett juridiskt dokument som fastställer relationerna) eftersom de människor som lever där var flyktingar från Tinj som hade erövrats av turkarna.

Efter befrielsen av några av kustområdet, byggde den bosniska Beglerbeg Ferhadpaša Sokolović i Kotari några religiösa, utbildnings-

och humanitära institutioner. För underhåll av dessa institutioner gav han upp en stor fastighet i Tinj, som hanteras av Mutevelija en turkisk högt rankad administratör.

I denna tid tillhörde byarna Gorica, Hraščane och Prkos till Tinj Parish. En beskrivning av Tinj från 1624 säger att en vägg omgivet det och att 30 familjer bodde i runt staden. Tinj blev ägandet av Ferhatpasha, son till Hasanbegov.

De Uskoks i Senj (ordet USKOK betyder något i stil med 'de som bakhåll'), som i nästan ett sekel hade fört en framgångsrik gerillakrig mot turkarna från Lika till Boka av Kotor, var i slutet av 16-talet och i I början av 17-talet att göra inbrytningar mot Tinj. Uskoks var en militär enhet som ligger vid sidan av den turkiska gränsen som utförde uppdrag i turkiska ockuperade områdena och de är också ibland beskrivs som lokala gerillan som ofta trakasseras ottomanerna.

Vid slutet av September 1590 en grupp på 400 Uskoks bröt igenom floden Neretva och anföll Gabela. De besegrade det lokala försvaret kraft och inom två dagar hade tagit kontroll över regionen. Sju dagar senare, när de gjorde sin återkomst segling genom kanalen i Pašman, stiga de land mellan Turnj och Biograd. Där bröt sig in i turkiska kontrollerade området kring Tinj och förde bort både plundring och slavar.

Den 11 april 1604 ytterligare 300 Uskoks från Senj, denna gång under ledning av Ivan Vlatković, landsteg nära byn Krmčina. De gick iland över den turkiska sidan nära Tinj och Bubnjan. De plundrade området och registrerades ha tagit bort 20 män och 200 chefer av nötkreatur.

Under den kretensiska kriget, även känd som War of Candia eller femte ottomansk venetiansk kriget tog venetianarna på 7 april, 1647 Tinj tillbaka från turkarna. Tinj men slutligen tillbaka till turkarna som ett resultat av avgränsningen avtal mellan Venedig och Turkiet. Det var inte förrän kriget av den heliga ligan (1683 - 1699) efter belägringen av Wien att turkarna slutligen övergavs Tinj år 1684.

Ett dokument nämner att 1672, under kriget Hondij, flydde turkiska livegna från Tinj och bosatte sig på det venetianska territorium Krmčina.

När den venetianska Allmänt Foscolo i 1648 utvisade turkarna från Sidraga, beordrade han alla väggar och fästningar som ska förstöras. Det är då Nadin, Tinj, Vranu och Vrčevo förvandlades till ruiner. Foscolo gjorde det för att dela och separera venetianska egendom från ständiga turkiska räder. Tanken var att skapa ett stort tomt område för att inte motverka dag-anfallare. De områden Vrana och dalen Nadin förvandlades till ett eftersatt enorm träsk under denna systematiska förstörelse.

Enligt uppgifter om Abbey of Rogovo det är därför gamla Sidraga, som blomstrade fram till Cypern kriget började 18th century helt försummade och förstöras. Han skriver att Sidraga hade återhämtat tämligen väl från Cypern kriget eftersom turkarna hade velat avvecklingen av Vrana och uppmuntrade skickliga användning av åkermark, särskilt inom Vrana.

När den venetianska republiken i 18-hundra talet började förlora makten det slut på sin oro för den nu ödelagda del av norra Dalmatien. Som ett resultat ökade folk pressade av feber, hunger och pest och belägrade Zadar i 1764.

Under 19-århundradet länet Sidraga var i en fruktansvärd stat. Men gräva upp den Prosika kanalen och den efterföljande restaurering av Vrana fälten så småningom förbättrade levnadsförhållandena i hela Biograd området inklusive Tinj.

Tinj Parish Religiöst liv

På grund av frekventa förändringar politiska gränser, tillhörde län Sidraga ofta till olika stift. Fram 1125 kontoret av biskopen av Sidraga tillhörde den administrativa uppdelningen av Biograd men när biskopens stol överfördes till Skradin en tvist utbröt om gränserna. Parlamentet (Sabor) Split därför 1185 tilldelas hela län Sidraga till Biograd Littoral och Biskopsstol av Skradin medan öarna kvar i Zadar stift. Senare norra Sidraga flyttades från kust administrativt område

och bifogas Zadar distriktet (1242-1327) och ärkebiskopen av Zadar hade nu jurisdiktion över detta område, i motsats till riksdagsbeslut av 1185.

Gränsen Överföringen vidare bevisas genom en begäran från Zadar Ärke diakon Dimitri Matafarić i 1344, där han uttryckligen säger att Rogovo med tillhörande byar avser Zadar stiftet och att han i det namnet samlar den tionde skatt av grödan. Den cameral Records i Abbey of Rogovo har Zadar också.

En Rogovo dokument från år 1325 säger att Vrbica hör delvis till stiftet i Zadar, dels till Skradin stift. De andra delarna av Sidraga län tillhörde Archpriest av Tinj som också höll jurisdiktion Skradin biskopsstolen. Man kan tryggt dra slutsatsen från detta dokument att Tinj hade sin egen Archpriest.

Efter 1125 förstörelsen av Biograd biskopen i Skradin hade sitt hus i Tinj. Men från 1409 är det ingen tvekan om att Tinj tillhör Zadar ärkebiskopsämbete. Under det turkiska väldet finns det inget exakt sätt att veta vem hade jurisdiktion Tinj eller dess omgivning, om det var biskop i Skradin, Nin eller Zadar. När turkarna var kvar i 1683 hela Sidraga inklusive Tinj blev en del av Zadar stift.

Alla Sidraga praktiserar i den romerska liturgin i Gamla kroatiska språket. Präster sa massan i glagolitiska (gamla kroatiska) och kyrkoböcker som äktenskap och födseln register var skrivna på glagolitiska. Glagolitiska användes också för alla inskrift längs kyrkorna. Att detta var också fallet i Tinj bekräftas med läsbara glagolitiska inskrifter som finns på överstycket på baksidan rummet av gamla församlingshemmet. Inskriften markerar år 1468. Kyrkböckerna som tagits mellan 1825 och 1855 skrevs i kroatiska, men med det latinska alfabetet.

Ett dokument från 1172 säger att länet huvud Sidraga, Dešen Slavinov, tilldelades Saint Kuzme kloster de Damjan Estates, som ursprungligen hade tagits ifrån dem. Vid detta tillfälle i Tinj de Abbots i kloster Saint Kuzme och Damjan Nikifor är framför prästen kaplan Sadiluk och Deacon Stojano, som förde relik, avrättades eden och

bekräftade stadgan. De deltar präster och kaplaner serveras förmodligen i Tinj.

Om Tinj i 1325 hade sin egen Archpriest är det lätt att dra slutsatsen att det hade varit en församling under en längre tid för att ha kunnat nå den nivån av betydelse. Tinj socken präster nämns i anteckningar från 1486 och i biskopens synoden från 1566. När Zadar ärkestiftet skapades 1851 Tinj blev en självständig chaplainry enligt Biograd Dean kansli.

Priests and Chaplains of Tinj mellan 1482 och 1891

Pavao	1482
Ivan	1488
Mateo Kapitanović	1516
Mateo Morović	1565
Juraj Paretić	1673
Antonio Matuli	1721
Mihael Belić	173?
Martin Matulj	1771
Marko Krastić (from Vrgada)	1815
Mihael Kaštelanić	1820
Juraj Matulić	1830
Tome Radović	1840
Ivan Mihovilović	1843
Ivan Ricov Kapelan	1863
Božo Petešić	1891

Två glagolitiska präster kom från Bubinjan nära Tinj. De var Martin Bustrić 1695 och Sime Bustrić 1714.

Före 1808 fanns det en kyrka Guild som heter Ivan Krstiteli (Johannes Döparen) som hade 24 medlemmar och det härstammar sina inkomster från välgörenhet och gröda.

Befolkningen i Tinj

Under 1403 Vitko och Petar Racic nämns som invånare Tinj. Under turkiskt styre år 1636 fanns det 230 invånare som spelats in Tinj. I 1673 Tinj hade 244 invånare och år 1754 uppgifter visar 101 invånare.

År 1709 Dessa efternamn redovisas bland Tinj invånare: Grozdanić, Maric, Supić, Badić, Bulic, Kresović, Selak, Marasević, silovic, Radić, Blazevic, Maletić och Mirilović.

Och Bubnjani hade 1709 följande efternamn: Benja, Klaic, Kulas, Mijaljević, Jerkovic, Bustrić, Bulic, Frleta, Kursija, Boraja och Vukoja.

I enlighet med den förteckning över hushållens från 1791 och fastighetsregister register kartor Tinj hade dessa efternamn: Njegović, Čakarun, Kresović, Frleta, Glumac, Rudić, Šodić, Lemezina, Jerkovic, Klaic, Bustrić, Marasević, Radić, Đinđević, Kurt, silovic, Basic, Selak, Loncar, Štampalija, Simic, Maric, Brankovic, Vekioni, Stratiko, Benja, Albinoni i Jurjevic.

I födelse register av 1825 - 1850, registrerar äktenskapet av 1825 - 1855 och död register över 1825 - 1833 dessa efternamn finns: Lemezina, Čirjak, Erlić, Vrkić, Tokic, Pertora, Jurjevic, Maričić, Morati (Kakma), Ivic, Loncar, Jukic, Drača, Rogić, Matinović (Kakma) och silovic.

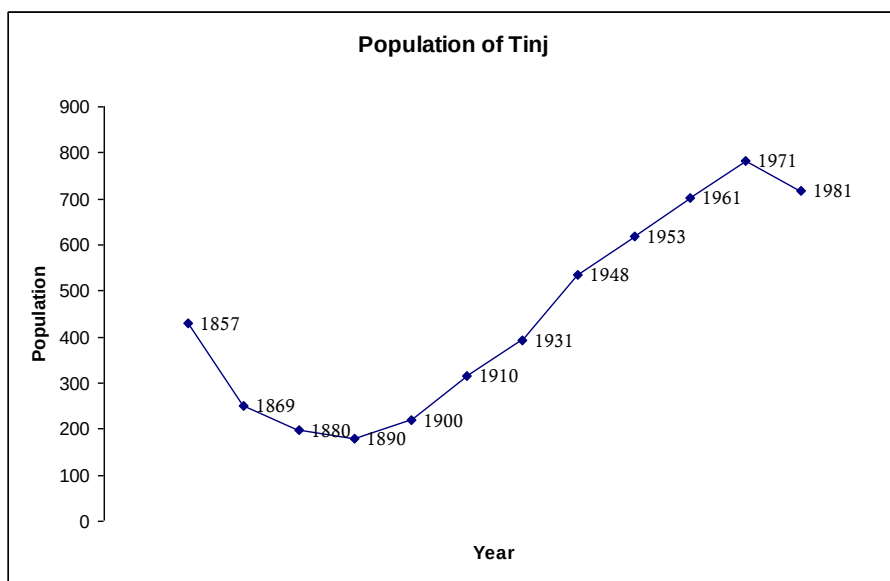
Från dessa listor över efternamn kan man dra slutsatsen att det fanns regelbundna migrationsrörelser, troligen orsakade av frekvensen av krigföring. I det 19th århundradet nyligen bosatte befolkning mestadels kom från Bukovica. Många av dagens befolkning i Tinj vet vilken del av Bukovica de ursprungligen kom ifrån.

Folkräkningen siffror från Tinj 1857 till 1981

År	1857	1869	1880	1890
Folk	431	249	198	179

År	1900	1910	1931	1948
Folk	219	315	394	534

År	1953	1961	1971	1981
Folk	619	701	784	719



Kyrkan Tinj

Den äldsta kända kyrkan i Tinj som nämns i skriftliga dokument är kyrkan Saint Ivan Krstitelja (Johannes Döparen) om de antika ruinerna av Gradina. Det är nämner i 1194 i "Ecclesia Sancti Johannis de Tino" (latin: i kyrkan Saint John av Tinj). Åldern på kyrkan kan uppskattas av strålen att partitioner altaret som är från tidig medeltid (9 - 11-talet) och av Church Gates från denna tid, som upptäcktes

under återuppbyggnaden av kyrkan efter den kroatiska Homeland kriget. Strålen tillhörde kyrkan helgedom och var dekorerad med krokar.

Under den pastoral kampanj ärkebiskop Karaman i 1760 kyrkan var oförmögen att hysa insamling så Karaman tvungen att hålla massan i det fria. Kyrkan finansierades 1852 och det är när den fick sin nuvarande byggnad form med fyrkantig absid. Enligt en 1837 Cadastre [iv] (det officiella registret över fastigheter ägande används fördela skatter), kyrkan Saint Ivan hade en halvcirkel absid och västra fasaden av kyrkan lutade på resten av torget gamla slottet.

Kyrkogården är idag framför kyrkan och, från beskrivningen av slottet Tinj i fastighetsregistret kartan genom Bijanchin och L. Jelc kan vi se att dagens lokala kyrkogården hade till det 19th århundradet också det gamla slottet Tinj. Dagens kyrka lutar på gamla torget torn av detta slott, men väggarna i slotten är knappt märkbar på kyrkogården.

Kyrkklockan invigdes 1936. På den lilla klockan är inskriptionen: "Till minne av hundraårsjubileet av den kroatiska Anthem, Salio Kvirin Lebiš, Zagreb 1936". På den stora klockan är inskriptionen: "Till minne av 1000-Årsdagen av den kroatiska kungariket, Salio Kvirin Lebiš, Zagreb 1936." Kyrkan brann ner under den kroatiska Hemlandet Kriget men lokalbefolkningen och ärkebiskopsämbetet hade byggts.

Om kyrkogården var på plats för det gamla slottet ända fram till den 19-talet kan man dra slutsatsen att nämnda området Popošnica, under medeltiden, är där den ursprungliga kyrkogården och kapellet Tinj var. Det finns traditionella muntliga berättelser som bekräftar att det är där den gamla kyrkan och kyrkogården brukade vara.

St Peter i Bubnjani

Ruinerna av en övergiven by tillsammans med en liten romansk kyrka och en gammal kyrkogård finns inom fälten västerut i byn Selo. Det är resterna av den gamla kroatiska byn Bubnjani och ruinerna av St Peter, grunden för Gušića familjeklan. Denna kyrka, tillsammans

med omgivande mark, donerades till Abbesses Saint Dimitrij och Saint Tom i Zadar. De Abbesses ägde några fastigheter i denna by även före denna donation.

När korsfararna i 1202 under det fjärde korståget blockerat Zadar, försökte de lokala nunnorna att ta skydd på denna fastighet nära St Peter. Så småningom på grund av trycket från den omgivande adelsman, tog de skydd med benediktinerna på Čokovac. Som tack för välsignelse, donerade de sin egendom, inklusive St Peter till Benedictines med tillstånd av biskopen av Skradin och de tidigare ägarna av Gušić.

Detta är hur den här egenskapen blev ägandet av benediktinorden Rogovo. Europeiska unionens stadga om donation bevittnades och bekräftas av biskopen av Skaradin och företrädare för de omgivande familjerna Mogorović, Hlevljan, Kacic, Lisničar, Virević, Glamočan och Čudomirić. Det fanns fortfarande fyra nunnor lever i Bubnjani i 1207 (Draguša, Grđa, Premila och Dobruša).

Påven Innocentius III bekräftar i ett dokument från 1209 förvärvade rättigheter benediktinorden Rogovo över kyrkan St Peter och omgivande fastigheter i Bubnjani.

Historiker tror att denna by blomstrade fram till ankomsten av turkarna och efterföljande ofta räder tvingade invånarna att överge den. Men bosättning och familj dokument 1709 förtecknas både Bubnjani och dess invånare.

Den 1791 folkräkningen och fastighetsregister kartor visar efternamn i Tinj att 1709 var också anges i Bubnjani. Familjen hus av dessa Bubnjani efternamn var belägna i ett område som idag kallas Selo.

Detta skulle tyda på att byn Selo var tidigare en del av Bubnjani, och det finns en möjlighet att invånarna drog sig ur fälten runt kyrkan Saint Peter till mer gynnsamma områdena dagens By of Selo.

En historia bland byäldste säger att uppgörelsen kring kyrkan Saint Peter försvann på grund av pesten. Ändå har den plats namnet Bubnjani helt förlorad.

På fastighetsregistret kartan avskrift från 1837 finns en ritning av kyrkan Saint Peter, men Bijanchini, i sin rapport nämner kyrkan självklart att den förstördes. Från fastighetsregistret folkräkningen i 1709 och 1791 framgår att kyrkan Saint Peter har haft sina egna fastigheter. Vi kan konstatera att St Peter fullt fungerade fram till mitten av 19th century när det rapporterades att den var utan ett tak.

Övergiven av tidens gång kyrkan idag har betydligt skadade väggar utan absider och runt är resterna av en begravningsplats från medeltiden med fallna gravstenar. Och från den södra delen av kyrkan, är resten av uppgörelsen synlig.

Kyrkan Saint Paskal

Den nya församlingskyrka Saint Paskal byggdes under tjänst kyrkoherde Don Tito Sarin, i hjärtat av byn Selo.

Ärkebiskopen Marijan Oblak invigde kyrkan den 10 oktober 1976. Bredvid kyrkan har en 19-meter hög klockstapel byggd och en ny klocka invigdes den 1 maj 1978. Under den Kroatiska Hemland Kriget denna kyrka var helt förstörd och drog ner till sina grundvalar.

Det ryktas att skulpturen Saint Paskal togs in någon gång under andra halvan av 19th century från franciskanska kloster i Karin. Det är troligt att nya bosättare som kommer från Bukovice också fört med sig kulten av Sanktt Paskal, som Tinj hade varken Saint Ivan Krstitelj eller Saint Peter Cult.

Slutsats

Historien om Tinj Parish är både turbulent och reflekterande, det är en del av historien om Ravnih Kotar och hela Kroatien. Men denna uppsats inkluderar inte historien av 20-talet och i synnerhet de två världskrigen eller Hemland Kriget eftersom alla dessa perioder verkligen kräver både omfattande djupgående och separat forskning. När det gäller arkeologiska områden i Tinj det också klart att ytterligare undersökningar behövs, särskilt runt kyrkan Saint Ivan och den antika Gradina.

Tinj: Retrato de una aldea Croata a lo largo del tiempo

Introducción

El asentamiento croata de Tinj se encuentra detrás de Biograd, al suroeste de Polača y se extiende por debajo de las dos colinas que se llaman Gradina y Gubanica.

Modern día Tinj se divide en cuatro aldeas denominadas Gradina, Zagradina, Selo y Jurjevića Varoš.

Las zonas norte y noreste comparten fronteras con Lisani Tinski y Polača, las del sur y suroeste lo hacen con Kakma y Sikovo y, finalmente, en el oeste se encuentra Rastane.

Desde el mirador de Tinjska Glavica, en una colina a 119 metros de altura, se puede ver Bukovica, Pakoštane y algunas islas del Adriático, así como la totalidad del estanque de Vranski, el cual se extiende hasta Zemunik y Nadin.

Como anécdota, las personas mayores de Tinj siguen utilizando un viejo refrán, que se originó a finales de la ocupación turca, cuando los ocupantes que tuvieron que marcharse se quejaban de la pérdida de Tinj.

Dice el refrán que en Vrana y Nadin los turcos gritaban mientras se veían a abandonar: "¡Ay, cuánto dolor, agonía y daño producen abandonar este paisaje deslumbrante de Tinj y las deliciosas carnes de cordero gordo Nadin!" (AJOE Vrana Ljuta rano, a ti Tinju lijepi poglede i Nadine Debela janjetino).

Debajo de Tinj se localiza la fértil llanura de Zatinjska. La parte superior de esta tierra se utiliza para el cultivo de vides, olivos y otros árboles frutales mediterráneos.

Las partes inferiores del campo, que cuentan con un abundante suministro de agua debido a las fuentes naturales, se utilizan principalmente para el cultivo de hortalizas.

Estos manantiales de agua de Tinj y Kakme junto con los fértiles campos siempre han garantizado una cosecha abundante y por lo tanto ayudan a mantener un estilo de vida bueno y saludable.

Prehistoria

La exploración arqueológica y el análisis posterior, en y alrededor Tinj, han revelado rastros importantes de asentamientos humanos continuados desde el Neolítico (New Age Stone). Asimismo, se preservan numerosas huellas que dejaron la gente de Iliria, Roma y la antigua Croacia. El museo local en Biograd exhibe muchos objetos que se han encontrado en excavaciones arqueológicas locales.

Neolítico Liquidación en Tinj

Los hallazgos arqueológicos neolíticos de Podlivate ^[III] han sido clasificados como los más ricos asentamientos neolíticos en nuestras costas marítimas. ^[IV] Concretamente, se ha identificado un asentamiento neolítico al pie de la villa contemporánea de Tinj, próximo al campo y rodeando la fuente de agua que conduce a la Podlivate posición. Se estima que la medida de este asentamiento prehistórico ha sido de unos 300 x 300 metros.

Ya que esta zona ha sido cultivada continuamente durante miles de años, es común que con el uso moderno de tractores se descubran artefactos culturales que tenían sus raíces en este asentamiento local perteneciente a la Edad de Piedra. A menudo se han recopilado y reunido artefactos a lo largo de la superficie de esta zona y ahora se cuenta con miles de ellos. La mayoría de estos son pedernales y fragmentos de recipientes contruidos con tierra; sin embargo, también hay algunos hallazgos inusuales.

Estos utensilios se conservan principalmente en el museo arqueológico de Zadar, aunque una pequeña parte de la colección está en los museos locales de Biograd y Benkovac.

Las anotaciones tomadas durante las excavaciones iniciales apuntan a que los hallazgos arqueológicos pertenecen exclusivamente a la Nueva Edad de Piedra temprana.

No obstante, el descubrimiento de una flecha de piedra en una excavación arqueológica más tardía indica que es muy probable que perteneciera al periodo de finales de la Nueva Edad de Piedra. También se encontró un fragmento de un hueso de cobre, aunque se piensa que esta pieza, en particular, debe haberse introducido por error porque no parece pertenecer al sedimento cultural original.

En 1984 se realizó una excavación arqueológica de gran cavidad que dejó al descubierto un gran número de objetos. En un principio esta se había comenzado porque en esta zona había generado cantidades abundantes de restos de asentamientos y objetos para la población local. Se excavaron dos sondas, cada una de unos 5 x 5 metros y de unos 60 centímetros de profundidad. En total, la zona de la sonda abarcaba 50 m². La excavación reveló una gran cantidad de objetos que desde entonces han sido fechados como pertenecientes a la Nueva Edad de Piedra temprana.

Zonas arqueológicas

Es posible encontrar una lista completa de los sitios arqueológicos del entorno de Tinj en el museo local de Biograd.

Branka Juraga, el cual cuenta con un Máster en Arqueología, preparó la siguiente documentación:

1. Ruinas del Castillo

El castillo medieval se encuentra en la cima de una cumbre pequeña. La torre en el lado noroeste mas cercana a la esquina oeste es evidentemente una torre cuadrada.

La iglesia actual de San Juan está construida cerca de la torre en la esquina oeste y en la cara exterior del castillo. Este edificio religioso se halla sobre los cimientos de una iglesia aún más antigua que fue

destruida por los turcos probablemente en algún momento del siglo XVI.

El recinto del castillo se parece a una ciudad de la Alta Edad Media, probablemente del siglo XI que es cuando Tinj aparece mencionada por primera vez en los registros.

El plano de planta de la localidad coincide con el Tribunal de la Corona en Rogovo.

Esto podría indicar que este es el castillo de Tinj perteneciente a la Edad Media.

Este castillo es una muestra bien conservada de la ciudad condal, que a la vez era el centro de la propiedad Krbava vecino. El maestro de Zupan, y del Condado, tenía su sede aquí, y a su vez era el Jefe del Condado y, a veces, el Gobernante de la Corte.

Alrededor del castillo se encuentran restos de incluso anteriores edificios residenciales. En los extremos del castillo las huellas de las paredes constituyen una reminiscencia de los habitantes de la prehistoria. Tal vez en el asentamiento original se habían construido edificios también.

Tinj también se refleja en monumentos como viejas vías romanos y cocheras en las carreteras. A lo largo de la antigua vía que conduce al lago Vrana y cruzando los campos arados de Mackovac, se halla otra ruina. En esta el Duque Borelli de Vrana descubrió los restos de una casa romana en 1890. Asimismo, encontró varios lacrimmarius, ollitas de barro utilizadas para recoger lágrimas ^[VI] (en latín lacrima, lacrimae= lágrima. El emperador Nerón solía hacerlo que las consideraba muy valiosas).

2. *Popošnica*

Esta región se encuentra en las ruinas del castillo Tinj. El nombre de la zona se debe al hecho de que esta propiedad pertenecía a un cura (sacerdote = cura).

En el campo, un poco elevado en comparación a la superficie circundante, hay restos de un objeto sagrado orientado hacia el este-

oeste. No obstante, es difícil entrar en detalle acerca de este objeto ya que está bajo tierra.

En el suroeste de la iglesia, donde el nivel de la superficie es más bajo, hay tumbas con esqueletos. Estas fueron construidas con placas de piedra caliza. Este edificio religioso, al igual que el cementerio que le rodea, pertenece probablemente a la Edad Media.

3. Mackovac

En ambos lados de la carretera, al norte de Mackovac, en un diámetro de unos 150 metros, hay restos de muros de mortero y una gran cantidad de fragmentos de cerámica.

El tipo de cerámica, la arquitectura y la posición (prado viable, cerca al agua y al abrigo del viento) indican que un objeto económico o monumento se construyó en la época romana (Vila Rostica).

4. Međine

Međine se encuentra al sur de las ruinas del castillo de Tinj. En una zona de tamaño considerable, en varios lugares, es posible apreciar las paredes de mortero y la masa de piedras. Sin embargo, debido a la gravedad de los daños es complicado determinar la planta del edificio. Se han encontrado fragmentos de cestería (que se exhiben en el Museo), una flecha, dos cuchillos, un anillo dañado y un fragmento de cerámica medieval de color gris oscuro con ingredientes de calcitas.

También se ha descubierto aquí, de manera accidental, una piedra de molino de finales del Neolítico.

5. Localidad Radonje

Radonje se encuentra junto a la carretera que conduce de Tinj a Rastane. En el lado derecho de la carretera hay dos paredes paralelas que están hechas con piedras robustas y recortadas, y entre ellas hay mortero. Según el folclor tradicional, la gente solía buscar tesoros en esta zona.

En esta posición, al noreste de "la tumba" y en el lado derecho de la carretera, hay restos de edificios romanos y cúmulos de piedra. Esto

es lo que se cabría esperar ya que este campo es adecuado para la construcción de la Villa Rústica. El área circundante contiene campos arados y por debajo de la misma hay una fuente de agua.

En esta zona Don Kazimir Perković encontró, en 1935, una piedra ornamental con hojas de roble. ^[XI] Esta piedra clave, perteneciente a una época antigua, se encuentra ahora en el Museo local de Biograd como parte de la colección que heredó Don Kazimir Perković.

6. La Iglesia de San Pedro en Bubinjani

La Iglesia de San Pedro Tinj, de época romana, se encuentra en la zona de Bubinjani. Se han conservado grandes muros periféricos y ábsides, los cuales son cuadrados en la zona exterior y redondos en la interna.

Los ábsides están erosionados pero algunos restos de las puertas son visibles. La iglesia era longitudinal y estaba orientada del este al oeste. En esta construcción había un cementerio y el asentamiento se localizaba un poco más abajo de la iglesia.

7. El Área Dračice

El Dračice área está por debajo de las ruinas de Tinj. Las ruinas de un castillo de la Edad Media son visibles desde aquí, particularmente los ábsides. No obstante, si se investigara más en detalle del campo sería posible averiguar aún más información.

Al suroeste de estas ruinas, en el terreno excavado de forma vertical, se encuentran restos de tumbas, también de la Edad Media, hechas de placas de piedra sin mortero, así como muchos huesos humanos esparcidos sin seguir un orden.

8. Las posiciones de las vallas

Al sur de la casa Pedišić, cerca de la valla y los campos arados de Mumovac, se pueden encontrar los restos de una gran propiedad que en los últimos años han sido completamente destruidos.

En 1978 se excavaron dos pequeñas sondas arqueológicas en este lugar. En una de las sondas se descubrió parte de un espacio dedicado

al riego. Asimismo, se desenterraron piezas de yeso de alrededor de medio metro de grosor junto al suelo de mosaico. En 1986, durante una excavación adicional en la misma zona, se localizaron restos de paredes. J. Alačević señala que este hallazgo sacó a la luz un muro de unos 20 metros de longitud, además de un suelo de mosaico blanco y negro.

En los alrededores se han descubierto numerosos fragmentos de contenedores, ladrillos de construcción con juntas y monedas romanas imperiales. Se han donado algunas de las 39 monedas de bronce, principalmente de comienzos de la época bizantina, al Museo Arqueológico de Split.

El nombre Tinj

Indicios de carácter arqueológico muestran que este asentamiento ha sido habitado de manera continua y permanente desde tiempos liburnios por lo que es razonable

pensar que el nombre del lugar Tinium ^[XVI] tiene origen en este periodo. Los liburnios eran un pueblo antiguo que habitaban la región de la costa noreste del Adriático entre los ríos Arsia (Raša) y Tito (Krka).

El etimólogo Petar Skoku insinúa que el topónimo Tinj pertenece a la época pre-croata y que, interpretando de manera libre, este tiene el significado de partición, valla, vivienda. ^[XVII]

La Edad Media

Existen numerosos documentos contemporáneos que pertenecen a la era de los gobernantes nacionales croatas y que hacen referencia a Tinj y algunos de ellos que datan de las invasiones turcas posteriores. Es muy probable que Tinj fuera un asentamiento mayor y mas importante durante la Edad Media que en la edad moderna.

Durante la era de los gobernantes nacionales croatas, Tinj se localizaba en el centro del antiguo condado croata de Sidraga. La primera vez que se menciona este municipio es en una lista de

condados croatas durante el gobierno del emperador bizantino Constantino VII Porphyrogenitus "el nacido en la púrpura" (CE 905-959). [XVIII]

El condado de Sidraga, junto a la principal ciudad real Biograd fue, en la época de los Reyes croatas, capaz de competir con cualquier otra región croata y Nin fue su único rival.

Ninguna otra región croata cuenta con tantos documentos estudiados y preservados de la Edad Media como el condado de Sidraga y en particular Biograd, Aby Rogovo, Vrana y Tinj.

De acuerdo con las fuentes contemporáneas escritas el condado Sidraga fue dividido en más sub-condados, mientras que Sidraga, en sentido estricto, tuvo su centro en Tinj. El sub-condado de Sidraga dio su nombre a la totalidad de la provincia porque el Župan o condado gobernante tenía su sede aquí. Otros sub-condados fueron Miranje, Blato, Nadin, Zablace y Tukljača.

Hasta la coronación del rey croata Držislav en el año 990, el centro de la provincia de Sidraga que solía estar en Biograd se encontraba en Tinj. Ya que estos gobernantes del condado celebraban los tribunales en Tinj, hasta el siglo XII, cerca de la iglesia de San Juan, que dio su nombre a toda la provincia.

Muchas propiedades de la Corona se mencionan en el condado de Sidraga. El centro de la propiedad era los Tribunales de la Corona que tanto se mencionan en los documentos históricos contemporáneos. En estos documentos croatas dinásticos, las áreas que se diferenciaban especialmente fueron: Vrana, Tinj, Rogovo, Tikljača y Gorica.

La mención más antigua que ha sobrevivido de Tinj en un documento histórico en 1069 en una escritura de donación del rey Pedro IV Krešimir. En este documento el rey Pedro IV Krešimir IV dona el territorio de la corona de Rosohatica, la cual se extiende desde el río hasta la colina de Tinj, al Convento de San Tomas en Biograd.

Este monasterio fue fundado unos años antes, alrededor de 1065, [xxvii] también en la tierra que el rey Pedro IV Krešimir había donado

como regalo real a la orden religiosa. En la Escritura de Donación de 1609 se menciona a Tinj dos veces. Esta indica que la tierra de Rosohatica limita con la propiedad familiar Mogorović. En este documento, el rey Pedro IV Krešimir se llama a sí mismo rey de los croatas y dálmatas.

Este documento certifica que Tinj había sido inicialmente propiedad de la Corona y también establece que la antigua familia noble croata Mogorović contaba con muchas posesiones en Tinj. El documento que fue escrito en octubre de 1069 fue presenciado por un arzobispo, un obispo croata, un virrey y muchos otros.

En el siglo XII Tinj se convierte en la sede del condado de Sidraga. Los nobles croatas de este condado ahora se reúnen en Tinj y la mesa es presidida por el Jefe del Condado que tenía el título Zupan. La Corte de Pleito de la Tercera Apelación del Reino de Croacia se reunió también aquí.

Otros documentos históricos pioneros que sobreviven son acerca de un conflicto entre los templarios de Vrana y los benedictinos de Rogovo. Estos señalan que el rey Bela delegó una Corte con el fin de resolver este conflicto y que el tribunal se celebró en Tinj en la Iglesia de San Iván el 9 de julio de 1194. Una gran parte de estos documentos son transcripciones de las actas de las sesiones y los diversos argumentos presentados.

La decisión final de la corte creó una línea divisoria que pasó de Tinj a Kakma y a Vrbica. La parte oriental de esta división, que también incluyó la mayor parte de los suelos ricos, debía ser acogida por los Templarios y la parte occidental por los benedictinos. Los Manantiales de Kakma pasan así a ser propiedad de los templarios de Vrana.

El hecho de que este conflicto fuera de gran importancia, con consecuencias potencialmente graves, se confirma gracias a la participación de muchos de los altos funcionarios de reinos de alto rango. Los documentos señalan que, entre los presentes en el tribunal se encontraban el arzobispo de Split, el obispo de Nin, el duque de Zadar, así como el duque de Split.

Algunos de los testigos judiciales que se mencionan son Grgur el arzobispo de Bar, el abad de la iglesia de San Vincent Krsevan y los dos jefes del Condado de Deomir y Velkomir. El Jefe del Condado de Sidraga también estuvo presente.

En 1183 existe otro documento interesante en el que el entonces Papa Lucio III (1100-1185), confirma todos los derechos adquiridos del Monasterio de San Kuzme y Damjana, entre otros, de la zona de Tinj y Bubnjan [xxx], y en otro documento su sucesor, el Papa Clemente III (1130-1191) afirma lo mismo.

Hay más documentos de los siglos XII y XIII que mencionan a Tinj y la mayoría de ellos se refieren a discusiones entre los templarios de Vrana y los benedictinos Rogovo, monjas de Santo Tomás de Biograd y San Demetrio de Zadar. La mayoría de las controversias eran acerca de inmuebles.

Una Carta de 1164 también muestra que Tinj tenía su propio juez. Así, desde esa fecha en adelante, un departamento real se estableció en Tinj. Tenía autoridad judicial sustancial y parece haber sido principalmente responsable de resolver este tipo de conflictos. La persona que estaba a cargo tenía el título de conde. En 1343 el título de Conde fue para un tal Nelipić, y en 1357 para Dobrinja y en 1379 para Mavro.

Políticamente, Tinj jugó su papel más importante en la época de los gobernantes croatas nacionales, pero su importancia se extendió también en la época de los gobernantes húngaro-croatas especialmente cuando se convirtió en la sede del condado de Sidraga. Sin embargo, a partir del siglo XIV mientras que el poder y la reputación de los templarios de la caballería de Vrana crecía, disminuía el poder y la importancia de Tinj. Esta pérdida de poder continúa durante el dominio veneciano y el turco.

En 1409 Ladislao de Nápoles vendió sus poderes sobre reino de Dalmacia a la República de Venecia por 100.000 ducados (el salario anual de un grupo de soldados profesionales era de 12 ducados).

Así Zadar y la región costera de Dalmacia se convirtieron en propiedad veneciana, al igual que el Condado de Sidraga y Tinj.

Durante la administración veneciana Tinj se convierte en parte del distrito de Vrana. En 1451, el duque de Zadar decreta el nombramiento de Vikšu Kozmića como juez de Tinj. Esto demuestra que la ley común de Vrana ahora se aplica en Tinj.

La Era de Turquía

Después de que Bosnia cayera, las unidades turcas avanzaron para robar y saquear el territorio del norte de Dalmacia, que era en parte posesión del rey húngaro-croata y en menor medida de los venecianos. Tinj era administrado por los venecianos.

En 1482 los turcos saquearon las zonas de influencia de Biograd y Zadar. Tinj y Bubnjani también fueron devastadas. Ese fue uno de las áreas saqueadas de Tinj tal y como los 21 párrocos, pudieron registrar; estos formaban parte del gobierno veneciano y pidieron una exención del Décimo Impuesto. Pavao Tinj del párroco y la parroquia Priest Bubnjan fueron algunos de los párrocos en cuestión.

Los turcos regresaron en 1499 para causar muerte y devastación una vez más. Esta vez también se llevaron cautivos como esclavos. Este suceso fue registrado por el cronista local de Glavic Simun, el cual escribe:

En el año de 1499 Skender Paša vino con los turcos a Croacia el 21 de junio y se llevó 700 hombres y mató a Ivanka desde Hraščak y Luku de Rašicah y Martina de Mahurcih y Jakova de Trščah y Vida de Mirah y Stipana de Rogovi Pisca.

Puesto que los saqueadores turcos devastaron tanto Rogovo (Rogovi) como Rastane (Hraščah) lo más probable es que también saquearan Tinj.

Estos sucesos se hicieron frecuentes en la primera mitad del siglo XVI, especialmente a lo largo de la Kotari (las áreas al norte de Zadar, Biograd y Šibenik hasta las montañas de Velebit).

Al comienzo de la Guerra de Chipre de 1570 una ejército de 15.000 turcos invadieron Kotari. Devastaron la totalidad de las regiones, tanto pueblos como viviendas, y se llevaron el ganado y los

esclavos. Asimismo, quemaron todos los pueblos de costas marítimas, incluidos Biograd. De las inspecciones Varijeri de 1579, está claro que Biograd había perdido toda su población.

El gobernador veneciano Alvise Grimani, después de ver que la gente no tenía donde refugiarse, reconstruyó la fortaleza de Biograd que entonces tenía cerca de 60 familias de Tinj reubicadas temporalmente.

El Apostólico Valier Augustin visitó Biograd en 1579 y entró en su iglesia declarando que estaba sin Titulus (un documento legal que establece relaciones) porque las personas que vivían allí eran refugiados de Tinj que habían sido conquistados por los turcos.

Después de la liberación de algunas de la regiones costeras, el bosnio Beglerbeg Ferhadpaša Sokolović construyó en Kotari algunas instituciones religiosas, educativas y humanitarias. Para el mantenimiento de estas instituciones se deshizo de una gran propiedad en Tinj, que estaba administrada por el turco Mutevelija, un gestor de alto cargo.

En esta época, los pueblos de Gorica, Hrašćane y Prkos pertenecían a la Parroquia de Tinj. Una descripción de Tinj que data de 1624 indica que la rodeaba un muro que y que 30 familias vivían en torno a la ciudad. Tinj se convirtió en la propiedad de Ferhatpasha, hijo de Hasanbegov.

Los Uskoks de Senj (la palabra uskok se traduce algo así como "los que tienden emboscadas"), que desde hace casi un siglo habían librado una guerrilla con éxito contra los turcos desde Lika a Boka de Kotor, se incursionaron a Tinj a finales del siglo XVI y principios de siglo XVII. Los Uskoks eran una unidad militar situada junto a la frontera con Turquía que realizaban misiones en zonas ocupadas de Turquía y, en ocasiones, eran descritos como guerrilleros locales que acosaban con frecuencia a los otomanos.

A finales de septiembre 1590 un grupo de 400 Uskoks atravesó el río Neretva y atacó Gabela. Derrotaron el ejército de defensa local, y después de dos días se hicieron con el control de la región. Siete días más tarde, mientras navegaban de vuelta por el el canal de Pašman,

desembarcon entre Turnj y Biograd. Allí asaltaron la zona turca alrededor de Tinj que estaba controlada y se llevaron botines y esclavos.

El 11 de abril 1604 otros 300 Uskoks de Senj, esta vez bajo el mandato de Ivan Vlatkovic, desembarcaron cerca del pueblo de Krmčina. Llegaron a tierra cruzando la parte turca cerca de Tinj y Bubenjan. Asaltaron la zona y son recordados por haberse llevado 20 hombres y 200 cabezas de ganado.

Durante la Guerra Cretense, también conocida como la Guerra de Candia o como la Quinta Guerra Otomano-veneciana, los venecianos, el 7 de abril 164, se volvieron a hacer con el poder de Tinj robándosela a los turcos. Tinj, sin embargo, volvió al poder de esta última comunidad a los turcos debido al tratado de demarcación entre Venecia y Turquía.

Finalmente, en la Guerra de la Liga Santa (1683 - 1699), tras el asedio de Viena, los turcos abandonaron por fin Tinj en 1684.

El documento menciona que en 1672, durante la Guerra de Hondij, los siervos turcos de Tinj se escaparon y establecieron en el territorio veneciano de Krmčina.

Cuando el general veneciano Foscolo expulsó a los turcos de Sidraga en 1648, ordenó que se destruyeran todos los muros y fortalezas. Este es el momento en el que Nadin, Tinj, Vranu Vrčevu y se convirtieron en ruinas. El propósito de Foscolo era dividir y separar la propiedad veneciana para frenar las constantes incursiones turcas. La idea era crear un espacio vacío muy grande para desalentar a los saqueadores diurnos.

Los campos de Vrana y el valle de Nadin se convirtieron en un pantano de grandes dimensiones y descuidado durante esta destrucción sistemática.

Según los registros de la Abadía de Rogovo esta es la razón por la que la antigua Sidraga, que floreció hasta la guerra de Chipre, estaba totalmente abandonada y destruida al inicio del siglo XVIII. En ellos

se menciona que Sidraga se había recuperado bastante bien de la guerra de Chipre porque a los turcos les había gustado

el asentamiento de Vrana y fomentaron el trabajo profesional con tierras cultivables, en particular los campos de Vrana.

Cuando la República de Venecia, en el siglo XVIII, comenzó a perder poder dejó de preocuparse por la que, hoy en día, es la zona devastada del norte de Dalmacia.

Por consiguiente, la gente, al sentirse agolpada por la fiebre, el hambre y la peste, se alzó rosa y asediaron Zadar en 1764.

Durante el siglo XIX el condado de Sidraga se encontraba en un estado terrible. Sin embargo, con la excavación del Canal de la Prosika y la restauración posterior de los campos Vrana se consiguieron mejorar las condiciones de vida del conjunto de la zona de Biograd, incluyendo Tinj.

La vida religiosa de la parroquia de Tinj

Debido a los cambios frecuentes en las fronteras políticas, a menudo el condado de Sidraga pertenecía a diferentes diócesis. Hasta 1125 la oficina del Obispo de Sidraga perteneció a la división administrativa de Biograd pero cuando la silla del obispo fue transferida a Skradin estalló una disputa alrededor de las fronteras.

En 1185 el parlamento (Sabor) de Split asignó a todo el condado de Sidraga a Biograd Litoral y al Obispado de Skradin mientras que las islas permanecieron en la diócesis de Zadar. Más tarde se trasladó Sidraga al norte del territorio costero y administrativo anexo al distrito de Zadar (1242-1327) por lo que el arzobispo de Zadar tenía jurisdicción sobre esta materia, a diferencia de la decisión parlamentaria de 1185.

La transferencia de la frontera se demostró ulteriormente por una solicitud de Zadar Arcediano Matafarić Dimitri en 1344, donde se dice claramente que los pueblos de Rogovo pertenecen a las diócesis de Zadar y que con ese título debe recaudar el Impuesto Décimo de la cosecha.

Los registros Cameral de la abadía de Rogovo incluir también Zadar.

Un documento de Rogovo del año 1325 menciona que Vrbica pertenece en parte a la diócesis de Zadar y en parte a la diócesis Skradin. Las otras partes del condado de Sidraga pertenecían al Arcipreste de Tinj quien también tenía la jurisdicción del obispado Skradin. Se puede concluir firmemente con este documento que Tinj contaba con su propio arcipreste.

Después de la destrucción de Biograd en 1125 el obispo de Skradin habitó en Tinj. Sin embargo, desde 1409 no hay duda de que Tinj pertenece al arzobispado de Zadar. Durante el dominio turco no hay forma exacta de saber quién

Tenía jurisdicción de Tinj o sus alrededores, si fue el obispo de Skradin, Nin o Zadar. Cuando los turcos se fueron en 1683 toda Sidraga, incluyendo Tinj, pasó a formar parte del Diócesis de Zadar.

Toda Sidraga practicaba la liturgia romana en el antiguo idioma croata. Los sacerdotes daban la misa en glagolítico (antiguo croata) y los registros de la iglesia, como los registros de matrimonio y nacimiento, se escribían en este idioma. El glagolítico se utilizó también para cualquier inscripción de las iglesias. Se confirma que este era también el caso de Tinj con las inscripciones glagolíticas legibles que se encuentran en el dintel, en la parte de atrás de la antigua casa parroquial. La inscripción marca el año 1468. Los registros de la Iglesia tomadas entre 1825 y 1855 se escribieron en croata, pero con el alfabeto latino.

Un documento de 1172 dice que el jefe del condado de Sidraga, Desen Slavinov, galardonó al Convento de San Kuzme con los estados de Damjan, que originalmente se habían alejado de ellos. En esta ocasión, en Tinj, los abades de los monasterios de Kuzme Santo y Nikifor Damjan estaban delante del Sacerdote y Diácono Capellán Sadiluk Stojano, quien trajo las reliquias, dictó el juramento y confirmó la carta.

Los sacerdotes y capellanes que asistieron servían probablemente en Tinj.

Es posible concluir que en 1325 Tinj tuvo su propio arcipreste y que había sido una parroquia durante un largo período de tiempo para poder llegar a alcanzar ese nivel de importancia. Los párrocos de Ting se mencionan en las notas de 1486 y en el sínodo de los obispos de 1566. Cuando el Arzobispado de Zadar fue creado en el año 1851 Tinj se convirtió en un capellanía independiente administrada por la Oficina del decano de Biograd.

Sacerdotes y capellanes de Tinj entre 1482 y 1891

Pavao	1482
Ivan	1488
Mateo Kapitanović	1516
Mateo Morović	1565
Juraj Paretić	1673
Antonio Matuli	1721
Mihael Belić	173?
Martin Matulj	1771
Marko Krastić (from Vrgada)	1815
Mihael Kaštelanić	1820
Juraj Matulić	1830
Tome Radović	1840
Ivan Mihovilović	1843
Ivan Ricov Kapelan	1863
Božo Petešić	1891

Dos sacerdotes glagolíticos vinieron de Bubinjan cerca de Tinj: Martin Bustrić 1695 y Šime Bustrić 1714.

Antes de 1808 existía un gremio eclesiástico llamado Ivan Krstiteli (Juan el Bautista), que contaba con 24 miembros y sus ingresos se apoyaban en la caridad y los cultivos.

La población de Tinj

En 1403 Vitko y Račić Petar se mencionan como habitantes de Tinj. Durante el gobierno turco en 1636 había 230 habitantes registrados en Tinj. En 1673 Tinj registró 244 habitantes y en 1754, los registros muestran 101 habitantes.

En 1709 estos apellidos se registran entre los habitantes de Tinj: Grozdanić, Marić, Supić, Badić, Bulic, Kresović, Selak, Marasević, Silovic, Radic, Blažević, Maletić y Mirilović.

Bubnjani tenía en 1709 estos apellidos: Benja, Klaić, Kulas, Mijaljević, Jerković, Bustrić, Bulic, Frleta, Kursija, Boraja y Vukoja.

De conformidad con la lista de hogares de 1791 y los mapas de catastro Tinj tenía estos apellidos: Njegović, Čakarun, Kresović, Frleta, Glumac, Rudic, sódicas, Lemezina, Jerković, Klaić, Bustrić, Marasević, Radić

, Đindević, Kurt, Silovic, básico, Selak, Loncar, Štampalija, Simic, Marić, Branković, Vekioni, Stratiko, Benja, Albinoni i Jurjevic.

En los registros de nacimiento de 1825 - 1850, los registros matrimonio de 1825 - 1855 y la registros de defunción de 1825 - 1833 se encuentran estos apellidos: Lemezina, Čirjak, Erlić, Vrkić, Tokic, Pertora, Jurjevic, Maricic, Morati (Kakma), IVIC, Loncar, Jukić, Draca, Rogic, Matinović (Kakma) y Silovic.

A partir de estas listas de apellidos, se puede concluir que hubo movimientos de migración regular, muy probablemente causados por la frecuencia de la guerra.

En el siglo XIX la población recién asentada provenían en su mayoría de Bukovica.

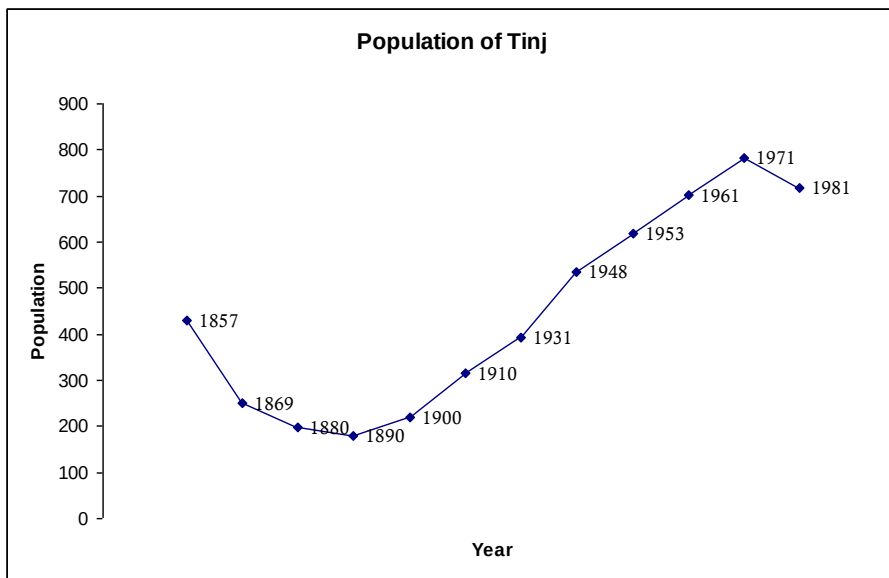
Muchos de los habitantes de la actualidad en Tinj saben de qué parte de Bukovica provienen originalmente.

Las cifras del censo de Tinj 1857 a 1981

Year	1857	1869	1880	1890
Habitantes	431	249	198	179

Year	1900	1910	1931	1948
Habitantes	219	315	394	534

Year	1953	1961	1971	1981
Habitantes	619	701	784	719



La iglesia de Tinj

La iglesia más antigua conocida en Tinj que se menciona en los documentos escritos es la Iglesia de San Ivan Krstitelja (San Juan Bautista) en las antiguas ruinas de Gradina.

Se trata de menciones en 1194 en "Ecclesia Sancti Johannis de Tino" (en latín: en la iglesia de San Juan de Tinj).

La edad de la iglesia se puede estimar por el rayo que divide el altar que es de la Alta Edad Media (9no - 11mo siglo) y por las puertas de la iglesia de esta época, que fueron descubiertas durante la reconstrucción de la iglesia después de la

Guerra Nacional Croata. El haz pertenecía al santuario de la iglesia y estaba decorado con ganchos.

Durante la campaña pastoral del arzobispo Karaman en 1760 la iglesia fue incapaz de albergar la reunión para Karaman por lo que tuvo que tomar lugar al aire libre.

La iglesia fue financiada en 1852 y es entonces cuando obtuvo su forma actual con el ábside cuadrado. De acuerdo con un Catastro de 1837 (el registro oficial de la propiedad de bienes inmuebles utilizados para prorratear los impuestos), la iglesia de San Iván tenía un ábside semicircular y la fachada oeste de la misma se apoyaba en el resto del antiguo castillo cuadrado.

El cementerio está hoy al frente de la iglesia y, a partir de la descripción del castillo de Tinj en el mapa catastral por Bijanchin y L. Jelić, podemos observar que el cementerio local actual fue también hasta el siglo XIX el antiguo castillo de Tinj. La iglesia actual se apoya en la vieja torre cuadrada de este castillo, aunque las paredes de los castillos son apenas perceptibles en el cementerio.

La campana de la iglesia fue consagrada en 1936. En la pequeña campana se encuentra la inscripción: "En memoria del centenario del Himno Croata, Salio Kvirin Lebis, Zagreb 1936".

En la gran campana la inscripción es: "En memoria del 1000 aniversario del Reino de Croacia, Salio Kvirin Lebis, Zagreb 1936". La iglesia fue quemada durante la Guerra Patria Croata pero los lugareños y el Arzobispado la reconstruyeron.

Si el cementerio ha estado en el lugar del antiguo castillo hasta el siglo XIX puede concluirse que el área mencionada de Popošnica, durante la Edad Media, es donde está el cementerio original y donde se encontraba la capilla de Tinj. Hay relatos orales tradicionales que confirman que es aquí donde solían estar la vieja iglesia y el cementerio.

Iglesia de San Pedro en Bubnjani

Las ruinas de un pueblo abandonado junto a una pequeña iglesia románica y un antiguo cementerio se encuentran dentro de los campos al oeste de la aldea Selo. Estos son los restos de la viejo pueblo croata Bubnjani y las ruinas de la iglesia de San Pedro, fundación de la familia del clan Gušića.

Esta iglesia, junto con el terreno circundante, fue donada a las abadesas de San Dimitrij y Saint Tom en Zadar. Estas poseían algunas propiedades en este pueblo incluso antes de esta donación.

Cuando en 1202 los activistas bloquearon Zadar durante la Cuarta Cruzada, las monjas locales trataron de refugiarse en este recinto, cerca de la iglesia de San Pedro.

Con el tiempo, debido a la presión del noble circundante, se refugiaron con los benedictinos en Čokovac. Como agradecimiento por la donación donaron su propiedad, incluyendo la Iglesia de San Pedro a los benedictinos, con el permiso del obispo de Skradin y los antiguos propietarios de Gusic. Así es como esta se convirtió en la propiedad de los benedictinos de Rogovo. La carta de donación fue presenciada y confirmada por el obispo de Skaradin y por representantes de las familias circundantes Mogorović, Hlevljan, Kacic, Lisničar, Virević, Glamočan y Čudomirić. Aún quedaban cuatro monjas vivas en Bubnjani en 1207 (Draguša, Grđa, Premila y Dobrusa).

El Papa Inocencio III confirma en un documento de 1209 los derechos adquiridos de los Benedictinos de Rogovo sobre la iglesia de San Pedro y las propiedades circundantes en Bubnjani.

Los historiadores creen que este pueblo prosperó hasta la llegada de los turcos y las incursiones frecuentes posteriores obligaron a los habitantes a abandonarlo.

Sin embargo, la liquidación y documentos familiares de 1709 nombran tanto a Bubnjani como a sus habitantes.

El 1791 los censos y mapas catastrales muestran apellidos en Tinj que en 1709 también se enumeraron en Bubnjani. Las casas de las familias de estos apellidos Bubnjani estaban situadas en una zona que hoy se conoce como Selo.

Esto indicaría que el pueblo de Selo fue antes una parte de Bubnjani, y existe la posibilidad de que los habitantes se retiraran de los campos alrededor de la iglesia de San Pedro a los campos más favorables de la aldea actual de Selo.

Una historia entre los ancianos de la aldea dice que el acuerdo en torno a la iglesia de San Pedro desapareció a causa de la peste. Sin embargo, la ciudad de Bubnjani se ha perdido por completo.

En la transcripción del mapa catastral de 1837 hay un dibujo de la iglesia de San Pedro, pero Bijanchini, en su informe, menciona la iglesia sin decir que fue destruida. Desde el censo catastral en 1709 y 1791 se puede ver que la iglesia de San Pedro ha tenido sus propias propiedades. Podemos concluir que la iglesia de San Pedro estuvo en pleno funcionamiento hasta mediados del siglo XIX, cuando se informó de no tener un techo.

Abandonado por el paso del tiempo la iglesia de hoy ha dañado considerablemente muros sin ábsides y a su alrededor se encuentran los restos de un cementerio de la Edad Media con lápidas destruidas y desde el sur de la iglesia, el resto del asentamiento es visible.

La Iglesia de San Paskal

La nueva iglesia parroquial de San Paskal fue construida, durante el servicio de Vicario Don Tito sarín, en el corazón del pueblo de Selo.

El Arzobispo Marijan Oblak consagró la iglesia el 10 de octubre de 1976. Al lado de la iglesia, un campanario de 19 metros de alto fue construido y una nueva campana fue inaugurada el 1 de mayo de 1978.

Durante la Guerra Patria Croata esta iglesia fue destruida por completo hasta quedarse en los cimientos.

Se rumorea que se transportó la escultura de San Paskal en algún momento durante la segunda mitad del siglo XIX desde el convento franciscano de Karin. Es probable que los nuevos colonos procedentes de Bukovice también trajeran con ellos el culto a San Paskal puesto que Tinj no contaban con San Ivan Krstitelj ni el culto de San Pedro.

Conclusión

La historia de la parroquia de Tinj es tanto turbulenta y lleva a la reflexión. Asimismo, es parte de la historia de Ravnih Kotar y el conjunto de Croacia.

Sin embargo, este ensayo no incluye la historia del siglo XX y, en particular, las dos guerras mundiales, ni la Guerra Patria, porque todos estos periodos requieren de una amplia investigación independiente y a fondo. En lo que respecta a las zonas arqueológicas en Tinj también está claro que se requiere más investigación, especialmente alrededor de la iglesia de San Iván y de la antigua Gradina.

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- ⁷⁰ Povijesni arhiv Zadar, Katarski i Dalmacije 17 i 18 st. br. 64. Na ovom popisu imamo popisane nosioce vlasništva domaćinstava, obradivu zemlju, vinovu lozu, livade, broj ljudi za oružje, ukupni broj osoba pojedinog domaćinstva te popis stoke. Na popisu se nalazi vlasnici zemlje u Tinju i Bubnjanima koji nisu iz ovih naselja.
- ⁷¹ Isto
- ⁷² Navedeno djelo, br. 51. Na ovom popisu imamo nosioce vlasništva domaćinstva iz Tinja ali i iz Lišana Tinjskih. Svako domaćinstvo je posebno upisano.
- ⁷³ Povijesni arhiv Zadar, geografske i topografske karte Dalmacije br. 94. Katarske mapa mjesta Tinja, kopija iz 1837 g. Imena i prezimena nositelja vlasnika domaćinstva na ovoj mapi su identična sa imenima i prezimenima nositelja vlasnika domaćinstva na popisu iz 1791 pa dolazimo do zaključka da je original mapa iz kraja 18 st. Mapa također obuhvaća i Lišane tinjske. Označen je položaj obiteljskih kuća i njihov vlasnik pa iz toga dolazimo do zaključka koji su vlasnici domaćinstva iz popisa 1791 nastanjeni u Tinju a koji u Lišanima tinjskim.
- ⁷⁴ Isto, Vlasnik obiteljske kuće i zemljišta Petar Jurjević se ne nalazi na popisu domaćinstava iz 1791 ali ga nalazimo na katarskoj mapi.
- ⁷⁵ Povijesni arhiv Zadar, Matične knjige, Tinj. Ovo su matične knjige koje su vodili katolički svećenici pa imamo samo katolička prezimena a za pravoslavno stanovništvo iz toga razdoblja nemamo podatke osim za pravoslava Stevana Draču, koji se oženio katolkinjom Marijom Buljat.
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1060–1062.

Kralj Krešimir (IV) oslobađa samostan benediktinki sv. Tome u Biogradu od svakih podavanja i poklanja mu kraljevsko zemljište Rasohaticu.

Prijepis u Polichorionu samostana sv. Ivana Rogovskog, p. 23. Pismo: gotica. Drž. arhiv u Zadru.

Lucius: *De regno Dalm. et Croat. lib. II. c. 15. p. 98.* Farlati: *Illyr. sacr. IV. 4. Cod. dipl. CSD I. 132.* Rački *Doc. br. 56.* Ljubić: *Libellus Polichorion. Starine XXIII, str. 178.*

Rački je zadržao 1069. godinu kao datum ove isprave. Međutim, pretpostavivši da je »Goigo hanuse isti onaj Goislauus, brat kralja Krešimira, kojega je ovaj dao 1062. god. ubiti, onda je navedena godina krajnji mogući datum ove isprave. (V. o tome Foretić: *Korčulanski kodeks 12. stoljeća i vijesti iz doba hrvatske narodne dinastije u njemu, Starine 46, str. 30 i Barada: Prilog kronologiji hrvatske povijesti, Rad JAZU 311, str. 199. O imenu Gojslav – Goigo v. Šišić: Povijest Hrvata, str. 503).* Šesta indikcija koja se spominje u ispravi ne odgovara godini 1069, a niti 1060–1062. Očito je da je ovaj dokument netačno

datiran, kao i neki drugi Biogradskog kartulara. S obzirom na to, da Krešimir ovom ispravom daje samostanu sv. Tome imunitet, može se pretpostaviti da je izdana prije od one kojom je istom samostanu poklonio zemlju u Sidragi (br. 69).

De libertate ecclesie sancti Thome.

In nomine sancte et indiuidue trinitatis. Anno quoque dominice incarnationis millesimo LXIX, indictione VI, mense octubri. Ego Chresymir, rex Chroatorum atque Dalmatinorum, testimonium facio cum omnibus nobilibus meis, quod monasterio sancti Thome apostoli sub manu domine Dabrice, eiusdem monasterii matris, conferro, firmum stabileque observando decerno, scilicet ut idem monasterium amodo et deinceps absque omni tributo perpetue existat liberum ita, ut nec mihi nec meis successoribus cuiuslibet consuetudinis debito implicatum esse uideatur, nisi tantum¹ uoluntariam exhibe(n)s honorificentiam, quatinus omnium ancillarum dei in eodem comorancium cenobio libertas et diurnas (!)² quies, omnium secularium infestatione exempta, licencius atque instancius suo possis³ famulari creatori, cui se sub sacre legis iugo libentissime subdidisse noscuntur. Quapropter iam dictum cenobium non solum libertati donamus, uerum insuper et regali (!) territorium in loco, qui Rasohatica uocatur, incipiente ab ipsa Rasohatica ubi sunt due fontane, et uadit usque ad puteum, qui manet iuxta terram Mogorouici in longitudine, et in latitudine a monte Tini usque ad riuum; et ibidem Smurdaçani incipiente a termino uallis usque ad predictum montem Tini. Si enim quandocumque quislibet mihi successor⁴ intuerit huiusque mei decreti stabilitum paruipenderit et ex omnibus, que a me fideliter statuta sunt, aliquid minuire uel transgredi uoluerit, iram habeat omnipotentis dei et⁵ omnium sanctorum super illos maneat nec non et trecentorum decem et octo patrum anatematis uinculo innodentur et in nouissimo ac tremendo examine cum diabolo suisque ministris ac Iuda traditore damnetur et inextinguibilis flamma incendio crucietur. Huius denique rei stabilitum palam actum et coram his testibus roboratum: L.⁶ archiepiscopo, R.⁷ Croatico episcopo, G.⁸ bano et alii plures.

¹ Rački krivo čita »tamens«. – ² Rački: »diuturna«. – ³ Rački čita: »possint«. – ⁴ Rački notačno čita: »meorum successorum«. – ⁵ Rački umeće iza »et« »malediction«. – ⁶ T. j. »Laurentio«. – ⁷ T. j. »Rainerio«. Rački ispravlja to mjesto u »Anastasio«, jer je 1069. god. Anastazije bio hrvatski biskup. Međutim u tekstu jasno stoji inicijal »R.« a ne »A.«, što potvrđuje mišljenje da datum naveden u ispravi treba svakako korigirati. – ⁸ T. j. »Goigo«.

1194, 9. jula. Tinj.

Razvod medju zemljistima templarâ i samostana sv. Kuzme i Damjana.

In nomine sancte et indiuidue trinitatis. Anno ab incarnatione domini nostri Jesu Christi millesimo centesimo nonagesimo quarto, mense iulii die nono intrante, indictione duodecima, apud Tinum, regnante domino nostro Bela serenissimo rege Hungarie, Dalmatie, Chroatie atque Rame, et Almerico (!) filius eius¹ super Dalmatiam et Chroatiam. Cum nos nempe Petrus Spalatine sedis archiepiscopus una cum Matheo Nonensi episcopo et Damiano Jadertino comite ac Grubescia² Spalatino comite ceterisque nobilibus, quorum nomina inferius subscribentur, in ecclesia sancti Johannis de Tino ad controuersias, que inter templarios et monasterium sanctorum Cosme et Damiani pro terris et aquarum decursibus vertebantur, rescandas de mandato regio resideremus, post multas alterationes et verba, que memorate ecclesie inter se habebant, guadias³ ab utraque parte per stipitem de voluntate utriusque partis suscipientes, pro bono pacis et concordie talem inter utrasque ecclesias diuisionem auctoritate regia composuimus: incipiente⁴ a via, que inter villam Tini et villam sanctorum Cosme et Damiani est, et eundo versus meridiem recto tramite usque ad Gomilam inferius et ab inde usque ad Blatam, quicquid in austro in terris et aquis est, quod ad monasterium sancti Damiani pertinuit, domui Templi remaneat perpetuo possidendum, preter aquam Chriplinam, quam communem esse decernimus utrisque ecclesiis, et quicquid a prefata via in partibus occidentis in terris et aquis ac pascuis etiam ultra vallem Tini habetur et ad templarios spectauit, prefato sancti Damiani monasterio sit amodo in perpetuum. Aqua(m) vero Kicme⁵ cum aquarum decursibus templarios habere statuimus tali videlicet ordine, ut in ea molendina faciant quotquot possunt, tamen quod molendino sanctorum Cosme et Damiani de Virbiza, quod est ultra Blatam, non noceant⁶ in aliquo. Volumus etiam et sancimus, ut prefata sancti Damiani ecclesia omnes terras illas, quas ultra Blatam⁷ antiquitus possedit et etiam si qua molendina sub suo molendino in austro fecerit, habeat et possideat semper, sine omnia templariorum calumnia. Stabilimus etiam, ut si qua utriusque partis antiqua testamenta preter hanc nostre constitutionis paginam reperta alicubi fuerint, quod irrita maneant et inania. Si autem alterutra pars contra hanc nostre constitutionis cartam ire presumpserit, omnipotentis dei sanctorumque apostolorum Petri et Pauli ac omnium sanctorum ac nostram maledictionem incurrat, fiatque anathema maranatha, et super hoc pena duarum librarum auri mulctetur. Que omnia firma et rata esse volumus presente Gualterio magistro, fratre Azzo preceptore et omnibus fratribus, et Dominico abbate, Priuonia⁸ monacho, Dminoscia⁹ monacho et cunctis fratribus. Coram hiis ydoneis testibus: Petro Sagarelle et Tolmatio ac Burello presbiteris Spalatinis, Petronia¹⁰ Cucille, Petrizo¹¹ Vitaze¹², Petrizo¹³ Michaelis, Georgio Soppe,

Bitte de Juda, Bitte Prestancii et¹ Grisogono fratre eius, Petro Sloradi² templariorum aduocato, Coscia Gregorii sancti Damiani aduocato, Jaderinis³ et multis aliis. Dedomiro iuppano, Vilcomiro iuppano, Ber-riscio, Rilizo Chroatis et multis aliis⁴. Fuerunt preterea testes ibidem hi venerabiles viri: Gregorius Antiuaensis archiepiscopus et Vincentius sancti Grisogoni abbas testes. Et ego Blasius sancte Anastasie diaconus et Jadersis notarius, qui interfui, hanc constitutionis et concordie cartulam iussu iam dicti archiepiscopi Spalatensis et Nonensis episcopi et comitum prescriptorum ceterorumque testium rogatu, ut audiui, com-pleui, roborauit et signo consueto signauit.

Original u gubernijalnom arhivu u Zadru (odio rogovski 111. no. 19). — Vrlo loš prijepis iz 14. vijeka kod kaptola u Zadru (H. no. 20). — Polichorion u gubernijalnom arhivu u Zadru (str. 68).

Farlati Illyr. sacrum V. 225. — Katona Hist. crit. IV. 428. — Fejér Codex II. 296—8 i VII. 5. 135—7. — Theiner Monum. Slavorum I. 11—2. — Kukuljević Jura I. 35. — Kukuljević Codex II. 172—3, — Bullettino di Archeol. XIII (1890). 94—5. — Ljubić Polichorion 216—7.

Prilog I

BROJ STANOVNIKA PO NASELJIMA OPĆINE BENKOVAC OD 1857. DO 1981.

Naselje / Općina ukupno	1857	1868	1880	1890	1905	1918	1921.	1931	1948.	1953	1961	1971.	1981.
	13.387	14.210	14.641	15.178	17.539	20.933	—	24.870	30.992	33.697	36.319	35.562	33.337
1. Benkevi	646	536	565	503	552	592	—	648	840	875	851	775	612
2. Benkovo	295	437	341	432	512	546	—	630	1.149	1.347	1.897	2.190	2.939
3. Benkovačko selo	—	—	162	169	211	204	—	339	436	469	467	445	489
4. Bistina	321	626	590	872	802	795	—	833	803	854	835	781	727
5. Brgud	531	661	446	519	649	650	—	756	707	749	786	762	709
6. Bradla	328	299	216	369	385	484	—	531	437	497	513	476	411
7. Budak	—	—	239	246	325	305	—	441	519	521	533	500	570
8. Buhvid	456	320	295	483	609	822	—	1.036	1.017	1.021	1.019	918	832
9. Bulž	87	87	130	130	180	188	—	229	265	311	332	311	277
10. Dobropolje	456	516	561	538	608	604	—	683	715	777	716	590	512
11. Donja Jagodnja	153	133	123	154	148	184	—	251	417	475	526	534	459
12. Donje Biljane	507	240	275	315	347	472	—	549	711	960	1.109	1.108	1.037
13. Donje Ceranje	264	515	528	121	137	202	—	532	350	395	417	409	363
14. Donji Kalid	—	—	—	14	8	31	—	—	698	749	724	649	575
15. Donji Lepuri	374	379	130	141	150	182	—	188	313	379	425	405	326
16. Gornja Jagodnja	564	579	328	388	562	452	—	534	568	642	622	603	518
17. Gornje Biljane	263	323	328	345	365	452	—	605	735	793	977	992	1.033
18. Gornje Ceranje	362	665	814	552	621	846	—	843	1.117	1.152	1.277	1.400	1.348
19. Ilina Grča	—	—	62	61	65	106	—	87	189	225	323	332	355
20. Karmna	212	299	226	277	279	320	—	334	433	424	440	399	443
21. Koriša	363	432	473	463	599	576	—	683	931	1.019	1.118	1.142	1.061
22. Kukuljevac	108	—	216	207	216	298	—	354	486	599	522	501	427
23. Kula Alagić	325	411	466	422	479	562	—	668	972	1.039	1.107	1.054	921
24. Lisičić	310	234	247	357	441	518	—	592	646	685	714	673	563
25. Lisič	366	732	453	498	530	687	—	811	924	1.007	1.046	1.062	914
26. Lisič	—	—	105	124	131	171	—	305	397	443	489	440	388
27. Lisič	—	—	104	90	86	120	—	390	312	378	411	399	362
28. Lisič	—	—	104	90	86	120	—	390	312	378	411	399	362
29. Lisič	—	—	104	90	86	120	—	390	312	378	411	399	362
30. Lisič	—	—	104	90	86	120	—	390	312	378	411	399	362
31. Lisič	—	—	104	90	86	120	—	390	312	378	411	399	362
32. Lisič	—	—	104	90	86	120	—	390	312	378	411	399	362
33. Lisič	—	—	104	90	86	120	—	390	312	378	411	399	362
34. Lisič	—	—	104	90	86	120	—	390	312	378	411	399	362
35. Lisič	—	—	104	90	86	120	—	390	312	378	411	399	362
36. Lisič	—	—	104	90	86	120	—	390	312	378	411	399	362
37. Lisič	—	—	104	90	86	120	—	390	312	378	411	399	362
38. Lisič	—	—	104	90	86	120	—	390	312	378	411	399	362
39. Lisič	—	—	104	90	86	120	—	390	312	378	411	399	362
40. Lisič	—	—	104	90	86	120	—	390	312	378	411	399	362
41. Lisič	—	—	104	90	86	120	—	390	312	378	411	399	362
42. Lisič	—	—	104	90	86	120	—	390	312	378	411	399	362
43. Lisič	—	—	104	90	86	120	—	390	312	378	411	399	362
44. Lisič	—	—	104	90	86	120	—	390	312	378	411	399	362
45. Lisič	—	—	104	90	86	120	—	390	312	378	411	399	362
46. Lisič	—	—	104	90	86	120	—	390	312	378	411	399	362
47. Lisič	—	—	104	90	86	120	—	390	312	378	411	399	362
48. Lisič	—	—	104	90	86	120	—	390	312	378	411	399	362
49. Lisič	—	—	104	90	86	120	—	390	312	378	411	399	362

Zagrad. Bile Vlasta. Dobra Voda i Crjenik su zasebici, posebne mjene zajednice kojih ima 53 u općini Benkovac

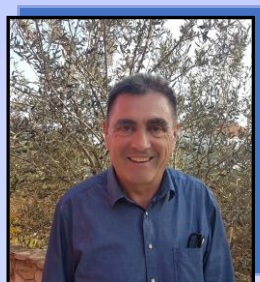


On top of the hill in Tinj, is where the castle used to stand, and a small bit still does...

Some twenty-five kilometres inland from the ancient coastal city of Zadar in Croatia is a small settlement, too small to be a village, called Tinj. As you drive along the country road towards this rural community, you have to keep a look-out for the single road-sign that shows where the turn-off is.

And as you ponder about the modernisation that this tiny community recently went through, it is easy to develop an impression that, in the great scheme of things, this is a pretty insignificant place, that nothing much could ever have happened here, but that impression is misleading. Throughout its quaint and humble existence, Tinj has had its share of both turbulence and substance.

In search of the real story of Tinj, Krešo Erlić has collected archeological data and extant historical documents in order to puzzle together a chronological historical analysis. In his essay *Župa Tinj Kroz Vjekove* he takes us on a journey from the Neolithic era and into the pages of history with the Liburnians, the Romans and the old Kings of Croatia and into modern times.



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