ARCHAEOLOGICAL STUDIES IN HANILA CHURCH AND KARUSE CHURCHYARD

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INTRODUCTION

In November and December 2012 two parallel archaeological monitoring works were conducted in or around two close-by rural medieval churches of western Estonia. In Hanila before fitting the new floor in the nave some soil had to be removed resulting in a variety of metal finds, including 43 medieval and early modern coins. In the churchyard of Karuse (Fig. 1) and inside the church of Hanila (Fig. 2) some limestone grave slabs of the earliest (trapezoid) type were relocated to a more applicable place after the fieldwork proved these were not in their original position anyway.

Although the two churches are located very close to each other and have a lot in common in both their history and architecture, in the Middle Ages these were situated in different states: Hanila (Germ. *Hanehl*) in the Saare-Lääne (Germ. *Oesel-Wiek*) Bishopric and Karuse (Germ. *Karusen*) in the state of the Livonian Order. The proximity of only *ca.* 5.5 km is extraordinary, allowing a very rare simultaneous view on two parish churches from the same spot, as normally in the sparsely populated landscape of Old-Livonia two medieval rural parish centres had a distance of at least 10 and quite often more than 20 km with their neighbours.

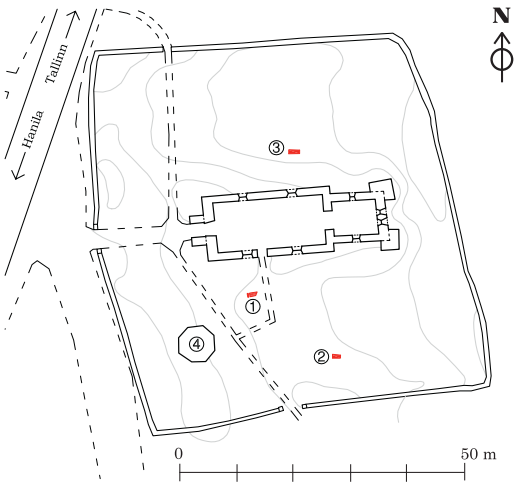

Fig. 1. Karuse churchyard. Plan of the studied grave slabs. Based on a plan by U. Hermann (1975). 1 – grave slab with horn image, 2 – grave slab with warrior image, 3 – grave slab with worn image, 4 – chapel.

Jn 1. Karuse kirikuaed. Uuritud hauaplaatide plaan. U. Hermanni plaani põhjal . 1 – sarve kujutisega plaat, 2 – sõdalase kujutisega hauaplaat, 3 – hävinud kujutisega hauaplaat, 4 – kabel.

Drawing / Joonis: Villu Kadakas

HISTORICAL BACKGROUND

Both ecclesiastical parishes were established probably right after the crusade in the 1220s, coinciding with the former heathen administrative units (Tarvel 1997, 10–11).

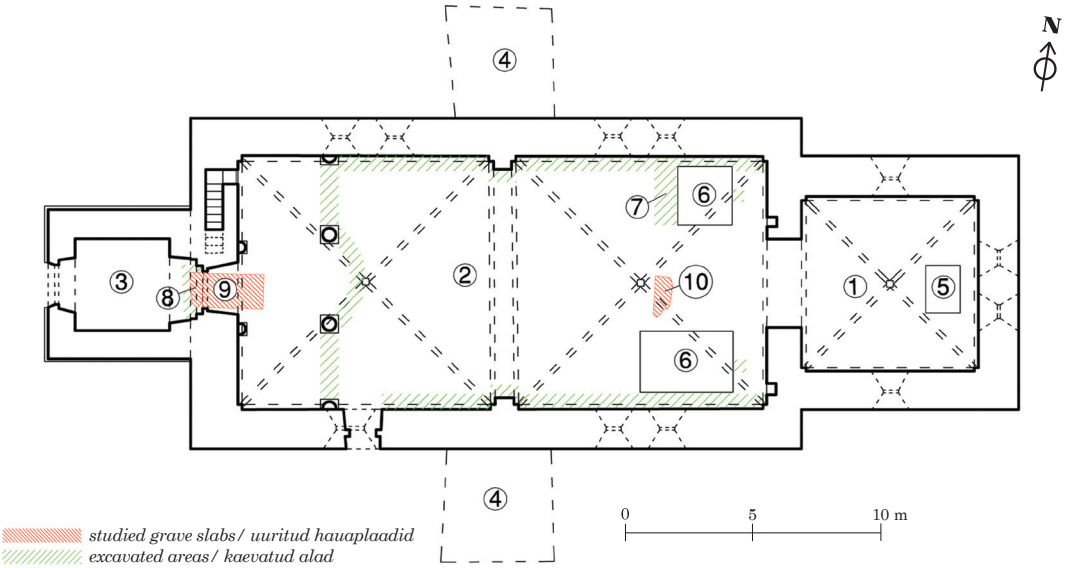

Fig. 2. *Plan of Hanila church, based on a plan by E. Armolik (EAA 2100-18-22). 1 – chancel, 2 – nave, 3 – western tower, 4 – buttresses demolished in 2003, 5 – main altar, 6 – grave slab exposition areas, 7 – extension of grave slab exposition area, 8 – grave slab with a ringed cross, 9 – supposed altar mensa, 10 – grave slab with two horns.*

Jn 2. *Hanila kiriku plaan E. Armoliku alusplaani põhjal (EAA 2100-18-22). 1 – kooriruum, 2 – pikihoone, 3 – läänetorn, 4 – 2003. a lammutatud tugipiilarid, 5 – peaaltar, 6 – hauaplaatide ekspositsioon, 7 – hauaplaatide ekspositsiooni laiendus, 8 – rõngasristiga hauaplaat, 9 – oletatav altariplaat, 10 – kahe sarvega hauaplaat.*

Drawing / Joonis: Villu Kadakas

Written documents remain silent about the erection and early history of the buildings. Based on Villem Raam's conclusions on the architecture, it is generally recognized that both have probably been erected in the 1260s, Karuse perhaps a bit earlier than the other, right before the earliest wave of erecting stone churches in Läänemaa (Germ. *Wiek*) – the mainland part of the Saare-Lääne bishopric. Both original buildings consisted of a vaulted single-nave church and a bit narrower chancel – a very common church type in medieval western Estonia. Narrow twin windows with pointed arches, partly later replaced by a single wide window, were characteristic to both the original naves and the chancels. The masonry details have simple geometric forms without elaborate decorations, except scant plant ornamentation on the western portal of Karuse church. The buttresses have been added in the Early Modern times and the western towers only in the 19th century (Raam 1996a; 1996b).

What makes these two churches special among others in Läänemaa, is an outstanding collection of an early group of limestone grave slabs of trapezoid shape. Almost all of the *ca.* 70 known trapezoid grave slabs or their fragments[1] of Estonia are located in the churches or churchyards of Saaremaa and Läänemaa.[2] The slabs and fragments in Hanila (13) and Karuse (4) make up *ca.* 75% of the total of the Läänemaa collection.

[1] The exact total number is impossible to establish because some known fragments might come from the same slab.

[2] For a short overview in English see Loit 2004. It also includes the best collection of grave slab images.

Fig. 3. *Hanila church. Trapezoid grave slab with two horns.*
Jn 3. *Hanila kirik. Kahe sarve kujutisega trapetsiaalne hauaplaat.*
Photo / Foto: Villu Kadakas

Because almost all of these lack inscriptions but present different figures and ornamentation, the dating is rather hypothetical. Based on the depicted images the slabs can be divided into three groups: a stylized tree or a cross (typically wheel or ringed cross), a warrior, and a single object (mostly a horn) (Sipelgas 2000, 49). The earliest researchers of the Estonian trapezoid grave slabs have associated some of these with pre-crusade heathen religion and some with Christianity, dating them to *ca.* 12th – 13th centuries (Lumiste & Kangropool 1969; Saal 1977). Later the Christian nature of the slabs has been stressed by K. Sipelgas who still theoretically associated at least some of these with pre-crusade local chiefs who might have adopted Christianity on their own (Sipelgas 2000, 62). It has been argued that all the trapezoid slabs come from the early post-crusade period of the 13th century (Üprus 1987, 13–14; Markus 2003). Dating has not been possible also by studying the respective burials, because most probably no known trapezoid slab is located in its original position, i.e. on top of the original burial. The slabs studied in Hanila and Karuse were the very few ones, by which it was still theoretically possible to speculate about their position on top of the original grave which consequently was the focus of the respective fieldwork. The length of the known trapezoid grave slabs varies between 106–196 cm; the width of the wider end is 55–108 cm and of the narrower end 55–95 cm; the slabs are 12–25 cm thick (Loit 2004, 7).

In addition to one slab in the floor and another inside a buttress, a collection of 12 slabs and fragments was discovered in 1990 during the removal of the former floor in Hanila church (Sipelgas 2000, 48), recorded first by Juhan Kilumets (1992). Later these have been collected and exposed in two rectangular areas in the eastern corners of the nave (Fig. 2: 6). One slab, decorated with two simple horns, had been left in the floor in a position as discovered (Figs 2: 10; 3).

In Karuse, three slabs studied in 2012 have been lying in the churchyard in the same position as long as people remember. One incomplete slab with an image of a warrior has been inside a chapel (Fig. 1: 4) on the graveyard possibly since 1929, when a broken slab with a warrior image was discovered on top of a preserved burial by Olaf Sild, theology professor of Tartu University during excavations in the chancel (Sipelgas 2000, 48).[3] Already in the middle of the 19th century it was supposed that the master of the Livonian Order Otto von Lauterberg[4] has been buried in the church of Karuse (Pabst 1857). He fell in front of the joint forces of the order, bishops of Saare-Lääne and Tartu, and the Danes during the battle with Lithuanians on the ice of the Suur Väin Strait on 16 February in 1270 (Liivimaa vanem riimkroonika, 136). According to a later, 14th century chronicler the battle took place close to Karuse (*Karuszen*; Wartberge 1863, 47). Possibly already Sild associated the grave slab with a warrior image with the master. Recently art historian

[3] No proper documentation seems to be preserved of this intriguing and the only earlier archaeological work but a short article in a newspaper (Päevaleht 1930).

[4] Also referred to as von Lutterberg and von Rodenstein.

K. Markus (2003, 121) has supposed that after the defeat of the joint army by Lithuanian forces the fallen warriors of the Livonian Order were buried in Karuse and of the Saare-Lääne bishop in Hanila, resulting with the tombstones with warrior images among others. K. Markus has also pointed out that among all the trapezoid grave slabs, those with an image of an armed warrior covering the whole slab surface are known only from Hanila (3 slabs) and Karuse (2 slabs).

No previous archaeological work, resulting in a fieldwork report or a publication has taken place in Hanila and Karuse churches and churchyards.

STUDY OF THE LOCATIONS OF TRAPEZOID GRAVE SLABS

In Hanila church the site of a slab with images of two horns (Figs 2: 10; 3), located in the middle of the eastern vault of the nave was studied after its removal. An awkward position more or less in the north-south direction had already indicated a secondary location. Before the removal a shallow and narrow trench was dug crosswise under the slab to insert a rope for lifting. The soil immediately under the slab was studied with the help of a metal detector with an objective to check if it contained any easily datable finds from a later period than the 14th century, theoretically the latest possible date of the slab. Just 10 cm deeper from the slab a Swedish schilling minted in Old Livonia in the 1660s was obtained. As the slab is thick (*ca.* 30 cm) and heavy, thus being rather difficult to use in building a floor, it may have just been sunk into the soil in this place beneath the floor to get rid of it. Another slab, with an image of a ringed cross (Figs 2: 8; 4), located right under the western portal, was also removed, but the location above the doorsill excluded the possibility of the original location.

In Karuse churchyard (Fig. 1) all three slabs were lifted up and the location studied with the same procedures as described by the slabs of Hanila. Judging by the partly 'sunk' portal sills, the ground level around the church has been heightened from the 13th century by at least half a metre. Therefore it was obvious before the fieldwork that if the slabs were on their original location, these must have been deep underground but not on top. The slab north of the church (Fig. 1: 3), badly worn by weather, without any discernible image on the surface was lifted up to check the hypothesis, that it might have been turned upside down, with the possible images downward. It appeared that the downside has not been worked at all, but revealed a natural surface. Obviously the images have been on top and have just deteriorated beyond recognition. The slab was left where it lay without further study. Under the slab with a warrior image (Fig. 1: 2) a Swedish schilling minted in king Johan III time (1571–1585) was discovered. Under the slab with a horn image (Fig. 1: 1)

Fig. 4. *Hanila church. Trapezoid grave slab with a ringed cross (foreground) and a supposed altar mensa (background).*
Jn 4. *Hanila kirik. Rõngasristiga trapetsiaalne hauaplaat (esiplaanil) ja oletatav altariplaat (tagaplaanil).*
Photo / Foto: Villu Kadakas

a *lübische* of Tartu bishop from the first quarter of the 15th century was found, a rather early coin, but still late enough to prove a secondary location for the slab. The two slabs were removed to the chapel on the churchyard (Fig. 1: 4).

As no studied grave slab appeared in its original position, it can be concluded that there is probably no hope left that any of the slabs known in Estonia are. It cannot be excluded that some slabs might have totally been buried under the heightened ground, presently undiscovered. The observation made by previous researchers that the trapezoid grave slabs are thicker in the head end and thinner in the foot end (Üprus 1987, 13; Markus 2003, 107) could not be confirmed by any of the studied slabs. Every slab is even in thickness, although different slabs have different thickness (20–30 cm), obviously depending on the original thickness of the layer of limestone that has been used. The downsides seemed totally unworked, making them unsuitable to place on a stone sarcophagus. Most of the studied slabs are obviously too short (144, 159, 155, 131 cm) for covering a sarcophagus of a grown-up person, even by medieval standards. Most probably for making a grave slab a layer of stone with suitable thickness has been chosen to avoid unnecessary effort and as little extra material has been chopped off as possible. Some slabs had such a roundish and bumpy downside that probably the shape even excluded raising them upright against a wall. The uneven downside might in some cases create an illusion as if the slab was thicker in one end, but it cannot be considered intentional. Most probably all the studied slabs have been laying on the ground on top of the burial. No information was obtained to share light on the question if the trapezoid grave slabs have originally been positioned in or outside churches.

EXCAVATIONS IN HANILA CHURCH

The ground around Hanila church has been heightened during the centuries as well; as a result the floor level is *ca.* half a metre lower. Due to this moisture keeps filtering through the walls towards inside and it was decided to dig shallow and narrow drainage trenches along the side walls of the nave. A quadrangular pit for the repositioned grave slabs was dug in the north-eastern area of the nave (Fig. 2: 7). No historic structures or preserved burials were discovered in the shallow digs.

After the removing of the grave slab with the depiction of a ringed cross from under the western portal (Figs 2: 8; 4), the bottom of the pit was cleared in small scale to expose the portal sill, which had been buried under a debris layer. The sill was rather poorly preserved *ca.* 20–25 cm below the present floor level. The eastern profile of the pit was cleaned on request of Rev. Lembit Tamsalu who had a hypothesis that the adjacent large rectangular limestone slab (*ca.* 140 × 234 cm) without any images or inscriptions (Fig. 2: 9) might be an overturned grave slab. Cleaning the edge of the slab revealed that it has a nicely worked concave profile, very unlike any tombstone typically has. The downside has no traces of working at all, proving that the slab has not been turned over. The smooth and flat upper surface indicates that the slab has not lost its inscriptions due to wear, but was without any. The profiled edge and the size of the slab point that it has rather been an altar mensa than a tombstone. The slab lacks any consecration crosses, otherwise typical to altar mensa, but these might have been on corners, which have all broken off before laying the slab in its present place.

Searching for the original place of the supposed altar mensa, it must be considered that the existing main altar in the chancel is most probably the original one together with its mensa. In a visitation record of Hanila church from 1641 it was required to demolish two side altars inside the church (Kilumets 1992, 22; see also Randla 2002, 22). Their location is not known, but it is probable that these have been in the eastern corners of the nave, as has been discovered recently in Risti church (Kadakas 2012, 182). The possibilities to find the remains of them in Hanila were limited because the trapezoid grave slabs discovered in 1990 had been repositioned in two rectangular areas (Fig. 2: 6) right where the side altars have most probably been located. Small test pits on the eastern sides of the grave slab areas revealed no masonry structure, indicating that the side altars have not been located immediately next to the eastern wall of the nave. Thus the provenance of the supposed mensa as well as the exact location of side altars remain a research questions for the future. The supposed mensa was left in its place in the floor.

Coins and other artefacts in Hanila church

Altogether 55 artefacts, including 43 coins were gathered – the first archaeological finds from the site (Fig. 5). The material included among others a small trapezoid bronze pendant (Fig. 5: 9), a bronze brooch pin, some small bronze plaques, an orange glass bead (Fig. 5: 10) and a piece of painted window glass. The discovered coins cover a period from the start of the parish in the 13th century up to the beginning of the 19th century. Among the total of 43 coins only 8 were Swedish (5) and Russian (3) copper coins from the 17th and 18th centuries. The early modern age silver coins were represented by one schilling of the free city of Riga (1577), five Polish (1610–1621) schillings minted in Riga and eight Swedish schillings (1560–1660) minted in Tallinn, Riga or elsewhere in Livonia. No local coins, e.g. from the short final period of minting in the Saare-Lääne bishopric by bishop Magnus (1560–1578) were discovered.

The era of Saare-Lääne bishops until the start of the Livonian War in 1558 – from the 13th century until the first half of the 16th century – is represented by 20 coins (Table 1). 14 of these have been minted in Old Livonia by the closest minting lords: the Livonian Order (6 in Tallinn and 1 in Riga) and bishops of Tartu (7). 9 of these, a *seestling* (Fig. 5: 2) and several *lübisches* of the Livonian Order and Diocese of Tartu (Fig. 5: 5) represent a rather short period – the first quarter of the 15th century, the period before the monetary reform of 1422/26. The 14th century is represented only by a single foreign coin: a *pfennig* from Mecklenburg (Fig. 5: 7). The most spectacular is a small collection of Gotlandic *pfennigs* (Fig. 5: 1) from probably the 13th century. The end of the production of some of these corresponds approximately to the building period of the stone church in Hanila – *ca.* 1250–1270. It cannot be excluded that some of the coins have been deposited even before the erection of the stone church.

The number of medieval coins obtained during the excavations in Hanila church is rather big considering the small area excavated, compared to the overall nave interior area (*ca.* 230 m^2). Taking e.g. the excavation area of repositioning the grave slabs (*ca.* 2.1 m^2, 10 coins) to be the base for statistics and presuming even distribution, the overall number of medieval coins once scattered in the top part of soil in the whole nave area should be *ca.* 1100.[5] Accordingly the number of medieval coins per square metre would be *ca.* 4.75, which is about five times more compared to the number got in 2010–

[5] The number of medieval coins preserved in such a position should be smaller due to early modern burials which must have affected the original distribution of medieval coins.

Fig. 5. Hanila church. Finds.
Jn 5. Hanila kirik. Leiud.
(HM 9183: 4, 8, 9, 12, 16, 18, 19, 20, 44, 50.)
Photo / Foto: Villu Kadakas

2011 in Risti church (Kadakas *et al.* 2012, 183–185). The high density of medieval coins in the excavation area for repositioning the grave slabs could be explained alternatively: it might have been the area right in front of a side altar where a large number of sacrificed coins would be expectable and possibly later burials had not disturbed the surface as an exception. It is notable that almost all of the coins, including the 13th century *pfennigs* of Gotland, were within the topmost *ca.* 10 cm soil layer, not deeper, indicating that the studied area has not been disturbed by late medieval or early modern burials. Rather undisturbed sand is continuing deeper under the trenches near the walls, but there is mixed material, probably disturbed by some very early burials under the pit for repositioning the grave slabs.

Table 1. Medieval coins in Hanila church.
Tabel 1. Keskaegsed mündid Hanila kirikust.
Compiler / Koostaja: Villu Kadakas

No/ Nr	***State/ provenance***	***Unit/ Ühik***	***Date/ Kuupäev***
1, 4	Gotland, Visby	pfennig	*ca.* 1210/20–1260/70
2, 3, 5	Gotland, Visby (?)	pfennig	*ca.* 12th – 13th c
6, 7	Livonian Order, Tallinn	lübische	*ca.* 1398–1420
8	Livonian Order, Tallinn	seestling	*ca.* 1398–1420
9	Livonian Order, Tallinn	pfennig	*ca.* 1430–1470
10	Livonian Order, Tallinn	scherf	*ca.* 1426–1480
11	Livonian Order, Tallinn, Wolter von Plettenberg	pfennig	*ca.* 1532–1534
12	Livonian Order, Riga, Hermann von Brüggenei-Hasenkampf	pfennig	1541
13–17	Diocese of Tartu	lübische	*ca.* 1399–1422
18	Diocese of Tartu, Dietrich IV Resler	scherf	*ca.* 1424–1441
19	Northern Germany, Mecklenburg	pfennig	14th c
20	Diocese of Tartu, Bartholomäus Sawijerwe	pfennig	1441–1459

CONCLUSION

The first archaeological works in the church of Hanila and churchyard of Karuse took place in a rather small scale, but gave clear results. Studying the soil under the trapezoid grave slabs – the earliest type in Old Livonia – proved that none of these were located in their original position any more. Thus probably all the hope to find any of the Estonian trapezoid slabs *in situ* on top of the original grave was lost. It was possible to make conclusions on the downsides of the slabs: these are unworked, which probably means that the slabs have not been on top of a stone sarcophagus, but rather placed on soil; the claim of previous researchers that the head ends are somewhat thicker than the foot ends could not be confirmed. In the floor of Hanila church a large rectangular slab (Fig. 2: 9) under the western portal was surprisingly identified as a probable altar mensa. Especially noteworthy finds are five 13th century *pfennigs* from Gotland, probably representing the earliest phase of activities in Hanila church.

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ARHEOLOOGILISED UURINGUD JA JÄRELEVALVE HANILA KIRIKUS JA KARUSE KIRIKUAIAS

Villu Kadakas ja Guido Toos

2012. a novembris ja detsembris tehti järelevalvetöid kahe Läänemaa naaberkiriku sees või kirikuaias. Kuigi kaks keskaegset kihelkonnakirikut paiknevad üksteisele ebatavaliselt lähedal ning neil on ajaloos ja arhitektuuris palju ühist, kuulusid need pühakojad keskajal erinevate valitsejate alla: Hanila Saare-Lääne piiskopkonnale ja Karuse Liivi ordule. Mõlemad kirikukihelkonnad asutati tõenäoliselt juba 1220. aastatel. Kirjalikud allikad vaikivad mõlema kirikuhoone rajamisest ja varasemast ajaloost. Kunsti- ja ehitusajaloolane Villem Raam on järeldanud, et mõlemad kirikud on püstitatud tõenäoliselt 1260. aastatel, Karuse ehk veidi varem kui Hanila, Läänemaa kivikirikute ehitamise esimese laine eesotsas. Mõlemad hooned koosnesid algselt ühelöövilisest kahe võlvikuga pikihoonest ja veidi kitsamast kooriruumist. Algseid hooneid iseloomustasid kitsad teravkaarsed kaksikaknad, mis on osaliselt hiljem asendatud laiema üksiku aknaga, samuti oli omaseks lihtsate geomeetriliste vormidega ornamendita raidkivipinnad, välja arvatud vähene taimornament Karuse kiriku lääneportaalil. Tugipiilarid on mõlemale kirikule lisatud varasel uusajal, läänetornid alles 19. sajandil.

Mõlemad kirikud paistavad Läänemaa omade hulgas silma suure kollektsiooni trapetsikujuliste hauaplaatidega, mis kuuluvad Eesti hauaplaatide varaseimasse tüüpi. Peaaegu kõik u 70 teadaolevat trapetsikujulist plaati või selle fragmenti paiknevad Saaremaa või Läänemaa kirikutes või kirikuaedades. Hanila (13) ja Karuse (4) plaadid moodustavad kokku ligikaudu kolmveerandi kõigist Läänemaa plaatidest. Kuna peaaegu kõigil teadaolevatel plaatidel puuduvad kirjad, kuid on olemas mitmesugust ornamenti ja kujutisi, siis on nende dateerimine keeruline ja hüpoteetiline. Kujutiste järgi on plaate jaotatud kolme rühma: stiliseeritud puu või rist (enamasti ratas- või rõngasrist), sõdalane ja üksikobjekt (enamasti sarv).

Karuse kirikaial (jn 1) tõsteti kaks trapetsiaalset hauaplaati – sarvega kivi ja sõdalasega kivi – ümber surnuaia kabelisse nende parema säilimise tagamiseks. Hanila kirikus (jn 2) paigutati pikihoone põranda vahetuse käigus ümber kaks trapetsiaalset hauaplaati: rõngasristiga kivi (jn 4) lääneportaali alt ning kahe sarvega kivi (jn 3) pikihoone idavõlviku keskelt. Enne ümberpaigutamise otsuse langetamist uuriti üles tõstetud kivi alust pinnast eesmärgiga teha kindlaks, kas hauaplaat võis paikneda oma algsel asukohal. Probleem oli vaja lahendada, sest need kivid on ühed vähesed trapetsiaalsed hauaplaadid Eestis, mille puhul oli säilinud lootus, et need paiknevad oma algse matuse peal, mistõttu oli lootust saada esimest korda infot, keda on selliste hauaplaatide alla maetud. Kõigil juhtumitel nii Karusel kui Hanilas leiti üsna vahetult plaadi alt hiliskeskaegne või varauusaegne münt, millega loeti plaadi sekundaarne asukoht tõestatuks ning otsustati plaat selle parema säilimise huvides ümber paigutada. Kinnitust ei leidnud varasemate uurijate tähelepanek, nagu oleks trapetsiaalsed hauaplaadid laiemas, st peapoolses otsast paksemad kui kitsamas, sest uuritud plaatide alumised pinnad on töötlemata ja paksus enamvähem ühtlane.

Hanila kirikus kaevati pikihoone külgseintest niiskuse väljatõrjumiseks kaks paarikümne sentimeetri sügavust ja u poole meetri laiust kuivenduskraavi nende siseküljele. Ümberpaigutatavate hauaplaatide jaoks tuli kaevata ka madal süvend pikihoone kirdeosasse, juba varem rajatud hauaplaatide ekspositsiooni lääneküljele. Pikihoone lääneportaali all olnud rõngasristiga hauaplaadi eemaldamise järel puhastati ka välja portaali algse lävepaku jäänused u poole meetri sügavusel praegusest põrandatasemest. Üllatusena selgus, et portaalist vahetult ida pool paiknev sile ilma kujutisteta neljakandiline paeplaat ei ole tagurpidi keeratud hauaplaat (jn 4, tagaplaanil), vaid sellel on nõgusa profiiliga serv, mis lubab oletada, et tegemist on pigem altariplaadiga. Kuna peaaltaril on algne plaat säilinud, siis tõenäoliselt on leitud plaat kuulunud mõnele kõrvalaltarile, mida on 1641. a visitatsiooniprotokollis mainitud. Nende jäänuseid otsiti tulutult pikihoone idavõlvikust idaseina äärest väikeste šurfidega. Tõenäoliselt on kõrvalaltarid paiknenud nendes piirkondades, kus on eksponeeritud hauaplaadid, mistõttu küsimust ei saanud lahendada. Hanila kirikus koguti pinnase eemaldamisel kokku 55 leidu, neist 43 ajaloolised mündid, mis on esimesteks arheoloogilisteks esemeleidudeks sellest kirikust. Leiud ei paiknenud kiriku põranda all kogumitena, vaid üksikuna. Muuhulgas leiti trapetsikujuline pronksripats (jn 5: 9), pronksist sõlenõel, oranži klaashelme katke (jn 5: 10) ja mõni maalitud vitraažakna klaasi katke. 43 mündi hulgas oli vaid 8 Rootsi (5) ja Vene (3) vaskraha 17.–18. sajandist. Varauusaegseid hõberahasid esindasid üks Riia vabalinna killing (1577), 5 Poola (u 1610–1621) ja 8 Rootsi (u 1560–1660) Riias või mujal Liivimaal münditud killingut. Keskajast pärineb 20 münti (Tabel 1). Neist 14 tk on vermitud Vanal-Liivimaal: Liivi ordu on

esindatud 7 (jn 5: 2–4) ja Tartu piiskopkond 7 hõbemündiga (jn 5: 5, 6, 8). Neist 9 esindavad väga lühikest ajavahemikku vahetult enne 1422/1426. a mündireformi – 15. saj I veerandit. Kõige tähelepanuväärsemad on viis Ojamaal löödud penni (jn 5: 1), mis arvatavasti pärinevad 13. sajandist. Nende valmistamise ajajärgu lõpp vastab umbkaudu Hanila kivikiriku ehitusajale u 1250–1270. Ei saa välistada, et osa neist on pinnasesse sattunud juba oletatava puust algkiriku ajal. Arvestades kaevatud pinnase ruutmeetrite vähesust, võib järeldada, et Hanila kirikus kaotatud või ohverdatud müntide hulk ja tihedus on küllaltki suur. Eesti kirikute senist uurimisseisu arvestades on erakordne 13. saj Ojamaa müntide suur hulk ja osakaal leidude hulgas.