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## Rezultati zaštitnih arheoloških istraživanja kasnorednjovjekovnoga groblja sa stećcima na nalazištu Ričina (Posušje)

*Rad donosi rezultate zaštitnih arheoloških istraživanja provedenih na nalazištu Ričina (općina Posušje). Riječ je kasnorednjovjekovnome groblju sa stećcima. Arheološka građa koja se analizira dobivena je istraživanjem dvaju stećka. Najveći doprinos ovog istraživanja svakako je činjenica da ona upotpunjuju dosad malobrojne podatke (dobivene putem arheoloških istraživanja i antropološkom analizom humane osteološke građe) koji se odnose na prostor zapadne Hercegovine u kasnom srednjem vijeku.*

*Ključne riječi: groblje sa stećcima, kasni srednji vijek, arheološko istraživanje, antropološka analiza*

## Results of rescue archaeological investigations of late mediaeval graveyard with stećci tombstones at Ričina site (Posušje)

*This paper presents the results of archaeological rescue investigations conducted at the site of Ričina (the Municipality of Posušje). It concerns a late mediaeval graveyard with stećci tombstones. The archaeological material under analysis was acquired by investigation of two stećci. The greatest contribution of this investigation is definitely the fact that it complements the earlier scarce information (obtained by archaeological investigations and anthropological analyses of human osteological material) concerning the area of west Herzegovina in the Late Middle Ages.*

*Keywords: graveyard with stećci, Late Middle Ages, archaeological investigation, anthropological analysis*



Sl. 1. Pogled na tzv. glavnu skupinu stećaka prije početka istraživanja  
 Fig. 1 View of the so-called main group of stećci before the investigation

Nalazište Ričina smješteno je u mjestu Čitluku, općina Posušje, uz desnu stranu magistralne ceste Posušje-Tomislavgrad (**karte 1 i 2**).<sup>1</sup> Radi se o groblju sa stećcima, tipičnoj vrsti nalazišta funeralnog karaktera iz kasnosrednjovjekovnog razdoblja kulturne makroregije. Osim najmarkantnije, odnosno vizualno najistaknutije skupine stećaka, smještene 35 metara sjeverno od kamenog mosta na Ričini, koja je predmetom zaštitnog istraživanja (**sl. 1**),<sup>2</sup> na promatranom prostoru dokumentirane su još dvije skupine stećaka (**sl. 2**). Jedna je smještena u užem prostoru aktivnoga rimokatoličkoga groblja „Ričina“ (200 metara istočno od glavne skupine stećaka), a druga je smještena na istaknutoj glavici (30 metara jugozapadno od glavne skupine stećaka).<sup>3</sup>

<sup>1</sup> U katastarskom je registru prostor na kojemu je smješteno nalazište uveden kao kč. 1379/1 K. O. Čitluk (Posušje).

<sup>2</sup> Potporu istraživanjima dali su Federalno ministarstvo kulture i sporta i Općina Posušje. Istraživanja su provedena pod vodstvom Tina Tomasa i Maje Soldo, a u stručnom timu bile su i arheologinje Josipa Penava i Katarina Bešlić te student arheologije Tomislav Mihalj. Veliku pomoć pri istraživanju pružili su djelatnici JP Vodovod d. o. o. Posušje. Ovom prigodom svima još jedanput iskreno zahvaljujemo.

<sup>3</sup> Skupinu stećaka (ukupno 31 stećak) vezanu uz aktivno rimokatoličko groblje Ričina navodi u svojem kataloško-topografskom pregledu i Šefik Bešlić; ostale dvije skupine, unatoč izdvojenim i definiranim prostornim okvirima, navodi kao jedinstvenu cjelinu (od ukupno 10 stećaka). Bešlić 1971, str. 300-301.

The Ričina site is located in the town of Čitluk, the Municipality of Posušje, by the right side of the Posušje–Tomislavgrad trunk road (**maps 1 and 2**).<sup>1</sup> It is a graveyard with stećci, a typical site of funeral character from the late mediaeval period of the cultural macroregion. In addition to the most striking, i.e. visually most notable group of stećci, located 35 metres north of the stone bridge at the Ričina, as the objective of the research investigation (**Fig. 1**),<sup>2</sup> two more groups of stećci have been recorded in the area under observation (**Fig. 2**). One is positioned in the active Roman Catholic cemetery of “Ričina” (200 metres east of the main group of stećci), while the other lies on a prominent hill-top (30 metres south-west of the main group of stećci).<sup>3</sup>

<sup>1</sup> The location of the site is recorded in the cadastre register as kč. 1379/1 K.O. Čitluk (Posušje).

<sup>2</sup> The research was supported by the Federal Ministry of Sports and Culture and the Municipality of Posušje. The research was conducted under guidance of Tino Tomas and Maja Soldo, while the expert team also comprised archaeologists Josipa Penava and Katarina Bešlić, as well as archaeology student Tomislav Mihalj. Substantial assistance during the research was provided by employees of the local water public utility JP Vodovod d.o.o. Posušje. We would hereby like to sincerely thank everyone once again.

<sup>3</sup> One group of stećci (31 in total), related to the active Roman Catholic cemetery of Ričina, was also mentioned by Šefik Bešlić in his catalogue-topographic overview. He referred to the other two groups as one whole (consisting of 10 stećci in total), despite the-

Zbog svojeg istaknutog položaja i monumentalnosti pojedinih primjeraka stećaka nalazište Ričina zarana počinje privlačiti pozornost autora. U literaturu Ričina ulazi sa Šematizmom fra Petra Bakule, koji spominje: „...nekoliko plemićkih uistinu odličnih mauzoleja na obali potoka Ričine“. Isti autor u kontekstu Ričine spominje i staru crkvu Uznesenja Blažene Djevice Marije.<sup>4</sup> Crkvu na Ričini spominje i Marko Vego, koji donosi podatak da je na tom mjestu bila crkva posvećena sv. Mariji, dok mjesno stanovništvo čuva narodnu predaju o postojanju srednjovjekovne crkvice sv. Ružice.<sup>5</sup> Kao prepoznatljivu kulturno-povijesnu vizuru Posušja nalazište Ričinu spominje i lokalni učitelj Nikola Barišić 1892. godine u *Glasniku Zemaljskog muzeja*.<sup>6</sup> Na isto nalazište referira se i već spomenuti Šefik Bešliagić.<sup>7</sup> Nadalje, u *Arheološkom leksikonu Bosne i Hercegovine* Nada Miletić, donoseći podatke o Ričini, bilježi da se na prapovijesnoj gomili nalaze stećci te ukupno navodi njih deset. U užem prostornom kontekstu stećaka N. Miletić donosi i podatke o tragovima temelja neke građevine (crkve) te tragovima uništene grobne arhitekture u profilu recentnog puta.<sup>8</sup> Na prostoru koji je bio predmetom arheoloških istraživanja nisu detektirani ostatci arhitekture koje spominju navedeni autori. Činjenica je kako se pod položajem Ričina podrazumijeva znatno širi prostor od istraživanog, te stoga i ostatke sakralne arhitekture možemo očekivati na nekom drugom položaju obuhvaćenom toponimom Ričina, najizglednije u okviru aktivnoga rimokatoličkoga groblja Ričina, konkretno, na užem prostoru grobljanske kapelice.

U kontekstu kasnosrednjovjekovnog nalazišta Ričina važno je spomenuti i podatke iz povijesnih izvora koji se dijelom možda referiraju na promatrani prostor. Posušje se prvi put u pisanim izvorima spominje u aktima Sinjskog sabora iz godine 1378., kada Margareta, udovica Ivana Nelipića, saziva sabor u čijem se opisu spominje i *Posuge*, koje je tada bilo u vlasništvu Nelipića.<sup>9</sup> Nelipići su poznata hrvatska velikaška obitelj, čije se ime u izvorima

Because of its prominent position and the monumentality of some stećci, the Ričina has been attracting the attention of authors for a very long time. The Ričina site was introduced in literature with friar Petar Bakula's *Shematismus*, who mentioned: "...several noble truly remarkable mausoleums on the banks of the Ričina stream". The same author also refers to the old church of the Assumption of the Blessed Virgin Mary.<sup>4</sup> The church at Ričina was also mentioned by Marko Vego, who related that there had existed a church at the site, dedicated to St. Mary, while the local population has preserved in folk memory tales of the existence of a mediaeval church of St. Rose.<sup>5</sup> Nikola Barišić, a local teacher, noted in the 1892 publication of *Glasnik Zemaljskog muzeja* that the Ričina site was a remarkable cultural and historical sight of Posušje.<sup>6</sup> Šefik Bešliagić also referred to the same site.<sup>7</sup> Furthermore, Nada Miletić presented information on the Ričina site in the *Arheološki leksikon Bosne i Hercegovine* and pointed out ten stećci in total on a prehistoric cairn. In a narrower spatial context of stećci, N. Miletić added information on traces of foundations belonging to a structure (church), as well as on marks of devastated tomb architecture in a section of a recent road.<sup>8</sup> No remains of the architecture as mentioned by the above authors have been found in the area covered by the archaeological investigations. It is a fact that the location of Ričina enfolds a considerably wider area than the one investigated, and thus we can expect remains of sacred architecture in some other location covered by the place-name Ričina, most likely within the active Roman Catholic cemetery, specifically in the narrow area of the graveyard chapel.

In the context of the late mediaeval site of Ričina it is also important to mention information from historical sources which partly possibly refer to the area under observation. Posušje was first mentioned in written sources in the acts of the council in Sinj convened in 1378 by Margaret, widow of Ivan Nel-

ir separate and defined spatial frameworks. Bešliagić 1971, pp. 300–301.

<sup>4</sup> Bakula 1867/1970, str. 144–145. To djelo s pravom možemo smatrati prvom arheološkom topografijom Hercegovine, gdje se prvi put, iako *in brevi*, donose položaji i opisi arheoloških nalazišta.

<sup>5</sup> Vego 1957, str. 100–101.

<sup>6</sup> Barišić 1892, str. 277.

<sup>7</sup> Vidi bilješku 3.

<sup>8</sup> Miletić 1988 (23.292), str. 275.

<sup>9</sup> Gunjača 1957, str. 221–222.

<sup>4</sup> Bakula 1867/1970, pp. 144–145. This work can rightfully be considered the first archaeological topography of Herzegovina, providing the locations and descriptions of archaeological sites for the first time, albeit *in brevi*.

<sup>5</sup> Vego 1957, pp. 100–101.

<sup>6</sup> Barišić 1892, p. 277.

<sup>7</sup> Cf. footnote 3.

<sup>8</sup> Miletić 1988 (23.292), p. 275.



Sl. 2. Ortofoto snimka sa položajima tri skupine stećaka na Ričini  
 Fig. 2 Orthophoto image with the positions of three groups of stećci at Ričina

prvi put spominje godine 1244., u Ugovoru o miru između Trogirana i Splitsana.<sup>10</sup> Aleksandar Solovjev piše o Zagrebačkom i Dečanskom sinodiku među anatemiziranim bosanskim i humskim bogumilima te spominje i ime *Nelēp'c*.<sup>11</sup> Nelepiće spominje i Ferdo Šišić, kao rođake ili čak i izravne potomke cetinskog kneza iz plemena Snačića, Domalda.<sup>12</sup> Od kraja 14. pa sve do kraja 15. stoljeća Posušje je bilo dio bosanske države. Marko Vego navodi podatak da je u Posušju kralj Ostoja boravio godine 1403., gdje su ga tražili dubrovački poslanici.<sup>13</sup> Župa Posušje spominje se i u povelji kralja Ostoje iz 1408. godine, kao dio zemlje koju Ostoja daruje plemićkoj obitelji Radivojević. Isti autor položaj Ričinu kod Posušja, koju naziva grad Ričani, poistovjećuje s *civitate Rixachi* iz povelje aragonskoga kralja Alfonza V. (izdana 30. ožujka, 1454. godine).<sup>14</sup> Ta povelja spominje *civitate Rixachi*, i smješta ga između grada Roga (Roško Polje) i Kruševca u Blatu. Nepodudarna su mišljenja oko ubikacije toga grada. Ludwig Thalloczy *Rixachi* je preveo kao selo Ričice, dok ga je M. Vego preveo kao grad Ričani, Ričine. Nadalje, Petar Oreč *civitate Rixachi* smješta na nalazište Gradinu u Ričicama kod Imotskog.<sup>15</sup>

ipić, with a reference to *Posuge*, then owned by the Nelipić family.<sup>9</sup> The Nelipićs are a renowned noble family, first mentioned in writing in the 1244 Peace Treaty between the inhabitants of Trogir and Split.<sup>10</sup> Aleksandar Solovjev wrote about the Zagreb and Dečan synodic among anathematized Bosnian and Zachlumian bogomils and also mentioned the name *Nelēp'c*.<sup>11</sup> The Nelepićs were also referred to by Ferdo Šišić as cousins or even direct descendants of Domaldus, Duke of Cetina from the Snačić line.<sup>12</sup> From the end of the 14th all the way to the end of the 15th century Posušje was part of the Bosnian state. Marko Vego noted that King Ostoja had stayed in Posušje in 1403, where some ambassadors had been trying to contact him.<sup>13</sup> The Parish of Posušje was also mentioned in King Ostoja's 1408 charter as part of the land he donated to the noble family of Radivojević. The same author identified the location of Ričina near Posušje, which he called the town of Ričani, with *civitate Rixachi* from the charter of Alfonso V, king of Aragón (issued on 30 March 1454).<sup>14</sup> *Civitate Rixachi* is mentioned in the charter and positioned between the town of Rog (Roško Polje) and Kruševac in Blato. Opinions on

<sup>10</sup> Jurić 2014, str. 233.

<sup>11</sup> Solovjev 1953, str. 62-63.

<sup>12</sup> Šišić 2004, str. 185.

<sup>13</sup> Vego 1957, str. 95.

<sup>14</sup> *Ibidem*, str. 101.

<sup>15</sup> Oreč 1994, str. 90-96.

<sup>9</sup> Gunjača 1957, pp. 221-222.

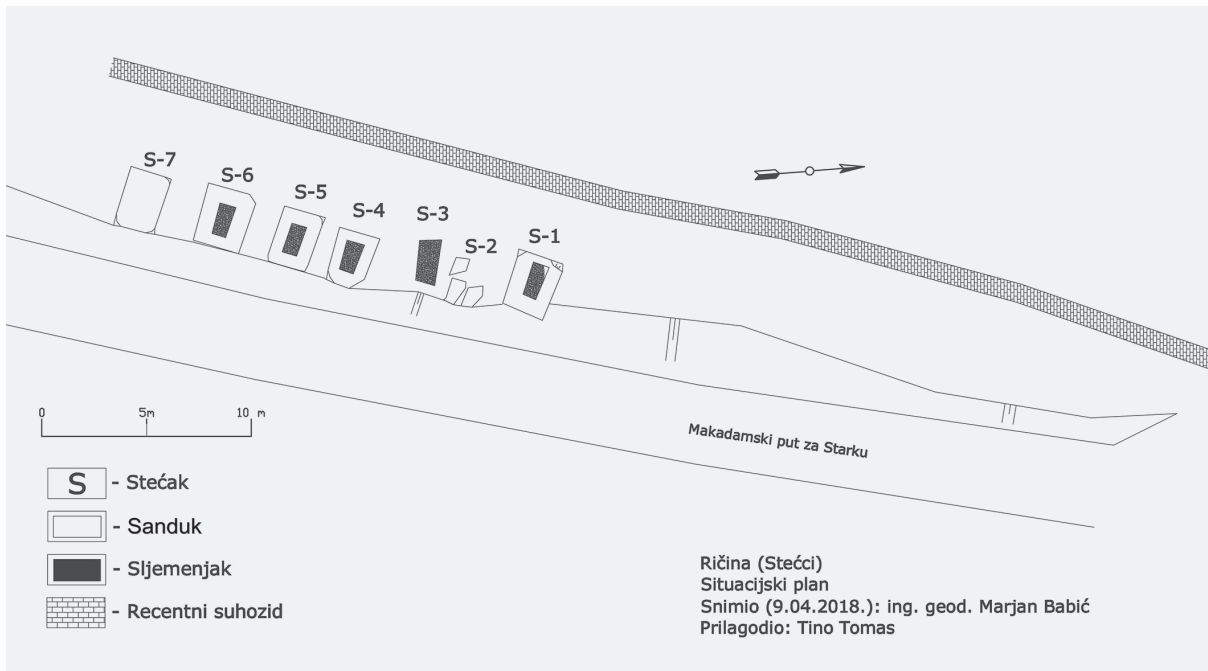
<sup>10</sup> Jurić 2014, p. 233.

<sup>11</sup> Solovjev 1953, pp. 62-63.

<sup>12</sup> Šišić 2004, p. 185.

<sup>13</sup> Vego 1957, p. 95.

<sup>14</sup> *Ibidem*, p. 101.



Sl. 3. Situacijski plan nalazišta prije početka istraživanja  
Fig. 3 Site plan before the investigation

Kako je već spomenuto, predmetom zaštitnih istraživanja bila je tzv. glavna skupina, koja se sastoji od ukupno sedam stećaka (sl. 3).<sup>16</sup> Stećci imaju približnu orijentaciju zapad-istok.<sup>17</sup>

U tipološkom smislu radi se o pet sljemenjaka (od kojih su četiri s postoljem) i dva sanduka.<sup>18</sup> Stećci su smješteni na izduženoj gredi, koja se ravnomjerno penje prema sjeveru, tj. brdskom masivu Starke. Istočnom stranom, cijelom dužinom grede na kojoj su smješteni stećci, u pravcu sjever-jug pruža se makadamski put za Starku koji se zapad-

the location of this city differ. Ludwig Thalloczy translated *Rixachi* as the village of Ričice, while M. Vego rendered it as the town of Ričani, Ričine. Furthermore, Petar Oreč posited *civitate Rixachi* at the Gradina site in Ričice near Imotski.<sup>15</sup>

As already mentioned, the focus of rescue investigations was the so-called main group, consisting of a total of seven stećci (Fig. 3).<sup>16</sup> The stećci are roughly oriented in the west-east direction.<sup>17</sup>

In the typological sense, five are gabled stećci (of which four have a pedestal), and two are chests.<sup>18</sup> The stećci are positioned on an elongated

<sup>16</sup> Radi lakšeg snalaženja kako u prostornom smislu, tako i u smislu vođenja terenske dokumentacije i budućih istraživanja, stećke unutar glavne skupine numerirali smo od jedan do sedam (1–7), krenuvši od sjeverne strane.

<sup>17</sup> Orijentacija zapad-istok podrazumijeva položaj i smjer glave u odnosu na glavnu os tijela. Takva orijentacija kršćanskih grobova dovodi se u vezu s vjeronjavanjem kako će Krist prilikom ponovnog dolaska na zemlju (posljednji sud i uskrsnuće tijela), doći upravo s istoka, odnosno iz smjera odakle izlazi sunce, koje je često personifikacija samog Krista. Blago odstupanje od idealnog smjera može ovisiti o godišnjem dobu unutar kojeg se odvijalo ukapanje ili o ravnjanju prema ostacima zidova nekih starijih objekata. Usp. Jelovina 1976, str. 70; Krznar, Bedić 2016, str. 203.

<sup>18</sup> Prema navodima svjedoka i prema određenim terenskim indicijama moguće je da zatečeni raspored stećaka glavne skupine nije izvoran.

<sup>15</sup> Oreč 1994, pp. 90–96.

<sup>16</sup> For the sake of convenience, both in the spatial sense and the management of field documentation and future research, we numbered the stećci within the main group from one to seven (1–7), starting from the northern side.

<sup>17</sup> West-east orientation implies the position and direction of the head in relation to the main axis of the body. This orientation of Christian graves is associated with the belief that Christ will arrive from the east, i.e. the direction of the rising sun, in itself often a personification of Christ, at the second coming (the last judgement and the resurrection of the body). A slight deviation from the ideal direction may be due to the season when the burial took place or an adjustment to wall remnants of some earlier structures. Cf. Jelovina 1976, p. 70; Krznar, Bedić 2016, p. 203.

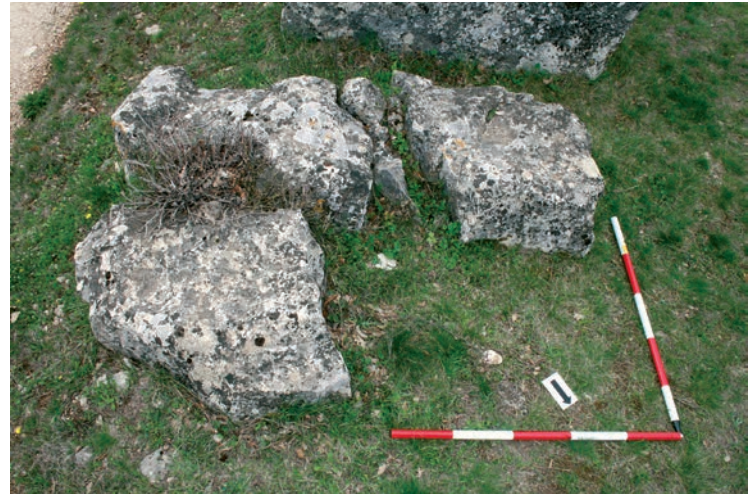
<sup>18</sup> According to witness accounts and certain field indications, it is possible that the layout of the stećci as found in the main group is not original.

nim rubom dijelom usijeca u prostor groblja,<sup>19</sup> dok mu istočni rub prelazi u kanjon Ričine, tzv. Brinu.<sup>20</sup> Zapadna strana groblja sa stećcima markirana je recentnim suhozidom koji groblje odvaja od suvremene agrarne površine. Svakako da je odnos prema komunikacijama prihvaćen kao vrlo bitna prostorna odrednica prilikom podizanja groblja sa stećcima. Kako su pokazala provedena istraživanja te raniji podatci, put za Starku treba odbaciti kao komunikacijski reper groblja sa stećcima na Ričini, a kao prihvatljivija rješenja nameću se trase suvremenih komunikacija južno od groblja, koje bi mogle počivati i na starijoj osnovi.<sup>21</sup>

Cilj istraživanja bio je provesti zaštitna arheološka istraživanja koja bi dala sljedeće podatke: o odnosu groblja prema recentnom „makadamskom putu za Starku“; o postojanju ili nepostojanju starijeg ukopnog sloja, tj. prapovijesnog tumula; o odnosu stećak - grob; o arhitekturi grobova; o praksama i obredima vezanim za sahranjivanje pokojnika; o užoj kronološkoj i kulturnoj atribuciji grobova. Osim arheoloških iskopavanja bila je predviđena i antropološka analiza osteološkog materijala.

Nakon izrade situacijskog plana nalazišta odlučeno je da će se istražiti dva stećka (stećak 1 i stećak 2).<sup>22</sup> Najprije se započelo s istraživanjem stećka 2, koji pripada tipu sanduka (sl. 4).

Stećak 2 je fragmentiran u četiri dijela. U takvom zatečenom stanju dužina stećka 2 iznosila je 180 centimetara, širina 132 centimetara, a debljina 37 centimetara. Nakon uklanjanja ulomaka stećka 2 započelo se sa skidanjem površinskog (humusnog i podhumusnog) sloja unutar prethodno postavljene mreže. Na dubini od oko 20 centimetara naišlo se na sloj amorfnе nakupine kamena, za koju se ispostavilo da je nastala kao posljedica ukopavanja i kasnijeg zatrpavanja grobnih mjesta (sl. 5).



Sl. 4. Stećak 2 prije istraživanja  
Fig. 4 Stećak 2 before the investigation



Sl. 5. Amorfnа kamena nakupina nastala kao posljedica ukopavanja i zatrpavanja grobnih mjesta  
Fig. 5 Amorphous pile of rock as a result of burials and subsequent backfilling of graves

stock, evenly rising northward, in the direction of the Starka hill massif. On the east side, along the entire length of the stock on which the stećci are situated, in the north-south direction, runs the macadam road to Starka, with its western edge partly extending into the graveyard area,<sup>19</sup> and its eastern

<sup>19</sup> Iskopavanjima je potvrđeno kako je izgradnja puta, tzv. makadama za Starku dijelom poništila korpus groblja sa stećcima. Naime, uza sam današnji istočni rub groblja sa stećcima pronađen je uništen grob (grob 3), koji se pruža dalje u pravcu istoka, tj. prema recentnom makadamskom putu. Isto su potvrdili i navodi svjedoka kao i N. Miletić u *Arheološkom leksikonu* (vidi bilješku 8).

<sup>20</sup> Hidronim *Ričina* često se odnosi na suho riječno korito koje se povremeno puni vodom u kišnim razdobljima godine. Usp. Alerić 1982, str. 278; <http://mandino-selo.com/wp/zemljopisni-nazivi-duvanjskog-područja-ricina/22.11.2018>.

<sup>21</sup> Bojanovski 1977, str. 132, 134-136.

<sup>22</sup> Zbog ograničenosti i skromnosti sredstava ovom prilikom istražena su samo dva stećka.

<sup>19</sup> The excavations confirmed that the construction of the macadam road to Starka partly obliterated the graveyard containing stećci. Namely, a devastated grave (grave 3) was found right by the contemporary eastern outskirts of the graveyard with stećci. It extends eastwards, i.e. in the direction of the recent macadam road. This was also confirmed by witnesses' accounts, as well as by N. Miletić in *Arheološki leksikon* (cf. footnote 8).



Sl. 6. Sjeverni profil  
Fig. 6 North profile

Ispod sloja s oblucima javlja se šljunkovito-pjeskoviti sloj narančaste boje, mjestimično prošaran većim oblucima. S obzirom na makroskopske značajke, strukturu i smjer pružanja nesumnjivo se radi o sloju aluvijalne geneze, koji je nastao kao posljedica fluvijalnih procesa *i.e.* erozije i akumulacije sedimenta djelovanjem vode potoka Ričine. Čitava greda na kojoj je smještena istraživana skupina stećaka nastala je opisanim putem, a u aluvijalni sloj (zdravicu) ukopani su i svi istraženi grobovi (sl. 6).

Nakon uklanjanja stećka 1 očekivano je dobivena istovjetna stratigrafska situacija kao i kod stećka 2, s time da je dio krupnijeg kamena iz aluvijalnog sloja upotrijebljen za poboljšanje statike stećka 1. Stećak 1 (sljemenjak s postoljem) imponantnih je dimenzija; visina sljemenjaka iznosi 182 centimetra, dužina 141 centimetar, a širina varira od 65 do 75 centimetara (s time da se sljemenjak širi od baze prema vrhu). Debljina postolja na kojemu je stajao sljemenjak iznosi 68 centimetara, dužina 220 centimetara, a širina 188 centimetara (sl. 7).

Na dubini od pedesetak centimetara od površine na koju su bili položeni stećak 1 i 2 počela se javljati arhitektura grobova. Ukupno su pronađena četiri groba (sl. 8). Osteološki ostatci ukupno četiri pokojnika iz tri groba (grobovi 1, 2 i 4) podvrgnuti su antropološkoj analizi.<sup>23</sup>

<sup>23</sup> Antropološkom analizom osteoloških humanih ostataka utvrđen je spol pokojnika, starost pokojnika u trenutku smrti, prisutnost patoloških promjena na osteološkoj građi, tafonomijska obilježja osteološke građe te prisutnost asociiranih materijalnih ili životinjskih

edge crossing to the Ričina canyon, the so-called Brina.<sup>20</sup> The west side of the graveyard with the stećci is marked by a recent stacked stone wall separating the graveyard from the contemporary agrarian surface. Communications were definitely adopted as very significant spatial determinants for the construction of the graveyard with stećci. As shown by the conducted investigations, as well as earlier information, the road to Starka should be rejected as a communication benchmark for the graveyard with stećci at the Ričina site, with modern communication routes south of the graveyard, possibly sited on some earlier foundations, as seemingly a more acceptable solution.<sup>21</sup>

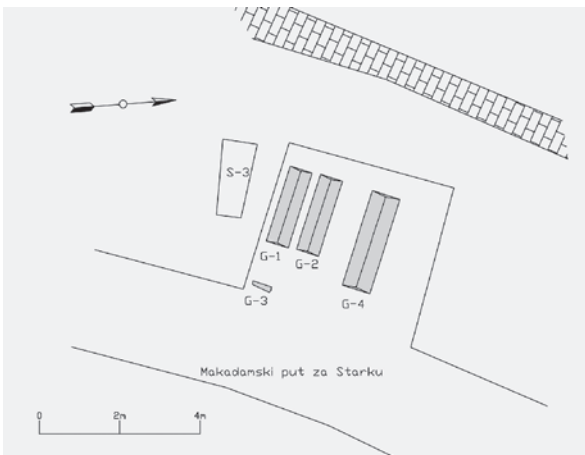
The research was aimed at conducting archaeological investigations which would yield the following information: on the relations of the graveyard to the recent “macadam road to Starka”; on the existence or non-existence of an earlier burial layer, *i.e.* a prehistoric barrow; on the stećak–grave relations; on tomb architecture; on practices and rituals related to the burial of the dead; on a precise chronological and cultural attribution of the graves. In addition to archaeological excavations, an anthropological analysis of human osteological material was also part of the plan.

<sup>20</sup> The hydronym *Ričina* refers to a dry riverbed occasionally filled with water during the seasonal wet periods. Cf. Alerić 1982, p. 278; <http://mandino-selo.com/wp/zemljopisni-nazivi-duvanjskog-podrucja-ricina/> last accessed: 22/11/2018.

<sup>21</sup> Bojanovski 1977, pp. 132, 134–136.



Sl. 7. Stećak 1 prije istraživanja, pogled sa zapada  
Fig. 7 Stećak 1 before the investigation; view from the west



Sl. 8. Tlocrt grobova u otkopanoj površini  
Fig. 8 Layout of graves as excavated

ostataka. Analiza je provedena pod vodstvom prof. dr. sc. Marija Šlausa u laboratoriju Antropološkog centra Hrvatske akademije znanosti i umjetnosti. Ovom prigodom zahvaljujemo timu Antropološkog centra. Analizirani su skeletni ostatci iz grobova (1, 2 i 4), tj. ukupno četiri individue, jer je grob 2 sadržavao ostatke dvaju pokojnika. Grob 3 nije sadržavao dovoljnu količinu humanih osteoloških ostataka pogodnih za antropološku analizu. Nakon obavljene analize osteološki ostatci ponovno su pohranjeni na mjestu istraženih grobova.

Following the preparation of a site layout plan, it was decided to investigate two stećci (stećak 1 and stećak 2).<sup>22</sup> The investigation commenced with stećak 2, belonging to the chest type (Fig. 4).

Stećak 2 is fragmented in four parts. In this “as-is” condition, stećak 2 was 180 centimetres long, 132 centimetres wide, and 37 centimetres thick. After removal of stećak 2 fragments, stripping of surface (humus and subhumus) within a previously set grid was initiated. At a depth of about 20 centimetres there was a layer of amorphous pile of rock, which turned out to be a result of burials and subsequent backfilling of graves (Fig. 5).

Below the layer with cobbles there was a gravel-sand layer, orange in colour, with sporadic larger cobbles. Given the macroscopic properties, structure and direction of the dip, this is undoubtedly a stratum of alluvial genesis, which came into existence as a result of fluvial processes, i.e. erosion and accumulation of sediment due to the action of water from the Ričina stream. The whole stock on which the investigated group of stećci is located evolved in the above manner, and all investigated graves are dug into the alluvial layer (sub-soil) (Fig. 6).

Upon removal of stećak 1, the same stratigraphic situation was found as with stećak 2, as expected, but a part of larger rocks from the alluvial layer had been used to improve the structural integrity of stećak 1. Stećak 1 (gabled, with a pedestal) is of imposing dimensions: it is 182 centimetres high, 141 centimetres long, while its width varies from 65 to 75 centimetres (with the body widening from the base to the top). The pedestal on which the gabled stećak was mounted is 68 centimetres thick, 220 centimetres long, and 188 centimetres wide (Fig. 7).

At a depth of about 50 centimetres from the surface on which stećak 1 and 2 were laid, tomb architecture began to appear. A total of four graves were found (Fig. 8). Osteological remains of a total of four deceased persons from three graves (1, 2, and 4) were subjected to an anthropological analysis.<sup>23</sup>

<sup>22</sup> Due to limited and modest funds, only two stećci were investigated on this occasion.

<sup>23</sup> The anthropological analysis of osteological human remains determined the sex of the deceased person, his age at the time of death, the presence of pathological changes on osteological material, the taphonomic properties of osteological material, and the presence of associated material or animal remains. The analysis was conducted under guidance of Prof. Dr. Sc. Mario





Sl. 9. Grobovi 1 i 2  
Fig. 9 Graves 1 and 2

Grob 1 imao je arhitekturu u formi dvoslivnog krova (sl. 9). Izrađen je od kamenih ploča sitnozrnoga poroznog vapnenca, tzv. miljevina. Grob, kako je uobičajeno, prati orijentaciju stećka (zapad-istok). Bočne strane groba (sjeverna i južna) čine dvije nakošene i uzdužno postavljene pravokutne ploče, tako da im se gornji rubovi naslanjaju jedan na drugi. Na kraćim stranama (istočnoj i zapadnoj) nalazile su se kamene ploče trokutastog oblika koje su, osim što su zatvarale šupljine, služile i kao oslonac za uzdužne ploče. Duža južna ploča groba 1 bila je fragmentirana, što i ne čudi s obzirom na lošiju kvalitetu miljevina i težinu, tj. pritisak bočnog tlaka kojemu je grobna arhitektura bila podvrgnuta.

Spojevi uzdužnih ploča zapunjeni su glinastim vezivom (sl. 10). Pokojnik je u grob položen na zemlju, u ispruženom položaju na leđa, s rukama blago svijenima u laktu i položenima na karlicu (sl. 11).

Osim prstena pronađenog na mjestu falangi desne ruke grob 1 nije sadržavao druge nalaze. Antropološka analiza pokazala je kako je u grobu 1 bilo pokopano dijete u dobi od 11 do 12 godina. Na osteološkim ostatcima pokojnika dokumentiran je čitav niz patoloških promjena, prouzročenih anemijom, avitaminozom, intenzivnim fizičkim aktivnostima, kroničnom nehranjenosti, neonatalnom žuticom.<sup>24</sup> Širenjem otkopne površine prema sjeveru (prema stećku 2), na udaljenosti od oko 20 centimetara od



Sl. 10. Detalj spoja dvije uzdužno postavljene ploče groba 1  
Fig. 10 Detail of joint of two longitudinally-extending rectangular slabs of grave 1

The architecture of grave 1 was in the form of a gable roof (Fig. 9). It was made from stone slabs of fine-grained porous limestone, the so-called *miljevina*. The grave is typically in line with the orientation of the stećak (west-east). The grave sidewalls (north and south) are made of two inclined and longitudinally-extending rectangular slabs, with their upper edges leaning against each other. On the narrow sides (east and west) there were stone slabs in the shape of a triangle, which, in addition to closing the cavities, served as support for the longitudinal slabs. The longer south slab of grave 1 was fragmented, which is not surprising, given the lower quality of *miljevina* and the weight, i.e. the pressure, that the tomb architecture was exposed to laterally.

Joints of the longitudinal slabs were filled with a clayey binder (Fig. 10). The deceased was laid on the ground in the grave in an extended position on his back, with the elbows slightly bent and the hands resting on the pelvis (Fig. 11).

Šlaus in the laboratory of the Anthropological Centre of the Croatian Academy of Sciences and Arts. We would like to thank the Anthropological Centre team on this occasion. The skeletal remains from graves (1, 2, and 4) were analysed, i.e. four individuals in total, since grave 2 contained the remains of two deceased persons. Grave 3 did not contain sufficient quantities of human osteological remains suitable for anthropological analysis. After the analysis, the osteological remains were reinterred in the investigated graves.

<sup>24</sup> Šlaus *et al.* 2018, str. 4.



Sl. 11. Grob 1 nakon čišćenja  
Fig. 11 Grave 1 after cleaning

groba 1 pojavila se arhitektura drugoga groba, groba 2. Način gradnje, tip i smjer pružanja groba 2 u potpunosti odgovaraju prethodno opisanom grobu 1 (vidi sl. 9), s time da su uzdužno postavljene bočne ploče zatečene u znatno lošijem stanju. U grobu su pronađeni skeletni ostatci dvaju pokojnika (sl. 12).

Pokojnik A u grob je položen na zemlju, u ispruženom položaju na leđa, s rukama svijenima u laktu i postavljenima na toraks. Skeletni ostatci



Sl. 12. Grob 2 nakon čišćenja  
Fig. 12 Grave 2 after cleaning

In addition to a ring found in the position of the right-hand phalanges, grave 1 contained no other artefacts. The anthropological analysis revealed that a child of 11 to 12 years of age had been buried in the grave. The osteological remains of the deceased showed a number of recorded pathological changes, caused by anaemia, avitaminosis, intensive physical activities, chronic malnutrition, and neonatal jaundice.<sup>24</sup> Upon expanding the excavation area to the north (in the direction of stećak 2), at a distance of about 20 centimetres from grave 1 there appeared the architecture of another grave, viz. grave 2. The construction method, type and orientation of grave 2 entirely correspond to grave 1 described above (cf. Fig. 9), bar the significantly more deteriorated condition of the longitudinally-extending side

<sup>24</sup> Šlaus *et al.* 2018, p. 4.



Sl. 13. Grob 4  
Fig. 13 Grave 4

pokojnika B sakupljeni su i postavljeni uz noge pokojnika A. Položaj skeleta u grobu 2 svakako je rezultat naknadnoga, sekundarnog ukopa pokojnika A u isti grob gdje je prethodno počivao pokojnik B.<sup>25</sup> Moguće je da je zbog sekundarnog ukopa pokojnika A poremećeno prvotno stanje grobne arhitekture, zbog čega je došlo do pucanja uzdužno postavljenih bočnih ploča, koje su, kako je već navedeno, zatečene u dosta lošem stanju. U grobu 2 nisu pronađeni nalazi. Grob 2 je, kako je već navedeno, sadržavao skeletne ostatke dvaju pokojnika. Antropološka analiza pokazala je kako se u slučaju pokojnika A radi o muškarcu u dobi od 18 do 20 godina. Dokumentirane patološke promjene upućuju na zaključak da je pokojnik A bolovao od trećeg stadija veneričnog sifilisa.<sup>26</sup> U slučaju pokojnika B radi se o djetetu u dobi od 9 do 10 godina. Na površini lubanje pokojnika B dokumentirani su tragovi postmortalnog gorenja. Od patoloških promjena izdvajamo periostitis nastao kao posljedica infekcije

slabs. Skeletal remains of two deceased persons were found in the grave (Fig. 12).

Deceased person A was laid on the ground in an extended position on his back, with the elbows bent and the hands resting on the thorax. The skeletal remains of deceased person B were gathered and placed by the legs of deceased person A. The position of the skeleton in grave 2 is certainly a result of a subsequent, secondary burial of deceased person A in the same grave where deceased person B had previously been laid to rest.<sup>25</sup> The secondary burial of deceased person A may have disturbed the original tomb architecture, resulting in cracking of the longitudinally-extending side slabs, which, as mentioned above, were found in a rather poor condition. No artefacts were found in grave 2. Grave 2, as already indicated, contained skeletal remains of two deceased persons. The anthropological analysis showed that deceased person A was a male aged 18 to 20. The recorded pathological changes lead to the conclusion that deceased person A suffered from tertiary-stage venereal syphilis.<sup>26</sup> Deceased person B is a child 9 to 10 years of age. On top of the skull of deceased person B, traces of post-mortem burns were recorded. As to pathological changes, we should mention periostitis, resulting from an infection or trauma.<sup>27</sup> Remains of grave 3 architecture were found south of grave 1 and grave 2. Only a rectangular headstone has been preserved, and several fragments of human osteological material in its vicinity were recorded. Since the destroyed remnants of the grave are on the route of the recent macadam road to Starka, it is obvious that grave 3 was devastated during the construction of the road.

Grave 4 was beneath stećak 1. Its construction method, type and orientation fully correspond to graves 1 and 2, but grave 4 is much larger in size (Figs. 13 and 14).

A triangular slab placed to the east of grave 4 has three circular perforations with a diameter of 0.5 centimetres. The deceased person was laid on the ground, in an extended position on his back. His right elbow is bent and the hand resting on the thorax, while his left elbow is slightly bent and the hand resting on the pelvis (Fig. 15).

<sup>25</sup> Slična situacija dokumentirana je na većem broju srodnih nalazišta. Usp. Bešlagić, Basler 1964, str. 14–15, 62; Jelovina 1976, str. 74–75; Gjurašin 2010, str. 113; Milošević 2011, str. 221 i dr.

<sup>26</sup> Šlaus *et al.* 2018, str. 5–6.

<sup>25</sup> A similar situation has been recorded at a number of related sites. Cf. Bešlagić, Basler 1964, pp. 14–15, 62; Jelovina 1976, pp. 74–75; Gjurašin 2010, p. 113; Milošević 2011, p. 221 *et al.*

<sup>26</sup> Šlaus *et al.* 2018, pp. 5–6.

<sup>27</sup> *Ibidem*, 7–8.



Sl. 14. Grob 4  
Fig. 14 Grave 4

ili traume.<sup>27</sup> Južno od groba 1 i groba 2 pronađeni su ostaci arhitekture groba 3. Sačuvana je samo pravokutna kamena uzglavna ploča, u čijoj je blizini dokumentirano nekoliko fragmenata humanog osteološkog materijala. Budući da uništeni ostatak groba ulazi u trasu recentnog makadamskog puta za Starku, očito je da je probijanjem tog puta došlo i do devastacije groba 3.

Ispod stećka 1 nalazio se grob 4. Prema načinu gradnje, tipu i smjeru pružanja u potpunosti odgovara grobovima 1 i 2, no grob 4 je dosta većih dimenzija (sl. 13 i 14).

Trokutasta ploča postavljena s istočne strane groba 4 perforirana je trima kružnim perforacijama promjera 0,5 centimetara. Pokojnik je u grob položen na zemlju, u ispruženom položaju na leđa. Desna ruka mu je svijena u laktu i položena na toraks, dok je lijeva blago svijena u laktu i položena na karlicu (sl. 15).

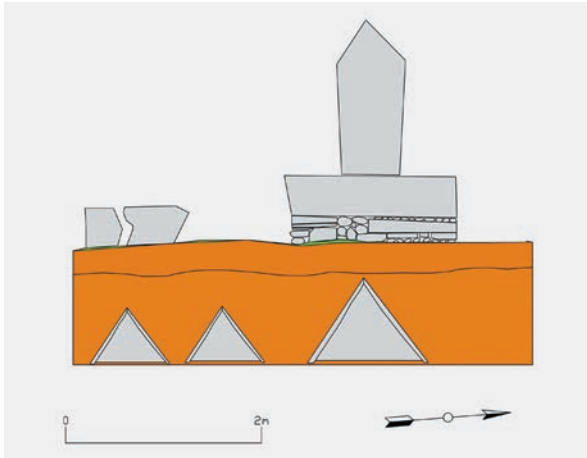
Na predjelu gornjeg dijela lubanje pronađen je dio srme. Grob 4 sadržavao je osteološke ostatke muškarca u dobi od 35 do 40 godina. Od patoloških promjena izdvajamo tragove antemortalne frakture na posteriornoj lijevoj tjemenoj kosti lubanje, koji upućuju na posjeklinu nanesenu oštrobriđnim predmetom. Antemortalna fraktura dokumentirana je i na petoj proksimalnoj falangi (prstu) desne ruke. Tragovi mikrotrauma prouzročenih ozbiljnijim fizičkim aktivnostima dokumentirani su na zatiljnoj kosti, na kostima desnog ramena, desnog lakta, de-



Sl. 15. Grob 4 nakon čišćenja  
Fig. 15 Grave 4 after cleaning

On the upper section of the skull a part of a metallic thread was found. Grave 4 contained osteological remains of a male aged 35 to 40. The pathological changes we would like to point out are traces of an ante-mortem fracture on the posterior left parietal bone of the skull, suggesting an incision caused by a sharp-edged object. An ante-mortem fracture was also recorded on the fifth proximal phalanx (finger) of the right hand. Traces of microtraumas caused by extensive physical activities were recorded on the occipital bone, bones of the right shoulder, the right

<sup>27</sup> *Ibidem*, 7-8.



Sl. 16. Istočni presjek istražene površine  
Fig. 16 East section of the investigated area

snog ručnog zgloba, kostima pešća desne šake te na vratnim, prsnim i slabinskim kralješcima. Na sjednim kostima zdjelice zamijećen je bursitis, kao posljedica dugotrajnijeg sjedenja ili jahanja. Kao i na skeletu iz groba 1, i u ovom slučaju dokumentirane su patološke promjene koje indiciraju venerični sifilis.<sup>28</sup> Zaključno možemo konstatirati, sudeći prema zatečenoj terenskoj situaciji, kako grob 1 pripada stećku 2. Odnos groba 2 i stećka 2 nije idealan, što može biti posljedica već spomenutoga sekundarnog ukopa u grob 2 ili naknadnog ukopavanja groba 2 uz sam grob 1. Grob 4 pak nesumnjivo pripada stećku 1 (sl. 16).<sup>29</sup>

Grob 3 se po arhitekturi razlikuje od grobova 1, 2 i 4, koji su imali dvoslivni krov; njegova je grobna arhitektura jednostavnija, od manjih okomito postavljenih kamenih ploča, te nije bio markiran stećkom, kao ostali istraženi grobovi. Svi pronađeni grobovi postavljeni su na približno istoj dubini; s obzirom na zatečenu terensku situaciju i položaje grobova, vidljiva je i tendencija k formiranju grobova u redove, koji su se očito pružali i prema istoku, tj. prema trasi recentnoga makadamskog puta. Tragovi starijeg ukopnog horizonta, tj. prapovijesnog tumula čije je postojanje ili nepostojanje trebalo dokazati arheološkim istraživanjima, zasad nisu utvrđeni.<sup>30</sup>

<sup>28</sup> *Ibidem*, 9–15.

<sup>29</sup> Osim terenske situacije na to indicira i kompatibilnost između stećka 1 i groba 4, koja se ogleda u njihovoj monumentalnosti.

<sup>30</sup> Sudeći prema vanjskim, makroskopskim obilježjima, glavica na kojoj je smještena skupina stećaka 35 metara sjeverozapadno od tzv. glavne istraživane skupine mogla bi imati stariji prapovijesni horizont ukopa, kakav je dokumentiran na čitavom nizu nalazišta proma-

elbow, the right wrist, metacarpal bones of the right hand, and on cervical, thoracic and lumbar vertebrae. Bursitis was perceived on the ischium, a result of prolonged sitting or riding. In this case, as with the skeleton from grave 1, pathological changes indicating venereal syphilis were recorded.<sup>28</sup> Judging from the *in situ* conditions, we can conclude that grave 1 belongs to stećak 2. The relation between grave 2 and stećak 2 is not ideal, which can be due to the already mentioned secondary burial in grave 2 or the subsequent creation of grave 2 next to grave 1. Grave 4 undoubtedly belongs to stećak 1 (Fig. 16).<sup>29</sup>

Grave 3 differs in architectural features from graves 1, 2, and 4, which had gable roofs. Its tomb architecture is simpler, consisting of smaller vertically mounted stone slabs, and it was not marked with a stećak like the other investigated graves. All the found graves were at the same depth. Given the “as-is” *in situ* situation and the positions of the graves, one can see a tendency for placing the graves in rows, which were obviously also extending in the direction of east, i.e. of the recent macadam road route. No traces of an earlier burial horizon, i.e. the prehistoric barrow, whose existence was supposed to be corroborated by the archaeological investigations, have been determined yet.<sup>30</sup>

As far as the finds in the graves are concerned, we have already mentioned the ring from grave 1 and the metallic thread from grave 4 (Figs. 17 and 18).<sup>31</sup>

The ring from grave 1 is made of gilded silver. Its outside diameter is 2.1 centimetres, and it is 0.6 centimetres wide, 0.13 centimetres thick, with a roughly ribbon-like cross-section. On the outside, the ring is divided lengthwise in three parallel ornamental zones. The central ornamental zone is made of two rows of indented rhombuses, so that

<sup>28</sup> *Ibidem*, 9–15.

<sup>29</sup> In addition to the field situation, this is also indicated by compatibility between stećak 1 and grave 4, reflected in their monumentality.

<sup>30</sup> Judging from the external, macroscopic properties, the hill-top on which the group of stećci is located, 35 metres north-west from the so-called main investigated group, could have an earlier prehistoric burial horizon, as recorded at many a site of the observed cultural macroregion. However, without archaeological excavations, this remains but an assumption.

<sup>31</sup> We would like to thank Marko Rogošić from the Museum of Croatian Archaeological Monuments in Split for the conservation of the finds.



Sl. 17. Prsten iz groba 1 (foto: M. Rogošić)  
Fig. 17 Ring from grave 1 (photograph: M. Rogošić)

Što se tiče nalaza u grobovima spomenuli smo već prsten iz groba 1 i nalaz srme iz groba 4 (sl. 17 i 18).<sup>31</sup>

Prsten iz groba 1 izrađen je od srebra s pozlatom. Vanjski promjer prstena iznosi 2,1 centimetar, širina prstena je 0,6 centimetara, dok mu je debljina 0,13 centimetara, a presjek približno vrpčast. Prsten je s vanjske strane po dužini podijeljen u tri usporedne ukrasne zone. Središnju ukrasnu zonu čine dva reda utisnutih rombova, tako da prostor između njih ostavlja dojam cik-cak ornamenta. Rubne zone čine zlatne vrpce ukrašene utisnutim trokutićima. Na mjestu gdje se spajaju krajevi prstena naglašena je kopča, od koje počinje središnje polje prstena, koje je ukrašeno s tri zlatna četverolisna vegetabilna ornamenta. Drugi kraj središnje zone prstena markira istaknuto kvadratno polje ovjenčano zlatnom lamelom. Unutar kvadratnog polja smještene su urezane, radijalno raspoređene crtice. Izravne, uže, analogije prstena iz groba 1 s nalazišta Ričina nisu poznate, dok su šire tipološko-stilske sličnosti dosta dobro dokumentirane, primjerice, uzdužna podjela vanjske plohe vitica i prstenja na tri usporedne zone, a dijelom i motivika i tehnike ukrašavanja. Navedeni elementi tipični su za širi vremenski raspon, od 13. do kraja 15. stoljeća, pa i nešto kasnije, na prostoru promatrane kulturne makroregije.<sup>32</sup> No ipak,



Sl. 18. Srma iz groba 4 (foto: M. Rogošić)  
Fig. 18 Metallic thread from grave 4 (photograph: M. Rogošić)

the space between them gives the impression of a chevron ornament. The edges are composed of gold ribbons trimmed with impressed small triangles. On the point where the ring ends meet there is a pronounced buckle, as the starting point of the central section of the ring, which is decorated with three gold quatrefoil vegetative ornaments. The other end of the central zone of the ring is marked with a prominent square field surrounded with a gold thin plate. Within the square field there are engraved, radially arranged dashes. Direct, narrow analogies for the ring from grave 1 from the Ričina site are not known, whereas wide typological-stylistic similarities have been quite well recorded, e.g., the lengthwise division of the outer surfaces of tendrils and rings in three parallel zones, and partly the motif framework and ornamental techniques. Such elements are typical of the wider time span from the 13th to the end of the 15 century, or even a somewhat later period, in the area of the cultural macroregion under observation.<sup>32</sup> Notwithstanding, taking into account the very method and technique of the manufacture of articles, the developed forms of the motifs, a tendency to multiply ornaments, the applied decorative techniques, the material and the contextual information of the very find, we are more inclined to date the luxurious and unique ring

trane kulturne makroregije. No bez arheoloških iskapanja to ostaje na razini pretpostavke.

<sup>31</sup> Na konzervaciji nalaza zahvaljujemo Marku Rogošiću iz Muzeja hrvatskih arheoloških spomenika u Splitu.

<sup>32</sup> Usp. Gunjača 1955, str. 121, 126, 130; Bešlagić, Basler 1964, str. 81; Jelovina 1976, str. 79, 107; Petrinec 1996, str. 21, 24, 26-28, 30-34, 37, 39, 40, 43, 45, 47, 48, 50, 53, 58, 118, 119; Petrinec 2009, str. 183; Milošević 2011, str. 223 i dr. Navedene elemente nalazimo i na primjercima vitica i prstenja iz kasnosrednjovjekovnih grobova iz Gorice (općina Grude). Analogije

<sup>32</sup> Cf. Gunjača 1955, pp. 121, 126, 130; Bešlagić, Basler 1964, p. 81; Jelovina 1976, pp. 79, 107; Petrinec 1996, pp. 21, 24, 26-28, 30-34, 37, 39, 40, 43, 45, 47, 48, 50, 53, 58, 118, 119; Petrinec 2009, p. 183; Milošević 2011, p. 223 *et al.* Such elements can also be found in the examples of tendrils and rings from the late mediaeval graves in Gorica (the Municipality of Grude). The analogies from Gorica have not yet been officially published, while the bulk is on display in the permanent exhibition of the Franciscan Archaeological Collection of St. Stephen the Martyr.

uvažavajući sam način i tehniku izrade predmeta, razvijene oblike motiva, tendenciju k umnožavanju ornamenata, primijenjene ukrasne tehnike, materijal te kontekstualne podatke samog nalaza, luksuzni i jedinstveni primjerak prstena iz groba 1 s Ričine skloniji smo datirati nešto kasnije unutar spomenutoga vremenskog okvira.

Drugi nalaz je srma iz groba 4. Pod srmom podrazumijevamo nit čija je jezgra bila od svile, lana ili pamuka te oko koje se uvijala metalna lamela koja je mogla biti izrađena od srebra, zlata ili bakrenih legura. Ovakve niti često su bile dio potke koja se koristila pri izradi ornamenata na brokatu. Srmu iz groba 4 na Ričini činio je zlatni lim omotan oko svilene jezgre. Zbog fragmentiranosti nalaza teško je precizno odrediti njegov karakter i vrstu tkanja. Šire analogije nalaza iz groba 4 s Ričine nalazimo na nekoliko nalazišta na prostoru Bosne i Hercegovine. To su, primjerice, ostatci plašta kneza Mirka Radojevića s groblja u Kopošiću u blizini Ilijaša kod Sarajeva, koji se datira u kraj 14. i početak 15. stoljeća. Na položaju Biskup kod Konjica zlatni je brokat pronađen u grobu Goisave, žene humskog vladara vojvode Radiča Sankovića, koja je, kako se pretpostavlja, živjela do 1404. godine. Dijelovi brokata pronađeni su i u grobovima 2 i 8 na istome nalazištu.<sup>33</sup> Ostatci tekstila, srebrnog i zlatnog brokata pronađeni su na još nekoliko nalazišta u Bosni i Hercegovini, kao što su Humsko kod Foče, Veličani kod Trebinja, Turbet kod Travnika i Donja Zgošća kod Kaknja.<sup>34</sup> Slični nalazi poznati su s nalazišta Crkvina u Biskupiji kod Knina, iz kasnosrednjovjekovnih grobova uz crkvu Svetog Spasa na vrelu Cetine i kasnosrednjovjekovnoga groblja uz starohrvatsku crkvu u Brnazama kod Sinja. Prema asocijativnom dijagnostičkom materijalu koji je pronađen na navedenim nalazištima srmu datiramo u vremenski raspon od 13. st. do sredine 15. st.<sup>35</sup> U kontekstu nalaza srme i brokata u grobovima kasnosrednjovjekovnog razdoblja, premda izlazi izvan okvira kulturne makroregije, važno je spomenuti nalazište Crkvari - crkva sv. Lovre (općina Orahovica, Republika Hrvatska). Na tom nalazištu nalazi zlatne tkanine iz grobova 43 i 112 u tipološkom su smislu

from grave 1 at Ričina to a somewhat later period within the mentioned time-frame.

The other find is the metallic thread from grave 4. The core of the metallic thread was of silk, linen or cotton, within a wound metal thin plate, which could have been made of silver, gold, or copper alloys. Such threads were very often parts of wefts used in the manufacture of brocade ornaments. The metallic thread from grave 4 at Ričina was made of a gold sheet wrapped around a silk core. Given the fragmentation of the find, it is difficult to precisely determine its character and the type of weave. We can find wider analogies to the find from grave 4 at Ričina at several sites in Bosnia and Herzegovina. Such an example are the remains of prince Mirko Radojević's shroud from the graveyard in Kopošić near Ilijaš in the vicinity of Sarajevo, dated to the late 14th or early 15th century. On the location of Biskup near Konjic, a gold brocade was found in the grave of Goisava, wife of Zachlumian duke Radič Sanković. It is assumed that she died in 1404. Parts of brocades were also found in graves 2 and 8 at the same site.<sup>33</sup> Remains of textiles, silver and gold brocades, were found on several more sites in Bosnia and Herzegovina, such as Humsko near Foča, Veličani near Trebinje, Turbet near Travnik, and Donja Zgošća near Kakanj.<sup>34</sup> Similar artefacts were found at the site of Crkvina in Biskupija near Knin, in late mediaeval graves by the Church of the Holy Salvation on the spring of the River Cetina, and in the late mediaeval graveyard by the old Croatian church in Brnaze near Sinj. Based on the associated diagnostic material found at the above sites, we can date the metallic thread within the time span from the 13th century to the mid-15th century.<sup>35</sup> In the context of the metallic thread and brocade finds in graves from the late Middle Ages, though it extends beyond the framework of the cultural macroregion, it is important to mention the site of Crkvari – the church of St. Lawrence (the Orahovica Municipality in the Republic of Croatia). In the typological sense, the gold fabric found at this site in graves 43 and 112 are perhaps closest to the finds from grave 4 at Ričina. Said finds are all the more valuable because of the absolute chronological dates assigned

iz Gorice nisu još službeno objavljene, a većina ih je izložena u stalnom postavu Franjevačke arheološke zbirke "Sv. Stjepan Prvomučeničnik".

<sup>33</sup> Vego 1955, str. 157-166; Vego 1957, str. 127-131.

<sup>34</sup> Čremošnik 1950, 411-416; Bešlagić 1982, str. 49-53.

<sup>35</sup> Gunjača 1955, str. 126; Jelovina 1976, str. 74-75; Petrinec 1996, str. 72, 76, 93, 98, 102, 130, 131.

<sup>33</sup> Vego 1955, pp. 157-166; Vego 1957, pp. 127-131.

<sup>34</sup> Čremošnik 1950, pp. 411-416; Bešlagić 1982, pp. 49-53.

<sup>35</sup> Gunjača 1955, p. 126; Jelovina 1976, pp. 74-75; Petrinec 1996, pp. 72, 76, 93, 98, 102, 130, 131.

možda i najbliži nalazima iz groba 4 s nalazišta Ričina. Spomenuti nalazi utoliko su vrijedniji jer uz njih vežemo apsolutnokronološke datume, prema kojima ih datiramo u sredinu 16. stoljeća.<sup>36</sup>

Što se tiče same grobne arhitekture, za krov na dvije vode najbliže prostorne analogije nalazimo na kasnosrednjovjekovnome groblju sa stećcima u Kočerinu (općina Široki Brijeg) te na nalazištu Gošića han (općina Jablanica).<sup>37</sup> Na nalazištu Kočerina grobna arhitektura u vidu krova na dvije vode bila je markirana sa sljemenjacima s postoljem. Istraženi grobovi iz Kočerina datiraju se u sam kraj 14. i početak 15. stoljeća.<sup>38</sup> Uz to, određeni kronološki reper, koji istražene grobove također smješta u vrijeme kasnoga srednjeg vijeka, točnije samoga njegova kraja, može biti i venerični sifilis dokumentiran u grobovima 2 i 4.<sup>39</sup> U nedostatku pouzdanije, tj. kronološki osjetljivije arheološke građe, uzevši u obzir tipologiju i tektoniku nadgrobni spomenika (stećaka), grobnu arhitekturu, tipološko-stilske značajke pokretne arheološke građe pronađene u grobovima te kronološki okvir pojave veneričnog sifilisa,<sup>40</sup> istražene grobove na položaju Ričina okvirno možemo datirati u drugu polovinu 15. stoljeća i možda sam početak 16. stoljeća.

Sudeći prema stanovitoj ekskluzivnosti nalaza pronađenih u grobovima, konstrukciji grobova te monumentalnosti nadgrobni spomenika, stećaka, s određenom sigurnošću možemo pretpostaviti kako su se na nalazištu Ričina, konkretno na istraživanom položaju, ukapali pripadnici višega društvenog sloja kasnosrednjovjekovne zajednice koja je gravitirala širem prostoru današnjeg Posušja. U radu smo već spominjali kako su na širem prostoru Ričine dokumentirane još dvije skupine stećaka (**sl. 19, 20 i 21**).

<sup>36</sup> Tkalčec, Kušan – Špalj, Krznar 2008, str. 119–134.

<sup>37</sup> Bešlagić 1954, str. 208–212; Soldo 2016, str. 205–214.

<sup>38</sup> Soldo 2016, str. 205–214.

<sup>39</sup> Sifilis je dokumentiran i u kasnosrednjovjekovnim grobovima u neposrednoj blizini, južno od Ričine, točnije u samom zaleđu istočnojadranske obale. Najizglednijim izvoristom sifilisa i njegova širenja na spomenuti prostor smatraju se trgovišta i luke u donjem toku Neretve. Usp. Bilić, Ivišić, Vulić 2011, str. 264–265; Tomasović 2011, str. 301 i citirana literatura.

<sup>40</sup> Položaj ruku pokojnika položenih u grob također ima određenu kronološku dimenziju, koja uz ostale podatke grobove s Ričine pozicionira u vrijeme kasnoga srednjeg vijeka. Naime, u ranijim razdobljima srednjeg vijeka ruke su obično ispružene uz tijelo, dok su u razdoblju kasnoga srednjeg vijeka češće svijene u laktu. Usp. Bešlagić, Basler 1964, str. 64; Jelovina 1976, str. 74–75; Burić 2001, str. 203–205, 218–222.

to them, according to which we can date them to the mid-16th century.<sup>36</sup>

As far as the very tomb architecture is concerned, the closest spatial analogies for the gable roof can be found in the late mediaeval graveyard with stećci in Kočerina (the Široki Brijeg Municipality) and at the site of Gošića han (the Municipality of Jablanica).<sup>37</sup> The tomb architecture at the Kočerina site in the form of a gable roof was marked with gabled stećci with a pedestal. The investigated graves from Kočerina are dated to the very end of the 14th and the beginning of the 15th century.<sup>38</sup> In addition, venereal syphilis recorded in graves 2 and 4 can also be a chronological benchmark setting them to the late Middle Ages, more precisely the very end of that period.<sup>39</sup> In the absence of more reliable, i.e. chronologically more sensitive, archaeological material, and considering the typology and tectonics of the tombstones (stećci), the tomb architecture, the typological-stylistic features of portable archaeological evidence found in the graves, and the chronological framework of the emergence of venereal syphilis,<sup>40</sup> we can generally date the investigated graves at the Ričina site to the second half of the 15th century and perhaps the very beginning of the 16th century.

Judging from a relative exclusivity of the artefacts found in the graves, the construction of the graves, and the monumentality of the stećci tombstones, we can assume with some certainty that members of a higher social class gravitating to the wider area of Posušje were buried at the Ričina site, specifically on the investigated location. We have already mentioned in this paper that two more

<sup>36</sup> Tkalčec, Kušan – Špalj, Krznar 2008, pp. 119–134.

<sup>37</sup> Bešlagić 1954, pp. 208–212; Soldo 2016, pp. 205–214.

<sup>38</sup> Soldo 2016, pp. 205–214.

<sup>39</sup> Syphilis has also been recorded in late medieval graves in the immediate vicinity, south of Ričina, i.e. in the hinterland of the eastern Adriatic coast. The most likely origin of syphilis and its spread to the mentioned area seemed to be market-places and ports in the lower course of the Neretva River. Cf. Bilić, Ivišić, Vulić 2011, pp. 264–265; Tomasović 2011, p. 301, and the bibliography cited.

<sup>40</sup> The position of the interred deceased persons' hands also has a certain chronological dimension, which, along with other information, dates the graves from Ričina to the late Middle Ages. Namely, in the earlier mediaeval periods, the hands were usually extended by the body, whilst in the late mediaeval period their elbows were bent more often. Cf. Bešlagić, Basler 1964, p. 64; Jelovina 1976, pp. 74–75; Burić 2001, pp. 203–205, 218–222.





Sl. 19. Istaknuta glavica sa stećcima jugozapadno od tzv. glavne skupine stećaka

*Fig. 19 Prominent hill-top with stećci, south-west of the so-called main group of stećci*

Uzroci takvog rasporeda svakako su odraz unutar-njihovih društvenih kapaciteta i potreba kasnosred-njovjekovne zajednice koje su gravitirale promatranom prostoru, a određeni su prema jasno definiranim religijskim i kulturnim običajima, pravilima i praksama. Nažalost, bez komparacije serija podataka dobivenih putem arheoloških iskopavanja sa sve tri skupine stećaka, teško je preciznije govoriti o njihovim detaljnijim kronološkim i sociokulturnim relacijama.

Ipak, promatrajući i uvažavajući ponajprije njihove prostorne odnose, možemo zaključiti da je, unatoč određenoj prostornoj autonomiji promatranih skupina stećaka, sasvim jasno kako se radi o jednom solidno definiranom prostornom kontekstu,<sup>41</sup> u širem smislu i kulturnom, odnosno vremenskom,<sup>42</sup> koji je bio rezerviran za posebnu namjenu, u ovom slučaju funeralni kult. Na percepciju promatranog prostora kao posebnog indicira i skupina stećaka oko koje je formirano suvremeno rimokatoličko groblje Ričina. Takva praksa dokumentirana je na više nalazišta kulturne makroregije. Radi se o posebnom odnosu mjesnog stanovništva prema nalazištima te vrste, koji je odraz složenih društvenih procesa utemeljenih na višestoljetnoj tradiciji i kontinuitetu u izboru mjesta za formiranje groblja.<sup>43</sup> Pri

<sup>41</sup> Taj prostor je *a priori* markiran obalama potoka Ričine.

<sup>42</sup> S obzirom na utvrđeni kronološki okvir pojave groblja sa stećcima.

<sup>43</sup> Sam po sebi, obred sahranjivanja iznimno je konzervativan oblik društvenog ponašanja, nesklon naglim



Sl. 20. Dio stećaka u sklopu suvremenoga rimokatoličkog groblja na Ričini

*Fig. 20 Part of stećci in the active Roman Catholic cemetery of Ričina*

groups of stećci (**Figs. 19, 20 and 21**) were recorded in the wider area of Ričina.

The reasons for such layout are certainly a reflection of internal social capacities and the needs of the late mediaeval community gravitating to the area under observation, and were determined according to clearly defined religious and cultural customs, rules and practices. Unfortunately, lacking comparison of a series of information obtained by archaeological excavations with all three groups of stećci, it is difficult to be more precise in terms of their more detailed chronological and socio-cultural relations.

Notwithstanding, considering their spatial relations in particular, it can be concluded that, despite a certain spatial autonomy of the observed groups of stećci, it is quite clear that there exists a well-defined spatial context,<sup>41</sup> in the broad, as well as in the cultural and temporal senses,<sup>42</sup> and that it was reserved for a specific purpose, in this case a funeral cult. The perception of the area under observation as being special is indicated by the group of stećci around which the contemporary Roman Catholic cemetery of Ričina has been formed. Such practice has been recorded at a number of sites in the cultural macroregion. In essence, this denotes a special

<sup>41</sup> This area is *a priori* marked by the banks of the Ričina stream.

<sup>42</sup> With respect to the determined chronological framework of the appearance of graveyards with stećci.



Sl. 21. Dio stećaka u sklopu suvremenoga rimokatoličkog groblja na Ričini  
*Fig. 21 Part of stećci in the active Roman Catholic cemetery of Ričina*

tom sami stećci predstavljaju snažne fizičke i komunikacijske simbole, kroz koje se odražava veza s prošlošću. Drugim riječima, oni su bitan kohezijski element s ozbiljnim identitetskim obilježjima.<sup>44</sup>

relationship of the local population with the sites of this kind, reflecting complex social processes based on a centuries-old tradition and continuity in selecting locations for graveyards.<sup>43</sup> Consequently, stećci represent potent physical and communication symbols, reflecting connections with the past. In other words, they are a significant cohesion element with earnest identity attributes.<sup>44</sup>

promjenama. Upravo zbog toga, kao i zbog činjenice kako se unutar različitih kulturnih, etničkih, konfesionalnih konteksta prakticiraju različiti običaji i pravila sam obred usko je vezan uz konstrukciju etnokulturnog identiteta. Usp. Durkheim 1912/1995, str. 431; Reimers 1999, str. 147-148.

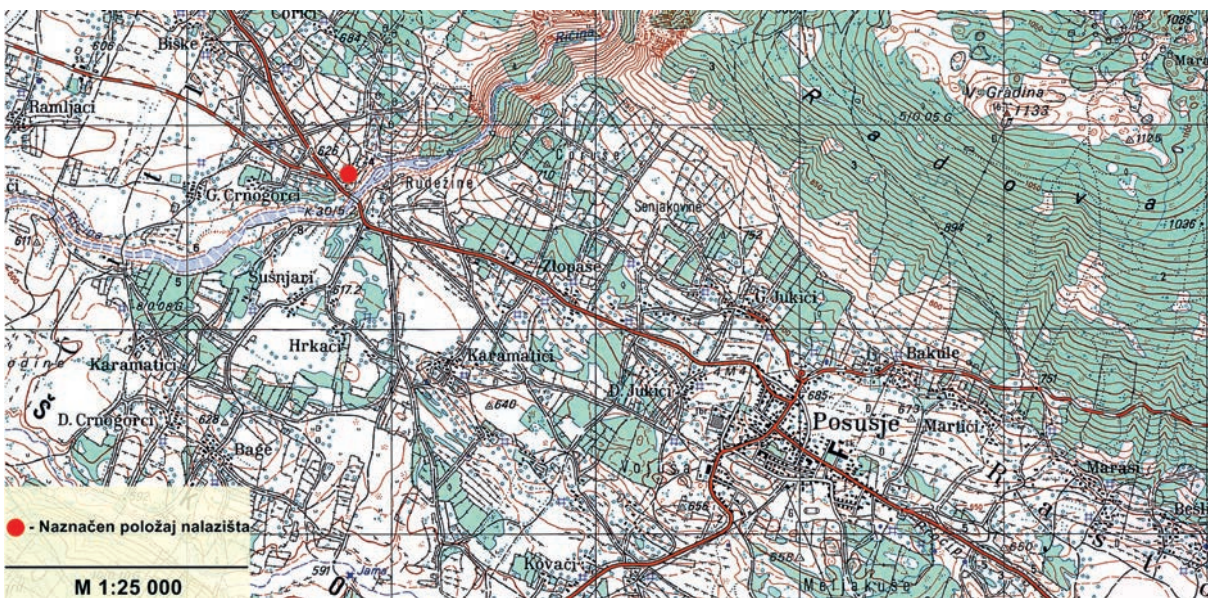
<sup>44</sup> Bradley 1998, str. 53.

<sup>43</sup> The interment ritual is inherently an extremely conservative form of social behaviour, not subject to sudden changes. For the very same reason, and due to the fact that different customs and rules apply in different cultural, ethnic and confessional contexts when it comes to the interment ritual, it is closely related to the structure of ethnocultural identity. Cf. Durkheim 1912/1995, p. 431; Reimers 1999, pp. 147-148.

<sup>44</sup> Bradley 1998, p. 53.



Karta 1. Položaj nalazišta na karti (izvor - ArcMap)  
Map 1 Position of the site on the map (source: ArcMap)



Karta 2. Položaj istraživanog nalazišta na topografskoj karti  
Map 2 Position of the investigated site on the topographic map

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