

FROM THE CULTURAL-ETHNIC GROUP "KRAJČINOVIĆI-SLANA VODA" TO THE ROMAN PERIOD: CULTURAL AND TRADE ROUTES AND IMPACTS

*Radmila Zotović**

* Institute of Archaeology, Belgrade, Serbia; zotovicradmila7@gmail.com

Rezumat. Situl Krajčinovići-*Slana voda* este situat în vecinătatea orașului Priboj din vestul Serbiei, iar noutatea indicatorilor săi culturali poate fi clasificată într-un grup cultural și etnic complet nou. O astfel de noutate se reflectă atât în moda funerară, cât și în cultura materială imanentă acestui sit. Ceremonia de înmormântare s-a desfășurat într-o necropolă inelară; bărbații și femeile decedate au fost distribuiți radial în jurul perimetrului necropolei. Prezența grecească și celtică este evidentă în cultura materială. Prezența entității grecești avea să fie, din nou, evidentă, mult mai târziu, în perioada romană, împreună cu importurile din provinciile vestice. În plus, repertoriul onomastic celtic este evident în materialul onomastic, în timp ce cultul subiect conține elementele cultului grecesc și prezența imigranților greci. Examinarea pietrelor funerare indică folosirea inscripțiilor grecești și omiterea ultimului cuvânt de rămas bun (*haire*) pentru a afirma prezența grecilor, care nu fuseseră complet romanizați până la acel moment. De asemenea, grupul lingvistic-cultural – constituit de R. Katičić și referitor la zonele de sud și sud-est ale provinciei romane Dalmația – indică prezența materialului onomastic celtic. În același timp, acest grup lingvistic-cultural poate reprezenta legătura dintre perioada locației Krajčinovići-*Slana voda* – datată în intervalul de timp de la mijlocul până la sfârșitul secolului al II-lea – și perioada romană. După cum se arată în studiile pietrelor funerare romane, rutele culturale și comerciale mergeau în două direcții: una din Macedonia, râul Neretva și râurile Drina și Uvac, iar cealaltă din provinciile vestice Aquileia și Salona.

Cuvinte cheie: La Tène, elenism, perioada romană, greci, celți, populație indigenă, partea de sud-est a provinciei romane Dalmația.

In 1971, the intervening excavation method was used to reveal a prehistoric tumulus in the *Krajčinovići* village near the town of Priboj, on the *Slana voda* location. The tumulus was uncovered; unfortunately, the peripheral part of the tumulus calotte was damaged during the electrical network installation works conducted along the route connecting the villages of Zabrnjica and Krajčinovići.¹ These excavations showed that the tumulus accommodated twenty-five persons, both men, and women. These individuals were not buried in the burial pits but circularly laid on the ground, with their legs turned to the center, and their heads turned to the periphery of the tumulus. The deceased ones were partially burnt, and the burial contributions were orderly laid by their side (**Fig.1**). A layer of ground was spread over the deceased, and a total of sixty

¹ Zotović, 1985, p. 100; Зотовић, 1989-1990, p. 77.

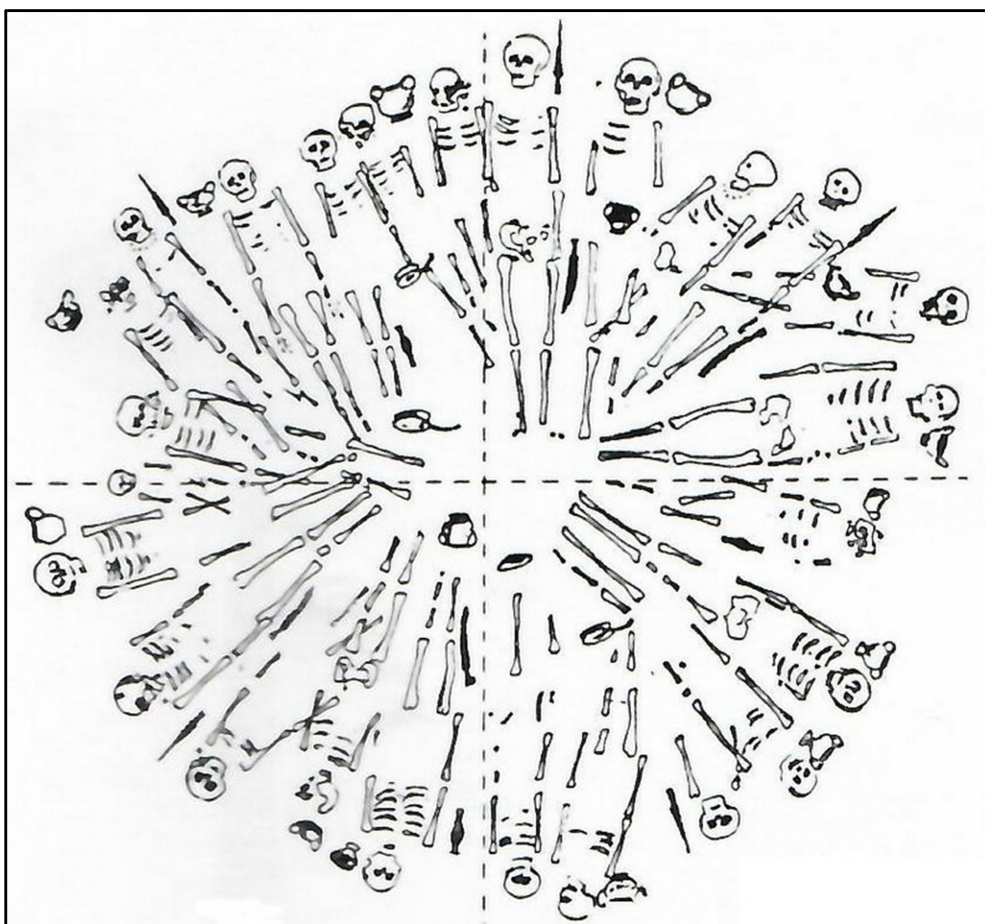


Fig. 1. Necropolis Krajčinovići-Slana voda.

spears were laid on this ground. Studies showed that a simultaneous burial is concerned, most likely due to the warfare circumstances. They also noted that the archaeological material displayed the impact of the early Iron Age² and contained the Hellenistic and Celtic materials. The impact of the early iron age is particularly noted in the ceramic objects (Fig. 2). The ceramic and jewelry reflect the Hellenistic impact (Fig. 3, 4), particularly apparent in the findings of *lacrimarium* (Fig. 5). Celtic material is noticed in the ceramic objects (Fig. 6), metallic utensils (Fig. 7, 8), and weapons. Due to the presence of Hellenistic materials, especially *lacrimarium*, this material evokes Greek presence in this cultural-ethnic community. Apart from the Greeks, it is certain that the Celts were the members of this entity, as well as the earlier native population that preserved the earlier tradition of hand-made pottery (Fig. 2). Both Hellenistic and Celtic ceramic were manufactured using the winch as the driving element. At the same time, this is the first record of winch-driven ceramic production in these areas.

² Zotović, 1998, p. 36-37.



Fig. 2. Ceramic, the influence of older prehistoric period, handmade.



Fig. 3. Ceramic, Hellenism.



Fig. 4. Jewelry, Hellenism.



Fig. 5. *Lacrimarium*.



Fig. 6. Celtic ceramic.

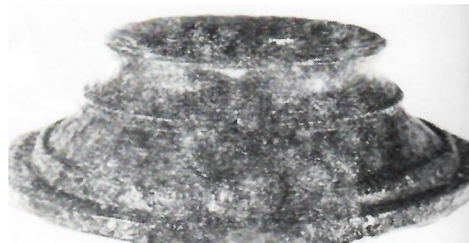


Fig. 7. Celtic metal dish.



Fig. 8. Celtic metal dish.



Fig. 9. Stela, Brodarevo.

The burial method is particularly interesting. There was not enough time to burn down the deceased completely therefore they were only partially burnt. There was not enough time to dig the graves either, therefore the deceased were radially laid. However, the presence of the neatly laid burial contributions testifies that there was enough time for the burial ritual. Even in warfare circumstances, it was not necessary to instantly leave the resident location. Therefore the residences were being left slowly and in stages. In this reference, we note that all the funerals



Fig. 10. Stela Brodarevo.

were simultaneously carried out to unambiguously indicate the war circumstances pending these funerals.

The closest analogies to this burial fashion and materials are found in the *Mahrevići* location near the town of Čajniče,³ and the *Vir* location near Posušje⁴. By accident, both of these findings are partially damaged also. The *Mahrevići findings* almost matches the burial method and the archaeological material of the *Krajčinovići-Slana voda* location. Taking into account the psychological factor, it is apparent that the use of almost the same burial method in different areas is a consequence of the warfare demanding the local population to dislocate, albeit not urgently. Besides, the *Krajčinovići-Slana voda* location is the farthest south point the Celts reached in western and southwestern Serbia. Based on the *lacrimariums*, one can assume that women were included in the Greek entity. For this reason, one can also assume that the connection among Celts, Greeks, and the native population most likely arose out of the

³ Truhelka, 1909, p. 425-442.

⁴ Marić, 1962, p. 63-72.

combination of marital communities. The cultural-ethnic group Krajčinovići-*Slana voda* can be dated to the period around the middle of the second century BC or the earlier half of the 2nd century BC.

From that time until the Roman period there are no archaeological findings in western and southwestern Serbia. When the Roman province of Dalmatia was founded in the year 9 AD, one of the first activities was road construction activity. Some of these roads must have been constructed in these areas **also**. But for the time being, there are no archaeological records thereof⁵. The first traces of the Roman dominion are dated to the 2nd century AD. The traces of the Greek populations are recorded in Srebrenica. It was there that during the 1st and the 2nd centuries epigraphic monuments with inscriptions in Greek occurred. These inscriptions omitted the typical Greek greeting *haire*. Some think that there was a group of "mixed" population to be defined as Greeks or Orientals. Some consider that these groups moved to the Komina areas from northern Italy and the Dalmatian coast, where they had previously mixed with the local population⁶. Over time, some families might be recognized as the ones having had an important role in urban and administrative development. For the areas around Pljevlja, such families were the Pacionii and the Cipii families who had most probably moved in from *Risan*, or *Agruvium*⁷. The town of Rogatica refers to the Clemens family who might have moved from *Aseria*, as there had been earlier records of them there⁸. The links with *Salona* were confirmed as early as in the 2nd century, i.e., from the second quarter until the end of the second century. We consider that the first craftsmen to arrive in Pljevlja were stone masons and that the manufacturing process of the first series of tombstones exclusively followed the Roman role model⁹. Hastily-trained local craftsmen took over further workshop processes, and their works reflected the immense beauty of folk art and the autochthonous expression. This practice was particularly distinctive in the areas around Prijepolje and Pljevlja, as well as in eastern Bosnia. Such an autochthonous expression was featured by linearity and breakdown of human and decorative elements to figural form. It was expressed as *horror vacui* to denote the loss of perspective and proportion (**Fig. 9, 10**). Autochthonous expression is reflected in the jewelry and ceramic of the time, as early as the fourth century, and confirmed by the grave finding in Rogatica and the *Munjsko brdo* necropolis finding in the Prilipac village near the town of Požega. Both of these findings have similar ceramic features evoking the early pre-historic tradition (**Fig. 11, 12**). The jewelry finding from the grave in Rogatica (**Fig. 13**) also evokes the early pre-historic tradition as it contains gloves with folded ends and the fishbone ornament. The ceramic point to the conclusion that these artifacts represented the so-called "production industrialization". This assumption is particularly relevant for the ceramic manufactured at local workshops

⁵ Zotović, 2002, p. 1.

⁶ Cermanović-Kuzmanović, 1970, p. 80.

⁷ Цермановић-Кузмановић, 1980, p. 49.

⁸ Medini, 1973-1974, p. 41.

⁹ Зотовић, 1995, p. 99.

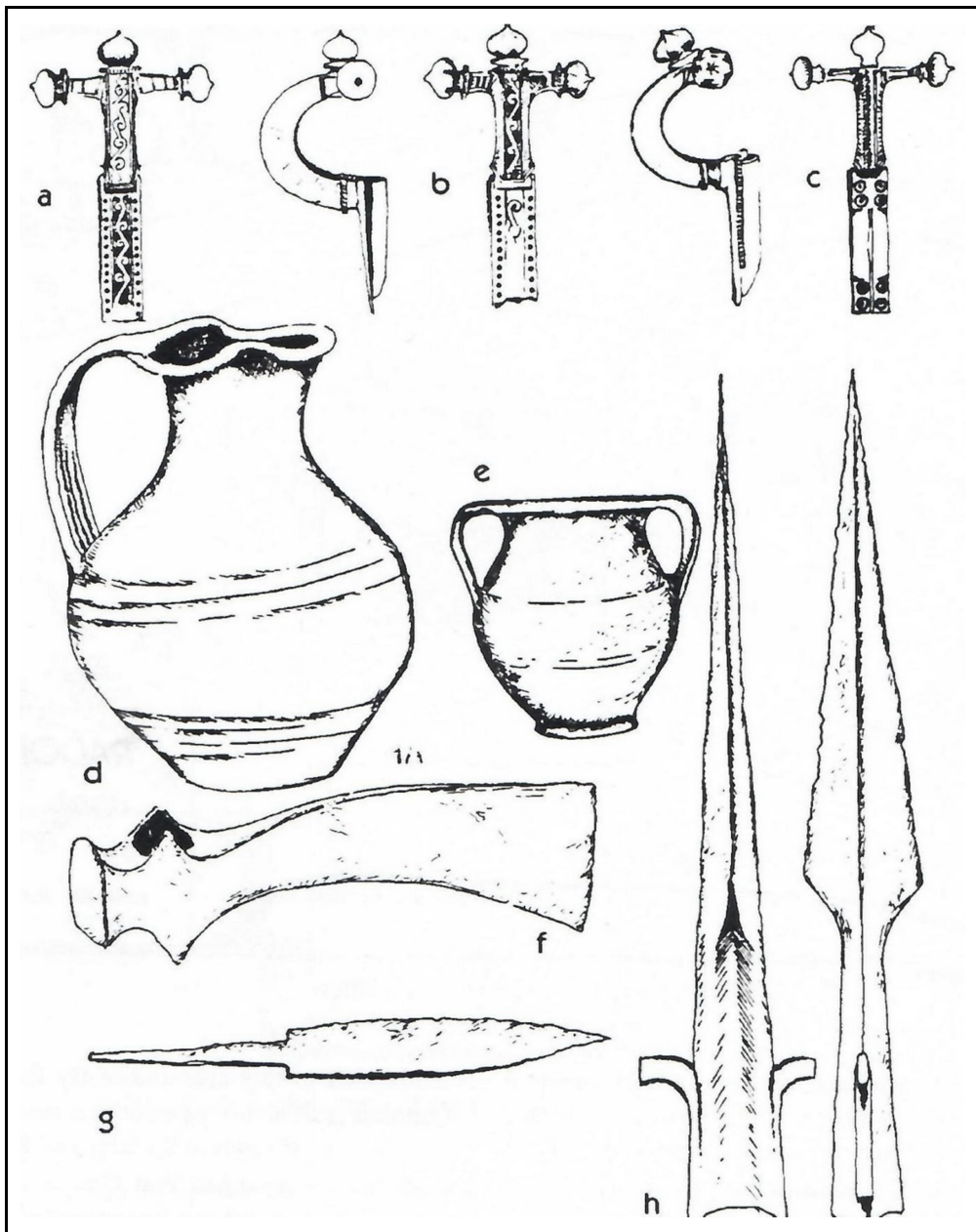


Fig. 11. a–h finds from Prilipac-*Munjsko brdo*.

without any imports from other areas¹⁰. In the late classical period, ceramic was mostly distributed together with agricultural products to close destinations, such as *villa rustica* or local markets. For this reason – although these areas accommodated Greeks,

¹⁰ Zotović, 2002, p. 62.

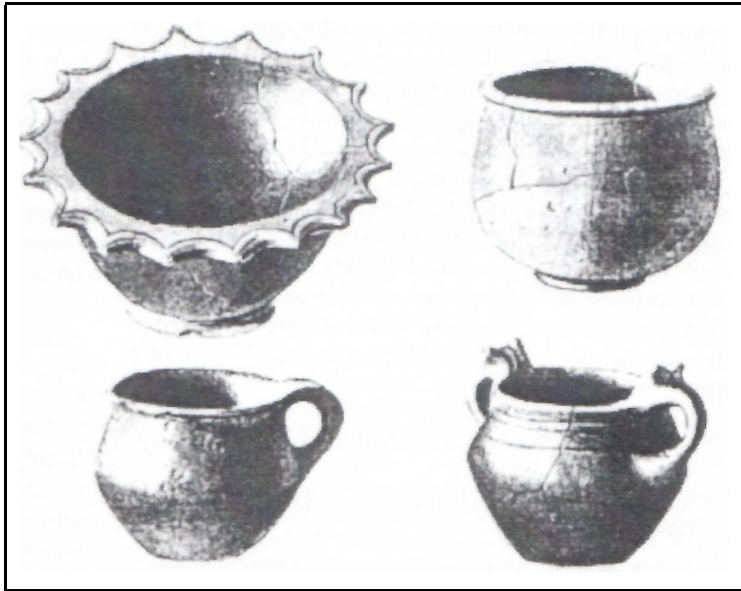


Fig. 12. Rogatica, ceramic.

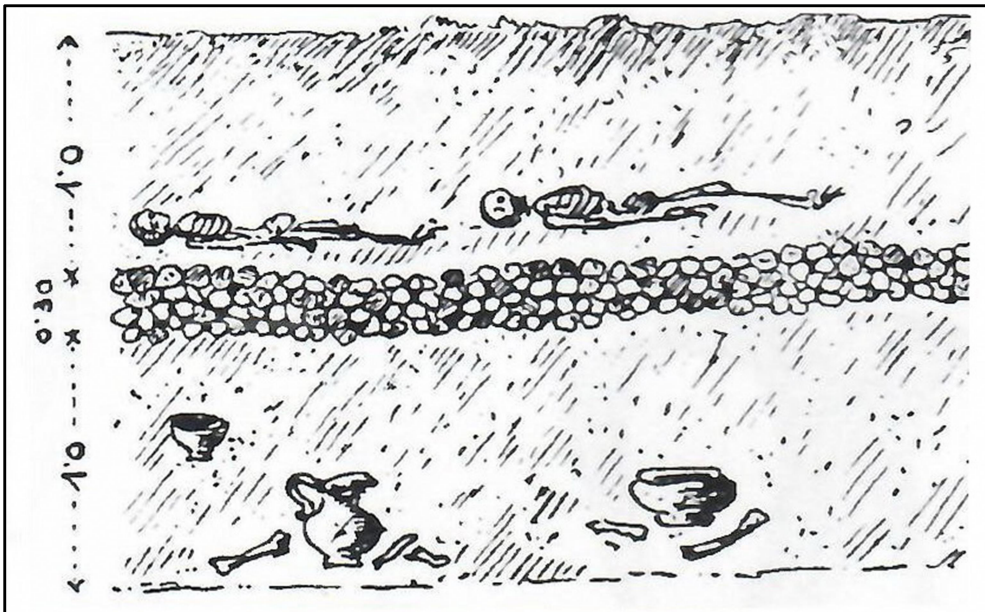


Fig. 13. Rogatica, tomb – profile.

Oriental, and the population moving in from Dalmatia and *Salona* – the native population had a dominant role here.

No Celtic material is noted in these areas for the Roman period, except for epigraphics. Radoslav KATIČIĆ argues that the names *Cato*, *Iaca*, and *Totio* are surely Celtic ones; on the other hand, the names *Matisa*, *Aioa*, *Bidna*, *Sarus*, and *Seius* might

be Celtic, but this is not known for sure¹¹. The proven Celtic names are found here on the territories of the city of Užice and the town of Skelane while the non-proven Celtic names are more frequently used and found in the vicinity of Užice, Požega, Skelane, and Osatica¹². Therefore the onomastic material confirms the presence of the Celts in both the northern parts of this region of the Dalmatia province and in the vicinity of the province of Pannonia. Other names belong to either the Illyrian or Latin linguistic scope. They are almost identical to those occurring in the middle-Dalmatian nomenclature¹³, such as the names *Aplini*, *Andetia*, *Bazo*, *Besus*, *Carvus*, *Calvus*, *Dasius*, *Dussona*, *Germano*, *Lautus*, *Lavius*, *Panto*, *Vendo*, *Pinentia*, *Plator*, *Plares*, *Stataria*, *Stadius*, *Scaevianus*, *Tata*, *Turo*, *Turus*, *Tresto Tritano* ...¹⁴. The Latin linguistic repertoire across the territory often includes names originating from the children's order of birth (such as *Quintus*, *Quintina*, *Secundus* – or, corrupted: *Sicundo*). In any case, the repertoire of names occurring in the southeastern territory of the province of Dalmatia is similar and related to the middle-Dalmatian region¹⁵. Taking into account the gentilicium *Aurelius* mostly occurring with Illyrian names like *Turo*, *Tatta*, *Trito*, *Plares*, *Panto*, *Vendo*, *Dussona*, *Dasius*, *Dasianus*, *Pinentia*, *Aioia*, *Baeta*, and the Celtic name *Iaca* (*Zaca* – corrupted), year 212 may be considered *terminus post quem* for the occurrence of these names. As this region is name-bound to the middle-Dalmatian one, these two regions constitute a unique southeastern group of the substantival range.

Taking into account that the residents of the *Krajčinovići-Slana voda* location could dislocate towards Priboj or southwestward from this town, we can argue that they later "merged" with the prevailing native population. Further archaeological studies might focus on the Pannonian impact on the northern part of the southeastern area of the province of Dalmatia. Further studies might indicate whether such an impact was decisive as far as the occurrence of Celtic names was concerned. Or, studies might assess whether the dislocation of the burial ceremony carriers from the *Krajčinovići-Slana voda* site northward from Priboj had a decisive impact on such occurrence.

The *Krajčinovići-Slana voda* location represents a novel cultural-ethnic group for a new burial method occurs here. Such a method occurs under identical circumstances as the analogic locations *Vir*, near the town of Posušje, and *Mahrevići*, in the vicinity of Čajniče. Such identical circumstances refer to warfare and the necessity to flee the territory. Further, this new cultural-ethnic group indicates the generation of the ethnic mix between the natives and the Greek and Celtic population, most probably through marital relationships. This group also indicates the "mixture" of the archaeological material of the earlier prehistoric tradition with the Hellenistic and Celtic archaeological material.

As for the routes and transfer of the ethnic group and material, the Neretva river was the hub for both the La Tène and Roman periods. Mihailo ZOTOVIĆ indicates

¹¹ Katičić, 1965, p. 53.

¹² Zotović, 2002, p. 6.

¹³ Katičić, 1962, p. 95-120.

¹⁴ Katičić, 1962, p. 98.

¹⁵ Katičić, 1963, p. 255-259.

that the Hellenistic impacts spread along the watercourse of the Neretva river. This river had been an important route for considerable trade communication since the beginning of the 4th century BC¹⁶. In the Roman period, Neretva was a significant crossroads. The analysis of the Roman tombstones has established two directions of transferring the impact and materials as follows: Macedonia – Kosovo – Kolovrat and Komini – Foča – the Neretva riverside, and Salona – a wider area between Krka and Cetina – the Neretva riverside – Foča – Komini, and Kolovrat¹⁷. These findings require a more accurate determination of the cultural pulses and impacts between prehistoric and antique periods, i.e., in the proto-antique period.

Further work and publication of the material originating from the Krajčinovići-*Slana voda* location will undoubtedly be the starting point in such a sense.

¹⁶ Zotović, 1985, p. 107-108.

¹⁷ Зотовић, 1995, p. 100.

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