



RTINSKA MIRILA

Stone monuments to the departed (*mirila*) from Rtina

Mirila su suhozidna pogrebna spomen-obilježja karakteristična za širi prostor Velebita i dijela sjeverne Dalmacije. U duhovnom smislu oni su granica između svijeta mrtvih i svijeta živih, kameni spomenik kojim se obilježava mjesto posljednjeg pokojnikova boravka na zemlji i oproštaja sa suncem, prije negoli bude poko-

Mirila are mortarless stone structures and memorials characteristic of the wider area of Velebit and part of northern Dalmatia. In the spiritual sense, they are a border between the world of the dead and the world of the living, a stone monument that marked the place of the deceased's last stay on earth and a fare-



Definiranje struktura (foto: M. Šimičić)
Defining the structures (photo: M. Šimičić)



pan na groblju (Katić 2010: 35; Trošelj 2013: 31).

Praksa odmaranja s pokojnikom bila je uobičajeni ritual koji se na većini prostora zadržao do sredine 20. stoljeća, a na nekim mjestima i danas se prakticira (Katić 2017: 235–236). Kao dio rituala mirila su nastajala tijekom pogrebne svečanosti kada se preminule nosilo do seoske crkve i groblja. Na tom putu pogrebna povorka zastavljala se na mjestu gdje bi se pokojnika spustilo na tlo kako bi se napravilo mirilo. Najčešće se to radilo na pola puta od pokojnikova mjesta do groblja ili župne crkve (Katić 2010: 19), a mirila su gotovo u pravilu postavljena uz put (Trošelj 1991: 202; Černički, Forenbaher

well to the sun, before being buried in the cemetery (Katić 2010: 35; Trošelj 2013: 31). The practice of resting with the deceased was a common ritual that was retained in most areas until the middle of the 20th century, and in some places it is still practiced today (Katić 2017: 235–236). As part of the ritual, these stone monuments were created during the funeral ceremony when the deceased was carried to the village church and cemetery. On that way, the funeral procession stopped at a place where the deceased would be put down on the ground to make *mirilo*. Most often, this was done half way from the deceased's



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2011: 430). Prema Katiću (2017: 143) „mirila su građena u zaseoku koji je pokojnik smatrao svojim, tako da se pokojnik „izmiri“ na svome teritoriju i duša dolazi na svoje, a tijelo će se pokopati u groblje na području „tuđe“ zemlje izvan svoga zaseoka“.

Kada bi se ljudi koji su nosili pokojnika umorili, onda bi ga spustili na zemlju i „uzeli mu miru“ (Trošelj 1991: 201–202; 2013: 35). Danas ne postoji zapis o značenju „uzimanja mire“ preminuloga (Černički, Forenbaher 2019: 153). Postoje tek različite hipoteze. Možda se na taj način čuvala uspomena na čovjeka i njegov fizički izgled (Katić 2010: 18). Mirilo predstavlja identitet pokojnika jer se prema dužini mirila iz naraštaja u naraštaj znalo tko je „izmireni“ pokojnik (Trošelj 2010: 64). Ujedno je to ritualni ra-

dwelling place to the cemetery or parish church (Katić 2010: 19), and *mirila* were almost regularly placed along the way (Trošelj 1991: 202; Černički, Forenbaher 2011: 430). According to Katić (2017: 143), “*mirila* were built in the hamlet that the deceased considered his own, so that the deceased could “be measured” in his territory, the soul could find peace, and the body would be buried in a cemetery in the territory of “someone else’s” land outside his own hamlet”.

When the people carrying the deceased got tired, they would lay him on the ground and “take his measure” (Trošelj 1991: 201–202; 2013: 35). Today, there is no record of the meaning of “taking measure” of the deceased (Černički, Forenbacher 2019:

Pogled na mirila (foto: F. Jurković Pešić)
View of *mirila* (photo: F. Jurković Pešić)





Čišćenje mirila (foto: M. Šimičić)
Cleaning the stone monuments (*mirila*) (photo: M. Šimičić)

stanak duše od tijela i zajednice kojoj je pripadala (Katić 2017: 142).

Mirilo ili mira (mjera) pokojnika označila bi se s dva kamena koja bi se postavila iznad glave (uzglavnica) i ispod nogu pokojnika (uznožnica/podnožnica). Uzelo bi se neobrađeno kamenje iz neposredne okoline, a poslije tog dana ili nakon nekog vremena, lokalni bi majstori obradili ploče i popločali prostor između (podnicu), sagrađivši tako mirilo (Trošelj 1991: 203). Vrlo su često uzglavni i uznožni kamen ukrašeni raznim simbolima ili bi se uklesalo ime pokojnika i datum smrti. Pozornost se obraćala na uzglavnicu na kojoj bi majstori pokazali svu svoju vještinu u izradi najrazličitijih motiva.

Mirila su se štovala i posjećivala kao sveta mjesta gdje se duša odijelila od tijela i gdje je ostala povezana s mjerom u kamenu. Činom je mirilo postalo vječno počivalište njegove duše koje čuva trajnu uspomenu na pokojnika. Kada se izmjereno tijelo pokopa, duša neće lutati svugdje te tako prestaje opasnost zajednicu. Ona se na Dušni dan vraća na svoje mirilo (Katić 2017: 142). Iz tog razloga mirila su važna kao i sami grobovi, a prema pojedinim autorima čak i važnija od groblja na kojem je pokopan pokojnik (Trošelj 1982: 118; Katić 2017: 50).

Mirila danas možemo naći na Velebitu, u Ravnim

153). There are only different hypotheses. Perhaps in this way the memory of the man and his physical appearance was preserved (Katić 2010: 18). *Mirilo* represents the identity of the deceased because according to the length, it was known from generation to generation who the "measured" deceased was (Trošelj 2010: 64). At the same time, it is a ritual separation of the soul from the body and the community to which it belonged (Katić 2017: 142).

Mirilo or *mira* (measure) of the deceased would be marked with two stones that would be placed above the head (headstone) and below the feet of the deceased (footstone). Unworked stones would be taken from the immediate vicinity, and after that day or after some time, local craftsmen would work the slabs and pave the space between them (floor), thus building a *mirilo* (Trošelj 1991: 203). Very often, headstones and footstones were decorated with various symbols, or the name of the deceased and the date of death would be engraved. Attention was paid to the headstone, on which the masters would show their skill in creating the most diverse motifs.

Mirila were venerated and visited as holy places where the soul separated from the body and re-

kotarima, Bukovici i Dalmatinskoj zagori, a u narodu ih nazivaju različitim imenima: mirila, mjerila, počivala i počivaljke (Trošelj 2013: 33).

Na području Općine Ražanac nalazimo dvije pozicije mirila. Postojalo je i treće, na području Jovića, između sela Rudića i Garića, no ta su mirila uništena (Prpić Burić 2021: 6). Sačuvana su mirila u Gajinama, nasuprot današnjem groblju koja su pripadala selima Podvršju i Krnezi, a po natpisima pravljeni su od kraja 19. stoljeća pa sve do Drugog svjetskog rata. Danas su obnovljena i prezentirana. Posljednja mirila na području Ražanca nalaze se na zapadnom dijelu, između Gajetovice i Dragunice. Dio su pogrebne prakse povezane s prijenosom pokojnika iz Rtine. Brojnija su od prethodno spomenutih. Sva tri mirila nalaze se na putevima prema starom groblju, a nastala su iz razloga što sela koja su pripojena Općini nisu imala ni svoja groblja ni crkvu (Prpić Burić 2021: 11). Staro groblje nalazilo se kod današnjeg spomenika uz kapelicu svetog Ante po kojoj se i nazivalo groblje. Ono je na toj poziciji postojalo oko 500 godina i služilo je za sahranjivanje žitelja Ražanca, Jovića, Rtine, Podvršja i Krneze (Prpić Burić 2021: 22).

Poslije Drugog svjetskog rata, povećanom urbanizacijom mjesta, praksa podizanja mirila prestaje.

mained connected to the measure in stone. Thus, *mirilo* became the eternal resting place of the soul, which preserves a permanent memory of the deceased. When the dead body is buried, the soul will not wander around, thus ending the danger to the community. On All Souls' Day, it returns to its *mirilo* (Katić 2017: 142). For this reason, these monuments are as important as the graves themselves, and according to some authors, even more important than the cemetery where the deceased was buried (Trošelj 1982: 118; Katić 2017: 50).

Mirila can still be found on Velebit, in Ravni kotari, Bukovica and Dalmatinska zagora, and people call them by different names: *mirila*, *mjerila*, *počivala* and *počivaljke* (Trošelj 2013: 33).

In the area of Ražanac Municipality, we find two positions of *mirila*. There was also a third one, in the area of Jovići, between the villages of Rudići and Garići, but they were destroyed (Prpić Burić 2021: 6). These stone monuments have been preserved in Gajine, opposite the present-day cemetery, which belonged to the villages of Podvršje and Krneza, and according to the inscriptions, they were made from the end of the 19th century until the Second World War. At present they have been restored and presented. The most recent



Staro u novo (foto: M. Šimičić)
Something old, something new (photo: M. Šimičić)





Zanemarivanje rituala dovelo je do gubitka pojma u kolektivnoj svijesti, a taj gubitak je doveo i do devastacije mirila infrastrukturnim projektima, depoziranjem građevnog materijala po njima, pa čak i uzimanja kamenja za ukrašavanje kuća.

U želji da se proces devastacije zaustavi i da se dokumentira postojeće stanje, a na poziv Turističke zajednice Općine Ražanac tijekom 2023. godine studenti Odjela za arheologiju u više su navrata radili na čišćenju i dokumentaciji rtinskih mirila. Do sada je na području dimenzija 55 x 18 metara dokumentirano 61 mirilo, raspoređeno u 14 redova. Na istočnom dijelu mirila su relativno dobro sačuvana, a sačuvanost pada prema zapadnom kraju gdje se pojedina gotovo više i ne prepoznaju.

U skladu s općom tendencijom mirila da pokojnik

mirila in the area of Ražanac are located in the western part, between Gajetovica and Dragunica. They are part of the funeral practices associated with the transfer of the deceased from Rtina. They are more numerous than those previously mentioned. All three *mirila* are located on the roads leading to the old cemetery, and they were created because the villages that were joined with the municipality had neither their own cemeteries nor churches (Prpić Burić 2021: 11). The old cemetery was located near the modern monument next to the chapel of St. Anthony, after which the cemetery was named. It was in that position for about 500 years and was used for the burial of residents of Ražanac, Jovići, Rtina, Podvršje and Krneza (Prpić Burić 2021: 22).

gleda prema istoku i rtinska su orijentirana u smjeru zapad-istok s uzglavnicama na zapadu. Različiti su dimenzija i variraju od 86 cm do 216 cm u dužini. Sudeći po dimenzijama većinom je riječ o mirilima za odrasle osobe, no pojavljuje se nekoliko manjih, dječjih mirila. Najčešće su raspoređena u grupama, ali ima i pojedinačnih. Kao i na ostalim mirilima na širem području natpisi na pločama imaju sve oznake ruralne sepulkralne epigrafike: sažeti su, plitko uklesani, pisani su latiničnim pismom različite grafije, a donose najvažnije podatke o pokojniku. Uzglavnice i uznožnice na rtinskim su mirilima uglavnom neobrađene ili samo grubo obrađene. Na uzglavnicama se pojavljuju uklesani datumi ili samo godine rođenja/smrti, imena i prezimena pokojnika, križ i natpisi poput: „Boga pomilova“, „Laka zemlja“. Na

After the Second World War, with the increased urbanization of the place, the practice of erecting *mirila* stopped. The neglect of the ritual led to the loss of the concept in the collective consciousness, and this loss also led to the devastation of *mirila* with infrastructure projects, depositing building materials on them, and even taking stones to decorate houses.

In an attempt to stop the process of devastation and to document the current situation, and at the invitation of the Tourist Board of Ražanac Municipality, during 2023, the students of the Department of Archaeology worked on cleaning and documentation of *mirila* in Rtina on several occasions. So far, 61 of these stone monuments, arranged in 14 rows, have been documented in an area measuring 55 x 18 meters. In the eastern part, the *mirila* are relatively well preserved, and the preservation of the monuments is not as good towards the western end, where some of them are almost unrecognizable.

In accordance with the general tendency for the deceased to look towards the east, the *mirila* from Rtina are oriented in the west-east direction with the headstones in the west. They have different dimensions and vary from 86 cm to 216 cm in length. Judging by the dimensions, most of them were for adults, but there are a few smaller, children's *mirila*. Most often they are arranged in groups, but there are also individual ones. As in other cases in the wider area, the inscriptions on the slabs have all the marks of rural sepulchral epigraphy: they are concise, shallowly carved, written in the Latin script applying different ways of writing, and provide the most important information about the deceased. The headstones and footstones on the *mirila* from Rtina are mostly untreated or only roughly worked. On the headstones, dates are engraved or just the years of birth/death, names and surnames of the deceased, a cross and inscriptions such as: "Lord have mercy", "May the earth be light on you". There is either a cross on the footstone or it is an unmarked slab (Prpić Burić 2021: 8). In two cases, a cross is carved on the headstone and on the footstone. Cases have also been recorded when the headstone of an older *mirilo* was installed as a footstone of a younger *mirilo* or it was placed on the floor. The *mirila* from Ražanac differ



Pogled iz zraka (foto: M. Šimičić)
Aerial view (photo: M. Šimičić)





uznožnici se nalazi ili križ ili je riječ o ploči bez oznake (Prpić Burić 2021: 8). U dva slučaja križ je uklesan na uzglavnici i na uznožnici. Zabilježeni su i slučajevi kada je uzglavnica sa starijeg mirila ugrađena kao uznožnica mlađeg mirila ili je stavljena u podnicu. Ražanačka mirila razlikuju se od velebitskih koja su znatno bogatije ukrašena. Kod njih su najrašireniji motiv različite vrste križeva, ali može se pronaći i svastika, osmerokraka zvijezda, četverolisna rozeta, trozub, pentagram itd. (Trošelj 2013: 36).

Nakon Drugog svjetskog rata praksa gradnje mirila u Ražancu se postupno gubi, a posljednji sprovod na starom groblju bio je 1952. godine (Prpić Burić 2021: 23). Posljednji svećenik za kojeg znamo da je prakticirao mirila bio je don Romano Lukin koji je službu župnika u Ražancu obavljao od 1937. do 1942. godine (Dušević 1998: 38). Spomenuto se poklapa s natpisima na mirilima. Najmlađe dokumentirano mirilo je ono Frane Miočića koji je umro 10. 1. 1951. godine.

from those from Velebit, which are much more elaborately decorated. Among them, the most widespread motifs are various types of crosses, but one can also find swastika, eight-pointed star, four-leaf rosette, trident, pentagram, etc. (Trošelj 2013: 36).

After the Second World War, the practice of building *mirila* in Ražanac gradually disappeared, and the last funeral at the old cemetery was in 1952 (Prpić Burić 2021: 23). The last priest we know of who practiced *mirila* was Father Romano Lukin, who served as parish priest in Ražanac from 1937 to 1942 (Dušević 1998: 38). The aforementioned coincides with the inscriptions on the monuments. The youngest documented *mirilo* is that of Frano Miočić, who died on 10 January 1951.

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