

## ARHEOLOGIE

### BEMERKUNGEN ZUR ARCHÄOLOGIE DER FRÜHEN VÖLKERWANDERUNGSZEIT IM BANAT – DIE STUFE D1

Daniela Tănase

**Zusammenfassung.** Im vorliegenden Beitrag möchten wir jene Grabungsorte aus der Banater Ebene identifizieren, die zur Stufe D1 (letztes Drittel des 4. Jh. n.Chr. und das erste/die ersten beiden Jahrzehnte des 5. Jh. n.Chr.) gehören und die bisjetzt falsch datiert wurden. In diesem Zeitraum gab es in den Siedlungen der Banater Ebene so wie in denen der Pannonischen Tiefebene einen wirtschaftlichen Aufschwung, der am Reichtum der keramischen Funde erkennbar ist. Ebendann tauchen auch Kulturelemente aus dem Osten auf, die sich sowohl in den Siedlungen als auch in den Gräberfeldern widerspiegeln.

In der Banater Ebene hat man mehrere Siedlungen erforscht, aber nur einige davon weisen Wohnschichten auf, die Anfang der Völkerwanderungszeit datiert werden können. Zu diesen zählen die von *Timișoara-Freidorf*, *Foeni-Seliște*, *Timișoara-Cioreni*, *Izvin*, *Ictar-Budinț*, *Giarmata* sowie die in dem Teil des Banats gelegenen, der zurzeit zu Serbien gehört, bei *Baranda*, *Padej*, *Banatski Karlovac* und *Alibunar*.

Obwohl für die Stufe D1 die Friedhöfe mit zahlreichen Gräbern kennzeichnend sind, wurde bis jetzt auf dem Gebiet des Banats keiner davon gänzlich erforscht, sondern nur einzelne Teile der Gräberfelder. In den Gräberfeldern aus dieser Zeit sind neue Bestattungsriten zum Vorschein gekommen: nord-südlich ausgerichtete Gräber, zwei Gefäße in demselben Grab, rechteckige Gefäße, in denen Harz und aromatische Kräuter verbrannt wurden. Es gibt auch in der Tracht Änderungen: neue Fibeltypen, Halsketten mit Haken und birnenförmigem Verschluss. Hinzu kommt auch eine Vorliebe für Bernstein- und Karneolperlen. Zu erwähnen sind in diesem Zusammenhang die Gräberfelder von *Vršac-Crvenka* und *Novi Knezevac*, *Dudeștii Vechi*, *Timișoara-Pădurea Verde*. Zufällig sind Grabbeigaben aus *Comloșu Mare*, *Jebel* und *Saravale* entdeckt worden.

Die Sammlungen des Banater Museums aus *Timișoara* umfassen graue Tongefäße, die auf dem schnellen Rad gearbeitet wurden und die der Form nach der Stufe D1 zugeordnet werden können. Diese sind Zufallsfunde und können sowohl aus den Siedlungen als auch aus den Gräberfeldern stammen und somit bereichern sie die archäologische Landschaft dieser Periode.

Im letzten Viertel des 4. Jh. – ersten/zweiten Jahrzehnt des 5. Jh. n.Chr. sind in der Banater Ebene Siedlungen belegt, deren Fundmaterial reich an grauer, auf dem schnellen aber auch auf dem langsamen Rad gearbeiteter Keramik ist, die aus einer halbfeinen, sandhaltigen Paste besteht; sie fühlt sich ein wenig rau an, ist ziegelrot und im Falle der auf dem schnellen Rad gearbeiteten Exemplare weist sie eine besondere Formenvielfalt, im Falle der auf dem langsamen gearbeiteten eine besondere Dekorvielfalt auf.

In den zeitgenössischen Gräberfeldern dieser Siedlungen werden neue Bestattungsriten und -möbel verzeichnet. Die Erklärung dafür ist, dass in der Stufe D1, die dem Zeitraum des Zerfalls der *Sântana de Mureș-Cerneahov*-Kultur entspricht, die

Träger dieser Kultur westlich, einschließlich in die von Sarmaten beherrschten Gebiete gewandert sind und auf diese Weise erscheinen neue Typen von Artefakten und andere Bestattungsbräuche.

Die Äußerungsformen der materiellen Kultur der Stufe D1 sind im Banat ein wenig anders als in andere Gebiete des Karpatenbeckens und die Einflüsse der Zeit nach der Cerneahov-Kultur sind eher im Hinblick auf die Fertigungstechnik der Tongefäße, auf deren Form und Dekor prägnanter. In den Gräberfeldern sind Fundstücke östlicher Herkunft und Bestattungsriten belegt, die für die Germanen und die Alanen spezifisch sind, jedoch die charakteristischen Kulturelemente der Ortseinwohner sarmatischer Zugehörigkeit bleiben offensichtlich.

Die archäologischen Kontexte der erforschten Siedlungen aus dem Banat lassen die Annahme zu, dass ihr Bewohnen vor dem Einfall der Hunnen oder um diesen Zeitpunkt herum aufgehört hatte, da über die Siedlung von *Timișoara-Freidorf*, die zur Stufe D1 gehört, Gräber geschichtet wurden, die in die Stufe D2 datiert werden und bei *Foeni-Seliște* gibt es keine Artefakte, die die Siedlung gegen Mitte des 5. Jh. n.Chr. datieren könnten. Hierzu müssen wir auch die Tatsache erwähnen, dass der Umlauf der römischen Bronzemünzen im Banat um das Jahr 400 aufgehört hat und die letzten Münzen werden in die Zeit des Arcadius (395-408) datiert.

Die Auswirkung der Ereignisse, die durch das Erscheinen der Hunnen an den Grenzen des öströmischen Reiches ausgelöst wurden, haben auch die Bewohner der Banater Ebene dazu veranlasst, ihre Siedlungen zu verlassen. Neuere Entdeckungen, die das Bewohnen dieses Gebietes belegen, stammen folglich aus dem Zeitraum nach der Machtübernahme der Hunnen in der Pannonischen Tiefebene, ihre Anzahl ist aber im Vergleich zu der Zeit davor viel geringer.

## THE HUNS AND THE SEDENTARY BARBARIANS: VARIOUS CONTACT WAYS

Michel Kazanski

**Abstract.** One of the subjects that historian Victor Spinei has had a predilection for tackling was that of the relations between the Middle Ages sedentary populations and the nomads from the steppes, their neighbors. The question is a veritable dominant of the medieval history of South-Eastern Europe, from the Danube to the Caucasus. The interest of the present material focuses on the relations between the Hun nomads and their barbarian neighbors, respectively, the populations which didn't developed state structures in the Huns era when whole Europe had to face for the first time to the steppes world.

In the whole, the history of relations between the steppes populations and their neighbors, the sedentary barbarians passed through three successive phases: the barbarians' conquering by nomads, their alliance by subordination, and sometimes their revolt against the nomads when those ones failed in their expansion towards the antique empires.

All along the Huns' domination apogee, that empire of steppes directed first and foremost its forces against the rich countries (China, Iran, Rome or Byzantium). The

Huns grew rich by those wars more than by subduing a barbarian sedentary tribe. But the Hun nomads were interested in forming an alliance with the sedentary barbarians so that those ones would supply them with auxiliary military contingents, infantry especially (which they showed a deficit) while the barbarians had to receive a part of the spoils.

There are obvious traces of the sedentary dominated by the Huns barbarians' participation in the military campaigns and the spoil sharing in some zones as Moldavia, Walachia, the Low Danube or the Dnieper region.

The great nomad federation that was constituted around the Huns also could not have subsisted without being supplied by the sedentary barbarians' farm produce.

The Huns effectively imposed their control over the sedentary barbarians through more ways, according to different real situations: from some small autonomous kingdoms enslavement where the local elites were loyal to them, to the barbarians' direct government by a series of the Hun power representatives.

## DER SCHATZ VON ŞIMLEU SILVANIEI/ SZILÁGYSONMLYÓ UND DIE SCHLACHT VON NEDAO

Radu Harhoiu

**Zusammenfassung.** Jene siegreichen Gepiden, deren Sieg von Nedao (454) über Jahrhunderte ihren Ruf begründete, wohnten im 1.-4. Jahrhundert östlich der Unteren Weichsel, am Ostrand der Wielbark-Kultur. Gegen Ende des 3. Jahrhunderts begannen sie ihre Migration in Richtung des Unteren Oderbeckens. Zum Unterschied von der Migration der Goten, die in südöstliche Richtung zielte, orientierten sich die Gepiden in südwestliche Richtung. Die Allianz, welche die Gepiden und die Vandalen im Jahr 290/91 gegen die Ost- und Westgoten geschlossen haben, darf gleichzeitig auch als ein Indiz gesehen werden für das Vordringen der Gepiden ins Obere Becken der Theiß. Nach einer bislang wenig geklärten Periode ihrer Geschichte werden sie im Jahr 418 neuerlich erwähnt, als sie von den Ostgoten unter Führung des Thorismund besiegt werden und gezwungen, der ethnischen Konföderation unter Führung der Hunnen beizutreten. An Seiten der Hunnen nahmen sie teil an den hunnischen Kriegszügen in den Raum der Balkanhalbinsel. Ihr König, Ardarich, kämpfte an Seiten der Hunnen auf den Katalaunischen Feldern (451) und war eine der bedeutsamen Gestalten am Hof von Attila.

Die unaufhörlich steigende Macht der Gepiden im Rahmen der ethnischen Verbände, die in der Hunnischen Konföderation zusammengeschlossen waren, scheint uns glänzend illustriert zu sein durch die beiden Schatzfunde von Simleul Silvaniei, Verwaltungskreis Salaj. Der Hals- und Brustschmuck: goldene Medallions römischer Kaiser des IV. Jahrhunderts oder die wunderbare Kette mit Anhängern aus dem ersten Schatz, zu denen die diskoidalen Fibulae mit polychromer Ausschmückung hinzukommen, die im zweiten Schatzfund waren. Alldas sind glänzende Zeugnisse der Leistungsfähigkeit der Goldschmiedekunst der Völkerwanderungszeit. Im Lauf der ersten Hälfte des V. Jahrhunderts trug man auch Silberfibula mit halbkreisförmiger Spiralplatte und solche mit rhomboidal langgezogenem Fuß, wie aus dem zweiten Schatzfund

ersichtlich. Sie waren mit Blattgold überzogen und in einem großartigen polychromatischen Schmuckstil verziert. Ihre enorme Größe scheint zur gleichen Zeit mit ihrer Prächtigkeit das Ansteigen des Selbstbewusstseins des gepidischen Königshauses zu reflektieren. Diese Fibulae erinnern an ähnliche Fibulae, die allerdings anders geschmückt waren und die aus der zweiten Hälfte des V. Jahrhunderts stammen und im Oberen Theißbecken gefunden wurden. Die Fibula mit Onyx-Schmuck widerspiegelt wahrscheinlich ihrerseits auch eine *imitatio* des kaiserlich-römischen Friedensornats, während die Goldgefäße aus dem zweiten Schatzfund von Simleul Silvaniei die Aufnahme von Einflüssen aus dem hunnischen Nomadenumfeld andeuten, im Augenblick des Erreichens der höchsten Ausdehnung der hunnischen Expansion.

Die Gepiden unter ihrem König Ardarich standen im V. Jahrhunderts im Augenblick des Höchstbewusstseins ihrer Macht. Da übten sie den Aufstand gegen die Söhne des Attila. In der Schlacht am Ufer des Nedao-Flusses im Jahr 454 gingen die Gepiden als Sieger hervor. Es darf vorausgesetzt werden, dass die beiden Schatzfunde von Simleul Silvaniei eigentlich einen einzigen Goldhort darstellen, der allerdings an unterschiedlichen Orten, nach Kategorien des durch Vergraben Geschützten – unterschiedliche Kleidungsaccessoires – vergraben wurde. Das Vergraben – die Deponierung – dieser Schätze sollte als Opfergabe an die Götter am Vorabend der Schlacht am Nedao gesehen werden.

## THE IMAGE AND ARCHAEOLOGY OF THE PECHENECS

Florin Curta

**Abstract.** The Byzantine authors writing about the Pechenegs employed stereotypes to describe them. Nonetheless, archaeologists have taken sources at face value and identified the Pechenegs with massacre and destruction. Such artifacts as clay cauldrons, leaf-shaped pendants with open-work ornament, or bridle mounts may have been used to create a regional sense of identity in the autonomous Pecheneg district in the northern Balkans during the second half of the eleventh century.

## ON THE PLANE NECROPOLISES WITHIN BORDERED BY THE LOW DANUBE, THE CARPATHIANS AND THE DNIESTER REGION, IN THE 10<sup>th</sup> – 13<sup>th</sup> CENTURIES

Adrian Ioniță

**Abstract.** One of the most relevant archaeological manifestations of the populations that inhabited the bordered by the Low Danube, the Carpathians and the Dniester region, during the 10<sup>th</sup> – 13<sup>th</sup> centuries, belongs to funeral practices. Besides the tumuli system, the necropolises and plane graves spread there in the same period. There

are known, till the present, 24 such plane necropolises that are located within 20 settlements in the above mentioned territory.

The most part of the necropolises were discovered during systematic excavations, only some of them resulting from archaeological salvage excavations or from random discoveries. The exact (real) number of graves belonging to those necropolises cannot be specified; only a minimal number of 467 graves that have been examined till now can be estimated.

As regard the funeral ritual the most of those graves are sepulchral (interment) graves, only some of them being of cremation.

The graves shape could be analyzed only in a relatively few cases, the most frequent ones being the rectangular less deep graves (with more or less rounded corners) inside of which the dead were deposited on a dorsal decubitus position. As for the spatial orientation, the majority of the cases are on the west-east direction.

From a total of 467 graves, only 129 present funeral inventories that consist in: ear rings (including temple rings), pendants, iron knives, buckles, bronze and silver rings, pearls, ceramics, bronze and silver coins of Byzantine, Magyar, Mongol or French origin, bracelets, brackets, spindle whorls, other stone, iron or bone objects, and animal remainders.

In the present researching stage that level that is characterized by interment in plane necropolises with a west-east orientation, with no animal offerings, with no funeral inventory or even with a meager one was ascribed to a sedentary and Christian population – Slavs and Romanians. There are also within these plane necropolises a series of graves that according to the funeral ritual may be ascribed to the more or less Christianized Turanians. They are north-south or south-north directed and have an inventory consisting in weapons and pieces of harness.

## EARLY MEDIEVAL NECROPOLIS FROM ORĂȘTIE - *DEALUL PEMILOR X2*\*. ASPECTS OF FUNERAL RITUAL

Ioan Marian Țiplic

**Abstract.** The archaeological researches in Orăștie -*Dealul Pemilor X2* started during the summer of 1992; there were researched Neolithic vestiges and 5 graves dating from the end of 10<sup>th</sup> century and beginning of 11<sup>th</sup> century. The area where the necropolis is located lies East-Northeast of Orăștie and Southeast of the Orăștie - Sebeș National Road (DN 7). The unconventionally named point X2 is situated on the second natural terrace of the Mureș River at a height that varies between 232.50 m and 234.45 m, which is 25 m upper than the first terrace where the town has been extended and the DN7 has been constructed (at the elevation of 209.15 m).

The analysis of the necropolises dating to the 10<sup>th</sup> century within the Carpathian basin reflects the weak influence of Christianity among the population; this is also reflected by the “pagan” funerary rituals. The food offering in ceramics recipients was a common practice for the pagan believes. Before 10<sup>th</sup> century, the food offering is attested especially at the German population – the Goths; within the Sântana de Mureș culture the

funeral ritual implied placing a great number of vases with food offerings at the feet and at the head of the dead person. That practice had disappeared once the inhumation practice was asserted, but it reappeared by the end of 11<sup>th</sup> century, when a small modification was noticed, namely the fact that the dead body was accompanied during his “passing away” only by a single vase that contained food offering.

There are a lot of possible explanations for the meaning of the food offerings; all these explanations start from interpreting them as a sign of faith in life beyond death. This is why we have to take into consideration the following aspects, too: the vase stands for the maternal chest, the uterus in which a new life is procreated; it also contains under different forms the life elixir, and the fact that the vase has no lid indicates a certain receptivity to the celestial influences.

DĂBÂCA (DOBESCHDORF, DOBOKA): THE NECROPOLIS AROUND THE  
CHURCH IN A. TAMAS' GARDEN.  
SOME IDEAS ON THE DEVELOPMENT OF DĂBÂCA HABITAT

Erwin Gáll

**Abstract.** The present work aims to analyze the necropolis from around the church in Tămas' Garden that was discovered near by the south-eastern side of Dăbâca fortress. The village of Dăbâca, the former center of the same named county, is placed at 30km N-W from Cluj-Napoca, on the stream of Loana that flows into the river of Someșul-Mic, at a distance of 10km eastwards. The necropolis around the church was examined in 1966-1967, and there were discovered the vestiges of a church, the walls of another much bigger and later built church, and, respectively, 95 skeletons from 71 graves.

Part of the graves date to the 12<sup>th</sup> century and the church, on the basis of the coins of Ladislaus I, which were found in the northern side, dates from the end of the 11<sup>th</sup> century. The other part of the graves is later dated, during the 13<sup>th</sup> – 14<sup>th</sup> centuries; those graves probably belong to the church the walls of which were discovered within the researching time.

The archaeological inventory from the graves of the 12<sup>th</sup> century represents the material culture as it is known from the 12<sup>th</sup> century necropolises: hair rings, coins (anonymous denars minted by the Magyar kings within the first two thirds of the 12<sup>th</sup> century). Probably, the buried there population belonged both to the *miles* layer and to their servants (*servi*).

The necropolis fits in the funerary sites of Dăbâca, all of them being necropolises around the church: the precinct IV necropolis, Boldăgâ. Those necropolises must and can be parallel, but separately analyzed, as settlements from the 11<sup>th</sup>–13<sup>th</sup> centuries, respectively, the fortress which in our opinion was built in the 11<sup>th</sup> century.

## MEDIEVAL SETTLEMENT ON THE SITE OF CRVENKA NEAR VRŠAC

Dejan Radičević

**Abstract.** On the site of Crvenka, from 1950 to 1960, the archaeologists of the City Museum of Vršac realized several smaller excavations which followed sand mining works. The excavations have confirmed the existence of a multilayer site with a Prehistoric, Late Classical and Medieval horizon. There have been identified several structures, belonging to a larger medieval settlement, from which the material, mostly pottery made in pottery workshops in Vršac and its surroundings, has been collected. The settlement has been dated to the first half of the 13<sup>th</sup> century, but it can be supposed that it was initially created in the second half of the previous century. The most probably, it was destroyed in the Tatar invasion in 1241 and, after that, it has never been renewed.

## THE ARCHAEOLOGY OF NOBLE RESIDENCES IN TRANSYLVANIA: THE RESIDENCES OF THE TRANSYLVANIAN SAXON ELITE (12<sup>th</sup> CENTURY–1<sup>ST</sup> HALF OF THE 13<sup>th</sup> CENTURY). PRELIMINARY RESEARCH

Maria Crîngaci Țiplic

**Abstract.** The author offers a new interpretation on the elite of the German Hospites and their residences from southern Transylvania. While having in view archaeological discoveries, analyses of the medieval names, anthroponomy, and documentary resources, the paper reviews the theory of the chronology of the small noble fortified residences as formulated by some specialists, introducing a new proposal of the chronology and a possible evolution of the nobles fortified residences belonging to the Transylvanian Saxon elite during the 12<sup>th</sup> and 13<sup>th</sup> centuries. In the evolution of the noble fortified residences, the author distinguishes three phases: 1. beginning with the 12<sup>th</sup> century, in southern Transylvania the first small noble fortified residences appear in the center of the future Saxon Chairs (such as Orăștie, Sibiu and possible Sighișoara); 2. in the first half of the 13<sup>th</sup> century, there is a spread on a smaller scale of the noble fortified residences; from the archaeological point of view we have a single archaeological discovery, the case of Viscri, and from the architectural point of view, we have some clues such as the possible donjons from Ocna Sibiului, Turnișor, Axente Sever or Agârbiciu; on the other hand, the several documentary resources reveal a strong German elite (see the case of Johannes Latinus or magister Gocelinus with his chapel from Csnădioara), who let us assume the existence of the noble residences; 3. in the second half of the 13<sup>th</sup> century and the first half of the 14<sup>th</sup> century, we notice *a propagation of the noble fortified residences*, the most eloquent examples being the noble fortress from Călnic, Gârbova and Rodna, or the numerous donjons from southern Transylvania. This phase of noble fortified residences spreading and developing ends at the mid-14<sup>th</sup> century, when we remark a decline and even a disappearance of them in rural settlements.

## ANTHROPOMORPHIC TOMBS BUILT OF BRICK IN THE MEDIEVAL CEMETERY OF SIBIU

Daniela Marcu Istrate

**Abstract.** In 2005, the restoration of the historic center of Sibiu had created the opportunity to carry out archaeological work on the medieval cemetery of the city. The cemetery was used between the mid-twelfth century and mid-sixteenth century around the parish church Sfânta Maria/Saint Mary (an evangelic church nowadays). The research had a partially character, focusing on releasing the areas on which there were presumed some architectural actions. However, within the bounds established by the builders, there were excavated important parts of the cemetery, especially on the southern side of the church. Approximately one fifth of the site was excavated, and 1833 funerary complexes containing the remains of 1874 individuals were recovered.

Seven uncovered graves built of bricks have been found in the cemetery, on the southern side of the parish church, on its close proximity. (Fig. 1). The graves have a general trapezoidal shape; they were made of bricks bounded with thick layers of yellowish mortar. For the head, a special niche of bricks and mortar was built, and also a brick was placed under the skull. (Fig. 5-8). Sometimes the bottom of the pit was covered with a poor yellowish mortar layer too (Fig. 6). We presume that the graves had initially a roof. The depth at which the graves are located points out that they were completely buried: whichever the covering system might have been, it was not conceived to be in sight.

The skeletons were preserved only in two cases: the supine dead were extended with the legs parallel and the arms stretched along the body. The grave M 241 was a double one, an adult and a child. (Fig. 8). The graves did not have any inventory. The graves can be dated, based on archaeological evidence, to the second half of the 13<sup>th</sup> century - possibly the early 14<sup>th</sup> century.

At the current research stage, the cists from Sibiu represent a singular appearance in a parish cemetery of the German hospites. (Fig. 11). The arrangement of the head niche convinced us to assimilate them with the anthropomorphic grave of the first colonist generations. But, if we expand the analysis, it seems that the things will not stay necessary in this way. The brick cists are obviously an exceptional funerary patent around the year 1200, which we find in Transylvania in very important religious centers like Alba Iulia and Sibiu, or in monastically environment from Bizere near Arad. Therefore, it seems more plausible that the graves we are debating about to belong to some clerics who, in a particular historical period, were connected with an important religious institution. The cists from Alba Iulia are dated with the help of the inventory and the context, those ones from Sibiu on the context basis and those from Bizere are dated thanks to the analogies from other territories belonging to the Hungarian kingdom: the discovery context or the logic of the authors led to a lapse of time that starts with the second half of the twelfth century and ends up with mid-thirteenth century, with a maximal extension towards 1300. After this, the anthropomorphic tombs disappear from Transylvania.



DES CONSIDÉRATIONS SUR LA CÉRAMIQUE MÉDIÉVALE PONTIQUE.  
LES DÉCOUVERTES D'ENISALA

Oana Damian

**Résumé.** L'étude sur les vases à glacure découvertes dans la forteresse d'Enisala (dép. de Tulcea) réussit à compléter un groupe constitué par des pièces fréquemment attestées dans les fouilles des villes fortifiées telles que Kaliakra, Varna, Sozopol, Belgorod, Sudak, Feodosia, Alusta, Azov. La série de vases (bols, écuelles, assiettes) aux décors incisés (sgraffito) et champ-levés, appartenant au groupe, nommé par D. Talbot-Rice, *Elaborate Incised Ware*, peut être attribuée à la période paléologue (plutôt au XIV<sup>ème</sup> siècle). La présence de cette céramique sur les côtes occidentales et septentrionales de la mer Noire conduit à brosser un tableau des relations établies entre Constantinople et cette région peu avant la chute de l'Empire.

ECCLESIASTICAL ARCHITECTURE IN THE BANAT DURING THE 14<sup>th</sup>-15<sup>th</sup>  
CENTURIES  
THE REFLECTION OF A BORDER AREA IDENTITY

Dumitru Ţeicu

**Abstract.** The discourse concerning the evolution of ecclesiastical architecture is built on archeological documentation accumulated over the past half century. The Banat, a frontier province in the medieval Hungarian Kingdom, suffered catastrophic losses afflicting the monuments of worship, the Catholic and Orthodox parish churches, the court chapels being completely destroyed. The discussion reveals the constraints coming from the sphere of the research sources, the monuments in particular. The 14<sup>th</sup> century, when over two hundred churches were placed under the jurisdiction of the Diocese of Cenad, was the flourishing era of ecclesiastical architecture. The planimetry of the monuments reveals the adoption of forms specific to Central European architecture, as manifestations of the late Romanesque and of Gothic architecture. Situated in the Western Lower Danube geographical corridor, the Banat received the influences of Serbian architecture in the 15th century. They were part of the cultural tradition of influences exerted by the Byzantine-Balkan civilization, evident especially in the minor art of the 13<sup>th</sup> and 14<sup>th</sup> centuries. The 14<sup>th</sup>-16<sup>th</sup> century monuments of ecclesiastical architecture reflect the identity of this medieval border space, where two major areas of European civilization interfered: the Central European one, to which the Banat is naturally related, and medieval Byzantine-Balkan civilization.

## ISTORIE

### IMPERIAL BACKGROUND OF THE ANCIENT TURKIC CIVILIZATION

Serghei Klyashtornyi

**Abstract.** The factor of imperial tradition in the history of formation of ancient Turkic civilization has still to be thoroughly explored. The steppe tribes used to consolidate their power under the leadership of a chief, a clan or a dynasty, trying after to extend their authority upon other territories. In Hsiung-nu epoch these tribes develop to the state typology, a so-called imperial confederation. An essential role played the kagan within the former Turkic world, as he was seen as the state guarantor. Besides the military elements, within the governors of the (E) Turkic political conglomerate, spiritual reasons made way for themselves and contributed to the imperial idea developing. That imperial idea promoting marked the traditional culture of steppes and led to a new type of civilization that included sedentarization, urbanization and the written culture arising.

### GEOGRAPHY OF STATE FORMATION: EARLY RUS IN MEDIEVAL ISLAMIC GEOGRAPHY

Irina Konovalova

**Abstract.** Different kinds of delimitation – territorial, ethnic, cultural, political, socio-economic, ideological – are an integral part of the process of politogenesis. A significant point of view on the Early Rus history is offered by Islamic authors from the 9<sup>th</sup> – 10<sup>th</sup> centuries. They did not localize very accurately the Early Rus, but they put it in direct touch with the Slav population. The distinction between the Rus and the Slavs was not a spatial-geographic, but a socio-cultural, economic and political one. In the 9<sup>th</sup> century the image of “the island of the Rus” receive new valences as being tied to a certain political and territorial structure. Practically, we may attend to the territorialization of certain structures of power, without having in turn a image of the territorial limits of this power.

### BACIMAN (BACIMANI) - KIPCEAC OF OLIBURLIC (ELIBORILI) TRIBE IN MUSLIM AND CHINESE HISTORICAL SOURCES

Nurken E. Kuzembaev

**Abstract.** This article speaks about the anti-Mongols resistance of Kipchaky tribes led by the chief Bachman, in 1236-1237. Persian and Chinese historical sources

show us the events that occurred during the battle and Bachman's capturing. His fate remains unclear because the Persian historical sources remind that he was killed after being captured, and Chinese historical sources tell us that he joined the Mongols forces.

The tribal structure and the rebellion of those that offered resistance to the Mongol invasion are furthermore analyzed.

## DU PROBLEME DES PRETENTIONS DE SUPREMATIE DES ROIS DE HONGRIE SUR LA MOLDAVIE

Pavel Parasca

**Résumé.** Deux diplômes, signés par le roi de Hongrie Louis (Ludovic) le Grand, le 20 mars 1360 et le 2 février 1365, ainsi que la Chronique des Hongrois de Jean (Ioan) de Târnave, finie vers le fin du XIV-ème siècle, présentent la Moldavie du milieu du même siècle comme étant soumise à la Couronne hongroise, sans spécifier les raisons d'une telle présentation. A la recherche de ces raisons justifiantes en ce qui concerne les prétentions des autorités de Buda, certains auteurs parlent des conquêtes hongroises et déduisent leurs prétentions du droit de la conquête, sans illustrer cette déduction par des faits concrets.

La solution du problème est offerte, selon l'avis de l'auteur de cette étude, par un autre diplôme royal, émis beaucoup plus tard, en 1435, par Sigismund de Luxembourg. Tout en poursuivant le but de justifier les prétentions de domination non seulement sur la Moldavie, mais aussi sur la Valachie du sud des Carpathes, le signataire de ce document affirme que les deux principautés s'étaient constituées à la place de l'ancienne Comanie, habitée à l'époque par les "Comans noirs" et puis par les Valaques. Autrement dit, la substitution des noms de l'espace respectif s'était produite en suite du changement des populations.

Encore, à partir de 1233, les rois de Buda commencent à s'intituler aussi "rois de Comanie", partant du nom des comans qui jusque-là exerçaient une domination politique dans la région extracarpatique, ce que ne signifie pas du tout que les comans, représentants d'une population nomade, étaient les seuls habitants de ces endroits ou qu'ils constituaient au moins la majorité. Les sources historiques de l'époque, ainsi que le diplôme de 1435, placent la Comanie à l'est de la rivière de Olt, entre les Carpathes Méridionaux et le Danube, sans contourner les autres limites, ainsi qu'au sud de la Russie de Sud-Ouest, donc à l'est des Carpathes Orientaux aussi.

Il y existent également des sources documentaires (1234, 1247) qui témoignent de la vie d'une assez nombreuse population roumaine, cohabitante dans la région avec les comans, sous leur domination, formelle ou effective. Les autorités royales de Hongrie ignoraient ou même négligeaient cette réalité et, s'étant proclamés maîtres de la Comanie, se prétendaient aussi maîtres de tous les habitants de ces endroits. C'est là qu'il faut chercher les racines des prétentions de la domination hongroise non seulement à l'est des Carpathes Orientaux, mais aussi au sud des Carpathes Méridionaux.

## NOBLE COUNTY: CHARACTERISTICS AND FORMING. THE CASE OF THE MEDIEVAL BANAT

Zoltán Iusztin

**Abstract.** In contrast with the royal county, created and consolidated by the kings of Arpád Dynasty, the noble county represents a creation of the same dynasty, but one that becomes a reality at the general kingdom level only in the 14<sup>th</sup> century. From the administrative point of view, the noble county doesn't represent an innovation, but it is considered as an institutional transformation starting from the old administrative form, which could be definite by self-government.

On the Banat territory, the noble county was already functional at the beginning of the 14<sup>th</sup> century, without any clear rules for its forming. The very difficult situation at the start of Carol Robert's reign leads to the same administrative division for the whole territory of the region, and that can be observed despite of the very penurious documentary sources. At the end of the interregna and the suppression of the oligarchs' power, the region between the Mureş and the Danube goes through certain administrative changes, and it's now when we have at that moment 6 counties in this region: Cenad, Arad, Timiş, Cuvin, Caraş and Torontal.

## THE BISHOPS OF CENAD AND THE PAPACY OF AVIGNON. THE INTERVENTION OF THE PAPACY IN THE DIOCESE OF CENAD IN THE 14<sup>th</sup> CENTURY

Răzvan Mihai Neagu

**Abstract.** The bishopric of Cenad is the first diocese of Latin rite attested on the actual territory of Romania. It was the suffragan of the archbishopric of Kalocea, the second one in order of importance in the medieval kingdom of Hungary. From the territorial point of view, the bishopric of Cenad was located in the South of Hungary, comprising the present-day territory of the Banat, bordered in the South by the Danube. It was crossed from East to West by the valley of the Mureş River. The bishops of Cenad played an important political role in the 14<sup>th</sup> century, many of them being notable personalities of the medieval Hungary. On the other hand, this period of time marks the beginning of the ecclesiastical benefits centralization process by the papacy, strengthened by the French Avignon papacy. This study focuses on the analysis of the relationships between the bishops of Cenad and the French popes. There were eleven bishops of Cenad who shepherded during the Avignon period of papacy. The pontificates of those hierarchs were generally short, and five of them were transferred to similar positions in other dioceses (one to Zagreb, two at Veszprém, one to Kalocea and one to Oradea). Six out of the eleven bishops ended their pontificate in the town by the Mureş River. Regarding the ethnical origin of the bishops of Cenad, it is worth to mention that out of the eleven ones, eight were Hungarians, one of them was Italian, one was French, and probably one was of Saxon origin. On the basis of these considerations, we may conclude that in the 14<sup>th</sup>

century the diocese of Cenad was one of transition for various hierarchs who led this diocese. That was not a singular case at that time. A similar situation to that of Cenad was that one of the diocese of Viviers, France.

#### ON THE PLACE OF ORIGIN OF THE WALACHIAN IMMIGRANTS IN THE KINGDOM OF POLAND (THE 15<sup>th</sup> – BEGINNING OF THE 16<sup>th</sup> CENTURIES)

Grzegorz Jawor

**Abstract.** The present study aims to analyze a series of sources that offer useful information on the territorial-geographic origin of the Walachians that settled down in the Kingdom of Poland during the medieval epoch. The term of “Walachian” (Vlach) that was commonly used in the medieval literature is not a proper one for the present study, as it designates all the Romanian ethnic elements, irrespective of their place of origin. Those Walachian immigrants’ favorite settling place was The Red Ruthenia that was colonized from two directions: from Moldavia and from Transylvania, including the county of Maramureş and the territory of Munceag (the sub-Carpathian Ruthenia).

Those immigrants of Romanian nationality who settled down on the Kingdom of Poland territory had a colonizing suitable place, the mountain and submontane areas of the Little-Poland and the Red Ruthenia. There, those settlements of “Walachian right” or “the right of the Walachians” were constituted combining pastoral occupations, agriculture and winning of timber, according to the inhabitancy’s specific nature. The so-called *knisziostwo* were constituted, the knezes (princes) of which were leaders of the villages where the power had been founded on the “Walachian right”.

The reasons that determined certain Walachians groups to emigrate in the Kingdom of Poland are not well known yet. One may presume that, for instance, the rise for power in Moldavia and Walachia was to determine some of the boyars who had backed the defeated part to take refuge in the neighboring kingdom. As concerns Transylvania, the Romanian knezes’ statute was reduced to a low level in many areas, so that they had to perform a series of villagers’ specific works, besides the military service. In their case, the emigration was encouraged by the Polish royalty that was interested in those immigrants’ military capacities using to defend the more vulnerable borderlands.

#### SOME INFORMATION ABOUT THE CANON MICHAEL OF CARANSEBES (15<sup>TH</sup> CENTURY)

Dragoş Lucian Ţigău

**Abstract.** Michael of Caransebes lived in the second half of the 15<sup>th</sup> century. Documentary testimonies concerning his life are few, but they capture his remarkable ecclesiastical career. The name under which he presented himself clearly shows his place of origin. He studied in the Franciscan monastery from Caransebes that was an institution

with a secular existence and endowed with many privileges by the papacy and Magyar royalty. Michael had a higher intellectual training, confirmed by the title of *baccalaureus theologiae*.

In 1488, that *conventual minorit* was elected as a nominal Bishop of Neapolis (Nablus, a city governed at present by the Palestine National Authority). The appointment was a moral reward for his services to the papacy during the previous years. Michael was one of the few bishops (canons) in medieval Hungary who owned a diocese in the East. During the next years, Michael of Caransebes performed the most important ecclesiastical functions: vicar of the Archbishop of Strigoni (Esztergom) and Prime-chaplain of King Vladislav the Second. That last dignity put him directly in contact with the sovereign, with the great magnates and prelates of Hungary. The activities related to those functions were numerous: religious ceremonies officiating, audiences and indulgences granting, canonical visits and correspondence, etc. The end of Michael's life may be placed at the turn of the 15<sup>th</sup>–16<sup>th</sup> centuries, when he disappeared from the attention of the documents and the functions he had held were taken over by others.

#### REFERENCES AND DOCUMENTS ON THE ITALIAN AND EASTERN POLITICS OF JOHN HUNYADI IN 1450's

Alexandru Simon

**Abstract.** The study focuses on the last years of János [John] Hunyadi's career. Based on documents from the Italian, German and French archives and libraries, the study explores the manifold faces of the future hero of Belgrade. A special stress is laid upon the relation between the "perfect image" of Hunyadi and his actual aims and means during a period of profound local and regional crisis.

#### DOCUMENTS OF LIPOVA URBAN AUTHORITIES 1455-1548

Adrian Magina

**Abstract.** Lipova was one of the main urban centers of the Banat in the Middle Ages. Placed on the Mures valley, the city developed especially in the fifteenth and sixteenth centuries. This urban center is a happy case of investigation, because of the 18 documents issued by municipal authorities in the Plain Banat, which have been preserved and known in the present, 13 come from this town. The first is from 1455 and the last was emitted in 1548, covering a period of over 100 years of the city history. The documents provide valuable information on the urban institutions situation (an iudex accompanied by 12 jurors), the economic situation (the presence of numerous artisans and merchants), on the topography of the city, but also on ethnic or religious state (the first mention of an orthodox bishop in the Banat). Their unabridged editing allows a better understanding of

the social, economic and religious environment of the medieval Banat and offers the possibility of further analysis on urban development of the province.

## DIGNITIES AND PATRIMONIAL OWNERSHIP IN THE BANAT OF CARANSEBEȘ AND LUGOJ: SIMON OF CARANSEBEȘ FAMILY'S DOMAIN

Ligia Boldea

**Abstract.** The reconstituting of the landed domain of the noble family Simon of Caransebeș allows us to analyze some peculiar aspects of the noble patrimonial structures development in the medieval Banat. First of all, we speak about a family that can be placed within the “new” nobility of function, asserted in the eastern Banat beginning with the 16<sup>th</sup> century. This reality is significantly reflected in its familial patrimony; we have no documentary information at our disposal to certify the existence of a landed patrimony of the Simons before the 16<sup>th</sup> century, around of which the privileged noble statute should have grown, a statute that was acknowledged or got at a given time by the central authority. From this point of view, the Simon family's domain as it developed during the 16<sup>th</sup> – 17<sup>th</sup> centuries rather compels attention through its eclectic and haphazard character, a vulnerable enough and less sustainable one. It is a particular example within the Romanian elites in the Banat, part of them being characterized by an outstanding consistence and lastingness of their landed ownerships. A difference is to stress here, which we believe to individualize this family in a certain measure. In the course of time the landed transactions used to be an essential aspect of the economic activity the possessors of lands were involved in, either to increment their patrimonial domains, or to solve certain problems of a financial nature. The family of Simon seems to buy in 1544 a whole landed patrimony which was set through juxtaposition of some settlements that during the previous centuries belonged to different districts (Comiat, Bujor, Caransebeș), and under different ownership also (the community of nobles knezes of Comiat, Mâtnic family, Hunedoara domain); all those came in circumstances that are out of our control, at the beginning of the 16<sup>th</sup> century, into possession of some nobles out of the Banat, being after bought by the family of nobles Simon of Caransebeș.

In the course of half a century, the family of the nobles Simon of Caransebeș strengthened its patrimonial domain that had been mainly got through a landed transaction, and stabilized it despite its territorial placement (at the limits between the Banat of Caransebeș and Lugoj and the eyalet of Timișoara) which, in our opinion, conferred it an increased vulnerability. However, we may estimate that comparing with other noble familial much larger domains in the mountain and hilly Banat, this family's patrimonial ensemble must have proved to be insufficient for the enough numerous descendants who were obliged to perpetuate the traditional system of joint ownership. In consequence of it, we see that ones of the family' members strived to develop a separated estate by different transactions or advantageously marrying to representatives of other noble families from the Banat of Caransebeș and Lugoj, or from Hunedoara County.

## THE REEVE'S WEALTH IN THE 16<sup>th</sup> – 18<sup>th</sup> CENTURIES

Livia Magina

**Abstract.** The reeve is the main personage of the rural world, not only from the law point of view. He doesn't seem to be at the low level within the village economy, but also we cannot say that he is at the other extremity. Any village particular conditions influence also the wealth of its leader. The reeve is exempted from certain taxes for his efforts, and so he can improve his own wealth. He offers a sample of the material situation of the village which he is a representative for and constitutes one of the few cases of the rustic wealth opportunity to coagulate.

## DIE FRANZISKANER IM BANATER BERGLAND AM ENDE DER ZWEITEN UND ZU BEGINN DER DRITTEN HABSBURGERHERRSCHAFT (1695-1701, 1716-1738)

Costin Feneşan

**Zusammenfassung.** Noch in der zweiten Hälfte der 14. Jhs. in Karansebesch, dem damalige Hauptorte des Banater Berglandes urkundlich belegt, haben die Franziskaner ihr dortige Kloster mit den dazugehörigen Immobilien (Mühlen, Gärten, Meierhöfe) trotz der dort im 16. - 17. Jh wütenden Religionskämpfe behaupten können. Auch nach der osmanischen Besetzung von 1658 waren die Franziskaner unter bestimmten schwierigen Umständen in Karansebesch und in der Umgebung weiterhin tätig. Anlässlich der zweiten Besetzung des Karansebescher Gebietes durch die Habsburger (1688 bis 1701, mit mehreren kurzen Unterbrechungen) bemühten sich die Franziskaner wieder in Besitz ihrer während der Osmanenherrschaft eingebüßten Immobilien zu gelangen. Beschieden war ihnen lediglich das Nutzungsrecht über einen Teil der geforderten Güter. Dasselbe Einschreiten unternahm die aus der bulgarischen Provinz kommenden Patres auch nach der erneuten Einnahme des Banats durch die Habsburger (1716), diesmal aber mit gänzlichen Erfolg. Alle diese Bemühungen der Karansebescher Franziskaner sind aufgrund von Unterlagen (deren Wortlaut im Anhang veröffentlicht wird) aus den Archiven in Wien, Budapest und Bologna nachgezeichnet.