

GRAVES WITH CEREMONIAL AND WORSHIP OBJECTS FROM THE KING'S SPRING NECROPOLIS IN ALBA IULIA, ALBA COUNTY

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This article will focus on a very controversial subject related to the Christianization of Transylvania through a Byzantine pathway. The four worship objects, meaning three reliquary crosses and a small pectoral cross from the King's Spring necropolis in Alba Iulia, are solid proof a Byzantine mission in this area. The uniqueness of this necropolis comes from it being used by people from different ethnic communities (Magyars, Slavs, Romanic population) who were accepting Christianity. This is an area that catches best the passing from paganism to Christianity. Some local traditions and customs are kept (the presence of coal remains in the sepulchral pit, presence of ceramic offerings such as animal or egg offerings, the dressing of the pit with lithic material) together with the new Christian elements (position of the bodies, position of the arms). In addition to this there are several Byzantine objects and the funeral inventory (pentagram rings, cluster shaped earrings, pendants made using the granulation or the filigree technique). The renewal of Christianity in Transylvania is brought by the long disputed Hierotheus episode and the christianization of Gylas in Constantinople.

Key words: Transylvania, Apulum, 10th-11th cent., Christianity, Reliquary Cross, small Pectoral Cross, Holy Virgin, Jesus Christ, Necropolis.

The site of the King's Spring/Izvorul Împăratului necropolis is located south of the Alba Iulia city, on the second terrace of the River Mureș, on a terrain above the northern flank of the county road 107 Alba Iulia-Pîclișa. The spring with the same name (Crăuta) is located there as well. The existence of an archaeological site on this premise was brought to the attention of researchers in the spring of 1980. It was at the time that a series of ceramic and osteological remains were recovered. These were disarranged as a consequence of the agricultural interventions upon the south-western area of the second terrace.

The archaeological verification survey, undertaken two decades later (autumn of 2001), has confirmed the existence of a 10th cent. necropolis.

Researches surrounding the year 1000 in Transylvania and also the problems related to it (economical, political, religious) have been under the attention of many archaeologists, historians and clerics, of which we remember: Richard Huß, Ioan Lupaș, Radu Popa, Ioan Aurel Pop, Victor Spinei, Călin Cosma, Ioan-Marian Țiplic, Zeno K. Pinter, Mircea Păcurariu, Ștefan Pascu, I. Rămureanu, Mircea Rusu, Radu Robert Heitel, Horia Ciugudean, Florin Curta, Dan Băcueț Crișan, Alexandru Madgearu and Jan Nicolae. A series of studies, articles and volumes sought to reveal this segment that is extremely important for the development of the first Romanian political systems. In this context, there is no need to remember and interpret opposite theories. The clear sightedness of acade-

mician Ștefan Pascu was huge, when he took and discussed the famous book *The Voivodeship at Balgrad* by K. Horedt. The interest regarding this area shown by the great powers of that time (Bulgarians, Franks, Magyars) and also the existence of a leader and a political system can no longer be denied today. The 'birth' of this political formation on the territory, which was the late Roman camp Apulum, is an undeniable mix of different elements: Roman population, Bulgarians, Magyars, and Byzantines.

As I was faithfully saying in 2006, the Byzantine mission started by Gylas' baptism, took place in Transylvania, more precisely in Alba Iulia. Today this fact is surer, and can also be proven by surrounding archaeological discoveries.

After the destruction of Great Moravia, a part of the European area was turned into a „war zone” between Byzantine and Catholic evangelist missions, fact which determined structural changes, reanimating Christianity. Many ethnic communities gradually gave up their pagan customs allowing Christianity to grow in this area. Another important aspect which we do not want to forget about in the context of this discussion is represented by a monument rediscovered by our colleague Dana Marcu Istrate at Alba Iulia, which construction is acceptable only during the 10th cent. Building of this religious monument in the 11th cent., knowing that the fate of Gylas' family was sealed (1002 or 1003) by intervention of Stephen I wouldn't have had a meaning in the new installed political climate.

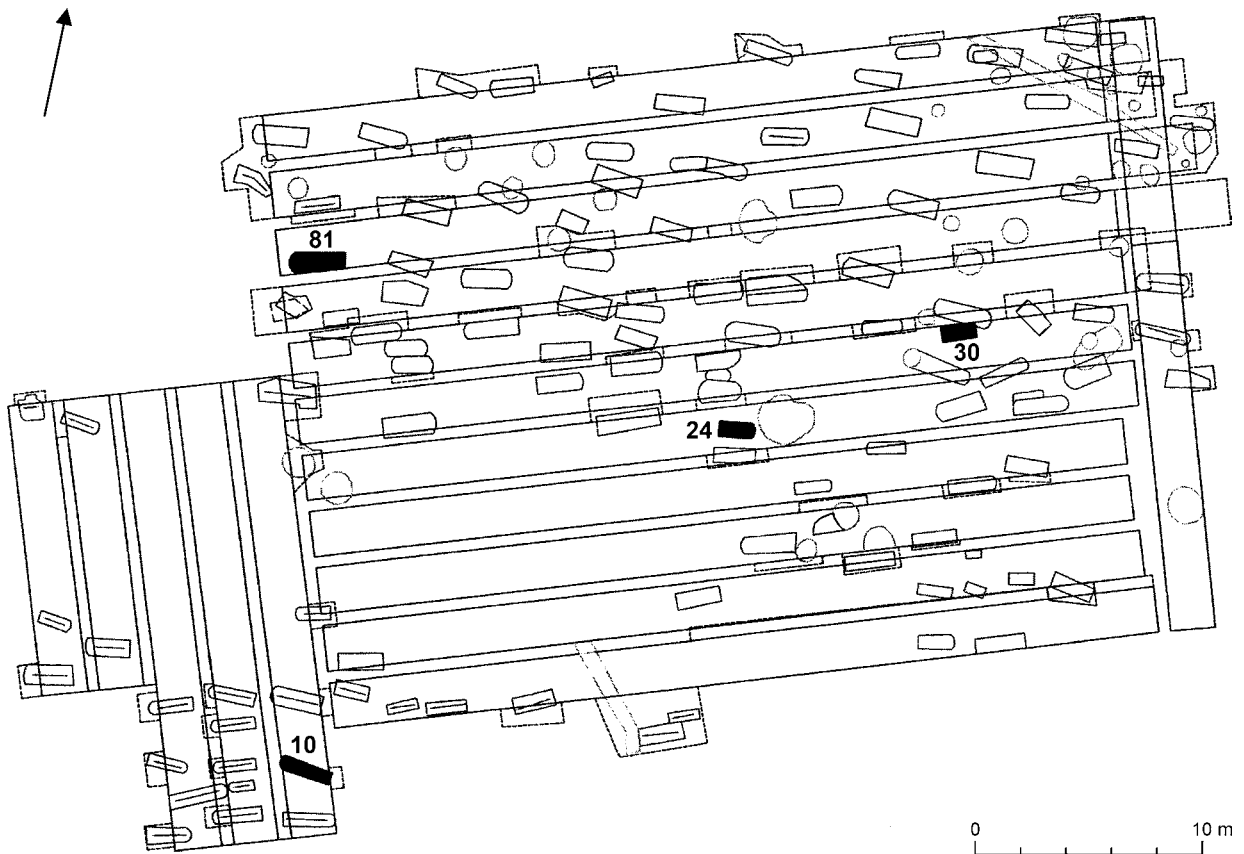


Fig. 1. Alba Iulia, the layout of the necropolis at King's Spring with the marked ceremonial objects.

In addition to this, the episode surrounding Gylas' baptism, as it was written in the Byzantine documents from the 11th–12th cent. (Ioan Skylitzes, Georgius Cedrenus, Ioannes Zonaras) was subjectively explained, and based on linguistic and numismatic arguments, the location could have been somewhere at the confluence of Mureş and Tisa rivers. The passages from the writings of Cedernus and Zoranas, of interest for our research, although slightly modified, can also be found at *I. Rămureanu* (1957, 29 sq.). The two 'embassies' dating to the reign of Constantine VII Porphyrogenetos, finalized with Christianity, were placed very close in time, Bulcsu's in 948 and Gylas' in 953. Knowing that Theofylactos kept the office as patriarch between the years 933–956 enables us to accept the development of these events during this period of time. The subsequent decision of Bulcsu to give up Christianity was most likely forced by the events happening in Pannonia. We believe that Bulcsu crossed the norms of the mission that he was sent to Constantinople for, and this may be a reason for him giving up. The baptism of Bulcsu in Constantinople in 948 can just be a fact, because the Byzantines took advantage of the political conjuncture. In fact, the presence of this man in the Byzantine capital was determined by

the end of a five-year peace and tribute payment (ended in 943 by the Magyar military raid during the reign of Roman Lekapenos/919–944). Of course, that Termacsu, a grandnephew of Arpad, knowing the importance of such decisions, did not fall in the trap laid by the Byzantines. The way in which the Byzantines treated important problems most likely paid off again in the case of dignitary of carchas. The Magyar-Byzantine reports after year 948 are mostly peaceful, until towards the end of the reign of Constantine VII Porphyrogenetos (956), when Magyar warriors went through Turkey. Concluding, the baptism of Bulcsu went past the reason of the meeting, that reason being negotiating peace and tribute. As for Gylas, this kind of decision opposing the tribal Magyar confederation could have been taken only in the moment he had a big support ahead of him from Alba Iulia. This is the only way to explain the strained relations between him and the 'motherland', and also the intervention of Stephen I against Gylas Minor in Transylvania, around the year 1000.

This is the context for the discoveries from the King's Spring necropolis in Alba Iulia, made by Mihai Blăjan during few archaeological campaigns between 2001–2008 (Fig. 1), and resumed by us in 2014. The investigations to this point are

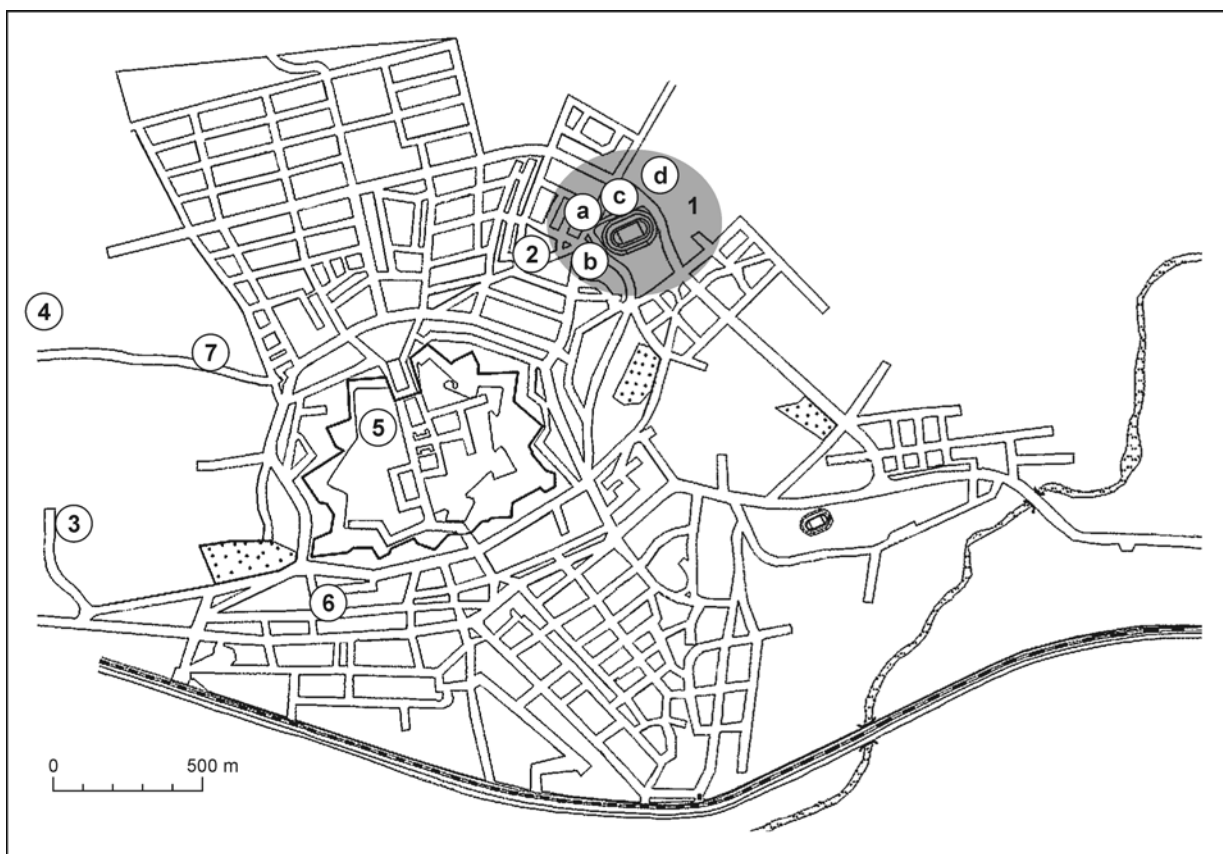


Fig. 2. Location of the Early Middle Age cemeteries (9th–12th cent.) in the Alba Iulia area. 1 (grey raster) – Emergency Station cemetery: a – Canton C. F. R.; b – Veterinary Hospital; c – ÖMV; d – Profi (9th–11th cent.); 2 – Vinătorilor street (11th cent.); 3 – Orange Station (10th cent.); 4 – King's Spring (10th–11th cent.); 5 – Roman Catholic Cathedral (11th–12th cent.); 6 – Roman Baths (11th–12th cent.); 7 – Brândușei street (10th–11th cent.).

an evidence source in sustaining the presence of a Byzantine mission in Apulum in the late 10th cent. The comparative analysis started in necropolises around the year 1000 from Alba Iulia, prove that the necropolis from King's Spring has the largest quantity of Byzantine objects. In addition, the elements surrounding funeral ritual and customs allow us to admit that the ones buried here belonged to all the ethnic communities in Alba Iulia which embraced Christianity.

The funeral inventory, which is very diverse (jewels, weapons and harnesses, clothes, ceramic) is completed by three reliquary crosses (graves 10, 24 and 81) and a small pectoral cross (grave 30).

Within this research, we will describe the graves and the ceremonial objects in the necropolis, a work based on the site diaries belonging to the late professor Mihai Blăjan. We also want to thank the son and heir of professor Blăjan, for his understanding, kindness and help. He was the one to lend us his father's personal archive (journals, plans, photos, sketches) along with the archaeological researches from the necropolises in Alba Iulia (Fig. 2).

Grave 10 (Fig. 3; 4)

Section II, L. skeleton 1.76 m, L. grave pit 2.36 m, W. grave pit 0.76/0.84 m, orientation WSW–ENE, depth 0.92–1.27 m.

Adult skeleton (adult male), placed in a sepulchral pit, slightly trapezoidal, wider at the W end. The cranium had the skull cap broken and was laid on the left side, the mandible inclined to the chest. The right arm was bent from the elbow, placed with the palm on the pelvis, the palm's bones were in the site. The left arm was bent and placed on the stomach, with the bones of the palm inclined at a 90-degree angle on the interior joint of the right elbow. The pelvis and the spine bones were relatively well kept. The legs were laid with the feet close and inclined to the left side. Two metatarsals and a kneecap were placed on the right tibia. The state of the bones was mostly poor (Fig. 3).

Funeral inventory: a Latin (Pitarakis type I) reliquary (Fig. 4: 1), unadorned cross was on the deceased's chest (Blăjan 2006a, 429). It was made



Fig. 3. Alba Iulia-King's Spring. The reliquary cross in the grave 10 (photo by Mihai Blăjan).

of bronze and customized with a Pitarakis type II hinge (MNUAI F. 9154, L. 93.82 x 45.59 mm, W. arms 13.12 x 18.71 mm, W. 10.56 mm, W. plate 5.29 mm, ext. hinge 14.63 mm, int. hinge 11.80 mm). A similar unadorned object smaller in size (65 mm), from the Byzantine period, is known as coming from Corinth (Davidson 1952, 258, fig. 2068). Another fragment from a reliquary unadorned cross, dated in the 11th cent., was identified in the archaeological site from Păcuiul lui Soare (Diaconu/Vilceanu 1972, 161, pl. XXVIII: 3).

Grave 24 (Fig. 5)

Section I, depth 0.35–0.45 m, orientation W–E.

Only the western part (1.40 x 0.78 cm) and the skeleton, belonging to an adult, were identified in the sepulchral pit that was damaged because of the agricultural activities from the area. As a consequence, the skull cap was moved below the mandible, between the upper part of the humerus and the spine. Also, the right thigh-bone was affected, the right arm, a diaphysis on the interior of the humerus. The radius was broken in two pieces and it was located where the right cannon bone should have been. The cannon bones and the feet bones

were wrung and brought at the ground surface. The left palm bones were damaged, the right wing of the pelvis broken and the spine was turned. The cranium was on the left side, the mandible broken and moved near the right part of the thorax. The right arm was stretched and the carpal bones shattered near the thigh-bone. The right palm was laid incomplete on the pelvis and the bones. Segments from the inferior part of the skeleton were missing. The bones were in good condition, but fragmented and moved because of the plough.

The funeral inventory consisted of a reliquary cross made of bronze (Fig. 5: 2), found at the base of the cranium, near the left ear, and a knife blade (Fig. 5: 1) near the right arm's joint.

The reliquary cross is of Latin type and smaller compared to the other piece. The artefact is composed of a long arm (39.5 mm) and a short one (25.2 mm) placed perpendicularly on one another. The margins of the long arm are curved, and the ones from the short arm have a straight margin, with the surface slightly curved. At every end the reliquary has a hinge/lock, made of three blades, the middle one slightly thicker, and the other two shaped as bird heads. The lower hinge closes the two plates of the reliquary in a rivet, which is missing from the described object. The upper hinge (superior) has the blades estranged from one another, and bonded with the two blades of the ring, slightly distanced. The ring between the blades of the cross was fixed by means of an iron rivet. The inferior hinge was placed on a parallel-epiped bed and had a niche on the front. The cross has an adorned side on the margins, with a small straight trench at the ends and on the margins. In the centre, the Holy Virgin is depicted in praying position. The head is surrounded by a small halo marked by the two bonded circles, oval formed, which go down until near the chin. The oval face has the forehead split by a small slightly curved trench, prominent eyebrows, long nose, expressive eyes, represented in a normal anatomical position, full cheeks and the mouth sketched above the chin. Mary has her arms held up high, with her fingers raised. The left hand has the palm opened and four fingers plain sketched, the thick one pointed to the cheek. The forearm and the elbow are marked with precision by an inclined incision. The right hand has a distinct elbow, the forearm clear, but with the palm and fingers blurred. The torso is disproportioned and small, and has the shape of a truncated pyramid, with a sharp face, indented by six vertical lines, curved, straight and inclined. The garment is indented by vertical, inclined and straight incisions, under which the feet remain hidden. At the upper extremity, above Mary's head,

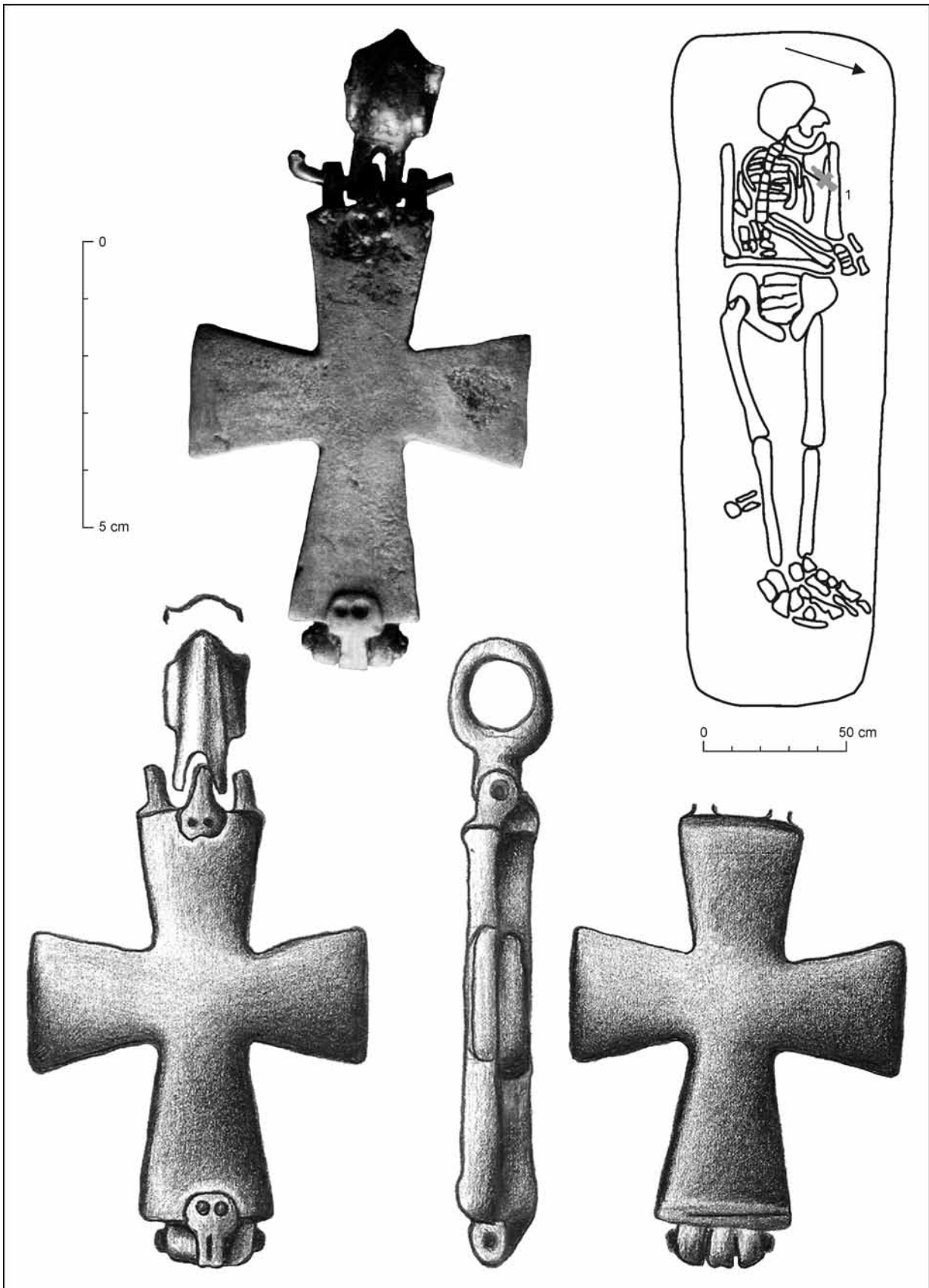


Fig. 4. Alba Iulia-King's Spring. Grave 10 and the reliquary cross (drawing/photo by Valentin Deleanu and Mihai Blăjan).

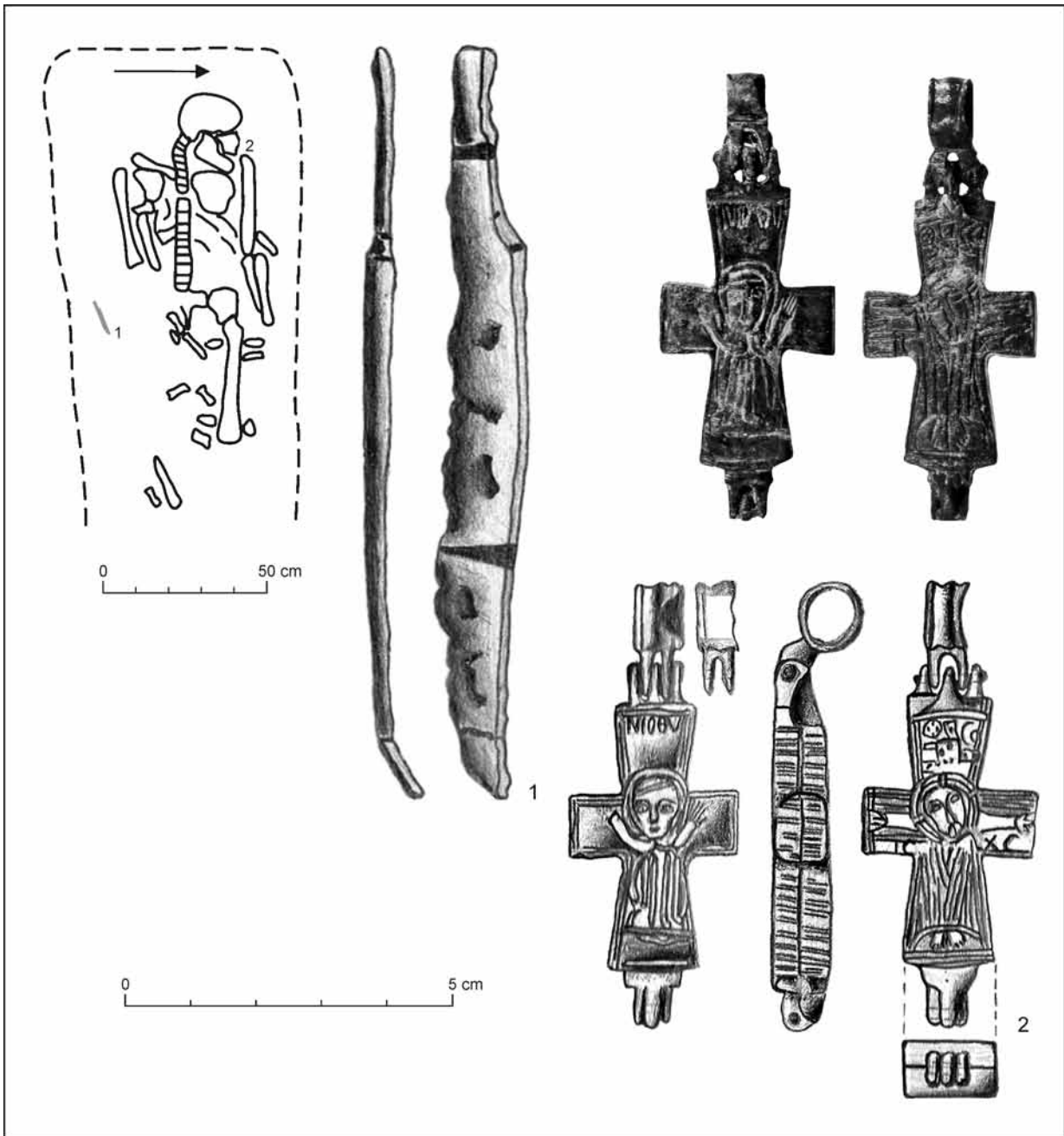


Fig. 5. Alba Iulia-King's Spring. Grave 24, the knife and the reliquary cross (drawing/photo by Valentin Deleanu and Mihai Blăjan).

one can see a clear inscription, on the surface of the cross, surrounded by a square: MOΘV. The upper end is straight and the lower one arched. The opposite side, ended by adented square, has the upper end hollowed out until the half of the incision, from where the central part of the hinge starts. The piece has both extremities arched, and the ends of each short arm slightly curved, perpendicularly cut on the short spindle. Christ's crucifixion is represented on this side.

The body has an elongated oval shape inclined to the right side, surrounded by an oval marked ring and a wide halo, highlighted under the eyes and above the nose with two slanting lines incised inside the halo's circle. The face has raised eyebrows towards the narrow forehead, inclined nose, extended under the central line of the image, the eyes are closed, marked by a slating trench each, full cheeks, a lightly drawn mouth with a moustache extended above the chin. The hands start in

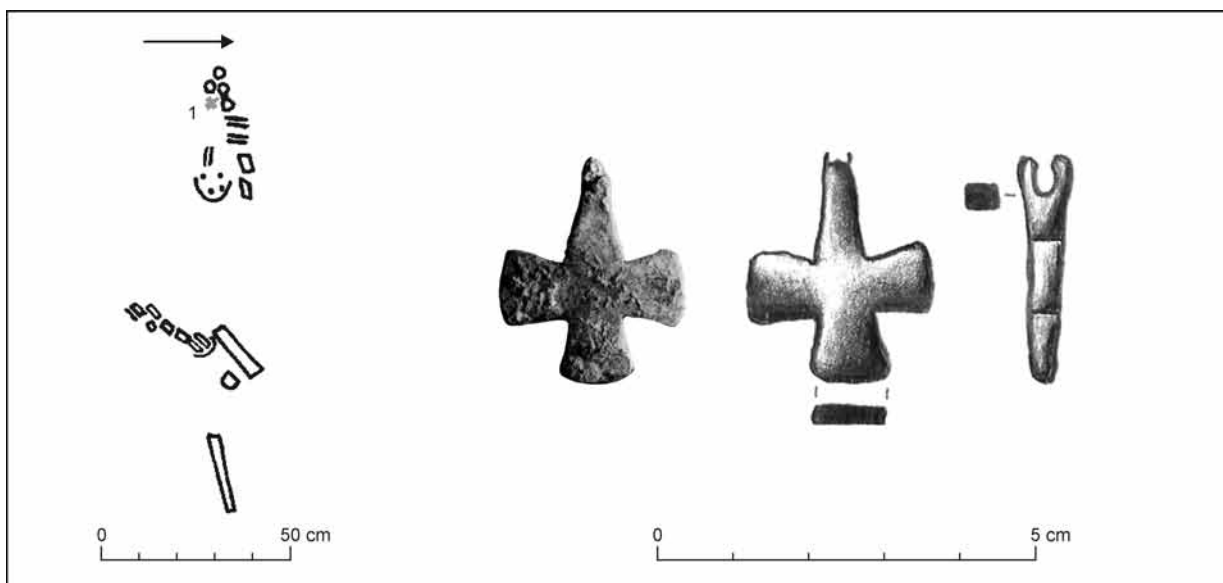


Fig. 6. Alba Iulia-King's Spring. Grave 30 and the small cross (drawing/photo by Valentin Deleanu and Mihai Blăjan).

line with the cheeks and are dented on the short arms of the cross, aligned symmetrically, with palms open and illustrated by 3–4 fingers (3 in the left side). They end at the superior margin by two parallel incisions, while on the inferior margin by a single incision. Next is a square surface, 2.7 mm wide. On the right side, under Christ's shoulder, the inscription IC was marked, and on the opposite side, under the other shoulder, the Greek letters XC, incised symmetrically with the first inscription.

The body's raiment is reproduced by aligning five vertical incisions from the halo's lines, towards the inferior end, two by two on each side, and the last one is a central arch that separates the heels. The feet are carefully reproduced one near the other, each having four toes. They are represented in a surface marked by an arched incision, transversal near heels, and a curved one which highlights the framework from the margin of the cross. The space that is shaped like the body of a pyramid, with the superior corners curved, represents the footing of the cross. In the area between the superior end of the halo and the arched incision of the superior extremity, some illegible symbols are inscribed. An oval shaped one, with four incisions grouped two by two is seen on the superior side, also a trapezoid shaped with the long parallel situated at the top, a central point, and two letters: Cc, which may suggest a capital C and a small c.

On the second row, we noticed a trapezoid form, from right to left, in which a point and a triangle are marked. A square was incised in the centre, and a rectangle on the side. The rectangle has the

superior side arched, and also has two pints on the inferior one. These markings are a lot like the symbols incised on the superior extremity of the cross. At the end the reliquary is equipped with an oval ring (9.4 x 10.4 mm), 6.2 mm wide and 1 mm thick, with the external margins marked by a sleeve. Both edges of the cross present levels of alteration (7.2 x 7.3 mm). Two hinges start from the ring, blending with the blades of the cross, fixed with an iron rivet. The reliquary is made of two equal plates, united at the long arms extremities by hinges and a rivet. The upper arm is shorter (13.0 mm) than the lower one (16.0 mm), while the short arm has the left extremity 7.7 mm long, and the right one 8.7 mm long, them being asymmetrical. Inclined and horizontal incisions are distinguished on the dorsal sides, which indicate that the arms were one cut. The hanger is Pitarakis type I, and the shape is placed in type I.

Proportions: L. 65.2 mm, L. body 42.0 mm, L. hinged object 53.9 mm, W. short arms 25.2 mm, W. long arms 12.3–13.9 mm, L. ring 5.6 mm, Diam. ring 9.8 mm, D. cross 9.0 mm (Blăjan 2006a, 429; 2006b, 55, fig. 123; 2007, 243–249; 2010, 272–278).

An identical piece, in shape and engraved inscription (Rv. MPOV), but in smaller height (45 x 25 mm), between 11th–12th cent., was logged by Belgrade's National Museum, in 1955 (Marjanović-Vujović 1987, 40, fig. 33; Pitarakis 2006, 211, fig. 79). A similar piece (52 x 25 mm) dated in 10th–11th cent., with the same shape and adornments, but from an unknown origin, is currently at Vatopedi Monastery in Mount Athos (Pitarakis 2006, 210, fig. 77; Enkolpia 2000, 36 sq., nr. 4). The same

collection has another piece (41 x 25 mm) dated in the 10th–11th cent., which has the scene of the crucifixion identically represented on the reverse side (*Pitarakis 2006*, 211, fig. 78). Another scene of the crucifixion, but this time fragmented, but made in the same manner, with the arms more clearly represented for the crucifixion (still keeps the initials IC on one arm) is found in Corinth, and is the newest of them, dated in the 12th cent. (*Davidson 1952*, 257, fig. 2062).

Grave 30 (Fig. 6)

Section III, depth 0.20–0.25 m

Towards the east side of the section, the remains of an adult female skeleton were identified. The remains were completely ravaged by the plough. A part of the sacral bone, 3–4 rib parts, splinters from the inferior epiphysis of the thigh-bones and the diaphysis of the right fibula was left.

The funeral inventory is composed by a beads necklace and a small lead/silver (?) cross (Fig. 6: 1; *Blăjan 2006a*, 429 sq.), found on the deceased neck. The cross was at the middle of the necklace, with the superior half of the ringlet lost. The piece has three arms, approximately equal in width 8.1–8.3 mm (sides) and 88.1 mm (inferior lobe). The superior arm is in the shape of a pyramid body, ended by a ringlet, opened in the direction of the arms. On the external side the image of a human body is distinguished (the inferior limbs and incised vertical lines), which would represent the scene of the crucifixion. The black crust that is on the incised image will not allow the complete restoration of the scene (L. 24.7 mm, W. 20 mm, D. 2.7 mm). The pectoral cross is alike the lead piece found in Capidava archaeological site (*Florescu/Florescu/Diaconu 1958*, 234, fig. 118: 1).

Grave 81 (Fig. 7; 8)

Section VIII, L. burial pit 1.96 m, W. burial pit 0.70–0.94 m, L. skeleton 1.59 m, orientation WSW–ENE.

It appeared at the west end of section VIII, sectioning a provision pit with some pieces of brown-red adobe. The pit was quadrilateral, with 90-degree corners, whose soil filling contained numerous parts of adobe and Post-Roman ceramic fragments (5th cent.). The skeleton belong to an adult male, in supine position, with the bones poorly conserved. The cranium had the skull cape broken and inclined on the left side and the mandible was aligned on the cervical vertebrae. The arms, with the elbows distant, had the forearms bent from the elbow and placed with the palms

on the abdomen (right) and pelvis (left). The bones from the spine were in situ. The inferior limbs were straight, with the heels close and the feet bones dropped on the sides, to the left (left) and continuing the cannon bone (right). The epiphysis belonging to the knee bones were partially destroyed, shattered.

The funeral inventory consisted in a reliquary cross, Latin type, adorned (Fig. 7; 8: 1), discovered near the left scapula. The piece was moulded in bronze and its body is slim, harmonious, with the vertical arms long, and the horizontal ones short and cut straight. The superior extremity of the long arm is oval faceted, with a broken line in a blunted angle, while the other ends have the surface perpendicularly sectioned. At each extremity, the reliquary ends with a hinge composed by three blades, with a rounded edge, parallel to one another, at equal distance. The empty ring has the external margins equipped with a wide strip (1.4 mm). The internal orifice, with a diameter of 4.7 mm is asymmetrically displayed. The ring that was used to bear the necklace has two parallel perforated hangers, which are inserted between the hangers from the reliquary extremities, fixed by the central hanger by a bronze string, bent and thinned at the end by tapping. At the inferior edge, the ring is missing, only the rivet was found.

On one side of the cross the image of Virgin Mary wearing a long raiment is depicted. The oval face is between two oval incisions, separated by a small trench that shows the long nose and the eyes, the eyebrows, the forehead medially separated by an inclined incision, asymmetrical cheeks, the mouth almost erased and the chin. The image has inclined raised arms, in oranta position, on each side of the vertical head, with the palms curved downside from the joint level. The face of the cross presents fabric remains, thick hemp string, perpendicularly knotted. The cloth remains are mineralized over the head and on the woman's forehead, on the forearms, elbows and also on the edges belonging to the short arms of the cross. A thin strap of fabric goes down from the right elbow, along the inferior part of the arm, until the corner.

On the reverse, a fabric remain is placed on the left elbow, above Christ's crucified head. The head is inclined on the right side, with the nose and the eyes marked, inside an oval. The arms which are laid on the cross and the chest are covered with a long piece of mineralized cloth. The torso and the legs are covered by a mantle depicted by vertical lines. The feet are fixed on the cross. The portion between the feet and the knees is extended until the inferior corner of the

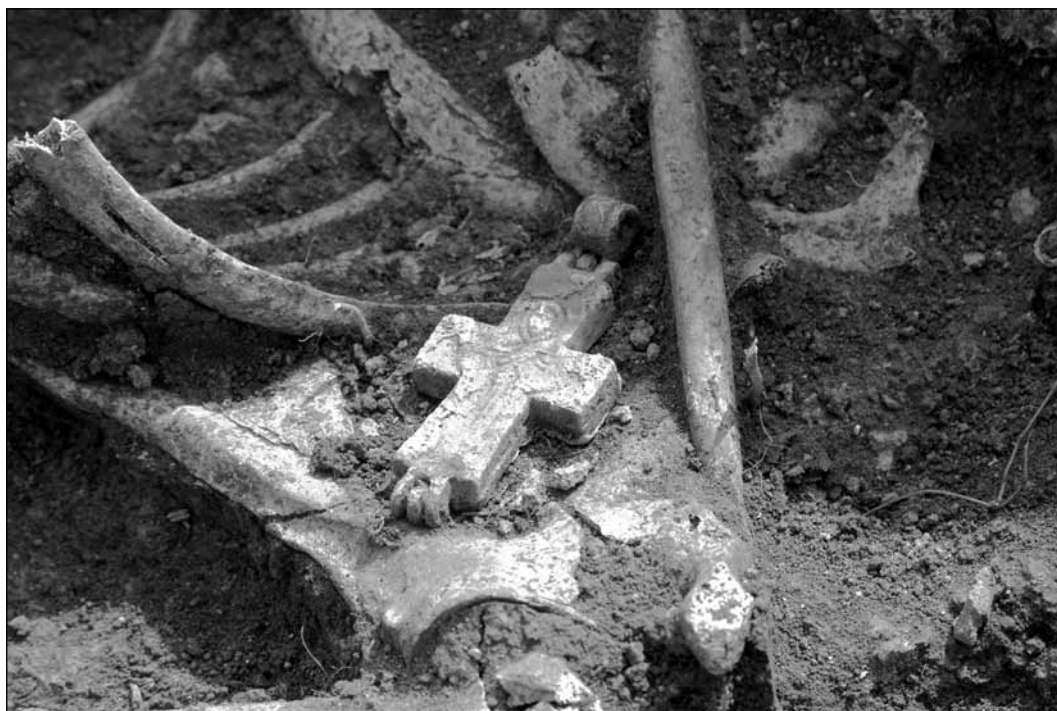


Fig. 7. Alba Iulia-King's Spring. The reliquary cross in the grave 81 (photo by Mihai Blăjan).

right arm of the cross, by a thin strap of fabric mixed with green malachite. The reliquary is equipped with a fixing ring, made by two plates closed by the hinges from the extremities, one the same as the other, even if the latter is oval and a little longer than the first. The two halves are combined by bronze rivets (L. 65.2 mm, L. body 42.0 mm, L. with hinges 53.9 mm, W. short arms scurte 25.2 mm, W. long arms 12.3 x 13.9 mm, D. 9.0 mm, L. ring 5.6 mm, Diam. 11.7 mm, Diam. ring 9.8 mm). The hanger is a Pitarakis type I, and the shape is included in type IV.

The reliquary cross adorned with Virgin Mary and Jesus Christ has a similar pattern in Burial 382 from Trnovec nad Váhom, in which is associated with a knife and an iron buckle/chain ring? (*Točík* 1971, 168, pl. XXXVIII: 5, 5a). The piece from grave 81 can be placed in type I C (*Gudea/Cosma* 1998), because of many similar traits: molding technique, closing system, fixing, the adornment on the obverse and reverse.

Obverse: the vertical arms are wider, the head is inclined towards right and surrounded by a halo/crucifixion, the representation of a cross above Christ's head/partially visible because of the remaining fabric conserved on the piece, the highlighting of the anatomical features of the face, the simple sketches meant to represent the wide, long raiment, the depiction of the feet and toes (bare feet, the heels and the feet towards the exterior),

the stretching of the hands until the horizontal edges of the cross. Reverse: Virgin Mary depicted in an ornate style, having the head surrounded by a halo and the anatomical features of the face clearly represented, the margins of the raiment pinpointed by torsade adornment.

Pieces similar to our exemplar can be found in Romanian area at Capidava (*Florescu/Cheluță-Georgescu* 1974, 435, pl. IV: 1, 2) and Păcuiul lui Soare (*Arta creștină* 1981, 168, pl. 70: 2; *Diaconu/Vîlceanu* 1972, 161, pl. XXIX: 3; *Gudea/Cosma* 1998, 298, pl. IX: 2). Only a part from the reliquary cross from Păcuiul lui Soare is still kept, that depicts Virgin Mary in oranta style. The piece found at Capidava has the inscription IC XC on the arms of the cross where the crucifixion scene is depicted.

Other pieces like this, more or less similar (with some differences for Virgin Mary's arms) can be found in Serbia (*Špehar* 2015, 79, fig. 14/2), where are dated for 10th–12th cent. In this context, we can also mention pieces from uncertain locations (*Marjanović-Vujović* 1987, 38, fig. 28) or the ones from Kladovo (*Marjanović-Vujović* 1987, 39, fig. 29), Niš/Burial 96 (*Pitarakis* 2006, 233, fig. 157, type IV, 11th–12th cent.) and Novi Pazar-St. Peter's Church (*Marjanović-Vujović* 1987, 31, fig. 13; *Pitarakis* 2006, 231, fig. 152, type IV). The identified pieces from Serbia vary in dimensions: 55 x 23 mm; 78 x 40 mm and 71 x 35 mm. In Bulgaria, we have a similar example (55 x 23 mm) at Pliska/Burial 5, placed

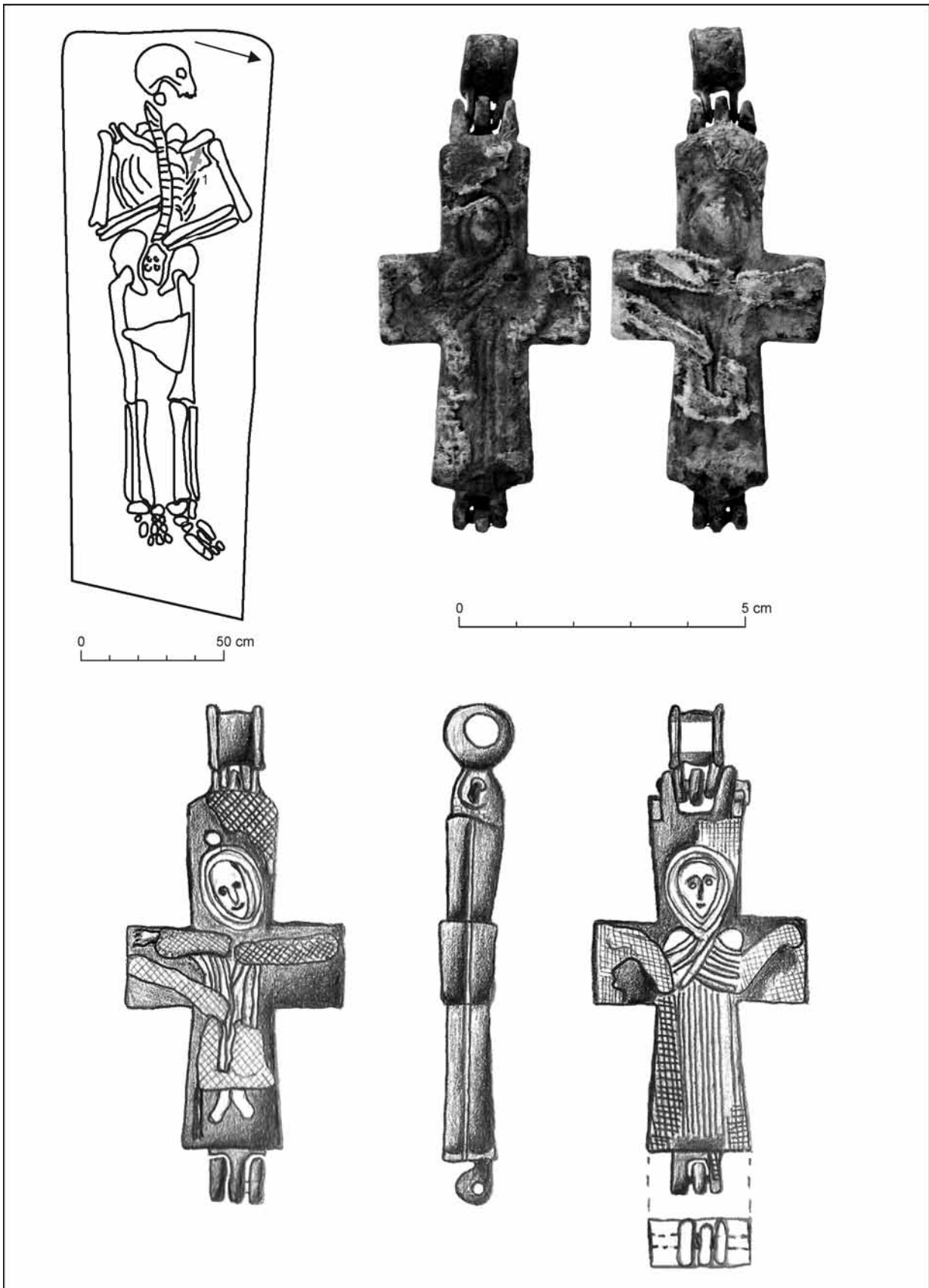


Fig. 8. Alba Iulia-King's Spring. Grave 81 and the reliquary cross (drawing/photo by Valentin Deleanu and Mihai Blăjan).

between the end of the 9th cent. and the first part of 10th one (Henning 2007, 675, fig. 56).

This type of reliquary appears in other discoveries in Hungary, for example at Vésztő-Mágori Hill (v. Bárány-Oberschal 1953, 212 sq., 247, fig. 62a, b; Lovag 1971, 146–148, fig. 1/2a–2b; Pitarakis 2006, 71, 232, fig. 46: 153) and Tiszafüred-Nagykenderfölkék (Fodor 1996, 291 sq., fig. 3; Pitarakis 2006, 232, fig. 154, type IV, second part of the 10th cent.). In the Hungarian National Museum, there is another piece, from an unidentified location (Pitarakis type IV), made in this manner (Pitarakis 2006, 233, fig. 156, type IV). The crucifixion scene is depicted like in our exemplar, but without the presence of the cross above the halo, on the exemplar from Nyirkárász/Nyiregháza, dated for the first half of 11th cent. (v. Bárány-Oberschal 1953, 212 sq., 247, fig. 63a). In some discoveries, these types of reliquary crosses are found together with daenerys emitted by Stephen I, Peter and Ladislaus I. The reliquary crosses from Hungary, similar with our exemplar, have these proportions: 70 x 35 mm and 87 x 35 mm.

The cult and worship exemplars found at King's Spring are most likely dated in the period between year 953 and 1003. A possible utilization of these pieces after 1003 is hard to accept, because of the new religious climate enforced by Stephen I.

The existence of customs/traditions for the native population as well as for the Slavs and the Magyars, determine us to accept the fact the ones buried in Alba Iulia-King's Spring were coming from all of the communities in that area which accepted Christianity through the Byzantine mission, revitalized by the Magyar leader Gylas.

The archaeological proof from the Apulum area is essential in this dispute. We still consider important to ask some questions whose logic answer is fundamental in this context:

- Is the region where Gylas arrives to in Transylvania a military and political-religious entity to be seen as separately/distinctively from the power center west from the Tisa River?
- Didn't the Byzantines pushed a little further when they attributed to Hierotheus the title of Bishop of Turkey, considering the fact that the last episode about Bulcsu eventually failed?
- What happened then with the Magyar population that got in Alba Iulia in the first part of the 10th cent.?
- Did a separation from the leaders in Pannonia took place or not?

- What was the impact brought by Christianity inside the Magyar communities in Alba Iulia and how it manifested afterwards?
- Is it possible that the first ones who converted to Christianity in Alba Iulia were also the ones who went to Constantinople with Gylas?
- Did the Magyar leaders from Pannonia accepted lightly the decision took by Gylas to baptize at Constantinople?
- Could a man so important in the tribal Magyar structure, like Gylas, decide for his religion, without the permission from the other leaders?
- Werent the disputes and tensions between him and the Magyar leaders (tensions accounted for in written sources) determined by this decision, which he took all by himself?
- If Gylas wasn't one of the leaders and was independent instead, could he have taken the same decision?
- If the mission led by Hierotheus happened at the junction between Mures and Tisa rivers, weren't it more logical that the Magyars would embrace the orthodox religion?
- Why was the need for a campaign against Gylas Minor in Transylvania? Was the motive generated by political and religious independence?

In our opinion, to accept the place for Hierotheus mission as being at the junction between Mures and Tisa rivers is quite stretched, even if looked at through the perspective of some invoked arguments (worship objects, numismatic emissions from the time). It is almost sure that the monetary emissions come from the sums paid by the Byzantines for keeping the peace, and the cult objects are from some missions which arrived in the Magyar area before Stephen decided to convert to Christianity. Archaeologically speaking, the situation we have at Alba Iulia is proof (in addition to others) that spreading the cemeteries in other areas was determined in the middle of the 10th cent. by this major event which was Christianity. The revitalization of Christianity through the Bulgarians in Transylvania is out of the picture and it has no archaeological proof. The period between the baptism and the battle of Veszprém (998), at the end of which Gylas received a warning, represented a time of political and religious independence of this area in Transylvania. Consequently, Christianity was renewed in Transylvania after the Magyars entered, in the first decades of the 10th cent., having a leader in Gylas.

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Hroby s obradnými a náboženskými predmetmi z pohrebiska Kráľovský prameň v Alba Iulii, župa Alba

Dragotă Aurel

SÚHRN

Tento príspevok opisuje štyri obradné predmety, tri relikviárové kríže a malý pektorál (hroby 10, 24, 30 a 81), z pohrebiska z 10. a 11. stor. v polohe Kráľovský prameň/Izvorul Împăratului v Alba Iulii.

Latinský relikviár (typ Pitarakis I), nezdobený kríž (obr. 4: 1), sa nachádzal na hrudi zosnulého dospelého muža v hrobe 10. Bol vyrobený z bronzu a doplnený záveskom typu Pitarakis II. Podobný nezdobený predmet menších rozmerov z byzantského obdobia je známy z Korintu a ďalší fragment, datovaný do 11. stor., bol nájdený v Păcuiul lui Soare.

Ďalší bronzový relikviárový kríž sa našiel na ľavej strane spodiny lebečnej (dospelý jedinec, hrob 24) spolu s nožom ležiacim pri zápästí pravej ruky (obr. 5). Nad hlavou Svätej Panny je viditeľný rytý nápis ΜΟΘΥ. Druhá strana predmetu zobrazuje scénu Kristovho ukrižovania. Nápis ΙC a ΧC je viditeľný pod Kristovými rukami. Na základe závesku a zámku možno kríž považovať za typ Pitarakis I (10.–12. stor.), ktorý má analógie rôznych veľkostí v Korinte, v Národnom múzeu v Belehrade a v kláštore Vatopedi na hore Athos.

Malý olovený alebo strieborný krížik na šnúrke sa našiel v hrobe 30 (dospelá žena). Predmet má tri takmer rovnako dlhé ramená. Horné rameno má tvar zrezanej pyramídy a horná časť uška je odlomená (obr. 6). Posledný relikviárový kríž z pohrebiska pri Kráľovskom prameni je latinského typu. Bol nájdený na ľavej lopatke dospeléj ženy v hrobe 81 (obr. 7; 8). Jeho výzdoba znázorňuje scénu ukrižovania s niekoľkými anatomickými črtami a odevom zachytenými jednoduchými líniami. Kríž viditeľný vo vnútri aury nad pravou stranou Kristovej hlavy je čitateľný len čiastočne, keďže ho zakrývajú zvyšky textílie. Postava Panny Márie na zadnej strane kríža je vyobrazená v modliacej sa polohe a obklopená svätožiarou. Anatomické črty boli vytvorené pomerne jasne a okraje mamfória boli zvýraznené šnúrovým ornamentom. Pokiaľ ide o zatvárací mechanizmus, upevnenie a výzdoba na averze i reverze, vykazuje kríž z hrobu 81 podobnosti s typom IC (*Gudea/Cosma 1998*).

Obradné predmety z pohrebiska Alba Iulia-Kráľovský prameň sa datujú do obdobia medzi rokmi 953 a 1003,

konkrétne do obdobia od krstu Ďula v Konštantínopole po zásah Štefana I. Uhorského v Sedmohradsku. Ľudia pochovaní v polohe Alba Iulia-Kráľovský prameň pochádzali zo všetkých spoločností v danej oblasti, ktoré prijali kresťanstvo prostredníctvom byzantskej misie oživej vodcom Maďarov Ďulom.

Archeologický dôkaz z oblasti Apulum je zásadný pri diskusii o pokresťančení Sedmohradsku byzantskou cestou. Autor považuje za dôležité klásť otázky, odpovede na ktoré sú v tomto kontexte kľúčové:

- Je región v Transylvánii, kam Ďula vstúpil, možné chápať ako entitu samostatnú/závislú od centra moci západne od rieky Tisy?
- Nezašli Byzantínci trochu príďaleko, keď udelili Hierotheovi titul turecký biskup, najmä ak vezmeme do úvahy, že posledná epizóda s vodcom Bulčuom napokon nedopadla dobre?
- Čo sa stalo s maďarským obyvateľstvom, ktoré sa dostalo do Alba Iulie v prvej polovici 10. stor.?
- Odohralo sa oddelenie od vodcov v Panónii alebo nie?
- Aký bol dopad kresťanstva v maďarských komunitách v Alba Iulii a ako sa potom prejavoval?
- Je možné, že prví konvertovaní kresťania v Alba Iulii boli tiež tými, ktorí šli do Konštantínopolu s Ďulom?
- Akceptovali maďarskí vodcovia z Panónie Ďulovo rozhodnutie dať sa pokrstiť v Konštantínopole bez výhrad?
- Mohol sa muž, taký dôležitý v kmeňovej štruktúre Maďarov ako Ďula, sám rozhodnúť pre svoje náboženstvo, bez povolenia od ostatných vodcov?
- Neboli spory a napätia medzi ním a maďarskými vodcami (zmienené v písomných prameňoch) spôsobené jeho rozhodnutím, ktoré urobil sám?
- Ak by Ďula nebol býval jedným z vodcov a bol samostatný, rozhodol by sa rovnako?
- Keď sa uskutočnila misia vedená Hierotheom na sútoku riek Mureš a Tisa, nebolo pre Maďarov logickejšie prijať pravoslávne náboženstvo?
- Prečo bola potrebná výprava proti Ďulovi mladšiemu v Sedmohradsku? Vyplýval motív z politickej a náboženskej nezávislosti?

