

GENIUS LOCI

LASZLOVSZKY 60

edited by
Dóra Mérai
and

Ágnes Drosztnér, Kyra Lyublyanovics,
Judith Rasson, Zsuzsanna Papp Reed,
András Vadas, Csilla Zatykó



ARCHAEOLINGUA

Genius loci **Laszlovszky 60**

edited by

Dóra Mérai

and

**Ágnes Drosztmér, Kyra Lyublyanovics,
Judith Rasson, Zsuzsanna Papp Reed,
András Vadas, Csilla Zatykó**



Budapest 2018

The publication of this volume was generously funded by



CENTRAL EUROPEAN UNIVERSITY

ISBN 978-615-5766-19-0

© by the Authors and Archaeolingua Foundation

2018

ARCHAEOLOGUA ALAPÍTVÁNY

H-1067 Budapest, Teréz krt. 13

www.archaeolingua.hu

Copy editing and language editing: the editors

Layout: Zsanett Kállai

Map: Viktor Lagutov, Zsuzsa Eszter Pető, Mária Vargha, István Gergő Farkas

Front cover design: Eszter Bence-Molnár

Table of contents

Tabula gratulatoria	v
Kiadói előszó	vi
Publisher's Preface	viii
Köszöntő	x
Salutation	xi

Boundaries, Frontier Zones / Határvonalak, határvidékek

ALEKS PLUSKOWSKI – ALEX BROWN – SEWERYN SZCZEPANSKI – ROWENA BANERJEA – DANIEL MAKOWIECKI What Does a Frontier Look Like? The Biocultural Dynamics of the Lower Vistula Borderland in the Middle Ages	2
STEPHEN POW The Mongol Empire's Northern Border: Re-evaluating the Surface Area of the Mongol Empire	8
IAN WOOD Two Roman Frontiers and Their Sub-Roman Afterlife	14

Crossing Borders / Határokon át

SZAKÁCS BÉLA ZSOLT Gyulafirátót, avagy a rendi építészeti hagyományok átjárhatósága	19
CRISTOPHER MIELKE A Queen's Crusading Connections: Yolanda of Courtenay, the Fifth Crusade, and the Military Orders	25
BÁRÁNY ATTILA Angol keresztes a magyar végeken: Robert de Champlayn	28
CRISTIAN GAȘPAR Trespassing Pigs, Sons of Whores, and Randy Dogs: Marginalia on a Medieval Document from Caransebeș/Karánsebes	32
VADAS ANDRÁS A kecskeméti marhahajtók megpróbáltatásai és egy végvár jóllakott őrsége	38
LÁSZLÓ KONTLER Borders and Crossings: A Jesuit Scientist in the Whirlwind of Enlightened Reform	41
PAUKOVICS GERGŐ Hajszá az örök fiatalságért. Dr. Voronoff és a dübörgő 20-as évek	45
PINKE ZSOLT – STEPHEN POW A Gangesz-deltából a globális porondra: történeti ökológiai szempontok a kolera kórokozó (<i>Vibrio cholerae</i>) elterjedési területének átalakulásához	50
MARCELL SEBŐK Tangible Cultural Heritage: The Early History of Blue Jeans	55

Inhabiting the Landscape / Élet a tájban

SÓFALVI ANDRÁS	
A Barcaság határai és 13. század eleji településképe a Német Lovagrend adományleveleiben	60
NIKOLINA ANTONIĆ	
The Hospitallers' Estate of Čičan and its Neighbors: Spatial Analysis Yields New Information	64
ÜNIGE BENCZE	
The Abbey of Meszes: New Insights on the Site Location	68
MÓGÁNÉ ARADI CSILLA – MOLNÁR ISTVÁN	
Kísérlet a bárdudvarnok-szentbenedeki premontrei prépostság környezeti rekonstrukciójára	72
BEATRIX ROMHÁNYI	
Monasteries along the Danube	77
PUSZTAI TAMÁS – P. FISCHL KLÁRA	
A dél-borsodi síkság bronzkori és középkori településstruktúrájának összehasonlítása	82
VIZI MÁRTA	
Komplex régészeti kutatás egy egykori dél-dunántúli mezőváros területén	89
BATIZI ZOLTÁN	
Fagyosasszony és Kammerhof	95
PÁLÓCZI HORVÁTH ANDRÁS	
A középkori Kenderes településszerkezete	99
SZŐCS PÉTER LEVENTE	
Adatok Nagybánya és vidéke középkori egyházi topográfiájához	103
ZATYKÓ CSILLA	
Eltűnt berzencei malmok	108
SZABÓ PÉTER	
Középkori cseh erdőgazdálkodás a choustníki uradalom erdőszámadásainak tükrében	113
ANDREA KISS	
Before and After the Great Heat and Drought of 1540: Multiannual Trends of Grape and Grain Harvest Dates in the Vienna Hospital Accounts	117
LÁSZLÓ BARTOSIEWICZ	
“Kleine Fische, gute Fische” – But Sturgeon is Great	121
LYUBLYANOVICS KYRA	
Vad háziállat, házi vadállat: Számi rénszarvastartás a középkori és kora újkori Norvégiában	126
JUDITH RASSON	
Mountains in the Lifeways and History of Northern Macedonia	138
JEREMY MIKECZ	
Crossing the Abyss: The Apurímac Canyon at the Time of the Spanish Invasion of Peru (1533)	142

Busy Places / Nyüzsgő terek

PETROVICS ISTVÁN	
Újabb adatok Pécs késő középkori történetéhez	147
URBÁN MÁTÉ	
Lokális búcsújáró helyek a késő középkori Nyugat-Dunántúlon	151
BALÁZS NAGY	
The Marketplace of Csütörtök – A Local Market in Fourteenth-Century Hungary	156
KATALIN SZENDE	
The Sopron Fish Market	159
GERHARD JARITZ	
The Craftsman's Voice and Words in Late Medieval Austrian Urban Space	165

TABLE OF CONTENTS

ANA MARIA GRUIA Healthcare in Cluj in the Sixteenth Century: Overlapping Professions	168
ANA MARINKOVIĆ John Capistran's Mantle and the Early Propaganda of Franciscan Observant Cults in Dubrovnik	171
SABINA MADGEARU Ceremonial Space in Front of Medieval Buda: An Illuminated Fifteenth-Century French Vision	175
VÉGH ANDRÁS Óbuda látképeken	177

Layers of the Past / A múlt rétegei

KODOLÁNYI JUDIT Templomok és temetők a visegrádi Sibrik-dombon	181
ROSTA SZABOLCS Egy új lehetőség kapujában – tatárjáráskori védművek a Kiskunságban	186
BOTÁR ISTVÁN Árpád-kori edényégető kemence Csíksomlyón	193
PETAR PARVANOV Fire and Stone: Placing Flints in Graves in Late Medieval Kaliakra	197
GYARMATI JÁNOS Kumpi Wasi. Textilműhely egy inka tartományi központban	201
ZSUZSANNA PAPP REED Post It: Notes from Thirteenth-Century St Albans	207
VALERY REES The Salt of Genius: Marsilio Ficino on Food, Spices, and Nutrition	213
ROSSINA KOSTOVA The Mother of God Monastery near Varna, Bulgaria: More about Missionary Monasteries in Bulgaria in the Ninth and Tenth Centuries	217
DANIEL ZIEMANN The Imperial Abbey of Corvey in the Ninth and Tenth Century: At the Crossroads of Power	221
VIRÁGOS GÁBOR Kartal vagy Cyko? Kísérlet egy középkori nemesi család történetének rekonstruálására	226
TÓTH BOGLÁRKA – BOTÁR ISTVÁN A sepsikilyéni unitárius templom tetőszerkezeteinek kormeghatározása	244
RÁCZ MIKLÓS Egy tiszazugi újkori négyosztatú ház – Dokumentálás és építéstörténet	248

Objects beneath Our Feet / Tárgyak a föld alól

LANGÓ PÉTER A Tiszakeszi-Szódadombon talált kora Árpád-kori kereszt	254
RÁCZ TIBOR – NAGY BALÁZS Tatárjárás kori kincslelet Jászkarajenőről	258
SZENDE LÁSZLÓ Lehetett-e hadijelvény a csajági kereszt?	267
NÓRA UJHELYI Thoughts about Medieval Book Fittings from the Castle of Visegrád	270
MÁRIA VARGHA – THOMAS KÜHTREIBER Treasures of the “Lower Ten Thousand”? Hoards of Iron Objects	273

TABLE OF CONTENTS

K. NÉMETH ANDRÁS „Sarlóját ez okért bőszen fegyverré köszörülte” Késő középkori kiegyenesített sarló Kospa falu helyéről	280
MAXIM MORDOVIN A Collection of Fifteenth- and Sixteenth-Century Cloth Seals from Szolnok	285
TÜNDE KOMORI Ottomans in Pest in the Light of “Luxury” Ceramics: Four Cups from Kígyó Street	289
WICKER ERIKA A 17. századi rácszentpéteri kincslelet	294

Marking the Place / Helyek és jelek

CSERNUS SÁNDOR Keresztes családtörténet és kőbe vésett emlékezet	300
LŐVEI PÁL A pilisszántói keresztes kő legendája	305
MÉRAI DÓRA Sügérek a Nyárádmentén: Sigér Mátyás síremléke leporolva	311
VESZPRÉMY LÁSZLÓ A bambergi lovas szobra és Szent István	316
TAKÁCS MIKLÓS A pétervárad-tekiai reneszánsz kőfaragvány	321
ANNELI RANDLA What and Whom Should We Remember? The Case of the Teutonic Order’s Church and Castle in Pöide, Livonia	325

Heritage Sites, Sacred Places / Örökségi helyszínek, szent helyek

ALEKSANDAR PANTIĆ The Ambiguity of Heritage Interpretation: A Late Roman Tomb in Brestovik, Serbia	330
GYÖRGY ENDRE SZÖNYI Rocamadour: Monastic Center, Pilgrimage Place, Art Historical Interest, World Heritage Site	335
KATEŘINA HORNÍČKOVÁ A Penitent Judas Iscariot: An Exemplum of Christian Morals on the Eve of Hussitism?	339
JAMES PLUMTREE Buddha, Lenin, and the Prophet Muhammad Approaching the Landscape and Cultural Heritage of Issyk-Ata	343
ROBERT SHARP The Thames Estuary: The Cultural Heritage and Memory of the Thames Estuary at Southend-on-Sea	349
ESZTER SPÄT Constructing Religio-Ritual Heritage: The New Shrine of Shekhsê Batê in Khetar, Northern Iraq	353
ZSUZSANNA RENNER Delhi, Old and New: Changing Cityscapes and the Cultural Heritage of India’s Capital City	357
FELD ISTVÁN Pseudovár vagy történeti rekonstrukció?	364
ILON GÁBOR A velemi régészeti témaparkról	371
WOLLÁK KATALIN Örökség alapú fejlesztés Kölkeden	374

TABLE OF CONTENTS

Places of Memory / Az emlékezet helyei

JÁNOS BAK	
Nádor 20 Capriccio	380
SZENTPÉTERI JÓZSEF	
Pilistől Tételig. Elektronikus levélféle a 60 esztendő's Laszlovszky Józsefnek	382
RICHARD HODGES	
Scarlino in the 1980s, Forty Years On	386
KLANICZAY GÁBOR	
Egy hozzászólás Kremsben	390

The Mother of God Monastery near Varna, Bulgaria: More about Missionary Monasteries in Bulgaria in the Ninth and Tenth Centuries

ROSSINA KOSTOVA*

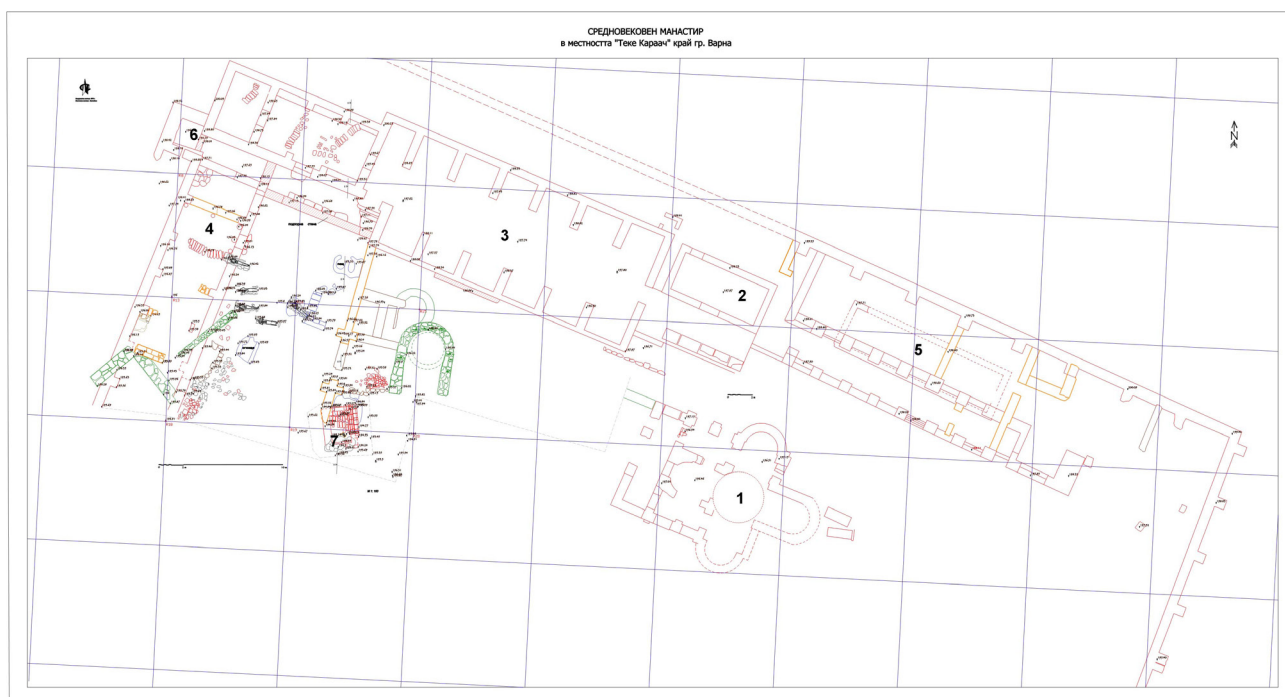
The early medieval monastery at the locality of Karaachteke, 5 km northwest of present-day Varna on the western Black Sea coast, represents a site type that was discovered in the first quarter of the twentieth century.¹ Since 1996, regular excavations have been undertaken here, thus revealing, stone by stone, one of the greatest medieval monasteries in Bulgaria.²

The monastery is situated on a high terrace of the southern slopes of the Frangensko plateau in the eastern part of Stara Planina (Haemus), which is open towards Varna bay (Fig. 1). Besides the breathtaking view, the place itself must have been chosen for two main practical reasons: the relatively slight terrain inclination to the south and the availability of a fed water source, already exploited in Roman times. The elaborate architectural complex occupied an area of ca. 1 ha, more than 80% of which has been excavated (Fig. 2).



► Fig. 1. Drone photo of the Mother of God Monastery at the Karaachteke site near Varna, 2010 (photo by the excavation team).

With respect to the peculiarity of the terrain, the buildings are constructed on terraces that follow the natural north-south slope. The church is



► Fig. 2. Plan of the excavated remains of the Mother of God Monastery near Varna, 2017: 1 - Church; 2 - Hegoumenos's house; 3 - Scriptorium; 4 - Dwelling house; 5 - Dwelling house; 6 - Lavatory; 7 - Hagiasma (drawing by Martin Valchev).

* University of Veliko Tarnovo

erected on the relatively flat southern part of the main terrace over a solid platform of mortared stones. The church and the rest of the buildings, situated on higher terraces to the north, north-west, and northeast, were connected by massive stone stairs. A supporting wall with buttresses on the interior enclosed the monastery to the north and a similar one bounded it to the east. The monastery seems to have been framed by a building to the west; the arrangement of the southern periphery is hard to reconstruct due to agricultural and building activities in modern times.

The church, the so-called *hegoumenos'* house, and the scriptorium as well as the dwelling house to the west of the church were built in a common technique of *opus mixtum*, which indicates that they must have constituted the original core of the monastery along the east-west axis of the site. The church seems to be a unique combination of a pseudo-quatrefoil and a four-column type with a U-shaped gallery-portico.³ The interior was adorned with highly elaborate marble sculptural decoration (Fig. 3), polychrome ceramic tiles,⁴ and wall paintings, which together demonstrate that the commission and construction of the church were done by persons with considerable architectural experience and style.

The same can be said about the *scriptorium*, the layout of which is without parallel even in a wider Byzantine context⁵ (Fig. 2.3). The high living standard of the monastery is also demonstrat-



► Fig. 3. Sculptural decoration from the church (photo by Kazimir Popkonstantinov).



► Fig. 4. Western separating wall from the eleventh-century and the hagiaσμα: a view from the west and above (photo by Kazimir Popkonstantinov).

ed by the hygienic features it was supplied with (Fig. 2.6).

A discovery in 2013 provided unexpected insights into the story of the site. Beneath a wall that once separated the church from the western courtyard of the monastery we found a completely surviving *hagiaσμα* (holy spring) (Fig. 4). The form is an elegant, single-nave, barrel-vaulted building, built in *opus mixtum* similarly to the core of the complex (Fig. 5). Water flowed outside through a clay pipe built into the southern wall of the room, perhaps into a decorative basin (Fig. 6).⁶ Although we have not found any exact parallels of the *hagiaσμα* yet, some relevant structures in Constantinople suggest where the idea and design might have come from.⁷

Thus, although the final stage of the excavations is still on-going, the results we have so far encourage us to puzzle out the fascinating story of the only surviving monumental medieval monastery on the western Black Sea coast:

- The seal of Prince Boris-Michael (issued between AD 864 and 889) found on the site in 1921 as well as the size and appearance of the monastery indicate royal support for the foundation in the mid-ninth century.

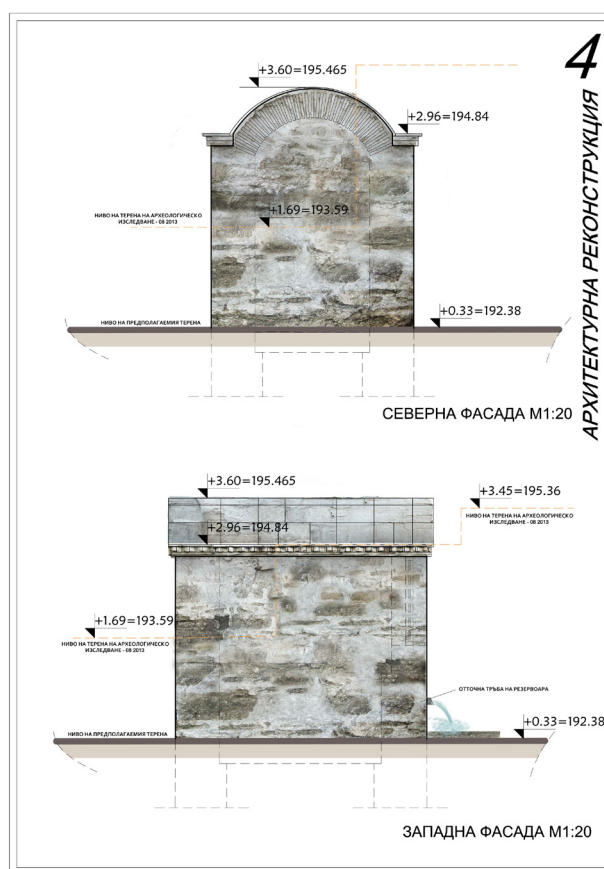
- The date and location of the monastery indicate its function. The rural northwestern surroundings of the deserted ancient city of Odessos (present-day Varna), where the monastery of Karaachteke is situated, were one of the most densely inhabited regions in Bulgaria from the eighth to tenth centuries.⁸ Apparently, the main duty of the monastic community there was missionary activity during the conversion of the Bulgarians attempted by Boris-Michael from AD 864 onwards.
- The layout and style of the architecture leave no doubt that Byzantine missionaries, probably sent from Constantinople by Basil I (867-886) in AD 870, commissioned the complex with the support of the Bulgarian ruler.⁹
- The sophisticated, even luxurious, environment of the overall monastic setting implies that a high-status cleric, most likely a bishop, dwelt in the complex. It seems that the monastery was designed as designed to substitute urban type of settlement in order to house the relevant ecclesiastical administration and thus functioned as an episcopal residence.



► Fig. 5. Interior of the hagiasma: a view from the south (photo by Kazimir Popkonstantinov).

- Constantinopolitan clerics must have brought with them the idea of using the natural resources of the site, constructing a *hagiasma* in order to intensify conversion.¹⁰ This must have been the means through which the cult of the Mother of God, the patron saint of the monastery, was strengthened and spread abroad.
- Most likely, sometime during the active period of the monastery, between the mid-ninth century and the first quarter of the eleventh century, an earthquake cut off the water source that supplied the hagiasma and the monks buried the dry holy spring in order to avoid any harm to the monastery's reputation.

In 2002, when I finished my doctoral thesis, I knew only half of the story of this monastery near Varna. Now, 16 years later, excavations have brought more of it to light, but certainly not everything. Monastic archaeology never ends, Jóska, and you know this better than anyone. Keep going!



► Fig. 6. Northern and western façades of the hagiasma (architectural reconstruction by Juli Farkov).

Notes

- ¹ Between 1996 and 2002 I was working on my doctoral thesis on ninth- and tenth-century Bulgarian monasteries at the Department of Medieval Studies at CEU, under the supervision of József Laszlovszky. In 2003, Jóska accepted my invitation to deliver public lectures at the University of Veliko Tarnovo and we used the opportunity to visit a number of medieval archaeological sites with him and Csilla Siklódi. One of them was the monastery near Varna, the one he had read about in my thesis. I am sure that he remembers this wonderful place and would be pleased to learn the latest developments about it.
- ² I am a member of the team, headed by Professor Kazimir Popkonstantinov at the University of Veliko Tarnovo. For a summary of the excavation results and references to all relevant publications, see: Kazimir Popkosntantinov, Rossina Kostova, and Valentin Pletnyov, "Manastirite pri Ravna i Karaachteke v manastirskata arheologiya na Bulgariaya" [The monasteries of Ravna and Karaachteke in the monastic archaeology of Bulgaria], in *Balgarskite zemi prez srednovekovieto VII-XVIII v. Mezhdunarodna konferentsiya v chest na prof. Al. Kuzev, Varna, 12-14 septemvri, 2002*, *Acta Musei Varnaensis* 3, no. 2 (Varna: Regionalen istoricheski muzej-Varna, 2005), 110-115; Kazimir Popkonstantinov and Rossina Kostova, "Architecture of Conversion: Provincial Monasteries in 9th-10th c. Bulgaria," in *Arhitektura Vizantii i Drevnej Rusi IX-XII vekov. Materialy mezhdunarodnogo seminara 7-21 noyabrya 2009 goda*, Труды Государственного Эрмитажа, LIII (St. Petersburg: The State Hermitage Publishers, 2010), 118-132; Rossina Kostova, "Patronage and Monastic Geography in Bulgaria in the Late Ninth and Tenth Centuries," in *State and Church: Studies in Medieval Bulgaria and Byzantium*, ed. Vasil Gjuzelev and Kiril Petkov (Sofia: American Research Center in Sofia, 2011), 189-209; Kazimir Popkonstantinov, Rossina Kostova, and Valentin Pletnyov, "Novootkrito ayazmo v knyazheskiya manastir kraj Varna – svidetelstvo za kulta kam sv. Bogoroditsa v Bulgariya prez IX-X v." [A newly discovered *hagiasma* in the royal monastery near Varna –evidence for the cult of the Mother of God in Bulgaria in the 9th-10th c.], *Bulgaria Mediaevalis* 6 (2015): 59-73.
- ³ Popkonstantinov and Kostova, "Architecture of Conversion," 124-125.
- ⁴ Marble octagonal colonettes with inlaid plaques, mul lions, capitals of various size carved with palmettes, rosettes and crosses have parallels in Preslav (e.g., the Round Church, the "Palace monastery") and in Constantinople (e.g., the Theotokos church in the monastery of Lips), see Kazimir Popkosntantinov, Rossina Kostova, and Valentin Pletnyov, "Srednovekovien knyazheski manastir v m. Karaachteke, Varna [The medieval royal monastery at the site of Karaachteke, Varna], in *Arheologicheski otkritiya i razkopki prez 2017 g.* (Sofia: Natsionalen arheologicheski institute pri BAN, 2018), 743-745; Totyu Totev, *Dvotrtsoviyat manastir v Preslav* [The palace monastery in Preslav] (Šumen: Antos, 1998), 97, Table XL.1; Theodore Macridy, Arthur S. Megaw, Cyril Mango, and Ernest J. W. Hawkins, "The Monastery of Lips (Fenari Isa Camii) at Istanbul," *Dumbarton Oaks Papers* 18 (1964): 276, 307-308, Fig. 45.
- ⁵ A similar building, designed to house monastic cells, can be found in the sixth-century monastery of St. Symeon in Aswan, Egypt, see Popkonstantinov, Kostova, and Pletnyov, "Novootkrito ayazmo," 60.
- ⁶ Popkonstantinov, Kostova, and Pletnyov, "Novootkrito ayazmo," 62-63.
- ⁷ Robert Ousterhout, "Water and Healing in Constantinople," in *Life is Short, Art Long. The Art of Healing in Byzantium. Catalogue*, ed. Brigitte Pitarakis, Pera Museum Publication 73 (Istanbul: Pera Müzesi, 2015), 65-77.
- ⁸ Rossina Kostova, "Topography of Three Early Bulgarian Monasteries and the Reasons for their Foundation: A Case of Study," *Archaeologia Bulgarica* 3 (1998): 108-125.
- ⁹ A large number of bishops and monks were sent on the second Byzantine mission to Bulgaria in AD 870. Theophanes Continuatus, "Chronographia," in *Theophanes Continuatus. Ioannes Cameniala. Symeon Magister. Georgius Monachus*, ed. I. Bekker, *Corpus scriptorum historiae byzantinae* 45 (Bonn, 1838), 342.
- ¹⁰ For the revival of the *hagiasma* related to the cult of the Mother of God in Constantinople, see Popkonstantinov, Kostova, and Pletnyov, "Novootkrito ayazmo," 66-67.