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INHALT

Falko Daim

Vorwort IX

Vor der Landnahme

Attila Türk

Zu den osteuropäischen und byzantinischen Beziehungen der Funde des 10.-11. Jahrhunderts
im Karpatenbecken 3

Charlotte Hedenstierna-Jonson

Traces of contacts: Magyar material culture in the Swedish Viking Age context of Birka 29

Chronologische Fragen zum Fundmaterial des Karpatenbeckens

Péter Langó

Notes on the dating of Byzantine coin finds from 10th century context in the Carpathian Basin 49

Péter Prohászka

Bemerkungen zum byzantinischen Münzverkehr der ungarischen Landnahmezeit
und der Staatsgründung im Karpatenbecken 67

Gabriel Fusek

Chronologische Fragen der Nitraer Gräberfelder des 10.-11. Jahrhunderts:
das Fallbeispiel Nitra-Šindolka 89

Gabriel Nevizánsky · Jiří Košta

Die Ausgrabung eines frühungarischen Reitergräberfeldes in Streda nad Bodrogom (okr. Trebišov/SK)
in den Jahren 1926 und 1937 113

Miklós Takács

Die Chronologie der Siedlungen und besonders der Siedlungskeramik des Karpatenbeckens
des 8.-11. Jahrhunderts im Spannungsfeld zwischen den verschiedenen Datierungsmöglichkeiten
und ihren Einwänden 145

Zwischen Ost und West? »Fremde« Schwerter in »lokalem« Kontext

Nada Profantová

Examples of the most important results of technological analyses of swords
in the Czech Republic 169

Ádám Bíró

Dating (with) weapon burials and the »Waffenwechsel«. A preliminary report on new investigations of the so-called Viking-Age swords in the Carpathian Basin from a chronological point of view 191

Valeri Yotov

The Kunágota sword guard and the dating of two bronze matrices for hilt manufacturing 219

**Beiträge technologischer und naturwissenschaftlicher Untersuchungen
zu archäologischen Fragestellungen**

Adam Bollók

Chronological questions of the Hungarian Conquest Period: a technological perspective 229

Susanne Greiff

Silver grave goods from early Hungarian contexts: technological implications of debased alloy compositions with zinc, tin and lead 241

Nataša V. Eniosova

Tracing the routes of silver procurement to the early urban centre Gnězdovo in the 10th/early 11th centuries 261

Mariela Inkova

A contribution to the problem of producing the Old Bulgarian belt-fittings from the 10th century 277

Nada Profantová

Ein tauschiefter Steigbügel aus der Umgebung von Dobruška (okr. Rychnov nad Kněžnou/CZ) 295

Verzeichnis der Autorinnen und Autoren 309

Hinweis für den Leser:

Kyрилliche Buchstaben wurden wissenschaftlich transliteriert. In Ausnahmefällen wurde bei Eigennamen auf eine wissenschaftliche Transliteration verzichtet. Bei den Fundortangaben in den Gebieten der ehemaligen Sowjetunion werden die heutigen Ortsnamen angegeben. Bei Kulturen bezeichnenden Fundorten wurde von einer Änderung abgesehen.

NOTES ON THE DATING OF BYZANTINE COIN FINDS FROM 10TH CENTURY CONTEXT IN THE CARPATHIAN BASIN

»πλείστων χρημάτων
ὑπάρξας κύριος εἶτ' αὐθις οἴκαδε
ὑποστρέψας«¹

THE GRAVES OF JÁNOSHALMA

In 1936 two graves of the 10th century were found at Jánoshalma (Bács-Kiskun county/H)². The first one, grave A, also contained a Byzantine coin. It was unearthed by the owner of the plot under the control of the engineer Lajos Koppány, but the finds were collected by a young assistant dispatched by the Hungarian National Museum who was to become one of the most prominent researchers in this field: Gyula László³. The gender of the person buried in grave A at Jánoshalma is not known, but the grave goods strongly suggest that it was a man; the grave contained seven belt mounts which belong to the male dress of the period (fig. 1).

The secondary use of the belt mount set deserves special attention. These mounts originally must have decorated another belt. They have been removed in a crude way by tearing them off with pincers. Traces of this tool and of this operation are clearly discernible on the edges of some pieces. One of them is even cracked, and the frame of no. 5 is partially broken away. One mount (no. 7) presumably has been broken and has only been reused partially: only its tip has been cut off with a pair of scissors and then been attached to the new belt. Most pieces have been pierced from their rear sides in order to achieve a safer fastening. The damages and the crudely cut edge of no. 7 clearly demonstrate that the operation has not been carried out by a trained goldsmith but by an unskilled individual.

The coin was a golden *semissis* (half *solidus*) minted by Theophilos, Michael II and Konstantinos (832-839). The gap between the minting of the coin and its placement in the burial is therefore considerable – probably more than a century.

The dual character of the grave goods, i.e. that the rare and very expensive object (a gold coin) is coupled with a reused set of mounts, is especially interesting. This raises the usual questions: What is the value of the objects? How can this value be estimated? László Kovács demonstrated that Byzantine coins were especially valuable objects⁴ which were therefore only sporadically deposited in graves. In this case, it is the belt that deserves special attention, since the relatives of the deceased were able to place a coin worth 20 *denarii* in the grave⁵ but were not able to provide a new belt – only a reused one. According to this context, one can safely conclude that a normal belt (regardless of the value of its metal) was more expensive than the used one plus the coin. If the mounts did not belong to a belt but to the harness⁶ or to clothes⁷, the situation becomes more complex: one can hardly assess the value of a harness or that of a special piece of garment.

This case cannot be regarded as an isolated phenomenon, since there was also a coin minted during the reign of Theophilos in the grave at Tiszaeszlár (Szabolcs-Szatmár-Bereg county/H)⁸, and there are several graves of the 10th century containing Carolingian mints from the 9th century. Therefore it brings into focus

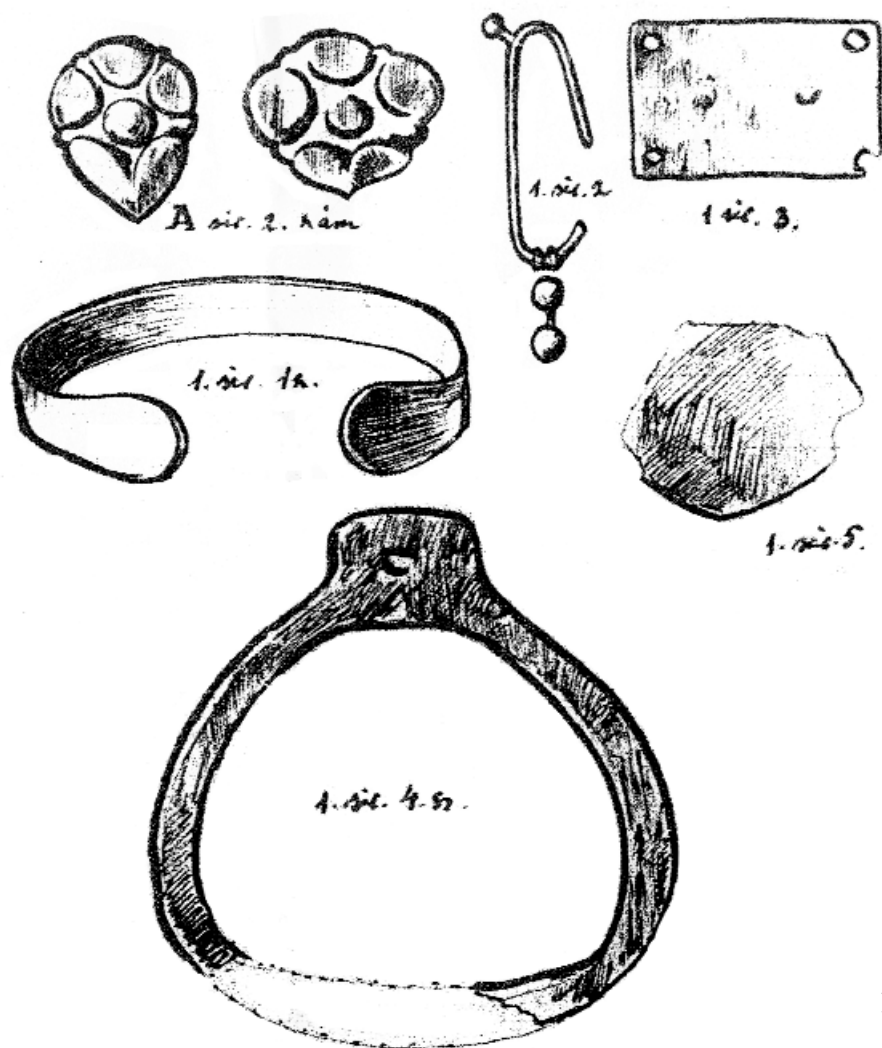


Fig. 1 Drawings of grave goods from Jánoshalma. – (After inventory books of the Hungarian National Museum, Budapest).

a problem which has serious consequences for the Hungarian research (fig. 2)⁹. The finds of the grave of a male warrior from Balatonszemes-Landler Jenő utca (Somogy county/H) also clearly indicate how late these coins are. Here, one-quarter *solidi* of the emperors Theophilos, Michael II and Konstantinos were found in the same grave as Milanese denars of Berengar I¹⁰.

Most of the coins placed in 10th century graves are contemporary with the burials and were therefore generally used to distinguish between earlier and later phases within this century. In Hungary, there are no hoards containing large amount of coins – these are characteristic of Northern and Eastern Europe¹¹. The only find belonging to this category is the so-called dirham hoard of »Máramaros« (today's Ukraine) which is, however, located on the most eastern fringes of the Carpathian Basin and poses several problems regarding its true relationship with the contemporary finds of the central region¹². It rather resembles similar hoards found in modern Ukraine, analysed most recently by the research team led by Sebastian Brather¹³. According to the analysis of the hoard of Máramaros, it seems that coins minted in the first third of the 10th century remained in use for much longer – during the second half of the century as well. This hoard also warns us that perhaps – in an extreme case – all the dirhams found in the Carpathian Basin could designate the trade route of a single merchant in possession of such a treasure, or could have come from the booty of a campaign¹⁴. The recently published dirham of the grave of Čoma (Hung. Tiszacsoma; obl.

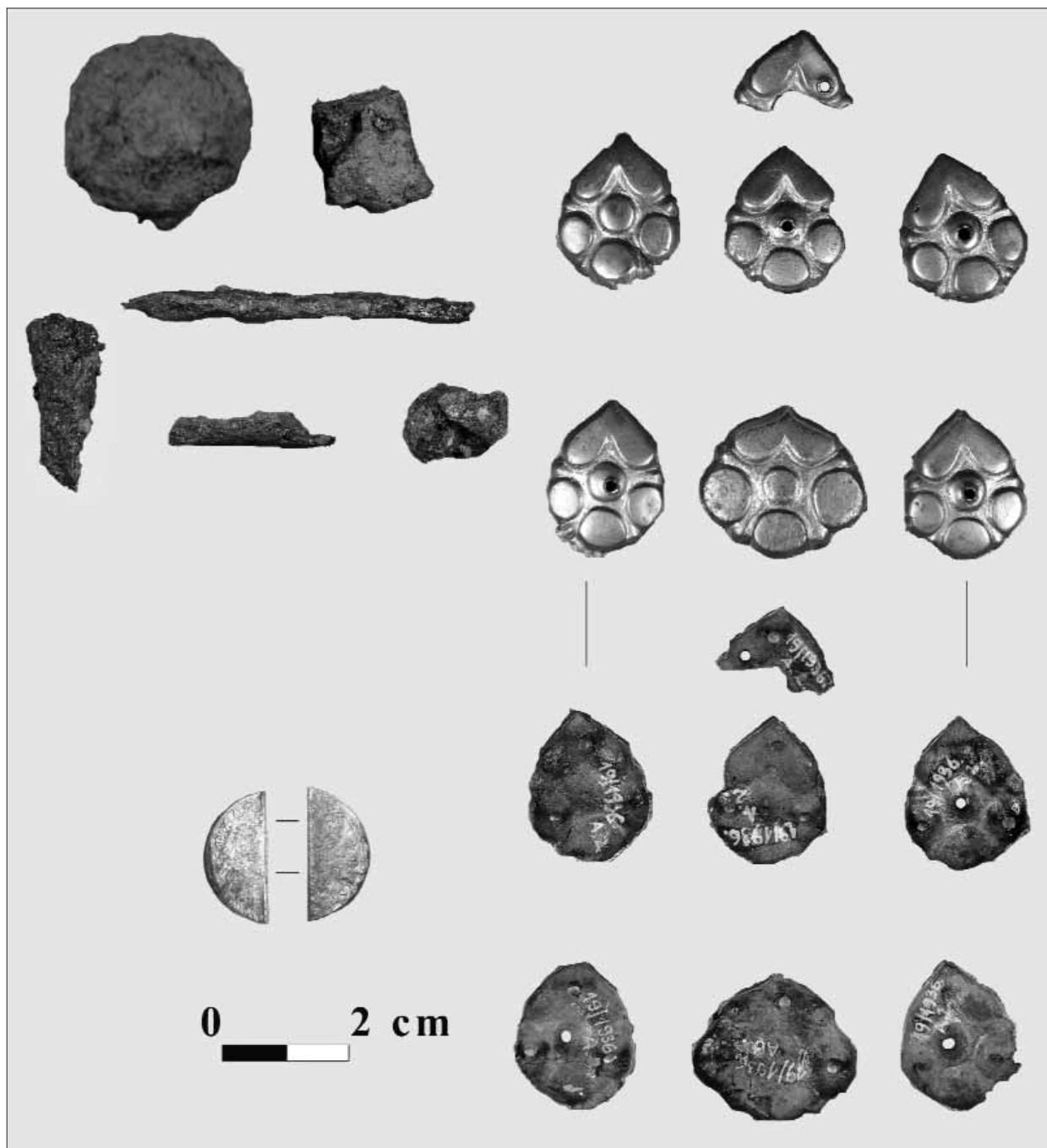


Fig. 2 Grave goods from Jánoshalma. – (Photo P. Langó).

Užgorod'/UA) rather places the time of deposition of the hoard into the second half of the 10th century¹⁵. Similarly to the hoard containing Muslim coins, the Gaj (Hung. Gálya; dist. Kovin/SRB) hoard of Byzantine *solidi* also belongs to the border zone of the 10th century Carpathian Basin. The deposition of this hoard belonging to the sphere of interest of the Byzantine Empire can be dated to the period after 963 earliest; it is, however, more likely that it had not taken place before the last third of the 10th century¹⁶.

GENERAL PROBLEMS OF COIN-BASED DATING

Based on the difficulties revealed, it seems that we have to be much more careful when using traditional archaeological dating methods. Dating by coins, horizons and analogies raises many problems – inherent in the material – the solution of which seems to be far away. One of the most urgent problems is that of the »narrow« dating by coins, in connection of which the often quoted but never analyzed problem of double-dating is the most pertinent. The usability of coins for dating is constrained by the demonstrable fact that often a considerable time, even decades, may elapse between the minting and the burial of the coin. The inaccuracy of the »narrow« dating can be exacerbated by the secondary use of coins, e. g. as ornaments. Despite these difficulties, there are still scholars today who assume that some of the coins found in a grave were buried fairly soon (within a decade) after their minting¹⁷. The opposing view, however, is getting much stronger, suggesting that 25-30 years or even more could elapse between the minting and the deposition in a grave¹⁸.

Another important aspect might be the evaluation of the relationship of the coins with the assemblage to be dated. The coin under study, just like any other object from the grave, can also be examined from other angles than the problem of double-dating. Each and every object, as Heiko Steuer pointed out, has a period of manufacture and a period of circulation (»Umlaufszeitraum«). A time span can also be connected to the owner of the object, from their birth to their death (»Lebenszeit«). A point in time can be assigned to the acquisition of a certain object, at an unknown point within the life span of the owner (»Erwerbungszeitpunkt«). It is the interplay of these four factors that determines whether the object can in fact be used for a more exact, »narrow« dating (fig. 3)¹⁹.

Steuer's model illustrates well how the establishment of the date of the manufacture of an object is not enough to exactly date the grave which included the object. In many cases we cannot, not even today, determine how much time elapsed between the acquisition of the object and the time of death of the owner. These circumstances make it clear that we cannot assume that by simply adding a decade or two to the date of the minting of the coins we receive the date of the burial. An exact dating is not only enabled by the knowledge of coins and the absolute chronology provided by them – the relative chronology of the other grave goods is important as well. The dominant trend of the Hungarian research in the second half of the 20th century was unfavourable for typological studies. As a consequence, we are still at the beginning of this type of work; only a few object types have been fully collected and analyzed in this respect in the past decade, and in the case of many objects, we still have to rely on Béla Szőke's 40-year-old synthesis²⁰.

Based on the object types analyzed according to typo-chronological methods, however, we cannot accept the hypercritical approach either which suggests that coins are completely unreliable in terms of dating and should be ignored²¹. In the case of these remains, namely, as demonstrated by László Kovács' work, West European, Arabic and Byzantine coins must be evaluated differently²². According to the analyses carried out by László Kovacs, it seems that Italian, German and French coins, acquired as booty during campaigns, enable a more accurate dating than the Arabic dirhams acquired through trade²³. Similarly inaccurate is the date provided by the Byzantine *solidus* and *foliis*, which could be the testimonies of both campaigns and trade relationships²⁴. A number of exemplars, however, warn us that money circulation did not stop after the campaigns. The use of these coins did not end with the change of rulers; they remained in circulation²⁵. In a fortunate case, however, the grave contains more than just a coin or is not isolated or part of a cemetery without grave goods, and the typo-chronological analysis of the other finds may provide an opportunity for a more exact dating. In the case of coins, another known and important factor is wear and tear. The date of worn coins that have been used for a long time, sometimes as ornaments, can at best be used as *terminus post quem*, but in the case of coins in mint condition, a more exact dating is usually consid-

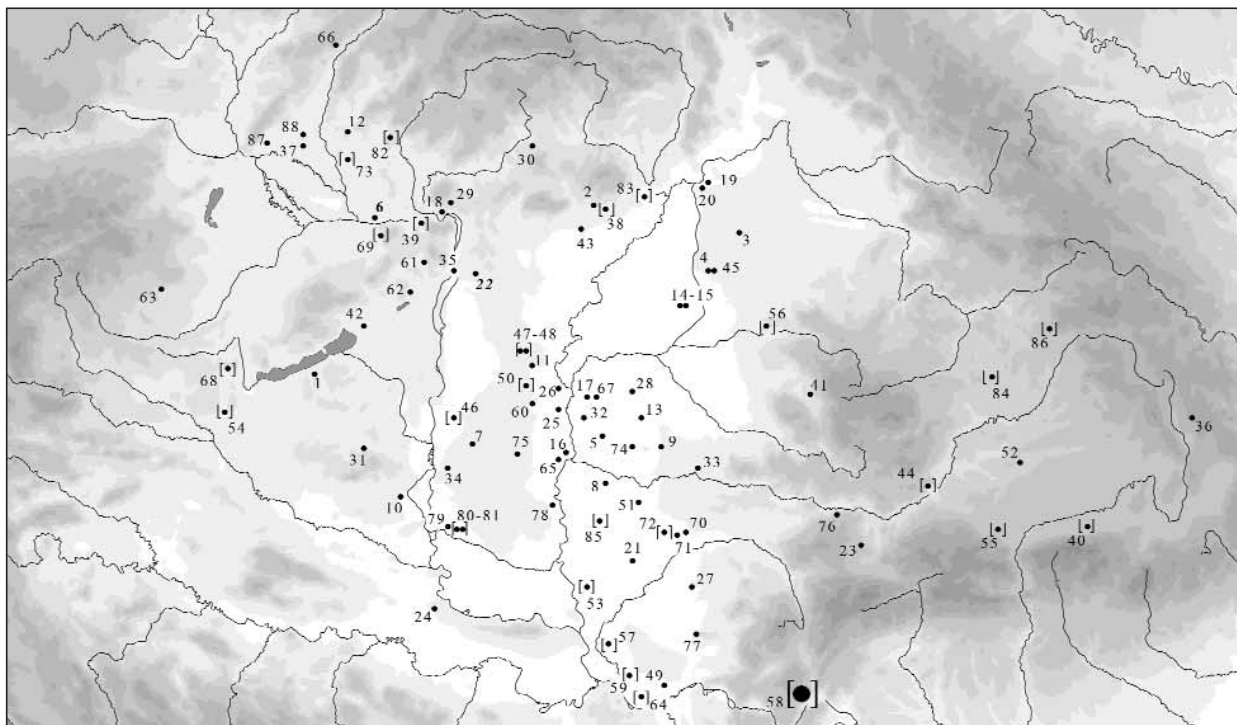


Fig. 3 Distribution range of the 10th century Byzantine coins from the Carpathian Basin. – (After Kovács 1989, 16-91. 169-176; Kovács 2012, 158-170.

1-24 9th-10th century Byzantine coins from 10th century graves in the Carpathian Basin: **1** Balatonszemes-Landler Jenő utca (Somogy county/H). – **2** Eger-Szépasszonyvölgy, grave A (Heves county/H). – **3** Hajdúsámson-Majorsági földek, grave 2 (Hajdú-Bihar county / H). – **4** Hajdúszoboszló-Árkoshalom, grave 109 (Hajdú-Bihar county/H). – **5** Hódmezővásárhely-Kopáncs, grave 13 (Csongrád county/H). – **6** Iža-Leányvár, grave 1/79 (Hung. Izsa; Komárom dist./SK). – **7** Jánoshalma-Kisráta, grave A (Bács-Kiskun county/H). – **8** Kiszombor-B temető grave 342 (Csongrád county/H). – **9** Kunágota, grave 1 (Békés county/H). – **10** Mohács-Téglagyár, grave 5 (Baranya county/H). – **11** Nyárlőrinc-Bogárzó dűlő (Bács-Kiskun county/H). – **12** Nitra-Šindolka, cemetery F, grave 11 (Hung. Nyitra; Nitra dist./SK). – **13** Orosháza-Görbics-tanya (Belsőmonori tanyák), grave 3 (Békés county/H). – **14** Sárrétudvari-Hizőföld, grave 75 (Hajdú-Bihar county/H). – **15** Sárrétudvari-Hizőföld, grave 112 (Hajdú-Bihar county/H). – **16** Szeged-Csongrádi út, grave 1 (Csongrád county/H). – **17** Szentes-Borbásföld, grave 1 (Csongrád county/H). – **18** Szob-Kiserdő, grave 60 (Pest county/H). – **19** Tiszaeszlár-Bashalom, Fenyvestábla cemetery II, grave 7 (Szabolcs-Szatmár-Bereg county/H). – **20** Tiszaeszlár-Dióskert, grave 17 (Szabolcs-Szatmár-Bereg county/H). – **21** Uivar-Gomila (Hung. Újvár; Timiș county/RO). – **22** Üllő-Ilona út, grave 6 (Pest county/H). – **23** Hunedoara-Kincseshegy, grave 46 (Hung. Vajdahunyad; Hunedoara county/RO). – **24** Vukovar-Lijeva Bara, grave 2 (Hung. Valkóvár; Vukovar-Syrmia county/HR).

25-32 Byzantine coins of uncertain provenance, most probably found in 10th century Hungarian burials (including lost pieces mentioned in literature): **25** Csanytelek-Síróhegy (Csongrád county/H). – **26** Csongrád-Vendelhalom (Csongrád county/H). – **27** Deta (Hung. Detta; Timiș county/RO). – **28** Eperjes-Takács tábla (Csongrád county/H). – **29** Kőspallag-Szent István út (Pest county/H). – **30** Piliny-Sirmányhegy (Nógrád county/H). – **31** Szárász-Szlavónia dűlő (Baranya county/H). – **32** Szegvár-Oromdűlő (Csongrád county/H).

33-88 Byzantine stray coins of the 9th-10/11th centuries found (or most probably found) in the Carpathian Basin: **33** Arad (Arad county/RO). – **34** Baja (Bács-Kiskun county/H). – **35** Budapest-Csepel (H). – **36** Frumoasa (Hung. Csíkszépvíz; Hargita county/RO). – **37** Sládkovícovo (Hung. Diószeg; Galanta dist./SK). – **38** Eger vicinity (Heves county/H). – **39** Esztergom vicinity (Komárom-Esztergom county/H). – **40** Fágáraș vicinity (Hung. Fogaras; Brașov county/RO). – **41** Poenii de Sus (Hung. Felső Poeny; Bihor county/RO). – **42** Füle (Fejér county/H). – **43** Gyöngyöspata vicinity (Heves county/H). – **44** Alba Iulia vicinity (Hung. Gyulafehérvár; Alba county/RO). – **45** Hajdúszoboszló (Hajdú-Bihar county/H). – **46** Kalocsa vicinity (Bács-Kiskun county/H). – **47** Kecskemét vicinity (Bács-Kiskun county/H). – **48** Kecskemét vicinity (Bács-Kiskun county/H). – **49** Kovin (Hung. Kevevára; Kovin/SRB). – **50** Kiskunfélegyháza vicinity (Bács-Kiskun county/H). – **51** Lovrin (Timiș county/RO). – **52** Mediaș (Hung. Medgyes; Sibiu county/RO). – **53** Zrenjanin vicinity (Hung. Nagybecskerek; Zrenjanin/SRB). – **54** Nagykánizsa vicinity (Zala county/H). – **55** Sibiu vicinity (Hung. Nagyszeben; Sibiu county/RO). – **56** Oradea vicinity (Hung. Nagyvárad; Bihor county/RO). – **57** Opovo vicinity (Hung. Ópáva; Opovo/SRB). – **58** Orșova (Hung. Orsova; Mehedinți county/RO). – **59** Pančevo vicinity (Hung. Pancsova; Pančevo/SRB). – **60** Pálmonostora (Bács-Kiskun county/H). – **61** Páty-Malom dűlő (Pest county/H). – **62** Pázmánd (Fejér county/H). – **63** Hannersdorf-Burg (Hung. Sámfalva-Pinkaóvár; Burgenland/A). – **64** Ivanovo vicinity (Hung. Sándoregyháza; Pančevo/SRB). – **65** Szeged-Felső-tanya (Csongrád county/H). – **66** Skalka nad Váhom (Hung. Vágcsiklás; Trenčín dist./SK). – **67** Szentes-Nagyhegy (Csongrád county/H). – **68** Szentpéterúr vicinity (Zala county/H). – **69** Tata-Tóváros (Komárom-Esztergom county/H). – **70** Remetea Mare-Gomila lui Pituț (Hung. Temesremete; Timiș county/RO). – **71** Timișoara-Hősök tere (Hung. Temesvár; Timiș county/RO). – **72** Timișoara vicinity (Timiș county/RO). – **73** Trnovec nad Váhom-vicinity (Hung. Tornócz; Šal'a/SK). – **74** Tótkomlós (Békés county/H). – **75** Üllés-Petőfi dűlő (Csongrád county/H). – **76** Veřel (Hung. Vecel; Hunedoara county/RO). – **77** Vrșac (Hung. Versec; Vrșac/SRB). – **78** Senta-Homoki-szöllők (Hung. Zenta; Senta/SRB). – **79** Sombor-railway station (Hung. Zombor; Sombor/SRB). – **80-81** Sombor vicinity (Sombor/SRB). – **82** Nitra vicinity (Banskobystricky dist./SK). – **83** Borsod-Abaúj-Zemplén county (H). – **84** Transylvania (RO). – **85** Temes county (RO). – **86** Mureș county (RO). – **87** Velký Grob (Hung. Magyargurab; Galanta dist./SK). – **88** Križovany nad Dudváhom (Hung. Vágkeresztúr; Trnava dist./SK).

89-91 Hoards containing 9th-11th century Byzantine coins in the Carpathian Basin: **89** Streda nad Bodrogom (Hung. Bodrogszerdahely; Trebišov dist./SK). – **90** Gaj (Hung. Gálya; Kovin/SRB). – **91** Nagyharsány-Harsányhegy (Baranya county/H).

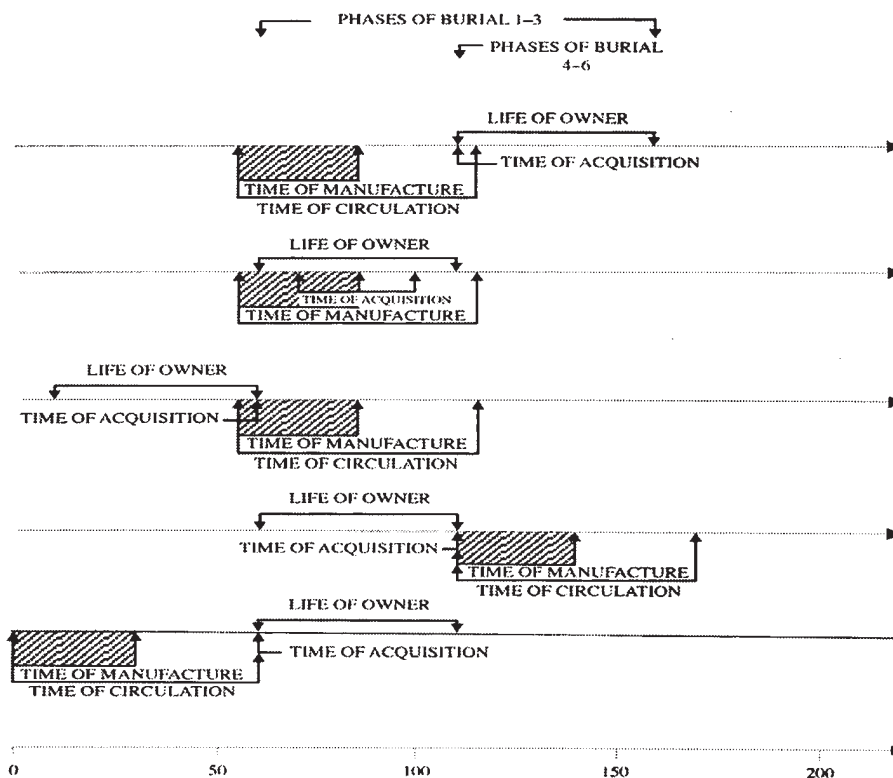


Fig. 4 Factors and their combinations determining the dating value of a given object. – (After Steuer 1977, 402).

ered to be possible²⁶. To sum up: it seems that opposed to previous practices, we cannot solely rely on chronological benchmarks provided by coins – the typo-chronological study of other objects and the evaluation of the circumstances of the acquisition of these objects by the deceased are also important²⁷. The latter, of course, is extremely uncertain – if not impossible – when exercising prudence with regard to absolute dates. The exact dating of graves is exacerbated by the fact that in lack of typo-chronological studies, we do not know whether the spread of certain types was continuous or discontinuous and whether it took a shorter or a longer time. The use of a certain object could start and end earlier than in other regions, and the differences between various communities could include one of this kind as well. Another question, often ignored, is to what extent we can at all draw conclusions about the date of a grave based on the objects found in it²⁸. With the help of the distribution of the object types and their analysis together with the other finds they were found associated with, and through hard work we may be able to create a relative chronological scheme which will enable us to determine the position of a given grave with more accuracy than today (fig. 4).

The coins circulating among the Hungarians conquering the Carpathian Basin came from a very large area, as mentioned by the written sources as well, and Byzantine coins deserve a special attention in the analysis of the relevant material. László Kovács in his comprehensive study has particularly emphasized that these coins might have reached the Hungarians in many different ways. The most widespread assumption relates them to the raids reported by the written sources. These accounts frequently mention that Hungarians sold their captives on different slave markets or released them for a ransom²⁹. Even if this was their main focus, it is quite evident that the Hungarians also traded other goods already before entering the Carpathian Basin³⁰. This can certainly not be excluded, and therefore we are not entitled to assume that most coins have been melted down by them. It is quite clear that they reused some coins as raw material, but this was only a small fraction of the entire amount of silver and gold they used. They must have imported the material as well.

BYZANTINE COINS IN THE ARCHAEOLOGICAL CONTEXT OF THE CARPATHIAN BASIN

The large number of coins issued during Constantine VII Porphyrogennetos' reign also calls attention to the possibility that some of these objects were not taken into the Carpathian Basin at the time of incursions³¹. The trade contacts of the Hungarians in the 10th-11th centuries can also have led to the persistent presence of these coins. The time of the minting of a coin doesn't mean for certain that every coin of the 10th century was placed into the grave the same year it was minted. Byzantine coins arrived in the Carpathian Basin even after the termination of military campaigns (fig. 5)³².

Coins which have reached the Hungarians long time after their minting have been suspected of being connected with Byzantine Christianization³³. Written sources report that nomadic rulers baptized in Byzantium were rewarded with great treasures. The coin finds do not seem to fit into this concept; they appear not to be connected to Christianization³⁴. Reliquary pectoral crosses usually interpreted as signs of Christianization have never been discovered together with Byzantine coins from the same grave³⁵. The only case which could be considered in this context is the one of a small girl, approximately six years old, who has been buried in Szob-Kiserdő (Pest county/H) (fig. 6). She received a cross and a necklace decorated with a fake coin of Constantine VII, but the grave goods raise serious doubts regarding her Christianity in general. The burial assemblage points to the same direction: it is simply very far away from the southern region which might have been influenced by Byzantium³⁶. The archaeological documentation of Christianization is a controversial issue on its own because of the ambiguity of the finds and contexts which are generally interpreted as its indicators. Neither the bended position of the arms, connected tentatively with eastern Christianity, nor the presence of crosses in the graves can be definitely connected with an orthodox influence. This position of the arms occurs in graves featuring pagan objects and rituals, and crosses are well represented in regions where there are no reasons to suppose Byzantine proselytization³⁷. This is also indicated by István Bóna's comment according to which »Jacob's son Abraham merchant recorded in this period that Hungarians paid with gold coins in the market at Prague – certainly with Byzantine gold coins of which they had an ample stock«³⁸.

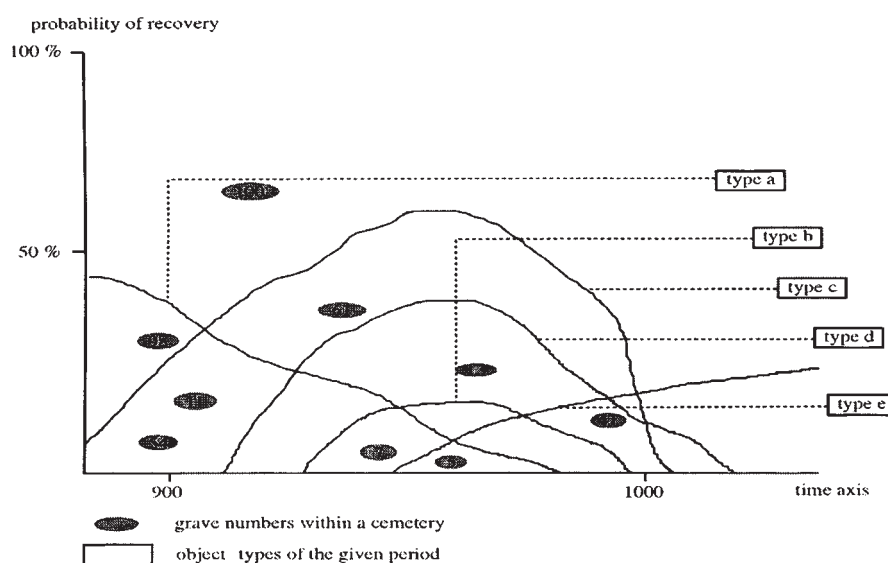


Fig. 5 The probability of the recovery of certain object types in graves. – (After Keszi 2000, 456).

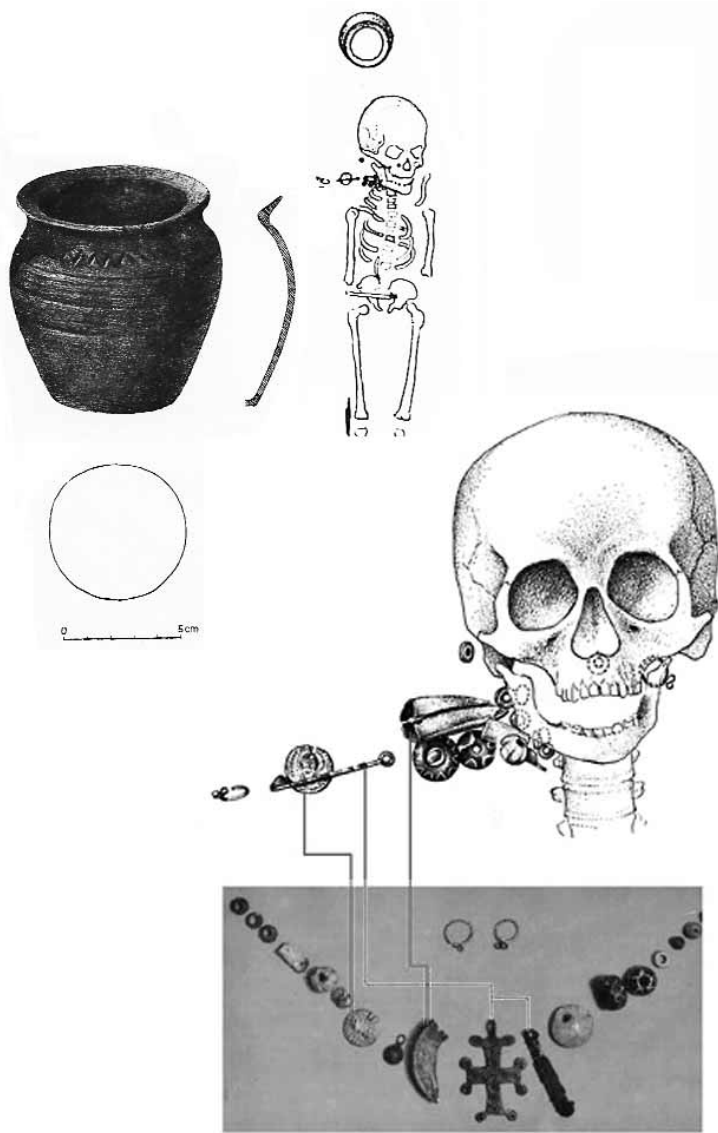
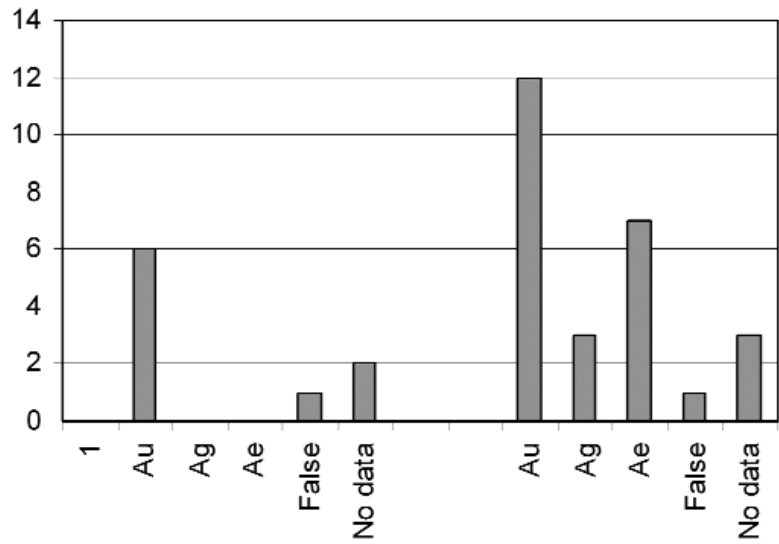


Fig. 6 Szob-Kiserdő grave 60. – (After Bakay 1978, 30).

paings⁴¹. This result, however, should not be considered exclusive to this group: this alternative source can be assumed in the case of other groups as well. These mints are usually *nomisma* or fragments of *solidi*, including one gold fake⁴². The number of silver coins is insignificant, and copper mints have been found in small amounts as well. These ratios do not change, even if we include stray finds in the study as well. I included coins minted in the first half of the 10th century (until Constantine VII's takeover, Romanos I Lekapenos' fall) in group 2 (fig. 8)⁴³. In the case of this group, due to the nature of these coins, no such historical border can be drawn as in the previous group (the period before the Hungarian Conquest). Thus, the coins of group 2 cannot be connected to historical periods (like the Hungarian Conquest of 895 as accepted by Hungarian researchers, or series of campaigns against Byzantium and the resulting tributes starting in the mid-930s)⁴⁴: the coins minted both during Leo VI the Wise's reign and during the enthronement of his son and Romanos I Lekapenos' actual reign were in use much longer than to be divisible according to historical turning points. Most of the coins minted during this more than half a century long period are not made of gold, but of copper; gold and silver coins only appear in smaller numbers. Similarly to group 1, this ratio does not change if we also take into consideration stray finds. In the case of this group

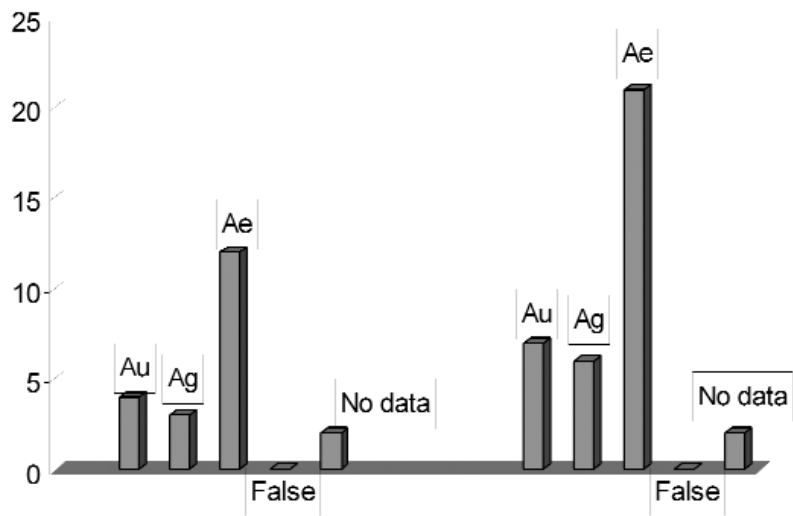
The study of Byzantine coin finds, however, indicates certain general processes that can be easily compared to other objects found in the graves of the Carpathian Basin. Beyond the coins connected to graves, I also included stray finds in the study although their exact context is unknown, but they give shape to the mode and tempo of the spread of Byzantine coins in the Carpathian Basin.

The tables divide the finds into five groups (fig. 7). First I would like to give a review of coins made of precious metals, followed by the study of copper coins. Group 1 contains coins minted before the Hungarian Conquest, some of which could have been acquired by the Hungarians before the conquest and then subsequently brought into the Carpathian Basin³⁹. However, as shown by the Balatonszemes find or the Gaj hoard⁴⁰, these coins could have also been acquired by the conquering Hungarians much later, in any phase of the 10th century, and this acquisition cannot be interpreted solely as the result of military campaigns against the Byzantine Empire, of trade relations with Byzantine areas, or as part of the donations by Byzantium, but the coins could have reached the Carpathian Basin as the result of the incursions in Italy or of other West European campaigns



1

Fig. 7 1 Group 1 (number of coins: left side – only the graves, right side – together with the stray finds). – 2 Group 2 (number of coins: left side – only the graves, right side – together with the stray finds). – (Au gold; Ag silver; Ae copper; False false solidus).



2



Fig. 8 The baptism of Bulcsú in the illustrated chronicle of Ioannes Scylitzes, fol. 134.v. – (After Tsamakda 2002, 323).

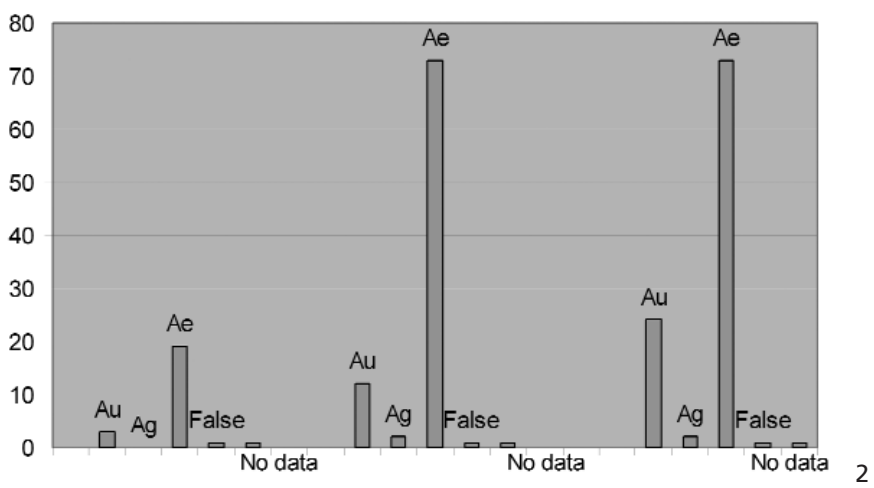
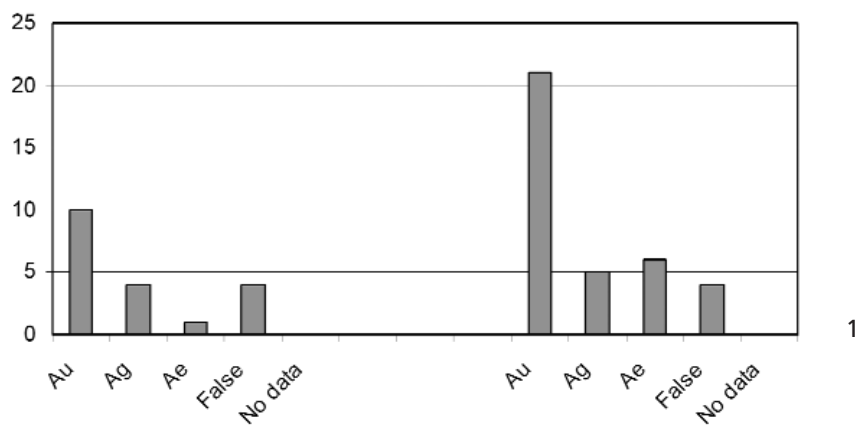


Fig. 9 1 Group 3 (number of coins: left side – only the graves, right side – together with the stray finds). – 2 Group 4 (number of coins: left side – only the graves, middle – together with the stray finds; right side – together with the hoards).

(and even if we include all the coins of group 1 here as well), the small number of finds has to be emphasized. During this period, despite the fact that Byzantine contacts were not as sporadic as before, these relationships became much more specific through occasional alliances (or attempts to create alliances) and incipient military campaigns (and the assumed imperial financial donations aimed at avoiding these campaigns)⁴⁵. We also cannot exclude the possibility that some – or even all – coins of group 1 were acquired during this phase. Simultaneously, it is also conceivable that some of the coins of group 2 were acquired later by the Hungarians⁴⁶.

I included coins minted between 945 and 969 in group 3 (**fig. 9**). The starting point was self-evident, partly since the coins (especially those made of precious metals) minted after the beginning of Constantine VII's actual reign are easily distinguishable from coins of earlier phases – partly due to the significant changes in the politics of the Empire towards the Hungarians (as shown by the visit of Bulcsú, Termacsu and Gyula in Constantinople and Bulcsú's and Gyula's baptism)⁴⁷. Despite these »visits«, resulting in significant financial donations, the Hungarians led numerous campaigns in southerly directions (959; 961; 967; 968)⁴⁸. The final date (the death of Nikephoros II Phokas) is close to another important event: the battle of Arcadiopolis 970 and the last Hungarian campaign⁴⁹. The number of *solidi* minted during this quarter of a century is larger than the sum of all *nomisma* minted during the previous (two times longer) phases altogether. If we take into consideration the *solidi* of uncertain provenance from the Tokaj hoard, the number of gold coins is approximately twice as large as in the previous period(s). Such an increase in the number of *solidi* well indicates the change: it requires a much more intense and wider system of contacts⁵⁰. The caveats mentioned in relation to the previous groups are valid here as well. Some of the *solidi* minted after 945 most

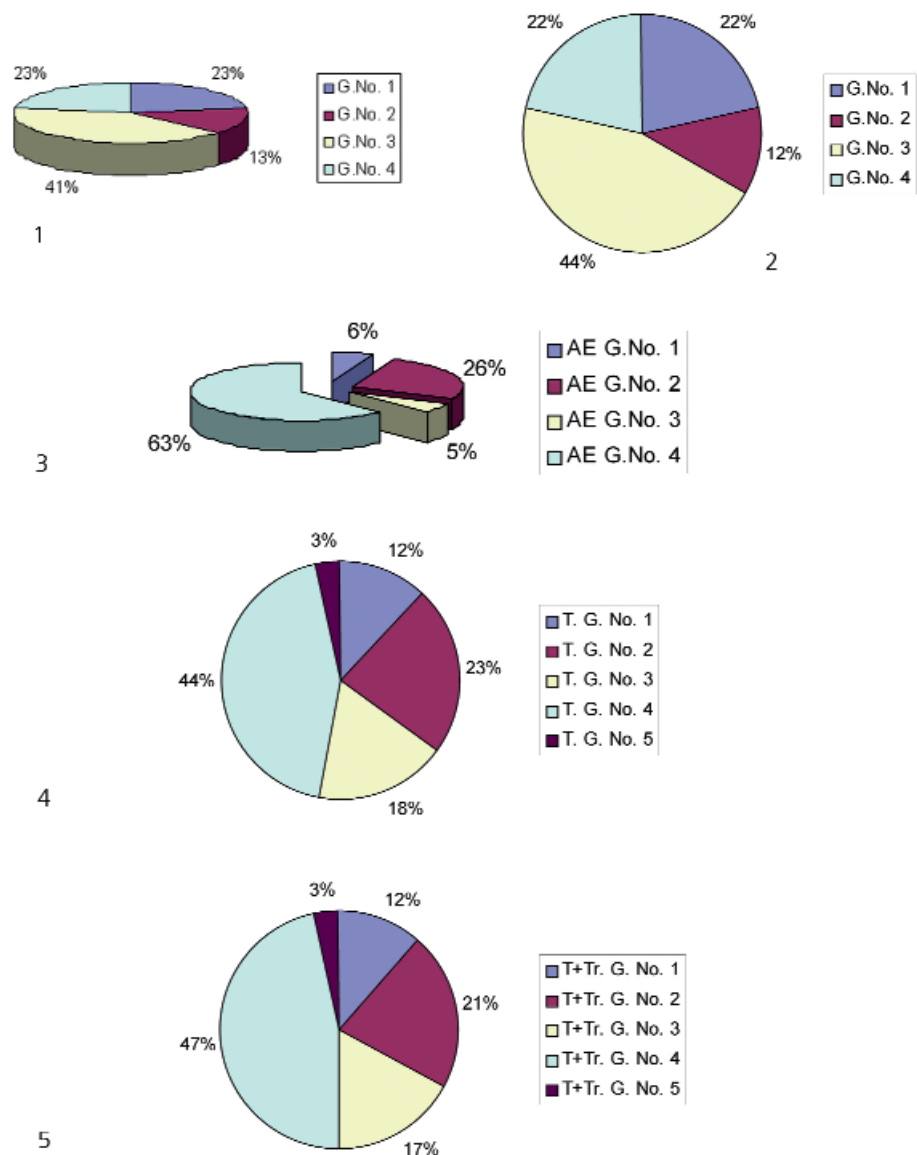


Fig. 10 Comparative dynamics of Byzantine coins of the groups 1-4: **1** gold coins. – **2** Gold coins and false *solidi* together. – **3** Copper coins. – **4** All Byzantine coins without treasure coins. – **5** All Byzantine coins and treasure coins together.

probably reached the Hungarians long after their minting and circulation. This is indicated by the Nagyharsány hoard (Baranya county/H), the assemblage of which, probably deposited after 1006, contained three *solidi* minted by Constantine VII and Romanos II⁵¹. Simultaneously, the previously mentioned two other caveats could be valid as well: any of the earlier coins could have been acquired by the Hungarians by this time, and the coins did not have to reach their later owners through direct Byzantine contact. During the time of group 4 (between the end of the incursions and King Stephen's reign) the circulation of coins changed. In the last quarter of the century, the ratio of precious metals among the known finds decreased while the number of copper coins increased dramatically (**fig. 10**). However, we have to take into consideration that some of the earlier *solidi* could have been acquired at this time, which would render this decrease in coin circulation illusory – it is, however, impossible to decide at this stage. If we consider the circulation of coins in its entirety, we can conclude that throughout the four groups of Byzantine coins distinguished by their date of minting the number of coins increases continuously. The large number of copper coins in group 4 draws attention to another segment of coin finds. The presence of copper coins in large numbers and the change of the composition of coin finds may indicate another transformation of the system of contacts. Group 1 contains only few such copper coins, but many of

them are not perforated (only two perforated exemplars are known)⁵², while group 2 contains more such coins. In group 3, however, the number of copper coins decreases. This can only partly be explained by the difference in the duration of these two artificial groups (group 2: more than 50 years; group 3: 24 years); it probably reflects the difficulties of the classification of the copper coins. One of the coins of Romanos I Lekapenos found in the surroundings of Kiskunfélegyháza (Bács-Kiskun county/H) was actually reminted from a coin of Leo VI the Wise⁵³, while another coin from the same collection was reminted during the reign of Constantine VII and Romanos, from Romanos I Lekapenos' coin⁵⁴. Based on the Byzantine practice, however, it may be suggested that, due to the distance of these peripheral areas and the nature of trade, it is not certain that the reminting of all of the circulated coins was possible; thus, some of the coins assigned to group 2 may actually belong to group 3.

As pointed out by the previous research, copper coins had a primarily mercantile function and did not have a value – as opposed to coins of precious metals – as a treasure outside the borders of the Empire⁵⁵. Consequently, their presence is a direct evidence of trade relations which, according to the finds, could have started already before the Hungarian Conquest Period⁵⁶. Despite their small number, coins dated to the first half of the 10th century indicate that these pieces could be remnants of the contemporary monetary circulation. This is also confirmed by the fact that most of them were not perforated in order to be used as ornaments. The increase of the amount of coins mostly used in small-scale trade in the last third of the 10th century is also a good indicator of the changes (increase) of trade relations⁵⁷. Until the entrenchment of a system of coinage in Hungary, the circulation of Byzantine coins remained important in the Carpathian Basin. Copper coins indicate the existence and importance of such trade. In this light, the decrease of the number of gold coins can also be evaluated differently. With the cutting of significant donations, the source of coins also disappeared from which these got into the Carpathian Basin (and the graves) through groups interested in military campaigns; in contrast, those involved in mercantile activities did not bury their wealth with the deceased. Graves like grave 3 from Orosháza-Belsőmonori tanyák (Békés county/H), where a perforated *solidus* was placed into the female grave as a clothing ornament⁵⁸, or the fake *solidus* from Szárász-Szlavónia dűlő (Baranya county/H) that was also perforated⁵⁹ become rare. The transformation of the monetary circulation did not happen from one day to the next; its gradual increase is indicated by the coin finds, while archaeological finds show how multifaceted the phenomenon was.

There is a great number of finds from the 10th century showing close connections with the archaeological record of Southeast Europe. They were most thoroughly studied by Károly Mesterházy, who emphasized that their quality of workmanship does not allow them to be considered as the products of outstanding central workshops. They are made of bronze or of other relatively cheap alloys and lack the superb elaboration characteristic of the first-rate gold and silver objects of the period. This type of material can be described as provincial, and there is actually nothing – neither the metals nor the manufacturing techniques used – which could suggest their interpretation as booty. It is much more probable that their distribution is due to long-lasting commercial relationships. Most of the objects are not of such quality and value that they could be compared to the booty of the military campaigns known from the sources; many of them could have reached the Carpathian Basin through trade.

At the same time, the use of precious metal coins could have been multifaceted as well. Some of the objects, as shown by the archaeometric study of the silver plates from the Mindszent-Koszorús dűlő (Csongrád county/H) graves or the dirham reworked through hammering to decorate the sabre sheath of Věč (Hung. Bodrogvécs; Košice region/SK), were certainly reused; however, the other part of the acquired coins were used in commerce earlier as well, as indicated by Muslim sources in relation to the fairs at Kerch (Crimea/UA) or marriage arrangements⁶⁰. Beside slave trade, trading animals was an important (and later on increasingly important) segment of the 10th century economy, as referred to in the Russian Primary

Chronicle in connection with the fair of Pereyaslavets⁶¹. The chronicle also draws attention to another segment of the Hungarian trade: the silver trade⁶². Gold coins most certainly represented great value outside commerce as well and, as shown by the Nagyharsány treasure, probably circulated for a long time before being hoarded. Their significance for internal trade is well exemplified by the 11th century conditions, since the *pensa auri* of the Hungarian law meant circulated Byzantine *solidi*⁶³.

CONCLUSION

To sum up, I may establish that the presence and use of Byzantine coins, although their use for dating may be problematic in specific contexts, reflect well middle-term processes that took place during the century. Their presence in the Carpathian Basin also indicates the integration of the Hungarians into the European network system and – beyond their participation in trade processes – the emergence of autonomous commercial activities. At the same time, the coins reflect processes similar to the relative chronology of other metal objects of Southeast European background. A certain periodicity could be demonstrated in the case of pectoral crosses or Byzantine buckles as well, which may suggest the existence of more general periods similar to those observed in connection with coins. Following the early, rather loose and fortuitous contacts (groups 1-2), we may observe the emergence of a stronger and more complex network in the mid-third of the 10th century (group 3 of coins, appearance of Byzantine crosses and buckles in graves), while by the end of the century these connections become even stronger (group 4 of coins, wider distribution and fashion of simpler bronze jewellery types of Southeast European background). Similarly to other periods, the character of the connections as described in the written sources can be observed in the archaeological material as well. A comparable example is the case of the connections between the Saltovo cultural complex of the Steppe and Byzantium, where – parallel to the written sources on the increased importance of the Steppe connections of Byzantium – we may observe this network of connections in metalwork as well; and with the decline of these historical connections, influences observable in the material culture become rarer⁶⁴.

Notes

- 1) Ioannes Scylitzes, *Historia* 67 (Moravcsik 1984, 85f.; Gombos 1937-1938/2, 1011). The quoted sentence of Scylitzes refers to Gyula, an important leader of the Hungarian tribal alliance, who returned from Byzantium after his baptism, a symbolic ritual signifying an important step in the European integration process of the Hungarians settling in the Carpathian Basin. The Hungarians were fighting against and occasionally attacked the Empire but concluded a temporary alliance afterwards. Later on, the contacts became more frequent and penetrated every facet of the economic and cultural life.
- 2) This paper summarizes the preliminary results of a project initiated by Falko Daim. I would like to thank Falko Daim for his selfless support and patience and Bendeguz Tobiasz, the coordinator of the program, for his advice, unwavering encouragement and unfailing support. I am grateful to László Révész who as my tutor was always available to discuss any archaeological issues and was often of great help during the research carried out in the Hungarian National Museum. László Kovács allowed me to study his unpublished manuscript on coin finds (Kovács forthcoming) and was always ready to discuss any questions regarding it. I am also indebted to Csanád Bálint, my mentor for several years, and to my friend and colleague Attila Türk for the discussion of numerous problems. This study could not have been prepared without the help of Vajk Szevényi and András Patay-Horváth; it was prepared as part of the OTKA (Hungarian Scientific Research Fund) no. NK 72636.
- 3) Kovács 1989, 33.
- 4) »In dieser Hinsicht wurden die quantitativen Unterschiede der Münzfunde der landnahmezeitlichen ungarischen Gräber durch den Reichtum der Besitzer (oder die Anforderung des in der Gemeinschaft praktizierten Bestattungsbrauchtums) und die Herkunft (Wert) der Münzen beeinflusst. Selbstverständlich hat man von den, im Wert 40 Denaren entsprechenden, goldenen (oder entsprechend gefälschten) byzantinischen Solidi nur je ein Exemplar neben den Toten gelegt, während man von den westeuropäischen Denaren wesentlich mehr mitgab« (Kovács 2008, 497).
- 5) *Ibidem*.
- 6) Révész 1996, 42.

- 7) For the relations of mounts and garments see Nagy et al. 2010.
- 8) Tiszaeszlár-Bashalom-Fenyvestábla (Szabolcs-Szatmár-Bereg county/H) II, cemetery grave 7 (Magyar Nemzeti Múzeum [Hungarian National Museum], inv. no. MA. 60. 12.5.A); for an archaeological commentary on the grave see Fodor 1996; Tóth 2008, 31-47.
- 9) Sóshartyán-Hosszútető (Nógrád county/H) grave 30; Fodor 1973, 33f.; Kovács 1989, 59.
- 10) Költő 1990, 86-91.
- 11) We cannot regard the so-called Tokaj hoard as a hoard find, as demonstrated by Károly Mesterházy in his study (Mesterházy 1994a). The assemblage is an artificial 19th century construction of antiquities dealers whose creation was determined by the acquisition practices of contemporary museums, since in this way a much larger sum could be hoped for than by trying to sell the finds according to their real archaeological context. The later Balkan-type bracelets of the assemblage even question the find spot of the Byzantine solidi of the hoard. Just like similar bracelets were not in fashion in the territory of the medieval Hungarian kingdom (thus they must have entered the Hungarian antiquities market from somewhere in the Balkans), the provenance of the 10th century solidi could have been outside of the Carpathian Basin. – It is hard to assess the Streda nad Bodrogom (Hung. Bodrogszerdahely; Trebišov dist./SK) hoard (see Kovács 1989, 20f.) of which only a cursory report written by Flóris Rómer survived. The assemblage could have been a grave find as well, but this is impossible to decide now. This issue is also referred to in Kovács forthcoming. – Three other hoards have been found in the Carpathian Basin, but all are dated to the 11th century: 1. Draßburg (Hung. Darufalva; Burgenland/A) (Bóna 1964; Gömöri 2000, 39-42); 2. Pământul Craiesc (Hung. Királyföld; Ger. Königsboden)/RO (Mesterházy 1996a); 3. Zsennye-Kastélykert (Vas county/H) (Poll 1932-1933; Bóna 1964, 169; Mesterházy 1996b; G. Kiss 2000, 264-268).
- 12) Fomin / Kovács 1987; Rispling 1982/84.
- 13) Despite the thorough analysis by Laszlo Kovács and Alekszej Fomin, the hoard raises a number of questions. It is still problematic how precisely the Arabic dirhams date the 10th century burials of the Carpathian Basin. The connection of this hoard to the conquering Hungarians is also questionable. Hoards with a similar composition were unearthed recently in the vicinity of the find spot of the hoard of Máramaros, at the Sighetu Marmăției (Hung. Máramaossziget-Szalavan)/RO hill site and at Krilos (obl. Ivano-Frankivs'ka/UA) (Kovács 1997, 242; Kropotkin 1973, 444; Brather 1995-1996, 140). Although Krilos is already located outside the Carpathian Basin, a cemetery from the area is connected to 10th century Hungarians (Pasternak 1937; Fodor 1994, 55f.). The location of the cemetery might suggest that this part of Galicia was under the control of the Hungarians, but it is also possible that the local population was only influenced by the clothing and burial customs of the new population in the Carpathian Basin. The relationship of the hoards from Nižniev and Grabovec near Krilos with those from Máramaros and the connection of these dirham finds to the early Hungarians require further examination (Kropotkin 1973; Brather 1995-1996, 140f.). The latest coins of the hoards are dated to the first half of the 10th century in all four cases (Huszt [obl. Zakarpattia/UA]: 935-941?; Krilos: 935/936; Nižniev [obl. Ivano-Frankivs'ka/UA]: 925/926?; Grabovec [obl. Ivano-Frankivs'ka/UA]: 919), which may indicate that they were buried roughly at the same time.
- 14) Bálint 1968; Kovács 1989, 120-134; 2008.
- 15) Kovács 2010, 85f.
- 16) Kovács 2012.
- 17) In Károly Mesterházy's opinion: »Aufgrund der oben genannten Gesichtspunkte kann man jedoch annehmen, dass die Münzen ziemlich früh, spätestens im Jahrzehnt nach dem Tode des Münzherrschers, ins Grab gelegt wurden. So weist die Zeit nach der Prägung der östlichen Münzen sowie nach dem Tod des Münzherrschers der westlichen Münzen auf die Zeit der Bestattung hin« (Mesterházy 1994b, 47f.).
- 18) Kristó 1997, 238f.
- 19) Steuer 1977.
- 20) For the present state of research see: Langó 2007, 214f.
- 21) Kristó 1997, 238f.
- 22) Kovács 1989.
- 23) Bálint 1981.
- 24) Bálint 1968, 72.
- 25) For extreme examples see Bálint 1981, 106f. The situation is similar in eastern Europe, in connection with the solidi minted by Constantine V Copronymus (760-775) which remained in circulation for a long period and were placed in graves only after a considerable time (Šeparović 2010).
- 26) Kovács 1989; Révész 1996, 188.
- 27) Révész 1998, 525-527. As stated by László Kovács in connection with graves including coins: »Eine genauere relative Chronologie der Landnahmezeit kann alleine mit Hilfe des Materials der Gräber mit Münzbeigaben nicht erarbeitet werden. Diese Aufgabe kann man – neben der besonders sorgfältigen Bearbeitung der Bestattungen mit Münzbeigaben – mit der Analyse des gemeinsamen Vorkommens der Gegenstände der authentischen münzlosen Gräber (deren Anzahl die vorigen mehrmals übertrifft) lösen« (Kovács 1985, 185).
- 28) Keszi 2000, 450f.
- 29) Kovács 1989, 156-168.
- 30) Révész 2007.
- 31) Révész 1999, 203.
- 32) Kovács 1989, 27. 39. 68f. 73f. 76.
- 33) Regarding the depictions of Christ on coins and their possible connection with Christianity see Prokopenko 2010. For a critical view on this approach Kovács 1989, 137f.
- 34) Based on the observations concerning the mint dates, one can safely conclude that after the fall of Romanos I Lekapenos the court of Constantine Porphyrogenetos was characterized by a different approach towards the Hungarians. This is clearly attested by the treatment of Hungarian chieftains visiting the imperial court. They were awarded with gifts and honorary titles and were often baptized in the presence of the emperor. This was clearly a sign of Byzantine favour but did not necessarily mean the conversion of the baptized, as was already pointed out by Ioannes Scylitzes (Moravcsik 1984, 85f.). The two different views on baptism (the Byzantines regarded it as an extremely important gesture, but their guests did not always take it seriously) can be interpreted in that the ritual of Christianization was regarded by Constantine as a preparatory step in establishing further contacts with the Hungarians who eventually ignored its real significance. For the real impact of missionary activities see Ivanov 2008, 322; Moravcsik 1967, 245-259.
- 35) Langó / Türk 2004, 397-401.

- 36) Bakay 1978, 29-33.
- 37) Takács 2005.
- 38) Bóna 2000, 64. Ibrahim ibn-Ya'qub at-Turtushi's report of the market at Prague, however, does not explicitly mention the abundant *solidi* wealth of the Hungarians. The sentence in the report mentions that they used a currency called »qinshar« or »qanschar«. Thus, István Bóna's opinion that the Hungarians used *solidi* as a currency at the market of Prague does not seem evident in the light of the diverse interpretations of philologists and historians (Langó 2004, 85 f.).
- 39) Such an occasion could have been the campaign against the Macedonians in 936 or the Hungarian participation in the slave trade of Kherson as mentioned in Muslim sources (Ibn Rusta: »Sie überfallen die Şaqaḷiba und ziehen mit den Gefangenen die Küste entlang, bis sie diese zu einem Hafen des Landes der Rūm (Byzantiner) bringen, der K.r.ḥ heißt. [...] Kommen die Ungarn mit den Gefangenen nach K.r.ḥ, so treffen sich die Rūm (Byzantiner) dort mit ihnen und halten Markt. Jene überlassen ihnen die Sklaven und erhalten dafür rūmischen (byzantinischen) Brokat, Teppiche und andere Waren der Rūm« [Zimonyi 2006, 35; Polgár 2004]), or the appearance of the Hungarians in the Byzantine territory of the Crimea (Moravcsik 1984).
- 40) This is indicated by the association of an 8th century Byzantine *solidus* with the mints of Nikephoros II Phokas and Basileos II (963-969) (see Kovács 2008, 505; 2012).
- 41) This latter possibility is indicated by two facts: Byzantium's presence in Italy and its active role in Italian politics – and its impact on the Hungarian Principality – was reviewed in Bóna 2000, 62-71; for the wider context see Shepard 2008c; Loud 2008, 560-566; on Byzantine monetary circulation in Italy see McCormick 2001, 351-353. 834-844; in general see Hendy 1985, 276 f. Furthermore, Leo Marsicanus, a monk from Monte Cassino, notes in relation to the Hungarian incursions: »Quo videlicet tempore cum multos de nostris hominibus captivassent, non pauca in eis redimendis expendimus, quorum haec summa est. Coronam de argento magnam cum catenis argenteis. Turibulum argenteum deauratum. Pocula argentea 4. Coclearia de argento tria pondo libre unius. Tarenos 20. Planetam diarodinam de bizanteis 15; aliam cum listis argenteis de bizanteis 16, et aliam cum leonibus. Urnas de pallio 4, longitudinem passuum 4, latitudinem palmorum trium. Pannum de altari diarodinum de bizanteis 16. Tapeta optima 16 pro bizanteis 67. Pannum admasurum pro bizanteis 8. Hostiales 3 pro bizanteis 13. Castanêas duas pro bizanteis 8. Pulvinaria serica tria pro bizanteis 10« (Gombos 1937-1938/2, 1449). Marsicanus' text shows well that the Hungarians could have acquired these coins in Italy as well, thus Berengar's mints and the *solidi* of the Balatonszemes grave could have been part of the same booty. On the availability of Byzantine coins in other West European areas see McCormick 2001, 354-384; see also Thompson 1915. Trade between these areas and Byzantium is also indicated by other small finds referred to by Mechthild Schulze-Dörrlamm in connection with buckles (Schulze-Dörrlamm 2009, 240-244). It is conceivable, however, that some pieces arrived, at this time or later, in the Carpathian Basin from the north (Profantová 2010; Gliksman 2010).
- 42) Fake coins, as pointed out by László Kovács, should be assessed together with gold coins, since they were used by the Hungarians as proper gold coins (Kovács 1989, 141; 1996, 119).
- 43) Shepard 2008b, 516 f.
- 44) Bóna 2000, 62.
- 45) Moravcsik 1970, 47.
- 46) Some coins may have reached, similar to the pieces of group 1, the Hungarians from the north (Profantová 2010; Gliksman 2010).
- 47) Moravcsik 1984, 85 f.; Stephenson 2004, 40.
- 48) Balogh 2007-2008.
- 49) McGeer 1995, 294-299.
- 50) See in the Russian Primary Chronicle; Sviatoslav was apparently attracted to the Danube because it was a region „where all riches are concentrated; gold, silks, wine and various fruit from Greece, silver and horses from Hungary and Bohemia, and from Rus' furs, wax, honey and slaves«. Michael Attaleiates' comments on the prosperity of the Lower Danube region are also usually highlighted; he wrote of the large number of great cities in this region in the 11th century (Frankopan 1997, 33 f.).
- 51) Kovács 1989, 45 f.; 2012.
- 52) One is a stray find without known provenance, the other comes from the area of Poenii-de-Sus (Hung. Felső Poeny; Bihor county/RO) (Kovács 1989, 81. 170; Gáll 2008).
- 53) Kovács 1989, 83; Kiskunfélegyháza, Kiskun Múzeum, inv. no. 64.2.292.
- 54) Kovács 1989, 176; Kiskunfélegyháza, Kiskun Múzeum, inv. no. 64.4.293.
- 55) Somogyi 2008, 365.
- 56) This is also suggested by the written sources: Ibn Rusta (Zimonyi 2006, 39); Al-Marwazi »Sie sind wohlhabend und ihr offensichtlicher Reichtum ergibt sich aus ihrer regen Handelstätigkeit« (ibidem 45).
- 57) Mesterházy 1994c.
- 58) Dienes 1965, 144-150.
- 59) Kiss 1983, 285; Kovács 1989, 90; these transformations can be compared to the process observed and described in connection with the Cumanians in the Carpathian Basin by Gábor Hatházi (2005, 40). Some of the nomadic Cumanians, adhering to values attached to their previous lifestyle, exchanged the estates they acquired for mobile wealth as soon as possible (since that was what traditionally constituted their wealth), while others, recognizing the changes that happened with their settlement in the Carpathian Basin, strived to acquire and/or keep more and more estates. The changes observed in the burial traditions of 10th-century Hungarians can perhaps be explained with similar reasons (as well). For some of the wealthier groups, a fairly rich burial remained important (Oros-háza-Belsőmonori tanyák, Békés county/H), while others changed their ancient traditions perhaps exactly for economic reasons. For the use of coins as pendants in the 11th century see Kovács 1989, 164-167.
- 60) Ġayhānī tradition (Zimonyi 2006, 20-39).
- 61) Kovács 1989, 138 no. 711.
- 62) Beside looted silver coins and silver coins received as ransom or acquired in other ways, silverwork should, in this regard, also be taken into account as trade goods.
- 63) Hóman 1916, 167.
- 64) Komar 2010.

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Abstract / Zusammenfassung / Rezümé

Notes on the dating of Byzantine Coin Finds from 10th century context in the Carpathian Basin

The starting point of the present study is a grave find in the northern part of the Carpathian Basin and surveys the byzantine coins, found in burials dated to the 10th century. The methodological principles of dating by coins is discussed briefly and after surveying the relevant literature, the distribution of the grave coins is scrutinized. Statistical analysis and the resulting four chronological groups enable to draw a conclusion, which has actually been proposed by several researchers in Hungary, that the distribution of the coins reflects the changing character of the contacts between the Hungarians and the Byzantine Empire during the 9th-10th centuries.

After the rather sporadic contacts of the 9th century – due to the military confrontations and the close neighbourhood – the contacts became stronger; after Constantine VII the number of coin finds raises again, similarly to the growing Byzantine interest, clearly reflected in the written sources. When the military raids ceased, the economic relations became more dominant. Beside gold and silver, the importance of copper coins becomes also apparent in the dating of the 10th century finds.

Anmerkungen zur Datierung der byzantinischen Münzen aus Befunden des 10. Jahrhunderts im Karpatenbecken

Ausgehend von einem Grabfund aus Jánoshalma (Kom. Bács-Kiskun/H) versucht die Studie einen Überblick über die byzantinischen Münzen aus Gräbern des 10. Jahrhunderts zu geben. Der Artikel beschreibt kurz die methodischen Fragen der Münzdatierung, zudem untersucht er die Verbreitung der Münzbeigabe unter Berücksichtigung der früheren Forschungsergebnisse.

Die statistische Analyse der Münzbeigaben, die sich in vier große, chronologische Gruppen gliedern lassen, sieht die von mehreren ungarischen Forschern geäußerte Meinung bestärkt, dass die chronologische Verteilung der Münzfunde das unterschiedliche Verhältnis des ungarischen Fürstentums zum Byzantinischen Reich vom 9.-10. Jahrhundert widerspiegelt.

Nach den ersten zaghafte Kontakten wurden in Folge der militärischen Streifzüge und der unmittelbaren Nachbarschaft die Beziehungen in der 1. Hälfte des 10. Jahrhunderts intensiviert. In der Mitte des 10. Jahrhunderts, unter der Alleinherrschaft Konstantinos VII., sind die intensiven byzantinischen Interessen nicht nur in den schriftlichen Quellen, sondern auch im Anstieg des Münzfunde nachzuweisen. Nach dem Ende der militärischen Streifzüge waren eher Handelsbeziehungen von größerer Bedeutung. Neben den Münzen aus Edelmetall wird in diesem Artikel auch kurz die Bedeutung der Kupfermünzen für die Datierung der Befunde des 10. Jahrhunderts behandelt.

Megjegyzések a 10. századi, Kárpát-medencei bizánci éremleletek időrendjéhez

A tanulmány egy Kárpát-medencei sírleletből kiindulva áttekinti a 10. századi sírokban talált bizánci érmekhez kapcsolódó kutatásokat. A dolgozat röviden kitér az érmekkel való keltezés módszertani kérdéseire, majd pedig a korábbi kutatásokból kiindulva vizsgálja a éremleletek megoszlását. A négy nagyobb kronológiai csoportra osztható éremleletek leletstatisztikai vizsgálata alapján végül azt a magyar kutatásban többek által vallott véleményt látja megerősítve, hogy az éremleletek kronológiai megoszlása tükrözi azt a viszonyt, ahogy a Magyar Fejedelemség és a Bizánci Birodalom viszonya alakult a 9-10. században.

A kezdeti sporadikus kapcsolatokat követően a katonai hadjáratok és a közeli szomszédság hatására a 10. század első felében ezek a kapcsolatok erősödtek, majd a század közepén VII. Konstantinos császár egyeduralmát követően Bizánc intenzívebb érdeklődése nem csak az írott forrásokban, hanem a pénzeletek számának a megnövekedése alapján is mérhető volt. A katonai hadjáratok lezárultát követően pedig egyre inkább a kereskedelmi kapcsolatok váltak jelentőssé. A dolgozat röviden utal a nemesfém érmék mellett a rézpenzék fontosságára a 10. századi emlékek keltezése kapcsán.

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Das frühungarische Reitergrab von Gnadendorf (Niederösterreich)

Das Reitergrab von Gnadendorf ist aus verschiedenen Gründen außergewöhnlich. Zunächst wurde es außerhalb des damaligen ungarischen Siedlungsgebietes angelegt, weiters handelt es sich bei dem Bestatteten um einen 14-jährigen, kampferfahrenen Jungen, und drittens verfügt das Grab über eine vorzügliche Ausstattung. Das Grab wirft einige grundlegende Fragen auf, denn sämtliche Fundgegenstände scheinen lange in Gebrauch gewesen zu sein. Außerdem haben zwei ¹⁴C-Datierungen einen Bestattungszeitpunkt erst um das Jahr 1000 ergeben. Treffen die naturwissenschaftlichen Datierungen zu, stellt sich die Frage, warum man den Knaben weit weg von den ungarischen Siedlungen mit wertvollen, aber teils sehr alten Sachen bestattet hat. Bedenkt man, dass der ungarische Stammesbund um die Jahrtausendwende die Umstrukturierung zu einem »modernen« mittelalterlichen Staat auf christlichen Grundlagen erlebte, könnte es sein, dass die Bestattung von Gnadendorf als Demonstration gegen diese Veränderung gedacht war.

Das vorliegende Buch enthält neben einer detaillierten Fundvorlage zahlreiche Studien, die »den Fall Gnadendorf« aus unterschiedlichen Perspektiven beleuchten.



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»Heldengrab im Niemandsland« erscheint anlässlich der gleichnamigen Kabinettausstellung des RGZM im Kurfürstlichen Schloß Mainz (14. September bis 19. November 2006). Das aufwändig ausgestattete Werk fasst in mehreren Beiträgen die Forschungsergebnisse zum Grab von Gnadendorf sowie zum historisch-archäologischen Umfeld zusammen. Ein umfassender Artikel von Mechthild Schulze-Dörlamm thematisiert darüber hinausgehend die archäologischen Belege für die frühungarischen Raubzüge in der ersten Hälfte des 10. Jahrhunderts. Die lange Zeit fast unbesiegbaren Reiter gelangten bis nach Oberitalien, an die Atlantikküste und die heutige dänische Grenze, bis sie 955 vom Heeresaufgebot König Ottos I. bei Augsburg vernichtend geschlagen werden konnten.

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Durch die Tagung »Hochmittelalterliche Keramik am Rhein« gelang es, für das 9. bis 12. Jahrhundert eine Bilanz des derzeitigen Forschungsstands zu diesem »Leitfossil« der archäologischen Wissenschaft zu ziehen. Der vorliegende Band bietet mit seinen 21 Beiträgen nicht nur einen wichtigen Überblick über den aktuellen Forschungsstand zur entlang des Rheins anzutreffenden hochmittelalterlichen Keramik. Ausgehend von den unterschiedlichsten, in der Schweiz, Frankreich, Deutschland und den Niederlanden angesiedelten Forschungsvorhaben erweitert er darüber hinaus den Blick von einzelnen Fundstellen und Töpferregionen auf überregionale Betrachtungen und Zusammenhänge hinsichtlich der Warenarten, ihrer Produktion und des Handels mit keramischen Gütern. Einige Beiträge liefern für bestimmte Regionen am Rhein zudem erstmals eine Beschreibung der dort in dieser Zeit vorhandenen Tonwaren. In der Zusammenschau der Einzeldarstellungen ergeben sich neue Einblicke sowohl in die regionale Wirtschaftsgeschichte als auch in die großräumigen Entwicklungstendenzen, die in dieser Epoche das Leben und den Alltag der Menschen entlang des Rheins prägten.

Hajanalka Herold

Zillingtal (Burgenland)

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Die Bearbeitung der frühmittelalterlichen Siedlung (7.-8. Jahrhundert n. Chr.) sowie der Keramikfunde des zugehörigen Gräberfeldes konzentriert sich auf drei Schwerpunkte: awarenzeitliche Siedlungsbefunde und Siedlungsstrukturen im Karpatenbecken, Keramikproduktion und Keramikgebrauch in der Awarenzeit sowie awarenzeitliche Traditionen in Zillingtal bei der Beigabe von Keramikgefäßen ins Grab.

Bei den Siedlungsbefunden interessiert vor allem die frühmittelalterliche Wiederverwendung der römischen Ruinen. Die Auswertung des Fundmaterials konzentriert sich auf die Keramikfunde, mit denen zusammen auch die Keramikgefäße des awarenzeitlichen Gräberfeldes untersucht werden. Dazu dienen archäologische und archäometrische Analysen sowie Methoden der experimentellen Archäologie. Die gewonnene Chronologie der Grabgefäße und die anthropologischen Daten der Bestatteten bilden die Basis für die Analyse der awarenzeitlichen Traditionen bei der Beigabe von Keramikgefäßen in die Gräber.

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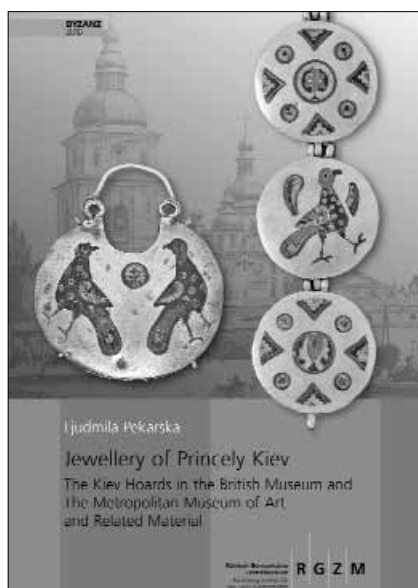
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Obwohl die Archäologie und Geschichte der byzantinischen Krim ein gut untersuchtes Thema ist, wurden die Forschungsergebnisse jenseits des russischen Sprachraums nur schwach rezipiert.

Die hier vorgelegte Monographie des international renommierten Archäologen Aleksandr I. Ajbabin, die aus einem gemeinsamen Projekt des RGZM und der Ukrainischen Akademie der Wissenschaften hervorgegangen ist, soll dabei helfen, diesen wesentlich vom Spannungsverhältnis von Steppenvölkern und Byzantinischem Reich geprägten Raum neu und verstärkt wahrzunehmen.

Die gründlich überarbeitete und erweiterte Übersetzung des erstmals 1999 in russischer Sprache erschienenen Werkes präsentiert dem deutschen Publikum eine umfassende Übersicht über das teilweise schwer zugänglich publizierte Fundmaterial und seine Chronologie.

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