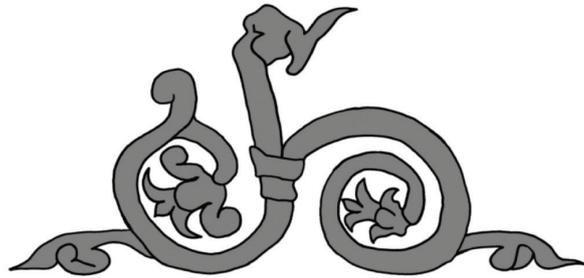


ZIRIDAVA
STUDIA ARCHAEOLOGICA

31

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Editura MEGA
Cluj-Napoca
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Layout: Francisc Baja, Florin Mărginean, Victor Sava

ISSN 2392-8786



EDITURA MEGA | www.edituramega.ro
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The location of Egres Cistercian monastery – Igriş (Timiș County), in the light of recent geophysical research*

Daniela Tănase, Gábor Bertók, Anita Kocsis, Balázs Major

Abstract: The Cistercian abbey of Egres, founded by King Béla III (1172–1196), was one of the most important monasteries in the medieval Kingdom of Hungary. The foundation of the Arpadian kings became the burial place of King Andrew II (deceased in 1235) and his wife, Yolande of Courtenay (deceased in 1233). The abbey enjoyed numerous privileges during the 13th century, but went through a period of decline during the 14th and 15th centuries, deteriorating during the 16th century, especially after falling under Ottoman rule in 1551.

Only starting with the middle of the 19th century scientists have started to show an interest in the fate of this monastery. Some Hungarian art historians and archaeologists have thus recorded visiting Igriş and seeing the ruins of the abbey church. Nevertheless, during the 20th century the idea that the monastery was not located on the territory of the village of Igriş but near the dam on the Mureș, upstream from the village, became established among the Romanian researchers. In the end of the 20th century, art historian Suzana Móre Heitel has brought the topic back to attention and has stated, on the basis of her documentary researches, that spot where the monastery once stood was now in a garden called “La Ofer”, located in the north-eastern part of the village of Igriş, in the municipality of Sânpetru Mare, Timiș County.

In 2013, after researching specialized works and archival documents, specialists have initiated geophysical researches performed with the georadar; the researches were taken up again in 2016 with a more advanced device. These researches have led to the identification of the site of the Cistercian abbey and have confirmed the ground plan sketched by Pál Molnár in 1869. The archaeological researches performed in 2016 have confirmed the results of the geophysical investigations and have thus also validated Suzana Móre Heitel’s hypothesis based on 19th century data.

Keywords: Medieval Era, Cistercian abbey, Arpadian kings, geophysical researches, archaeological researches.

Nowadays, the locality of Igriş (commune Sânpetru Mare, Timiș County) is a common village, situated at the northwest border of Timiș County, on the left bank of the Mureș river. In the Middle Ages one of the most important monasteries of the Kingdom of Hungary, the *Egres* Cistercian Abbey was located here. It was the second abbey in line of this particular religious order of monks founded in the kingdom, Cikádor (Hungary) having been the first, established in 1142¹.

Although the architectural fragments retrieved until these days testify that the monastery had some grandiose constructions, today not a single remnant of its structures is visible above ground. This led to confusion even in the scientific studies regarding the location of the monastery and implicitly added to the villagers’ imagination, who had built up a series of stories about the church and its adjacent buildings.

Historical remarks

The Egres monastery, dedicated to the Virgin Mary, was founded in 1179 as an affiliate of the Cistercian abbey of Pontigny (France)² and its building were completed in 1187³. The founder was Béla III, the king of Hungary between 1172 and 1196. He took care of providing privileges to the monastery, which allowed the monastery to establish its own subsidiaries⁴. Egres abbey had the ones in Cârța

* English translation: Monica Boldea, Balázs Major and Ana Maria Gruia.

¹ Romhányi 1994, 200.

² Bácsatyai 2015, 267.

³ Rupp 1870, 69.

⁴ Juhász 1927, 73.

(Kerc) in Transylvania, set up in 1209, and the other founded in 1266, in the Halician Principality, namely the S. Crucis Galitiae Abbey⁵.

King Emeric (1196–1204) granted the monastery certain possessions but the most important donations were offered during the reign of Andrew II (1205–1235), who was the greatest benefactor of the abbey. The church of the monastery was adorned with princely splendor and it was surrounded by bastions. In that epoch, the wealth of the monastery grew steadily⁶.

King Andrew II and Queen Yolanda of Courtenay, his second wife, became so attached to the Cistercian abbey in Egres that they decided to be buried there. Thus, Queen Yolanda was buried in the monastery of Egres in 1233, and her husband, Andrew II, in 1235.

In the following years, the monastery passed through difficult times. According to the testimony of Rogerius, the thriving foundation of the Arpadian kings was devastated during the Mongol invasion in 1241. Taken prisoner by the Mongols, therefore eyewitness to the horrors perpetrated by them, the monk recorded that Egres monastery, surrounded by fortified walls, was besieged with siege equipment. The refugee people inside the monastery were massacred and only a few monks survived (Rogerius *Carmen miserabile* XXXVII)⁷.

The monastery was reborn after the departure of the Mongols, an abbot being mentioned as early as 1247. The abbey was again besieged during the Kumanian revolt of 1280, because the royal treasury was kept here. After the intervention of the royal functionary Andreas Bölényfő, the cloister was successfully defended⁸. During the 14th and 15th centuries the monastery declined in importance, being rarely mentioned in documents, and starting with the year 1500, its properties were merged with the Cenad bishopric. One last abbot of the monastery was mentioned in a document in 1527. Few years later, in 1536, Nicolaus Olahus mentioned only the fact that Egres was an important place, but without any information about the abbey. Probably, that could be the first indication about the end of the monastic life here. In 1541, the abbey was just a military observation point where Peter Petrovics, the commander of Timiș County, repaired the walls and set up a garrison. After 1551, the fortified monastery was destroyed completely by the Ottomans. The subsequent documents mention at Egres only a village and not a monastery⁹.

State of research

Following the Ottoman conquest in 1551, the buildings decayed and were ruined. The only late recordings, stemming from the 19th century, remembered some details of what remained from the famous Cistercian monastery on the banks of the Mureș.

The first information was preserved in the book of Ágoston Bárány, about the history of Torontl County, which was published in 1845. The author observed the fact that on the site of Egres monastery was only wild vegetation could be seen¹⁰.

In a geographic dictionary of Hungary, accomplished by Elek Fényes in 1851, it was mentioned that in Igriş, a Romanian village on the estate of Count Szapáry¹¹, the ruins of the Cistercian Abbey could still be observed¹².

A first illustrated testimony related to the ruins of Egres monastery was provided by the engineer Pál Molnár, who visited Igriş in 1869. He related, without concealing his disappointment, the ruins of the abbey could be seen in the backyard of the hunting house within an estate leased to a miller. He enumerated them graphically: two rows of columns in the south part of the church, and at their end he mentioned one fragment of a wall¹³. The author also mentioned that the estate owner had already made excavations there and he would have taken a marble slab. Molnár also drew some of the sculpted architectural fragments which were scattered throughout the village¹⁴.

⁵ Romhányi 1994, 201.

⁶ Juhász 1927, 75.

⁷ *IzvIstRom* 1935, 91–92.

⁸ Gyorffy 1966, 855–856.

⁹ Borovsky 1897, 161–162.

¹⁰ Bárány 1845, 108.

¹¹ Count József Szapáry received in 1808 the estate of Egres in Torontal County: see Rupp 1870, 71.

¹² Fényes 1851, 298–299.

¹³ Molnár 1870, 56, Fig. 1; 57, Fig. 2.

¹⁴ Molnár 1870, Fig. 3, a-c.

The demolition of the old church in Cenad in 1868 resulted in the visit in Banat of two famous archaeologists and art historians of the period, Flóris Rómer and Imre Henszlmann, who both were invited by the parson Frigyes Killer¹⁵. On this occasion, they visited several places in Banat, where renowned fortresses and monasteries existed in the Middle Ages.

In 1868, Flóris Rómer passed through Igriş, and collected some interesting information from the local population. According to the testimony he provided there was a stretch of medieval wall made of bricks and blocks of stone to be seen in the garden of the hunting house located on the estate of Count Antal Szapáry. Wall fragments were mentioned to have been seen behind the church too. Rómer also indicated that there were plenty of carved stones in the village, but the most beautiful ones were taken to Serbian Sânpetru (today known by the name Sânpetru Mare) and placed in the yard of the estate¹⁶. Furthermore Rómer wrote that he learned from a local trader that in a work written in Romanian it was mentioned that the church of the abbey was destroyed in 1739. Rómer saw carved stones in the yard of several villagers and in the garden of one of them mosaics, the bases of columns made of white marble and water pipes were also found¹⁷.

A more interesting presentation of the ruins of the cloister of Egres was provided by Imre Henszlmann, who visited the site in the summer of 1868, and who stated that he saw three octagonal bases [of columns?] in the garden of the forest inspector. They once separated the central aisle of the church of the abbey. On the path along the garden, Henszlmann heard the sound of hollow space and he believed that it was the lower church¹⁸, respectively the crypt of the church, where the relics were housed, which was a regular feature in Romanesque basilicas¹⁹.

Henszlmann added some observations on Molnár's and Rómer's visits to the ruins of Egres, criticizing that Molnár was wrong about the measurements of the church, as well as about the form of the pillars, which were drawn in a quadrangular shape, although they were octagonal²⁰.

Only after more than three decades did new information about the Igriş ruins emerge. In 1904, the amateur archaeologist Gyula Kisléghi Nagy²¹ made a trip to the ruins of the cloister located in Serbian Igriş (the former name of the village Igriş) in the company of the renowned anthropologist Aurél Török and the parish deacon Gusztáv Farkass of the German Cenad²². He wrote that there could barely be seen some pillar bases on the surface of the courtyard which was full of weeds and there was also a shed with wood. The older villagers told him that 20–30 years ago, the remains of the walls reached even to the height of one meter²³.

In 1911, Egyed Bósz published a study about the history of the Egres monastery based on documentary sources, and he presented photos of the place where the monastery was supposedly located, but the ruins were not maintained and everything was covered by vegetation²⁴.

In his book about the religious medieval foundations in the Diocese of Cenad, Koloman Juhász presented a brief history of the Egres monastery quoting former authors. He published the same photos of the village and of some architectural fragments allegedly having been found in Igriş²⁵, which were previously published by E. Bósz in 1911. It should be noted that Juhász wanted to shed some light on the location of the Egres monastery ruins, because his contemporaries believed that the ruins of the Cistercian abbey could be found downstream from the village, where the walls of a church were seen,

¹⁵ Tănase 2015, 414–415.

¹⁶ Rómer 1870, 59.

¹⁷ Rómer 1870, 59.

¹⁸ Henszlmann 1871, 37.

¹⁹ Vătășianu 1961, 13.

²⁰ Henszlmann 1871, 38.

²¹ Gyula Kisléghi Nagy, one of the pioneers of archeology in Banat, was administrator of the Teremia Mare estate belonging to the Princess Mileva San Marco, but in his spare time he conducted excavations at the tumulus located in the upper northwestern part of Banat, as well as in the medieval citadel of Cenad, setting up collaborations with the most eminent archaeologists, anthropologists and numismatists of his time. Also see: Tănase 2015a, 7–18.

²² Starting with the 18th century, on the territory of medieval Cenad two localities were mentioned, the Serbian Cenad and the German Cenad. The German Cenad was located in the east, on the road to Sânnicolau Mare, and the Serbian Cenad was located in the west, towards the road to Szeged, the streets of which were interwoven in the middle. The two settlements were united in the interwar period.

²³ Kisléghi Nagy 2015, 118–119.

²⁴ Bósz 1911, 51–53.

²⁵ Juhász 1927, 73–87.

and he firmly stated that they belonged to the Kemeche monastery. Juhász strongly supported that the monastery was located in the northeastern part of the Igriş village, where the ground was somewhat higher and an experienced eye could easily spot bricks everywhere. He indicated that the Orthodox church in the village might have been built using the stone originating from the former abbey²⁶. He also referred to the statements of an official overseeing the Mureş dam (Dammkommissar), according to who, under an office building and under some stables, built on the territory of the former abbey, there were deep cellars to be found where the rainwater drained no matter how large the quantity was²⁷.

Three decades later, the art historian Virgil Vătăşianu wrote about Egres monastery, arguing that the church in Igriş, which was revealed by excavations, was a former Romanesque basilica with three naves, built of brick, was typical of Benedictine architecture and not the Cistercian one²⁸. The author was actually referring to the church of the Kemeche monastery, which was located a few kilometres downstream from Igriş, right next to the Mureş dam. The confusion in the case of Vătăşianu and was reported by Suzana Móré Heitel, who stated that the excavations published in 1906, mentioned by him, were actually performed in Kemeche and not in Igriş²⁹.

Thus, Egres monastery was mostly mentioned in historiographical writings that were based on documentary sources or incidentally referred to in art historical writings. Since nothing was known for sure about the location and layout of the monastery, and the testimonies of the 19th century were ignored by the researchers in Romania, in the second half of the 20th century, there was no attempt for a scientific research in order to identify the location of the monastery on the field, not to mention archaeological excavations aiming to unveil the remains of the abbey.

Egres monastery was brought to the forefront of research in the field of History and of Medieval Archaeology by the work of the art historian Suzana Móré Heitel, who re-engaged in the study of the location of the monastery in her PhD thesis, presented in 1998 and published in 2010, after her death. The researcher based her enquiry on the testimonies of the 19th century, which she checked in the field. She presumed the place called “La Ofer”, in the northeastern part of the Igriş village, as being the exact site of the monastery. She also worked about the subject of architectural stone fragments, in historical, stylistic and artistic terms. Her subject of study were fragments that have been preserved until today in Igriş village and in the Banat Museum in Timișoara, and which can be dated to the late 12th century and the first half of the 13th century³⁰.

Suzana Móré Heitel mentioned that the museum in Makó (Hungary) preserved some unique documentation on an archaeological survey conducted in Igriş in the early 20th century, but did not provide any additional data³¹. We don't believe that excavations were conducted in Igriş subsequent to the year 1900 and they triggered no reaction whatsoever. A research of that kind would probably have been mentioned in an archaeological review, or also in the archaeological diary of Gyula Kishléghi Nagy, who lived in Cenad, not far from Igriş. He was very attentive to everything which was related to archaeological findings or to the research of monuments in this part of the Banat area.

Suzana Móré Heitel also recalls an archaeological survey conducted in the 80s of the 20th century by the historian Costin Feneşan exactly in the location called “La Ofer”, thus spotting brick walls and arches³², but this information was not confirmed later³³.

Summing up the above mentioned data, written sources testify the former existence of a very considerable site at Egres Cistercian abbey and previous descriptions, surveys and research in the field of art history indicate that the abbey was built of brick and stone, was decorated with monumental sculptures. It also is speculated to have had two main building phases: one at the end of the 12th century identical to the foundation of the abbey and the second stage, in the first half of the 13th century, following the patronage of King Andrew II and his wife Yolanda of Courtenay.

²⁶ Juhász 1927, 87.

²⁷ Juhász 1927, 87, note 39.

²⁸ Vătăşianu 1958, 23.

²⁹ Móré Heitel 2010, 51.

³⁰ Móré Heitel 2010, 49–61.

³¹ In the museum from Makó there is no documentation related to the archaeological survey cited by Suzana Móré Heitel. We have this information thanks to Dr. Andrei M-Kiss (the National Banat Museum in Timișoara).

³² Móré Heitel 2010, 51.

³³ The historian Costin Feneşan did not carry out any kind of archaeological research at Igriş (information kindly provided by Dan Leopold Ciobotaru – a colleague at the National Banat Museum in Timișoara).

Currently, only the morphological peculiarities of the terrain indicate the possible location of the former monastery. The north-eastern area of the present village is slightly elevated and inclines in barely perceptible slopes, however most fragments of bricks, tiles and stone come from the area called “La Ofer”, the name being given by a former owner. In the autumn of 2013 geophysical surveys were carried out in this zone in order to locate the site of the monastery. The joint research was conducted by archaeologists from the Museum of Banat in Timișoara and from the Pázmány Péter Catholic University in Budapest (Hungary).

Geophysical surveys

Having considered the nature of the location and the main features to be detected, we chose to carry out the geophysical survey with the ground penetrating radar. The decision was partly based on the fact that the site was highly contaminated by metallic objects, and electric cables and fences were nearby that excluded the use of magnetometers. Though electric resistivity survey would have been an option, we had no access to such instruments at the time. Accordingly, we used ground penetrating radar that was both available, and generally considered suitable for the detection of structures like foundation walls and sarcophagi that could be expected at a monastery site³⁴.

The GPR antennas were chosen upon availability. In 2013 we used a Malå Geoscience radar consisting of a shielded 250 MHz antenna, RAMAC monitor and XV15 controller, while in 2016 we used the newer Malå Geoscience GX system with 160 MHz and 450 MHz HDR antennas.

In 2013 we set up several survey sections to fit the various objects present at the location (fences, hedge, road, houses), and also to maximize the size of the survey area. Considering the available information on the archaeological features to be detected, and also the relatively narrow timeframe of the survey project, we decided to survey the areas with 0.5 m line separation – a resolution enough to show the major walls of the suspected monastery, should they be located within the depth range of the 250 MHz antenna.

In 2016 the survey sections roughly covered the areas surveyed in 2013, but the larger part of the main research area was surveyed with both the 450 MHz and the 160 MHz antennas of the GX system, and with 25 cm line separation. In the case of the suspected cloister we used the 160 MHz antenna and carried out the survey with lines perpendicular to those of the 2013 survey.

Results

The 2013 survey (Pl. 1/1) detected the main features known from the 19th century sketch by Pál Molnár: a set of 11 strong anomalies resembling both in size and shape to pillar bases in two rows can be discerned in the GPR amplitude maps between the estimated depths of 80 and 180 cm relative to the surface (Pl. 1/2). All the given depth data are based on the wave propagation velocity 65 m/μs determined on the basis of several hyperbolic anomalies detected during the various surveys, and later cross-checked by excavation results. Of course variations in the speed of the radar waves may have occurred as a result of the local changes in the soil composition. Therefore the depth data are to be used with care.

The arrangement and relative distance of these features to each other in itself strongly suggest that the site is identical with that discovered in the 19th century and that was rediscovered recently by the authors of this paper³⁵. Additional features were also detected, but their interpretation is, of course, provisional: there is a group of strong anomalies underlying the road east of the columns of the church (Pl. 2). Though not having a clear-cut shape, this group is similar in size and outline to the chancel that would fit a Cistercian church. The location of the feature east of the nave also makes this suggestion possible. The misshapen form of the anomalies suggests that the remains had been robbed and what remains is more likely to be the rubble that was left after the walls had been removed.

The identification of the transepts usually present at Cistercian churches is problematic. The survey of the suspected north and south transept area had been difficult because a fence, a hedge met

³⁴ Conyers 2004, 140, 146.

³⁵ A brief summary of archaeological research at Egres Monastery in 2016 has been published recently. See: Tănase *et al.* 2017, 66–68, fig. 1–5.

in the area and also because the foundations and the rubble of a recently destroyed house also overlies the medieval foundations. There is no clear trace of a northern transept as it would be anticipated from the known details of the plan. There is a strong anomaly partly underlying the fence north of the nave that does not fit the expected plan. At the west wall of the supposed south transept there is a sizeable, and strong anomaly. The 2016 excavation proved this anomaly to be a conglomerate of walls including the main wall of the church as well as a short, southward running wall section.

Sections of the north and south main walls of the church show up in the amplitude maps. The lack of continuous anomalies can either be caused by the walls having been robbed, or – as the 2016 excavations showed, the attenuation of the radar signals by the 50–80 cm thick, porous layer of brick rubble overlying them.

The 2016 survey confirmed the results of the 2013 survey, but at times produced finer results due to the higher lateral resolution. In some cases even the internal structure of the pillar bases (strongly reflective stone frame and weakly reflective mixed core) could be discerned. It was the cloister area where the new survey showed decisively better results since walls of the cloister not discernible in the earlier survey showed up. Apart from the pillar bases several other features could be added to the plan of the monastery: it seemed even from the radar grams and amplitude maps that large swathes of the subsurface ruins are covered with a thick layer of rubble. This was proven later by the results of the excavation.

Additional sections of the main walls, as well as sections of a suspected cloister could also be detected. Plate 4 shows an overview and the preliminary interpretation of the features detected in the various survey results, while the amplitude maps in plate 3/1–2 have been assembled from the various, sometimes overlapping surveys.

It can be said about the results in general, that they provided enough data to securely establish the location of the monastery and some of its peculiar features. The radar picture indicates the existence of a three-nave basilica with a rectangular chancel and possibly a transept which would make it very similar to the roughly contemporary royal Cistercian abbey of Pilisszentkereszt³⁶. The width of the church was around 17 m and the total length of the anomalies that must have belonged to the church structures is around 55 m. The width of the main nave was around 4.7 m and that between the row of pillars and the walls of the aisles around 3.7 m. There are clear traces of what must have been the cloister to the south of the church. The width of the rooms bordering the rectangular courtyard from the east can be estimated to have been around 5.2 m. There was also a group of radar anomalies starting about 25 m to the north of the church and of quite regular in plan, but whether the belonged to the monastic complex or to the later fortifications is not possible to ascertain yet.

Though not always easy to interpret, the results were accurate and detailed enough to facilitate the planning of the subsequent excavations, and get an overview and in places a detailed plan of the monastery. Conversely, the excavation results will help interpret the unexcavated GPR anomalies.

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³⁶ Gerevich 1984.

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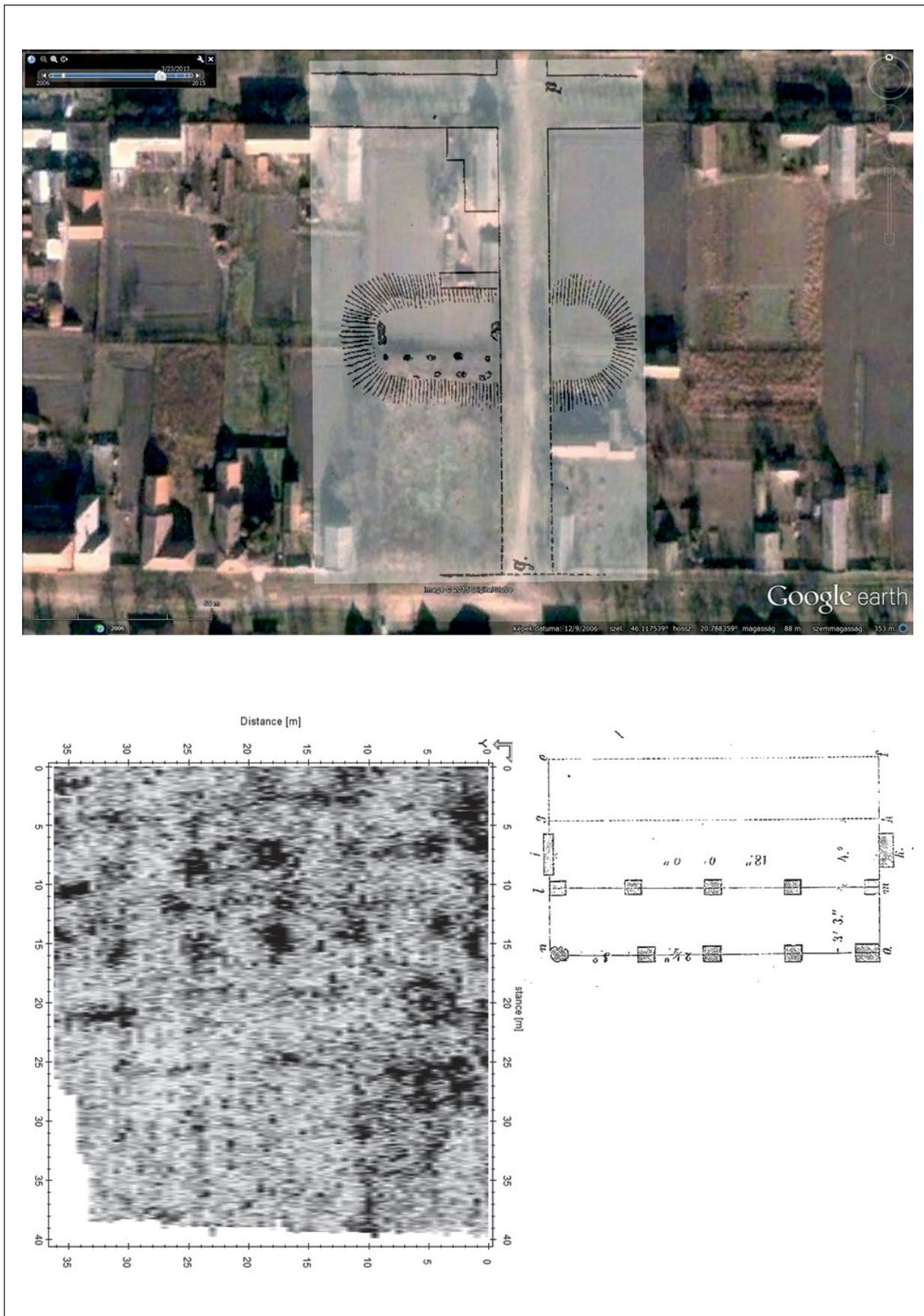


Plate 1. 1. The general sketch plan of Pál Molnár from 1870 having been matched with the Google Earth terrain of the present day village; 2. Interpretation of the GPR anomalies.



Plate 2. Initial interpretation of GPR anomalies measured in 2013 on Google Earth picture of the site.

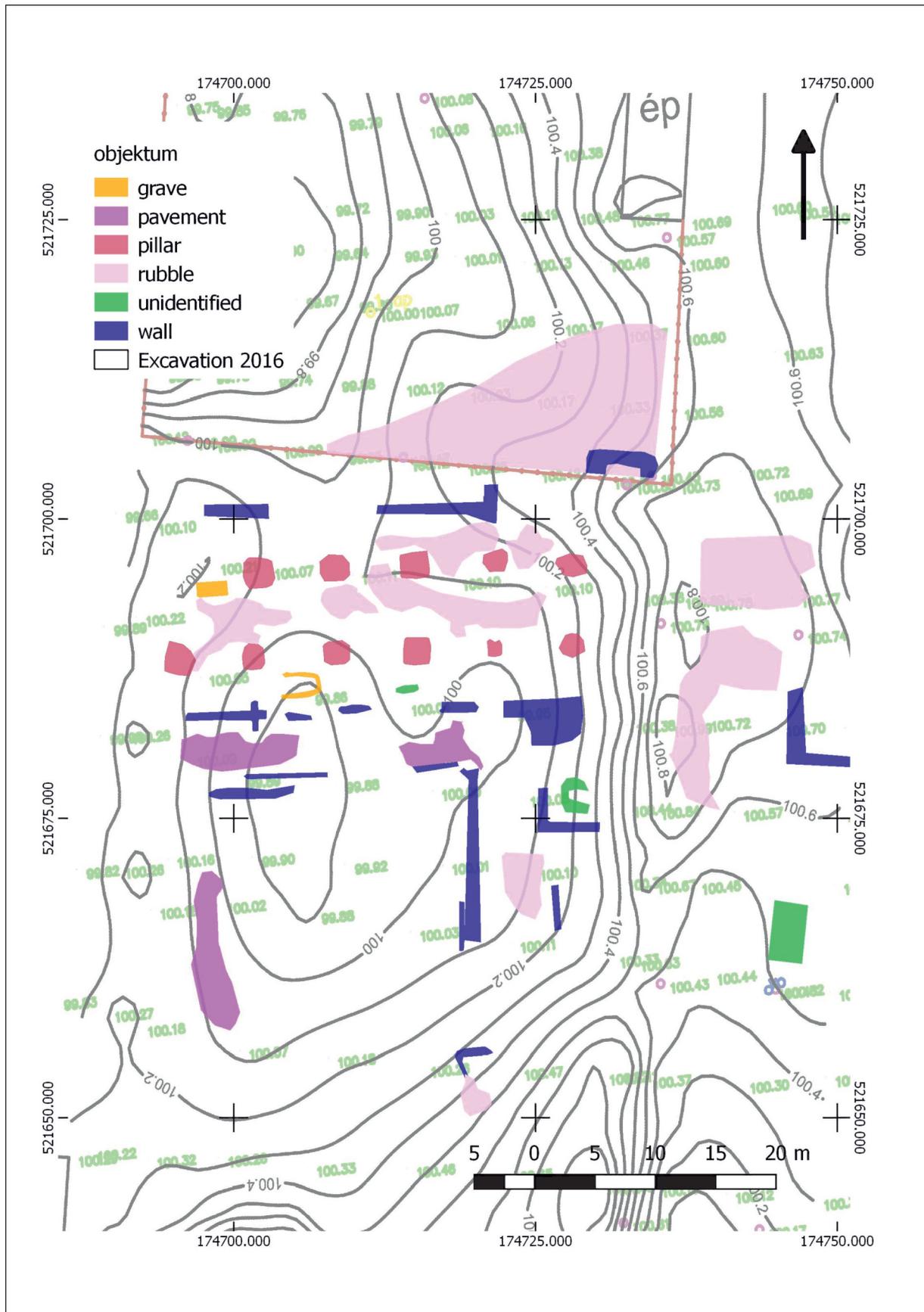


Plate 4. Comparison of GPR picture on the centralpart of the church and the onsite measurements of Pál Molnár from 1870.

Abbreviations

AAASH	Acta Archaeologica Academiae Scientiarum Hungaricae. Budapest.
Acta Ant et Arch Suppl	Acta Antiqua et Archaeologica Supplementum. Szeged.
AAC	Acta Archaeologica Carpathica. Krakow.
ACMIT	Anuarul Comisiunii monumentelor istorice. Secția pentru Transilvania. Cluj.
ARA	Annual Review of Anthropology. Stanford.
ActaArchHung	ActaArchHung Acta Archaeologica Academiae Scientiarum Hungaricae. Budapest.
AEM	Archäologische Epigraphische Mitteilungen aus Österreich-Ungarn. Heidelberg.
AIIA Cluj	Anuarul Institutului de Istorie și Arheologie. Cluj-Napoca.
AISC	Anuarul Institutului de Studii Clasice. Cluj-Napoca.
AMP	Acta Musei Porolissensis. Zalău.
ATF	Acta Terrae Fogarasiensis. Făgăraș.
ATS	Acta Terrae Septemcastrenses. Sibiu.
Agria	Agria. Annales Musei Agriensis. Az egri Dobó István Vármúzeum évkönyve. Eger.
AnB S.N.	Analele Banatului. Timișoara.
AMS.CEU	Annual of Medieval Studies at CEU. Budapest.
ACN	Archaeological Computing Newsletter. Florence.
ArchÉrt	Archaeologiai Értesítő. A Magyar Régészeti és Művészettörténeti Társulat tudományos folyóirata. Budapest.
ArchJug	Archaeologia Iugoslavica. Beograd.
ArhPregled	Arheološki Pregled. Arheološko Društvo Jugoslavije. Beograd.
ArchSlovCat	Archaeologia Slovaca Catalogi. Bratislava.
Archaeológiai Közlemények	Archaeológiai Közlemények. A hazai Műemlékek Ismeretének Előmozdítására. Budapest.
ArchKorr	Archäologisches Korrespondenzblatt. Mainz.
ArhMold	Arheologia Moldovei. Iași.
AMN	Acta Musei Napocensis. Cluj-Napoca.
AMP	Acta Musei Porolissensis. Zalău.
ArchRozhl	Archeologické Rozhledy. Praga.
ArhMed	Arheologia Medievală. Cluj-Napoca, Brăila, Reșița.
ASMB	Arheologia Satului Medieval din Banat. Reșița 1996.
AVSL	Auftrage des Vereins für siebenbürgische Landeskunde, Wien.
Banatica	Banatica. Reșița.
BAM	Brvkenthal Acta Mvsei. Sibiu.
BAR Int. Ser.	British Archaeological Reports. International Series. Oxford.
BCMI	Buletinul Comisiunii Monumentelor Istorice. București.
BCȘS	Buletinul Cercurilor Științifice Studentești. Arheologie – Istorie – Muzeologie. Alba Iulia.
BG	Botanical Guidebooks. Kraków.
BerRGK	Bericht der RömischGermanischen Kommission. Frankfurt a. Main.
BHAB	Bibliotheca Historica et Archaeologica Banatica. Timișoara.
BHAUT	Bibliotheca Historica et Archaeologica Universitatis Timisiensis. Timișoara.
BMB. SH	Biblioteca Muzeului Bistrița. Seria Historica. Bistrița Năsăud.
BMÉ	Bihari Múzeum Évkönyve. Berettyóújfalu.
BMI	Buletinul Monumentelor Istorice. București.
BMN	Bibliotheca Musei Napocensis. Cluj-Napoca.
BMMK	A Békés Megyei Múzeumok Közleményei. Békéscsaba.
BMMN	Buletinul Muzeului Militar Național. București.
BThr	Bibliotheca Thracologica. Institutul Român de Tracologie. București.

CAB	Cercetări Arheologice în București. București.
CAH	Communicationes Archaeologicae Hungariae. Budapest.
Carpica	Carpica. Muzeul Județean de Istorie și Arheologie, Bacău.
CAMNI	Cercetări Arheologice. Muzeul de Istorie al R. S. România/Muzeul Național de Istorie. București.
CIL	<i>Corpus Inscriptionum Latinarum</i> . Berlin.
CCA	<i>Cronica cercetărilor arheologice (din România)</i> , 1983-1992 <i>sqq.</i> (și în variantă electronică pe http://www.cimec.ro/scripts/arh/cronica/cercetariarh.asp).
Classica et Christiana	Classica et Christiana. Iasi.
CRSCRCR	Coins from Roman sites and collections of Roman coins from Romania. Cluj-Napoca.
Crisia	Crisia. Muzeul Țării Crișurilor, Oradea.
Dacia N.S.	Dacia. Revue d'archéologie et d'histoire ancienne. Nouvelle serie. București.
Danubius	Danubius - Revista Muzeului de Istorie Galati. Galați.
DDME	A Debreceni Déri Múzeum Évkönyve. Debrecen.
DolgCluj	Dolgozatok az Erdélyi Nemzeti Érem- és Régiségtárából, Klozsvár (Cluj).
DolgSzeg	Dolgozatok. Arbeiten des Archäologischen Instituts der Universität. Szeged.
EphNap	Ephemeris Napocensis. Cluj-Napoca.
EMEÉ	Az Erdélyi Múzeum-Egyesület Évkönyve. Cluj-Napoca.
EMÉ	Erdélyi Múzeum Évkönyve. Cluj-Napoca.
EAZ	Ethnographisch-Archäologische Zeitschrift. Berlin.
FADDP/GMADP	Führer zu archäologischen Denkmälern in Dacia Porolissensis/Ghid al monumentelor arheologice din Dacia Porolissensis. Zalău.
File de Istorie	File de Istorie. Bistrița.
FolArch	Folia Archaeologica. Budapest.
Forsch. u. Ber. z. Vor- u. Frühgesch. BW	Forschungen und Berichte zur Vor- und Frühgeschichte in Baden-Württemberg.
GPSKV	Gradja za proučavanje spomenika kulture Vojvodine. Novi Sad.
GSAD	Glasnik Srpskog Arheološkog Društva. Beograd.
HOMÉ	A Herman Ottó Múzeum Évkönyve. Miskolc.
HTRTÉ	Hunyadvármegye Történelmi és Régészeti Társulat Évkönyve. Déva (Deva).
JAMÉ	A nyíregyházi Jósza András Múzeum Évkönyve. Nyíregyháza.
JahrbuchRGZM	Jahrbuch des RömischGermanischen Zentralmuseums Mainz.
JAHA	Journal of Ancient History and Archaeology. Cluj-Napoca.
Lohanul	Lohanul. Revistă culturală științifică. Huși.
MCA	Materiale și Cercetări Arheologice. București.
MCA-S.N.	Materiale și Cercetări Arheologice-Serie Nouă. București.
MA / MemAnt	Memoria Antiquitatis. Piatra Neamț.
MFME	A Móra Ferenc Múz. Évkönyve. Szeged.
MFME StudArch	A Móra Ferenc Múzeum Évkönyve, <i>Studia Archaeologica</i> . Szeged.
MN / MuzNat	Muzeul Național. București.
NumAntCl	Numismatica e antichitàclassiche. Milano.
Opitz Archaeologica	Opitz Archaeologica. Budapest.
Opuscula Hungarica	Opuscula Hungarica. Budapest.
OM	Orbis Mediaevalis. Arad, Cluj-Napoca.
OTÉ	Orvos- Természettudományi Értesítő, a Kolozsvári Orvos-Természettudományi Társulat és az Erdélyi Múzeum-Egylet Természettudományi Szakosztálya.
Palaeohistorica	Acta et Communicationes Instituti Archaeologici Universitatis Groninganae.
PamArch	Památky Archeologické. Praha.
Past and Present	Past and Present. Oxford.
PIKS/PISC	Die Publikationen des Institutes für klassische Studien/ Publicațiile Institutului de studii clasice. Cluj-Napoca.
PBF	Praehistorische Bronzefunde. Berlin.
PMÉ	Acta Musei Papensis – Pápai Múzeumi Értesítő.
PZ	Prähistorische Zeitschrift. Berlin.

ReDIVA	Revista Doctoranzilor în Istorie Veche și Arheologie. Cluj-Napoca.
Revista Bistriței	Revista Bistriței. Bistrița.
RevMuz	Revista Muzeelor. București.
RIR	Revista Istorică Română.
RMM-MIA	Revista Muzeelor și Monumentelor. Seria Monumente istorice și de artă. București.
RMMN	Revista Muzeului Militar Național. București.
RESEE	Revue des Études Sud-Est Européennes. București.
Ruralia	Ruralia. Památky Archeologické – Supplementum. Praha.
RVM	Rad Vojvodjanskih Muzeja. Novi Sad.
Sargetia	Sargetia. Muzeul Civilizației Dacice și Romane, Deva.
Savaria	Savaria. A Vas megyei Múzeumok Értésítője. Szombathely.
SCIV(A)	Studii și Cercetări de Istorie Veche. București.
SCN	Studii și Cercetări Numismatice. București.
SlovArch	Slovenská Archeológia. Nitra.
SIA	Studii de Istoria Artei. Cluj Napoca.
SIB	Studii de istorie a Banatului. Timișoara.
SKMÉ	A Szántó Kovács János Múzeum Évkönyve. Orosháza.
SMIM	Studii și Materiale de Istorie Medie. București.
SMMA	Szolnok Megyei Múzeumi Adattár. Szolnok.
SMMIM	Studii și Materiale de Muzeografie și Istorie Militară. București.
Starinar	Starinar. Arheološki Institut. Beograd.
Stratum plus	Stratum plus. Archaeology and Cultural Anthropology. Kishinev.
StCl	Studii Clasice. București.
StComBrukenthal	Studii și comunicări. Sibiu.
StudArch	Studia Archaeologica. Budapest.
StudCom	Studia Comitatus. Szentendre.
Studii și Comunicări	Studii și Comunicări. Arad.
StudUnivCib	Studia Universitatis Cibiniensis. Sibiu.
StudCom – Vrancea	Studii și Comunicări. Muzeul Județean de Istorie și Etnografie Vrancea. Focșani.
StudŽvest	Študijne Zvesti Arheologického Ústavu Slovenskej Akademie Vied. Nitra.
Symp. Thrac.	Symposia Thracologica. București.
Századok	Századok. A Magyar Történelmi Társulat Folyóirata. Budapest.
TIR L34	D. Tudor, <i>Tabula Imperii Romani</i> . București 1965.
Tempora Obscura	Tempora Obscura. Békéscsaba 2012.
Tibiscus	Tibiscus. Timișoara.
VAH	Varia Archaeologica Hungarica. Budapest.
VIA	Visnik Institutu arkheolohii. L'viv.
Ziridava	Ziridava. Arad.
ZSA	Ziridava Studia Archaeologica. Arad.
w.a.	without author