

BOGOMIL GRAVES IN BANAT AND DANUBE DERDAP AREA

The region of Banat was very diversified from the ethnic point of view even in middle age time. Each of these population (Romanians, Bulgars, Slavs, Petchenegs, Cumans, Albanians, Bosniacs, Kahars, Magyars) was more or less christianized. In the cemeteries, taking the position of arms into account, the cemeteries have a small number of bogomili graves. During the middle age we know five great periods of bogomils arrival in Banat region. All of this phases are not documented just archaeological, they are from literary sources mentioned too.

Key words: Danube, Bogumilians, graves, monasteries.

Bogomilism dualistic Gnostic sect was declared heretical by the church authorities, who appeared in the Balkans of the Byzantine Empire in the tenth century and quickly spread to most parts of Europe, the present is in Serbia, Bosnia, Italy and France. Faith was essentially Manichaean and sentenced thing that was not recognizing the ecclesiastical hierarchy and the denial of

Christ as Spirit /Krenbach, 1995: 87/. Bogomils practice severe asceticism, rejecting marriage, consumption of meat and wine. Also reject baptism and the Eucharist, considering them satanic rites as they use material elements /DexX.ro, 2008: „Bogomilism”/.

Bogomils presence in the Danube Clisurii likely due to a dramatic events caused by fighting Emperor Vasileos II the Macedonian came back under his heretical bran Bulgarian lands in the Balkans. This around 1000 in an extended military campaign successively conquered Albania today, Skopje and Serbia. Decisive victory at Kleidion have to bring nickname Bulgarohthon (omortor Bulgarian). 14 000 Bulgarian prisoners blinded and sent to the Czar Samuel who abomination for a heart attack and dies.

Bogomils Macedonia area where they were dragged Samuel majority refuge in these conditions in the north, on the borders of the Byzantine authority in the mountain areas of the Danube valley. This is the earliest and most consistent wave Bogumil entering the Banat. Anina Mountains area was colonized by their predilection /Oța, 1998: 114/. At that will signal a documentary source on the Bogomils in Bishop Gerard will be banned from Cenad the beginning of the century.

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Another stage was marked by the events in the late twelfth century, Serbian State of Stefan Nemanja. Under pressure from Constantinople he sees himself forced to fight Bogomil faith that had too much momentum in its region. Following persecution heretics crossed the Danube to the north and hide in the mountains, in the county of Caras, Anina area is again preferred by them. By aces stage of the research they have been surprised only language in a dry Krashovani language is one ștocaviano-exaviană, different part of the ștocaviano-șumadiană spoken by Serbs. Language is specific area of the former municipalities of Kosovo, Janjevo, Prizmen, Veles Stip and Tetovo, exactly where persecutions took place Serb leader. Hungarian documents capture well this trip to the Banat /Oța, 1998: 114/.

The third moment of penetration of Bogomil elements, largely catholicising mentioned documentary is the events occurring around 1366 in Vidin area. Pope Urban V, wishing I gain new followers, has worked with Friars and under cover of Hungarian secular power. The latter managed to create then a new banned in the Northwest Territory of central Bulgaria. Action Center of the Friars was the town Chiprovaț. Contemporary documents mentioning conversion shortly 200,000 Orthodox, Catholic Paulicians and Maniche, obviously exaggerated figure. As a result of loss of control on Vidin Hungarian in the years that followed, some of them were transferred to the north of the Danube, in the medieval Hungarian kingdom /Oța, 1998: 115/.

At an interval of several decades in 1393 would be a renewed colonization population from south of the Danube, caused by the advance of the Turks in the Balkans. This time is known localities where they came Bogomils, ie Chiprovaț, Zelzna, Klisura, Vidin, Kopelovac, Davusica and Kaladi (Historiae Parohiae Crassoensis). The same source is known and localities where they were settled: Lipova, Recas, Lugoj, Caransebeș, Mehadia, Orșova, Slatina Timis and Crașova, including surrounding areas /Oța, 1998: 118/.

From an archaeological perspective can best be identified by Bogomils in cemeteries specific ritual of anger rested on the shoulders, around the neck. Unfortunately medieval cemeteries Banat research is still in its beginnings. Currently about 81 known graves investigated in 17 cemeteries. Of these 43 graves are Bogomils /Oța, 1999: 66/. Chronological analysis shows that the number Bogomils cemeteries are kept in proportion to each historical period sign that faith has not disappeared from Banat than at the time the Habsburg administration, in the eighteenth century.

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BOGOMILEN GRÄBER IM BANAT UND AUF DEM DONAUENGE

(Zusammenfassung)

Bogomils Sekte erschien bei dem slawischen Völker, südlich der Donau, im Balkan, um das Jahr 1000. Christen jener Ritus hatten ein pessimistischer Weltanschauung über Leben und Tod, rekannten nicht Christus und die kirchliche Hierarchie, was Kriege im Byzantinischen Reich verursachte.

Von einer archäologischen Perspektive die Bogomilen kann durch den Vergraben Ritus von den anderen unterscheiden. Wegen ihren Armut, was beim Bogomilien eine Lebensweise ist, die Gräber fast immer sind charakterisierbar durch Mangel an Inventar und die Skelette zeigen oft eine anatomische Position mit seinen Händen ruht auf seinen Schultern.

Weil sie in das byzantinische Reich verfolgt waren liefen die Bogomilien nach Norden, im Donauraum, einige von ihnen flüchtete sich in die Bergen der Banat, zu dieser Zeit ein umstrittenen Grenzregion zwischen den ungarischen Könige und den Kaisern von Konstantinopel.

Stichwörter: Donau, Bogomilier, Nekropole, Byzanz.

