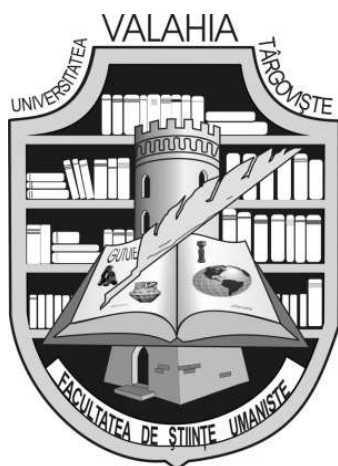


Ministère de l'Education Nationale  
L'Université Valahia Târgoviște  
Faculté de Sciences Humaines

# ANNALES



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## **The wooden churches of Dâmbovița County. Archaeological and historical considerations**

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**Abstract: The wooden churches of Dâmbovița County. Archaeological and historical considerations.** Romanians' traditions and their means of expression are enjoying today a higher and higher appreciation, the ethnographical and the artistic importance of wooden architecture is generally known even if the studies the wooden churches are still few. Those still preserved on the territory of Dâmbovița County make up only a small part of the ones constructed in this area starting with the Early Middle Ages. In accordance with the local tradition, confirmed or not by historical documents and archaeological information, under or very close by, nearly all current churches or monasteries made out of stone or brick masonry have the confirmed or the very probable existence of a previous wooden place of worship. The wooden churches can be found spread across all geographical stages from the mountain area to the lowlands. The ones preserved across the territory of Dâmbovița County are part of the series type made from the second half of the century the seventeenth-century, with a „in cross” site plan. Their proportions and plastic expressions, cover all the space between the mountain area up to the Danube. The relatively short life of this organic construction material gives us the main explanation why there can not be found preserved wooden churches older than eighteenth-century. Despite that, the construction technique, the plan or the decorative motifs allow us to get valuable information about the constructive techniques belonging to the Early Middle Ages.

**Key words:** wood, church, Dâmbovița County, Ialomița, Dâmbovița, Romania

### **Introduction.**

The wooden churches of Dâmbovița County represent only a small part of the ones built in this area since early Middle Ages. According to local tradition, historic documents and archaeological information on most of the current locations where are churches and/or monasteries built from stone or brick it was reported the previous existence of wooden churches. Their presence is not restricted to a certain area, we can find wooden churches in the mountains or in the sub-mountainous area, as well as in the piedmont or even in the plains.

This paper concerns only two of them, less known and less studied.

### **1. „Tuturor Sfinților”, „Sfântul Ioan” Church, Gemenea-Oncești village, Voinești commune,**

### **Dâmbovița County.**

#### **1.1. On short on the village's history.**

The village appears recorded in the documents under two names, „Gemenile” or „Gemenele” (M. Bâzgan, 2004). The oldest document on the settlement dates back to the begging of the sixteenth century, and is dated 15<sup>th</sup> July 1512 or 1513\*. In the seventeenth century the inhabitants lost their personal freedom and the settlement was transformed into a subservient village. In the year 1627 (15<sup>th</sup> January 1627), Stoica, the son of *logofăt* Pârveu from Lazuri, sells his uncle, *logofăt* Pârveu from Jugur, a dependant peasant from Gemenele village. (*logofăt* - in the hierarchy of the noblemen in the Middle Ages, in Wallachia and Moldavia, it was used both referring to those who were members of the

Princely Chancellery but also for the administrators of the high noblemen' domains) From the seventeenth century we have documents, mostly regarding transactions, that record other names of noblemen who owned the village, therefore the peasants, too, partly or entirely: *logofăt* Cârstea (10<sup>th</sup> February 1660, 23<sup>rd</sup> November 1661, 3<sup>rd</sup> December 1665), *vornic* Hrizea (28<sup>th</sup> November 1628-1629, 1638), Socol Cornățeanu (10<sup>th</sup> and 25<sup>th</sup> August 1629), who buys two parts of the village's estate. (*vornic* - high official of the princely court, in charge with overseeing the court, with the leadership of the country's internal affairs, who also had judicial powers, but at the same time, the term was used also to refer to the mayor of a village or of a fair or refers to the officials in the administration of rural communes in charge of distributing the mail, calling the villagers to meetings and announcing the news). After 1650<sup>s</sup> we have new masters mentioned in the documents: Radu Vârzaru who bought the noble estate of Jugur, his son Constantin or Radu Crețulescu. At the end of the seventeenth century and in the begging of the eighteenth century the village was the property of nobleman Pană Negoescu.

### 1.2. Archaeological finds on village's territory.

Close to Mâzgana point we signal the discovery of a bronze axe, Glina culture, early period of Tei culture (G. Olteanu, O. Cîrstina, D. Căprăroiu, 2002). On the Dâmbovița river banks, on the territory of village, it was documented a Second Iron Age settlement. On the right bank of the same river, at „Băile” point, in the woodlands of Oncești village, there are still visible the pits used for gold exploitations in the antiquity. From the same place resulted ceramic fragments from Roman era (G. Olteanu, O. Cîrstina, D. Căprăroiu, 2002). Another archaeological interest point that needs to be mentioned is a prehistoric tumulus also situated in the area of the village.

### 1.3. The church.

Voinești commune, with a total surface of 80,8 km<sup>2</sup>, is situated in the North-West part of Dâmbovița County, at 28 kilometers distance from Târgoviște, county's capital city. Geographically Voinești stands on the contact point between Ialomița river's Subcarpathians and Căndești Piemont (M. Sencovici, 2002). It is crossed by two rivers: Ialomița and Râul Alb.

The Gemenea-Oncești village, located in the North-West, on the right bank of the Dâmbovița river, is one of the eight villages of the commune.

The church that is one subject of our paper is a historic monument, listed in Romania's Historic Monuments List (2004), where it can be found on position 845, with the identification code DB-II-m-A-17508. During its history the church was dedicated to the „All Saints Sunday”, “Saint John” and “John the Baptist” (fig. 1/1). For an easier recognition we mention that this church is situated in the hill that towers the village on the West side. (fig. 2/1-2).

The inscription situated above the entrance into the church states that it was build in 1814 between two springs: Valea Rudei and Vâlceaia Bisericii on the land donated by Vârzaru family. The same inscription records the names of: Badea Cojoacă, Stan Parnia and Iancu Vârzaru as the main contributors for its construction (fig. 2/4).

In the light of the archaeological investigations undergone in 2009 we are able to state that the moment of construction dates earlier, in the eighteenth century and that the two recorded dates: 1814 and 1857 have their own importance concerning the repairs and the additions done to the monument.

At fifty meters South from the nowadays church, marked by a stone cross, there was another church that was used by the inhabitants before the construction of the one we can still see today. Based on the finds documented in this area we date this older monument in the sixteenth – seventeenth centuries.

Our subject monument was in use until 1914 when it was abandoned as a result of the construction of a new one, in a different location, who was better answering to the needs of the community. We cannot speak of any repairs made to the monument until 1970.

The nave of the church was enlarged in comparing with the narthex by 0,30 m to 0,60 m on each side. (fig. 2/3, 6) The vault that covers both the exo narthex and the narthex was divided by a full wall. The church's porch was a spacious rectangular shape and it was supported by columns.

The initial wooden church, was subsequently aligned inside and plastered on the outside. The wall parting the porch and the narthex has been removed. The porch, open initially, was subsequently embedded in masonry and unified

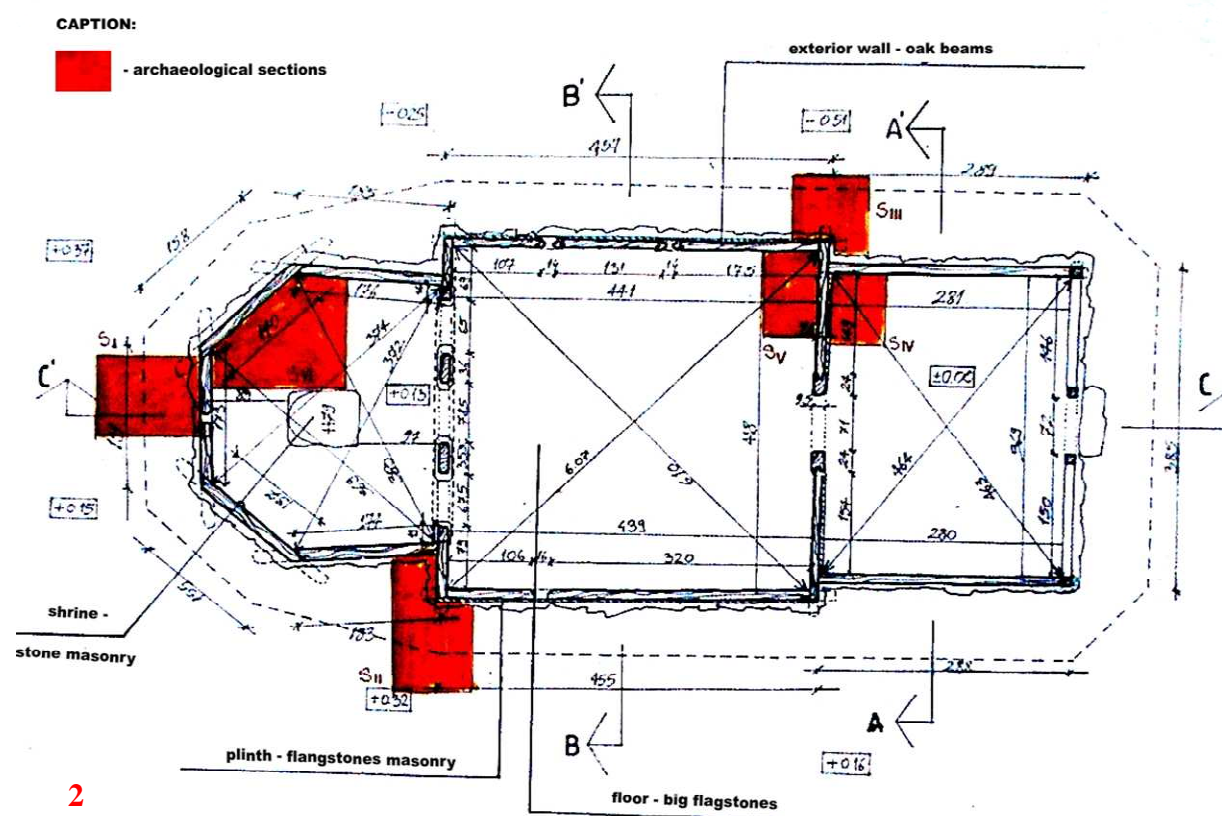
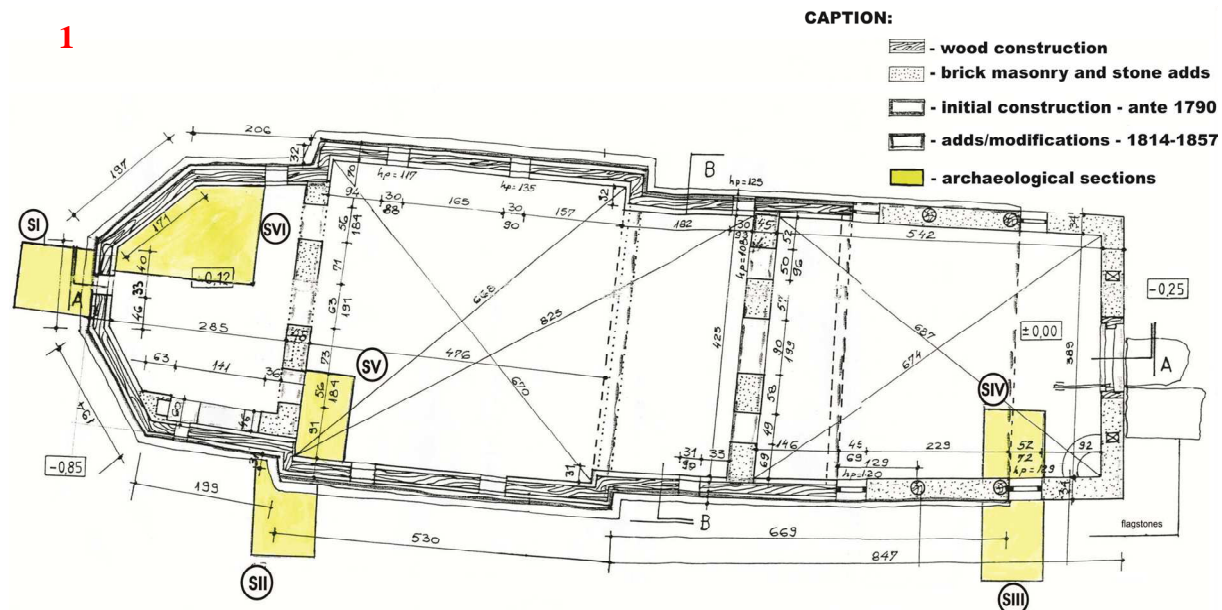


Fig. 1 - Excavations' plans: 1. Wooden church of Gemenea-Oncești. Voinești commune. Dâmbovița County; 2. Wooden church of Mesteacănu. Văleni commune. Dâmbovița County

with the remaining volume.

The wooden church, was plastered on the inside and outside, with entrance hall (porch) enclosed, the nave and the narthex are of polygonal apse both indoors and outdoors. The entrance hall, lit by two windows on both walls (North and South), has a solid oak staircase that makes the connection with the bell tower that rises above.

The wall separating the nave and the narthex, made out stone and brick, is pierced by three spaces, two on a high plinth flanking the entrance door in the space that was originally the narthex. (fig. 3/1) The pillars of the porch which formed the arches parting it from the narthex were removed.

Those from the extremities, finely cut in oak wood, are embed in the brickwork lining inside the church. There is still at its place the old beam with the joint points of the central pillars.

The nave is lit by four windows, two on each side. The masonry temple wall, is drilled by three spaces and is completed through cuts around the central cross. The altar, is lit by a window on the shaft and two small side windows. A streak of paint, divide the facade into two unequal registries. On the upper register follow one after another a series of portraits of saints, painted on circular backgrounds (fig. 2/5). On the North wall, on the lower register, we mention the scenes: „The balance of Justice”, „Hell’s tongue”, „The cheating innkeeper’s punishment”.

The wooden bell tower is placed on the entrance hall.(fig. 2/1-2) It was affected by the important changes in 1970, when it was replaced by the old roof. On the main facade, the slope of the roof is taken over by a trapezoidal daubed gable with a continuous lap of the roof. The church has a relatively low base.

The wooden church - lined and then plastered – is built on a stone seating with lime mortar. The masonry that separates the entrance hall from the narthex as well as the temple wall is made out brick and river stones (with lime mortar). The entrance hall (which now encompasses the porch, too) is made of wattles, as well as the low semi-cylinder shaped dome of the altar. (fig. 3/3).

The first layer of the painting dates from 1814, the first major constructive moment after the building of the church in the second half of

the eighteen-century, and the second one is the one from 1857 as the sampling prospect holes made in various places (forehead, nave, altar) show. The last attempt to “repair” the church is mentioned in the 1970<sup>s</sup> when there are the changes reported to the bell tower and the unfortunate interventions on the vaults. (fig. 3/3-4).

In the altar the following inscription states: “List of the founders./Living (Alive)./Ioan, Ilinca, Oprea, Marina,/ Ecateriana, Maria, Radu, Anca./Aldea, Enache, Ilinca, Badea, Neagoe,/ Bălaşa, Ioan, Radu, Nicolae, Stanca, Gheorghe, Stan, Grigore, Mihai, (...) Gheorghe (...)” (M. Oproiu, 2004, p. 104, nr. 362).

On the bell that was in the church, now gone: “This Bell was made by him, Badea Cojoacă from Voinesti village. 1815“(M. Oproiu, 2002, p. 104 – 105, nr. 363).

#### 1. 4. Archaeological data.

The preventive archaeological research campaign undergone in 2009 was a stage in the process for gathering complete information for a future project of consolidation and restoration to the above mentioned monument, enlisted in the National Archaeological Register (R.A.N. code) with the identification number: 69544. (Research team: Gheorghe Olteanu - person in charge with the archaeological site, Ovidiu Cîrstina, Petru Virgil Diaconescu, Mihai Claudiu Năstase, Petrică Florin Gabriel - members).

The archaeological research carried out on the specified monument consisted in six archaeological sections, of which three were placed on the inside and three concerned the outside. The main goals of our investigation regarded the stratigraphy of the site and the recovery of any archaeological heritage found on the spot, therefore prepare the site for the future planned activities of consolidation and restoration, as well as gathering information about the chronology of the site.

The situation in the field and other objective causes led us to plan and excavate six small archaeological kerfs, here and after referred to as sections. (for further details please see fig. 1/1). On the outside were investigated three sections as it follows: section I – S I (1,60 x 1,50 m) (fig. 4/1) with the long side perpendicularly on





Fig. 2 – The wooden church of Gemenea – Oncești. Exterior images: 1. Main façade – West; 2. Side image – South/South-West; 3. Porche image – West; 4. The painted inscription dated 1814; 5. Narthex – exterior image, the painted upper register; 6. Nave – exterior image.





Fig. 3 – The wooden church of Gemenea – Oncești. Interior images: 1 Partition wall between narthex and nave; 2 Nave's North Wall; 3 Nave – wattle dome; 4 Narthex – ceiling.



Fig. 4 – The wooden church of Gemenea-Oncești. Sections' images. 1 Section I – exterior – altar; 2 Section II – joint point of the narthex with the nave; 3 Section III – merge point of the narthex with the porch; 4 Section VI – interior – altar.



the altar of the church, section II – S II (1,60 x 1,70 m) (fig. 4/2) perpendicularly on the joint point between the altar and the nave and section III – S III (1,40 x 1,30 m) (fig. 4/3) perpendicularly on the merge point between the exonarthex and the porch.

The maximum depth of the excavations was recorded in S II and S VI (fig. 4/4): – 1.40 m, from the current level and the minimum in S III: – 0.70 m. It should be noted that all the excavation process was carried out manually.

Up to the moment we undergone the archaeological research it was known that the wooden church was built in 1814, as it is specified in the inscription added in 1857. Based on the same source we knew that Varzaru noble family gave the land on which was built and the founders were Badea Cojoacă, Stan Parnia, Iancu Vărzaru and others (M. Oproiu, 2004, nr. 361).

Following archeological research conducted on the site we can speak of an earlier stage of the church, namely the mid of the eighteenth century. We base our hypothesis on the discovery in the S VI, positioned in the altar, of a Turkish silver coin dated in the mid of eighteenth century that overlaps a platform out of river stones, which, most probably, marks, unless there was already a previous building, at least a stage of land preparation before the actually constructive moment of the wooden church.

Between this platform of river boulders and the first pavement of the church we observed a leveling layer with soil drifted from foundations and a floor of compacted loam with a variable thickness of 0,03 – 0,05 m, which we consider to be the first floor of the church, dated in the second half of eighteenth century.

The constructive steps that are worthy to be referred to are the two successive pavements from stones and brick surprised in the same S VI, which would correspond with the two important moments in the development of the church, namely the one from 1814 and the one from 1857.

Until recently it was considered that the church had a foundation rather shallow, but due to the archaeological investigation we have found that it was quite massive for a wooden church's foundation.

As an example, both inside the altar's apse and inside the nave, the foundation's base reaches – 1,30 m depth from the current level,

which we consider to be not superficial at all. This is primarily due to the configuration of the area, hilly, sloppy land with a high risk of landslides.

The changes done to the monument: the change of the original porch and its transformation into a narthex, the added parlour now inclosed with masonry, would correspond, from our point of view, to a moment after 1814.

In terms of stratigraphy the outside sections (S I, S II, S III) revealed the material traces of a previous level of occupancy, belonging to the sixteenth and seventeenth centuries. The dating is telling only on the recovered ceramic fragments. This level is overlapped by the church's constructive level, marked by a greyish clay level mixed with lime mortar pigments and brick fragments. Above it comes a leveling layer followed by a pavage level out of flagstones that was probably put all around the church.

Most likely this level of occupancy corresponds with the existence of other church, whose presence is marked by a triptych that specifies that in that place existed a place of worship prior to that „from 1814”.

In the section S IV, practiced on the inside, at the joint of the original church porch with the currently closed parlour, we clearly noticed the limit of the old foundations and the fact that the parlour was added and enclosed at a later time.

As we have mentioned before there are no elements that suggest any attempts of reparations between the chronological range 1914, the moment when the church was abandoned in favor of the new one, and 1970<sup>s</sup>.

As first conclusions of the archaeological research carried out during this first research campaign we can say that it confirms two important constructive moments, one in 1814 and another in 1857, but it also proven that the church existed at a moment preceding the year 1814, as the inscription of the stone cross states (M. Oproiu).

The other conclusion is that before this „new” church was done the inhabitants had another church, situated in the close vicinity (only 50 m away). The level of occupancy dated in the sixteenth and seventeenth centuries corresponds with the period of existence of this first church.

## **2. „Adormirea Maicii Domnului” Church, Mesteacănu village, Văleni-Dâmbovița**

## commune, Dâmbovița County

### 2.1. On short on the village's history.

The commune, consisting of two villages: Valeni Dâmbovița and Mesteacănu, is located in the North-West of Dâmbovița County and has an area of 28 km<sup>2</sup>. It has a hilly relief, crossed by two springs Văleanca and Valea Bărbulețului.

The village is hard to date: 12<sup>th</sup> July 1638 in a summary of an older document we found a mention about a certain „orchard form Mesteacănu”, but this might be very well only a toponym. The village existed in the eighteenth century, in a note says that villagers from Dragoslavele have hidden their books (no doubt the precious religious book) in Mesteacănu (1878). Before this date, on December 10<sup>th</sup>, 1728, *vătaful* Ion from Mesteacănu, gave mandate to Bărcă Cojescu for the money the inhabitants had to pay as tribute as it was the custom at certain celebrations. On this occasion, the people had to sell their estate in Neagomirești. (*vătaf* - supervisor for the lackeys form the court of a nobleman or of those working in a monastery.)

In 1814 Mesteacănu was a free people's estate having 13 tax payers.

### 2.2. Archaeological finds on village's territory.

On the area called „Poiana Poștei” located at the foothills „Mesteacănu” hill were identified a settlement dated in Bronze Age and the medieval remains of a stone building (G. Olteanu, O. Cîrstina, D. Căprăroiu, 2003).

### 2.3. The church.

The monument is located in the North-East of the village, on a hill situated at the confluence of several valleys: Pârjolita, Măceșului și Bărchii. At the start point of our archaeological prospecting activities we had the following data on the monument:

The construction of the wooden church dedicated to „Adormirea Maicii Domnului” begun in 1723 but it was consecrated only in 1752 (fig. 1/2).

Originally the church had no bell tower or steeple. Instead of a bell, an alphorn, announced the service, then with Cernat family support and *vătaf* Ion contribution was purchased a large bell, which was moved after nearly a hundred years to the new church, and in 1917 was confiscated by the German troops that had occupied Romania.

(*vătaf* - supervisor of the servants at the court of a nobleman or of monastery)

After building the masonry church, the wooden church remained only as a chapel for the cemetery. After several years, a descendant of the ancient founders, Tache Niță Cernat renovated the remaining part of the church without complying with the initial style. This repair consisted in the restoration of shingle roofing, the plastering of the interior and the exterior on a lath network, the restoration of the dome on birches. The plastering and the interior painting were done by Băbuș from Mătau.

When the construction of the new church (1870-1871) began, the village's elders decided to sell the old church to the villagers from Valea Mare. The buyers have started to dismantle and transport the porch, planning to remove it all, but when the villagers from Mesteacănu found out they stopped it right away.

Starting from the rock foundations kept of the old narthex, the restorations from 1980<sup>s</sup>, were performed by villagers led by the president of C.A.P (State Agricultural Production Unit) of that period, Gheorghe Marcu, a carpenter by trade, mayor Virgil Vlăduță and engineer Șerban Făculete. The project of restoration has been done by architect Popescu, born in Mesteacănu, who was, at that time, working for the National Commission of Historic Monuments. The restoration meant several operations: the plaster on laths dating from the repairs made by Tache Niță Cernat was removed, there were made new oak studs of the same format and the same size like the original ones, in order to reconstruct its porch; the porch was restored on the old rock foundations kept on which was also added a bell tower; the existing dome done by the same Tache Niță Cernat has been replaced by a new one out of planks. (fig. 5/1 – 2)

From the original decorations of the wooden church only few elements survived such as the trim framing from the entrance into the nave or the decorative belt with the twisted rope motifs surrounding the church. (fig. 5/5, 7)

In front of the church there is a stone cross dating from the times of prince Nicolae Mavrocordat with very well preserved inscriptions. (fig. 5/2)

The church has a „ship” appearance, with a cutout altar and a nave currently of square shape. The initial form of the church was similar to

other churches from the same class spread over a fairly extensive area among Argeș and Dâmbovița valleys, with an over enlarged altar thus drawing a cross on the blueprint. (fig. 1/2)

The images kept from the period before the restoration of the 1970<sup>s</sup>-1980<sup>s</sup>, show that the old narthex had disappeared, either because of the misunderstandings about its selling or, as other sources states, it has been stolen at the end of nineteenth century by thieves. (fig. 5/1-2) After the building of the masonry church in 1871, the West wall was plastered on a lags support and afterwards painted.

Oral tradition and the census from 1810 speak of the existence of an earlier than 1749 wooden church, built during the first half of the seventeenth century. This place of worship was probably built on the same place using the same constructive technic: everything is made of wood, including the nails. (A. Popescu-Runcu, 2008) (fig. 5/6).

#### **2.4. Archaeological data.**

The historical monument that is the second subject of our paper can be found at position 927 in Romania's Historic Monuments List (2004) with the identification code DB-II-mA-17573. Its presence there made the archaeological research obligatory as the information gathered from it will serve not only the archaeologist but it will provide valuable data to the ones who will make a new conservation and restoration project.

The archaeological prospects carried out on the site had the same work strategy as it had on the previous mentioned case. Thus, there were uncovered and excavated a number of six sections, three inside and three outside. (for further please see fig. 1/2)

The main goals of our investigation regarded the stratigraphy of the site and the recovery of any archaeological heritage found on the spot, therefore prepare the site for the future planned activities of consolidation and restoration, as well as gathering information about the chronology of the site.

The landscape configuration as well as the presence of burials very close to the church's walls forced us to excavate only small surfaces on the exterior, the available space in the interior did not allowed us to open bigger sections here either.

On the outside of the church were practiced three sections: S I (1.20 x 1.10 m) (fig. 6/1) with

the long side perpendicular on the altar, S II (2.00 m x 1.10 m) (fig. 6/2), with the longer side perpendicular on the merging point of the nave with the altar, S III (1.00 m x 1.00 m) (fig. 6/3), with the long side perpendicular on the joint point of narthex with the porch.

In the interior, the other three sections were positioned on critical points. Thus, S IV (1,00 m x 1,00 m) (fig. 6/4) was placed on southern side of the church, on the merging point of the nave with the altar, S V (1,10 m x 1,00 m) (fig. 6/5) on the same southern side on the joint point of the nave with the porch and S VI (1,20 m x 1,10 m) (fig 6/6), in the altar, with the long side on the axis of the church.

The maximum excavation debt was recorded in S VI – 1.00 m from the current treading level, S II and S IV had a recorded debt of – 0.90 m from the current treading level. The minimum excavation debt entry was of – 0, 50 m, in S III.

Up to the moment we undergone archaeological investigation all the known information resulted from the inscription dated 28<sup>th</sup> February 1751, the day of its consecration. It records that the present wooden church was built on the place of another wooden one, raised in 1590. After data obtained from our archaeological research we can firmly deny this information.

The church raised here in the middle of eighteenth century do not overlaps completely, nor partially any remains or any traces from an older place of worship. There were not even traces of interment, nor secondary burials. However, we do not totally overrule, the possibility that on this plateau, to the East of the present church, new archaeological investigations might confirm the existence of another, older, wooden church.

The data obtained places the moment of building in the period recorded by the inscription and adds information regarding its constructive structure. The wooden church was build on massive stone foundations, originally the altar had a polygonal shape, the nave was of square design and the porch was an open one.

From the stratigraphic point of view we were able to observe two important structural moments that we consider to be: first the moment of construction (the first half of the eighteenth century) and the second the recondition made in 1918.





Fig. 5 – The wooden church of Mesteacănu. Exterior images and constructive details. 1 Photo from the 1980<sup>s</sup>; 2 Photo from the early XX<sup>th</sup> century; 3 Main façade – West; 4 Side image – East/North-East; 5 Detail of the decorative motif “twisted rope”; 6 Detail - Wooden nails; 7 Nave’s entrance door frame.





Fig. 6 – The wooden church of Mesteacănu. Sections' images. 1 Section I – exterior – altar; 2 Section II – exterior – joint point between the nave and the altar; 3 Section III – exterior – merge point between the nave and the altar; 4 Section IV – interior – connection point between the nave and the porch; 5 Section V – interior – bond point between the nave and the porch; 6 Section VI – interior – altar.

The stratigraphic sequence we found has the following structure: at the bottom a yellow clayey soil (archaeologically sterile) overlapped by what we consider to be the level corresponding to the construction moment that looks like a leveling layer, the same yellow clayey soil but with gravel (resulted probably out from the foundations' trenches), on top of this there's a rammed clay layer and in the interior of the church we have a sand layer on which was placed the floor made out of large slabs of sandstone.

As we have mentioned above the archaeological investigations within the church allow us to conclude that we can not speak of an earlier phase of the wooden church before the year 1751.

From our point of view the main constructive stages are:

The moment between 1723-1752 when was built a wooden church, of modest dimensions, on a foundation of big slabs of sandstone. The maximum of digging point for placing this foundation is situated at – 0.80 m from the current level.

When it starts the construction of a new church, with the agreement of the community leaders, the porch is dismantled as a stage in the relocation of the church in a neighboring village;

In 1918 the remaining church, because of the intervention done 1871, is repaired, a new shingly roof, the wattle vaults are restored and the church is plastered and painted, as well.

After the new church is completed the community keeps it as a cemetery chapel. It will undergo a major transformation in the years 1970 - 1980 when they tried to restore it to its „original” state but they also added a new element a bell tower on the porch.

To conclude, following the archaeological investigations carried out in this first campaign we can confirm three important moments in terms of constructive stages and these are: 1723-1751, 1917 – 1918 and 1970-1980 with what we consider to be a „destructive” moment in 1871. It

also disproves the existence of another place of worship, before the existing one, on the exact spot, but it is not denying its existence at some distance from the present church. It is highly probable that while pending the completion of this wooden church construction process, the local community might had benefited from another place of worship, located in the near vicinity of the current one.

The two monuments, listed above, are placed, in terms of constructive moment, in the last stage of the wooden churches architecture. The relatively short life of the material, wood, as well as other elements, made hard to have preserved wooden churches dating earlier than the eighteenth century but even so the technique of construction, the decoration motifs and the planimetry are useful resources for understanding constructive techniques belonging to the Early Middle Ages.

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