

International conference

# Monastic Life, Art and Technology in 11th - 16th Centuries

University "1 Decembrie 1918" of Alba Iulia  
Department of History, Archaeology and Museology

October 16th-18th, 2014  
Alba Iulia, Romania

Program



### **Scientific Committee**

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# MONASTIC LIFE, ART AND TECHNOLOGY IN 11TH - 16TH CENTURIES

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Department of History, Archaeology and Museology

16th-18th October 2014  
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## Program

**Wednesday, October 15th**

**12.00-18.00:** Registration of the participants

**Thursday, October 16th**

**9.00-10.00:** Registration of the participants

**10.00-10.30:** Amphitheatre no. 9: Conference Opening

**10.30-11.00:** Opening of the Bizere exhibition at Apor Palace

**11.00-11.20:** Coffee break - Apor Palace (exhibition hall)

**11.20-13.30:** Keynote lectures:

**Eric Fernie** (The Courtauld Institute of Art, University of London), *Monastic buildings: questions of function and design from an Anglo-French perspective*

**Xavier Barral i Altet** (Universités de Rennes2 et de Venise Ca'Foscari, Institute for Advanced Study, Central European University, Budapest), *Les mosaïques de pavement romanes de Bizere: un programme iconographique et décoratif occidental de style très original aux portes de l'Orient byzantin*

**13.30-15.00:** Apor Palace (exhibition hall): lunch

**15.00-16.00:** Visit to the Romano-Catholic cathedral

**18.00:** Dinner (University Restaurant)

Friday, October 17<sup>th</sup>, Apor Palace (Senate Hall, 1<sup>st</sup> floor)

**MONASTIC LANDSCAPE; SPATIAL ORGANIZATION OF MONASTIC COMPLEXES**

**Chairs: Tajana Pleše, József Laszlovszky**

**9.00-9.30**

**József Laszlovszky** (Central European University, Budapest), *Monastic life, art and technology. Spatial approaches in the research of the Cistercian Abbey at Pilis (12-16th centuries)*

**9.30-10.00**

**Oana Toda** (University "1 Decembrie 1918" of Alba Iulia), *The river island monastery: long distance connections and micro-regional isolation in the case of Bizere Abbey?*

**10.00-10.30**

**Adrian Andrei Rusu** (Institute of Archaeology and Art History of Romanian Academy, Cluj-Napoca), *Spatial organization and monastic life in Bizere monastery*

**10.30-11.00**

**Coffee break - Apor Palace**

**11.00-11.30**

**Peter Bednár** (Institute of Archaeology in Nitra), **Klaudia Daňová** (Institute of Archaeology in Nitra), **Jozef Gajdoš** (Catholic University in Ružomberok), **Petra Smetanová** (Institute of Archaeology in Nitra, Slovakia), *The archaeological research of the monastery in Hronský Beňadik*

**11.30-12.00**

**Zsuzsa Eszter Pető** (Central European University, Budapest), *Royal Hermits? Medieval Landscape of the Pauline Monasteries in the Pilis Forest*

**12.00-12.30**

**Bencze Ünige** (Central European University, Budapest), **Laszló Lenkey** (ELTE University, Budapest, Department of Geophysics and Space Science), *Reconstructing a monastic landscape: the case of Cârța (Kerc, Kerz) Abbey*

**12.30-13.00**

**Andrej Janeš** (Croatian Conservation Institute Archaeological Heritage, Department of Land Archaeology, Zagreb), *Shaping of a monastic landscape in medieval Slavonia*

**13.00-13.30**

**Tajana Pleše** (Croatian Conservation Institute - Department for Archaeology, Zagreb), *Comparative ground-plan analysis of Pauline monasteries in Late Medieval Slavonia*

**13.30-15.00**

**Lunch (University Restaurant)**

**15.00-16.40**

**Visit at Batthyaneum library**

**16.40-17.00**

**Coffee break - FRAMM`S**

**17.00-17.30**

**Peter Levente Szócs** (Satu Mare County Museum), *Monasteries under private patronage within the social and economic topography: centers, residences, estates. Several case studies of medieval Hungary*

**17.30-18.00**

**Tamás Emődi** (Design-Research Workshop Restitutor Oradea), *Praemonstratensian Convents in Eastern Hungary. The Cloister in Abram (Ábrány)*

### **MONASTIC WEALTH SOURCES**

**Chair: Adrian Andrei Rusu**

**18.00-18.30**

**Beatrix F. Romhányi** (Institute of History, Károli Gáspár Calvinist University, Budapest), *Church and Salt. Monasteries and the Salt in the Medieval Kingdom of Hungary (11th-13th century)*

**18.30-19.00**

**Silvija Pisk** (Sciences University of Zagreb, Faculty of Humanities and Social Sciences, Zagreb), *Pauline monasteries in Medieval Croatia: Monastic wealth sources*

**19.00-19.30**

**Soos Zoltan** (Mures County Museum), *The Role of the Mendicant Friaries in the Medieval Transylvanian Economy. Archaeology, Material Culture and Site Selection Procedures in the Research of the Medieval Mendicant Network*

**19.30: Dinner (University Restaurant)**

**Saturday, October 18<sup>th</sup>, Apor Palace (Senate Hall, 1<sup>st</sup> floor)**

### **MONASTERY AS PRODUCTION CENTRE; USAGE OF ART IN THE MONASTIC MILIEU; ARTISTIC CONNECTIONS**

**Chairs: Pál Lövei, Béla Zsolt Szakács**

**9.00-9.30**

**Vinni Lucherini** (Università degli Studi di Napoli Federico II, Italy), *The Role of Consecration Ceremonies in the Development of Romanesque Monastic Architecture. The Case of Montecassino (1071)*

**9.30-10.00**

**Béla Zsolt Szakács** (Central European University, Budapest), *The early phase of cloister architecture in Central Europe*

**10.00-10.30**

**Krisztina Havasi** (Hungarian Academy of Sciences, Institute of Art History, Budapest), *Marble Works and Marble Floors in Medieval Hungary in the Late 12th Century. Fragments of a Choir Screen and Opus Sectile from Eger Medieval Cathedral and its Artistic Connections*

**10.30-11.00**

**Coffee break - Apor Palace**

**11.00-11.30**

**Ileana Burnichioiu** (University "1 Decembrie 1918" of Alba Iulia), *Decorative heritage of Bizere monastery*

**11.30-12.00**

**Imre Takács** (Museum of Applied Arts, Budapest), *The 13th Century Fountain of the Pilis Abbey. Art and Technology in a Cistercian Monastery*

**12.00-12.30**

**Piotr Pajor** (Jagiellonian University Cracow, Institute of Art History), *A Turn to Fratres Minores. Franciscans in 13. Century Lesser Poland and the Duke Boleslaus the Chaste patronage*

**12.30-13.00**

**Zlata Gersdorfova** (University of West Bohemia), *The spiritual environment and artistic patronage in South Bohemia in the 14th century*

**13.00-14.30**

**Lunch (University Restaurant)**

**14.30-15.00**

**Mihaela Sanda Salontai** (Institute of Archaeology and Art History of Romanian Academy, Cluj-Napoca), *Friars at work: Craftsmen of the Dominican Order in Sixteenth century Transylvania*

**15.00-15.30**

**Maroš Volovár** (East Slovak Association VALAL), *A petrified ideology. Artistic and iconographical connections of stonemasonry décor in Dominican church in Košice*

**15.30-16.00**

**Valerie Serdon-Provost** (Lorraine University, France), *Architectural design and the cult of holy relics in Saint-Vanne abbey (Verdun)*

**16.00-17.00**

**Conclusions**

**18.00: Dinner (University Restaurant)**

# Abstracts

**Eric Fernie (The Courtauld Institute of Art, University of London), Monastic buildings: questions of function and design, from an Anglo-French perspective**

The paper will begin with an examination of the meanings of the words 'function' and 'design' and in particular their application to the practical and presentational aspects of buildings. They will be applied first to the monastic church, concentrating on those characteristics which distinguish it from churches for the laity. In this context the English eccentricity of the monastic cathedral will be examined.

The pair of opposites will then be used to explore aspects of the claustral buildings. These include the relationship of the chapter house to the main sanctuary of the church and the status and purpose of the sculptural decoration on its façade. The multiple openings on the façades of many chapter houses are assessed for their practical and symbolic value, and the openings are then compared with other entrances in the east walk, namely those into the book-room, the slype, the day stairs, and the parlour, which involves the role of the prior. The round and polygonal chapter houses of Norman England are then introduced, along with their iconography and the question of the extent to which centralised chapter houses are found on the Continent. This part of the investigation will also refer to Villard de Honnecourt's diagram of a chapter house. With the reredorter the chief question will concern the large size of some examples, with the refectory it will be its location on the St Gall Plan, while the kitchen will be discussed in terms of the contrast between standard types and the highly sophisticated designs of some examples in western France. In the case of the cloister the arrangement of walkways at Saint-Riquier is considered.

The paper concludes with a comparative assessment of the claustral building types and their parallels in secular contexts.

**Xavier Barral i Altet** (Universités de Rennes2 et de Venise Ca'Foscari; Institute for Advanced Study, Central European University, Budapest), *Les mosaïques de pavement romanes de Bizere: un programme iconographique et décoratif occidental de style très original aux portes de l'Orient byzantin*

La découverte des mosaïques de pavement médiévales de Bizere est un évènement notable pour les études d'Histoire de l'art du Moyen Age. En effet, il s'agit de l'exemple de décoration du sol en *opus tessellatum* situé le plus à l'Est du territoire européen, aux confins du monde byzantin. Son étude permet, sans conteste, de situer ces pavements dans l'orbite culturelle et artistique du monachisme occidental. Le style, très particulier, n'incite pas à proposer l'arrivée dans ces territoires d'équipes d'artisans mosaïstes provenant directement des grands chantiers occidentaux. Mais le répertoire et les caractéristiques générales de ces pavements font supposer la présence d'artisans ayant eu des contacts avec l'Occident roman; ils devaient probablement répondre à la volonté d'un commanditaire souhaitant situer les réalisations artistiques de Bizere à la hauteur de celles des grands monastères de l'Ouest. Au-delà des considérations de technique, de style et de chronologie, la question des rapports avec les pavements en mosaïque de Byzance est également évoquée.

József Laszlovszky (Central European University, Budapest), *Monastic life, art and technology. Spatial approaches in the research of the Cistercian Abbey at Pilis (12-16th centuries)*

The Cistercian Abbey at Pilis was one of the most important monastic complex in medieval Hungary, an early centre of Gothic art and a key site for the understanding of monastic production. The re-interpretation of the archaeological evidence connected to the earliest phase of the monastery and the recent studies on the burial place of queen Gertrudis have produced significant new results for the understanding of royal power representation in the late 12th and early 13th century. Furthermore, the analysis of monastic landscape and the research on the medieval road network in the Pilis region shows that the abbey was one of the most important site on the route of the itinerant kingship in this period. A particular "royal road" can be identified on the basis of historical and archaeological data, which connects the power centres of the period. The first part of the paper discusses these new results and present them in a wider framework of Hungarian and European Cistercian monasteries. Art historical studies and the recent archaeological investigations of a monastic manorial complex, at the same time, have changed the image of the monastery in the Late Middle Ages. The interpretation of the monastic estate system and the technological analysis of an industrial monastic grange offer now a new possibility to interpret the reform periods of the monastery in the 14th and 15th century. As the second part of the paper will show, these reforms are also relevant for a spatial analysis. The connections of the monastery to the local royal centres as well as to other Cistercian abbeys in Central Europe have played a crucial role in the transformation of the monastic production system. Thus, the analysis of local, regional and international networks of the abbey can be interpreted in the framework of knowledge transfer, estate management and industrial production.

**Oana Toda (University 1 Decembrie 1918, Alba Iulia), The river island monastery: long distance connections and micro-regional isolation in the case of Bizere abbey?**

The monastic geography of the Lower Mureş area was highly conditioned by its physical features mainly dominated by the watercourse, thus the almost exclusive positioning of such sites in close proximity of the river. The location of Bizere abbey, that nowadays appears as a rather dry landscape in the Mureş River floodplain, was in fact prone to flooding during the Late Middle Ages due to the various river branches stretching across the lowlands. It actually appears to have had the features of an island, resulting in a particular monastic landscape that can be thought of as either isolating (on a local scale, due to the island), or as favouring long distance connections (due to its central positioning on the region's main navigation axis).

The paper will question the available scientific data in connection with these first glance assumptions. Various types of sources (archival, cartographic, archaeological and geophysical) could allow valuable assertions about the relation between the abbey and the river in terms of both local and long distance communication possibilities, while retracing the watercourse configuration prior to the Habsburg river regulations. Moreover, Bizere abbey is, so far, the only site of the region where archaeological research retrieved data pertaining to the topic of navigation and water transport.

**Adrian Andrei Rusu** (Institute of Archaeology and Art History of Romanian Academy, Cluj-Napoca), *Spatial organization and monastic life in Bizere monastery*

The paper intends to give a brief overview on the inventory of the Benedictine monastery. After a decade of archaeological research only ca. 5% of the reservation surface was excavated. The result is represented by a series of constructions that were demolished and plundered for their stone to a high degree, along with approximately ten thousand artefacts.

This summation is brought forth because in the Romanian scientific milieu such investigations were minimal and the analytical scholarship is almost absent.

To begin with, the concept of "river monasticism" must be brought into discussion for the Lower Mureş area. After a gleaming outset, in the 12th century, followed a long lethargic period which determined the homogenisation of the material culture according to the contemporary standards, until the middle of the 16th century.

The main constructions and utilitarian features that formed the monastic complex will be listed: the island, the first improvisations, then the church, the cloister, together with the refectory and the portico, the abbot's palace and the chapel from the second inner courtyard, a possible "pilgrim house". Some amenity have an individualised architectural consistence, while others are merely suggested by the artefacts (kitchen, baths, infirmary, the gatekeeper's building). Everyday life at Bizere is recomposed from artefacts intended for intellectual activities, constructions related to water management, various types of crafts (stone and masonry workshops, construction ceramic production, smithy, glass production), games and pilgrimage.

Isolated artefacts offer clues and generate discussions on shapes and functionality, as well as on their origin and production place. Several paradoxes are also present, such as the discoveries suggesting that the monastery produced artefacts connected to violence (warfare and hunting).

**Peter Bednár** (Institute of Archaeology in Nitra), **Klaudia Daňová** (Institute of Archaeology in Nitra), **Jozef Gajdoš** (Catholic University in Ružomberok), **Petra Smetanová** (Institute of Archaeology in Nitra), ***The archaeological research of the monastery in Hronský Beňadik***

The article summarizes the knowledge from previous archaeological-historical research of the Benedictine Monastery of St. Benedict in Hronský Beňadik. The monastery was founded in 1076 by king Gejza I on the southern edge of metalliferous mountains in central Slovakia. During the Middle Ages it had undergone several reconstructions. In the 16th century it was fortified and gained a fortress character in the relation to the Turkish threat. The last major modification is represented by its Neo-Gothic reconstruction at the end of the 19th century. I. Knausz performed the first artistic-historical and archaeological excavation within the area of the Neo-Gothic reconstruction. He mainly focused on the monastery church. Further excavation was carried out during the eight decade of the 20th century by the Slovak National Museum (A. Habovštiak, Š. Holčík). The focus area was the monastery cloister, where a part of the southern Gothic wing was excavated. In 2012 the artistic-historical research of the western wing began. It was followed by the archaeological rescue excavation in the interior and the economic court of the monastery, performed by the Institute of Archaeology SAS in Nitra in 2013.

**Zsuzsa Eszter Pető** (Central European University, Budapest), *Royal Hermits? Medieval Landscape of the Pauline Monasteries in the Pilis Forest*

The focus of the proposed paper is on the definition and description of the medieval Pauline landscape in the Pilis forest from the mid-1200s to the mid-1500s. As a unique and complex topic, it needs to be approached from different angles. The Pilis possesses a unique background; it is the royal forest in the *Medium Regni*, which means that there were huge, inhabited wooden areas, where many royal hunting lodges could be found. On the basis of these manors, three Pauline monasteries (Monastery of Holy Cross, Holy Spirit, and Saint Ladislaus) were established in the thirteenth century with strong royal support. Moreover, the legendary foundation of the order happened in the Pilis, at the Holy Cross Monastery.

Based on written sources, it has been recognized that the hermit-like nature of the Pauline order, from the beginning of the fourteenth century, had transformed to a pseudo-mendicant character and along with this change, the Paulines had a strong effect in late medieval cultural and political life. Besides the written documents, direct archaeological evidence has revealed much about daily life and wealth. Nevertheless, the status of the traditional research methods and sources are considered to be stagnant, therefore a new, summarizing, and re-contextualizing spatial perspective can bring significant results in defining the development of Pauline space and character in *Medium Regni*.

On the smallest spatial level the “earthworks” of the monastic space (fishponds, dikes, caves, etc.) have been studied, but spatial analyses are reevaluating the relationships between the monasteries and other manifestations of medieval space, such as medieval regional topography or the surrounding regions of the Pilis. Regarding the spatial and historical circumstances, the proposed research highlights the role and development of the Paulines with the help of comparative studies, in addition to written, (landscape) archaeological, and geographical sources related to such a special location, which the Pilis represents.

**Bencze Ünige** (Central European University, Budapest), **Laszló Lenkey** (ELTE University, Budapest, Department of Geophysics and Space Science), *Reconstructing a monastic landscape: the case of Cârța (Kerc, Kerz) Abbey*

The paper aims to reconstruct the monastic landscape of a Cistercian abbey situated in the Land of Făgăraș in the southern part of medieval Transylvania, today in central Romania. The proposed reconstruction is based on a variety of sources, such as: written evidence, archaeological and architectural data, field work, cartographic sources and geophysical survey. The interdisciplinary approach to research this monastery is a novelty in Romanian scholarship and has not been pursued before, and even though the research has not yet ended significant results can already be rendered.

The beginnings of the abbey are vague but the generally accepted foundation in specialized literature is set in 1202. It functioned until the middle of the 15<sup>th</sup> century. Founded for still unknown and debated reasons, most probably by the Hungarian King Emeric, on the eastern border of the kingdom, according to scholars this monastery could have served multiple functions (economic development and participation in long-distance trade, missionary work towards the Orthodox and Cuman population, colonization of a scarcely populated land).

First, as introduction, the paper will present the importance of the abbey in this region, and briefly discuss the main topics and landmarks in scholarship connected to the history of the Cistercians in the Hungarian Kingdom. Then, the data extracted from the sources will be traced and finally, a suggestion for landscape reconstruction and land use will be discussed with greater emphasis on the latest geophysical survey.

**Andrej Janeš** (Croatian Conservation Institute of Archaeological Heritage, Department of Land Archaeology, Zagreb), *Shaping of a monastic landscape in medieval Slavonia*

The remains of the Benedictine abbey of St. Margaret are situated 500 m south of the village Bijela, south-east of Daruvar (central Croatia), on a 120 m long and 85 m wide oval elevation. On the south-eastern side, the hill sharply descends into the creek Brzica.

During the 14th and 15th centuries, the Benedictine Monastery of St. Margaret, on the western slopes of Papuk, was one of the Order's most important centers in medieval Slavonia. Although the exact date of the foundation and construction of the monastic complex is still unknown, Bijela Abbey has the best recorded history. The number of known documents mentioning the monastery, from only 10 in the 14th century increases significantly to a total of 70 in the 15th and 16th century, documenting the transformation of a priory into a flourishing abbey. In its beginnings the monastic community in Bijela was subordinated to the abbey of St. Margaret of Garab in Srijem. The old abbey had vast estates in Slavonia, on the border of the Zagreb and Pecs dioceses and organized the community in Bijela as a priory and grange to manage that estate. The abbey's possession encompassed a large area on the western edges of Papuk Mountain.

This paper will present the possibilities of studying topography, Franciscan cadastre, contemporary maps and written sources as a tool for mapping the structure of the abbey's estate, with a market town, villages, parish church, mills, fish ponds, quarries and distribution of arable land and woods.

**Tajana Pleše** (Croatian Conservation Institute - Department for Archaeology, Zagreb),  
*Comparative ground-plan analysis of Pauline monasteries in Late Medieval Slavonia*

The latter half of 13th century in the territory of Slavonia was defined by a turbulent political and economic situation. However, it was also a time of initial expansion of the newly constituted Pauline Order that begun with the arrival of recently gathered hermits in Dubica. This was a crucial moment for the Order, as it had to obtain additional property in the attempt to secure its legality. Through many benefits from the Crown and numerous bequests from powerful noble dynasties and politically influential individuals, the Order was rapidly strengthened. By the beginning of 15th century, the Pauline monks had founded ten monasteries in Slavonia alone.

Because of their transformation during the 17th and the 18th centuries in Baroque style, or change of purpose from sacral to profane or military, or due to complete disintegration, knowledge on late medieval Slavonian Pauline monasteries was scarce up till the end of the 20th century. To amend this lack of information, the Croatian Conservation Institute begun a large-scale archaeological excavations project on Slavonian Pauline monasteries founded prior to the Battle of Mohács. Eight monasteries (Moslavina highlands, Remete, Zlat, Streza, Šenkovec, Lepoglava, Kamensko, Donja Vrijeska) have been ascertained and (partially) examined, while two are still only known on the basis of archival data (Dubica and Bakva).

The objective of this paper is an overview of the characteristics of Slavonian Pauline monasteries' spatial organisation, deduced in compliance with the results achieved thus far through archaeological excavations.

**Peter Levente Szócs** (Satu Mare County Museum), *Monasteries under private patronage within the social and economic topography: centers, residences, estates. Several case studies of medieval Hungary*

The social and economic relation of private monasteries proved to be an important issue in assessing their function and role. In this sense, several cases from medieval Hungary were selected, in order to analyze the position of monastic sites within the structure of estates of that micro-region, especially the relation of the monasteries with the landed properties of the patrons. Furthermore, sources on the residence of the patrons will be reviewed in context with the monastic site. Several abbeys were connected to earthen fortifications or to other types of castles too. These features and the topography revealed through this analysis suggest that the site of private monasteries had a more or less central character. Aside from the obvious advantages offered by this position, the abbeys became more vulnerable towards the patrons. The patrons, according to custom, were directly involved in the administration of the monastic estates. Moreover, they were able to use the economic resources of the monasteries not only for the abbey, but also for their own benefits and purposes - sometimes even by expropriating their lands.

**Tamás Emődi (Design-Research Workshop Restitutor Oradea), *Praemonstratensian Monasteries in the Eastern Part of the Kingdom of Hungary. The Abbey Church of Abram (Ábrány)***

The history of the monastic order keeps count of seven Premonstratensian monasteries located in the eastern part of the Kingdom of Hungary, eastward to the Tisza River. Two of them (located in Almaşu/Almásmonostor and Meseş/Meszés) were in the use of the order only for a short period, the ones in Zich and Szaggyú/Sadio/Soca(?) cannot be precisely localized and in the case of Adonymonostor a large-scale excavation and in Dealul Orăzii/Váradhegyfok only a minor archaeological excavation proves the former existence of the buildings.

The only, partially still standing Premonstratensian church in this area is situated in Abram/Érábrány, and it was mentioned for the first time in 1234 in the *Catalogus Ninivensis*. Its founders are unknown, but documents say that in 1386 György Monostorosábrányi bestowed the monastery's gifts to the Kusalyi Jakcs family.

Today the church has got one aisle which ends in a round-arched sanctuary vaulted with a semi-dome, and it is annexed to the aisle with a round-arched chancel arch. At the end of the 19<sup>th</sup> century, a separate tower divided by lesenes could be found in front of the western frontispiece and it had arcades on the eastern and northern sides.

The church's archaeological excavations and wall explorations carried out between 1999 and 2003 enriched our knowledge of the church and provided a lot of information in connection with the phases of the construction and their ground-plans.

In the first phase of the construction, a round-arched apse was annexed to the aisle and on the northern side, a wing (having exactly the same length as the aisle) was annexed to the building and this ended in a round-arched apse in the eastern part and it was probably used as side-chapel.

In the second phase of the construction, the aisle was rebuilt having almost the same ground-plan, the northern gallery supported by pillars was also reconstructed and a polygonal sanctuary was built on the former apse. The northern chapel was reconstructed and it had two storeys, it was covered by a cross vault and an altar stood in the apse.

Later, the aisle was enlarged and became wider and probably a tower was erected on both of its corners. The church's ground-plan is similar to the abbey churches of Kána, Jánosi and Monostorosáp and its spatial system resembles the Premonstratensian abbey churches located in Margaret Island and Bina/Bénye.

**Beatrix F. Romhányi** (Institute of History, Károli Gáspár Calvinist University, Budapest),  
*Church and Salt. Monasteries and the Salt in the Medieval Kingdom of Hungary (11th-13th century)*

In medieval Hungary the kings often supported monastic institutions by salt donations. Although - unlike in many Western European provinces - salt wells were and remained till the end of the Middle Ages royal property, the participation in the salt trade was a major income source for quite a number of monasteries. The best known source for that is the Bereg treaty from 1233 by which Bizere Abbey also received a certain quantity of salt. However, the ecclesiastic and particularly the monastic participation in salt trade were significant throughout the Middle Ages from the late eleventh till the sixteenth century. According to the charter evidence almost all religious orders, monastic and mendicant alike, were involved to some extent, but mainly Benedictine Abbeys and later the Pauline order had a privileged position. The paper deals with the different levels of the monastic participation (trade properly meant, simple salt income, storage) as well as with the role of salt in supporting monastic institutions or orders.

**Silvija Pisk** (Sciences University of Zagreb, Faculty of Humanities and Social Sciences, Zagreb), *Pauline monasteries in Medieval Croatia: Monastic wealth sources*

The Pauline order was not officially recognised until 1308, even though Pauline eremites tried to get recognition from Pope Urban IV as well as authorization for using St. Augustine rules since the middle of the 13th century. Recognition never happened, as the bishop of Veszprem Paul determined after he visited and inspected the eremite accommodations they did not fulfil the Pope's main requirement. It would appear that the eremites did not have enough resources to support themselves. It was not until 1308 when Cardinal Gentilis de Montafiore assessed that the requirement was fulfilled and granted the Paulines the freedom to use the Augustine rule. After the initial poverty and modest hermit-like accommodations, Pauline monasteries throughout the Late Middle Ages transformed into wealthy and distinctive monasteries.

The process can be tracked very easily by looking through examples of Pauline monasteries, especially through 545 medieval manuscripts from the Holy Virgin Mary monastery at Garić. During its 300 years of existence, the monastery progressed from a small and poor hermit-like community to a significant feudal power with numerous estates which included ploughlands, grasslands, forests, vineyards, fishing ponds and mills. The estates were acquired through donations, leasing and purchasing. Even though they tended to the estates themselves at first, maintenance became impossible without the use of peasants, servants and other help after the expansion. This work will describe the course of monastic development and their ascent from poverty to riches.

**Soos Zoltan (Mures County Museum), *The Role of the Mendicant Friaries in the Medieval Transylvanian Economy. Archaeology, Material Culture and Site Selection Procedures in the Research of the Medieval Mendicant Network***

The different economic situation and the different urbanization level of Central Europe needed the new adaptation strategies of the Mendicant orders in the building of their friary networks in the region. While in Western Europe there are several written sources and several research data about the functioning of the Mendicant friary networks, their organization and income, in the Hungarian kingdom we have only a few data regarding the Mendicant network and economy. From the archaeological research, the revealed material culture and the analysis of the site selection procedures resulted many new data about the Transylvanian Mendicant friaries and their involvement and adaptation to the local or regional economy. Combining the above mentioned sources with the few but, in some cases, essential written sources resulted a number of new data that helped us to understand the role of the Mendicants in a medieval society that went far beyond the spiritual influence.

Vinni Lucherini (Università degli Studi di Napoli Federico II), *The Role of Consecration Ceremonies in the Development of Romanesque Monastic Architecture. The Case of Montecassino (1071)*

On October 1, 1071, after 5 years of construction, the new abbatial church of Montecassino was consecrated in the presence of Pope Alexander II, ten archbishops, forty-four bishops, the most powerful princes of southern Italy, and hundreds of noble Normans and Lombards, as well as the Empress Agnes. This was one of the most important political events of the time and the types of people present concretely set forth the state of equilibrium created by the Normans' agreement with the papacy. The church consecrated on this occasion was a new creation, gleaming with marble and mosaics, complete with an atrium like the old St. Peter's in Rome. What effect did that consecration have on the participants there? The question posed by this paper is this: did participation in the consecration of the Montecassino church play a role in the spread of architectural and decorative advances from Cassino into other territories in southern Italy?

**Béla Zsolt Szakács** (Central European University, Budapest), *The early phase of cloister architecture in Central Europe*

The topic of medieval cloisters has been the subject of a number of important conferences (see *Gesta* 1973, *Der mittelalterliche Kreuzgang* 2004 and *The journal of the British Archaeological Association* 2006). The Hungarian material has been discussed in the catalogue *Paradisum planatvit* by Ernő Marosi in 2001. However, the problem has not been investigated in Central European context.

Although the idea of the cloister is clearly manifested in the Sant Gallen Plan, the earliest standing cloisters date from the first half of the 11<sup>th</sup> century in Western Europe. In East Central Europe, however, monastic architecture followed slowly the western prototypes. The early monasteries were built often from wood (especially in Bohemia and Poland), and later on stone constructions did not follow a severe regular plan (see e.g. Feldebrő or Pásztó). In many cases the full cloister was built only in the 13<sup>th</sup> century (Mogilno in Poland or St George monastery in Prague) or even later (Kladruba, Teplice). In Hungary the Cistercians played an influential role starting from the late 12<sup>th</sup> century, followed by the reform movement of the Benedictines in the early 13<sup>th</sup> century (e.g. Pannonhalma, Pécsvárad, Somogyvár, Csolt, Szer). However, cloisters are also known from non-monastic context as well and the cloister of the collegiate church of Székesfehérvár may precede all the above mentioned examples.

The recently excavated cloister of Bizere should be evaluated in the background of these architectural traditions.

**Ileana Burnichioiu (University "1 Decembrie 1918" of Alba Iulia), *Decorative heritage of Bizere monastery. An overview about mosaics, sculptures and frescoes***

The Bizere monastery gradually fell into ruin during the 16th century and the site became a treasure hunting ground and a quarry for construction material. Consequently, all that was left for the scholarship is fragmentary, difficult to patch together and dependent on the archaeological investigations. This type of research first began in 1981 and carried on between 2001-2009 and in 2014, retrieved a notable quantity of mosaic, sculpture and fresco fragments.

This paper will be given in a context defined by the accumulation of a notable quantity of material currently still under study and by the ongoing archaeological excavations. It will give an overview of the uncovered decoration categories, the variety of materials and shapes, and will try to identify the decorative and architectural components, while connecting the isolated fragments to the buildings they could have been part of, the artistic style, the lifespan of the decorative elements, and the general chronology of the monastery.

**Krisztina Havasi** (Hungarian Academy of Sciences, Institute of Art History, Budapest),  
***Marble Works and Marble Floors in Medieval Hungary in the Late 12th Century. Fragments of a Choir Screen and Opus Sectile from Eger Medieval Cathedral and its Artistic Connections***

In medieval Hungary towards to the end of the 12<sup>th</sup> century many cathedrals from the 11<sup>th</sup> century were in progress of rebuilding or approached to be completed. Remarkably, the completion and superior renewal of two such architectural works - Esztergom and Eger - with excellent marble works and large-scale use of an elegant and exclusive marble material, is connected with the simultaneous identification of the local marble quarries.

In Esztergom the interior of the Cathedral was certainly „encased” with marble as well. The walls and the pillars of the nave - probably the choir connected - were also covered with marble. In addition, the preserved details of the variety of incrustation patterns and *opus sectile* floors have been associated with the preferred sites and routes of the Cathedral's liturgy. In the art historical research the famous red marble works of the Esztergom Cathedral and the completion of the cathedral's renewal are dated by the common ruling years (1185-1196) of King Béla III and Archbishop Job, illustrated together on the tympanum of *Porta Speciosa*.

The relics of the renewal of the Eger Cathedral at the end of 12<sup>th</sup> century - turn of the year 1200 - are represented by some early gothic pillar, rib and capital fragments as well as by a large number of fragments of detail architecture, carved in outstanding quality from white marble and red andesite. From these series of blind niches of various sizes and entablatures unfolds the articulated barrier architecture (probably choir screen). To all this a varied sampled *opus sectile* floor was associated. The ornamental small architecture partially accompanied by inscriptions and incrustations could be related to the elevated level of the main sanctuary and choir of the Cathedral and also to the formed vaulted burial chamber at the west end of the nave, which certainly represents the burial memory of King Emerich (1196-1204). The possible antecedents and (iconographic) prefigure of the marble decorated Eger Choir and decorative floor - at the same time *in mediodomus* developed representative sepulchral chamber - could be the Deanery Church of Alba Regia founded by King Stephen, which got its decoration with the founder's burial (1038) and his canonization (1083). The close connection between the chamber and the barrier architecture in Eger also raises the question of the King's role as a builder. However, next to the King, the most important role could be obtained by Bishop Katapán (1198-1217), who was an important person at the court of King Béla and his son. He started his career as Provost of Alba Regia, in the 1190s he advanced to the Chancellor's office and from there to the bishop's chair. The bishop could have played a part in Emerich's decision of interrupting the royal burial series in Alba Regia and choosing the Eger Cathedral.

**Imre Takács (Museum of Applied Arts, Budapest), *The 13th Century Fountain of the Pilis Abbey. Art and Technology in a Cistercian Monastery***

Pilis Abbey founded by king Béla III in 1184 was one of the largest and most completely built monastic architectural environments from medieval Hungary. It was erected in the royal forest of Pilis near Esztergom. Its buildings were totally destroyed only in the 16-17<sup>th</sup> centuries, but very significant remains of walls and an enormous amount of stone carvings were excavated in the 20<sup>th</sup> century (Péter Gerecze, 1913; László Gerevich, 1967-1984). The character of the building material and the style of the decoration show that the monastery complex was executed during 30-40 years starting with in the ninth decade of the 12<sup>th</sup> century. It has become apparent, that a polygonal fountain house connected to the southern isle of the ambulatory. Many fragments of clay pipes and a stone fountain have been found in this area. The water was directed from a water reservoir located west of the monastery to which fresh water came from a fount of the Pilis Mountain. Until now 38 fragments pertaining to the fountain standing at the centre of the fountain house have been identified. This unique structure was divided into four levels and it was carved from different stone materials, red marble and white limestone. The basin on the second level was supported by a massive *pilier cantonné* with a richly foliated capital, all executed from glossy red marble. There are indications that the lower and wider basin was used as secondary water catchment, from where they could have further lead the water towards distant points of the monastery. This impressive and unusually complicated structure undoubtedly is one of the most special Central European creation at the beginning of the 13<sup>th</sup> century.

**Piotr Pajor** (Jagiellonian University Cracow, Institute of Art History), *A Turn to Fratres Minores. Franciscans in 13th Century Lesser Poland and the Duke Boleslaus the Chaste patronage*

The time around the middle of the 13th century is a period of popularization of the mendicant orders in whole Central Europe including Lesser Poland, which was one of the duchies existing after the feudal fragmentation of Poland. Especially the Franciscans, that arrived in Cracow during the apostolic mission lead by the Saxon province, were quickly taken under the patronage of duke Boleslaus the Chaste, who founded a church as his mausoleum in Cracow, although his predecessors were buried in Cracow cathedral. The duke also founded cloisters in Nowy Korczyn and Zawichost; his sister, Salomea, became the first Polish St. Clara's nun; his wife, Kunegund of Hungary, as a widow established and joined the convent in Stary Sącz. This way Franciscans became the most important order, protected by the local ducal family. The same process took place in other Polish provinces and had significant consequences. For instance, in Silesia the local branch of the Piast dynasty was strongly connected with the Cistercians, but duke Henry the Pious and his heirs of the Wrocław throne were buried in Franciscan churches. This turn to Mendicants in the Piast dukes patronage seems to be much more complex than in e.g. Bohemia. In Lesser Poland this phenomena is even more visible because of some extraordinary solutions, such as the central - Greek cross - plan of Franciscan church in Cracow or the relocation of the first St. Clara's order cloister from Zawichost to the isolated site near the former castle Scala. Comparative analysis of the role of the Franciscan cloisters in Boleslaus the Chaste's patronage and propaganda will be the main subject of the proposed paper.

**Zlata Gersdorfova (University of West Bohemia), *The spiritual environment and artistic patronage in South Bohemia in the 14th century***

The contribution deals with the both spiritually and materially rich environment of the dominion of the *Rožmberk* Lords, the most powerful noble dynasty in Bohemia. Thanks to their contacts and position in the Czech Kingdom, South Bohemia along with its monasteries (Cistercian Monasteries in *Vyšší Brod* and in *Zlatá Koruna*, Augustinian Canonical Monastery in *Třeboň* and Monastery of Conventual Franciscans and Poor Clares in *Český Krumlov*) is associated with magnificent pieces of art that were created at that time in Bohemia and that count among the top representatives of Gothic Art in Bohemia and in Europe in general (the Madonna of *Český Krumlov*, works of the Master of *Vyšší Brod*, works of the Master of the *Třeboň* Altar piece). This contribution attempts to outline both the spiritual and the cultural background of these works' origin, mirroring the piety which reflected the respect for relics. In this context, it seems to be important to point out the relics of a Corpus Christi Feast, which was, in the manner of the Prague festivities, held annually in the residential town of the *Rožmberk* dynasty, the city of *Český Krumlov*, and interconnected both functionally and spiritually the individual monasteries of South Bohemia.

**Mihaela Sanda Salontai** (Institute of Archaeology and Art History of the Romanian Academy, Cluj-Napoca), *Friars at work: Craftsmen of the Dominican Order in Sixteenth century Transylvania*

The purpose of the paper is to investigate the presence of skilled workers e.g. artists within the Transylvanian Dominican convents, and their involvement in carrying out works for the Order and for the lay communities. Starting from the regulations set by the Dominican constitutions, concerning lucrative activities required e.g. allowed to be performed by clerics or lay brothers, the study will focus on written evidence, dating back to the late fifteenth and early sixteenth centuries, about brothers skilled in building works. The presence of *officinae* as an important element in the formation of a regular house is stated in a papal letter issued in 1445 for the Dominican brethren of Sibiu (Hermannstadt/Nagyszeben), which concerned the friars' attempt to move their convent from the outskirts inside the city's fortified area. The new location had to provide enough space for a church with belfry, a cemetery, a dormitory, a cloister, a refectory as well as other required rooms and workshops. Some local accounts dating back to the early sixteenth century not only reveal the names of Dominican friars skilled in construction trades but also testify to the production and processing of building materials such as brick, timber and stone by the brethren. The documents point to the ownership of appropriate working facilities and tools by the friars, however still give us very little data about the outcome of their work. Most of the works carried out by the friars and referred to in the documents were completed for municipalities as shown by the city accounts of Braşov (Kronstadt/Brassó) or Bistriţa (Bistritz/Beszterce). Questions like the link between rule and practice as well as the relationships to the lay communities will be brought into discussion and analyzed on the base of written evidence.

**Maroš Volovár (East Slovak Association VALAL), *A petrified ideology. Artistic and iconographical connections of stonemasonry décor in Dominican church in Košice***

Choir and tower of the Dominican church in Košice (Kaschau, Kassa) preserved a rare collection of medieval stonemasonry elements. Capitals, consoles, baldachins and a boss with figural, zoomorphic, floral and architectural motives come from two distinct style epochs: from the end of 13<sup>th</sup> century and the end of 14<sup>th</sup> century. The building unity of the church, proved by recent sounding research, and predominance of younger elements (14 of all 19 preserved) compelles us to regard the few older elements as *spolia*. The dating of the church in the 13<sup>th</sup> century by previous scholarship is disproved by the addition of recent *in situ* find of younger architectural components, previously unknown (south portal, choir rose-window), and iconographic analyses of stonemasonry fill, never carried out before.

A headstone of analyses is a capital depicting the motif of *Domini canes*. The first art depiction of this self-reflection of Dominicans as stalwart "dogs of Lord" originated in Florence in the years 1366-8, which is a *terminus a quo* for its appearance in Košice. Church choir and tower-base arcade, serving as a portico for friars entering the choir, generate an ideological unit whereby the special position of its every element. The *spolia*, incorporated within the most sacramental eastern part of the interior, remained not only passive antiquities, but were adapted and arranged to depict the sanctification of the church and the entire monastery - Blessing of Virgin Mary.

**Valerie Serdon-Provost** (Lorraine University, France), *Architectural design and the cult of holy relics in Saint-Vanne abbey (Verdun)*<sup>stic character. Virgin Mary.</sup>

The subject of this conference proposal comes from the results of a newly excavated suburban monastery, the Saint-Vanne abbey in Verdun : located on a hilltop at the crossroads of major ways and rivers during the Antiquity and the Middle Ages, the former abbey was later incorporated inside a major modern fortress (16th c.), the High Citadel of Verdun, and thus left untouched from contemporary buildings.

The paper will summarize the results of the two first seasons of excavations, whose main objective was the global understanding of the site's layout, from the earliest ecclesiastical occupation (first half of the 7th c.) to the different building and occupations phases of the monastery in the Gothic era (15th c.), with an emphasis on the most magnificent period, under Richard's abbacy (11th century). Spaces function (place of worship and burial ground) will be especially considered, in relationship with the local cult of holy relics. A comparison with other monasteries of the Mosan greater area (today's Belgium) will be made, regarding their architectural and stylistic character.



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