Foundation Process of the Order of Cistercians in Hungary

BEÁTA VIDA

ABSTRACT: The author in her paper deals with the foundations of Cistercian monasteries in Hungary in the Middle Ages. She examines, whether they were established by the ruler or some other secular or ecclesiastical dignitary. She notes that in Hungary the ruler’s foundations of Cistercians were most important and profitable, and that private squire’s foundations were not popular. She also describes particular convents and the circumstances of their establishment or, in some cases, their founders. The greatest flowering of the Order in Hungary was in the 12th and 13th century. At that time there were 22 abbeys in Hungary. In the mid-15th century a big decline of the Order began.

Keywords: Hungary, Middle Ages, Order of Cistercians, monastic life, monastery foundations

Order of Cistercians in Hungary has a long tradition since the foundation of the first abbey in the second half of the 12th century until now.1 Worldwide reputable historiographer of the Order, Levente F. Hervay O. Cist., published a repertory of Hungarian monasteries in 1980’s.2 An important factor in establishing the monastery was the motivation of the founder because the future existence of abbey depended on him. Because the monastery was one of the most important monasteries within the ecclesiastic organisation of the Hungarian Kingdom, its Abbot was delegated on the performance of various tasks by the sovereign and the Pope as well. Because the monastery was one of the more important monasteries within the ecclesiastic organization of the Hungarian Kingdom, he was often entrusted with carrying out important tasks by the sovereign, but also by the Pope. The structure of the Order of Cistercians in the Hungary showed the fact that an order within one country had to be perceived as a unit where the individual abbeys created a closed community.3

1 This work is aimed to compile the short overview of the individual monasteries within the ecclesiastic organization of the Hungarian Kingdom until the end of the 14th century. Based on the literature, circumstances of individual foundations, arrival of first convents and activity of Abbots are mentioned. The history of the Cistercian Holy Order was very variegated with rich past. The Historians were marginally concerned with individual sections of their development only. There are some representative publications concerning with the history of Cistercians briefly but on the other hand they awake interest of the public. Atlas of Frédéric van der Meer popular not only in Europe belongs to this group. VAN DER MEER, Frédéric. Atlas de l’ordre cistercien. Amsterdam; Bruxelles : Éd. Séquoia, 1965.
3 The history of the Cistercian Order is partially elaborated in Slovak literature only. Publications, mainly studies are concerned with regional history of Scepus and Saris regions, mainly with their ecclesiastic
Since the institutional adoption of Christianity in 30th of the 12th century in Hungary, the Hungarian monkhood was constituted by Benedictine and the Greek Basilian monasteries. King Stephen I (1000/1 – 1038) discovered that the monks played a very important role in strengthening the faith of the people. During the 12th century, there was at least one Benedictine Monastery in each corner, when two new orders, first Premonstratesians and ten year later Cistercians were established in the country.

In the late 11th century, the European reform movement originated in the monastery in Cluny, which led to creation of a new contemplation order – although it is possible to say that the Benedictines in Hungary did not perceive any crisis in that time. Robert of Normandy, a Benedictine monk in Molesme together with some loyal brothers colonized an unoccupied Saône Hollow Basin west of Dijon and founded a new monastery in 1098. Soon, Citeaux became the major abbey of the Order. Early 11th century, four groups of monks were sent into the neighbourhood to found first abbeys: La Ferté, Pontigny, Clairvaux and Morimond, where St. Bernard served as an Abbot trying to extend the Order. The Cistercians searched

organization (studies of Michal Slivka, Martin Homza, etc.) Most of Hungarian texts occurred in 19th and early 20th century, i.e. it is the question of relatively older literature. Newest studies are concerned with the question mainly from archaeological point of view (Ilona Valter, László Gerevich). News about Cistercians: GUITMAN, Barnabás (ed.). A ciszterci rend Magyarországon és Közép-Európában. Művelődéstörténeti Műhely 5. Pilis : PPKE BTK, 2009, 495 p.


The Premonstratesians were the most popular order of two reform orders in Hungary, even though they had no patron such as Béla III. They established approximately doubled amount of monasteries than Cistercians. In other Europe countries it was just oppositely. Probably the cause was that the Cistercians were not able to harmonize their own needs with the requirements of the founders. This is the reason why only a few private foundations were in Hungary too. SOLYMOSI, László. Észrevételek a ciszterci rend magyarországi történetének repertóriumáról. In Levélárai Közlemények, 1984, nr. 55, p. 240. St. Norbert was the founder of the Premonstratensian Order and was appointed as a Magdeburg Bishop. The Premonstratesians obtained approval of the pope in 1126 when already 12 priories existed. During 12th and 13th centuries they were expanded to the overall Europe It was the question of the first Order participated on pastoral activity too. KRISTÓ - ENGEL - MAKK (eds.), Korai magyar történeti lexikon, pp. 558-559, author Ferenc Levente Hervay.

The place where the first monastery was established by Robert and his followers had the name Citeaux, in Latin language Cistercium. The world origin is explained differently, probably it means a distance – Cis tertium lapidem miliarium – on the old Roman road from Langers to Chalon-sur Saône. First, the new monastery was not mentioned as Cistercium but it was known under the name Novum Monasterium. Based on the work Exordium Magnum it is possible to suppose that its establishment was performed on 21 March 1098. LÉKAI, Lajos. Ciszterciek. Eszmény és valóság. Budapest : Az Apostoli Szentszék Könyvkiadója, 1991, pp. 25-26; BÁN (ed.), Magyar történelmi fogalomgyűjtemény, p. 266.


BÁN (ed.), Magyar történelmi fogalomgyűjtemény, pp. 481-482.
for solitude, they situated their communities far from vociferation of the world in unoccupied areas where they lived in poverty pursuant to the reglet of the St. Benedict. They tried to be simple in clothing and in the architecture as well. They wore clothing made of natural non-coloured wool.\textsuperscript{11} Churches and monasteries had to be simple buildings according to conception of the St. Bernard. The order used the Gothic-style architecture. Because some abbeys originated in Burgundy, certain architectural specialties of this country had not to be omitted.\textsuperscript{12} Nearby the church (the church building was very rigid, it was the question mainly of a basilica with transversal nave) storey clausure (arrangement of rooms was the same, on the ground floor, capitular hall and dining room were located and dormitorium (common room of the monks) were situated on the storey. The buildings were located to create a square-shape garden allowing the monks to enter to the church during the night prayers directly. The monastery buildings of the Order of Cistercians worldwide were simple and were characterized by certain elegance. It is necessary to emphasize the technical forwardness when having constructed these monasteries. In the areas with shortage of stone material ever bricks were used but these bricking building showed their Cistercian spirit at first sight.\textsuperscript{13} It is not possible to forget even the intensive relationship between the mother monastery and the daughter abbey. In several cases it is proved that the \textit{pater abbas} sent individual bricklayers and craftsmen to particular filiations just from his monastery, sometimes the same, who constructed their own buildings too.\textsuperscript{14}

The livelihood of the monks was based on their manual work and not on the landlord’s donations. They grubbed forests, cultivated and bred animals. The convent members were divided into two groups: educated monks\textsuperscript{15} lived in the monastery performing brainwork as well as manual labour.\textsuperscript{16} The converse brothers

\begin{itemize}
  \item Benedictines who wore black clothing were named Black Monks (\textit{monachi nigri}) and the Cistercians took the name Grey Monks (\textit{monachi albi, monachi grisei}). SOLYMOSI, Észrevételek a ciszterci rend, p. 237.
  \item ENTZ, Géza. A kerci cisztercita építőműhely. In \textit{Művészettörténeti Értesítő}, 1963, nr. 12, p. 121.
  \item Marcel Aubert who was concerned with architectural solutions of individual monasteries of Cistercian Order in the whole Europe said that the Cistercian style existed and has waited for its deeper research. AUBERT, Marcel. \textit{L’architecture cistercienne en France II}. Paris : Vanoest, 1947; ENTZ, A kerci cisztercita építőműhely, p. 121; HENSZLMANN, Imre. A topuszkói templomrom. In \textit{Archeológiai Értesítő}, 1881, nr. 1, p. 237.
  \item The Cistercian Order paid attention to the fact that the Cistercian abbeys had to be constructed by their own constructors only. This fact was related mainly to the area of France. During the 13th century, when in Europe further abbeys originated, this fact was changed. For instance the most important building of the Cistercian constructor in Hungary was just the Benedictine Abbey in Pannonhalma. ENTZ, A kerci cisztercita építőműhely, pp. 123-126.
  \item They had knowledge of reading and writing, they read and transcribed books, prayed but they were obliged to work physically. HERVAY, F. Levente - LÉKAI, H., P. Jusztin. \textit{A zirci apátsági templom}. Zirci ciszterci apátság, 2007, p. 1; HORVÁTH, Ernő. \textit{A pornói apátság története}. Pécs : Dunántúli Egyetemi Nyomda, 1930, p. 9.
  \item SOLYMOSI, Észrevételek a ciszterci rend, p. 238.
\end{itemize}
(converts)\textsuperscript{17} were in charge of agriculture. On granges\textsuperscript{18} and farms, converse brothers worked together with servants.\textsuperscript{19}

The members of this order did not participate in the pastoral activities and they neither did want to perform these tasks. Simultaneously, it is necessary to emphasise that not all of the monks were priests.\textsuperscript{20} Because the Cistercians were dark horses, they abnegated the pastorate and splendid decoration of interiors, strongly limited the possibility of burials of aristocracy members in the monasteries,\textsuperscript{21} so they were not acceptable for Hungarian aristocracy.\textsuperscript{22}

The holy order bound up the establishment of a new abbey in the selection of a suitable territory and stable maintenance and supply. The decimae assigned royal taxes mainly toll paid by the sovereigns\textsuperscript{23} were the important part of the monastery incomes. For instance monasteries in Pilis and Zirc were established on ideal places disposing of important factors such as vicinity of rivers, virgin countrysides and mainly possibility of solitude and silence. Kerc, Szentháromság, Bélapátfalva and Spišský Štiavnik met the Cistercian requirements. In the surroundings of newly built abbeys, occupied communities were often situated, for instance Borsmonostor was built nearby a market-place. Similarly, in case of Szentháromság, where a parish was situated before arrival of Cistercians, a monastery was built. As a monastery background, the monks having arrived to Zirc got a royal manor-house function-

\textsuperscript{17} They did not have any knowledge of reading and writing, simple prayers were learned by memorizing. (But not by means of written text), they performed physical work round the abbey. HERVAY - LÉKAI, A zirci apátsági templom, p. 1; HORVÁTH, A pornói apátság története, p. 9; SLIVKA, Michal. Vzájomné väzby stredovekých kláštorov vo východnej časti Karpát (poľsko-slovensko-ukrajinské). In Archaeologia historica, 1996, vol. 21, p. 203.

\textsuperscript{18} Latin grannum, grange, management unit. Term designed the building to store the grains. Arable land, forests, vineyards and outbuildings of the monastery belonged to it. Mainly conversion brothers worked there. Because some granges were removed from the abbey, the conversion brothers lived in these buildings during a week. PUSKELY, Mária. A keresztény szerzetesség történelmi fogalomtára. Budapest : Kairosz, 2006, pp. 255-256.


\textsuperscript{20} PUSKELY, A keresztény szerzetesség, p. 143.

\textsuperscript{21} Ius patronatus - patronal right, according to which a landlord assured a church or monastery, as well as monastery incomes and he was entitled to appoint a prior or a priest. A landlord as a donator or patron donated lands to the monastery, constructed monastery buildings, church and assured monastery incomes in Hungary, the highest patronage right used the sovereign, but it was delegated to other private or ecclesiastic patron too. BÁN (ed.), Magyar történelmi fogalomgyűjtemény, pp. 430-431.

\textsuperscript{22} Requirements of Cistercians and founders were not in harmony. Because the founder had higher rights in this relation, it could be that the family did not support the Order under such conditions, i. e. it did constructed no buildings and created no background. SOLYMOSI, Észrevételek a ciszterci rend, p. 240.

\textsuperscript{23} Pilis monastery owned them on western boundary of the country and, near, one third of the customs duties of four roads along the important business roads. Their importance is emphasized by the fact that the majority of the monastery incomes came from customs duty and not from agriculture. More details about this topic: BÉKEFI, Remig. A pilisi apátság története I. Budapest : Hornyánszky Nyomda, 1891, pp. 117-127, 228-237.
ing for several decades and a village belonging to the object. In Pilis, the Cistercians took an older Benedictine monastery, in the vicinity of which a village was located, but after construction of a new object it was relocated. In Pásztó, similarly as in Pilis, they populated former Benedictine monastery which was the centre of the settled territory.24

Abbey in France and Great Britain got special “Cistercian” names. The monasteries in Hungary assumed the name of the establishment place. Only in three places the order monasteries got new names. Names mentioned in ancient charters are stated in parentheses: Bélháromkút (Tres Fontes de Beel), Tisztesvölgy (Honesta Vallis de Goto) and Bélakút (Belae Fons, Petrovaradin). Very interesting is that these objects were founded in 1232 and 1234, i. e. at that time, when the Pope Legate, Jacob of Pecorar25 was in Hungary. Jacob participated during his visit even in important political events in the Kingdom. When having concluded the agreement related to salt business it was conspicuous that new privileges were given mainly to Cistercians.26

Authentication activity and problems of stamps of Cistercians

Typical feature of the Hungarian convents was the function of authentication place (loca credibilia). In the 13th century, the society requested responsible solutions of public as well as private, mainly property matters. In all important legal proceedings, authenticated written evidences were issued by the public notaries. The position of chapter houses and convents as authentication places was improved by the Decree from 1231 (by the confirmation of the Golden Bull) by the sovereign, Andrew II. It was connected with general expansion of corruption of royal commissioners at that time.27 Later, Lodovicus I prohibited the smaller convents to issue written evidences in 1351 and two years later he revised the stamps of authentication places (loca credibilia).28 From 1330’s the convents and chapter houses were interested in public proceedings, but it was to be emphasised that several ecclesiastic institutions already used their stamps for a longer time.29

Besides, the activity of authentication places was performed by collegiate and residential chapter houses even mainly by Benedictines, Premonstratesians and Jo-

24 KOSZTA, Ciszterci rend története Magyarországon, p. 122.
26 ALMÁSI, Egy cisterci bíboros, p. 138.
29 RÁBIK, Stredoveké cirkevné pečate, p. 325.
hannites. The Order of Cistercians was an exception, in certain cases, it fulfilled even this function. A very important ecclesiastic institution was the convent of the Cistercian St. Mary’s Convent on Scepus. Until now it is not clear, if this institution had its own authentic stamp to verify documents. According to the historian, Vladimír Rábik, it is probable that the convent used its abbatial stamp when having performed its authentication activities, what was signalized by the intitulation Nos abbas dictus N. ecclesie beate Virginis Marie de Scepus totusque conventus loci eiusdem. In spite of other Orders, the Cistercians used the abbatial stamp only. As late as 1335, based on the Decree of the Pope, Benedict XII, they started to use the convent one too. To this date, even the replacement of the anonymous stamps for such stamp including the name of the given Abbot was performed. The authentication activity was not performed by them because of absence of their own convent stamp.

The stamp use in Cistercians was inspected very rigorously. The General Chapter-House of the Order determined not only the circumstances of the production and storage, but also the inscriptions located on the individual stamps. We discovered the stamp of one of the most important personalities of the Cistercians Order, Bernard as of 1151. It was the question of unique piece because the stamp is oval. In the stamp field, there was displayed a seated stature having an abbatial clavia in its left hand and holding for the present an unidentified object in its right hand. Its inscription is known too: SIGILLVM BERNARDI ABBATIS CLAREVALL.

In the late 12th century, the General Chapter-House decided to determine a more precise rule for appearance of stamps. The stamps used in the Order had to be similar, on the stamp field a picture of the Saint as well as name of the Abbot had to be placed. They had to be performed within forty days from the election of an Abbot. If having failed to do so, the Convent Abbot had to eat and drink each Friday bread and water only. On the stamps, there were not allowed any features such as animals, stars or roses. The rules did not determine any form, size and colour of the wax.

Other problem was how to store the stamps. On 9th June 1265, the Pope Clement IV ordered to guard the stamps in suitable premises. For instance, the Abbot, Theodorik, had to hand over his clothing, horse and stamp when having left the

30 SOLYMOSI, Észrevételek a ciszterci rend, p. 242.
31 RÁBIK, Stredoveké cirkevné pečate, p. 334.
32 Very valuable quality of this stamp with name was that unambiguous confirmation or exclusion (if no name was provided) of the owner was possible. It was important in cases when the order to which an unknown persons belonged, was not apparent.
33 SOLYMOSI, Észrevételek a ciszterci rend, p. 242.
34 The problem is not investigated sufficiently. A few historians were concerned with it – order members prevalingly, but in modern historiography the more comprehensive works are available.
36 MÜLLER, Von den Siegeln im Orden, p. 2.
37 Quia in sigillis Ordinis guaedam discordia invenitur, et quandam videtur inducere novitatem, praeceipitur quatenus in sigillo nulla dissontantia habeatur, sed sola et simplici effigie cum baculo annotetur. Et hoc praesentes abbates usque ad Pascha imploant, et qui faciant. Qui autem scienter hoc transgressus fuerit, ex tunc omni sexta seria sit in pane et aqua. SC I, 1200:15.
38 Later, it was obligatory to guard the convent stamp in a box which could be opened by four keys only in accordance with the regulation of the general chapter. This regulation, however, was not followed.
monastery. During 14th century, in death or resignation of an Abbot, the Cistercians applied a new regulation according to which it was necessary to destroy the stamp of deceased or resigned Abbot and show a stamp of a new Abbot simultaneously. Otherwise the convent was excommunicated. Later, the General Chapter-House ordered using of convent stamp which shall be acknowledged by individual Abbots too. The outer appearance of it was specified precisely. The Madonna with the inscription Sigillum Conventus B. M. de V. had to be placed on the stamp field. 39

Cistercians Order in Hungary during the Arpad’s dynasty and the Anjou’s dynasty reign

Levente F. Hervay40 tried to specify in his book Repertorium historicum Ordinis Cisterciensis in Hungaria41 individual problematical points in the Cistercians history in Hungary. Thanks to his work, the question of the amount of monasteries in medieval Hungary was explained. Twenty-two abbeys operated here for shorter or longer period. In nine cases the incorporation was not performed and six monasteries were accredited to Cistercians by mistake.42

When researching the history of Cistercian monasteries, a founder’s person was one of the most important factors. Curiosity of Hungarian abbeys was that just the sovereign was the most important supporter of them. Beside royal foundations even instances are known when the founder of a monastery was an ecclesiastical dignitary or secular squire. So called generic monastery was the most suitable one for Benedictines and reform holy orders, Premonstratesians – in case of such institutions the monks were not obliged to follow the rules of the general chapter-house and so the supporters had more possibilities to intervene into internal community matters. Maybe the most important role of the Hungarian generic monasteries was to assure graves for generation members. By means of ancestry cult, relations of the generation disintegrated to families and branches had to be maintained. Decisions of the general chapter-house of the Cistercians limited the circle of persons to be buried in a church very intensively, but the founder of the monastery was entitled to be entombed there.43

It is not difficult to find, that the Cistercians in Hungary tried to avoid the landlord’s ownership. For the Order, the interventions into internal life and economy of the Abbey were unacceptable, with which the secular squires were not confronted in case of Benedictines and Premonstratesians. In these orders, the founder was

39 An important problem was the issue of stamp of the general chapter. The general chapter used the Abbot’s stamp was an official one, and so even forged documents started to be occurred. MÜLLER, Von den Siegeln im Orden, pp. 6-10.
40 Levente F. Hervay was born on 7 January 1919 in Pressburg, in 1944 was coronared. During his life, he worked as priest, teacher, librarian, after 1950, when the order in Hungary was dissolved, he worked as a worker on construction sites, forests, some years he was imprisoned. Since 1963 he worked in Hungarian National Library (OSzK), he taught on various universities. In 1990 the Holy Order got the Zirc monastery again and he as a pensioner could return into community longing for during his life. Since 1998 he managed the monastery library and was Sub-Prior of the community.
42 SOLYMOSI, Észrevételek a ciszterci rend, p. 238.
43 KOSZTA, Ciszterci rend története Magyarországon, p. 120.
entitled to appoint a Father Superior and to use the finance means of the abbey on his own discretion. This fact might explain the actuality that only a few Cistercians monasteries were established in Hungary relatively.\textsuperscript{44} A major part of private foundations related to the ecclesiastic suzerain.\textsuperscript{45}

The very important fact was whether it was the question of construction of completely new monastery complex or the monks came to an existing but non-operable monastery. Other moment was the origin of the first monks and region knowledge from which they populated this new institution. In case of Hungary it is known that the majority of abbeys were bound up in the filiations of French monastery in Clairvaux and Pontigny,\textsuperscript{46} and the abbeys in Poland, Austria, Bohemia and Germany belonged to the Morimond branch.\textsuperscript{47} When having established a new monastery, the mother’s monastery sent one Abbot and twelve monks into the new station.\textsuperscript{48} However the relations between them were not interrupted, the Abbot of the mother’s monastery (\textit{pater abbas}) supervised all of filiations. He inspected of the obligatory regulation adherence of the Order during his every-year visitation. At the same time the Abbots of the individual monasteries had to participate in big (general) chapter in Citeaux,\textsuperscript{49} where matters related to the whole Order, new positions, new foundations and important events of the individual abbeys were decided.\textsuperscript{50}

According to Elemér Mályusz, the period of establishment of monasteries (1142–1241) was the peak period in the life of Cistercians in Hungary, i. e. period of big monasteries.\textsuperscript{51} From the historical records of Heiligenkreuz Abbey it is apparent, that the Hungarian sovereign invited the monks from this area to be settled in his

\textsuperscript{44} Acts of Cistercians, central organization, normative tasks of the general chapter, influence of abbey resulting from the right of visitation prevented the power of the founder considerably. HERVAY, A ciszterci rend története Magyarországon, p. 473.
\textsuperscript{45} KOSZTA, Ciszterci rend története Magyarországon, p. 120.
\textsuperscript{46} Remarkableness of Hungarian monasteries is that the Order was expanded in Hungary with the French support. Monks did not come from surroundings countries prevailingly. The sovereign Béla III had the biggest merit in it. His both wives came from France. With this fact, even unfavourable relations of Hungary with the emperor Friedrich I Barbarossa and clerics studied on French territory. This uniqueness was appreciated by later founder, its sons and grandson Béla IV. First monks came from Troisfontanes and Clairvaux.
\textsuperscript{47} Only four smaller monasteries of nineteen male monasteries got first monks from daughter’s monasteries of Morimond, namely Cikádor, Borosmonostor, Štiavnik and Zagreb. Six monasteries were populated from France directly other monasteries got their first inhabitants from Hungarian abbeys. In Hungary, total eleven monasteries belonged to the most popular Clairvaux line, four to Morimond and three to Pontigny. SOLYMOSI, Észrevételek a ciszterci rend, p. 239.
\textsuperscript{48} Statutorum annorum precedentium prima collectio. XII.: \textit{Duodecim monachi cum abbate tertiodecimo ad coenobia nova transmittantur}. SC I., p. 15.
\textsuperscript{49} BÁN (ed.), Magyar történelmi fogalomgyűjtemény, p. 421.; PUSKELY, A keresztény szerzetesség, p. 349.
\textsuperscript{50} SOLYMOSI, Észrevételek a ciszterci rend, p. 238.
\textsuperscript{51} Hervay has affirmed that this situation lasted to 1280. The Tartar devastation had not insuperable consequences, the Cistercians had general supremacy. From this standpoint, the Hervay’s affirmation is confirmed herewith. MÁLYUSZ, Elemér. \textit{Egyházi társadalom a középkori Magyarországon}. 2. ed. Budapest : Műszaki Kiadó, 2007, p. 214. Until 1184, four very important monasteries were established in Hungary: Egres, Zirc, Pilis and Szentgotthárd. HERVAY, A ciszterci rend története Magyarországon, p. 474.
country in 1137. The King Béla II Blind (1131–1141) ruled in Hungary in this period. Establishment of the first monastery in Cikádor could be performed in 1142 is known, i.e. in the period of rule of Géza II. (1141–1162). A new abbey was established in the neighbourhood of the royal Benedictine monastery in Bát and other Benedictine residence was situated not far from it – this could be established by Béla II – (Duna) Földvár. If this place was determined by Géza II, and this was the most probable fact according to analogies, so the establishment of two royal abbeys showed that the importance of this Danube part (commercial path following the traces of old Romanian path to Balkan nearby the river) in the policy of Hungarian sovereigns was increased in 1130’s and 1140’s significantly. The place of Cikádor monastery was acceptable for Cistercians too because good relations maintaining with mother’s monastery existed thank to the river and mentioned path.

When the Cikádor monastery was established, and in following two years hereinafter, the monasteries in other periphery countries of Europe such as Ireland, Carinthia, Portugal, Bohemia, Poland, Sweden and Denmark were established in 1142. While in the above mentioned countries even further abbeys were established very soon, a long pause occurred in Hungary. The second monastery could be established as late as 1179, but the Cistercians owned 61 % of monastery foundations Europe-wide in other countries. In the mid-12th century, no sign of Benedictine crisis was visible in Hungary in contrast to the Western Europe and so it was not possible to speak about reform activity preceding the settlement of Cistercians and Premonstratensians.

In 1241 the country suffered from devastating invasion of Tartars who plundered the monasteries in Kerc, Egres, Spišský Štiavnik and Bélháromkút, than they crossed the frozen Danube River devastating Pilis and Cikádor. After Tartar ravaging the Order had to be concentrated to re-establish present monasteries and so the Order had no energy to establish new abbeys.

Ten attempts to perform new foundations have been known from the period of 1240 up to 1303 having referenced to the fact that these orders were still attractive for donators. But the end of the boom of Cistercians in Hungary came early because they were able to use the chance to establish new monasteries three times only (1253 Ercs, 1256–1257 Zagreb, 1270 Abraham). After 1270 there are no information related to establishment of new friaries in the Middle Age. Only two chapels were

53 KOSZTA, Ciszterci rend története Magyarországon, p. 115.
54 HERVAY, A ciszterci rend története Magyarországon, p. 473.
56 The sovereign invited monks into this monastery from one of the first four abbeys, from Pontigny and not from surrounding countries. SOLYMOSI, Észrevételek a ciszterci rend, p. 238.
57 HERVAY, A ciszterci rend története Magyarországon, p. 473.
59 HERVAY, A ciszterci rend története Magyarországon, p. 477.
60 Thank to centralistic organization, it was succeeded to revive these abbeys but in the same time, the top period of Cistercians was ended.
built. One in Pressburg early 14th century, second in Buda probably in the first half of the same century, but there are data about it from the 15th century only. These chapels were not established by monks of Hungarian monasteries, but by Heiligenkreuz Cistercians on their Pressburg and Buda courts.

Royal monastery foundations

The first Hungarian sovereign invited the Heiligenkreuz Cistercians was Béla II Blind (1131–1141). The abbey in Cikádor was established as late as 1142, i.e. in the period of reign of his son Géza II. The mother’s monastery Heiligenkreuz (situated in the Vienna Forest) was established by the Austrian duke Leopold III inspired by the son of Oto who took the veil, and later became the bishop of Freising. The first monks from Morimond had to come to be “familiar with the country” in approximately 1133. Date of monastery establishment was 11 September 1135 and probably, early in the next year, the construction of individual buildings started. Leopold III died soon (15 November 1136) and the recently established monastery was not supported sufficiently because of rivalry of his two sons. So the Abbot Gottschalk wanted to be settled in Hungary. According to tradition, Béla II wanted to acquire monks from Heiligenkreuz in approximately 1137, but Leopold IV avoided it and he provided the monastery established by his father with gifts to be financially fixed. Improvement of Austrian and Hungarian as well as foreign-policy relations caused that some years later the monks from Heiligenkreuz came to Hungary based on the request of Géza II who had close relation with the Babenbergs. The monastery amplification was proved by the fact that it was able to establish filiations: in 1138 v Zwetel, in 1142 in Baumgartenberg and Cikádor.

Institutionally, Cikádor belonged to the filiations of French monastery Morimond. The abbey was populated from Austrian Heiligenkreuz directly.

61 KOSZTA, Ciszterci rend története Magyarországon, pp. 118-119.
62 In 1131, country assembly was summoned in Arad after election of Béla II to be a sovereign. The Queen Helene persisted in to settle account against the magnates who helped to make a Hungarian throne candidate blind. The assembly became an effective forum of physical destroying of Béla position (members of the Coloman party belonging here). 68 secular dignitaries were killed and their properties were confiscated. From their revenues the sovereign established the Arad Cathedral Chapter. KRISTÓ, Gyula. Magyarország története 895–1301. 2. ed. Budapest : Osiris Kiadó, 2001, p. 165.
63 Sister of Béla II was the wife of the son of Leopold III. Because of the family relations, the duke supported the Hungarian sovereign in contest for the throne against Boris supported by Polish King Boleslaw III and Russian units. KRISTÓ, Magyarország története 895–1301, p. 165.
64 KOSZTA, Ciszterci rend története Magyarországon, p. 115.
66 In the time of the Cistercian arrival in Hungary, they established their first locations in Bohemia, Poland and other European countries. HERVAY, A ciszterci rend története Magyarországon, p. 474.
67 KOSZTA, Ciszterci rend története Magyarországon, p. 115.
68 In historical sources various names are stated: Chycador, Cycador, Chikador, Cykador, Cicador, Cykador = Zeck, Chykador, monasterium de Zeek sive de Chykador, Zeek. HERVAY, Repertorium historicum Ordinis, p. 83.
69 HORVATH (ed.), Schematismus Congregation de Zirc, p. 22.
70 Fundata est abbatio de Cicador secundum tabulas monasteriorum antiquiores monachis Sanstae Crusis in Austria per regus Hungariae, tempore Geisae II, in sua aetate anni 12 perfecta. HERVAY, Repertorium historicum Ordinis, p. 83.
tion collection of the Order general chapter published by Joseph Maria Canivez, where the first reference related to Hungarian abbeys was from 119371 being the basic historical source of the history of Cistercian monasteries in Europe. True, it was the first monastery of the Order in Hungary, but its designated location could not satisfy the essential requirements of the Order – it was relatively densely populated and in 30 km circle from it already three monasteries were located, just two of them were established by Géza II.72

Almost forty years from the establishment of the Cikádor abbey no other establishment of a Cistercian monastery occurred.73 The main cause was the condition of Hungarian monkhood. In the mid-12th century, as already mentioned, no crisis of Benedictines was become evident to be visible in Western Europe. The reform of monk life was not as urgent as there. After 1142, the good Hungarian-German and Hungarian-Bohemian relations changed to be unfriendly. In the second half of 1140’s, doubled marriage relations between Germany and Byzantine Empire originated. The King Géza II was probably not very happy to see that in Cikádor monastery, on his own lands, the Abbot of Heiligenkreuz, who represented rather the interests of Babenbergs,74 made all of decisions there. So Cikádor, in contrast to the first Hungarian monasteries of Benedictines and Premonstratensians, having represented rather the interests of Babenbergs (Pannonhalma 997, Váradelőhegy 1130), did not play the role of lead abbey among the monasteries of the Order in Hungary.

The expansion of Cistercians was occurred from the end of 1170’s during the reign of the King Béla III (1172–1196),75 the second son of Géza II. He was one of the most important patrons of the order in the whole Europe. As a sovereign, he established four new abbeys and donated one old non-operable monastery to them. Having arrived in Byzantium as 14 years old he accepted the name Alexios. The Byzantine Empire wanted to have Hungary as its vassal. On the court of Manuel, Béla was considered to be despot.76 The emperor Friedrich Barbarosa was not satisfied with the political situation in Hungary.77 This situation was changed when the

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71 Abbās de Cicador qui abbatem de Signi de suspicionibus minus caute in generali capitulo accusavit, sex diebus sit in levi culpa, uno eorum in pane et aqua. SC I., 1193:55.
74 SÜMEGI, Adalékok Báta, Cikádor és Zebegény, p. 149.
75 During his rule in Hungary, Premonstratensians and Johannites were naturalized besides the Cistercians. These Orders appeared on the background of Béla’s ecclesiastic policy because the successors of the St. Bernard were supported more markedly. HERVAY, Ferenc Levente. A Pilisi apátság története. In HORVÁTH, Sándor - LEGEZA, László (eds.). Ciszterci apátság Pilisszentkeresztben. Budapest : Mikes Kiadó, 2007, pp. 4-5.
76 The word despotés in Greek language stands for “Lord” used as a title by byzantine sovereign - basileus. As an independent title it was donated by the emperor Manuel to the fiancé of his daughter, Hungarian King Béla, later Béla III in 1163 - he used it until the end of 1170. In 1163–1204 the title despotés could be used by an official crown price if they were the sons-in-law of the emperor. KRISTÓ - ENGEL - MAKK (eds.), Korai magyar történeti lexikon, p. 167, author Ferenc Makk.
77 In Hungary, during the rule of Stephen IV, monetizing of the gold coins started according to the byzantine model. Also, focus on the eastern ecclesia was increased. The King did not receive the Pope
Manuel’s son was born and he was declared to be his inheritor. He cancelled the betrothal of his daughter and selected his sister-in-law Agnes of Antiochus (Châtillon) to be the wife of Béla. Increase of popularity of Cistercians in Hungary was caused by intensive Hungarian-French relations, mainly dynastic marriages. Austrian prince Leopold V discharged the monks of Clairvaux of the obligation to pay toll in 1177–1178.

Béla III established the monastery in Egres (Igriş, 1179–1502/14) as a daughter’s abbey of the French Pontigny on the Palm Sunday on 25 March 1179. The family of the first wife of the kings owned lands nearby Pontigny and so it is not possible to explain why the monks came from there. The Abbey Pontigny established small amount of “daughters” out of France, beside Egres there were only three abbeys nearby Rome. Very interesting is the fact that the area on the densely populated left riverside of the river Mureş was selected for construction of the new building. Besides, more important properties were available in the long distance, in Transylvania. The first reference related to this monastery in records of general chapter-house came from 1191 dealing with money. The monastery gained big influence among the abbeys of the Cistercian order in Hungary in a little time. Some years after establishing, Egres had even some daughter’s monasteries in the country. In 1200 the Abbot of the monastery in Egres got into trouble when the general chapter-house had to solve presence of women in the monastery. The whole case had to investigate the Abbots of Zirc and Szentgotthárd.

Andrew II may be designed as a second establisher of the abbey in Egres. He supported the Cistercians Holy Order during its overall reigns because this Order had an exceptional position in his life. His wife Iolanthe was buried in the church of this monastery, later he found his last rest place there too. After the death of Andrew II, also this abbey felt consequences of his weak reign. Béla IV detracted properties given to the monastery by his father – and he had no pity even on ecclesiastic in-
stitutions. In 1236 Pope Gregory IX asked Béla to return the property to monastery to remember his father, however the property was never returned to Egres.86

The Abbot of the monastery of the Cistercian Holy Order in Egres performed a very important thing in the Hungarian history. His name was connected with the adoration of the Holy Stephen. The Abbot asked the general chapter-house to declare the day of his celebration to be an ecclesiastic feast day – on 20 August 1083 this sovereign was canonized.87

Zirc88 in Bakonyi was established by the sovereign in 1182 nearby the creek spring Cuha in the absolute attitude of 400 meters namely nearby the road connecting towns Győr and Vesprém. Circumstances of the Zirc89 and Pilis foundation were similar.90 Both monasteries were established on the area of royal forests and these areas had their own district administrator.91 Non-occupied areas nearby forests,

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86 Ibidem, p. 245.
87 Petito abbatis de Egris de festo S. Stephani regis Hungariae faciendo admittitur; fiat de eo sicut de uno confessore non pontifice et in terra sue. SC II. 1222:36. Interesting is that the chapter approved to celebrate this day, even though the day if one of the most important feast of the Cistercian Order – St. Bernard – but St. Stephen King was celebrated on this day in Hungary and so the Cistercian celebrate one day earlier.
90 Remig Békefi proved that ruins in Pilisszentkereszt are relics of a Cistercian monastery, but seventy years later there were researcher who asserted that these ruins belonged to Pauline Order (O.S.P.P.E., Pauline Fathers). In 1967–1971 researches performed under management of Prof. László Gerevich confirmed and fixed the assertion of Békefi. Foundations of former huge monastery church, relics of the grave monument of the Queen Gertrud, stamp of the Abbot John and many other precious articles were found.
91 After the oncoming of old Hungarian, individual tribes did not occupy places where dense forests
creeks and springs were the most suitable conditions for the life of Cistercians. When the monastery was established, no village was situated in the surroundings, only one royal manor-house with servants existed there since 1060.92 In 1183, i.e. one year after having established the monastery, in Zirc and one year before establishing the monastery in Pilis, the sovereign Béla III issued in presence of the Abbot Peter of Citeaux, its Prior William and some foreign monks a privilege charter which assured the same advantages for Hungarian Cistercians as owned by the Order in France.93

The first inhabitants of the Zirc monastery came from the abbey of the St. Bernard, i.e. from Clairvaux,94 but the highest position was held by French monks even later.95 The monastery buildings were constructed by craftsmen working on sites in Orval short time before – this monastery was the daughter monastery of Clairvaux too.96 In the monastery there was a harmony prevailed and it was proved by the

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92 Here, the Hungarian King Andrew I died. Probably even this object got the Cistercians and in the surroundings, they constructed their own accommodation building with the church situated in the centre. Also in Pilis, richly decorated sculpted building were preserved referencing to existence of a similar building in the vicinity.

93 *Ego Bela, Dei gracia Hungarie, Dalmacie, Croacie, Rameque rex, notum fieri volo presentibus et futuris, ad petitionem dilectissimi nostri patris, abbatis Cistercii, omnibus claustris Cisterciensis ordinis, que constructa aut construenda sunt in regno meo, me propria benignitate indulsisse, ut ea libertate in tota mea terra utantur, quam in Francia obtinere noscuntur...* BÉKEFI, A pilisi apátság története, pp. 126, 307. Text of the privilege charter was preserved in the book of Citeaux monastery. Simultaneously it is the first Hungarian charter published (in 1491) in Dijon in the publication *Privilegia Ordinis Cisterciensis* from the Citeaux Abbot Joannes de Cireco. HERVAY, A ciszterci rend története, pp. 24-26; HERVAY, A pilisi apátság története, pp. 6-7; SLIVKA, Michal. Fundačný proces cistercitských kláštorov na Slovensku. In *Východoslovenský pravek IV*. Košice : Archeologický ústav SAV, 1993, p. 191.


95 HORVÁTH (ed.), *Schematismus Congregation de Zirc*, pp. 24-26.

fact that no reprehension because of spiritual or other discipline deficiencies was
given. Zirc was an exception among Hungarian monasteries, namely immoral life
style of monks or abbots was occurred in other Cistercian monasteries, minimum
once.97 The exceptional position of the abbey of the Cistercian Order was proved by
the fact that the abbots got the mandates from the general chapter-house and thirty
three cases are known when the Popes required performance of some tasks during
first hundred years of the monastery operation.98

Foundation charter of Pilis coming from the period of reign of Béla III has not
been existed recently, but thank to monastery catalogues from 13th and 14th cen-
turies we are aware of the foundation year.99 In case of monasteries in Egres and
Pilis,100 even exact date was known.101 The monastery was situated in the vicinity of

97 HERVAY - LÉKAI, A zirci apátsági templom, pp. 1-5.
98 For instance upon appraisal of the life sanctity of Margith of Arpad family. HERVAY - LÉKAI, A zirci
apátsági templom, pp. 1-3.
99 It was conspicuous and it weakened the expected importance of the monastery in Pilis, that the
greater sponsor of Hungarian Cistercians, Béla III was buried in the most important grave crypt
of Arpad family in Alba Regia (Székesfehérvár). The crown prince, elder son, was buried in Agria but
some parts of his body could be buried in Kerc. In 1213, murdered wife of Andrew II, Gertrud was
buried in Pilis and Béla IV drew Villard de Honnecourt by means of Cistercians to produce a suit-
able gravestone. During the research of the Pilis monastery knightly gravestone from red marble was
found in the middle of chapter hall referring to a grave of other member of the royal family. KOSZTA,
Ciszterci rend története Magyarországon, p. 121.
100 Pelis, Pelys, Pelisiun, Pilis, Pylis, Pilys, Plis, Peles, Plesiensis, et Phys, pilisium vulgo Pleis, Pleisz, Pleys.
HERVAY, Repertorium historicum Ordinis, p. 141.
101 The monastery establishment might be found in two catalogues – 27 May – the day was Sunday
of Holy Trinity. The monks coming from Acéy, Burgundy started to pray on this day and the con-
struction of individual buildings started on the same day. HERVAY, A Pilisi apátság története, p. 6.
the country centres nearby Buda and Esztergom. Upon establishing it was not possible to get the properties in the surrounding and so its properties are located in the Pressburg region (today Bratislava), where the monastery owned houses and vineyards. The Zirc monastery got one third of the Győr thirtieth until the end of the Middle Age, other third got the Pilis monastery. Here, the queen Gertrude was entombed and one live conversion brother was buried here in the same year. This event had to be investigated by the Abbots from Szentgotthárd and Heiligenkreuz. Having invaded by Tartars, the Abbey existed several years only. The monks together with other inhabitants from the surroundings went to Esztergom. After Tartar devastation, the Abbot addressed his request to the sovereign to issue a new charter to confirm property rights. Béla IV complied with this request of the Abbot similarly as in other monasteries being devastated by the Tartars. The relevant charter was issued together with Gold Bull in 1254.

The Abbots of individual monasteries had to travel to Citeaux every year, where the general chapter, i.e. „international parliament“ was held. The monks respected the enormous distance among the individual monasteries and so Hungarian Abbots had to participate in it every third year obligatorily. From the published regu-
lations it has was known that the Pilis Abbot did not visit Citeaux in several cases (in 1198 and 1235) and so he was called down. The Abbot of the mother’s monastery, in this case Hugo of Acéy, was sent to Pilis to investigate the case and perform yearly visitation as well. But Hugo took a liking to Pilis and did not want to return to France. The general chapter punished him, until the end of his life he had to serve in other monastery in the lowest position and he had not return to Hungary and had not to be elected as an Abbot.108

No abbey codes remained and no *historia domus* was kept. Interesting is the record in the code in Toplica made on 4 February (missing year) according to which the church tower was burnt during a storm as a consequence of a lighting struck.109

In case of the Cistercian Order monastery in *Szentgotthárd*,110 exact year of establishment was not discovered. The professionals estimated that the establishment might be performed in 1183 or 1184. Strict laws of abbey establishment are known and so it is possible to presuppose that an earlier date had to be bound to royal establishment (the establisher was the Hungarian sovereign Béla III).111 Oncoming of first monks from mother’s monastery might be connected with the year 1184. In this case it was the question of French Troisfontaines.112 Other controversial matter in this case of this monastery was its name. Cistercian Order considered the Blessed Madonna to be its most important patron which fact was included even in local names. In Szentgotthárd, the patron of the Cistercians was the St. Gotthard and so it was possible to suppose that a church or a chapel was situated on these lands earlier, the patron of which was the above mentioned Saint.113

From the records of general chapter as for 1195 we got knowledge about unpleasant situation when the conversion brothers harmed one monk. The chapter-house ordered to banish them from Hungary to be punished by Abbots of Clairvaux and Troisfontaines.114

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108 HERVAY, A Pilisi apátság története, pp. 9-10.
110 *Sanctus Gothardus, BMV de Sancto Gothardo, Sancta Maria de Sancto Gothardo, Beata Virgo de S. Gothardo, Zentgothard, Sankt Gotthardt*. HERVAY, Repertorium historicum Ordinis, p. 159.
113 Existence of the church was possible in this case only, when a village already existed on the given area, which fact has not been in harmony with the Cistercian habits exactly. Adoration of the Szentgotthárd could be explained by vicinity of German inhabitants, i. e. early 12th century, the bishop Gotthatd was canonized in Rheims. For details see: VALTER, Ciszterci monostorok kutatása, p. 564. Construction material of the former monastery was used to construct a smaller church in 18th century, later there was a granary, and in 1980’s a theatre. For details see: VALTER, A magyarországi szerzetesrendi építészet, p. 31.
114 *De conversis Sancti-Godardi qui in monachum quemdam inaudita crudelitate et furore incredibili saevie-runt, praecipitur ut qui huius sceleris magis culpabiles fuerint comprobati, de ipsa domo et de tota Hungaria expellantur; in eam numquam de cetero revirsuri. Si qui vero fuerint qui tanto sceleri facientes eis adherere*
In 1191, the Cistercians were in Pilis for a short period but they were strong enough to send several monks to Pásztó.\(^{115}\) They did not need the whole convent because the monastery already existed when the sovereign donated it to the Cistercian Order to perform the task to revive the monkhood spirit and bring the Cistercian way of life there.\(^{116}\) From the earlier period, we have known data related to Cerban, cleric from Venetia who lived on the imperial yard in Constantinople in 1120’s. Two important works of spiritual fathers were translated from Greek into Latin language and, as mentioned by him, he worked with manuscripts located in the monastery library in Pásztó. He devoted his translations to Daniel, Abbot of the Benedictines in Pannonhalma (Daniel was the head of the mentioned monastery in 1131–1151).\(^{117}\) Based on the above mentioned, the opinion in literature prevailed that the monastery was of the Greek (Byzantine) origin.\(^{118}\) In case of the convent church in Pásztó, there was no crosswise bay, but nearby the sanctuary there were two sided chapels of semi-circle shape. These architectonical solutions were typical for Benedictine monasteries in Hungary during the 11th and 12th centuries.\(^{119}\)

In 1265 younger King Stephen donated the monastery to the Master Stephen, Queen’s property factor. That means that the abbey of the Cistercian Order in Pásztó became the generic monastery of the Ratolds.\(^{120}\) Originally, this Stephen Porcz\(^{21}\) was the property factor of the wife of the Hungarian sovereign Béla IV. When the disputes between the King and his son became serious, the Stephen ranged himself with the son Stephen of the King Béla. Based on it, he was suspended from this office and his property was forfeited.\(^{122}\) New King, later Stephen V, compensated him for his losses. He donated him patronal right of the monastery in Pásztó, lands and later he was appointed to be the Trenčín District Administrator.\(^{123}\)

A very important fact in the first decades of the 13th century was the rapid reduction of royal lands. Béla III commenced to donate lands and the Andrew II continued such donations only. In 1207,\(^{124}\) lands named Gora in Slavonia together

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\(^{115}\) Pastuch, Pastuh, Pasthuch, Paztho, Pazthoh, Pastho, Paszto. HERVAY, Repertorium historicum Ordinis, p. 127.  
\(^{116}\) HERVAY, A Pilisi apátság története, p. 9.  
\(^{118}\) Results of the archaeological research (Ilo
ger Valter was the research manager) performed in years 1965–1968 confirmed unambiguously that it was the question of formed Benedictine monastery to be reconstructed several times because of many fires.  
\(^{119}\) VALTER, Ciszterci monostorok kutatása, p. 578; VALTER, A magyarországi szerzetsesrendi építtészet, p. 31.  
\(^{122}\) BÉKEFI, Remig. A pásztói apátság története I. Pécs : Hornyánszky Nyomda, 1898, p. 175.  
\(^{124}\) Henszdlmann stated the year 1205 and he referred the work Monumenta historica episcopatus Zagra-
with inhabitants were donated to the Cistercian Order to establish a new monastery there.\textsuperscript{125} By this method, even the Abbey \textit{Toplica}\textsuperscript{26} might be originated. The King Andrew II was the founder of it having invited the first monks from Clairvaux.

The exact establishment date of the Cistercian Abbey in \textit{Kerc}\textsuperscript{127} was not known,\textsuperscript{128} but the founder of it was Andrew II probably.\textsuperscript{129} It was situated in the Csanád Diocese. The first written reference of it came from 1223 and referred to the property with this name. In that time, Andrew II was agreed to bestow the Kerc Abbey by Gocelinus.\textsuperscript{130} The Hungarian King confirmed in the charter previously acquired properties of the Cistercians from the Olt River to Arpas creek. Based on these data it is possible to have a plausible picture about the Kerc Abbey establishment. Master Gocelius donated the church situated on (this?) area to the royal monastery i. e. royal confirmation of the donation was unavoidable. Very important is the fact, according to which the monks came to Kerc from Egres established by the King Béla III in 1179.\textsuperscript{131} If the year 1202 was considered to be the monastery establishment year, so the founder of it was the King Emmericus who mentioned Benedict (he performed the patrol of properties) as one of his most loyal tributaries. The monastery won a very important position, e. g. in 1211, the Pope Honorius III asked Abbots of Egres, Kerc and Lilienfeld to solve the dispute originated between the Hungarian sovereign and the German Knights in 1211. He experienced even the Tartar invasions. The Tartars burnt out buildings encountered but they did not demolish them.\textsuperscript{132} In 1264 the King Stephen V bestowed Kerc because it was completely abandoned and devastated. The sovereign based on the request of Berthold confirmed the donated properties, and the abbey acquired new properties too.\textsuperscript{133}

\textsuperscript{125} Some ecclesiastic and private lands in the surroundings were the only exception. KRISTÓ, Gyula. \textit{Az aranybullák évszázada}. 2. ed. Budapest : Gondolat, 1981, p. 41.

\textsuperscript{126} \textit{Toplica}, \textit{Topliz}, \textit{Tepliz}, \textit{Toplice}, \textit{Topliza}, \textit{Topliča}, \textit{Topolca}, \textit{Topolka}, \textit{Thopoczka}. HÉRVAY, \textit{Repertorium historicum Ordinis}, p. 181. Most frequently, the name \textit{Toplica} was used refereed to thermal water in the surroundings. HENSZLMANN, \textit{A topuszkói templomrom}, p. 237.


\textsuperscript{128} Certainly it was connected with the function time of Benedict duke because he participated in monastery property measurement. It could be at first in 1202 and at latest in 1209. ENTZ, A kerci cisztercita épitőműhely, p. 128; KNAUZ, Nándor. A Fogarasföldi kertzi apátság. In \textit{Magyar Sion}, 1868, nr. 6, p. 405.

\textsuperscript{129} Even in 14\textsuperscript{th} century, several villages with this name existed. So, in the older historiography the opinion is stated that several monasteries of the Cistercian Order existed in the Kerc villages in Hungary. For details see KNAUZ, A Fogarasföldi kertzi apátság, pp. 401-403; KNAUZ, Nándor: A kerczi (ciszterci-rendi) apátság. In \textit{Evelény egyháztörténetelméhez. Apátságok Evelélyben}. Budapest : MTT, 1867, p. 20.

\textsuperscript{130} Support of individual sovereigns was considerable, all of them renew their privileges. Nota bene, Charles Robert bestowed the monastery with various lands. Even in spite of the fast that the Abbey was situated in the removed eastern regions of Hungary, the Esztergom archbishop himself took the monastery under his wing 1343. ENTZ, A kerci cisztercita épitőműhely, p. 127.
After extinction of sovereigns of Arpad family, the monastery probably came into complicated situation because Charles Robert assured the Abbot and the Prior in his detailed charter that his royal mercy had not to miss them. The Abbot was allowed by him to judge on his own lands, he also had the right to decide in disputes related to lives of the tributaries. If someone harmed the monks, he had to arrest him and if the arrested was not satisfied with the verdict, he had to be interrogated in king’s presence.\(^{134}\)

**Petrovaradin**\(^{135}\) was established by the sovereign Béla IV in 1237.\(^{136}\) The Abbey was situated on the strategic area nearby the Danube River and played a very important role during later historical events as well as in the period of Ottoman threat when the monastery buildings were used as a fortress.\(^{137}\) After having requested the establishment of new abbey, the general chapter-house sent abbots of Zirc and Szentgotthárd to evaluate the place and to send the convent there.\(^{138}\)

The Abbey in **Spišský Štiavnik** emerged in 1223. In historical charters the monasteries had various names and until the reign of Anjou it was named as Scepus monastery.\(^{139}\) Just various names confused even Peter Pázmán, who mentioned five Cistercian monasteries on Scepus.\(^{140}\) Carolus Wagner as the first historian was concerned with the history of Spišský Štiavnik Abbey mentioning a list of Cistercian Abbeys in its work,\(^{141}\) however with plenty of error of course.\(^{142}\) He explained the question related to the amount of Cistercian abbeys in Scepus stating that there

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134 KNAUZ, A Fogarasföldi kertzi apátság, pp. 409-411.
135 **Belaefons, Varadinumpetri, Peturvarandja, Befaefons de Monte Varadinipetri, Befaefons de Varadinopetri seu de Petrovaradino, abbatia Beatae Virginis Befaefontis de Monte Varadinipetri.** HERVAY, Repertorium historicum Ordinis, p. 133.
136 From the monastery foundation charter was apparent that the abbey got more than 30 villages, i. e. it belonged to the most important abbeys. RASZTIK, Tibor. A péterváradi apátság leltára 1495-ből. Adalékók a középkori ciszterci monostoraink anyagi kultúrájához. In Tanulmányok Borsa Iván tiszteletére. Ed. Enikő Csukovits. Budapest : Magyar Országos Levéltárs, 1998, p. 197.
137 Petrovaradin lost the function of ecclesiastic institution and rather its fortifications were used. It is very well visible on prevented inventories which in case of Petrovaradin include many weapons while in Zagreb and Bélháromkút monasteries the kitchen and farming articles are stated only. RASZTIK, A péterváradi apátság, pp. 197-203.
138 *Inspectio loci qui dicitur Montana Sancti Petri in Marchia iterato committitur de Bochan et de Sancto Gotardo abbatibus qui ad locum personaliter accidentes si viderint expediere mittant illic conventum auctoritate Capituli generalis de domo Egriensi non expectata ulterioris licentia Capituli generalis et quid inde etc. Abbas de Aceyo hoc eis denuntiet. SC II. 1235:53.*
139 **De Spys, de Syps, de Cyps de Scips, de Scepus, de Scypus, Scepusiensis, etc.** In 1348 and 1353, the name *monasterium B. M. V. de villa Compositi* was used, the name of Štiavnica was known in 1398 (in Schevnek, de Schebnik, de Savnik, iuxta Sewnik, de Chewnik). HERVAY, Repertorium historicum Ordinis, p. 172.
was one monastery only. In the literature there are many opinions at what time the Cistercian monastery in Spišský Štiavnik was established. In the records of general chapter-house from 1223 it was mentioned that the request of the Lord of the Chamber related to the position of the Abbey was approved and the Abbots of Sulejow and Koprzywnica were entrusted to visit the place and the above mentioned Lord of the Chamber. In case of redeeming of promise they had to send the convent from the Wąchock house. From this records it results, that the monastery operation started in 1223, or shortly after it. However, the year 1216 stated in the Leuchovia chronicle may be considered as too early.

Neither the person of its founder was explained. The historians suppose that the Coloman Duke son of Andrew II or the above mentioned property factor, Dionysus, son of Ampod could be the founder. It was expected that the connection of these both persons was in conflict with the monastery establishment because the Dionysus could be the executor of the last will of Andrew II or his son Coloman. According to newest findings of historians, the monastery founder was just the above mentioned sovereign.

143 WAGNER, Analecta III, pp. 151-162.
144 They are to be divided into two groups. The first group is represented by authors going out from the Leuchovia chronicle stating the year 1216 as the monastery establishment year. The following work belongs here: FUXHOFFER, Damianus. Monasteriologicae regni Hungarie I. Pestini : Typis Ioannis Herz, 1858, p. 85. The second group of authors, although it presented several possible monastery establishment year, stated as the most probable one the year 1223 based on the records of general chapter of Cistercians. For details related to these issues and Cistercian Abbeys history together with the literature used: JAKUBČIN, Pavol. Dejiny kláštora cistercitor v Spišskom Štiavniku. Diplomová práca na Filozofickej fakulte Trnavskej univerzity. Trnava 2007, 87 p.; VIDA, Beáta. Fundačný proces kláštorov rehole cistercitov v Uhorsku : Cisterciti na Spiši do konca XIV. storočia. Diplomová práca na Filozofickej fakulte Prešovskej univerzity. Prešov 2008, 117 p.
146 Petítio domini Camerarii regis Hungariae de construenda abbatia exauditur, et committitur abbati de Spilgo et de Copurnice, qui eant ad locum et ad camerarium regis, et si impleverit, quod promisit, habeant testatem mittendi conventum de domo de Camina. SC II. 1223:29; HERVAY, Repertorium historicum Ordinis, p. 172.
148 Vezvya considers the property factor tavernicus, Dionysus to be the initiator and Coloman duke to be the finisher of this convent origin. HERVAY, Repertorium historicum Ordinis, p. 172. The same opinion that the Dionysus was founder of the monastery was also expressed by KEGLEVICH, Kristóf. A szepesi apátság története az Árpád- és Anjou-korban (1223 – 1387). In Fons, 2007, vol. 14, nr. 1, p. 6.
149 VENCKO, Dejiny štiavnického opátstva, p. 23; SLIVKA,Cisterciti na Slovensku, pp. 101-102; KEGLEVICH, A szepesi apátság története, p. 6.
In connection with the Tartar invasion into Hungary in spring 1241, it is not possible to state if and how the St. Mary Abbey in Scepus was invaded. As an evidence of the monastery devastation by Tartars, the charter by which Béla IV confirmed the monastery property based on the request of the Abbot Albert because the original charter was burnt, could serve. In the privilege itself, a conflagration was mentioned, however it was not stated that the fire occurred in the time of Tartar pillage. Moreover, the fact that the Abbot Albert asked to issue such important document as the privilege charter after nineteen years of the monastery devastation only proved the contrary. So it is probable that the above mentioned fire occurred some years before 1260 or in 1260 and there was no connection with the Tartar invasion in Scepus. However it was no evidence that the monastery remained undamaged. Based on events connected with the close Skala útočišťa (Refuge Stone) in Slovak Paradise it is possible to suppose that even the Cistercian monastery could be affected by Tartar invasion certainly. From the above mentioned charter it is not possible to ascertain this fact. The opinion that the monks of Cistercian monastery were hidden during the Tartar invasion on the Stone is neither to be confirmed nor confuted.

*Monasteries established by ecclesiastic dignitaries*

In 1232, the Abbey in Zirc sent the convent to new monastery in Gotó established by the Archbishop of Kalocsa Ugrin in today’s Croatian Kutjevo (he named it as *Honesta Valis*, it was the question of a monastery located nearby the *Tisztesvölgy* village). Even in the next year (1233) he asked the general chapter-house to establish a further monastery. Later he transferred the management of the royal seat hospital of his archiepiscopate in Bács to two Cistercians of *Honesta Valis.*

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152 Compare GOTTHÁRDI, Tamás. *A savniki apátság története.* The manuscript situated in Történeti Könyvtár, Bölcsészet tudományi kar, Eötvös Lóránd Tudományegyetem, pp. 59-60; VENCKO, Dejiny štiavnického opátstva, p. 29. KEGLEVICH, A szepesi apátság története, p. 14. Deáky reckoned that the monastery fire, during which the original privilege charter was destroyed, occurred in 1256. He did not mention where the date was obtained. DEÁKY, A savniki apátság története, p. 10.


154 VENCKO, Dejiny štiavnického opátstva, p. 28; KEGLEVICH, A szepesi apátság története, p. 12; JAKUBČIN, Dejiny kláštora cisterciov, p. 16.


156 The Kalocsa archbishop of the Csák family got a castle in Požega region in his possession thanks to a change in 1226. From there he had to start the battle against the heresy coming from Balkan. KOSZTA, László. *Adalékok az esztergomi és a kalocsi érsekseg viszonyához a 13. század elejéig.* In KOSZTA, László (ed.). *Kalocsai történetéből.* Kalocsa : Kalocsa Város Önkormányzata, 2000, p. 47.
In the same year on 16 May 1232, the bishop of Agria, Cletus II established Small Monastery\textsuperscript{157} in Bélháромkút (Bélapátfalva).\textsuperscript{158} It originated as a filiation of Cistercian Abbey in Pilis with the name Trium Fontium. The charter was not preserved but its transcription is available.\textsuperscript{159} Probably this bishop came of Bél family and so the monastery may be considered to be generic one.\textsuperscript{160} Cletus largely bestowed the monastery based on the family properties\textsuperscript{161} – by decimae, three ponds nearby the Tisza River and the part of the tenth of the Agria episcopate. The construction of the individual buildings started after founding immediately. The construction works were interrupted because of Tartar invasion. From the charter from 1245 it was apparent that the battles were occurred nearby the monastery itself.\textsuperscript{162} The construction had to be finished after banishing the Tartars immediately because the monks did live in the monastery in 1246.\textsuperscript{163} In 1240’s the bishop Cletus II died and then he was replaced by Lambert of the Hunt-Poznan family. The Pope Gregory IX died too and his successor was Innocent IV. New ecclesiastic dignitaries confirmed the properties of the monastery in Bélháromkút in 1253.\textsuperscript{164}

The Abbey was situated in Agria diocese, its founder was the Agrian bishop. So, several problems occurred. The bishop received it as his property and the Bél family did the same because the family built it on family lands and a family member was even the founder. Based on the request of the family, the Abbey was connected to the Esztergom Archiepiscopate. This fact was confirmed by the charter of the Ludovicus I dated on 3 April 1381.\textsuperscript{165}

\textsuperscript{157} The Pope Gregory IX asked the bishop in 1236 to support him in Christianization activity because the heathenism was expanded in this region again. So the activity of the convent monks was very important even though the order tried to avoid pastoral as well as Christianization activities. IPOLYI, Arnold. A kunok Bél-Három-Kúti, másképp Apátfalvi apátsága és XIII. századi egyháznak leírása. In Archeológiai Közlemények, 1865, vol. 6, p. 12.

\textsuperscript{158} Tres Fontes, Beijl, monasterium de Beel sive Tribus Fontibus, Beel, Tres Fontes de Beel, Apathfalva. HERVAY, Repertorium historicum Ordinis, p. 53.

\textsuperscript{159} On the background of the monastery name the visit of Pope Legate, Jacob in Hungary has to be seen. The Legate had good relationship with the Cletus Bishop. IPOLYI, A kunok Bél-Három-Kúti, p. 16.

\textsuperscript{160} It refers to the fact that three neighbouring villages preserved in their name the family one: Felbél (today Bükkszentmárton), Középbél (today Bélapátfalva) and Albél (today Mónosbél). VALTER, Ilona. Bélapátfalva. Ciszterci apátsági templom. Veszprém : Tájak-Korok-Múzeumok Kiskönyvtára, 1982, p. 3.

\textsuperscript{161} This was also proved by the fact that the privileges were also confirmed by several popes, Gregory IX in 1240, Innocent IV in 1253, and the Esztergom archbishop Csanád Telegdi in 1330. For details see: VALTER, Ciszterci monostorok kutatása, p. 582.

\textsuperscript{162} During the battles, the Master Alexander, son of Georg was injured. Similar cases are known from later period, it is also known that the royal forces devastated the monastery surroundings. VALTER, Ciszterci monostorok kutatása, p. 582; GYÖRFFY, György. Az árpád-kori Magyarország történeti földrajza I. 3. ed. Budapest : Akadémia Kiadó, 1987, p. 755; VALTER, Ilona. Die archäologische Erorschissung des Zisterzienserklösters von Bélapátfalva. In Acta Archeologica Academiae Scientiarum Hungaricae, 1981, vol. 33, nr. 1-4, p. 180.

\textsuperscript{163} VALTER, Bélapátfalva, p. 3. In later period, even in case of this monastery it was possible to see the Pope regulations. For instance, on 12 May 1354 had the Abbot together with Kalocsa Prior had to lead the Johannim Nicolai canonico Quinqueeclesiensi in the property. ÁLDÁSY, Antal. Regeszták a vatkáni levéltárdból II. In Történelmi Tár, 1895, nr. 153, p. 70.

\textsuperscript{164} IPOLYI, A kunok Bél-Három-Kúti, p. 21.

\textsuperscript{165} IPOLYI, A kunok Bél-Három-Kúti, p. 28.
Zagreb Episcopate was established by the sovereign St. Ladislaus I in 1091, his patron was the King, St. Stephen. There was not much to read about the Zagreb monastery. The Abbot of the Toplica monastery was entrusted with the survey of the place, and if satisfied with it, even with sending the convent to the place.

In 1238, it was possible to see the Benedictine monastery in Ercs for the first time. In other charter from the same year, the Pope Gregory IX mentioned that the Abbey was located on a secret place on an island adopted by Carthusians. Some years after the Tartar devastation, the monastery was transferred to the Cistercian Order. From the charter of Béla IV as of 1269 it resulted that the founder of the Benedictine Abbey was the Palatine Thomas. In second half of the 12th century the monastery was already finished because the Palatine was buried there in 1186.

Monasteries established by secular landlords
Foundations of Cistercians were established mainly by sovereigns, in some cases by ecclesiastic dignitaries in first centuries of Hungarian History. Since 12th century the secular landlords i.e. private persons played important role increasingly. In the second half of the 12th century, the institution of Patronal Right was developed in Hungary. It determined the extent of landlord’s intervention into private life of the generic church or monastery. Ecclesiastic objects were integrated into ecclesiastic administration, but the founder performed top position, he could be buried in the church, he could elect a new Abbot etc.

The founders of the Abbey of the Cistercian Order in Borsmonostor (Klostermarienberg) were the Regional Administrator Dominic and his son Bors in

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166 VALTER, Árpád-kori téglatemplomok, p. 32.
168 Item, inspectio Insulae Sancti Iacobi, de Iophra et de Zedita abbatibus committitur qui ad locum accedentes ac et conventum introduciant si viderit expedire et quid inde etc Abbas de Cicador hoc eis denuntiet. SC 1272:41.
169 In the St. Nicolas monastery, even Benedictines and Carthusians lived before Cistercians. But after the Tartar devastation they were not able to revive the internal life. First, the convent came from Slovenian village Landstrass (Kostanjevica), later from Vikting in 1274. Insula Beati Nycolloi de Erchy, insula Thomae, Ercz, Erche, Erchy, Archis, Erche, Erchis, claustrum in insula Erchy. HERVAY, Repertorium historicum Ordinis, p. 98.
171 The monastery comprises of thee-nave church with two towers typical for Benedictine generic abbeys. But according to ruins description in 18th century, even a cross-nave was situated in the church – this church part could be constructed by Cistercians after Tarter devastation. Trustworthy information might be provided by an archaeological research only. ENTZ, Az ercsi bencés monostor, pp. 242-243. This monastery binds with the personality of Archbishop of Esztergom, Stephen (István) Bánsca. HERVAY, Ciszterciak Magyarországon, p. 932.
172 It is apparent that individual landlords established monasteries in later period to assure suitable generic burial place. VALTER, Árpád-kori téglatemplomok, pp. 54-55; MÁLYUSZ, Elemér. Egyházi társadalom a középkori Magyarországon. 2. ed. Budapest : Műszaki Kiadó, 2007, p. 25.
173 Mons Sanctae Mariae, Altus Mons Sanctae Mariae, Marienberg, monasterium BMV de sub Monte, Kedhel, Borsked, Mons Sanctae Mariae de Kedhel, Borskedy, Borsked, Mons Sanctae Mariae iuxta Kedhel, de Burs, de Bors, Boors, Borsmonosta, Borsmonostra, Borschmunustra, Borsmonostura, Mons Sanctae Mariae Borsmonostorae, clastra Borsiensi, Mons Sanctae Mariae alias de Borsmonostor, Borsmonostor seu Klastrom, Klostermarienberg. HERVAY, Repertorium historicum Ordinis, p. 63.
Béla III promised the Pope to organize an expedition to Holy Land but he died before starting it. So it was performed by his younger son later King Andrew II. Together with him even Palatine Dominic also had to participate in but, based on the King’s advice and with Pope’s approval, he promised to build and bestow a monastery instead of that demanding journey. As a prefiguration, his beloved sovereign Béla III, the patron of Cistercian Order in the Middle and Eastern Christian Europe, served. The Palatine Bors addressed the Abbot of monastery in Heiligenkreuz Marquard I (1186–1202) in 1194. Pursuant to plans the Abbot had to guarantee the construction of the St. Mary Order House within three years and assure the properties and incomes for the monastery - eight villages with arable land, mills, vineyards, forests and meadows on the given area. The Abbey convent in Heiligenkreuz accepted this offer to be confirmed by the sovereign too. He did so in the same year. According to strict Holy Order rules, the mother’s monastery had to send an Abbot with twelve monks and transport the Basic Book for monastery library. The Abbot of Heiligenkreuz committed himself to build the monastery buildings within three years. So it results from this data that the monastery had to be operated at least in 1198. In literature, the year 1197 is considered to be the commencement of monk life on this place. Even the records of general chapter were connected with this date, when the Abbot of Heiligenkreuz was commended to the Abbot of Morimond because he sent the convent without the chapter-house approval. In 1225, Bors asked the Hungarian King Andrew II to confirm the monastery property and took the Abbey under his wing because he had no male descendant. Andrew II accepted the offer and he bestowed the monastery with other large lands and incomes (it was the question of taxes given up by the King and presented them to the Abbey). The monastery building had been probably much damaged because several landlords provided the Abbey with considerable money amount to construct a new Abbey.

Keresztúr or Vérteskereszttúr was connected with the name of Nicolas of the Csák family. The monastery was established in 1214. The least data related to this Cistercian monastery are available. When comparing several sources it is possible

174 HERVAY, Ciszterciek Magyarországon, p. 932; KOVÁCS, Ignác. A borsmonostori apátság alapítása és birtokviszonyai az első három apát alatt I. In Katholikus Szemle, 1904, nr. 18, p. 855.
177 HORVÁTH, A pornói apátság története, p. 16.
178 The name of the first Abbot was Conrad. For details see: KOVÁCS, A borsmonostori apátság alapítása, p. 955.
179 De abbate Sanctae-Crucis qui conventum ad novam abbatiam misit sine consenso Capituli generalis, committitur abbati Morimundi. SC I, 1197:31.
181 KOVÁCS, A borsmonostori apátság alapítása, p. 962.
182 Sancta Crux in Hungaria, Wirthis, Wertus, Vertes, ecclesia S. Crucis, in S. Cruce ... silva de Wertus, S. Crux in Wertes, Vertheskereszttúr. HERVAY, Repertorium historicum Ordinis, p. 120.
183 HERVAY, Ciszterciek Magyarországon, p. 932.
to expect that the name Sancta Crux (Holy Cross in Hungary) in Hungary had the same name as Hungarian Vértesszereszttúr and not the name of a monastery nearby the sea in Croatia. In the monastery incorporation in Vértesszentkereszt, French relations of the Csák family in 1214 had to be emphasized. The second wife of Nicolas Csák was from France and his last will was prepared in the Cistercian monastery in Egres. Other member of this family, but of the Ujlak branch Ugrin Csák – royal vice-chancellor, Kalocsa Archbishop (1219–1241) – sent his nephew to twelve-year study to Paris.

Monks of Cistercian Order took the monastery originally settled by Benedictines in their possession. The Cistercians preferred more simple buildings which fact is very disputable because the Benedictine monastery buildings belonged to the most splendid and architectonically most complicated sacral buildings in medieval Hungary.

The first written reference related to the Abbey in Pornó originated in 1219 when the Abbey was taken into possession of the Cistercian Order. It was established in the late 12th century when Mycha of the Ják family donated the monastery to Benedictines. In 1221 Stephen, son of Cepa, donated the right to it to the Abbey to Cistercians in Szentgotthárd where he was retired as a monk. The year 1233 was very important in the Abbey life because the sovereign Andrew II bestowed it with lands and salt incomes. The most important body of the Holy Order was the General Chapter organized in French Citeaux every year. The Abbots who lived far from France got the exception, they could apologize themselves, if it was not possible to come to the chapter. In 1201 the chapter drew the attention of Polish, Bohemian and Hungarian Abbots to regular participation in this event, otherwise they could be punished. To assure the safe travel to France, Béla IV issued a char-

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184 HERVAY, A ciszterci rend története Magyarországon, p. 476.
185 Later, during the rule of the Charles Robert, he was appointed as a judge for a short period.
188 The church was sacrificed to the St. Margith – this actuality points to the fact that it was the question of a monastery which was taken by the Cistercians in their possession only. But it is not to be proved by written evidences.
189 This family is interesting because its members established several monasteries for various orders.
190 HORVÁTH, A pornói apátság története, p. 12.
191 HORVÁTH, A pornói apátság története, p. 12.
192 Indulgentia quae fuit anno praeterito concenssa his, qui non tenentur singulis annis ad Capitulum venire, ut per litteras liceat excusare, si infirmitate detenti venire non potuerint, in proximis regionibus positis non conceditur nisi transmarinis et his, qui ultra montem Bardomis sunt, et his qui sunt in Hungaria, in Polonia, in Hispania, in Scotia, in Francia.
193 Abbates Longaevillae, de Fulina, de Mera, de Alcubatia, de Columbia, de Rivet, de Ennis, de Florano, de Porteglo, de Benedictione, qui hoc anno non venerunt ad Capitulum, cum venire debuissent, postquam haec sententia eis innoverit, sint extra tallum abbatis et non celebrent et omni sexta feria sint in pane et aqua.
ter related to 100 Marks for each Abbot’s travel. In this charter even the Abbot of the Pornó monastery was mentioned.

In 1333, the Abbot was entrusted with a very important task by the Benedict XII. He had to support the Abbot in Borsmonostor to re-acquire the lands which were violently disseised by some men under excommunication threat.

The last founder in Hungary was Moys, property factor (tavernicus) of the prince Béla. In 1260 he was approved to construct a monastery on his own land. Three years later the donation charter of Moys and his brother Alexander was produced for the new monastery. When Moys was the Palatine, monks from Polis populated the Abraham in 1270.

Differences among the monasteries could be seen not only in the amount of historical references available, but also in later literature. The historians were not very interested in monasteries established by secular landlords or ecclesiastic dignitaries. It is to be said unambiguously that in case of royal monasteries, the person of founder was decisive in each aspect. These abbeys disposed of much larger lands, gifts and privileges.

In the first half of the 15th century, a conversion occurred in Hungary. The amount of monks having lived in monasteries was important and the monkhood life was collapsed gradually. Based on the request of Matthias Corvinus, the general chapter sent seven groups of monks with Abbots from German area to revive the previously booming abbey in 1480. This solution was provisional only, no new monks took the veil and on vigil of the Turkish invasion, even these seven convents were at the worst. Turkish soldiers came to Buda and burnt out the monastery in Pilis on 7 September 1526. The surroundings were destroyed totally so that it was not possible to prove whether the Cistercians or monks belonging to Pauline Order ever lived here.

SUMMARY

Foundation Process of the Order of Cistercians in Hungary

Before the Order decided to establish a new abbey in a certain locality, it always considered a suitable territory as well as stable financial support. A significant part of the incomes of monasteries was made by a tithe, then by left king’s taxes and chiefly by the toll they received from the monarch. For instance the monasteries in Pilis and Zirc had ideal location with many important advantages like the proximity of a river, untouched nature and especially the possibility of solitude and silence. Also Kerc, Szentgotthárd, Bélapátfalva and Spišský Štiavnik met the Cister-

un squidum Cistercio se praesentent. Abbas de Palis hoc nuntiet abbatibus de Hungaria, abbas de Superaddo abbatibus de Hispania, abbas Caree vallis abbatii de Fulina, abbas Pontis alti abbatii de Rivet, abbas Boni fontis abbatibus de Ennis, de Florano, de Porteglo. SC I., 1201:47.

Hervay, A ciszterci rend története Magyarországon, p. 477.

Abraam, Abraham, Abnam, Abnam monostora, Ahran. HERVAY, Repertorium historicum Ordinis, p. 47.

Hervay, Ciszterciek Magyarországon, pp. 933-934.
cians’ requirements. However, in the vicinity of some monasteries one can also find populated villages from the period of the building of an abbey. For instance Borsmonostor was built next to the market. Similarly, in Szentgotthárd before the arrival of Cistercians there was already a parish in the village. The monks who came to Zirc were given a several decades functioning royal manor to become a centre of their monastery as well as a village pertaining to the manor. In Pilis the Cistercians took over an old Benedictine monastery in the vicinity of a village. However, after a new monastery had been built the village was moved away. In Pásztó, like in Pilis, they moved to the Benedictine monastery in the centre of a populated area.

In examining the history of Cistercian monasteries one of basic data is a person of a founder. The peculiarity of Hungarian abbeys is that it was a monarch who most supported them. Besides royal foundations there are also examples of ecclesiastical dignitaries or secular magnates who founded monasteries. Benedictines, and from among reform orders Premonstrates, preferred so called ancestral monasteries. Perhaps the most important task of Hungarian ancestral monasteries was to provide a burial place for the members of the family. The cult of ancestors helped strengthen relationships within a family divided into branches. The group of persons allowed to be buried in the church was strictly limited by the decision of the general chapter. However, the founder of the monastery could find his final resting place in the church.

In Hungary the Order tried not to be owned by a squire. The Order would not tolerate a squire’s interference in the internal life and economy of a monastery. In the case of Benedictines and Premonstrates the noblemen did not have such an experience. The founder could appoint their superiors as well as use the money of the monastery according to his needs. This explains why quite a few Cistercian monasteries were found in Hungary. The greater part of foundations was created by ecclesiastical dignitaries. In Hungary three abbeys were founded this way.

Important is also the question of whether the foundation meant the building of an entirely new abbey or the monks came to an already existing but not functioning complex. Another point is the origin of the first monks, i.e. from which monastery they had come. In the case of Hungary it is known that most of monasteries are linked to the filiations of French monasteries in Clairvaux and Pontigny, while for instance in Poland, Austria, Bohemia and Germany the abbeys belong to the Morimond branch. Having decided to found a new abbey a maternal monastery sent one abbot and twelve monks to their new location. However, since the abbot of the maternal monastery (pater abbas) supervised the branch monasteries, their relations were not disrupted. During annual visitations he controlled if all the regulations were respected. In addition, the abbots of monasteries were to attend the great (general) chapter in Citeaux annually. Here decisions were made on the matters relating to the whole Order, new foundations and important events in particular abbeys.

The selection of the place for a new monastery also depended on the position of the founder’s lands. Only monarchs were able to provide a suitable place for Cistercians. Despite of this the places, where Cikádor and Egres were founded, were not suitable. On the other hand Zirc, Szentgotthárd, Kerc, Toplica and (Spišský)
Štiavnik met Cistercians’ customs and traditions. The settlement of the Cistercians in Hungary was the result of the church policy of following monarchs: Géza II (1141–1162), Béla III (1172–1196), his sons Imre (1196–1204) and Andrew II (1205–1235) and also his grandson Béla IV (1235–1270). They established the most important monasteries of the Order in Hungary: Cikádor, Egres, Zirc, Pilis, Szentgotthárd, Pásztó, Toplica, Kerc and Petrovaradin.

In the mid-15th century the situation in Hungary changed. The number of monks in monasteries had decreased. Monastic life in the whole country began to decline. On the pleas of Matthias Corvinus the general chapter sent seven groups of monks with abbots from the German territory in 1480 to revitalize the former blooming abbeys. However, it was only a temporary solution. The monasteries were not entered by new members and on the eve of the Turkish occupation the seven convents were down too. On September 7, 1526 the Turks who reached Buda, burnt the monastery in Pilis. The place was destroyed to such an extent that about 160 years later it was not possible to tell if the monastery was occupied by the Cistercians or the Pauline monks.

Mgr. Beáta Vida, PhD.
Bölcsészettudományi Kar, Szegedi Tudományegyetem
e-mail: n.vidabeata@gmail.com

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