

Two forgotten Friaries of the Suburb of Buda (Ofen) Excavations of the Augustinian and Carmelite Friaries

None of the friaries in Budapest survived the 150 years of the Ottoman rule, and monastic communities coming back to the town at the end of the 17th century thus could not renew or rebuild any of the original buildings. In several cases, not even the sites had been recorded. The Augustinian Friary in Buda was first mentioned at the beginning of the 14th century. It was used until the Turkish period, after which even the site fell into oblivion. Archaeological research carried out in 1995 and 1997 in connection with building work revealed the remains of the medieval friary on the slopes of the Castle Hill, above the existing Capuchin Friary. Rescue research conducted in summer 2002 at 6–12 Kapás Street, Budapest II brought to light the south-east corner of the medieval Carmelite Friary. Named after the Mother of Mercy, the friary was founded by King Louis I and his mother Queen Elisabeth in 1372.

Keywords/klíčová slova

Buda – Augustinian Friary/augustiniánský klášter – Carmelite Friary/karmelitánský klášter

Dealing with the search of medieval monasteries or friaries in the towns, archaeology usually has a supplementary status (as a source material) within the architectural and art-historical survey of the buildings of churches or convents. This general statement is not valid in Budapest, where none of the friaries were able to survive the devastation of the medieval town under the 150 years of Ottoman rule. These buildings were out of use and consequently they were more likely to suffer natural decay or quite often deliberate destruction as compared to other built features of the town. Monastic communities coming back to the town, re-conquered at the end of the seventeenth century, could not renew or rebuild a single medieval building to move in. It is a characteristic feature of the extent of the devastation that in several cases not even the site of the friary was remembered.

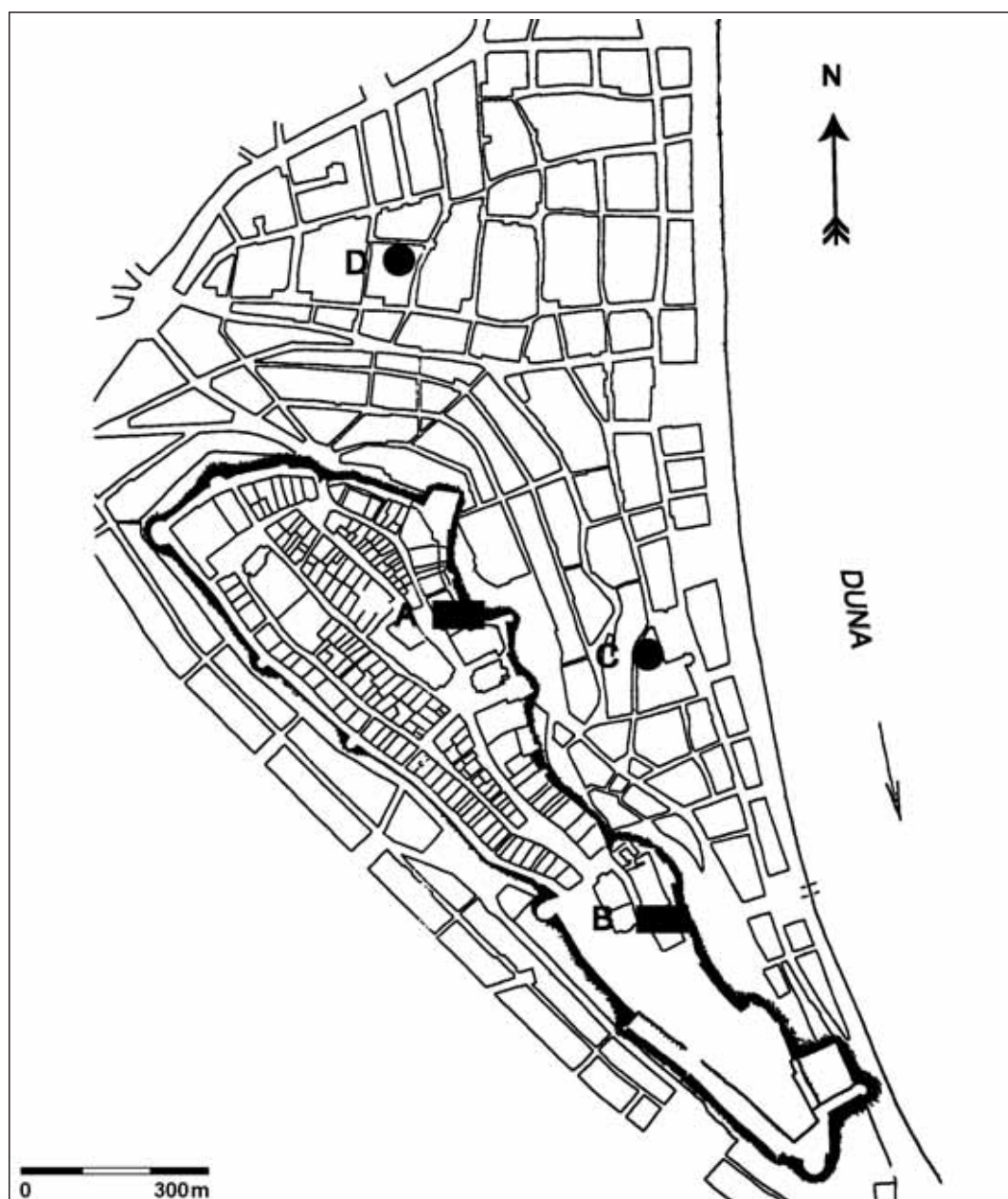


Fig. 1
Location of medieval friaries in Buda.
A: St Nicholas Dominican Friary,
B: St John the Evangelist Franciscan
Friary, C: St Stephen Protomartyr
Augustinian Friary (Budapest I, 19–21
Szalag Street), D: Mother of Mercy
Carmelite Friary (Budapest II, 6–12
Kapás Street).

Historical survey of our days has already been able to reconstruct the system of the medieval ecclesiastical institutions on the basis of conscious collecting of extant written sources (Kubinyi 1964; Kubinyi 1972; Végh – Zádor 1991, Végh 2006). But locating the churches, friaries or chapels and archaeological investigation of their remains has been unfinished yet though the medieval agglomeration formed on the place of the present capital made up of the towns of Buda, Pest, Óbuda and the market town Felhévíz comprising even the royal residence was rich in friaries (Biegel 1991; Zsidi 2005).

In Buda the St John Friary of the observant wing of the Franciscan Order was situated in the vicinity of the Royal Castle. The Franciscans also had friaries in Pest, Óbuda and on the island of the Danube (today Margitsziget). The important nunnery of the Poor Clares founded by Queen Elisabeth, the mother of King Louis (the Great) I was erected in Óbuda. In Buda a beguinage or house for the Franciscan tertiary sisters, also called beguines, stood near the Franciscan Friary (Altmann 1994; Bertalan 1982).

The central friary of the Dominican Order in Hungary, the St Nicholas Friary was placed in Buda between the Old Royal House, also called Kammerhof and the Parish Church of Our Lady. The Dominicans had a friary also in Pest. The Dominican Nunnery was founded and richly donated parallel with the foundation of the town of Buda by King Béla IV. It was located on the island of the Danube, recently called "Margaret Island" named after the daughter of King Béla, St Margaret, living within the walls of this nunnery (Gyürky 1981; Írásné Melis 1991; Írásné Melis 1993).

The friaries of the Carmelites and the Augustinian Eremites were situated in the suburb of Buda under the Castle Hill. Later in this paper we are going to speak about them.

The Knights of St Stephen, the religious military order founded by the Hungarian Kings, had a hospital operated near to the thermal springs between Buda and Óbuda from the end of the 12th century (Boroviczeny 1991-1992). At last we should mention the Paulists or the order of St Paul the Eremite, which played an important role in the ecclesiastic life of the late medieval Hungary. Their centre, the St Laurence monastery, was erected near Buda, but outside the town on a hilltop in the forest at the beginning of the 14th century. Later King Matthias Corvinus had a new monastery built to the order in the vicinity of Óbuda and gave them another deserted monastery in Csót to the south from Buda on an island of the Danube (Bencze 2000).

Apart from the friaries listed above several other ecclesiastical institutions were represented in the towns by their estate ownership.

The Augustinian Friary

The circumstances of the founding of the Augustinian Friary of Buda are unknown. It is first mentioned at the beginning of the fourteenth century. There are very few historical sources speaking about it despite the fact that it was constantly used until the Turkish period. Even the site was completely forgotten. Historical survey suggested that it had stood in the main street of the suburb of Buda (today Víziváros) along the Danube on the site of the present-day Friary of the Capuchins and its predecessor, the Mosque of Tojgun Pasha (Kubinyi 1964, 148). Contradicting this, in 1995 and 1997 archaeological and art-historical research done in the course of pulling down eighteenth and nineteenth century houses were unearthed the remains of the medieval Augustinian Friary on the slopes of the Castle Hill above the recent friary of the Capuchins (Végh 1998; Zsidi 2005, 185). The investigation of a one-floor baroque house showed that the cellar had been built on the foundation of a destroyed tower. A medieval wall joining the tower was also discovered along the southern border of the plot. It was supported by buttresses and a wide gate with rich moulding typical for the fourteenth century was opened on it to the south. The buttressed wall proved to be the northern wall of the nave of the former church. Unfortunately, most of the inner part of the church was demolished on the neighbouring plot during the building activities without archaeological survey. There were only some carved stone fragments that could have been taken to the museum from here. Among them was a gravestone from the second half of the thirteenth century, and a unique grave script from 1477 preserving the memory of earlier exhumated human remains that were buried to one grave. On the northern side of the church a graveyard was situated, this is where the gate lead. The exact size of the cemetery could not have been established, but supposedly it may not have been too spacious, as at some places there were eight layers of the skeletons.

The graveyard was used by civil inhabitants as it can be concluded from the female and children's burials. There were hardly any grave finds in the excavated graves. Most finds came from children's, mainly little girls' graves. Not far from the gate to the north the ruins of a cemetery chapel were excavated. The lower floor of the small semi-circular apse building was used as an *ossarium* and was completely filled up with human remains. The cemetery was founded in the fourteenth century, as under the graves remains of a cellar dated to the turn of the thirteenth and fourteenth centuries were discovered. Interestingly, the cemetery was not used all through the Middle Ages. It was abandoned in the second half of the fifteenth century. The chapel was pulled down – it can be seen from the layer of debris – even containing fragments of frescoes – spread on the top of the bones in the *ossarium*. Then some additional buildings were attached to the northern wall of the church of the friary, for example the tower that has already been mentioned. In the course of constructing its foundation walls several graves of the cemetery were disturbed.

Fig. 2
Plan of the excavation
of the Augustinian Friary,
Budapest I, 19–21 Szalag Street.

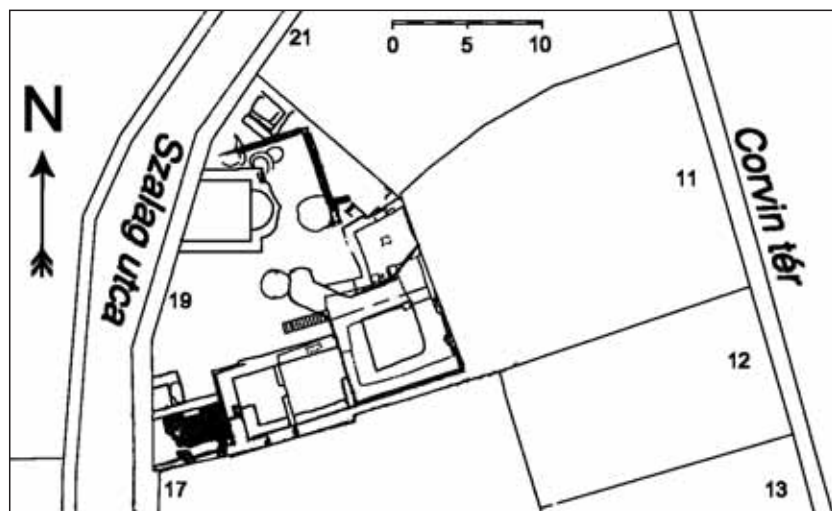
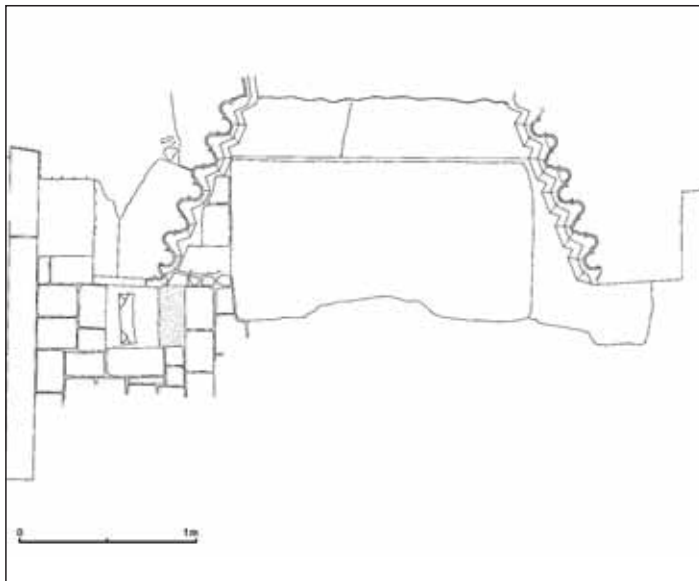


Fig. 3
Remains of the northern gate
of the church of the Augustinian Friary.



Fig. 4
Plan of the northern gate
of the church of the Augustinian Friary.



As a result of our archaeological investigation we managed to establish the location of the Augustinian Friary, locate the northern wall of the nave of its church together with the tower attached to it, and excavate a significant part of the cemetery. Unfortunately, further research cannot be done due to the buildings standing on the neighbouring plots.

The Carmelite Friary

The rescue excavation conducted in the summer of 2002 preceding the construction of an office building at Budapest II, 6–12 Kapás Street, brought to light the foundation walls of the eastern range of the building of the medieval Carmelite Friary (Benda 2003a; Benda 2003b; Benda 2004; Benda 2005; Zsidi 2005, 186–187). Before the excavation even the proper site of the friary was uncertain, the written sources reveal only that it was situated under the town i.e. "...sub castro Budensi...", in the outskirts of Buda called Taschentel. The Carmelite Church and Friary of Buda named after the Mother of Mercy were founded by King Louis I and his mother Queen Elisabeth in 1372. The preserved foundation deed described in details what buildings should be raised for the friary: "a church or chapel, or oratory with cemetery, belfry, houses and necessary workshops." Pope Gregory XI granted the church a letter of indulgences in 1375 to help the construction works, which was renewed in 1431 by Pope Eugene IV (Kubinyi 1965, 147).

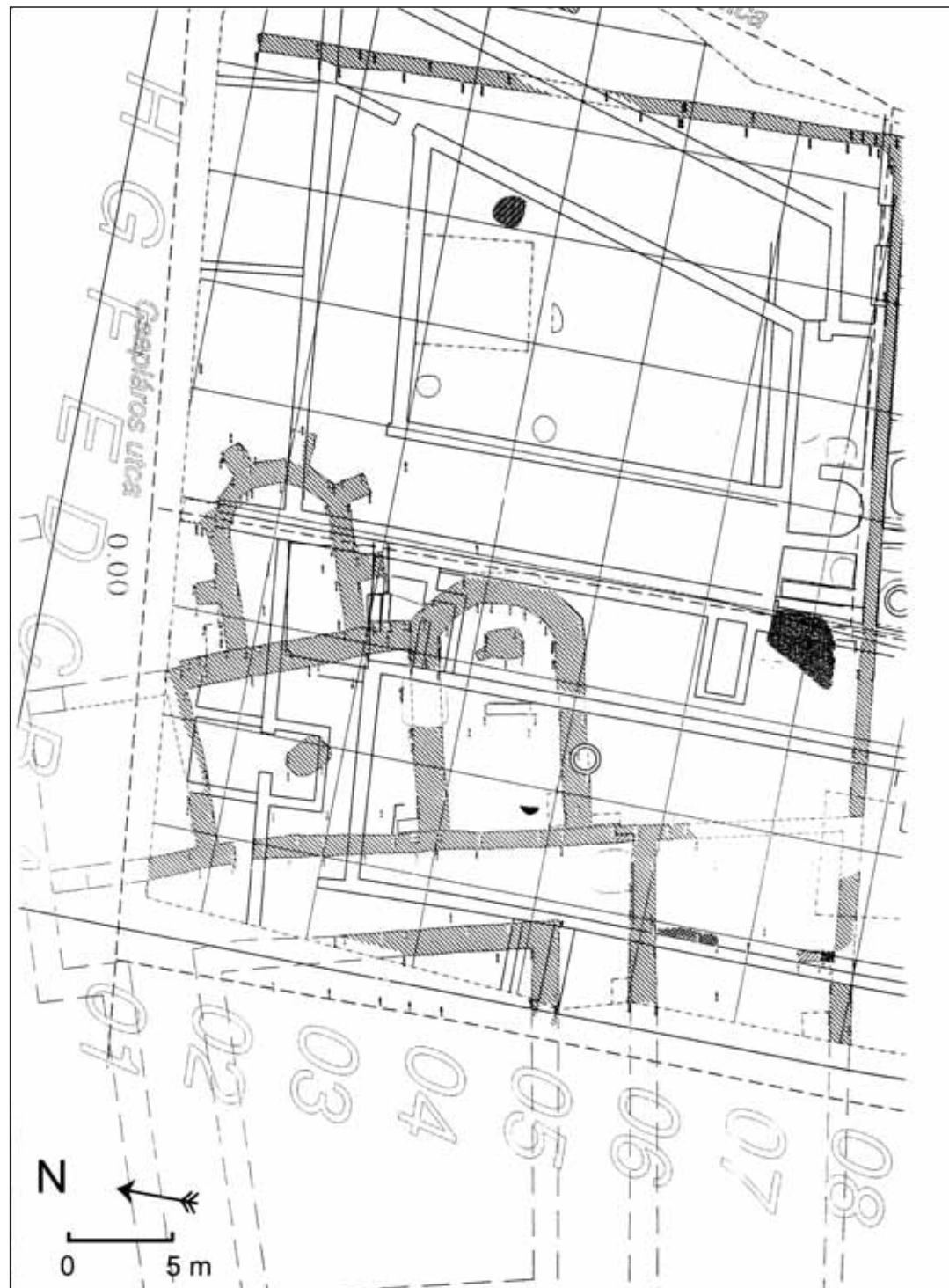


Fig. 5
Remains of the western gate of a side chapel belonging to the church
of the Augustinian Friary in the cellar of a 19th century dwelling house.



Fig. 6
Remains of a cemetery chapel and an ossarium near to the Augustinian Friary.

Fig. 7
Plan of the excavation
of the Carmelite Friary, Budapest II,
6–12 Kapás Street.



The archaeological survey in 2002 uncovered the south-eastern corner of the building of the friary. The eastern part of the cloister of the friary was unearthed with the rooms opening from it. The first of them to the north can be identified as the sacristy. Its rectangular room was excavated only partly at its south-western corner. The next one was the chapter house. Its room was nearly quadrangular and had a central pillar. A stone fragment of this pillar with the starting points of eight ribs was also found in the walls of the demolished modern buildings of the lot, which makes possible to reconstruct the vaulting of this room. The small traces of the mortar bed under the floor tiles were also detected. Later a small chapel with polygonal apse and buttresses was also added to the chapter house on its eastern side. Beside the chapter house there was another chapel on its northern side too. This chapel had a polygonal apse without buttresses and was connected directly to the cloister. The foundation of an altar was found in its choir. The friary had an uncommon ground plan since the next room, i.e. the southernmost room of the eastern range, was never built and the southern side of the chapel was standing open to the cemetery. This unusual "anomaly" suggests that the second chapel may have had a separate entrance from the south, which could be approached from the cemetery just as well as from the cloister. The existence of the supposed southern gate can be explained by the circumstance that, if the chapel functioned as a funeral chapel, it had to have an access other than the main entrance of the friary, since it was functionally separated from the convent of the monks. From the southern range of the building of the friary the fragments of two rooms were identified at the excavation. The easternmost one was a small room with the foundation of a stove in its south-eastern corner.



Fig. 8
Foundation walls of the chapel
of the chapter house in
the Carmelite Friary.

The floor of this room was covered with tiles similar to the chapter house. The mortar bed under the tiles was found in the entire room, but the tiles, laid in slightly shifted rows, were all lifted, apart from a narrow band. A thin partition wall separated the next room to the west, which could be only partly excavated.

One of the well preserved details of the friary was the south-eastern corner of the cloister, where the collapsed vault was still laying on the original medieval floor level. The rows of whitewashed ribs and the blocks of the bricks of the vault, which filled in the spaces between the ribs were excavated. After the removal of the modern walls two fine-dressed stone fragments of the vault were found: both of them originated from the wall of the corner, where the arches of the vault had their starting points. The recovered dressed stones give the opportunity to reconstruct the rib vault of the cloister.

The building of the friary was bordered in the east by a cemetery. We found its stone fence and the foundation of the roof built in front of the cemetery gate. About one third of the estimated territory of the cemetery with 250 graves was excavated. In the south, a large garden extended beside the friary, the fragments of its stone fence were unearthed.

The excavation yielded a large number of finds, but only one single intact refuse pit from the first half of the 16th century could be linked with the everyday life of the friary. It contained a large number of finds, most of which was kitchen refuse. The most unique objects were the fragments of a writing slate incised with drawings of Latin and German words and sentence fragments in minuscule cursive script.

We found, nevertheless, many interesting finds scattered in the lot. For instance the fragments of polychrome tiles of a late Gothic ornamental stove were found scattered all over the territory of the excavation. However the most special finds were the fragments of a large group of terracotta statues (Mikó – Veró 2008. Kat. I-6. [Benda Judit]). There were a life-size male hand, then many fragments of the folds of dresses, medium large and small faces (women, men and children), feet, shoes, hands and an angel's wing. The statues which were systematically destroyed in the Turkish period, had originally been painted in various colors.

The fragments of the settlement from before the foundation of the friary were found nearly everywhere in the unearthed territory. The finds date from the 13th century and the beginning of the 14th century. Stone row foundations of timber houses, yellow daubed floor surfaces, ovens and pits were uncovered.



Fig. 9
Collapsed vaulting of the cloister of the Carmelite Friary.



Fig. 10
Carmelite Friary, cemetery, Grave 138. Burial of a beheaded person.

Bibliography

ALTMANN, J. 1994

Az óbudai és a budavári ferences templom és kolostor kutatásai.
In: Haris, A. (ed.), Koldulórendi építészeti a középkori Magyarországon.
Művészettörténet Műemlékvédelem 7, Budapest, 143–148.

BENCZE, Z. 2000

Das Kloster St. Lorenz bei Buda (Budaszentlőrinc) und andere ungarische Paulinerklöster.
Archäologische Untersuchungen.
In: Elm, K. (Hrsg.), Beiträge zur Geschichte des Paulinerordens, Berliner Historischen Studien 32, Berlin, 157–190.

BENDA, J. 2003A

Előzetes jelentés a budai középkori kármelita kolostor feltárásáról – Preliminary report on the excavation of the medieval Carmelite friary in Buda, Budapest Régiségei 37, 137–150.

BENDA, J. 2003B

A középkori budai kármelita kolostor feltárása, Műemlékvédelem 47, 114–119.

BENDA, J. 2004

The excavation of a medieval Carmelite monastery in Buda.
In: Kisfaludi, J. (ed.), Archaeological Investigations in Hungary, Budapest, 117–130.

BENDA, J. 2005

A budai középkori kármelita kolostor temetője. In: Ritoók, Á. (ed.), A középkori templom körüli temetők kutatása, Opuscula Hungarica 6, Budapest, 239–244.

BERTALAN, H. 1982

Das Klarissinenkloster von Óbuda aus dem 14. Jahrhundert, Acta Archaeologica 34, 151–176.

BOROVICZÉNY, K. – G. 1991–1992

Cruciferi Sancti Regis Stephani.
Tanulmány a stefaniták, egy középkori magyar ispotályos rend történetéről – Cruciferi Sancti Regis Stephani.
An Essay on the History of the Stefanites, that is, of a Medieval Hungarian Hospital Order,
Orvostörténeti Közlemények 133–140, 7–48.

BIEGEL, G. (ED.) 1991

Budapest im Mittelalter, Ausstellungskatalog, Braunschweig.

H. GYÜRKY, K. 1981

Das mittelalterlichen Dominikanerkloster in Buda, Budapest.

KUBINYI, A. 1965

Topographic growth of Buda up to 1541. Nouvelles études historiques publiées l'occasion du Xlle Congres International des Sciences Historiques par la Comission Nationale des Historiens Hongrois 1, 132–157.

KUBINYI, A. 1972

Die Anfänge Ofens. Osteuropastudien der Hochschulen des Landes Hessen, Reihe I. Gießener Abhandlungen zur Agrar- und Wirtschaftsforschung des europäischen Ostens, Bd. 60. Berlin.

IRÁSNÉ MELIS, K. 1991

Die Margareteninsel und ihre Klöster im Mittelalter. In: Biegel, G. (Hrsg.), Budapest im Mittelalter, Braunschweig, 409–414.

IRÁSNÉ MELIS, K. 1993

Régészeti adatok a budapesti 11–13. századi királyi udvarhelyek kutatásához – Archäologische Angaben zur Forschung der königlichen Residenz, Budapest Régiségei 33, 291–312.

MIKÓ, Á. – VERŐ, M. (ED.) 2008

Mátyás király öröksége, Késő reneszánsz művészet Magyarországon (16.–17. század) Magyar Nemzeti Galéria 2008 március 28 – június 27, Budapest.

VÉGH, A. 1998

A középkori ágostonos kolostor felfedezése a Vizivárosban – Discovery of a Medieval Augustine Monastery in Buda, Magyar Múzeumok, 15–17.

VÉGH, A. – ZÁDOR, J. 1991

Topographie und architektur der Stadt Buda im Spätmittelalter. In: Biegel, G. (Hrsg.): Budapest im Mittelalter, Braunschweig, 292–314.

Végh, A. 2006

Buda város középkori helyrajza I – The topography of the town of Buda. Budapest.

ZSIDI, P. (ED.) 2005

Treasures under the city, Survey of the archaeological heritage of Budapest, Budapesti Történeti Múzeum.

**Dva zapomenuté kláštery
na předměstí Budy.
Výzkum augustiniánského
a karmelitánského kláštera**

Ani jeden z klášterů v Budapešti nepřečkal 150 let osmanské nadvlády a klášterní komunity vracející se do města koncem 17. století proto nemohly obnovit či přestavět své původní budovy. V několika případech se dokonce nepodařilo identifikovat ani samotnou lokalitu.

I když současný historický výzkum dokáže zrekonstruovat systémy středověkých církevních staveb, lokalizace kostelů, klášterů a kaplí je přesto obtížná kvůli jejich narušení pozdější výstavbou.

Augustiniánský klášter v Budě je poprvé zmiňován na začátku 14. století. Existoval až do období turecké nadvlády, ale poté celá lokalita upadla v zapomnění. Archeologický výzkum prováděný v letech 1995 a 1997 v souvislosti se stavebními pracemi odkryl pozůstatky středověkého kláštera na svazích Hradního vrchu, nad stávajícím klášterem kapucínů.

Sklep jednoho z prozkoumaných domů byl zbudován na základech věže. Podél jižní hranice pozemku byla objevena středověká zeď s opěrnými pilíři, přiléhající ke zmiňované věži. Ve zdi se nacházela široká brána ze 14. století směřující k jihu. Jako další byla nalezena severní zeď lodě bývalého kostela. Interiér kostela byl bohužel z velké části poničen během zástavby sousední parcely. K nálezům z interiéru patří náhrobek z druhé poloviny 13. století i unikátní náhrobní nápis z roku 1477. Severně od brány se nacházel hřbitov. Jeho přesná rozloha není známa, ale v některých místech bylo identifikováno osm vrstev pohřbů. Hřbitov se využíval k civilním pohřbům, většinou žen a dětí. Severním směrem nedaleko brány byly prozkoumány zbytky kaple, jejíž spodní podlaží se kdysi využívalo jako kostnice. Na hřbitově se pohřbívalo od přelomu 12. a 13. století až do druhé poloviny 15. století. Kaple byla následně zbourána a u severní zdi klášterního kostela bylo postaveno několik budov.

Během záchranného výzkumu v létě 2002 v ulici Kapás 6–12 v druhém budapeštském obvodu byl objeven jihovýchodní roh středověkého kláštera karmelitánů. Klášter byl založen v roce 1372 králem Ludvíkem I. a jeho matkou královnou Alžbětou a zasvěcen Matce milosrdenství.

Podařilo se zde odkrýt jižní část klášterního ambitu a navazující prostory. První obdélníková místnost na severní straně byla identifikována jako sakristie. Hned vedle ní se nacházel kapitulní sál přibližně pravoúhlého půdorysu se středovým sloupem. Našel se zde kamenný fragment tohoto sloupu s náběhem na osm klenebních žeber a také pozůstatky malty z dlaždic. Na jižní straně kapitulní místnosti byla později objevena malá kaple s polygonální apsidou a opěráky. Další kaple přiléhala ke kapitulnímu sálu ze severní strany. Tato měla polygonální apsidu bez opěráků a byla přímo propojena s křížovou chodbou. Obsahovala také základy oltáře. Nejižnější prostora východního křídla nebyla obezděna a jižní strana kaple se proto otvírala směrem ke hřbitovu. Předpokládá se, že posledně zmiňovaná kaple mohla mít samostatný vstup od jihu, tedy směrem od hřbitova, a kaple tedy mohla sloužit jako pohřební. Jižně od kláštera byly prozkoumány dvě místnosti oddělené tenkou příčkou. Jižnější z nich obsahovala v jihovýchodním rohu základy kamen. K budově kláštera přiléhal na východní straně hřbitov, z něhož se dochovala kamenná zeď a zbytky brány. Prozkoumána byla přibližně jedna třetina předpokládané plochy hřbitova s 250 hroby. Jižně od kláštera se nacházela velká zahrada obehnaná kamennou zdí, jejíž pozůstatky se našly při archeologickém výzkumu. K nejvýznamnějším nálezům patří brádicové tabulky na psaní s nákresey, slovy a útržky vět v latinském a německém jazyce. Mimořádný nález představuje také velké množství úlomků terakotových plastik, které byly systematicky ničeny v období turecké okupace. Na lokalitě byly odkryty také pozůstatky sídliště z 13. a počátku 14. století, tedy z doby před založením kláštera.

Popisy obrázků*Obr. 1*

Umístění středověkých klášterů v Budě. A: dominikánský klášter sv. Mikuláše, B: františkánský klášter sv. Jana Evangelisty, C: augustiniánský klášter sv. Štěpána (Budapešť I, ulice Szalag 19–21), D: karmelitánský klášter Milosrdné matky (Budapešť II, ulice Kapás 6–12).

Obr. 2

Plán výzkumu augustiniánského kláštera, Budapešť I, ulice Szalag 19–21.

Obr. 3

Pozůstatky severního vstupu do kostela augustiniánského kláštera.

Obr. 4

Plán severního vstupu do kostela augustiniánského kláštera.

Obr. 5

Pozůstatky západního vstupu do boční kaple kostela augustiniánského kláštera ve sklepe domu z 19. století.

Obr. 6

Pozůstatky hřbitovní kaple a kostnice v blízkosti augustiniánského kláštera.

Obr. 7

Plán výzkumu v karmelitánském klášteře, Budapešť II, ulice Kapás 6–12.

Obr. 8

Základové zdivo kaple kapitulního domu v karmelitánském klášteře.

Obr. 9

Zřícená klenba ambitu karmelitánského kláštera.

Obr. 10

Karmelitánský klášter, pohřebiště. Hrob 138. Pohřeb dekapitovaného jedince.