
II.3. MEDIEVAL INSTITUTIONS IN THE BANAT

The Bishopric of Csanád/Cenad and the Ecclesiastical Institutions of Medieval Temesvár/Timișoara

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I. The geographical frame: The Danube-Tisa-Mureș Region

BETWEEN THE beginning of the 14th and the middle of the 16th century, Temesvár/Timișoara was one of the most significant towns and castles of the region bordered by the south-eastern part of the Great Hungarian Plain, the rivers Mureș, Tisa and the Lower-Danube and historic Transylvania. After the expulsion of the Ottoman Turks between 1716 and 1718, this area was organized by the Viennese Court into a border/buffer zone with the Latin name *banatus Temesiensis* or *banatus Temesvariensis* (German: *Temescher/Temeswarer Banat*, i.e. *Temesi bánság* in Hungarian). From the early 18th century onwards, the region was frequently referred to as *Bánát/Bánság* (in Hungarian) or *Banat* (in German, Serbian and Romanian), clearly from the German word *Banat* (*banate* in English).¹ Nevertheless, the terms *Bánát/Bánság* and *banatus Temesiensis* were not used in the Middle Ages, for the simple reason that this political and administrative formation was created only in the early 18th century. Consequently, it is much more correct to use the term Danube-Tisa-Mureș Region when referring to the area in question.

In contrast with the term *Bánát/Bánság*, the designation *Temesköz* is to be found in medieval documents. This term, however, referred only to the smaller, flatland section of the Danube-Tisa-Mureș Region, and did not incorporate the south-eastern mountainous part (today: Banatul Montan) of the area in question. Between the 1030s and the middle of the 16th century this region never existed as a separately governed administrative unit within the Hungarian Kingdom, but constituted an organic part of the realm, first in the form of royal and later as noble counties.²

The Danube-Tisa-Mureş Region came, in all probability, under the rule of Saint Stephen, in 1028, when the monarch's military leader, Csanád subdued Ajtony, then lord of this territory.³ This change of rule allowed the spread of Latin Christianity in the region which, through Ajtony's person, had had contacts with the Greek Orthodox Church. Ajtony, the "Prince" of this territory had been baptized in Vidin between 1002 and 1020, presumably in the first, rather than the second decade of the 11th century, and founded a Greek monastery in his residence (Marosvár) for the Basilian monks, which was under the protection of St. John the Baptist. Nevertheless, Ajtony, as the *Greater Legend of Bishop Gerald* states, was very imperfect in the Christian faith.

Immediately after Csanád's victory over Ajtony, a bishopric was organized around Marosvár (or Csanádvár, as it was named from this time on), whose borders coincided with those of the Danube-Tisa-Mureş Region. Certain territories to the north of the River Mureş also belonged to the bishopric of Csanád since the *archidiaconatus ultramorisensis* and a part of the *archidiaconatus Orodiensis* were also included in the bishopric of Csanád. Saint Gerald, an Italian later to be murdered by the mob during the pagan uprising in 1046, became the first bishop of Csanád in 1030. Gerald had hitherto lived in the western part of the realm in the forest of Mount Bakony as a hermit, but after Ajtony's defeat he was invited by the monarch to act as the first bishop of Csanád.⁴

From the 1030s until its fall to the Ottomans, Csanád, whose bishops were the suffragans of the archbishop of Kalocsa, had been the ecclesiastical center of the Danube-Tisa-Mureş Region. Two chapter houses stood in the city: one, dedicated to Saint George, was a cathedral chapter and functioned as an outstanding place of authentication, while the other, placed under the protection of the Holy Redeemer, was a collegiate chapter. The Benedictine monastery in Csanád originated in the age of Árpád and was dedicated to the Holy Mary. By a papal decree, the possessions of this monastery were donated to the bishopric in 1493, while the church of the abbey was awarded to the Franciscans. The hospital of the town is mentioned in the early 16th century. Two parish churches stood in Csanád: one was dedicated to the Holy Spirit and is mentioned by a charter from 1412, whereas the other was under the protection of Saint Elizabeth and was first referred to in 1399.

From the point of view of ecclesiastical administration, the territory of the bishopric of Csanád in the Later Middle Ages, was divided into smaller units, called archdeaconries (*archidiaconatus*), as was the case throughout the realm. Unfortunately, it is unclear when these archdeaconries emerged exactly. According to an earlier assertion, the archdea-

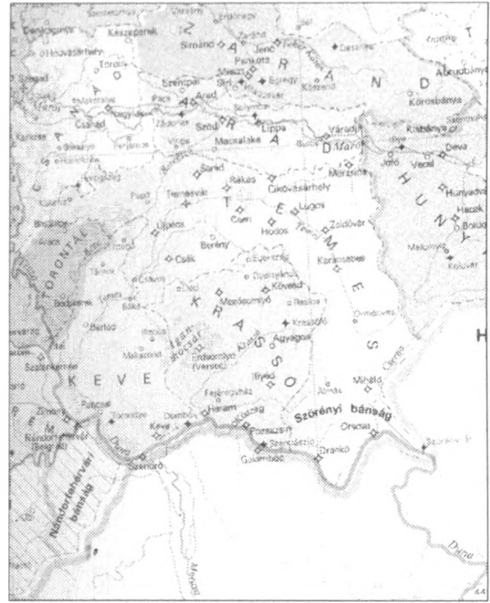


FIGURE 1: Counties in the Danube-Tisa-Mureş Region in the late 15th century



FIGURE 2: Dioceses of the Hungarian Kingdom in the 11th century

convincingly that the smaller units of the bishopric of Csanád were formed much later than the first half of the 11th century. In this respect it is equally important to remark that these institutions of medieval Hungarian ecclesiastical organization had come into being in other parts of the realm, as a result of a long development, by the end of the 12th century.

Archidiaconatus ultramorisensis: 1285;

Archidiaconatus Orodienensis: 1288;

Archidiaconatus de Keve: 1288, after 1329 it was named *Archidiaconatus Toruntaliensis*;

Archidiaconatus Carasowiensis: 1285;

Archidiaconatus Chanadiensis: 1333;

Archidiaconatus Timisiensis: 1322 ;

Archidiaconatus de Sebus: 1334.⁶

It should be remembered at this point that the years indicated above refer either to the archdeaconry itself or to its first archdeacon (*archidiaconus*). To put it another way, they indicate only the *terminus ante quem* of the establishment of a certain archdeaconry. Although the exact date of their emergence is unknown, it can be stated for sure that the archdeaconries were named after the church or the seat of their leading clergyman.

The fact that the bishopric of Csanád was divided into seven archdeaconries as early as the first half of the 14th century is proved both by the charters issued by the cathedral chapter of Csanád, since they list the different archdeacons by name, and by the papal tithe register from the years 1332-1337. It is important to note that the territory of these archdeaconries, with the exception of Csanád, more or less coincided with that of the counties, the secular administrative units of the medieval Kingdom of Hungary. In the High and Later Middle Ages, as was mentioned above, the following counties existed in the Danube-Tisa-Mureş Region: Keve, Krassó, Temes, Torontál, and the southern parts of the counties of Arad/Arad and Csanád which lay on the left bank of the River Maros.⁷

In connection with the cathedral chapters, it is worth recalling that although these ecclesiastical institutions of the medieval Kingdom of Hungary had already appeared

conies of the Danube-Tisa-Mureş Region were formed in the first half of the 11th century. This opinion was based on the fact that, on the one hand, the *Greater Legend of Gerald* mentioned seven scholarly monks, who were also (arch)deacons,⁵ and who, obeying the king's order, went to help Gerald to Christianize the people in the Danube-Tisa-Mureş Region, and, on the other hand, 14th-century documents inform us, indeed, about the existence of seven archdeaconries in this territory.

In my opinion, even a cursory glance at the years in which these archdeaconries appeared first in written sources proves convincingly that the smaller units of the bishopric of Csanád were formed much later than the first half of the 11th century.

in written sources by the end of the 11th century, they had not become separate bodies with property of their own before the mid-12th century. Around the 1150s, the wealth of the cathedral began to be divided between the bishop and the chapter. Cathedral chapters, unlike collegiate chapters, were located at (archi)episcopal seats and served as advisory bodies to the (arch)ishops and also helped them in the administration of their dioceses. Besides these important functions, cathedral chapters, together with collegiate chapters and some convents – mostly belonging to the Benedictine and Premonstratensien order – acted as places of authentication (*loca credibilia*), replacing in Hungary the notaries public in other parts of medieval Europe. At the head of the chapter stood the *prepositus*, and its main dignitaries were the *custos*, the *lector* and the *cantor*. The turn of the 12th and 13th centuries brought a very important change: the archdeacons left their original seats, moved to the episcopal centers and became ordinary members of the cathedral chapters.⁸



FIGURE 3: The archdeaconries of the bishopric of Csanád. Reconstruction has been made on the basis of the tithe register from 1332-1337 by Tivadar Ortway

Thus, the *archidiaconus Temesiensis* appeared as a member of the cathedral chapter of Csanád; his activity as *canonicus* of this institution had been testified by charters since 1322. On the basis of the papal tithe register from 1332-1337 it can be stated that the *archidiaconatus Temesiensis* had the largest territory among the archdeaconries of the diocese of Csanád. The archdeaconry in question was referred to with various names in this important document: *archidiaconatus Temesiensis*; ~ *de medio Temisy*; ~ *de medio Tymisy Burza*; ~ *inter Temes et Borza*; ~ *inter Bursa/Burza et Times/Tymes*; ~ *in medio duorum fluviorum Temes*; ~ *inter fluvios Tymisi*; and its priests were named as *sacerdotes ex ista parte Tymisi*. This large archdeaconry was divided into three districts. They were as follows: “a Temesen innen levő alesperesi kerület” (*ex ista parte Tymisi*), that lay the hither side of River Temes; “a Temes és a Borza közt levő alesperesi kerület” (*de medio Tymisy Burza/inter Temes at Borza*) that was bordered by the rivers Temes et Borza; and “a két Temes közti alesperesi kerület” (*in medio duorum fluviorum Temes*), being embraced by the two former districts and located, in fact, between the rivers Temes and Bega.

The *archidiaconatus Temesiensis* was not only the largest of the archdeaconries of the bishopric of Csanád, but it also was the most populous. According to Ortway's identification and estimation 86 settlements existed on its territory, of which Temesvár seems to be the richest place.⁹ According to a charter issued by Pope Boniface IX in 1391, the annual income of the *archidiaconus Temesiensis* was one hundred florins.¹⁰ This was a considerable amount, exactly half of the income of the provost of the cathedral chapter of Csanád, and was equal to the income of the *lector* of the same chapter house.¹¹

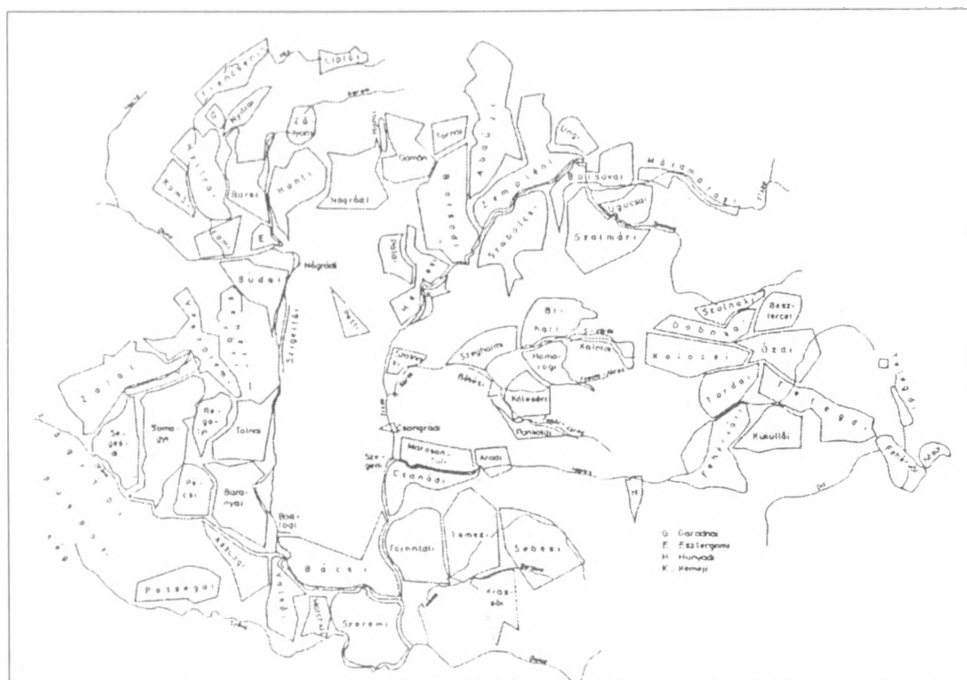


FIGURE 4: Archdeaconries of medieval Hungary. Reconstructed by Gyula Kristó on the basis of the tithe register from 1332-1337.

II. The town of Temesvár in the Middle Ages

TEMESVÁR FELL to the Ottoman Turks in 1552. This marked the end of the medieval history of the town, which can be studied with the help of written sources from the 1150s. The attention of the Hungarian kings first turned towards Temesvár, the medieval precursor of present-day Timișoara, in the early 14th century when the entire realm was virtually controlled by the “little kings”. This led Charles I to seek a temporary residence here.¹² The monarch paid his first visit to Temesvár, in all probability, in 1315, and had his royal residence there only for a couple of years. Since Temesvár did not have the advantage of a central geographical location, the royal court moved to Visegrád, situated in the middle of the realm, in 1323. Its departure did not favor the further development of Temesvár.

In the 1360s Louis I launched a very active Balkans policy. This clearly increased the role of the *comes Temesiensis* and the importance of Temesvár, the favourable geographical location of which led to its serving as the “gateway” to the Balkans. Louis I occupied Vidin in Bulgaria in 1365 and appointed a ban there to administer the affairs of the newly created *Bulgarian banate of Vidin*, whose jurisdiction extended not only over Vidin, but also over those Hungarian castles which were located next to the banate of

Vidin.¹³ These castles, among which Temesvár was the most significant, provided military protection for the banate of Vidin. After the fall of the banate in 1369, the king transferred the authority of the former *ban of Vidin* to the *comes Temesiensis*, who thereby became one of the most powerful dignitaries of the realm.

The greatest obstacle to the development of the town was that the overwhelming Turkish victory at Nicopolis in 1396 resulted in Temesvár and the region around it becoming the permanent target of Ottoman onslaughts. Consequently, by the early 15th century, Temesvár assumed the role of a *border castle*. This evidently hindered its urban development.

Temesvár is referred to in mediaeval charters as *villa*, *oppidum* and *civitas*. Unfortunately, no documents that contain lists of the franchises of the *hospites/cives* of Temesvár do appear to have survived from the medieval period. However, indirect evidence clearly reveals that the town enjoyed the right to hold weekly fairs, and the daily life of Temesvár was directed by the town council, consisting of the *iudex* (Hungarian: *bíró*) and the *iurati cives* (Hungarian: *esküdt polgárok*). The first *iudex* was mentioned in written documents in 1390, and was called *Mychael dictus Poztos*. At present, only two charters are known to have been issued by the town council prior to 1552, one in 1498, and the other in 1523. Temesvár cannot be regarded as a royal free town since its autonomy was seriously restricted by the *comes* and the *vicecomes Temesiensis*, who had their seats in the town.

The citizens of Temesvár are referred to in medieval charters as *cives et hospites*. The *hospites de Themeswar* were first mentioned in 1341. Unfortunately, there are only sporadic data as to the names and professions of the citizens and the social structure and ethnic composition of the town. Various data concerning urban life and the geographical location of the town, convincingly suggest that the *hospites*, and the inhabitants of Temesvár, were preponderantly Hungarians until the mid-16th century; “Latin” and German guests did not play an important role in the development of medieval Temesvár.

However, a major shift occurred in the ethnic composition of the population of the Temes region as a result of the regular Ottoman onslaughts that began in the late 14th century, and the migration and settlement of new inhabitants following the Ottoman devastation. Many of those Hungarians who had survived the brutal Ottoman raids migrated to the central parts of the realm, and, from the early 15th century on, a large number of Serbs and Romanians arrived to replace them. The immigrants continued to use the original Hungarian place-names in this area, but obviously adapted them to their own language, as is shown by an analysis of the Turkish state-tax returns from the late 16th century. The above changes that took place in the “Banat” in the Late Middle Ages also had an impact on the ethnic make-up of the town of Temesvár itself. Nevertheless, the first Turkish state-tax return (*defter*) produced in 1554 proves that the Hungarians still constituted the majority of the inhabitants of the town (numbering around 4000 at that time) even two years after its fall to the Turks.¹⁴

III. The ecclesiastical institutions of medieval Temesvár

TEMESVÁR WAS the original center of the *archidiaconatus Temesiensis*, which was later divided into several smaller districts.¹⁵ In connection with the evolution of the Hungarian ecclesiastical organization, it is a well-known fact that the priest of the baptismal church, situated in the 11th century in the castle of the count (*comes comitatus*), had become archdeacon by the 12th century. Therefore we have good reason to suppose that the church of the *archidiaconus Temesiensis* stood in the early comital castle of Temesvár. Unfortunately, the exact site of this castle is not known yet; consequently, it is unclear where this church was erected and to whom it was dedicated. Following from the fact that the archdeacon moved to Csanád and became member of the cathedral chapter around the turn of the 12th and 13th centuries, a possible connection may be assumed between the church of the archdeacon and that of Saint George, mentioned first in 1323: with the departure of the archdeacon, his abandoned church might have been transformed into a parish church. Nevertheless, the location of Saint George's church seems to contradict this hypothesis, since it stood not in the castle, but in the territory of the town itself.

The localization of the archdeacon's church draws attention to the situation that the scarcity and sporadic nature of written documents together with the lack of archaeological explorations constitutes the greatest obstacle to the clarification of the ecclesiastical institutions of medieval Temesvár. It is also a problem that, although several visual sources survived from the later period, primarily from the 18th century, they do not provide proper information on the location of the parish churches, convents and hospitals. Only the site of the parish church dedicated to Saint George can be identified with certainty.¹⁶ This church, eventually demolished in 1913-14, had been converted after 1552 into a mosque and survived the liberation of Temesvár by the Habsburg imperial troops under the command of Eugene of Savoy in 1716. Following the expulsion of the Ottomans, the ruined mosque/church had been donated to the Jesuits, who came into its possession in 1718. They renovated the old church and chose a new patron saint: from this time on, the church stood under the protection of Holy Mary. The Jesuits only used this church for a short period, as in 1754 they started to build a new one. Nevertheless, they had run out of money and soon afterwards even the order itself was dissolved in Hungary; their church devolved upon the town and was used after 1806 as the church of the Catholic seminary.¹⁷

It seems that at least two parish churches - one dedicated to Saint George, another to Saint Eligius - stood in the town. The former first appeared in written documents in 1323, while the latter was mentioned only in 1394.¹⁸ A parish priest of the town was referred to as early as the 1330s in the papal tithe register from 1332-37, but, unfortunately, nothing is known about his affiliation, since the name of the parish church was not recorded by the tithe collectors. The papal tithe register preserved four records about Temesvár from 1332-35, and these might refer to one and the same priest. All records name him *Johannes*; twice he was referred to—without indicating the church he belonged to—as *plebanus*, once as *canonicus*, once as *decanus*, and once without any qualification, i.e. only by his name. The register also contains the amount of the tax *Johannes* paid as papal tithe.¹⁹

The parish church(es) of Temesvár appear again in the sources only in the late 14th and early 15th century. These documents inform us about a situation in which the

church dedicated to Saint Eligius functioned as the main parish church of Temesvár. Until recently, it was assumed that the main parish church of the town was dedicated to Saint George, but a charter issued in 1402 indisputably reveals that the main parish church stood under the protection of Saint Eligius, Bishop of Noyon.²⁰

This patron saint is rather surprising as the parish church in Temesvár was the only one in the medieval Kingdom of Hungary which was erected in honor of Eligius, one of the most popular saints of France, whose feast was universally celebrated in North-Western Europe. Eligius († 660) was primarily the saint of goldsmiths and metalworkers. On the basis of the fact that Eligius was the patron saint of one of the churches of Temesvár, it has been argued that the town had a Walloon colony. However, I find it very doubtful that there was a Walloon colony in Temesvár, for the simple reason that the first reference to the *patrocinium* of St. Eligius is rather late (1394). Apart from this, the parish church in Temesvár was the only one in medieval Hungary to have had St. Eligius as its patron saint, although there were several urban type settlements in the realm where Walloon *hospites* lived in great numbers.²¹

In my opinion it is the Angevin period of the history of Temesvár in which the veneration of St. Eligius originates. Among the secular and ecclesiastical lords of the royal court were several Italians from Naples. These Italians might have had a role in spreading the cult of St. Eligius in Hungary. Given the fact that a hospital dedicated to St. Eligius stood in Naples in the early 14th century, it can be stated that Eligius was a popular saint in that town as well.²² It is also worth mentioning that Charles I established a Franciscan monastery in nearby Lipova which was dedicated to his uncle, St. Louis, Bishop of Toulouse. St. Louis, whose cult spread very quickly in Hungary, was canonized in 1317.²³ These facts may suggest that the veneration of St. Eligius in Temesvár might have also been spread either by Charles I himself or by someone else belonging to his court.

The charter issued in 1402 informs us about a very particular situation. Besides referring to the church of St Eligius as the main parish church of Temesvár, this document also lists several other ecclesiastical institutions of the town. Among them were two churches and two chapels: "...*parochialis ecclesia sancti Eligii de Temeswar, cum sancti Georgii et sancti Martini ecclesiis ac sancte Marie nec non sancte Margarete capellis eidem parochiali ecclesie canonice annexis...*" With the exception of the churches, dedicated to Saint George and Saint Eligius, these ecclesiastical institutions had not appeared in the sources before the 1400s, and documents from the 15th and early 16th century did not mention them either. Consequently, the problem concerning the legal position and location of a third (parish)church(?), dedicated to Saint Martin, as well as the place and type of the chapels, dedicated to Holy Mary and Saint Margaret, is impossible to be clarified.²⁴

It was also a new phenomenon that the papal charters from the late 14th and early 15th century preserved precious pieces of information on the parish priests of the church of Saint Eligius. More than half a dozen parish priests appear in the documents from the period between 1394 and 1406. These clerics are referred to by name and their other dignities are also listed. In most of the cases, they were canons of other chapter houses (Csanád, Arad, Eger etc.), and one document even reveals that the maximum yearly income of the parish priest of the church of St Eligius was 120 florins. Sometimes, depending on their other dignities, the parish priests of St Eligius' church enjoyed only part of this sum. Late 14th-century charters prove that the parish priests even owned landed estates; a certain *Jacobus*

plebanus de Themeswar got involved, for instance, in a law-suit in the early 1390s in connection with several possessions, located in the territory of the county of Temes.²⁵

It happened on 25 October 1400 that, in order to augment the reputation of the church of Saint Eligius, Pope Boniface IX granted indulgence to those who visited this church on special holidays. These holidays coincided with those which were designated by Pope Boniface IX to the parish church of Csanád, dedicated to Saint Elizabeth, on 20 February of the same year. Nevertheless, a supplication submitted to the pope on 24 January 1429 demonstrates that the parish church of Saint George had become independent again. The fact that its parish priest, Blaise appears alone in the supplication, which was submitted in the interest of his ordination, may support this assertion.²⁶

In contrast with the Benedictines and the Cistercians, the Dominicans had a convent in Temesvár. This friary was mentioned first in 1323. The church of this convent stood under the protection of St. Ladislas, King of Hungary. The fact that with the exception of Temesvár and Érdsomlyó/Vršac no Dominican friaries were to be found in the Danube-Tisa-Mureş Region gives a special importance to the convent founded in Temesvár.²⁷ After 1323, with the exception of one case, no mention was made of this convent in the sources until the early 1530s.²⁸ Thomas Botka or Bathka, a famous Dominican friar, seems to have served for a while in the convent of Temesvár. This may explain why he bought a vineyard, named “Barát parlaga” for the Dominican convent in Temesvár around 1480. Despite their former agreement concerning the first vintage, a quarrel arose between Botka and the Dominican friars of Temesvár. This affair is of importance for us because it proves the functioning of the Dominican convent in Temesvár in the late 15th century, and serves as a link between the first and last mention of the friary in question. Botka’s activity is also of interest for us from another point of view: he was appointed to the priorship of Saint Nicholas’ convent of Târgovişte, Wallachia in 1496. To top it all, he became the lector of this convent in the same year, and he also acted as vice-vicar of Master Vincent in Wallachia. After a short period of service in Târgovişte, Botka was appointed Bishop of Moldavia in the fall of 1497; his consecration took place on 28 October 1497.²⁹

There is convincing evidence for the existence of another cloister from the year 1405. Though the charter does not name the order to which the monastery belonged, on the basis of the patron saint, the Virgin Mary, it may be assumed that it was a Franciscan friary. The fact that the Franciscans had many convents in this region, and that they were greatly favored by the members of the Angevin dynasty further supports this contention.³⁰

The exact location of the Dominican and Franciscan friary is unknown yet. Nevertheless, it may be supposed that they stood in the suburbs. This follows not only from our general knowledge, concerning the location of mendicant convents, but also from the fact that visual sources from the 18th century (e.g. the town map drawn by Mattheus Seutter in 1718) indicate churches in the territory of both Nagy Palánk and Kis Palánk.

From a supplication submitted to Pope Eugene IV in 1433, we learn that there were two hospitals in Temesvár. One, *Sanctus Spiritus*, was in the territory of the town, and was established by the citizens of Temesvár, while the other, *Decem milium militum*, stood outside the town. The latter hospital was founded by the widow of Pipo Ozorai, count of Temes (1404-1426).³¹ Although the surviving documents do not reveal the exact date of the establishment of the hospitals, in the case of the one associated with Barbara Ozorai,



Temesvár 1718-ban.
(Egykorú térkép nyomán.)

A. A város. — B. A várkastély — C. Kis Palánk. — D. Nagy Palánk — E. Nagy örház.
F. Katonai gyakorlóter.

FIGURE 5: The town map drawn by Mathheus Seutter

an early 15th-century foundation is highly probable, while the origins of the other hospital should go back to a much earlier time. The two hospitals had functioned independently from each other for a while, but, according to the above-mentioned supplication, they were united around 1433. At that time *Benedictus Zondi* was the headman of the hospitals who requested the pope to confirm the unification of the two hospitals.

As demonstrated above, by the early 16th century a major shift had occurred in the ethnic composition of the population from the Temes region as a result of the regular Ottoman onslaughts, which also had an impact on the ethnic make-up of the town of Temesvár itself. It suffices here to refer to only one example. Francesco Grisellini, an 18th-century traveller, natural scientist and historian of the “Banat” stated that Pál Kinizsi, as *comes Temesiensis* after his triumphant campaign in Serbia in 1481, brought some 50.000 Serbians to Hungary upon his return, whom he settled around Temesvár (perhaps in the suburbs of the town).³² However, no indisputable documents and archaeological findings are known that prove the existence of Greek Orthodox churches in Temesvár prior to 1552.



Notes

1. For the Banates, see István Petrovics: "Banate" in Clifford J. Rogers, ed., *The Oxford Encyclopedia of Medieval Warfare and Military Technology (MWMT)* 3 vols (Oxford University Press, 2010) vol. I, 116-117.
2. Szentkláray, Jenő, *Száz év a Délmagyarország újabb történetéből* (Temesvár, 1879), 1-2; Blazovich, László, "Bánát" in Kristó Gyula, ed., *Korai magyar történeti lexikon (9-14. század) (KMTL)* (Budapest, 1994), 78; Dumitru Țeicu, *Banatul montan în evul mediu* (Timișoara 1998); Viorel Achim, *Banatul în evul mediu. Studii* (București, 2000); Petrovics István, *A középkori Temesvár. Fejezetek a Bega-parti város 1552 előtti történetéből* (Szeged, 2008), 21-23; Iusztin, Zoltán, "Pătrundera stăpânirii maghiare în Banat. Contribuții la apariția instituțiilor de tip occidental," *Banatica* 21 (2011), 11-34.
3. Gyula Kristó, "Ajtony and Vidin. Studia Turco-Hungarica," V (Budapest, 1981), 129-135; Petrovics István, "Szent István államszervezése," in Kristó, Gyula, ed., *Az államalapító* (Budapest, 1988), 78-83; Szegfű László, "Ajtony, Csanád," in *KMTL*, 32-33, 145. It should be noted here that Romanian and Hungarian historians disagree about the descent of Ajtony/Ahtum and the nature of the rule he exercised in the Danube-Tisa-Mureș Region.
4. Udvardy József, Lotz, Antal, "Csanádi püspökség," in *KMTL*, 146; Szegfű, László, "Gellért, Szent," in *KMTL*, 231. See also Șerban Turcuș, *Saint Gerard of Cenad. The Destiny of a Venetian around the Year One Thousand* (Cluj-Napoca, 2006); Dumitru Țeicu, *Die Ekklesiastische Geografie des Mittelalterlichen Banats* (București, 2007); Petrovics, *A középkori Temesvár*, 26-30.
5. Emericus Szentpétery, ed., *Scriptores rerum Hungaricarum tempore ducum regumque stirpis Arpadianae gestarum (SRH)* 2 vols. (Budapest 1937-1938), vol. 2, 494.
6. Borovszky Samu, *Csanád vármegye története 1715-ig* 2 vols. (Budapest, 1896-1897), vol. I, 387-422; Juhász Kálmán, *A csanádi székeskáptalan a középkorban (1030-1552)* (Makó 1941); Kristó, Gyula, *A vármegyék kialakulása Magyarországon* (Budapest, 1988), 459-70; Petrovics, *A középkori Temesvár*, 26-30.
7. It seems very probable that originally one huge county, the county of Csanád, was organised on the former territory of Ajtony, and this coincided in size with the bishopric of Csanád. However, this immense county of Csanád eventually broke up into several smaller counties, in all probability, in the 12th century. Among them Csanád was the only county on the territory of which two archdeaconries (*archidiaconatus Chanadiensis* and *archidiaconatus ultramorisensis*) existed.
8. For the cathedral chapter of Csanád see Juhász Kálmán, *A csanádi székeskáptalan a középkorban 1030-1552* (Makó, 1941); G. Tóth Péter, "A csanádi székeskáptalan hitcshelvi vonzáskörzete (1239-1353)," in G. Tóth, Péter, Szabó Pál, eds., *Középkortörténeti tanulmányok 6.* (Szeged, 2010), 21-49; G. Tóth Péter, "A csanádi székeskáptalan vonzáskörzete a középkor végén (1354-1526). A területi kapcsolatok esete a káptalanba való bejutás módjai közül," in Kiss P. Attila, Piti Ferenc, Szabados György, eds., *Középkortörténeti tanulmányok 7* (Szeged, 2012), 117-132.
9. *Vatikáni magyar okirattár (VMO)*, vol. I/1, 141-161; Ortway Tivadar, *Magyarország egyházi földleírása a XIV. század elején a pápai tizedjegyzékek alapján feltüntetve*, 2 vols. (Budapest 1891-1892), vol. I, 436-484; Petrovics, *A középkori Temesvár*, 70.
10. *VMO*, vol. I/3, 163-164.
11. *VMO*, vol. I/3, 186-187. I/4. 495
12. Kristó Gyula, "I. Károly harcai a tartományurak ellen (1310-1323)," *Századok* 137, no. 2 (2003): 301, 306, 308; Petrovics István, "The fading glory of a former royal seat: the case of medieval Temesvár," in Balázs Nagy, Marcell Sebők, eds., *The Man of Many Devices Who Wandered Full Many Ways. Festschrift in Honor of János M. Bak* (Budapest, 1999), 529-530.

13. Rossina Kostova, "Vidin, Siege of," in *MWMT*, vol. III, 496-497.
14. Hóvári, János, "A török Temesvár," *Élet és Tudomány* 67 (1992): 745; Petrovics, *A középkori Temesvár*, 114.
15. Temesvár only became an episcopal see well into the modern period. It should be remembered here that the Ottoman Turks occupied and destroyed Csanád, the seat of the medieval bishopric in 1552. During Ottoman rule the bishops of Csanád resided outside their original see and their dignity became purely titular. After the expulsion of the Ottomans the episcopal residence at Csanád was not rebuilt, and Bishop László Nádasdy, who made serious attempts in order to reorganize the episcopacy of Csanád, wanted to establish a new see somewhere else. Though in 1702 Szeged was assigned as the new residence of the bishops of Csanád, the burghers of Szeged rejected this decision. On the other hand, Nádasdy also had conflicts with the Habsburg administration that was reluctant to restore the diocese of Csanád within its mediaeval boundaries. Due to Nádasdy's efforts, the Habsburgs at last agreed to revive the historic diocese of Csanád, which in this way, covered again the whole territory lying between the Rivers Danube, Tisa and Mureş, but the new episcopal see was established finally at Temesvár in 1738. From that time on the bishops of Csanád resided at Temesvár until the dismemberment of historic Hungary in 1920, and shortly afterwards they moved to Szeged. Timișoara today is the see of the Roman Catholic Diocese of Timișoara that was established in 1930, and covers about 60 percent of the territory of the former bishopric of Csanád.
16. Kopeczny Zsuzsanna, "The Archaeology of Medieval Sites in Timiș County: The Present Stage of Research and State of Monuments," in Ivana Pantović, ed., *Research, Preservation and Presentation of Banat Heritage: Current State and Long Term Strategy. Proceedings of the Regional Conference Vršac, Serbia, 17-19 November 2011* (City Museum of Vršac, 2012), 112, 118.
17. Berkeszi István, *Temesvár szabad királyi város kis monographiája* (Temesvár 1900), 65.
18. This charter informs us about the confirmation of Csanád of Telegd, who was elected by the cathedral chapter of Eger as bishop of the diocese of Eger. His consecration also took place in Temesvár in 1323, not in the church dedicated to St George, but in the church of the Dominicans friars. Cf. Petrovics, *A középkori Temesvár*, 81-83.
19. *VMO*, vol. I/1, 145, 151, 157, 160. Cf. Petrovics, *A középkori Temesvár*, 70.
20. *VMO*, vol. I/1. 446.
21. Petrovics István, "Was there an ethnic background to the veneration of St. Eligius in Hungary?," in Ladislaus Löb, István Petrovics, György Endre Szónyi, eds., *Forms of identity. Definitions and changes* (Szeged 1994), 82, 86-87. For Eligius and his veneration in medieval Hungary see also Petrovics István, "Contributions to the veneration of Saint Eligius in Medieval England," *Chronica. Annual of the Institute of History*, University of Szeged, vol. 2, 11-19; Petrovics István, "Szent Eligius magyarországi és angliai tisztelete a középkorban," in Nagy Adám, Ujszászi Róbert, eds., *A VIII. Numizmatika és a Társtudományok Konferencia. Szeged 2009. okt. 7-8-9* (Szeged, 2011), 163-174.
22. Wenzel Gusztáv, *Magyar diplomacziái emlékek az Anjou-korból* vol. I (Budapest 1874), 257.
23. *SRH*, vol. I, 491. The relevant part is from the *Chronicon Pictum*. Also cf. Johannes de Thurocz, *Chronica Hungarorum. II. Commentarii. 2. Ab anno 1301 usque ad annum 1487*, Compositus Elemér Mályusz, adiuvante Julio Kristó (Budapest 1988), 58.
24. *VMO*, vol. I/1 446.; Cf. Țeicu, *Die Ekklesiastische Geografie*, 255.; Petrovics, *A középkori Temesvár*, 39, 68-73; Kopeczny, *The Archaeology of Medieval Sites*, 118.
25. *VMO*, vol. I/3. 253, 323; I/4. 72, 446; Juhász Koloman, *Die Stifte der Tschanader Diözese im Mittelalter. Ein Beitrag zur Frühgeschichte und Kulturgeschichte des Banats* (Münster in Westfalen, 1927) [=Deutschtum und Ausland 8-9] 238-239; Pesty Frigyes, *Oklevelek Temesvármegye és Temesvárváros történetéhez*, ed. Ortway Tivadar, vol. I (1183-1430) (Pozsony, 1896), 200-201, 212-212-220.

26. Lukcsics, Pál, *A 15. századi pápák oklevelei* 2 vols. (Budapest, 1931-1938), vol. I, no. 1102. This is the only case when a document refers explicitly to the parish priest of the Saint George church by name.
27. Blazovich László, Géczi, Lajos, ed., *Anjou-kori Oklevéltár* vol. VII (Budapest-Szeged 1991), 21, no. 23; Koszta László, "Dél-Magyarország egyházi topográfiája a középkorban," in Kollár Tibor, ed., *A középkori Dél-Alföld és Szer* (Szeged, 2000), 41-80. Also cf. Petrovics, *A középkori Temesvár*, 78-83.
28. Petrovics, *A középkori Temesvár*, 11, 72; Iványi Béla, "A szegedi dominikánus rendház története," *Credo* 13, no. 5 (1935), 75-77. Iványi's research results were later exploited by András Harsányi who wrote a comprehensive work on the medieval history of the Dominicans in Hungary. Harsányi András, *A domonkos rend Magyarországon a reformáció előtt* (Debrecen, 1938).
29. Iványi, *A szegedi dominikánus rendház*, 77; Harsányi, *A domonkos rend*, 328-329. The person and activity of Thomas Botka is also well-known in Romanian historiography. The latest work on the role of the mendicant orders in the Romanian Lands is by Alexandru Ciociltan, "Prope Turcos et inter Scismaticos. Conventurile ordinelor mendicante din Țara Românească (secolele XIV-XVI)," *Historia Urbana* 17 (2009) 5-23. I am very grateful to my colleagues, Mária Makó Lupescu and Viorel Achim for calling my attention to this study.
30. Magyar Országos Levéltár. Mohács előtti gyűjtemény, no. 92 246. See also Koszta, *Dél-Magyarország egyházi topográfiája*, 41-80.
31. Lukcsics, *A 15. századi pápák oklevelei*, vol. II, 73, no. 147. For Ozorai see Petrovics István, "Pipo of Ozora," in *MWMT*, vol. III, 127-128.
32. Grisellini Franz, *Versuch einer natürlichen und politischen Geschichte des Temeswarer Banats in Briefen an Standepersonen und Gelehrte*, vol. I-II (Wien, 1780). Grisellini's work was translated into Romanian and annotated by Costin Feneșan, *Încercare de istorie politică și naturală a Banatului Timișoarei* (Timișoara, 1984), 56.

Abstract

The Bishopric of Csanád/Cenad and the Ecclesiastical Institutions of Medieval Temesvár/Timișoara

In the first part of the paper the author investigates the ecclesiastical organization of the bishopric of Csanád/Cenad, which covered in the Middle Ages, more or less, the territory of the Danube-Tisza/Tisa-Maros/Mureș Region. According to charters issued by the cathedral chapter of Csanád/Cenad and the papal tithe register from the years 1332-37, seven archdeaconries existed in the territory of the diocese in question, among which the *archidiaconatus Temesiensis* was the largest and most populous. In the second part of the paper, after a brief survey of the history of the town, the author investigates the question of the ecclesiastical institutions (parish churches, mendicant convents, hospitals) of medieval Temesvár/Timișoara.

Keywords

Ecclesiastical organization, medieval, Banat, Timișoara