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**POLITICS AND SOCIETY IN CENTRAL AND SOUTH-EASTERN EUROPE.**

***DAILY LIFE IN MEDIEVAL AND EARLY MODERN TIMES (11TH-17TH CENTURIES)***

**7th -8th October 2021, Timișoara**

**NATIONAL MUSEUM OF BANAT**



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**Conference Programme**

**7th October (Thursday)**

**9.00** **OPENING OF THE CONFERENCE**

Claudiu ILAȘ, Manager of Banat National Museum / Andrei BĂLĂRIE, Chief of Archaeology Department, Banat National Museum

Zoltán IUSZTIN, Zsuszanna KOPECZNY, Organizers, Banat National Museum

**9.30 PRESENTATIONS**

**Religion and Mentalities**

**Moderator:** Aleksandar Krstić

9.30 MONICA DEJAN, ȘTEFAN DEJAN: *Fantastic creatures in Medieval Moldavia*

9. 50 LIVIA MAGINA: *Rural soundscape in medieval and early modern Transylvania*

10.10 NEVEN ISAILOVIĆ: *Religious Affiliation of Serbian, Croatian and Bosnian Nobility in the Late Middle Ages.*

*10.30 ROBERT GINDELE, ERWIN GÁLL: The cemetery from the 10-11 centuries from Valcani (Timiș county)*

10.50 JELENA DJORDJEVIĆ, VOJISLAV ĐORĐEVIĆ: *"Livade-Đurđevac" near Pančevo. Results of archaeological research of medieval churches and necropolises 2009-2013 (Poster)*

***11,00 – 11,10* BREAK**

**Alimentation and table culture, other aspects of daily life**

**Moderator:** Monica Dejan

11.10 ADRIAN MAGINA: *Food and drink consumption in the southern parts of medieval Hungarian kingdom*

11.30 ALEKSANDAR KRSTIĆ: Reflection of daily life in medieval inscriptions and notes from Serbia and Bosnia (12th–16th centuries)

11.50 ZSUZSANNA KOPECZNY: *The use of glassware in the medieval urban settlement of Timișoara*

12.10 BOGDAN CRAIOVAN, DOREL MICLE: Water, an essential part of life. Insights regarding the medieval water supply system of Timisoara.

**12.30 – 12.50 BREAK**

**Life of the military**

**Moderator:** Neven Isailović

12.50 FLORIN ARDELEAN: *Daily Life on the Western Frontier of Transylvania: the Garisson of Hust (Huszt/Хуст) Fortress in the second half of the Seventeenth Century*

13.10 NICULINA DINU: *Harsova fortress - daily life in Eski Kale*

**13.30 – 13,40 BREAK**

**Research of settlements and travel routes**

**Moderator:** Adrian Magina

13.40 ISTVÁN PETROVICS: *The Royal Court of Charles I at Temesvár in the Light of Written Sources*

14.00 MIKLÓS FÓTI, ISTVÁN PÁNYA: *The use of Ottoman defters within the investigation of medieval and early modern settlement structure*

14.20 SORIN FORTIU, CRISTIAN FLOCA: *Pons Ordia*

**14.40 – 14.50 BREAK**

**Felony and justice, legal practice and social status**

**Moderator:** István Petrovics

14.50 LIGIA BOLDEA: *Facets of violence against women in the counties on the southern borders of the medieval Hungarian Kingdom*

15.10 MILOŠ MAREK: *„In numerum proscriptorum malefactorum assignati“. Crime and punishment in Banat and Transylvania in the Middle Ages (14th-15th centuries)*

15.30 ZOLTÁN IUSZTIN: *The custom of the mortgage as ordinary practice at the turn of the 15th-16th centuries. Observations within a particular case.*

15.50 ELEK SZASZKÓ: *The Last Members of the Dobozi Dánfi Family (András, Márton and Anna)*

**16.10CONCLUSIONS AND CLOSINGOF THE CONFERENCE**

 **Members of the Scientific Board of the Conference:**

István Petrovics, Aleksandar Krstić, Zoltán Iusztin, Zsuzsanna Kopeczny

**ABSTRACTS**

FLORIN ARDELEAN („Babeș-Bolyai” University, Cluj-Napoca, Romania)

*Daily Life on the Western Frontier of Transylvania: the Garisson of Hust (Huszt/Хуст) Fortress in the second half of the Seventeenth Century*

The fortress of Hust (today Хуст in Ukraine) was situated in Maramureș County, on a high ridge, in the vicinity of the Tisa River. During the Sixteenth and Seventeenth centuries Hust dominated a borderland section that divided Transylvania, Habsburg Hungary and Poland. With a few notable exceptions this fortification was controlled by the elected rulers of Transylvania. The fortress was surrounded by a small estate (16 settlements in the second half of the Sixteenth century) which provided for the needs of the garrison and the administrative staff.

This presentation will focus on a document from the second half of the Seventeenth century which provides valuable information on the composition of the garrison. The size of the defending force, the composition of the officers’ staff, the origins of the soldiers and their wages are some of the most important aspects clarified by this valuable historical source.

LIGIA BOLDEA (Museum of the Highland Banat, Reșița, Romania)

*Facets of violence against women in the counties on the southern borders of the medieval Hungarian Kingdom*

The present issue aims to catch some aspects of the violence against women in the medieval Banat community, on the account of some unpublished and published documents preserved up to us. I do believe that the analyzed cases reveal the inter-human relations which substantially overleapt sometimes the limits of decorum, even if I do not pretend that my research is an exhaustive one. In the limited frame of the documentary content according to that time blanks and need to strictly express a juridical situation, we might find details in some species that offered the opportunity to find out the abuses the noble or subservient women had to face than, and these ones are to be pointed out. I do hope that such joined details draw o more vivid and shaded image of the role the woman played inside the family, or in society, without a forced extension of the facts. Another explanation is needed here: given the nature of the preserved papers, the content of papers differs aleatory; so there are detailed data in some of the cases or any summary ones concerning judicial acts resulted from violence against women.

BOGDAN CRAIOVAN, DOREL MICLE (West University of Timișoara, Romania)

*Water, an essential part of life. Insights regarding the medieval water supply system of Timisoara*

Our presentation aims to bring forward new insights regarding the water supply system of medieval Timișoara, during the period of time that the city was under ottoman rule. These insights are based on archaeological data and discoveries that are the result of the archaeological excavations that took place in Libertății Square, Timișoara, between 2013 and 2014. During the above mentioned excavations, we were able to identify a section of what we believe would be an aqueduct, as well as a few fragments of terracotta pipes that may or may not belong to a more complex system of water supply. These structures may have had the role of supplying certain areas of the city with running water, or certain public building, like the Turkish bath (hammam) discovered in Libertății Square.

MONICA DEJAN, ȘTEFAN DEJAN (National Museum of Bucovina, Suceava, Romania)

*Fantastic creatures in Medieval Moldavia*

With ancient origins, the representations of the fantastic creatures in the Middle Age had a moralizing purpose. The beasts appearing in the books or on the church walls were used to teach the Christian virtues, the animal behavior could be a lore for human behavior. In his fundamental work about Romanian mythology, Mircea Vulcanescu observed the scarcity of the fantastic animals in the Romanian folklore linked especially with the real animals found in the surrounding world. The fantastic animals were directly taken from the Oriental folklore or from Byzantine culture via cultured local literature. So, we can observe the existence of a female water spirit *Știma Apei* half – woman and half snake (Melusina from the North) or a dragon (Balaurul). The dragon is a snake with super-power, it is bigger and with wings, sometimes balaurul has seven or nine heads. The most complex creature is Zmeul. He is human but his skin is covered with fish scales and he has a snake tail and bat wings. This description fits with Manticora. Zmeul is very present in the Romanian popular stories and his actions are cruel and unmerciful.

The beasts were used to decorate the stove tills or the decorative disks. Melusina, Gorgona or the Dragon appeared to terrify the viewer.

NICULINA DINU (Brăila Museum, Romania)

*Harsova fortress - daily life in Eski Kale*

Hârşova Fortress is located on the right bank of the Danube on a rocky promontory. The first archaeological research was done in 1939, 1943 and 1963 and since the 90's the research has been organized annually. Research has identified several stages in the fortification, starting from the Roman castrum and continuing with those from the Byzantine age to somewhere in the XIth century.

In 2020, preventive archaeological excavations were carried out within *Restoration, Conservation, Arrangement and Cultural Tourism Capitalization Project of Carsium fortress, Hâşova city, Constanţa County*. The project aims to highlight the ruins of the fortress (*Commander’s Tower*, *Genoese Wall* from the port area, the western enclosures) through restoration and conservation, arranging a museum circuit and fencing it. Objectives of the research were: identifying the moment of construction of *Commander’s Tower* and the small enclosure, highlighting their structure and foundations for observing the state of conservation. Written information about this area from the XVIIth century noted the lack of housing in the upper part of the city. Archaeological research has confirmed what was mentioned at the time, the early Ottoman settlement or that of the XVIth and XVIIth centuries is very little visible, compared to the early ages or even the XVIIIth century settlement.

Since 2007, the research in the area of the *Commander’s Tower* (SIA) has started by widening a part of the ditch drawn on the axis from north to south (S I axis). During these campaigns it was observed that the dwelling levels for the XIVth – XVIIth centuries are unclear over time, those from the Xth – XIth or XVIIIth centuries appear quite well defined.

The new excavations carried out near the *Commander Tower* (S IB, CAS IB) noticed from the beginning the activity of destroying the walls through the existence of stone, mortar, brick remains. Only the XVIIIth century dwelling was observed on the surface: remnants of adobe and burnt wooden beams, housewares, stove tiles, scrap metal and a lot of cannon balls. Otherwise, the Ottoman material traces are identified in the pits without having a clear context. These discoveries, together with those of previous years raise a series of questions about the activity that took place in the part called by the Turks *Eski Kale*, the dwelling is present only in the XVIIIth century and in the earlier centuries it is only commercial activities that were they taking place in this space?

JELENA DJORDJEVIĆ, VOJISLAV ĐORĐEVIĆ (National Museum Pančevo, Serbia)

*"Livade-Đurđevac" near Pančevo. Results of archaeological research of medieval churches and necropolises 2009-2013 (Poster)*

On the Eneolithic mound at the site “Livade” a necropolis was found at the turn of the 10th-11th centuries, which corresponds to a simultaneous settlement, about 100 m to the north. Sometime during the 12th century a church was built on the site of the cemetery, burial continued around it in the 12th – 13th centuries. In the Gothic period the church was rebuilt and it was in function during the 13th – 15th centuries.

We can assume that due to the Ottoman campaigns in southern Banat during the 15th century, the site was abandoned and the church was gradually dismantled afterwards.

The list of villages in Kovin county in the 14th and in the 15th centuries mentions the village Sveti Ɖorđe (*Zenthgyurg)* near Pančevo, east of Starčevo.

SORIN FORȚIU, CRISTIAN FLOCA (West University of Timișoara, Romania)

*Pons Ordia*

Our understanding of the historic bridges that once existed within the water-furrowed Banat region is very limited. The existence of a bridge over the Timiș River, known by the westerns under the name of *Pons Ordia*, was highlighted by Habsburg-Imperial army actions in the Banat region starting 1692 during *The Great War on the Turks* (1683–'99).

The bridge appears to be 11 km south of Timișoara’s city center and 4 km west of Unip village, and was part of the main road that connects two significant Ottoman strongholds: Tamışvar (Timişoara) and Belgrat (Beograd). In the summer of 1661, Ottoman traveler Evliya Çelebi mentions the bridge for the first time. He was characterizing it as a six-pillared, massive wooden bridge. The bridge was destroyed in April 1692 by Rascian militia troops led by Lieutenant-Colonel Antonio Valeri Zitschy von Znoritsch. Following this event, the Ottomans worked feverishly to rebuild the bridge, which was a vital link in the flow of supplies to Tamışvar. They were unable to do so until the arrival of Sultan Mustafa II (31.08.1695), an event that necessitated the construction of a new wooden pillar bridge, which has been fully functional in a short matter of time (20.09.1695). The Habsburg troops set fire to the bridge in March 1698, but the Ottomans rapidly rebuilt it in the summer of the same year. It will be impossible for imperial troops to destroy it again until the war was over (1699).

The bridge is still referred to as *Ordia Brucken* on Habsburg district maps (1720, 1723), and the *Josephinische Landesaufnahme* (1769‒'72) has essential information on the defensive system built to protect it. On January 30, 1740, the bridge was destroyed by ice floes bearing down on the Timiș River.

Our detailed cartographic investigation (1689‒1886) did not allow pinpointing the actual position of *Pons Ordia* because it indicates two alternative locations: in *Cotul lui Toader* (Toader's Bend) and in *Cotul Mare* (Big Bend), both of which are around 825‒1600 m apart.

During the non-invasive archaeological research carried out within the frame of the ArheoGIS project (2006‒'11) it was observed that the pillars of a wooden bridge or those related to a medieval watermill are highly visible on the riverbed at ~150 m downstream Giroc-*Mescal* archaeological site, when the level of the Timiș River’s water table specifically drops during the summer. Another rigorous examination of the Timiș Rivers’ meadow and the bed was undertaken between the villages of Albina and Giroc as part of a *Riverscape Archeology* research project (2018‒'20). A large number of previously unknown archaeological elements were identified, the majority of which were wooden constructions or wooden assemblies. During a period when the Timiș River’s discharge was quite low, a drone study of a hitherto unknown wooden construction near the Giroc-*Mescal* site revealed the presence of another linear assembly downstream. The field archaeologist verified this construction practically inside the waters of the Timiș River. The newly discovered construction is made up of numerous large stones that stretch from one riverbank to the other. The presence of massive stones on the Timiș riverbed in this segment is most likely not caused by natural processes, as the river is incapable of transporting large piles of boulders like those seen here. This linear construction contains shaped chunks of solid rock, unprocessed sandstone boulders, grindstone bits, and irregular bricks. The topography of the structure, as well as the occurrence of the above-mentioned finds, led us to believe that the entire structure is indeed the ruin of an old masonry bridge. At the University of Szeged’s OSL Laboratory, one of the bricks with the same morphometric parameters as the majority of those identified among the debris of the previous bridge was employed for thermoluminescence (TL) absolute dating. The brick would be from the first half of the fourteenth century (1310–'60). The presence of an archaeological site from the same period in close proximity to the ruins implies that the bridge was most likely built during the Angevin period. We are unable to make any connections between this newly identified structure and *Pons Ordia* at this time. However, a further series of investigations, both on the riverbed and on the riverbank, are planned to begin soon, which will help to clarify numerous aspects of the structure’s archaeological interpretation and chronology.

In addition to all of the information we now have, a royal diploma from 1238 mentions a bridge in Timiș County, *qui est super duos Timisios iuxta monasterium* which was built by Elena, the wife of the former banus Gyula Magnus, and leads to further questions and debates about a possible connection with the recently discovered structure.

MIKLÓS FÓTI (Institute of History, Budapest, Hungary) - ISTVÁN PÁNYA (Katona József Museum, Kecskemét, Hungary)

*The use of Turkish tax registers in the reconstruction of medieval and early modern settlement network*

The topographical identification of the elements of the medieval and early new age settlement network that existed in the southern part of the Danube-Tisza Interfluve Region began in cooperation between Institute of Philosophy of the Research Centre for the Humanities, the Hungarian National Archive and the Katona József Museum of Kecskemét in 2020. The research concerned the wider area of the medieval Bodrog County, where the Nahie of Baja and Sombor were formed during the Turkish occupation. During the database search, all available Turkish-era tax registers (4 sandzak censuses, 4 head tax defters, 3 timar defters, and about 80 estate donation logs) were processed. In parallel, an in-depth analysis of the medieval diplomas was carried out, as well as the topographic identification of the settlements with the help of archive maps and satellite images. Research has shown that mass analysis of defters results in far more data than self-analysis of one or more defters for a smaller period.

RÓBERT GINDELE (County Museum of Satu Mare, Romania), ERWIN GÁLL (“Vasile Pârvan” Intitute of Archaeology, Bucharest, Romania)

As result of the rescue excavation near Vălcani in Timiș county, were unearthed 229 graves, beside other archaeological features. A small number of graves can be dated in the 6th – 7th centuries, characterized by the so-called niche graves and E – W orientations. A much larger number of the graves could be dated in the 10th – 11th centuries, their most characteristic features are the W – E orientation, partial horse burials, weapons, respectively the coins minted in the 11th centuries by the first Hungarian kings.

NEVEN ISAILOVIĆ (Institute of History, Belgrade, Serbia)

*Religious Affiliation of Serbian, Croatian and Bosnian Nobility in the Late Middle Ages.*

Despite the present-day religious map of the Balkans, where the religion became the main denominator of ethnic and national identity, the members of the late medieval nobility of Serbia, Croatia, and especially Bosnia were somewhat more flexible in this regard, adapting their religious belief according to various circumstances – regional or local, or even to situation within their own households. The Croats were overwhelmingly Roman-Catholic throughout the period, although there are some indications that some of their noble migrants to the eastern parts of the Hungarian Realm became Protestants in the 16th century, which was also the case with some Serbs. The Serbian state of the Nemanjić dynasty and its successor-states opted for Greek Orthodoxy, especially after the establishment of the Autocephalous Church of Serbia (1219) and southern conquests of king Milutin in the late 13th century, but some queens and some nobles (mostly from the coastal towns of the Eastern Adriatic) were notable Catholics. The attempts at establishing a union with Roman Catholic Church failed several times, due to political judgment and religious zeal of Serbian Orthodox elite. Finally, the rulers and nobles of Bosnia had the most interesting religious path. Bosnia had a local church which ousted its Roman Catholic bishop in mid-13th century, preserving some old customs which were deemed heretical by the pope. The majority of nobles belonged to this Church of Bosnia, while the rulers started presenting themselves as Catholic since the mid-14th century, in order to acquire political recognition outside Bosnia. Facing the Ottoman threat, some nobles sought alliance with all religious communities, and it was sometimes impossible to determine if a nobleman belonged to the Church of Bosnia, Roman Catholic or Greek Orthodox Church. Occasionally there were even divisions within one family. After the Ottoman conquest, some Bosnian nobles converted to Islam. This phenomenon was present in Serbia and Croatia too, but to a much lesser extent.

ZOLTÁN IUSZTIN (National Museum of Banat, Timișoara)

*The custom of the mortgage as ordinary practice at the turn of the 15th-16th centuries.*

*Observations within a particular case.*

In the context of a gradual financial development, the natural rules of the economy have led to the emergence of lending, which, over time, has become a factor of transgression of the old market, characterized by barter and the exchange of goods. In the absence of specialized institutions, the lending was provided by merchants and traders whose activity was regulated by the authorities. In the West, the measure also accumulated identity issues in the context in which most of those involved in financial activities were not of the Christian religion. The cause of these realities was of an ideological nature, starting from the theological interpretation of the loan in coins, according to which *nummus non parit nummum*. The principle established by the Western Church stated that money cannot bear fruit or cannot be multiplied literally, and the usury or interest demanded by the creditor determines the deterioration of the debtors material condition and thus contravenes to the neighbors love thesis. Despite the canons and a stoic repulsion, the financial activities were not stopped, but were constantly practiced, experiencing various developments.

In the 14th-15th centuries, a lending practice became very popular, which enveloped the usury and the profit obtained directly from coins. Even if it was criticized, this activity did not lead to public disgrace, being accessible almost exclusively to Christians. Known in medieval Latin as *ius pignoris* or *ius pignoratitium*, the pledge of the real estate involved the granting of property, especially estates, but also fortresses, castles or noble courts, in exchange for a sum of money. Essential was that this real estate haded a source of income, which belonged to the pledgee or the creditor, until the recovery of the loan.

ZSUZSANNA KOPECZNY (National Museum of Banat, Timișoara, Romania)

*The use of glassware in the medieval urban settlement of Timișoara (14th – 16th century)*

The rescue archeological research carried out during 2006, caused by the restoration works of the tram lines infrastructure that cross the historic center of Timişoara, was among the first opportunities for recovering traces and artifacts from the medieval history of the city. On this occasion, along with the usual ceramic material, many other objects made of various materials were discovered, that bear a great significance in the process of reconstructing daily life in medieval times.

In this study, our desire is to present a small part of the material culture recovered from the Cetate protected area, namely the glassware, fulfilling thus an old depth regarding the scientific capitalization of archaeological finds.

Being part of the category of luxury dishes, the vessels made of this extremely fragile material were present especially in urban and ecclesiastical centers and in noble residences, eventually arriving to be accessible to people from rural areas with more modest material status.

The fragments selected for study come from several types of vessels: bottles, glasses and bowls/plates.

ALEKSANDAR KRSTIĆ (Institute of History, Belgrade, Serbia)

*Reflection of daily life in medieval inscriptions and notes from Serbia and Bosnia (12th–16th centuries)*

Inscriptions on buildings, wall paintings and tombstones, as well as notes of copyists and readers of books are important sources for the study of daily life in Serbia and Bosnia in the Middle Ages. The inscriptions contain information about the erection and painting of churches and monasteries, their founders, builders and painters, and sometimes about the reasons and circumstances in which these buildings were created. Inscriptions on the tombstones in some cases contain basic information about deceased persons and their lives, and often depict the beliefs, ethics and culture of the nobility. Records of copyists, translators and illuminators of manuscripts (or publishers of the first printed books from the end of the 15th and the first half of the 16th centuries), reveal both religious motives that led them to accept this endeavor, as well as various difficulties they faced in their work (from inadequate sources, poor quality writing material, to the difficult conditions in which they copied, translated and decorated books – cold, hunger, lack of sleep, sight problems, social disturbances and wars). Similar notes about the difficulties they encountered in everyday life, about illness, death or fear of the Turks were often left by the readers of these books, and empty pages or margins in the books were sometimes used to list someone’s income and expenses, draft private contracts or record global and local news.

ADRIAN MAGINA (Museum of the Highland Banat, Reșița, Romania)

*Food and drink consumption in the southern parts of medieval Hungarian kingdom*

When speaking about the medieval kingdom of Hungary, the everyday life is still a topic rather unstudied by the historians, most of the approaches being made from archaeological point of view. The everyday life in the southern parts of the kingdom (nowadays Banat) is almost unknown, although sources give us clues in understanding how people lived their lives. I started with a simple question: what kind of food and drink did people in the southern parts consumed in the medieval and early modern times? It is different from what we already know or not? Of course, most of the sources are connected to the elites, but even so answering these questions will make us understand at least a fragment of the daily life in the 14th- 16th century’s Hungarian kingdom.

LIVIA MAGINA (Museum of the Highland Banat, Reșița, Romania)

*Rural soundscape in medieval and early modern Transylvania*

Even decades after the tremendous books of Lucien Febvre or Johan Huizinga, senses are still a black hole of the historical research. Of the five senses, hearing- well is one of the most important, especially in the rural area. Silence is broken by not many diferent sounds: nature sounds, like thunder, wood sounds like barking of wolves, the domestic sound of herds but also the meaningful sound of bells. In medieval and early modern villages of Transylvania, church bells had their own voice and its own meaning for the peasants: death, threats, thieves, fire. How all these information can be found, argued and put together in order to begin such a research of sound represents the goal of my paper.

MILOŠ MAREK (Trnava University, Slovakia)

 *„In numerum proscriptorum malefactorum assignati“.*

*Crime and punishment in Banat and Transylvania in the Middle Ages (14th-15th centuries)*

An important part of medieval Hungarian justice was the proscription. It was a legal procedure taken at special assemblies (congregatio generalis) of regional aristocracy held upon the order of the king and presided by the palatine. At these juridical assemblies people accused of crime were listed in registers. When they did not attend the assembly the county authorities found them guilty in absentia, proclaimed as public malefactors and the palatine outlawed them, which meant sentencing to death and confiscation of their property. Unlike in other parts of the kingdom of Hungary, no proscription deed from the voivodate of Transylvania and its seven counties or from the territory of modern Banat has been preserved. Nevertheless, we know from other medieval documents that also in these parts of kingdom general congregations dealt with criminals, who had been summoned before their courts and recorded them in proscription lists. Several documents about the proscribed persons and their destinies have been preserved, the data of which the author discusses in his contribution.

ISTVÁN PETROVICS (József Attila University Szeged, Hungary)

*The Royal Court of Charles I at Temesvár in the Light of Written Sources*

It is a well-known fact that Charles I, King of Hungary (1301–1342) had his royal court at Temesvár (today Timişoara, Romania) between 1315 and 1323. Nevertheless, it is still debated why he chose this locality. More surprising is that despite of hundreds of charters surviving from this period, very little is known about the actual life of the royal court and the town itself that gave home to the monarch and the royal officials nearly for a decade. Archaeological research has only recently explored that the royal castle consisted of a square donjon, constructed entirely of brick upon wooden posts and that it was surrounded by a defence wall and a trench. The paper makes an effort to collect and analyze those pieces of information provided by chronicles and charters that refer to important events of both domestic and foreign policy of the years when King Charles I and the royal official belonging to his court stayed at Temesvár.

ELEK SZASZKÓ (Karinthy Frigyes Gymnasium, Budapest, Hungary)

*The Last Members of the Dobozi Dánfi Family (András, Márton and Anna)*

King Matthias – like most of his predecessors – conducted both his domestic and foreign policies in a way that it enabled several ordinary noblemen to take their chances and to climb higher on the social ladder. One of the monarch’s beneficiaries was András Dánfi of Doboz whose career exemplifies well how someone from the relatively well-to-do, but local strata of the nobility could reach a significant castle owning, almost baronial status. The raise of the family did not even come to a halt when András supported John Corvin, the pretender instead of King Ulászló II in 1490. Nevertheless, as András had no heirs, he needed to consider the defunction of his line so he carefully paved the way for his cousin, Márton too, and tended his bestowal during his life. Márton, however, happened to be the last male member of the family. Following his death, the estates of the Dánfis enriched other distinguished families even though his wife could save some portions for herself and her daughter, Anna.