



**ULBS**

Universitatea "Lucian Blaga" din Sibiu

Interdisciplinary Doctoral School

Doctoral Field: History

Doctoral Thesis

**MENDICANT ORDERS IN  
TRANSYLVANIA. THE PAULINE ORDER  
AND THE RELIGIOUS LANDSCAPE,  
13<sup>TH</sup>-15<sup>TH</sup> CENTURIES**

Doctoral Candidate:

**CORINA HOPÂRTEAN**

Doctoral Supervisor:

**Prof. univ. dr. habil. IOAN MARIAN ȚIPLIC**

**SIBIU 2019**

## SUMMARY

Western monasticism was brought to life in Rome, sometime during the 4<sup>th</sup> century as a result of the influence exercised by both eremitic and cenobitic communities from the area of Egypt. As a result, a new approach towards the monastic phenomenon emerged; such groups developing in and around the Eternal City had started to spread southwards and eastwards. The Benedictine order was established around the year 540. Benedict of Nursia shaped a monastic rule for the monks living within the community in Monte Cassino. By the end of the 10<sup>th</sup> century this was to become the only monastic rule, reaching all areas of Europe and becoming extremely popular especially in France, where monks were eager to adopt it due to its Roman ancestry. It was in the time of Charlemagne that the Order of St. Benedict had become the most spread monastic one within his empire. The rule itself was accepted as the foundation of the *ordos monasticus*. Meanwhile, others emerged, the Cistercian and the Premonstratensian, and all of them began being seen also as political instruments in the hands of both central authorities and the papacy.

This pattern was later imported also in the Realm of Hungary. In order to better understand the emergence of western religious orders, one must also keep in mind the occurrence and development of the ecclesiastic system within the realm. Western Christianity was embraced during the rule of Géza, between 972-977. The Christianization of the Magyars took place during three stages: after imposing a series of measures meant to increase the centralized power, after establishing a series of alliances to stop all rebellious actions and after establishing a central royal residence, namely the one in Esztergom. Two of Géza's most successful political actions were the marriage alliance between his son, the future king Stephen I. and Gisela, the daughter of Henry II., Duke of Bavaria; and the spread of Christianity within his territory. As a consequence of the latter, the Arpadian rulers decided upon initiating an ecclesiastical system by founding two archbishoprics: in Esztergom and Kalocsa, as well as 10 bishoprics. The second archbishopric was ruling over the bishoprics in Cenad, Bihor and Transylvania.

The Arpadian royalty set out to develop not only the ecclesiastical institutions but strived also to align its policies in order to expand the monastic network within the kingdom, by establishing Benedictine, Cistercian and Premonstratensian abbeys up until the 13<sup>th</sup> century, when their importance was taken over by the mendicant orders. Within the Hungarian realm, the abbeys belonging to the Order of St. Benedict emerged around the 10<sup>th</sup> century and registered a continuous expansion up until the 13<sup>th</sup> century, at which point the order had built

around 160-180 establishments. By the early 14<sup>th</sup> century, most of them were closed and abandoned as a result of the Mongol invasion of 1241. In some cases, the dissolution of some of the smaller sized Benedictine abbeys was caused by their transformation into parish churches, and thus contributing to the enlargement of the rural parish network. In the eastern part of the Hungarian realm, between the Danube, the Carpathians and the Tisza river, namely within the dioceses of Cenad and Oradea, the spread of Latin monasticism became a priority ever since the 11<sup>th</sup> century, during the reign of Stephen I. The Benedictine monks were the first to arrive in the realm's eastern regions. In Transylvania they settled and built abbeys in Herina and Cluj-Mănăştur.

Another typically western monastic order was the Premonstratensian one, being present also within the Realm of Hungary, where it flourished between the 12<sup>th</sup> and early 13<sup>th</sup> centuries, during which time a number of 30 Premonstratensian "houses" came into being. Unfortunately, a great deal of the written sources regarding the order's history has been destroyed and the ones that survived the test of time are rather contradictory. The Premonstratensian monastery in Oradea was the first one to have been built within the Hungarian kingdom, at the same time being a filiation of the one in Premontre (France), where the order had been organized as such. King Stephen II. was the one to allow the monks to settle in Oradea during the early 12<sup>th</sup> century. Another possible Premonstratensian monastery has been located in Almaş, in the county of Bihor between the years 1200-1320. Nevertheless, there is a historiographic dispute whether this used to belong to the Order of St. Benedict or the Premonstratensian one. Its foundation seems to have been the result of the efforts undertaken by the nobility, respectively by members of the Kán and Geregye families. In Transylvania the order made history in Sibiu and Braşov.

The third defining monastic order during the Middle Ages was the Cistercian one. Its network within the Realm of Hungary had developed at the same time with their settlement in Poland and Bohemia. In the Hungarian territories the 'white monks' arrived around the year 1130, over a decade after the arrival of the Premonstratensian ones. It was here that the Cistercians managed to build 25 abbeys. The most important eastern ones were in Igriş and Cârţa. While the former was already standing by the year 1187, the latter has been a subject of contradiction for different historiographic traditions ever since the 19<sup>th</sup> century, being delved by Romanian, Transylvanian German and Hungarian historians and archaeologists.

The 13<sup>th</sup> century has favored the manifestation of mendicant orders deep within medieval European society. It was during this period that the history of these orders was being

written in direct relation with two major coordinates: the fourth council in Lateran in 1215 and the second council in Lyon in 1274.

This was the century of reformatory policies at the level of religious orders, and, at the same time, it was a period for urban communities. The latter, by diversifying their topography, accepted the presence of mendicant orders. All around Europe, every mendicant province has contributed to the development or reconfiguration of urban realities. These changes were brought forth on the one hand by the very nature of the mendicant friars which were freed of all monastic constraints and were not occupied in managing large domains but were able to dedicate their time to the people, preaching or praying together with them. Ever since the late 1960s, Jacques Le Goff began theorizing and researching the impact of mendicant presence within the French urban matrix and it wasn't long before he came to the conclusion that there hadn't been any mendicant convents outside urban communities and there hadn't been any urban communities without at least one mendicant convent.

The Hungarian mendicant province was established by the end of the 1220s. The main motivation for their acceptance within the realm was a symbol, on the one hand, of the papal policy of fighting back against heretic elements and, at the same time of initiating efforts of Christianization inside pagan communities around the Balkans. On the other hand, the Hungarian royal power seized the opportunity of a potential territorial expansion facilitated by the access of mendicant brothers in some outer Carpathian areas. At the same time, the urban character of the realm had already registered an exponential growth with the establishment of mendicants inside this kind of settlements. These were thus to become active vectors of the expansionist policies and the Christianization objectives promoted both by the papacy and the Hungarian royalty. Their presence and activity inside the realm became a reality also at the level of spiritual guidance.

In order to best shape the perspective that the monastic order faced when settling inside Hungarian territorial structures, one must also understand the context of the urban network at the start of the 13<sup>th</sup> century, a period that was characterized within historiographic approaches as the second stage in the urban development of the kingdom. While the first stage was best known as a period of re-using and re-purposing the Roman legacy, that pre-dated the Magyar conquest, the second one favored the emergence and progress of towns on the basis of economics. This particular aspect had brought the urban settlements of the first period at a halt. The most important urban center of the 13<sup>th</sup> century was to become Buda, surrounded by a series of urban communities, either pre-dating it or simultaneously coming into being. Transdanubia became the kingdom's densest urban region of the 13<sup>th</sup> century. That was also a

time when the number of mining and commercial towns grew into a normative Western phenomenon even in the Hungarian territories. Generally, Hungarian towns, like other European ones, were formed on two fundamentals: the fortress-type functional structure and the economic center-type activity, all while enjoying a wide autonomy.

During the 13<sup>th</sup> century, but mostly after the Mongol invasion, the Hungarian royalty made the urban development into a central policy, emphasized by the high number of royal favors granted to most of these. It is estimated that around 50 urban settlements received privileges between the 13<sup>th</sup> and 14<sup>th</sup> centuries. What turned them into recipients of royal attention was precisely their economic potential. The Transylvanian mendicant convents were part of the administrative Hungarian province that was dedicated to St. Mary. In the voivodeship, the first convents emerged during the first half of the 13<sup>th</sup> century. In the following two centuries, new ones were constantly approved and built, often within the same towns leading to a competition amongst them, as well as a need for strict regulations concerning their cohabitation. Thus, some towns were turned into mendicant clusters, where Dominican, Franciscan and even Austin friars influenced the spiritual and daily lives of their communities. However, mendicant monks chose to develop cloisters also in smaller settlements or even in rural ones, especially during the 15<sup>th</sup> century, when this wasn't seen as an exception anymore.

After analyzing the different stages of mendicant presence in Transylvania, we have identified also a particular sequence in their final period. Except those mendicant establishments that were abandoned because of economic reasons, prior to the 16<sup>th</sup> century or during the early years of the same century, the overall dissolution of convents can be traced back to particular decades in the 16<sup>th</sup> century: between 1533-1543, during the 1550s and after the year 1560.

The Order of St. Paul the First Hermit was the only one to emerge from inside the Hungarian kingdom from the coming together of several hermit communities around the year 1225. After Benedictines and Franciscans, the Pauline monks rapidly became the third important religious order in medieval Hungary, most likely also as a result of its roots inside the realm. These roots were identified in the region of the central mountains of Bakony, Pilis and Zemplén. At a structural level, the hermits received papal approval only in the 14<sup>th</sup> century. The era of the Anjou dynasty was most favorable to their development and the order was part of the political program of royal consolidation. In the following century and at the turn of the 16<sup>th</sup> century the monks' situation was rather uncertain, marked by the kingdom's division, by the approaching Reform and the growing tension showed by the nobles towards religious orders. There where Pauline establishments managed somehow to survive the Ottomans, the

monks were banished by the landowners and their properties were confiscated. In spite of this, the order succeeded in maintaining its ground in some areas, such as Maramureș, eastern Slovakia and Pozsony.

Between the 14<sup>th</sup>-15<sup>th</sup> centuries, the total number of Pauline monasteries in Transylvania had sometimes seemed uneven, proving once again the difficulty of our scientific endeavor regarding this very little debated topic. Connecting narrative information, charters and other medieval documents, as well as information from the field literature, we have managed to assess the Pauline network in Transylvania. Thus, between the last decades of the 13<sup>th</sup> century and the early 16<sup>th</sup> century we have come upon a number of six monasteries belonging to the order, namely in Nușfalău (Mureș county), Patalani (a settlement that has disappeared and presumed to have been located near Hodișu, Cluj county), Sâncraiu de Mureș (Mureș county), Tăuți (Alba county), Bărbant (at present a neighborhood in Alba Iulia) and Păuca (Sibiu county).

Whilst completing our scientific research, dedicated to the history of *Mendicant Orders in Transylvania. The Order of St. Paul the First Hermit and the religious landscape between the 13<sup>th</sup>-15<sup>th</sup> centuries*, we consider that the way we approached this topic has contributed in achieving its aims, namely shaping a perspective upon the emergence of Catholic monasticism inside the Hungarian realm at the same time with the strengthening of the Arpadian dynasty and the spread of these religious communities towards the kingdom's eastern territories, including Transylvania, thus helping set the premises for the arrival of the mendicant orders during the 13<sup>th</sup> century. Another central aim of our thesis was to coin the term *mendicant* within present day Romanian field literature. Also, an increased attention was given to the connection between urban development and mendicant presence, to the relation and subordination of mendicant communities and both royal and papal authority, as well as towards elements of regional power. In order to achieve all of the above, we set out to depict all known mendicant convents and to offer a general overview upon their history, thus laying the ground for future research. Bringing the history of the Pauline order under the spotlight was undoubtedly a must, the Romanian historiography never benefitting of a strong foundation regarding this topic.

Keywords: Hungarian Realm, Transylvania, 13th-16th centuries, mendicant orders, Order of St. Paul the First Hermit.

# Content

REZUMAT .....	
SUMMARY .....	
CONTENT .....	
INTRODUCTION .....	
1. THE EMERGENCE OF MONASTIC RELIGIOUS ORDERS IN EUROPE AND THEIR SPREAD WITHIN THE HUNGARIAN REALM.....	
2. THE EMERGENCE AND SPREAD OF MENDICANT RELIGIOUS ORDERS IN THE HUNGARIAN REALM, 13TH-15TH CENTURIES .....	
The emergence and spread of mendicant orders during the 13th century	
The European rise of mendicant orders in the 13th century .....	
Ordo Praedicatorum (the Order of St. Dominic, OP) .....	
Ordo Fratrum Minorum (the Order of St. Francis, OFM) .....	
Ordo eremitarum sancti Augustini (the Order of St. Augustine, OESA) .....	
Ordo Fratrum Beatissimae Mariae Virginis de Monte Carmelo (the Order of the Carmelites, OCARM) .....	
Mendicant orders in the urban milieu .....	
The mendicant convent during the 13th century.....	
The Hungarian mendicant province.....	
Natio Transilvanica .....	
The mendicant orders in Transylvania during the 16th century .....	
3. THE ORDER OF ST. PAUL THE FIRST HERMIT IN THE HUNGARIAN REALM AND TRANSYLVANIA, THE SECOND HALF OF THE XIIIITH CENTURY - THE FIRST HALF OF THE XVI CENTURY .....	
The history of the order.....	
Narrative sources regarding the Order of St. Paul the First hermit .....	
The spread of the order .....	
The network of pauline monasteries within the eastern part of the Hungarian Realm.....	

Pauline monasteries from an architectural and topographic perspective .....	
The order's internal organization and the daily activities of its members .....	
The pauline monastery in Păuca .....	
Documentary attestation of the domain .....	
The possession rights over the domain in Păuca: between local noblemen and members of the pauline order .....	
Architecture.....	
Archaeological research.....	
Conclusion .....	
Bibliography .....	
Abbreviations list.....	
Appendix.....	



## Bibliografie

### Surse primare:

1. Gyöngyösi, Gregorius, *Vitae fratrum eremitarum ordinis sancti Pauli primi eremitaе*, ed. Franciscus L. Hervay, Akadémiai Kiadó, Budapesta, 1988.
2. *Formularium maius Ordinis Sancti Pauli Primi Heremite. Texteditio des Pauliner-Formulariums aus der ersten Hälfte des 16. Jahrhunderts (Cod. Lat. 131 der Universitätsbibliothek zu Budapest). Mit einem Anhang: Fragmentum formularum Strigoniense Paulinorum*, ed. Beatrix F. Romhányi, Gábor Sarbak, Az apostoli Szentszék Könyvkiadója, Budapesta, 2013.
3. Gyöngyösi, Gregorius, *Epitoma*, Gábor Sarbak (ed.), Budapesta, 2011.
4. Johannes de Alemana, *Libellus de principiis ordinis praedicatorum*, în *Monumenta Ordinis Fratrum Praedicatorum Historica* [MOPH], tomul XVI, Roma, 1935.
5. Früwirth, Andreae (ed.), *Acta capitulorum generalium ordinis praedicatorum*, vol. I (1220-1303), Typographia Polyglotta, Romae, 1898.
6. Fabritius, Karl, *Urkundenbuch zur Geschichte des Kisder Kapitels vor der Reformation und der auf dem Gebiete desselben ehemals befindlichen Orden*, Hermannstadt, 1875.
7. Elek, Jakab, *Koloszvár Története*, vol. I, a Magyar Király Egyetemi Könyvgyomdában, Buda, 1870.
8. Hervay, Ferenc L., *Documenta Artis Paulinorum. A magyar rendtartomány monostorai* (DAP), vol. I-III, Melinda Tóth (ed.), MTA Művészettörténeti Kutató Csoportja, Budapesta, 1975-1978.
9. Hurmuzaki, Eudoxiu, *Documente privitoare la istoria românilor*, volumul II, partea 4, București, 1894.
10. Jakó, Zsigmond (ed.), *Erdélyi okmánytár*, vol. I-IV, Magyar Országos Levéltár kiadvánai, Budapesta, 1997-2014.
11. Zimmermann, Franz; Werner, Carl; Müller, *Urkundenbuch zur Geschichte der Deutschen in Siebenbürgen*, Bd. I-VII, Franz Michaelis, Hermannstadt, 1892-1991.
12. Pascu, Ștefan (red. responsabil), *Documenta romaniae historica. C. Transilvania*, vol. XII/1985, XIII/1994, XVI/2014, Academia Română, București.
13. Roller, Mihail (red. responsabil), *Documente privitoare la istoria românilor*, Veacul XI, XII și XIII, vol. I, Veacul XIII, vol. II, Veacul XIV, vol. I-IV, Academia Republicii Populare Române, București, 1951-1955.

## Literatură de specialitate

1. Achim, Viorel, „Ordinul franciscan în țările române în secolele XIV-XV. Aspecte teritoriale”, *Revista istorică*, tom VII, 1996, nr. 5-6, pp. 391-410.
2. Adriányi, Gabriel, „Der Eintritt Ungarns in die christlich-abendländische Völkergemeinschaft”, *Ungarn Jahrbuch*, nr. 6, 1974-1975, pp. 24-37.
3. Adriányi, Gabriel, *Geschichte der katholischen Kirche in Ungarn*, Böhlau Verlag, Köln, Weimar, Wien, 2004.
4. Andrews, Frances, *The other friars. Carmelite, Augustians, Sack and Pied Friars in the Middle Ages*, Boydell Press, Woodbridge, 2006.
5. Anghel, Călin, *Evoluția urbanistică a orașului Sebeș*, Altip, Alba Iulia, 2011.
6. Antonio Rigon, „Mendicant orders and the reality of economic life in Italy in the Middle Ages”, *The origin, development and refinement of medieval religious mendicancies*, ed. Donald S. Prudlo, Brill, Leiden, Boston, 2011, pp. 241-276.
7. Bácsatyai, Dániel, „Az egresi ciszterci monostor korai történetének kérdési”, *Századok*, 149, 2015, pp. 1-37.
8. Bák, Janos M., „Die Heimat der frühen Paulinern. Ungarn im 14. Jahrhundert”, *Beiträge zur Geschichte des Paulinerordens*, ed. Kaspar Elm, Duncker und Humblot, Berlin, 2000, pp. 135-141.
9. Beatrix Fülöpp-Romhányi, „Landed estates of mendicant friaries in medieval Hungary”, *L'économie des couvents mendiants en Europe Centrale: Bohême, Hongrie, Pologne, v.1220-v.1550*, Presses Universitaires de Rennes, Rennes, 2018, pp.155-173.
10. Belényesy, Károly *Pálos kolostorok az Abaúji-hegylján. Pauline friaries in the Abaúj Hegyalja Region*, Hermann Ottó Múzeum, Miskolc, 2004.
11. Bencze, Ünige, „A medieval pauline monastic landscape in the Szekler Land”, *Transsylvania Nostra*, anul IX, nr. 34, pp. 10-17.
12. Bencze, Ünige, „Reconstructing a monastic landscape: the example of the cistercian abbey Cârța (Kerz, Kerc)”, *Monastic Life, Art and Technology in 11th - 16th Centuries*, ed. I. Burnichioiu, Cluj-Napoca, Editura Mega, 2015, pp. 29-44.
13. Bencze, Zoltán, „Der Paulinerorden im mittelalterlichen Ungarn”, *Budapest im Mittelalter*, coord. Georg Biegel, Braunschweig, 1991, pp. 415-425.
14. Bencze, Zoltán, *A budaszentlőrinci pálos kolostor*, Budapest Történeti Múzeum, Budapest, 1993
15. Bencze, Zoltán; Szekér, György, *Das Paulinerkloster von Budaszentlőrinc*, Kiadja a Budapesti Történeti Múzeum, Budapest, 1993.

16. Bertović, Kristian, *Between the Cross and the Sword: Frankapan Patronage over the Order of St. Paul the First Hermit* (lucrare de disertație), Central European University, Budapesta, 2014.
17. Bertrand, Paul „Le fondation des ordres mendiants: une revolution?”, *Structures et dynamiques religieuses dans les sociétés de l’Occident latin (1179-1449)*, M. M. de Cevin (ed.), Rennes, 2010, pp. 195-204.
18. Brunert, Maria Elisabeth, „Der heilige Paulus von Theben als Vorbild für das christliche Mönchtum”, *Beiträge zur Spiritualität des Paulinermönchtums*, Stanisław Świdziński (ed.), Collectio Paulina im Kreisarchiv Bodenseekreis, Griedrichshafen, 1999, pp. 21-32.
19. Bruzelius, Caroline, „The architecture of the mendicant orders in the Middle Ages: an overview of recent literature”, *Perspective*, nr. 2, 2012, pp. 365-386.
20. Burton, Janet; Kerr, Julie, *The Cistercians in the Middle Ages*, Boydell Press, Woodbridge, 2011.
21. Busuioc von Hasselbach, Dan Nicolae, *Țara Făgărașului în secolul al XIII-lea. Mănăstirea cisterciană Cârța*, vol. I, Centrul de Studii transilvane, Cluj-Napoca, 2001.
22. Călin, Claudiu, „De la Dieceza de Cenad la cea de Timișoara sau de la Gerard de Sagredo la Augustin Pacha. Un mileniu de istorie ecleziastică (1030-1919/1930)”, *Filosofia Sfântului Gerard de Cenad în context cultural și biografic*, coord. Claudiu Mesaroș, Jate Press, Szeged, 2013, pp. 111-128.
23. Christoph Machat (ed.), *Denkmaltopographie Siebenbürgen. Stadt Schäßburg*, vol. 4.1, Rheinland-Verlag, Köln, 2002.
24. Christoph Machat, *Denkmaltopographie Siebenbürgen. Stadt Mediasch. Altstadt*, vol. 5.7.1, Schiller Verlag, Sibiu, 2015.
25. Crîngaci Țiplic, Maria; Țiplic, Marian, „Sudul Transilvaniei în secolul al XIII-lea, o graniță între spațiul catolic și spațiul non-catolic”, *Transilvania*, nr. 10, 2016, pp. 7-24.
26. Csoka, Lajos, *Geschichte des Benediktinermönchtums in Ungarn*, Ungarisches Institut, München, 1980.
27. Culic, Dan, „Monumente uitat (I). Bisericile medievale dispărute din Județul Sălaj”, în *Acta Musei Porolissensis. Arheologie-Restaurare-Conservare*, nr. XXXVIII, Zalău, Muzeul Județean de Istorie și Artă Zalău, 2016, pp. 409-418.
28. Diaconescu, Marius, „Catolicismul în Moldova (I) – mănăstirea eremiților”, în *Satu Mare. Studii și comunicări*, nr. XIV, 1997, pp. 123-132.

29. Džambo, Jozo, *Die Franziskaner im mittelalterlichen Bosnien*, Dietrich Coehle Verlag, Werl, 1991.
30. Elm, Kaspar (ed.), *Beiträge zur Geschichte des Paulinerordens*, Duncker und Humblot, Berlin, 2000.
31. Elm, Kaspar, „Eremiten und Eremitenorden des 13. Jahrhunderts“, *Beiträge zur Geschichte des Paulinerordens*, ed. Kaspar Elm, Duncker und Humblot, Berlin, 2000, pp. 11-22.
32. Engel, Pál, *Regatul sfântului Ștefan. Istoria Ungariei medievale 895 – 1525*, Mega, Cluj – Napoca, 2006.
33. Erős, Vilmos, „Die ungarische Geschichtsschreibung zur Zeit des Dualismus“, *Transylvanian Review*, vol. XXI (Supplement), no. 4, 2012, pp. 301-316.
34. Fabini, Hermann, *Universul cetăților bisericești din Transilvania*, Monumenta, Sibiu, 2009.
35. Fabritius, Karl, „Zwei Funde in der ehemaligen Dominikanerkirche zu Schäßburg“, *Archiv des Vereins für siebenbürgische Landeskunde*, NF, V. Band, Heft I, Gedruckt und im Verlag bei Johann Gött, Brașov, 1861, pp. 1-40.
36. Ferent, Ioan, *Cumanii și episcopia lor*, Tipografia Seminarului Teologic Greco-Catolic, Blaj, 1931.
37. Fügedi, Eric, „Die Entstehung des Städtewesens in Ungarn“, *Kings, bishops, nobles and burghers in medieval Hungary*, ed. János M. Bak, Variorum Reprints, London, 1986, pp. 101-118.
38. Fügedi, Eric, „La formation des villes et les orders mendicants en Hongrie“, *Annales. Economies, sociétés, civilisations*, nr. 4, anul 1970, pp. 966-987.
39. Fülöpp-Romhányi, Beatrix, „Die Pauliner im mittelalterlichen Ungarn“, *Beiträge zur Geschichte des Paulinerordens*, ed. Kaspar Elm, Duncker und Humblot, Berlin, 2000, pp. 143-156.
40. Fülöpp-Romhányi, Beatrix, „Die Wirtschaftstätigkeit der ungarischen Pauliner im Spätmittelalter (15-16. Jh.)“, *Der Paulinerorden. Geschichte – Geist – Kultur*, ed. Gábor Sarbak, Szent István Társulat, Budapest, 2010, pp. 129-199.
41. Fülöpp-Romhányi, Beatrix, „König-Kirche-Christenheit. Die Orden in der Kirchenpolitik von König Mathias“, *Matthias Rex 1458–1490: Hungary at the Dawn of the Renaissance*, ed. by Iván Horváth, Eötvös Loránd University, Budapest, 2013, pp. 1-11.

42. Gândilă, Cecilia; Damian, Nicolae, *Păuca. Vatră de istorie și legendă*, Editura Bucura, Sibiu, 1997.
43. Gerard din Cenad, *Armonia lumii*, Meridiane, București, 1984.
44. Gleba, Gudrun, *Klosterleben im Mittelalter*, Wissenschaftliche Buchgesellschaft, Darmstadt, 2004.
45. Glück, Eugen, „Considerații privind izvoarele istorice scrise referitoare la ducatul lui Ahtum”, *Ziridava*, tomul XI, 1979, pp. 89-116.
46. Graham-Leigh, Elaine, *The southern french nobility and the Albigensian crusade*, Boydell Press, Woodbridge, 2005.
47. Greceanu, Eugenia, *Mittelalterliche Baudenkmäler der Stadt Mediasch*, Meridiane, București, 1971.
48. Greene, Patrick J., *Medieval monasteries*, Leicester University Press, Leicester, 1993.
49. Gross, Lidia, *Confresiile medievale în Transilvania, secolele XIV-XVI*, Argonaut, Cluj-Napoca, 2009.
50. Grundmann, Herbert, *Movimenti religiosi nel Medioevo*, il Mulino, Bologna, 1974.
51. Guszik, Tamas, „Die für verschwunden gehaltene Pauliner-Architektur im Komitat Somogy”, *Periodica Polytechnica Architecture*, 25 (1-4), pp. 56-76.
52. Guszik, Tamás, „Kritische Fragen zur frühen Paulinerarchitektur in Ungarn”, *Der Orden der Pauliner OSPE. Seine Geschichte – seine Aufgaben – seine Stellung*, ed. Julius Dirnbeck, Burgenländisches Landesmuseum, Eisenstadt, 1984, pp. 133-154.
53. Guszik, Tamás, *A pálos rend építésze a középkori Magyarországon*, Mikes Kiadó, Budapest, 2003.
54. Gutierrez, David, *Geschichte des Augustinerordens. Die Augustiner im Mittelalter 1256-1356*, vol. I, partea I, Augustinus Verlag, Würzburg, 1985.
55. Györffy, György, *König Stephan der Heilige*, Corvina, Budapest, 1988.
56. György Györffy, „Zu den Anfängen der ungarischen Kirchenorganisation auf Grund neuer Quellenkritischer Ergebnisse”, *Archivum Historiae Pontificae*, vol. 7, 1969, pp. 79-113.
57. Harsányi, András, *A domonkosrend magyarországon a reformáció előtt*, Nagy Károly Grafikai, Debrecen, 1938.

58. Hegyi, Géza; Kovács, András W., „Codex diplomaticus Transsylvaniae”, *Archiv für Diplomatik. Schriftgeschichte, Siegel- und Wappenkunde*, Hg.: Walter Koch, Theo Kölzer, Böhlau Verlag, Köln-Weimar-Wien, 2010, pp. 405-422.
59. Hervay, Levente F., „Benedictine life in medieval Hungary”, *Paradisum plantavit: Bencés monostorok a középkori Magyarországon = Benedictine monasteries in medieval Hungary*, ed. Takacs Imre, vol. I, Pannonhalmi Bencés Főapátság, Pannonhalma, 2001, pp. 711-718.
60. Hervay, Levente, „A pálos rend eredete”, *Decus solitudinis pálos évszázadok*, A Pázmány Katolikus Egyetem, 2007, pp. 57-64.
61. Hindin, S. Adam, „Gothic goes East. Mendicant architecture in Bohemia and Moravia, 1226-1278”, *Bettelorden in Mitteleuropa: Geschichte, Kunst, Spiritualität*, ed. Heidemarie Specht, Diözesanarchiv St. Pölten, St. Pölten, 2005, pp. 370-405.
62. Hinnebush, William A., *The history of the Dominican order. Origins and growth to 1500*, vol. I, Alba House, New York, 1966.
63. Holler, László, „A New interpretation on the formation process of the pauline order. Some remarks on a charter of Paul, bishop of Veszprém dated 1263”, *Der Paulinerorden. Geschichte – Geist – Kultur*, ed. Gábor Sarbak, Szent István Társulat, Budapest, 2006, pp 93-104.
64. Holzwart-Schäfer, Iris, *Das Karmelitenkloster in Esslingen (1271-1557). Ein südwestdeutscher Mendikantenkonvent zwischen Ordensideal und Alltagswirklichkeit*, Jan Thorbecke Verlag, Ostfildern, p. 37.
65. Iambor, Petru, *Așezări fortificate din Transilvania (sec. IX-XIII)*, Argonaut, Cluj-Napoca, 2005.
66. Iggers, Georg, *Historiography in the Twentieth Century: From Scientific Objectivity to the Postmodern Challenge*, Wesleyan University Press, Hannover, London, 1997.
67. Iványi, Béla, „Geschichte des Dominikanerordens in Siebenbürgen und in der Moldau”, *Siebenbürgische Vierteljahresschrift*, 62. Jg., Heft 1, 1939, pp. 22-59.
68. Kaliszuk, Jerzy, „Mendicant friaries and books in medieval Poland”, în *L'économie des couvents mendiants en Europe Centrale: Bohême, Hongrie, Pologne, v.1220-v.1550*, Presses Universitaires de Rennes, Rennes, 2018, pp.85-103.
69. Karácsony, János, *Szt. Ferencz rendjének története magyarországon 1711-ig*, vol. I, a Magyar Tud. Akadémia Kiadása, Budapest, 1923.

70. Károly Belényesi, *Pálos kolostorok az Abauji-Hegzalján*, Három Kör delta Kft., Miskolc, 2004, p. 101.
71. Kaspar Elm, „Gli ordini mendicanti”, *Il papato duecentesco e gli ordini mendicanti*, Enrico Menesto (ed.), Centro Italiano di Studi sull’alto Medioevo, Spoleto, 1998, pp. 3-22.
72. Katalin Szende, „Continuity and change in the urban network of Hungary in the early angevin period”, *Banatica*, 26-II, 2016, pp.53-72.
73. Katzir, Yael, „The second crusade and the redefinition of Ecclesia, Christianitas and Papal Coercive Power”, *The second crusade and the cistercians*, ed. Miachel Gervers, St. Martin’s Press, New York, 1992, pp. 3-11.
74. Klaniczay, Gábor, „The Mendicant Orders in East-Central Europe and the Integration of Cultures”, *Hybrid Cultures in Medieval Europe*, ed. Miacheal Borgolte, Bernd Schneidmüller, pp. 245-260.
75. Kloczowski, Jerzy, „Les ordres mendiants en Europe du Centre-Est et du Nord”, *L’Église et le peuple chrétien dans les pay de l’Europe du Centre-est et du Nord (XIVe-Xve siecles)*, École Française de Rome, Rome, 1990, pp. 187-200.
76. Kloczowski, Jerzy, *Histoire religieuse de la Pologne*, Le Centurion, Paris, 1987.
77. Kloczowski, Jerzy, *Klöster und Orden im mittelalterliche Polen*, fibre, Osnabrück, 2013.
78. Kloczowski, Jerzy, *Klöster und Orden im mittelalterlichen Polen*, fibre, Osnabrück, 2013.
79. Köpeczi, Béla (Hrsg.), in *Kurze Geschichte Siebenbürgens*, Akadémia Kiadó, Budapest, 1990.
80. Körmendi, Tamás, „A 13. századi premontrei monostorjegyzékek magyar vonatkozásairól”, *Soproni Szemle*, tomul 64, 2, 2010, pp. 61-62.
81. Koszta, László, „Byzantine archiepiscopal ecclesiastical system in Hungary?”, *A Kárpát-medence, a magyarság és Bizánc. The Carpathian Basin, the Hungarians and Byzantium*, ed. Terézia Olajos, Szegedi Tudományegyetem, Szeged, 2014, pp. 127-144.
82. Koszta, László, „Die Gründung von Zisterzienserklöstern in Ungarn 1142-1270”, *Ungarn-Jahrbuch. Zeitschrift für die Kunde Ungarns und verwandte Gebiete*, Bd. 23, 1997, pp. 65-80.
83. Koszta, László, „State power and ecclesiastical system in eleventh century Hungary (An outline to the dynamics of the development of Hungarian Christian

Church)”, *Medieval Historical Studies in Memory of Zoltan J. Kosztolnyik*, ed. István Petrovics, Jate Press, Szeged, 2010, pp. 67-78.

84. Kovács, András, „Kolozsmonostor”, *Paradisum plantavit: Bencés monostorok a középkori Magyarországon = Benedictine monasteries in medieval Hungary*, ed. Takacs Imre, vol. I, Pannonhalmi Bencés Főapátság, Pannonhalma, 2001, pp. 703-704.

85. Kristó, Gyula, *Ardealul timpuriu*, Atelierul de Istorie Medievală, Szeged, 2004.

86. Kristó, Gyula, *Die Arpadendynastie. Die Geschichte Ungarns von 895 bis 1301*, Corvina, Budapest, 1993.

87. Kristó, Gyula, *Geschichte des frühen Siebenbürgens (895-1324)*, Gabriele Schaefer Verlag, 2005.

88. Kroner, Michael, „Geschichtliche Entwicklung”, *Schäßburg: Bild einer siebenbürgischen Stadt*, ed. Hans-Heinz Brandsch, Heinz Heltmann, Walter Lingner, Wort und Welt Verlag, Innsbruck, 1994, pp. 65-106.

89. Kubinyi, András, „König Sigismund und das ungarische Städtewesen”, *Das Zeitalter König Sigismunds in Ungarn und im Deutschen Reich*, ed. Tilmann Schmidt, Péter Gunst, Debrecen University Press, Debrecen, 2000, pp. 109-120.

90. Kubinyi, András, „Magyarország és a pálosok a XIV-XV században”, *Decus solitudinis pálos évszázadok*, A Pázmány Kütölkös Egyetem, 2007, pp. 40-56.

91. Kund, Miklós Regényi, *Die ungarischen Konvente der oberdeutschen Karmelitenprovinz im Mittelalter*, Magyar Egyháztörténeti Enciklopédia Munkaközösség, Budapest-Heidelberg, 2001.

92. La Corte, Daniel Marcel; McMillan, Douglas J. (ed.), *Regular life. Monastical, canonical and mendicant rule*, Medieval Institute Publications, Kalamazoo, 2004.

93. Lasszlovsky, József, „Field systems in medieval Hungary”, *The man of many devices, who wandered full many ways...: Festschrift János M. Bak*, ed. Balazs Nagy, CEU Press, Budapest, 1999, pp. 432-444.

94. Lasszlovsky, József, et alii., „Medieval villages and their fields”, *Hungarian archaeology at the turn of the millennium*, Ministry of Cultural Heritage, Budapest, 2003, pp. 383-388.

95. Lawrence, C.H., *Medieval Monasticism. Forms of Religious Life in Western Europe in the Middle Ages*, Longman, London, 1982.

96. Lawrence, C.H., *The friars: the impact of the mendicant orders on medieval society*, I.B. Tauris, London, New York, 1994.



97. Le Goff, Jacques, „Apostolat mendicant et fait urbain dans le France médiévale: L'implantation des orders mendiants”, *Annales. Économies, Sociétés, Civilisations*, anul 23, nr. 2, 1968, pp. 335-352.
98. Le Goff, Jacques, „Ordres mendiants et urbanisation dans le France médiévale”, *Annales. Économies, Sociétés, Civilisations*, anul 25, nr. 4, 1970, pp. 924-946.
99. Lendvai, Paul, *Ungurii*, Humanitas, București, 2013.
100. Leroux-Dhuys, Jean-François; Gaud, Henri, *Cistercian Abbeys. History and Architecture*, h.f. ullmann, Potsdam, 2013.
101. Little, A.G., „The administrative division of mendicants in medieval England”, *The English Historical Review*, vol. 34, nr. 134, 1919, pp. 205-209.
102. Luca, Sabin Adrian; Pinter, Zeno Karl; Georgescu, Adrian; *Repertoriul arheologic al județului Sibiu*, Editura Economica, Sibiu, 2003.
103. Lukács, Antal, *Țara Făgărașului în Evul Mediu, secolele XIII-XVI*, Editura Enciclopedică, București, 1999
104. Lukács, József, *Clujul gotic*, Apostrof, Cluj-Napoca, 2007.
105. Lupescu, Radu, „*Utriusque ordinis expulsi sunt*. Kolozsvár, 1556. Március 15”, *Az első 300 év Magyarországon és Európában. A Domonkos-rend a középkorban*, ed. József Csurgai Horvath, Alba Civitas Történeti Alapítvány, 2017, pp. 295-303.
106. Makó Lupescu, Maria „Ordinele mendicante în Transilvania în pragul Reformei. Exemplul mănăstirii dominicane din Cluj”, *Cluj – Kolozsvár – Klausenburg 700: várostörténeti tanulmányok = studii de istorie urbană*, coord. Mária Lupescu Makó, Cluj-Napoca, Erdélyi Múzeum-Egység, 2018, pp. 287-295.
107. Makó, Mária Lupescu, „Death and remembrance in late medieval Sighișoara (Segesvár, Schässburg)”, *Caiete de antropologie istorică*, anul III, nr. 1-2, 2004, pp. 93-106.
108. Mărginean, Florin, „Contributions to the Medieval Ecclesiastic Geography of Arad County. State of Research”, *Ziridava. Studia Archaeologica*, nr. 32, 2018, pp. 195-220.
109. Metternich, Wolfgang, „Darstellungen des heiligen Paulus von Theben auf irrischen Hochkreuzen” *Beiträge zur Spiritualität des Paulinermönchtums*, Stanisław Świdziński (ed.), Collectio Paulina im Kreisarchiv Bodenseekreis, Griedrichshafen, 1999, pp. 51-70.

110. Moorman, John, *A history of the franciscan order. From its origins to the year 1517*, Clarendon Press, Oxford, 1968.
111. Moravcsik, Gyula, *Byzantium and the Magyars*, Adolf M. Hakkert Publisher, Amsterdam, 1970.
112. Myß, Walter, *Lexikon der Siebenbürger Sachsen. Geschichte. Kultur, Zivilisation. Wissenschaften. Wirtschaft. Lebensraum Siebenbürgen (Transsilvanien)*, Wort und Welt Verlag, Thaur bei Innsbruck, 1993.
113. Neagu, Mihai Răzvan, „Episcopul Goblin, importantă personalitate ecleziastică și politică a Transilvaniei secolului al XIV-lea”, *Terra Sebus, Acta Musei Sabesiensis*, nr. 6, 2014, pp. 283-295.
114. Neagu, Răzvan Mihai, „Considerații privind raporturile dintre decanatul Mediaș și episcopia Transilvaniei în secolele XIII-XIV”, *Mediaș 750*, vol. I, ed. Vasile Mărculeț, Helmuth Julius Knall, Crisserv, Mediaș, 2015, pp. 14-24.
115. Niedermaier, Paul, *Geneza orașelor medievale în Transilvania*, Academia Română, București, 2016.
116. Niedermaier, Paul, *Habitatul medieval în Transilvania*, Editura Academiei Române, București, 2012.
117. Niedermaier, Paul, *Siebenbürgische Städte*, Kriterion, București, 1979.
118. Novak, Ana, „Croatia and the borders of Christianity: the fortified cistercian abbey of Castrum Thopozka”, *Monasteries on the borders of medieval Europe. Conflict and cultural interactions*, ed. Emilia Jamrozak, Karen Stöber, Brepols, Turnhout, 2013, pp. 49-80.
119. Otto Dahinten, *Geschichte der Stadt Bistritz in Siebenbürgen*, ed. Ernst Wagner, Böhlau, Köln, Weimar, Wien, 1988.
120. Pacaut, Marcel; Rossiaud, Jacques, *Epoca romanică*, Meridiane, București, 1982.
121. Papacostea, Șerban, *Românii în secolul al XIII-lea între cruciată și imperiul mongol*, Editura Enciclopedică, București, 1993.
122. Pascu, Ștefan; Marica, Viorica, *Clujul medieval*, Meridiane, București, 1969.
123. Pető, Zsuzsa Eszter, „Medieval pauline monastic space in a royal forest: spatial analysis in the Pilis”, *Annual of Medieval Studies at CEU*, ed. Katalin Szende, vol. 21, 2015, pp. 247-264.

124. Pető, Zsuzsa Eszter, *The medieval landscape of the Pauline monasteries in the Pilis forest*, MA Thesis in Medieval Studies, Central European University, Budapest, 2014.
125. Petrovics, István, „The cities and towns of medieval Hungary as economic and cultural centres and places of coexistence. The case of Pécs”, *Colloquia*, tomul XVIII, 2011, pp. 5-26.
126. Philippì, Maja, „Von der Gründung der Stadt bis zur Erringung der Autonomie um 1500”, *Kronstadt. Eine siebenbürgische Stadtgeschichte*, ed. Harald Roth, pp. 28-58.
127. Pisk, Silvija, „Violence against the paulines in medieval late medieval Slavonia”, *Ecclesia et Violentia Violence against the Church and Violence within the Church in the Middle Ages*, ed. Radosław Kotecki, Jacek Maciejewski, Cambridge Scholars Publishing, 2014, pp. 41-53.
128. Rasmusen, Jørgen Nybo, „Die Bedeutung der nordischen Franziskaner für die Städte im Mittelalter”, *Bettelorden un Stadt. Bettelorden und städtisches Leben im Mittelalter und in der Neuzeit*, ed. Dieter Berg, pp. 3-18.
129. Reissenberger, Ludwig, *Die Kerzer Abtei, Hermannstadt*, in Commission bei Franz Michaelis, 1894.
130. Ritoók, Ágnes, „Kolozsmonostor-Kálvária-tető tanúsága”, *Arhitectură religioasă medievală din Transilvania*, ed. Szöcs Péter Levente, vol. V, 2012, pp. 257-274.
131. Robson, Michael, *The Franciscans in the Middle Ages*, Boydell Press, Woodbridge, 2006.
132. Roest, Bert, „Early mendicant mission in the New World”, *Franciscan Studies*, vol. 71, 2013, pp. 197-217.
133. Romhányi, Beatrix F, *Kolostorok és társaskátalanok a középkori Magyarországon. Katalógus*, Pytheas, 2000.
134. Romhányi, Beatrix F, „Life in a pauline monastery of late medieval Hungary”, *Periodica Polytechnica*, tomul 43, nr. 2, 2014, pp. 53-56.
135. Romhányi, Beatrix F., „Die Wirtschaftstätigkeit der ungarischen Pauliner im Spätmittelalter (15-16. Jh.)”, *Der Paulinerorden. Geschichte – Geist – Kultur*, Gábor Sarbak (ed.), Szent István Társulat, Budapest, 2010, pp. 129-200.
136. Romhányi, Beatrix F., „L'ordre paulinien et l'innovation agraire en Hongrie (XIVe-Xve siècles)”, *Actes du Vie Congrès International d'Archéologie Médiévale*, Société d'Archéologie Médiévale, Caen, 1998, pp. 46-48.

137. Romhányi, Beatrix F., „Salt mining and trade in Hungary before the mongol invasion”, *The economy of Medieval Hungary*, ed. Balasz Nagy et. alii, Brill, Leiden, Boston, pp. 182-204.
138. Romhányi, Beatrix F., „The ecclesiastic economy in medieval Hungary”, *The economy of Medieval Hungary*, ed. Balasz Nagy et. alii, Brill, Leiden, Boston, 2018, pp. 309-334.
139. Romhányi, Beatrix F., *Kolduló barátok, gazdálkodó szeretesek* (teză de doctorat, manuscris), Budapesta, 2013, p. 350.
140. Romhányi, Beatrix, „Klöster und Stifte im mittelalterlichen Ungarn”, *Südost-Forschungen*, vol. 58, Suppliment, 1999, pp. 9-22.
141. Romhányi, Beatrix, „New results on the Mendicant Economy in Medieval Hungary: Spatial Distribution, Urban (?) Context”, *Studia Universitatis Babeş-Bolyai. Historia*, nr. 60 (1), Cluj-Napoca, Argonaut, 2015, pp. 15-38.
142. Romhányi, Beatrix, „The Role of the Cistercians in Medieval Hungary: Political Activity or Internal Colonization”, *Annual of Medieval Studies at CEU*, 1994, pp. 180-204.
143. Rosenwein, Barbara H., Little, Lester K., „Social meaning in the monastic and mendicant spiritualities”, *Past & Present*, nr. 63, 1974, pp. 4-32.
144. Rusu, Adrian Andrei (coord.), *Dicţionarul mănăstirilor din Transilvania, Banat, Crişana şi Maramureş*, Presa Universitară Clujeană, Cluj-Napoca, 2000.
145. Rusu, Adrian Andrei „A glimpse into the inner life of a Transylvanian monastery. The Dominican monastery of Vinţu de Jos (Alba county)”, *Church and society in central and eastern Europe*, ed. Ovidiu Ghitta, Argonaut, Cluj-Napoca, 2010, pp. 13-21.
146. Rusu, Adrian Andrei, *Ctitori şi biserici din Ţara Haţegului până la 1700*, Muzeul Sătmărean, Satu Mare, 1997.
147. Rusu, Adrian Andrei; Burnichioiu, Ileana (ed.), *Mănăstirea Bizere*, vol. I, Mega, Cluj-Napoca, 2011.
148. Rűsz-Fogarasi, Enikő, „Matthias Corvinus and the Development of the Transylvanian Towns and Cities in the second half of the 15<sup>th</sup> century”, *Mélanges d'Histoire Générale. Nouvelle Série*, nr. I, IDC Press, Cluj Napoca, 2007, pp. 189-196.
149. Salontai, Sanda, „Aşezăminte monastice ale ordinelor cerşetoare din Cluj şi Sibiu la sfârşitul Evului Mediu”, *Cluj – Kolozsvár – Klausenburg 700: várostörténeti*

*tanulmányok = studii de istorie urbană*, coord. Mária Lupescu Makó, Cluj-Napoca, Erdélyi Múzeum-Egysület, 2018, pp. 279-286.

150. Salontai, Sanda, „Biserici medievale ale ordinelor cerșetoare din Transilvania”, *Artă românească. Artă europeană. Centenar Virgil Vătășianu*, coord. Marius Porumb, Muzeul Țării Crișurilor, Oradea, 2002, pp. 51-58.

151. Salontai, Sanda, „Mănăstirea dominicană din Sebeș (jud. Alba)”, *Ars Transsilvaniae*, nr. 6, 1996, pp. 27-32.

152. Salontai, Sanda, *Mănăstiri dominicane în Transilvania*, Neremia Napocae, Cluj-Napoca, 2002.

153. Sarbak, Gábor, „Bemerkungen zur mittelalterlichen Ordenstrach der Pauliner”, *Beiträge zur Spiritualität des Paulinermönchtums*, Stanisław Świdziński (ed.), Collectio Paulina im Kreisarchiv Bodenseekreis, Griedrichshafen, 1999, pp. 71-87.

154. Sarbak, Gábor, „Priori General Gregory Gyöngyösi and the History of the Pauline Fathers in the Early 16<sup>th</sup> Century”, *Infima Aetas Pannonica. Studies in Late Medieval Hungary*, coord. Péter Kovács, Kornél Szovák, pp. 250-260.

155. Sarbak, Gábor, „King Matthias and the Pauline Order”, *Matthias Corvinus, the King. Tradition and Renewal in the Hungarian Royal Court 1458-1490*, Budapest History Museum, Budapest, 2008, pp. 405-407.

156. Sárosi, Edit; Szabolcs, Rosta, „Privately founded Benedictine monasteries in medieval Hungary”, *Religion, cults and rituals in the medieval rural environment*, ed. Christiane Bis-Worch, Claudia Theune, Sidestone Press, Leiden, 2017, pp. 103-113.

157. Schenkluhn, Wolfgang, *Architektur der Bettelorden. Die Baukunst der Dominikaner und Franziskaner in Europa*, Wissenschaftliche Buchgesellschaft, Darmstadt, 2000.

158. Schuller, Richard, *Alt-Schäßburg*, Verlag Friedrich I. Horeth, Sighișoara, 1934.

159. Seebach, Gerhard, „Studien zur spätmittelalterlichen Baukunst der Pauliner in Österreich”, *Wissenschaftliche Arbeiten aus dem Burgenland*, Heft 70, 1984, pp. 156-210.

160. Seivert, Gustav, *Die Stadt Hermannstadt. Eine historische Skizze*, Druck und Verlag von Theodor Steinhausen, Sibiu, 1859.

161. Sigerus, Emil, *Chronik der Stadt Hermannstadt 1100-1929*, Honterus Buchdruckerei, Sibiu, 1930.

162. Smith, Lucy Margaret, *Early history of Cluny*, Oxford University Press, London, 1920.

163. Sólymos, Szilveszter, „The first Benedictine monks in Hungary”, *Paradisum plantavit: Bencés monostorok a középkori Magyarországon = Benedictine monasteries in medieval Hungary*, ed. Takacs Imre, vol. I, Pannonhalmi Bencés Főapátság, Pannonhalma, 2001, pp. 588-596.
164. Spinei, Victor, „The Cuman bishopric – genesis and evolution”, *The other Europe in the Middle Ages: Avars, Bulgars, Khazars, and Cumans*, ed. Florin Curta, Roman Kovalev, Brill, Leiden, Boston, 2008, pp. 413-457.
165. Suso, Karl Frank, *A Short History of Christian Monasticism and Religious Orders*, Western Michigan University Press, Kalamazoo, 1993.
166. Świdziński, Stanisław, „Die bischöflichen Regeln des Pauliner Ordens”, *Ungarn-Jahrbuch*, Bd. 10, 1979, pp. 29-40.
167. Świdziński, Stanisław, „Organisation und Verfassung des Paulinerordens. Ein geschichtlicher Überblick”, *Beiträge zur Spiritualität des Paulinermonchtums*, Stanisław Świdziński (ed.), Collectio Paulina im Kreisarchiv Bodenseekreis, Griedrichshafen, 1999, pp. 216-224.
168. Szócs, Péter Levente, *Private monasteries of medieval Hungary (eleventh to fourteenth centuries): a case study of the Ákos kindred and its monasteries*, Doctoral Dissertation, CEU etD Collection, Budapest, 2014.
169. Szovák, Kornél, „...Sub testimonio litterali eusdem conventus...Benedictine places of authentication (loca credibilia) in medieval Hungary”, *Paradisum plantavit: Bencés monostorok a középkori Magyarországon = Benedictine monasteries in medieval Hungary*, ed. Takacs Imre, vol. I, Pannonhalmi Bencés Főapátság, Pannonhalma, 2001, pp. 601-610.
170. Szovák, Kornél, „The early centuries of Benedictine monasticism in Hungary”, *Paradisum plantavit: Bencés monostorok a középkori Magyarországon = Benedictine monasteries in medieval Hungary*, ed. Takacs Imre, vol. I, Pannonhalmi Bencés Főapátság, Pannonhalma, 2001, pp. 580-587.
171. Tănase, Daniela; Bertók, Gábor; Kocsis, Anita; Major, Balász, „The location of the Egres cistercian monastery – Egres/Igriș (Timiș county) in the light of recent geophysical research”, în *Ziridava. Studia Archaeologica*, 31, 2017, pp. 229-240.
172. Teutsch, Friedrich, *Geschichte der evangelischen Kirche in Siebenbürgen*, vol. I, W. Krafft Verlag, Sibiu, 1921.
173. Teutsch, Friedrich, *Geschichte der Siebenbürger Sachsen für das sächsische Volk*, vol. I, Druck und Verlag von W. Krafft, Sibiu, 1899.

174. Thalgott, Michael, *Die Zisterzienser von Kerz*, Südostdeutsches Kulturwerk, München, 1990.
175. Török, József; Legeza, Laszlo; Szacs vay, Péter : *Pálosok*, Mikes Kiadó, Budapesta, 1996.
176. Turcuș, Veronica; Turcuș, Șerban, *At the edges of Christendom. The white monks' arts and institutions in Transylvania (the twelfth-fifteenth centuries)*, Editura Academiei Române, Centrul de Studii Transilvane, Cluj-Napoca, 2012.
177. Țeicu, Dumitru, *Banatul montan în Evul Mediu*, Banatica, Timișoara, 1998.
178. Țeicu, Dumitru, *Geografia ecleziastică a Banatului*, Presa Universitară Clujeană, Cluj-Napoca, 2007.
179. Țeicu, Dumitru; Mărginean, Florin, „Despre localizarea abației Eperjes la Chelmac”, *Români în Europa medievală (între Orientul bizantin și Occidentul latin). Studii în onoarea profesorului Victor Spinei*, ed.: Dumitru Țeicu, Ionel Câdea, Editura Istros, Brăila, 2008, pp. 243-270.
180. Țiplic, Ioan Marian, *Fortificațiile medievale timpurii din Transilvania, secolul XIII*, Institutul European Iași, Iași, 2007.
181. Țiplic, Ioan Marian, *Păuca, necropola de incinerare (sec. VIII-IX). Catalog de expoziție*, Astra Museum, Sibiu, 2016.
182. Țiplic, Ioan Marian, *Sistemele de fortificații ale Transilvaniei în sec. XI-XIV*, Teză de doctorat, Sibiu, 2013.
183. Țiplic, Maria Crângaci, *Oaspeții germani în sudul Transilvaniei*, Editura Academiei Romane, București, 2011.
184. Vătășianu, Virgil, *Istoria artei feudale*, vol. I, Editura Academiei Republicii Populare Romîne, București, 1959.
185. Weinrich, Lorenz, „Santo Stefano Rotondo. Der römische Paulinerkonvent”, *Beiträge zur Geschichte des Paulinerordens*, ed. Kaspar Elm, Duncker und Humblot, Berlin, 2000, pp. 191-202.
186. Werner Maleczek, „Franziskus, Innocenz III., Honorius III. und die Anfänge des Minoritenordens. Ein neuer Versuch zu einem alten Problem”, *Il papato duecentesco e gli ordini mendicanti*, Enrico Menesto (ed.), Centro italiano di studi sull'alto medioevo, Spoleto, 1988, pp. 23-80.
187. Wesjohann, Achim, *Mendikantische Gründungserzählungen im 13. und 14. Jahrhundert. Mythen als Element institutioneller Eigengeschichtsschreibung der*

*mittelalterlichen Franziskaner, Dominikaner und Augustiner-Eremiten*, LIT Verlag, Berlin, 2010.

188. Windisch, Karl Gottlieb von, „Die Grafen der sächsischen Nation, und hermannstädtischen Königsrichter im Großfürstentum Siebenbürgen“, *Ungrisches Magazin oder Beyträge zur ungrischen Geschichte, Geographie, Naturwissenschaft und der dayu einschlagenden Literatur*, Preßburg, 1782.

189. Zoltán Bencze, „Die Geschichte des Paulinerklosters zu Budaszentlőrincz im Spiegel der schriftlichen und archäologischen Quellen“, *Der Paulinerorden. Geschichte-Geist-Kultur*, ed. Gábor Sarbak, Szent István Társulat, Budapesta, 2010, pp. 396-410.

## **Lista abrevierilor**

**ACGOP** - *Acta capitulorum generalium ordinis praedicatorum*, vol. I (1220-1303)

**DAP** - *Documenta Artis Paulinorum. A magyar rendtartomány monostorai*

**DIR C** - *Documente privitoare la istoria românilor*

**DRH. C** - *Documenta romaniae historica. C. Transilvania*

**EO** - *Erdélyi okmánytár*

**UB** - *Urkundenbuch zur Geschichte der Deutschen in Siebenbürgen*

**VF** - *Vitae fratrum eremitarum ordinis sancti Pauli primi eremitae*