

*Pages in category "13th century in Hungary" The following 14 pages are in this category, out of 14 total. This list may not reflect recent changes ().*

Canon law in Britain and Europe; diplomatic. Teacher Reader, Cambridge, St. Social and religious history; frontier societies; cultural interaction; medieval Hungary. Teacher Lecturer in Med. History, Keele, Department of History Research interests: North-west Midlands; topography; secular and ecclesiastical landscapes. History, York, Department of History Research interests: Ecclesiastical history, charity and hospitals, esp. History of heresy and its repression, including inquisition, 13th c.. Ecclesiastical art and architecture in England and France, Reign of Edward III; constitutional, political and administrative history, Late antique and early medieval art and iconography. Later medieval social and cultural history; gender, household and family. Medieval art, including stained glass. Medieval heresy and inquisitions; medieval proto-racial themes. Medieval hospitals; medieval archaeology; historical archaeology; archaeology of religion and belief. Teacher Reader in Early Med. Late Anglo-Saxon political history, esp. Wessex; Norman conquest; early medieval landholding and warfare. English urban history; elite architecture; archaeology and landscape; demography and death. Roman empire and Roman culture; Greek world and culture; Carolingian medieval history; ancient and medieval popular culture; 20th c. Lecturer in Welsh and Welsh Stud. David, Department of Welsh Research interests: Medieval Church history; female monasticism; middle Welsh literature. Teacher Lecturer, Trinity St. Medieval Celtic history; Church history, esp. David, Department of History Research interests: Medieval monastic and religious orders. Lifecycle in the medieval world; late medieval British history. Medieval towns; medieval race and ethnicity; the medieval economy; medieval Wales. France and England, 12thth c. Anglo-Norman realm and Angevin empire and Albigenesian Crusade. Late medieval and early Renaissance Italian history; the discovery of the Renaissance in the 19th c.. Environmental and medieval history, esp. Scotland; Wars of Independence; Bruce dynasty; kingship and government; chivalry and piety.

## Chapter 2 : AA - Arms & Armor - 13th Century Hungarian Sword - \$

*Furthermore in the late 12th and early 13th century trade flourished and new towns were created in Hungary. However in the early 13th century Hungary was ruled by Andreas II (). He proved to be incompetent and he provoked a rebellion.*

Exploiting the living tradition of Great Moravia, they created a new state in the Carpathian basin – Hungary. From the Slavic inhabitants they took over methods of cultivating the soil, learned several crafts and, at least in part, the organization of a state. The Ugro-Finnish Hungarian language absorbed many Slovak words connected with agriculture, habitation, spiritual life and state administration. From his reign, Hungary was a strong state. By the end of the eleventh century it became, for nearly one thousand years, an integral and the most developed part of Hungary. Exact process of inclusion the present territory of Slovakia in the Hungarian State is not examined for lack of sources. Map of Medieval Hungary in 11th century: During the 11th through 15th centuries the region experienced a time of economic growth and cultural advancement. The amount of arable land increased, the economy improved, as did the crafts, trades and mining. The towns obtained freedoms and privileges from the ruler or from the secular or ecclesiastical authorities. Tatar troops plundered, completely looted south-western Slovakia and laid waste to the Hungarian country. After Tatars left the country, the famine completed the misery. Only well-fortified castles resisted the Tatar invasions. Map of Mongol Invasion in The cities grew, numerous castles and roads were built and the pace of settlement in the region quickened. At the invitation of the rulers and the landlords settlers came from abroad, predominantly from Germany. They brought new civilizing forces with them. Some of them were gradually assimilated while others created relatively compact German regions which were preserved down to the twentieth century. Map of Medieval Hungary in 13th century: The towns became centers of economic prosperity. Especially important for Hungary were the numerous mining towns and villages in Slovakia since mining represented a traditionally important branch of the economy. During the fifteenth and sixteenth centuries Slovakia was again the most important world producer and exporter of copper. The mint has operated down there until the present as the oldest in Europe. Economic development established the place for a rich spiritual and artistic life. It is possible to consider the gothic altar, created by Master Paul for the church of St. In the 13th century the power of large aristocratic families increased. He was the real ruler of the present territory of Slovakia and acted as an independent governor. The role of education significantly increased in 14th and 15th century. Important cities maintained schools, but for university study, however, it was necessary to travel abroad, especially to Italy Padova, Bologna , to Paris or, after the mid fourteenth century, to Prague and Vienna or, still later, to Krakow. In , a university began construction in Bratislava, the Academia Istropolitana, founded according to the model of the University of Bologna by King Mathias Corvinus Hunyadi, a propagator of the new ideas of renaissance humanism in Hungary. Even if the university soon closed, its existence nevertheless shows the development of the region, which tried to keep pace with the most civilized regions of Europe. This favorable trend of development was weakened at the end of the fifteenth century by several negative circumstances, especially the expansion of the Osman Ottoman Empire. Leave a comment or question! Before asking a question, please read the article and previous comments carefully. If this particular page does not answer your question, use the site search in the sidebar, first. Becoming a fan on Facebook can speed up the answers.

**Chapter 3 : 13th century Budapest synagogue reopens - Diaspora - Jerusalem Post**

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In this paper I would like to propose that she was the eldest daughter of a Hungarian nobleman, John Angelos, ruler of Srem. First I shall show that John Angelos was married to a Frenchwoman named Matildis, who was of the Courtenay family, and that they had a daughter Maria. Then I shall argue that this Maria was Maria de Chau, sister of Jelena and that the identity of Jelena as daughter of John Angelos and Matildis agrees with both documentary evidence and the geopolitics of mid-thirteenth century Serbia. Matildis was a daughter of Margaret of Namur and Henri, Count of Vianden, and was not known in any other source. It would be possible that her mother was the Countess of Vienne Viennensi were Matildis not described as the niece of the Latin Emperor of Constantinople imperatore Constatinopolitano, ejusdem Matildis avunculo. Therefore the above identification appears to be reliable. Since Matildis is apparently unknown to her contemporaries and to modern scholars alike, it is impossible to provide any definite information about her. However, it is possible to deduce some approximate chronology prior to . Therefore, it appears that she was born about and married about . Besides Matildis, Margaret had at least four other children: Even if Matildis were the youngest, which might explain the lack of information about her in sources originating in the West, she could have been born between and . It is unknown how Matildis was selected to marry John Angelos, when they were married or whether either had been married previously. I would like to suggest one possibility based upon circumstantial evidence. She most likely brought her son John with her at the time. His participation in the Bosnian crusade has already been noted, although it is unclear whether he actually carried out any military action. If this was the case, then Matildis and John Angelos were married in or , and Maria was born after . His appellation de Keu indicates that he was resident in, or held lands around, Keu present-day Banostor. This is all we can at present surmise about him. However, I would like to follow a suggestion of K. The confirmation was dated 15 January and addressed to "nobili viro Anselmo domino de Keu et Marie uxori ejus. Mijatovic proposed the hypothesis that Jelena and Maria were the daughters of either Elizabeth of Montague or Raul of Courtenay. It will be helpful to summarize his discussion before proceeding to the new hypothesis which I propose in this study. Acropolites could not have been correct, Mijatovic showed, since neither Andrew II nor Bela IV had daughters that could be identified as Jelena and Maria, and furthermore, no contemporary or later Hungarian historian mentioned a marriage of a daughter to Uros, which surely would have been done. The Serbian and Latin sources led Mijatovic to the Courtenay family, rulers of the Latin Empire of Constantinople, and relatives of the French royal family and the house of Anjou. Besides these obvious connections to the French and Anjou ruling houses, there was also a connection to the Hungarian royal house, since a Courtenay was married to the Hungarian king. Neither hypothesis could be supported by documentary evidence, as Mijatovic himself admitted, but his "conclusions", or correlations of the hypotheses with the contemporary sources and later traditions, were and remain sound: There is now, however, a better candidate from the Courtenay family to consider as the parent of Jelena and Maria, namely Matildis of Pozega. All of the reasons Mijatovic cited for choosing a member of the Courtenay family remain valid, and indeed some are strengthened by the choice of Matildis. In particular, the Hungarian connection noted by Acropolites would be more supportable if Maria and Jelena were the daughters of Matildis and John Angelos, since the latter was a high-ranking Hungarian nobleman, and both he and his wife were closely tied to the Hungarian court. Furthermore, there are some additional arguments which make Matildis a more likely possibility than either Elizabeth or Raoul. We know also that Maria was married in , while it has been assumed that Jelena married Uros I about . Thus it is clear that they may well have been close in age. There is no connection between Anselm de Keu and Anselm de Chau recorded in any source. The former is known, as far as I have been able to determine, solely from the three documents quoted above dating between 15 August and 15 January . In the first two documents, 13 May and 23 May , his name is given as de Caen; in the document dated 5 April it is de Chaul or de Chaulis; in all

the others, it is de Chau. One wonders why the name of the most important official of the Anjou "kingdom" in Albania was not known well enough at the Anjou chancellery to have been spelled more consistently. It seems to me that the consistency of the two occurrences of de Caen, appearing first in the document appointing Anselm as captain general and in a document ten days later, suggests a misunderstanding about the identity of Anselm, which was cleared up either only after reception of the documents and response by Anselm himself, or perhaps after checking of the documents by a better informed individual at the chancellery. There are some explanations of the origin of the confusion which might support the hypothesis that Anselm de Keu and Anselm de Chau are the same person. After his appointment he chose to be known as de Chau, which was likely his original name. Unfortunately, we have none of the other possible documents concerning the marriage of Maria and Anselm from others involved: On the basis of the names, then, there exists at least a strong, possibility that Anselm de Keu and Anselm de Chau were identical. There are some further considerations which support the thesis that the two Anselms were identical and that therefore Jelena was the daughter of Matildis of Pozega and John Angelos. I am inclined to believe that it is not a coincidence that there were two married couples named Anselm and Maria who were associated with the periphery of Serbia in the mid-thirteenth century, and about whom the evidence seems to dovetail and overlap. Both Marias were related to the Anjous. These chronological observations are entirely consistent with the idea that we are dealing with only one Anselm and one Maria. Finally, within a broader geopolitical context, the relations between Serbia and Hungary during the middle of the thirteenth century make the marriage of the Serbian king to the daughter most likely the eldest of the highest-ranking neighboring Hungarian nobleman not only possible but of eminent logic. The efforts of Bela IV to secure his southern boundary while moving toward the Adriatic included establishing leaders in Srem John Angelos and Slavonia Rostislav Mikhailovich who were not only capable but also closely connected to the royal family. It is quite reasonable that an effective way to at least neutralize Serbia under Uros would be to connect him through dynastic marriage to Hungarian nobility, whether by diplomacy or force. Such use of dynastic marriage occurred, for example, in when Uros unsuccessfully attempted to conquer Macva. A detailed reexamination of the relations between Hungary and Serbia in the period , and especially around , would be expected to show that the marriage of Jelena and Uros was a natural outcome of political factors. Such a study would also aid in illuminating later developments in Hungarian-Serbian relations. For example, it is well known that Dragutin was given Macva, Usor and Soli by his brother-in-law Ladislav IV after yielding the Serbian throne to his brother Milutin in . However, if the hypothesis I propose here is correct, then this difficulty might be resolved by concluding that Dragutin claimed the title by inheritance from his mother, Queen Jelena, the daughter of John Angelos, Count of Srem. The major studies concerning Jelena are K. On the date, see M. Marguerite de Courtenay, v. His wife was with him at the time and proceeded directly to Constantinople. On Philip see BNB, v. Also on John Angelos, see M. The document cited is published by T. See document referred to in note 2. He does, however, state that John Angelos "inherited" Srem and other property nasledio svoju majku , but that other possessions reverted to the crown "under otherwise unknown circumstances". This suggestion was based on the confirmation by Alexander IV of the dispensation issued by Innocent IV, allowing "Anselmo, domino de Keu et Mariae uxori ejus" to remain married. Bourel de la Ronciere, ed. Instead he suggested looking into the French ruling houses in Greece. Zivoti kraljeva i arhiepiskopa srpskih, Dj. Mijatovic cited here D. For a discussion of these passages, see Subotic, op. Keu appears in documents of the 13th century. It was made a bishopric in the province of Kalocsa in . Maria de Chau was buried alongside her son Anselm. See note 21 above. On Anselm and another possible son, see G. Domonkos, Boulder, East European Monographs,

**Chapter 4 : Hungary Archives - [www.nxgvision.com](http://www.nxgvision.com)**

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**History Origins of the Magyars** It is generally believed that Hungary came into existence when the Magyars, a Finno-Ugric people, began occupying the middle basin of the Danube River in the late 9th century. The subsequent history of Dacia is unrecorded. The central plains had formed the bases for nomadic immigrant peoples from the steppes north of the Black Sea—Huns, Bulgars, Avars—some of whom extended their domination farther afield. The Avars, who dominated the basin in the 6th through 8th centuries, were crushed about by Charlemagne. Another, Moravia, extended as far east as the Gran, or Garam Hron, River and openly defied its Carolingian overlord. Later research has suggested that this 9th-century Moravia may have been located on the southern Morava River in present-day northern Serbia. The Byzantine Empire and Bulgaria exercised loose authority over the south and east of the Carpathian Basin. They were driven, at an uncertain date and by unrecorded causes, southward onto the steppes, where they adopted the life of peripatetic herders. In the 9th century they were based on the lower Don, ranging over the steppes to the west of that river. They then comprised a federation of hordes, or tribes, each under a hereditary chieftain and each composed of a varying number of clans, the members of which shared a real or imagined blood kinship. All clan members were free, but the community included slaves taken in battle or in raids. There were seven Magyar tribes, but other elements were part of the federation, including three tribes of Turkic Khazars the Kavars. From the Slavic pronunciation of this term, the name Hungarian is derived, with the initial H added because they were thought by some scholars to be descendants of the Huns. Arnulf, seal, 9th century; in the Bavarian National Museum, Munich. The band sent to Arnulf reported back that the plains across the Carpathian Mountains would form a suitable new homeland that could be easily conquered and defended from the rear. Prior to the conquest, the Magyars lived under a dual kingship that included a sacred ruler with minimal powers called the kende and a de facto leader called the gyula. The Magyars destroyed the Moravian state in and in the next year occupied Pannonia, having defeated a German force sent against them. They were then firmly established in the whole centre of the basin, over which their tribes and their associates distributed themselves. The periphery was guarded by outposts, which were gradually pushed forward, chiefly to the north and the east. **The Christian kingdom** During the next half century, the Magyars were chiefly known in Europe for the forays they made across the continent, either as mercenaries in the service of warring princes or in search of booty for themselves—treasure or slaves for domestic use or sale. Terrifying to others, their mode of life was not always profitable. Indeed, their raiding forces suffered a number of severe reverses, culminating in a disastrous defeat at the hands of the German king Otto I in at the Battle of Lechfeld, outside Augsburg in present-day Germany. By that time the wild blood of the first invaders was thinning out, and new influences, in particular Christianity, had begun to circulate. Both the Eastern and Western churches strove to draw the peoples of east-central Europe into their orbits. The Magyars had established pacific, almost friendly relations with Bavaria. In he sent an embassy to the Holy Roman emperor Otto II at Quedlinburg Germany, and in he and his family were received into the Western church. With the help of heavily armed Bavarian knights, he crushed his rivals for the ducal office. The event was of immeasurable importance, for not only did Hungary enter the spiritual community of the Western world but it did so without having to recognize the political suzerainty of the Holy Roman Empire. This was possible because Sylvester, who extended papal protection to Hungary, held great sway with the emperor, Otto III, who had once been his pupil. Stephen then effected the conversion of his people to Christianity, establishing a network of 10 archiepiscopal and episcopal sees, which he reinforced with lavishly endowed monastic foundations. A statue of Saint Stephen, the first king of Hungary, overlooks the city of Budapest. The tribes, as units, disappeared, but the fundamental social stratification was not altered. The descendants in the male line of the old conquerors and elements later equated with them remained a privileged class, answerable in judgment only to the king or his representative

and entitled to appear in general assemblage. Their landsâ€”which at this time, since the economy was mainly pastoral, were held by clans or subclans in semicomunal ownershipâ€”were inalienable, except for proved delinquency, and free of any obligation. The only duty required by the state of members of this class was that of military service on call. They were allowed to retain their slaves, although Stephen freed his own. All land not held by this classâ€”then more than half the wholeâ€”belonged to the crown, which could indeed donate it at will. The nonservile inhabitants of these landsâ€”e. The early kings Once Stephen canonized as St. Stephen in established his rule, his authority was rarely questioned. He fought few foreign wars and made his long reign a period of peaceful consolidation. But his death in was followed by many years of discord. Even then the curse of dynastic jealousy proved to have been exorcised only temporarily. Consolidation and expansion These royal disputes caused Hungary much harm. Claimants to the throne often invoked foreign help, for which they paid in political degradation or loss of territory: The uncertainty delayed political consolidation, and even Christianity did not take root easily; there was a widespread pagan revolt in and another in Yet the political unity of the country and the new faith somehow survived the earlier troubles, and both were firmly established by Ladislav I â€”95; canonized in as St. Meanwhile, outside factors benefited Hungary. The steppes were quiet: Kun people, after destroying the Pechenegs there, did not try to go farther, and, after two big raids had been successfully repelled by Ladislav I, they left Hungary in peace. This allowed Hungary to extend its effective frontiers to the Carpathian crest in the north and over Transylvania. Magyar advance guards pushed up the valleys of both areas and were reinforced in the Szepes area and in central Transylvania by imported colonies of Germans usually called Saxons. The county system was extended to both areas, although with modifications in Transylvania, where the Saxons and Szeklers constituted free communities and the whole was placed under a governor called a vajda voievod or vaivode. In the interior too, natural growth and continued immigration swelled the population, which by had risen to the then large figure of some two million. The rulers of this big, populous state were now important men. He married a French princess, Margaret Capet, and generated revenues roughly equal to the income of the king of France. He owned half the land of the kingdom outright and held monopolies of coinage, customs, and mining. Courtesy of the Biblioteca Apostolica Vaticana Social and political developments Meanwhile, the pattern of Hungarian society had been changing. Further, as the economy became agricultural, the old clan lands dwindled until only pockets remained. Where the rest had been and in large parts of the old crown lands, which improvident donations had greatly reduced, the land was held in the form of individual estates. The owner of each of these estates was master of the unfree population on it; the nobles had, to a large extent, become a landed oligarchy. Western dress and translations of French tales of chivalry appeared. Moreover, monasteries served as public notaries from the end of the 12th century. In addition to tents and wooden structures, stone buildings mostly churches, abbeys, and palaces appeared in the permanent settlements. Stephen was born about were the first examples of early Gothic architecture. The Christian Museum, with the dome-topped great cathedral and the fortress of St. Stephen in the background, Esztergom, Hung. ZEFA Throughout these developments the country had remained an absolutist patrimonial kingship. The king maintained a council of optimates aristocrats , but his prerogatives were not restricted and his authority remained absolute. Its purpose was twofold: Andrew had done much harm by dissipating the royal revenues through his extravagances and by issuing huge grants of land to his partisans. In the spring of the Mongols quickly overran the country and, by the time they left it a year later, inflicted ghastly devastation. Only a few fortified places and the impenetrable swamps and forests escaped their ravages. He paid special attention to the towns. But he was forced to give some of the magnates practically a free hand on their own estates, and a few families rose to near-sovereign local status. The king attempted to counterbalance the power of the magnates by creating his own army, partly from the Cumans. The system of royal estates and judicial power was thereafter transformed in an assembly in which nobles represented their counties. With his death in , however, the national dynasty became extinct. A new Western-style feudal socioeconomic system had emerged in Hungary, but it had yet to take root. During the last third of the 13th century, Hungarian assimilation into Europe was threatened by the ongoing conflicts between various baronial factions. Moreover, Hungary was still the destination of migrating pagan tribes and the focus of barbarian attacks, and it continued to exhibit the features of a country on the borders of Christian

feudal Europe. But all three claimants were foreigners; one of them and the father of another were actually seated on foreign thrones. From that time until its extinction, the kingship of Hungary was in fact invariably "with two exceptions, one of them disputed" held by a foreigner, nearly always by one occupying simultaneously at least one foreign throne. This could be to the advantage of Hungary when the king used the resources of those thrones in its service, but he could alternatively neglect and exploit Hungary in pursuit of his other interests and use his power to crush national freedoms and institutions. Securing the advantages of foreign rule while escaping its dangers was the abiding dilemma "seldom successfully resolved" of Hungarian history. The Angevin kings The problem of foreign kingship did not pose itself at first, as Charles Robert of Anjou Charles I had no foreign throne and grew up a true Hungarian. He was still a child when a group of Hungarian nobles crowned him in ; however, his claim to the throne was disputed, and the crown went first to Wenceslas of Bohemia, then to Otto of Bavaria, before Charles was recognized as king in , ruling until In the Balkans he made Bosnia his friend and client but lost Dalmatia to Venice and other territories to Serbia and the newly emerged voievody province of Walachia. But he drove Czech and Austrian marauders out of the land and on the whole preserved friendly relations with Austria, Bohemia, and Poland. These new dependencies included several banats provinces governed by an appointed ban inhabited by Slavs and the two Vlach provinces of Moldavia and Walachia. In Louis also ascended the throne of Poland, by virtue of an earlier family compact. Both Angevin kings dynastic name derived from Anjou owed much to the wealth they derived from the gold mines of Transylvania and northern Hungary, some 35 to 40 percent of which went to the king, enabling him to maintain a splendid court. Spared for two generations from serious invasion or civil war, the rest of the country blossomed materially as never before. The population rose to three million, with a total of 49 royal free boroughs, more than smaller towns, and some 26, villages. The economy was still mainly rural, but the crafts prospered, trade expanded, and the arts flourished. The life of the court and the daily life of cities borrowed from western European societies. German settlers and burghers in the cities and the clergy became the main agents of Western culture. The Dominicans built 25 monasteries by the early 14th century and established a theological school in Buda now part of Budapest. The Franciscans also established monasteries, as did the Cistercians, Premonstratensians, and Paulines.

**Chapter 5 : A Brief History of Hungary**

*Of all published articles, the following were the most read within the past 12 months.*

The History of Islam in Hungary I. History of Islam in Hungary from the beginnings About the Kabar, the Bechene and other tribes Those who wish to analyse the history of Islam in Hungary have to go back to the Levedia period, prior to the occupation of Hungary. Hungarian tribes made up part of the Kazar Empire or, perhaps better said, they were their vassals. Kazaria, had a large number of Muslim traders and Kazar notables, not taking into account the majority of Kazan soldiers of mainly Hwarezm origin. Some sources claim that three Kabar tribes, who fled from or were, separated from Kazaria, joined as allies the association of the seven Hungarian tribes. Constantine the Purple-Born says in this respect: The Kabars, as a subjugated, inferior tribe, were responsible for the front and rear defence - so they were the first to start fighting, and were the last to be withdrawn. Kabars became a bilingual language nation - they spoke Hungarian along with their own Turkish language. Along with the Kabars, other Muslim nations, like Hwarezmi, also joined the tribal union. According to Latin sources, "Saracens" equals to Islamic or Muslim. The majority of the three Kabar tribes were of Islamic faith. His ancestors were the heads of the three Kabar tribes. As a royal relative, he must have exerted much influence over it. Based on a German model, Stephen conceded him the privilege of palace lieutenant, which later became an equivalent of palatine. King Stephen obliged the Kabars or "Black Hungarians" to serve as border guardians. Owing to the shortage of proper and secure sources, there are several opposing theories on the early presence of Islam in Hungary. However, as a Muslim and the researcher of Islam in Hungary, I shall make reference to the theory that underlines the significance of Islam. In the period after the Foundation of Hungary, all Muslim immigrations occurred on a voluntary basis. This immigration was related to Maghrib and Hwarezm areas. The reports of the Arabic traveller, Al-Masudi, state that the Hungarians recorded the number of Muslim traders in the neighbouring country of the Bechene, and they also indicate that the number of those embracing Islam was also recorded. These four groups also had members who, regardless of their Muslim origins, took part in Turkish Royal wars against the enemies of Islam. This also shows that Muslims could freely practice their original faith prior to Christian times. This freedom was also typical of nomadic states. Al-Barki writes about this fact as follows: The Turks "rescued hostage Jews and Muslims from surrounding provinces. The Hungarians treat their guests well. Based on the certificate issued by Coloman, the Booklover, the royal treasury is tax collector: Hungarians had contacts with the Kaliz before they occupied the Carpathian Basin, too. The Old Iranian language was later changed via the use of Turkish. We have had more information about the Kaliz people since the 12th century. These groups were the Kaliz and the Bechenes. The trade road of the Danube-Tisza region evokes their memory. Bulgarians by the river Volga Under the rule of Prince Taksony , a large number of Muslim Bulgarians of the Volga region pertaining to the existing Russia moved to our country with their leaders, Billa and Bulcsu. The Gesta Hungarorum of Anonymus relates: The leader granted them lands in different regions along with the Castle, Pest, which was conceded to them in perpetuity. The Etyei clan comprised their successors. In this period, an armed auxiliary nation of Muslims settled in the area of Orsova by the river Danube in the existing Romania. Contemporary accounts speak of a Hungarian Muslim tradesman who lived and worked in Prague in Ibn Rusta and Gardezia, Arabic travellers, describe the state and lifestyle of the Volga Bulgarians as follows: The Bulgarian king is called Almus and is a Muslim. The majority of Bulgarians are also Muslims. They have mosques and Quranic schools as well as muezzins and imams. They dress like Muslims and their cemeteries are identical to those of the Muslims. Ibn Fadlan writes that the Bulgarian prince asked the Baghdadi caliph to send religious scholars to give assistance his nation. I would also like to note here that the direct neighbours of the Kazars were the Eastern Hungarians, whom were later identified later by Julianus, a 13th century Christian monk. Some of them worked as soldiers, but there were also some who continued their nomadic life as traders and farmers. All relating data comes from Bechen immigrants. Regardless of the fact that he belonged to the early Bechene migrants, most probably he did not practice the Islamic faith. Some of his dependents, however, were able to have the Islamic faith. After , a vaster Byzantine immigration commenced owing to their defeat

by the Byzantine Empire and the Hungarian Kings welcomed them as auxiliary soldiers. In the meantime, we also fought against Byzantine hegemony. The Bechene assimilation was longest owing to, on one hand, their military services rendered to our kings and, on the other, to their lifestyle, one based on a closed social set-up that also rendered difficult their conversion to Christianity. Regardless of the fact that in the 15th century they spoke Hungarian, dressed like Hungarians and embraced Christianity, they were still aware of their origins. The Muslim ethnicities aforesaid were great archers, light horsemen and traders. Their settlements usually extended along important trade routes. Smaller colonies were scattered all around the country, and traders lived in almost every settlement. The Kazar Empire and Islam As prior to their arrival in Central Europe, Hungarians lived under Kazar Occupation and had strong ties with them later on - though this time frame will be more specifically analysed. This leads us to the conclusion that the Hungarians depended on the Kazars. Owing to the Islamization of Central-Asia, the Empire had contacts with this Islamic religion and gave place to Muslim traders, too. The first unsuccessful attacks date back to the period of The Muslim Arab troops attacked Balanyar, the Kazar capital, in The fortified Kazar capital resisted; the arriving Kazar cavalry defeated the besiegers and the leader of the Muslims also died. The Kazar Empire first saw victory, but, later, it was defeated in the second Kazar-Arabic war In , a Kazar troop with 30, members inflicted a serious defeat on the Arabs. Yet Jarrah, the Arabic leader, launched another attack against Derbent. The Kazars, headed by Barcsiq, son of the Kazar, were waiting for the siege, having numerous troops there. First he went against the Alans, but before anything decisive might have occurred, he was ordered to withdraw and was replaced by Maslamah. Maslamah, the legendary leader, occupied one of the main channels of the Caucasus, Dariel, in Jarrah appeared again in the Caucasus and he set off towards the new capital, Sarijin, through the Dariel channel, but without any decisive success. In , the war restarted between the Kazars and Arabs. Jarrah died on the battlefield, his wives and children were taken hostage by the Kazars, who took advantage of their successful position and got close to Mould while chasing the escaping enemy. The Arabs could not accept their defeat. Said began leading the fights against the Kazars, whose smaller success was coloured by Arab traditions. His role of leading the fighting against the Kazars was passed on to Malaga. He crossed over Derben, and reached Semendery without any major trouble. However, the Arabs also appointed Marwan, a new leader, to the Arab troops After traditional, local battles, he began the final campaign in He unexpectedly crossed the Dariel and Derbenti channels. The Kazars escaped to the north under unbearable pressure. The Arab troops destroyed everything on their way on the land of the Burtas whilst chasing them. The Arabs caught up with the Kagan by the Volga river. The Arab leader decided to negotiate instead of a risking a decisive defeat. This happened in The Kazars survived the military catastrophe that threatened their state, and they lead the lives of the nomadic nations of the area for almost years. It must be noted, however, that the Kazar king and his most intimate friends later embraced Judaism, but that religion was restricted to this smaller group, and it was expanded only by those Jewish immigrants who left the Byzantine Empire owing to persecution. While the Hungarians lived with the Kazars, they organized the institution of a dual principality based on the Kazar set-up. Masoudi writes about the Kazar Empire as follows: If once the Muslims agreed with the Christian, the Kazar king would not have power over them. Their leader, Ahmed ben Kovaiah is also Muslim, as are their judges. Ibn Haukal writes about them as follows: They have market places and baths and half of the population is Muslim. It is said that they number approximately ten thousand and they have over 30 mosques. The Kazar population is composed of Muslims, Christians and pagans; Jews are few in number, but their king is one of them, and the majority of them is Muslim or Christian. One of them, who embraced the Islamic faith, was with us as a servant. About the Cumanes In the East, the Cuman-Kiptchak tribes expelled by the Mongols founded a new nomadic state, one that extended from the Caspian-sea to the borders of the Hungarian Kingdom. The Cumanes were both Christians and Muslims, yet its majority had a Shamanic faith until the Mongol invasion. These concepts would differ from those used in Islam if they had been adopted from the Christian missionaries. We have no data regarding the conversion of the Cumanes to Islam, for they had a large number of Muslims, prior to the Mongol Era. Cumane diplomatic activity had major importance for the Mongol invasion.

## Chapter 6 : Â» Medieval Hungary | www.nxgvision.com

*Media in category "13th-century architecture in Hungary" The following 3 files are in this category, out of 3 total.*

Current flag[ edit ] The modern flag of Hungary originated from the national freedom movement from before , which culminated in the Hungarian Revolution of The revolution was not only in opposition against the monarchy but also the Habsburg Empire , as well as to form an independent republic. The stripes are horizontal rather than vertical to prevent confusion with the Italian flag despite the banner in that form predating the Italian tricolour by at least 7 years, which had been designed after the French flag. According to other data, the recent form of the Hungarian tricolour had been already used from at the coronation of Mathias II of Hungary and following coronations. Alternatively, red for the blood spilled for the fatherland, white for freedom and green for the land, for the pastures of Hungary. The new constitution, which took effect on 1 January , makes the ex-post interpretation mentioned first official in the semi-official translation: Evolution[ edit ] Hungarian national colors on the wall, Hungarian coronation of Leopold II in Pozsony in , 58 years before the Hungarian revolution As described above, the red-white-green tricolour clearly emerged as a sign of national sovereignty during the "revolution against the Habsburgs. The flag had the so-called minor arms also known as the Kossuth coat of arms of Hungary with archangels as supporters were used as a badge on the flag. This configuration was used until the end of the Habsburg Empire in After the fall of the Habsburg Empire, the years to were highly turbulent, and several hard-to-trace minor changes took place. The red-green-white tricolour stayed the same, but small differences emerged in terms of the badge. A short interlude and exception was the Hungarian Soviet Republic , which lasted for four-and-a-half months; it used a solid red banner. It seems that from " or the tricolour displayed the minor arms of Hungary, but the version without them was also used. Between and the crown was removed from the top of the arms serving as the badge. With the onset of Communist rule in , a new coat of arms featuring a Communist red star was placed on the flag as the badge. During the anti-Soviet uprising in , revolutionaries cut out the Hammer and Sickle emblem and used the resulting tricolour with a hole in the middle as the symbol of the revolution. For some months the new government changed the flag to bear the minor arms without the crown as the badge again. In , during the Stalinist restoration after the revolution was defeated by the Soviet Red Army, the new government created a "new" coat of arms, which however was never officially put onto the flag. Therefore, the official flag of Hungary has been a pure red-white-green tricolour since After the fall of communism in there was no need to change the flag, as it did not bear any communist insignia. There was a recommendation of the Committee of Symbols in the s, that the coat of arms should be part of the state flag, while the national flag should remain plain as is the status quo. Exact description and legislature[ edit ] The Hungarian Constitution does not explicitly state anything about the width: Summarized, this would mean: White background with green red alternated flammulette "flame tongues", triangles with wavy edge border, coat of arms in the center, embraced by oak branches from the left, olive branches from the right.

## Chapter 7 : 13th Century | History On-line

*13th century Budapest synagogue reopens The EMIH - Hungarian Jewish Federation said that it hoped the opening of a new spiritual centre in the capital of Hungary would "breathe fresh air" into.*

## Chapter 8 : VIDEO/PHOTOS: Hungarian President Dedicates Restored 13th Century Synagogue | Yeshiva

*As a means of recording the passage of time, the 13th century was the century which lasted from January 1, through December 31, in accordance with the Julian calendar in the Common Era.*

## Chapter 9 : History of Islam in Hungary

*Saint Elizabeth of Hungary Elizabeth was the daughter of the King of Hungary in the early 13th century. Because of her elite royal status, her peers chastised her for her love of the poor and her generous spirit.*