

EDUCATIONAL ASPIRATIONS IN THE URBAN ENVIRONMENT OF CARANSEBEȘ BY THE END OF THE 15TH CENTURY

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Even not a spectacular presence within the Romanian elites in the Banat, the family Pâclișar of Caransebeș promoted an interesting and almost unknown aspect in outlining the spiritual and intellectual portrait of the social medium structures in the banat of Severin; that family gave one of the few effected examples of certain Romanian students who followed Krakow University during the last two decades of the 15th century.

References on the Pâclișars' dated from the end of the 15th century, 1492–1493, in the clear context of some problems concerning their propriety. Neither documentary antecedent nor their evolution in the next centuries could be settled. But we wish to mark their presence as any new piece of information, especially on the presence of its members in Krakow university environment, would bring new lights in the portrait of the Banat Romanian elites.

References make clear the family's place within the community of Caransebeș in the end of the 15th century, a prosperous and picked community in the region, on which Antonio Possevino would state, in the next century, that it was "a noblemen's residence"¹; that community received, since the second half of the 15th century, several privileges from the Magyar royalty², reconfirmed after by the Transylvanian princes.³ Giovanandrea Gromo said that Caransebeș was a

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¹ *Călători străini despre Țările Române*, vol. II (București, 1970), 557.

² So, in 1494 the city of Caransebeș obtained the exemption for taxation and tricesimae, reconfirmed in 1497; in 1498 the city obtained the same rights as Busa had See: Costin Feneșan, "Despre privilegiile Caransebeșului până la mijlocul secolului XVI," *Banatica* 2 (1973): 157–163.

³ In 1597 Sigismund Báthory reconfirmed all the privileges the city and the district of

very well fortified chief town, with large walls that general Castaldo consolidated in the middle of the 16th century, a city “with wooden houses but stately and well made”.⁴ From the economic point of view Caransebeș was privileged by its location for being a gateway from the Bulgarian and Serbian territories which fallen into the Ottomans’ occupancy. At a cross of two important commercial channels of communications that city became in the 16th century an important transit center for the Greek merchants in their way toward the Principality of Transylvania.⁵ That was the milieu to explain both the appetite and the educational needs of some of its inhabitants; the more so as the social environment had already become imbued with the effects of the European Renaissance even if we speak about a provincial area. As higher educational institutions lacked in the medieval Hungary, the central European and Italian universities were those ones which the students made their way towards. The most attended were the ones in Vienna, Prague, Bologna or Krakow. As for the students originated in the Banat, Vienna University (founded in 1365) was the most wanted location, followed by that one in Krakow (1364). 55 students attended the last one course up to 1522, according to Costin Feneșan’s investigations on the paid taxes there, all of those students taking the liberal arts classes.⁶ Recently, historian Dragoș Lucian Țigău has affirmed that before 1522 “the zenith of wave towards the European universities of the young people from the Banat was reached”, 113 of the 180 he identified attending Vienna University courses.⁷

For the family we are discussing about, documents from 1492⁸ and 1493⁹ show that descendants of George Păclișar of Caransebeș had proprieties in that

Caransebes had during the Magyar kingdom (C. Feneșan, “Despre privilegiile Caransebeșului și Căvăranului în a doua jumătate a secolului al XVI-lea,” *Anuarul Institutului de Istorie și Arheologie Cluj-Napoca* XX (1977): 307). In 1609 prince Gabriel Báthory resumed two extremely important diplomas: the privilege one from 1457 that Ladislau V had given to the eight privileged Romanian districts, and that of escoutcheon, 1551, given by queen Issabela Zápolya to the city of Lugoj. See: Andrei Veress, *Documente privitoare la istoria Ardealului, Moldovei și Țării Românești*, vol. VIII (București, 1935), 59–65.

⁴ Veress, *Documente*, vol. I (București, 1929), 251; *Călători străini*, vol. II, 329.

⁵ Samuel Goldenberg, “Caransebeșul în comerțul sud-est european din secolul al XVI-lea,” *Banatica* 1 (1970): 167, 169; Lakatos Bálint, „Városi nemesek Karánsebesen a 15–16. század fordulóján,” in *URBS. Magyar várostörténeti évkönyv* III (Budapest, 2008), 56–57.

⁶ See the list of the students coming from the Banat, in: Costin Feneșan “Studenti din Banat la universitățile străine până la 1552,” *Revista de istorie* 29, no. 12 (1977): 1955–1956.

⁷ Dragoș Lucian Țigău, “Noi informații despre prezența bănaștenilor la universitatea din Viena (secolele XIV–XVI),” *Banatica* 20/II (2010): 50.

⁸ Eudoxiu Hurmuzaki, *Documente privitoare la istoria românilor*, vol. II/2 (București, 1891), 330, no. 295.

⁹ Pesty Frigyes, *A Szörényi bánság és Szörény vármegye története*, vol. III (Budapest, 1878), 112, no. 108.

town. But we cannot declare a certain opinion on their native place; we may say at the most that the family's roots were in the banat of Severin, district of Caransebeș. Were they nobles or city dwellers? It is the question on their social status that continues its course. Not taking specially that family into consideration, Costin Feneșan said that "the largest part of the students coming from Timișoara, Cenad, Lipova, and Caransebeș – on whose status there were no notes in their class lists – belonged to the town dwellers' category"¹⁰; but he does not exclude the possibility that representatives of the local Romanian nobility to have been also students at those universities. Similarly, Dragoș Lucian Țigău believes that few of the students from the Banat came from the nobility, but if they came it was certainly a way to make themselves conspicuous.¹¹

On the other hand, in his work on the Romanian nobility in Transylvania, Ioan Drăgan placed Nicholas Pâclișar of Caransebeș among the "literates", a special category within the nobiliary society that promoted amanuenses, clerks, and messengers or priests, necessary professions in a world which was founded on the written law.¹² His opinion follows the one of Erik Fügedi who deems that any noble family of a certain dimension in the Magyar kingdom and according to the time canons, made a point of having a *literatus*, a fact that might be also valuable, in a certain degree, in the case of the Romanian elites belonging to the kingdom nobility.¹³ An interesting opinion which can puzzle us comes from Adrian Andrei Rusu who says that these university presences (referring to Hațeg area) "must be taken for a sign of a social not too great situation, but being obstinate in promoting its members by culture means".¹⁴

As for us, we do believe that some of the office formulas in the two documents of the end of the 15th century are enough eloquent due to the way the name of the family's members are noted: we find the appellatives *fideliū nostrum honorabilis Mathie* or *honorabilis et discretus vir Mathias* for Matthew Pâclișar in the two references; they denote a certain dignifying appearance within the town community, but not a noble rank. As for his mother, she is simply mentioned as *domina Agatha*. In turn, the other personages the family established relations with on the occasion of the deals are undoubtedly mentioned with their

¹⁰ Feneșan, "Studenți din Banat," 1951.

¹¹ Țigău, "Noi informații despre prezența bănățenilor," 50.

¹² Zsigmond Jakó, "Începuturile scrisului în păturile laice din Transilvania medievală," *Studii și cercetări de istorie, Cluj VII* (1956): 81–102; Ioan Drăgan, *Nobilimea românească din Transilvania (1440–1512)* (București: Ed. Enciclopedică, 2000), 319–320.

¹³ Erik Fügedi, *Kolduló barátok, polgárok, nemesek. Tanulmányok a magyar középkorról I* (Budapest: Magvető, 1981), 456.

¹⁴ Adrian Andrei Rusu, *Ctitori și biserici din Țara Hațegului până la 1700* (Satu Mare: Ed. Muzeului Sătmărean, 1997), 181.

nobiliary appellative. So, the widow that pledged to that family a plot of land in 1492 was called *nobile domina Alba*, and Ladislau Fiat who bought the plot of yard and house in 1493 is presented as *egregius et nobilis vir*. In the context of the social milieu of the end of the 15th century, the time that that family lived, the above opinions make us believe that it belonged to the local townspeople, a well arranged family with proprieties in Caransebeș and countryside probably, but also being willing to learning, so the two sons of deceased George Pâclișar and of his wife Agatha, were directed to do it.

The data we have so far allow us only to outline a minimum of the genealogy of this family, a nucleus of parents and sons. George Pâclișar of Caransebeș forms the first generation, and in 1492 he is noted as a deceased person. He was married to Agatha and they had two sons, Matthew and Nicholas Pâclișar. The first one is mentioned in 1482 for the first time, as a student at Krakow University¹⁵, and in the documents of 1492 and 1493 after. Nicholas is mentioned in the two documents we have already spoken about, and in 1494 in the list of students who attended the Faculty of liberal arts in Krakow (*Nicolaus Georgij de Karamsebesz*).¹⁶ Having once graduated, it is known that Matthew entered the priests' order in Arad Chapter, but we have no data on Nicholas's career which might have been a laic or an ecclesiastic one. If it was an ecclesiastic career it might explain why the family had no descendants, given the rule of the Catholic Church, that didn't allow the marriage of his priests; the family was undoubtedly a Catholic one, as the studies of the two sons at one of the Catholic Occidental University, as well as the activity of canon Matthew in Arad proved.

If the problems the two documents of 1492 and 1493 are referring to are common questions of land dealing (pledging, selling/ buying), real rules of the "game" on land ownership, a defining one during the whole Middle Ages, the difference is made if taking into consideration this family's involving in the intellectual milieu of that time and within that area. A correct assertion on the 15th century in Transylvania and the Banat, according to which: "Hunedoara and the Banat are the nurseries with the most numerous Romanian elites... always in a <stimulative competition>" is to be taken into consideration.¹⁷ Even if literacy was not too largely spread within the laic nobility or the townsfolk

¹⁵ Costin Feneșan associates *Mathia Georgy de Karansebes* attested in 1482 and priest Matthew, the custodian of Arad Chapter, mentioned as like in 1493 (*honorabilis et discretu vir Mathias presbiter custos Ecclesie Orodiensis, natus condam Georgii Pwkljysar de Karansebes*); it is an association we subscribe to. Feneșan, "Studenti din Banat," 1952 și 1955.

¹⁶ Ibid., 1956.

¹⁷ Adrian Andrei Rusu, *Ioan de Hunedoara și românii din vremea lui* (Cluj-Napoca: Ed. Presa Universitară Clujeană, 1999), 170.

of the time (the Romanian elites implicitly), as a specific phenomenon of the medieval world in fact, pressed by practical needs and spiritual-cultural aspirations, those partly Catholic categories promoted an intellectual class which graduated Catholic and urban provincial schools; the most gifted young people became students at the Occidental universities and followed a laic career after (office clerks or amanuenses, including the royal office) or an ecclesiastic one (in the time chapters and convents).¹⁸

The present study focuses on the well-known Krakow University as two are the students we are interested in: *Mathia Georgy de Karansebes* (1482) and *Nicolaus Georgy de Karamsebesz* (1494); they are in the list of the students in Krakow identified by Costin Feneșan¹⁹ to have attended the university courses at the balance of the 15th–16th centuries. As for us, we identify the two ones as the two sons of George Pâclișar of Caransebeș, the references from 1492 and 1493 being our support. It seems that Krakow University began more attractive for the students coming from the Banat in the 15th century second half for its relative low taxes, for its professors' prestige (they had accommodated to the Occidental Humanism), or for that that the university rejoiced at the Polish royalty and didn't pass through internal or external convulsions.²⁰ Given the references on Romanian presences at the Occidental schools in the 15th century and the beginning of the next one, it is reported that a local tradition was set in the Banat and Hațeg area (where the Catholic religion was significantly adopted by the Romanian elites).²¹

As for Matthew and Nicholas Pâclișar of Caransebeș we know that they attended the faculty of liberal arts at Krakow University, with courses at lower costs than those ones at law, theology or medicine. Matthew Pâclișar is registered with 2 groschens in the list of 1482 during Mathia of Costen's rectorship; in his team of 67 students he is the alone coming from the Banat

¹⁸ Drăgan, *Nobilimea românească*, 318–324; Adrian Magina, *De la excludere la coabitare. Biserici tradiționale, Reformă și Islam în Banat (1500–1700)* (Cluj-Napoca: Centrul de Studii Transilvane, 2011), 51.

¹⁹ Feneșan, "Studenti din Banat," 1955–1965. It is to note that eight students were at Krakow University, and only two ones at Vienna University, from the 11 ones coming from Caransebeș in 1450–1527.

²⁰ Feneșan, "Studenti din Banat," 1946–1947.

²¹ We might note: John *Valahul* of Beiuș, student in Viena in 1424, Steven son of Thomas of Ciula, student in Krakow in 1445, Paul *Raducz* coming from Sighet in Viena in the same year, 1445 and especially diplomat and humanist Philip More of Ciula, with brilliant humanist studies in Bologna, and also in other Italian centers – Ferrara, Venice and Rome. See: Rusu, *Cititori și biserici*, 181; I. Drăgan, "Un model de ascensiune socială în Transilvania medievală: Ciulani," *Arhiva genealogică* I (VI), no. 1–2 (1994): 44; I. D. Suciu, *Monografia Mitropoliei Banatului* (Timișoara, 1977), 61.

whiles 7 students came from Transylvania, county of Bihor, Oradea praepositura.²² Relative to his brother Nicholas, we find him, 12 years after, in the lists of the same university, with 4 groschens paid, during magister Johann of Osswanczim's rectorship, together with other 148 candidates; among those ones we also find students coming from the Banat and Transylvania (Timișoara, Satu Mare, Oradea or Turda).²³ It seems that the new disciples had to swear an oath to the rector at the beginning of their courses: *Ego N. iuro vobis domino Rector et vestris successoribus canonice intransantibus obedienciam in omnibus licitis et honestis, et quod bonum Universitatis studi Cracoviensis pormovebo pro posse meo ad quemcunque statum devenero, et quod propriam iniuriam per me non vindicabo vindicta reali, utpote vulneracione, mutilacione au armorem strapitu, sed super hoc officium Rectoris implorabo. Item quod opinionem Hus heretici dampnati non servabo. Sic me deus adiuvet et hac sancta dei Ewangelia*²⁴; that one was straightened with a pray from Lucas's Gospel, Chapter XI, v. 27–28. We have no other details on their years or leaving examinations. We may suppose that Matthew Pâclișar at least succeeded in graduating the first session of the university curriculum, with school-leaving examination²⁵, as far back as in 1487 he was registered as a custodian in Arad Chapter.²⁶

It is almost sure in his case that he took up an ecclesiastic career within the Bishopric of Cenad (founded in the 11th century, in 1030)²⁷, as a member of the Chapter in Arad, dated in 1156.²⁸ In point of fact, within the Cenad and Arad chapters as places of authentication (*locis credibilis*), for the counties in the Banat, placed at the Magyar kingdom southern frontiers, we may find other Romanians who intersected with the Romanian counties and districts' communities whenever the patrimonial species had to be solved *in situ*, together with the king's men (*homini regi*). In the Middle Ages such institutions of authentication, under the Catholic Church patronage were ones of the oldest and also of the most prodigious places to emit written acts. Obviously, to conceive such

²² *Album studiosorum Universitatis Cracoviensis*, I (ab Anno 1400 ad Annum 1489) (Cracoviae, 1887), 250–251, 131 candidates were recorded in Krakow in 1442.

²³ *Album studiosorum Universitatis Cracoviensis*, II, fasc. I (ab Anno 1490 ad Annum 1515), ed. Adam Chmiel (Cracoviae, 1892), 28–32.

²⁴ *Album studiosorum* I, 11.

²⁵ Țigău, "Noi informații despre prezența bănațenilor," 52.

²⁶ Feneșan, *Documente medievale*, 48, no. 10.

²⁷ Up to the most of researchers' opinion. Dumitru Țicu, *Geografia ecleziastică a Banatului medieval* (Timișoara, 2007), 9; István Petrovics, "The Bishopric of Csanád/ Cenad and the Ecclesiastical Institutions of Medieval Temesvár/ Timișoara," *Transylvanian Review* XXII, suppl. 4 (2013): 241.

²⁸ Marki Sándor, *Aradvármegye és Arad szabad király város története*, vol. I (Arad, 1892), 370.

documents according to juridical rules was an activity that claimed qualified people both for writing and for juridical competence.²⁹

For being a member of the college the canons had to pass certain ecclesiastic levels³⁰, and Matthew Pâclișar had done it through being for several years a custodian³¹, up to the beginning of the 16th century (the 29th of June 1500–15th of October 1501) when he was mentioned as a lecturer; this is a prove of his serious involvement and devotedness in his ecclesiastic career. Unfortunately, there are few sources to note his activity; a single one mentioned him on the 12th of October 1487, the moment he assisted as a custodian to the settlement of an agreement between noble Paul Topșa, called *Thopsafalva*, on the one hand, and Valentin and Nicholas Sarga, on the other hand, concerning the estate of *Thopsafalva*, Lugoj district; the last two men gave back integrally to Topșa the amount of money they owed for the first one's charges in defending and keeping the respective estate.³²

For his brother Nicholas, as we have already seen, a single piece of information relates his career, namely his matriculation at the same university in Krakow, in 1494; it is but normal to wonder how his elder brother influenced his decision and how he supported him. No other document speaks about him. But we take for remarkable the fact that a family in a provincial environment, in a medieval social and intellectual milieu as that one in Caransebeș sent the two sons to university; and rather the way the certain Occidental educational patterns entered the Romanian milieu impresses us, considering the time of the Renaissance spreading from western to eastern Europe.

The few data on this family's estate don't allow us to give a significant reconstitution. Only how Matthew Pâclișar, member of Arad Chapter at that time, involved in managing the family's goods, as a proof on how he considered protecting his mother, widow Agatha, and his younger brother. It seems that he arrived in front of the royal court in Budapest to plead his family's cause; so,

²⁹ *Scris și societate în Transilvania secolelor XIII–XVII/ Writing and Society in Transylvania 13th–17th Centuries*, Susana Andea (coord.), Avram Andea, Adinel Dincă, Livia Magina (Cluj-Napoca: Argonaut Publishing; Gatineau: Symphologic Publishing, 2015), 32.

³⁰ Lidia Gross, *Confreriile medievale în Transilvania (secolele XIV–XVI)*, ed. II (Cluj-Napoca: Argonaut, 2009), 111.

³¹ Marki Sándor, mentioned Matthew Pâclișar in the list of Arad Chapter, as a custodian between the 31st of August 1491 and 1496 (Marki, *Aradvármegye*, 374). As we have mentioned, we identified a document dated on the 12 of October 1487, custodian Matthew being noted there among other canons from Arad Chapter who were witnesses and sanctioned a land transaction (Feneșan, *Documente medievale*, 48, nr. 10). We do believe that we speak about the same person; he had begun his instruction time in Krakow in 1482 in fact and, after graduating the first stage he could have directed himself to ecclesiastic structures in Arad.

³² Feneșan, *Documente medievale*, 48, nr. 10.

on the 20th of January 1492, Vladislav II ordered the Chapter in Arad to introduce honorable Matthew, a custodian of that church, lady Agatha, widow of George Pâclișar of Caransebeș, and Nicholas, son of the same George Pâclișar in possession of a certain part of Măcicaș (*Machkas*) plot of land in the district of Caransebeș; that plot had been pledged to them by noble lady Alba, widow of George Semen (*Zemen*) of Caransebeș.³³ It is a document regarding a pledged land taking over, a frequent procedure in the 15th–16th centuries in the feudal Banat (and in other territories too), through which that real guarantee was given to the creditor to warrant a debt; all the procedure respected the preemption right or the neighbors and the freeholders' agreement.³⁴ Obviously, there is no reference on the proper debt the widow Alba or her husband had to the family of Pâclișar. What is important in that case is how such a pledge was directly pointed to the king in Budapest, by Matthew, the custodian, and was assumed by the whole family, not individually by one of its members. Usually, the pledges had not only financial effects but also patrimonial effects as a way to obtain some money without giving the good for ever to the creditor, or to round the owned lands (by the one who took something for pledge) if the pledged good was a possession or part of a possession. In Pâclișars' case the pledge wasn't a spectacular one³⁵; it was a small possession, part of a plot of land that couldn't have been too expensive. It is to note in change the family's interest in acquiring lands besides the mutual assistance we believe that the family had offered to the respective widow. We know that through the agency of Ladislau Racoviță of Caransebeș (as the king's man) and John of *Kysward* (as the representative of the chapter) they initiated the taking in possession by calling down to the ground more neighboring noblemen and *comitanei* from the noble families of Mâtnic, Floca, Buceșnița, and Orszag; but there were some incidents there

³³ Ibid., 50, no. 11.

³⁴ Gheorghe Ciulei, Gheorghe G. Ciulei, *Dreptul românesc în Banatul medieval* (Reșița: Ed. Banatica, 1997), 93; Ligia Boldea, *Nobilimea românească din Banat în secolele XIV–XVI (originea, statut, studiu genealogic)* (Reșița: Ed. Banatica, 2002), 81.

³⁵ The most eloquent example of a great pledging is given by the two Corvin brothers, Iancu and John; they consolidated their ownership in the Banat, in the 40s–50s of the 15th century, through documents emitted by the royalty; they pledged one of the privileged district in the Mountainous Banat, Comiat, between 1435 and 1437, and districts from the Low Banat, Icuș and the borough of Margina in 1430, Bujor in 1440, and Sudea, Jupan, Fârdea or Mănăștur, in 1453–1454, for impressing amounts: 2,750 forints for Comiat, 4,000 forints for Icuș, for their involving in the defense system of the Banat, initially as bans of Severin; the ever higher positions of Iancu after (count of Timiș, voievode of Transylvania, governor of Hungary) were sufficient reasons to have so possessions. See: Viorel Achim, "Districtul Comiat. Contribuții la geografia istorică a Banatului în evul mediu," *Analele Banatului*, Serie Nouă, Arheologie-Istorie II (1993): 250.

as Nicholas Ciorciuc (*Charchak*) together with his wife Katherine and Fabian Mercze put themselves on the drag. We suppose that the parts met in front of the seat (probably, the royal seat) within 15 days, according to the law, but we do not know the final sentence.

We find in a document dated on the 24th of October 1493³⁶ that the same Matthew Pâclișar, a custodian of the church of Arad Chapter, together with his mother Agatha and his brother Nicholas sold a yard with a house and certain outbuildings to noble Ladislau Fiat and his wife Helen, for 200 forints. The family's certain needs led to such an action, as the document points out, but without any detail. We might put forward the hypothesis that those needs were connected with Nicholas Pâclișar's period of instruction at the Faculty of liberal arts on Krakow. It seems to be a good enough reason to be taken into consideration, as more as his brother Matthew had followed the same school some years before. We also might presume either that the propriety the family sold in 1493 wasn't the only one the family had in Caransebeș (a less probable case that would have left them without their dwelling place), or that the family moved from that location (a possible reason for the fact that it would be never mentioned or referred to in other ulterior documents).

In concordance with what we know so far, we might conclude that the family Pâclișar of Caransebeș offers one of the less concrete and documentary certified examples of the presence in the Occidental universities of the Romanians coming from the Banat. It is without fail that it wasn't a singular case, as there are references to speak about other representatives of the nobility and of the townspeople in the Banat, who worked in public or canonic offices; those positions supposed a certain instruction, including the university one. Given the new problems it offers, the "case" Pâclișar of Caransebeș might enter the gallery of the Romanian familial identities in the Banat. The two brothers' presence in the Occidental university ambiance, their intellectual experience by attending a university fully influenced by the Renaissance, as the university in Krakow was, certainly opened their mind over the inherent limits of a small borderland province. Their destiny is still quasi-unknown, but we may presume that they did not hesitate to turn to good account their university instruction: Matthew in the Chapter of Arad (in 1487–1501 at least, the time we know about), while Nicholas Pâclișar's private and professional way rests unknown.

³⁶ Pesty, *Szörényi bánság*, vol. III, 112; see also: Ioan Aurel Pop, *Instituții medievale românești. Adunările cneziale și nobiliare (boierești) în secolele XIV–XVI* (Cluj-Napoca: Ed. Dacia, 1991), 139; D. L. Țigău, "Familia Fiat de Armeniș în secolele XV–XVII," *Banatica* 14 (1996): 30; Lakatos, *Városi nemesek karánsebesen*, 60–61.

ASPIRAȚII EDUCAȚIONALE ÎN MEDIUL URBAN AL CARANSEBEȘULUI LA SFÂRȘITUL SECOLULUI XV

Rezumat

În mediul urban al Caransebeșului de la sfârșitul veacului al XV-lea familia Pâclișar de Caransebeș (orășeni după cele mai întemeiate probabilități), înțelege să își consolideze statutul și să își depășească condiția provincială prin trimiterea celor doi fii la studii universitare. A fost aleasă prestigioasa Universitate din Cracovia care, alături de cea din Viena, au fost printre cele mai frecventate centre de studiu de către exponenții elitelor nobiliare și urbane bănățene. Scopul, după câte se pare, a fost acela de a accede în structurile ecleziastice ale zonei, fapt realizat de către Matei Pâclișar, cel care a fost timp de mai mulți ani (1487–1501) custode, apoi lector al Capitlului din Arad. Despre fratele său, Nicolae, nu deținem nicio informație asupra carierei sale ulterioare studiilor. Puținele documente care pomenesc această familie, legate de obișnuielnice tranzacții funciare, aruncă prea puțină lumină asupra existenței lor. Rămâne însă remarcabil faptul că o familie a unui mic centru urban de provincie a fost capabilă și interesată, în același timp, de a face efortul financiar necesar susținerii tinerilor familiei la una din cele mai prestigioase universități ale Europei centrale. Faptul în sine denotă atât ambițiile cât și dorința de a studia a unor exponenți ai orășenimii caransebeșene, de apreciat într-o vreme în care știința de carte nu s-a situat nici pe departe printre prioritățile sociale și intelectuale ale marii majorități a elitelor vremii.