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**Abstracts and keywords**

**Hegyi Géza: Borders of Ecclesiastical Administration in the Medieval Transylvania (Part 1)**

*Keywords: medieval Transylvania, history of church, papal tithe, archdeaconate, borders*

In a positivist manner, this study tries to correct and to enlarge our knowledge about Transylvanian church administration and its references to historical geography, still confused even after a century of scientific investigation.

Chapter 1 summarizes the results of the special literature concerning the medieval ecclesiastical borders: their coincidence with the borders of early lay administration (shires, respectively villages) and their conservative (hardly changing) character. Due to these characteristics, lay analogies and data from different periods of Hungarian Middle Ages can be used in our investigation.

In chapter 2.2 the author analyses in detail the most important historical source of the theme: the list of papal tithe from 1332–1337. He deals with the careers of tax-collectors, reveals the procedure of collecting and hereby the steps of the list's birth. He considers, that the *subcollectores* from the Transylvanian diocese didn't visit the spot: the local priesthood (belonging usually, but not exclusively to the same ecclesiastical unit) sent his duty twice a year by their elected principals (usually deans). The notes brought by these, containing the names of taxpayers, meant the primary components of the list, which gained its final form through a long process of editing. Meanwhile, being copied twice (by *subcollectores*, then in the office of the chief-collector), the names of taxpayers and of parishes became deformed, and their order several times corrupted – so, that they should be used carefully in reconstructing the church administration of that time.

Using these general aspects and setting out from the newest map of Transylvanian diocese, chapter 2.3 contains rectifications to the borders of three archdeaconate: Alba/ Fehérvár, Ozd/ Ózd and Cluj/Kolozs. The author shows, that the first one included (in a single block) not only the territory of late medieval Alba/Fehér shire, but even the northern half of Saxon regions and a part of Hunedoara/Hunyad shire and of Secuime/Székelyföld. He proves that every Transylvanian archdeaconate was founded before 1224, and all of them – even Ózd – had an equivalent shire or county (shire Ózd had disappeared between 1303 and 1318). After 1224 the changes in lay administration didn't result a new archdeaconate any more, at most a new *decanatus*, staying on the lower level of church hierarchy.

The following part 2 of the study will examine the ecclesiastical jurisdiction and borders from the area of Saxon settlements.

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**W. Kovács András: The Noble Magistrates (iudices nobilium) and the Counties in Medieval Transylvania.**

*Keywords: medieval Transylvania, counties, districts, noble magistrates*

At the beginning of the 14<sup>th</sup> century, just as in other parts of Hungary, noble magistrates appeared also in the seven Transylvanian counties (Inner Szolnok, Doboka, Fehér, Hunyad, Kolozs, Küküllő, Torda). They were elected (two for each county) by the county nobility, and together with the *comes* of the county appointed by the transylvanian voivode, noble magistrates represented the county and constituted its court of law. Already in the Middle Ages the counties were divided into smaller administrative units, districts, which had their role in financial administration (the royal tax was collected according to districts). Only 18<sup>th</sup> century sources (e.g. József Benkő's description of Transylvania from 1789, the *Transsylvania specialis*) inform us about the borders of these districts, but it is very probable that they preserved the medieval situation. In Transylvania, noble magistrates possessed landed property always in that county where they held this office. Only in a few cases (Doboka, Kolozs, Torda) can we document that the two noble magistrates of the county were usually elected one from each district, but according to all indications, districts had no further role in the functioning of a county.

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**Bogdándi Zsolt : The „Requisitors” of the Convent of Kolozsmonostor in the Age of Principality**

*Keywords: convent, Kolozsmonostor, "requisitors", charters, archives, places of authentication, registers*

Beginning with the end of the twelfth century, the more important collegiate and cathedral chapters had undertaken the task of compiling charters and diplomas concerning private legal transactions. At the beginning of the thirteenth century, the Benedictine, Premonstratensian and knightly orders also participated in the emission of documents and diplomas. Social need for the preservation of documents guaranteeing rights and privileges led to the practice of placing a copy of the emitted diploma or a summary of its contents in the archives of the issuing institutions. Thus, the archives of these so-called „places of authentication” have preserved copies of diplomas and signatures. These copies, in the form of volumes, contained the abbreviated or complete text of the documents issued. Until the secularization in 1556-57, the activity of charter emission had remained largely unchanged, in accordance with medieval Hungarian practice. In his study, the author analyzes the activity of the place of authentication from Kolozsmonostor (Cluj-Mănăştur), in the period following the secularization based on the registers or protocols which preserved the copies and/or the *regesta* of the documents. Zsolt Bogdándi presents and analyzes the activity of the personal of these institutions, the *requisitors* (“letter searchers”). He succeeded to collect almost all the important data concerning those, who made the institution of the Convent operational. He concluded that *requisitors* had served as the prince's familiars, and their service as *custos* of the archives was remunerated with the grant of estates and – after 1575 - with a regular, established stipend. The *requisitors* usually had other part-time jobs; some of them were notaries of Kolozs (Cluj) county, others have worked in the administration of the city of Kolozsvár (Cluj). Bogdándi concluded that the „letter searchers” were an important factor of the intellectuality of the Transylvanian principality. Presenting the carrier of these persons we'll hopefully succeed to understand better the way the Transylvanian state functioned from the second part of the 16<sup>th</sup> century until the end of the 17<sup>th</sup>.

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**Pakó László : Conflict of Power or Corporative Bond? The Assembly of the Centumviri**

*Keywords: corporative bond, assembly of the centumviri, jurisdiction, Cluj*

The study focuses on the role of the council of the hundred – the principal legislating and governmental forum of the city – in the judicial activity of Kolozsvár/Cluj during the time of the Transylvanian Principality. Previous research has shown that judicial cases were solved mainly by the first judge (*iudex primarius*) and the inner council (the 12 councillors), the assembly of the centumviri bore merely a legislative and a supervising role in the process. Our primary sources – mainly the town protocols and the tax registers – provide information that in certain cases, in spite of the regulations, the assembly of the hundred did supervise the judicial cases in which magistrates/office-holders were implicated, moreover the council of the hundred could even change the sentences. In such cases, the aim of the assembly that took over the judicial control in the town, was to try to conserve the privileges that granted the free judicial practice of the town and to prevent the interference of other municipalities at the same time. Thus, this cannot be interpreted as a conflict between the assembly of the centumviri and the inner council, rather as a co-operation between them in order to conserve the self-government and the independent judicial control of the town.

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**Szász Anikó: The Manorial Court of the Reformed Church in Cluj (1676-1695)**

*Keywords: manorial court, reformed church, Cluj*

The procedures of the Transylvanian manorial courts in early-modern age were not defined by the contemporary laws, therefore they can be studied only based on the documents of the litigations. The research however is impeded by the fact that the amount of the historical resources concerning this issue is insufficient, and they have not been published, yet.

The reformed church in Cluj received certain properties in eight neighboring villages during the 17<sup>th</sup> century, at by the end, it owned approximately 100 serfs. The stewards as landlords exercised their jurisdiction over the serfs via the manorial court. According to the few documents on the topic kept in the archive of the reformed church in Cluj, similarly to most manorial courts in Transylvania, this court had also limited jurisdiction: the serfs were judged for all their offences except those punishable by death. This court was presided by the steward supported by officials or noblemen, and the cases were heard in the presence of an officer representing the county and occasionally of the counsel for the defense.

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**Fejér Tamás: The Rectors of the *Schola Particula* of Fogaras/Făgăraș in the Transylvanian Principality**

*Keywords: history of education, peregrinatio academica, ecclesiastical intellectuality, prosopography*

The study draws up the list of the rectors of the reformed school of Fogaras/Făgăraș during the time of the Transylvanian Principality and focuses on the brief biography of some of the schoolmasters. By analyzing particular carriers the author draws conclusions regarding the history of the institution in the 16–17<sup>th</sup> centuries. The study also aims to elucidate the role played by these clerical-schoolmasters – schooled either home or abroad – in the social- and cultural life of the principality. Among the 35 rectors who ruled the school between (1577)1639–1704 there were prominent members of the contemporary transylvanian intellectuality such as Péter Laskói Csókás, Gáspár Tiszabecsi, Miklós Misztótfalusi Kis, János Rozgonyi Pap, György Bonyhai stb. Twelve of them were elected during the time of their collegial studies as *praeceptor*, *senior* or *contrascriba* – positions kept usually for highly skilled students –, and eight of them continued their studies at foreign academies.

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**Perjámosi Sándor: Formation and Functioning of the First Hungarian Medical History Institute in Kolozsvár/Cluj**

*Keywords: Hungarian Medical History Institute, Cluj, Ernő Novák, Károly Berde, Béla Jancsó, Bódog Csajkás*

Hungarian medical history had possessed a more than 100 years past, when the first Hungarian Medical History Institute was formed in Kolozsvár, with Romanian- French antecedents, in 1940, after some unsuccessful initiations. The documentation of the institute, apart from the biographies of its executives, was for a long time thought to be lost; the scientific world didn't possess specific data about it. Its first leader was Ernő Novák, who was succeeded by Károly Berde, but the actual institutional work was carried out by the doctor and writer Béla Jancsó. Jenő Pataki, who was a medical historian and doctor in Kolozsvár and was in his 80s by then, assisted in the intellectual direction. In 1941 a young researcher, Bódog Csajkás arrived in Kolozsvár and got involved in the work here. After the Soviet occupation in November 1944, he was commissioned to direct the institute. The material of the Medical History Institute came from various sources, acquisition and donations. Two sorts of labour were performed in the institution: one of them was preparing a basic, library-like inventory and catalogue, the other one was a scientific reasearching and systematizing occupation. In 1945 the institution involuntarily moved to Marosvásárhely, together with the faculty of medicine of the Bolyai University. Although efforts were made to conserve the material and keep a part of it together, at this time its collection was disintegrated. Csajkás had to leave Romania in 1946; and with this the fate of the first Hungarian Medical History Institute was also sealed. It was not until 1948 that the education of medical history was initiated again in Marosvásárhely, on a new basis, without legal succession.

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**Emődi András: Data for Oradea's Pharmacy and Hospital History in the 18–19th Centuries**

*Keywords: local history of Oradea, hospital and pharmacy history, Misericordian Order/ Ordo Hospitalarius*

The study presents the history and starts of functioning of two pharmacies in civil ownership from Oradea at the beginning and end of the 18th century and of the hospital and pharmacy of the Misericordian Order. It examines the founding circumstances and the forming of personnel of these institutions, as well as the system of relation between these institutions and their personnel.

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**Gálfi Emőke: The Register of the Aradian Chapter and its Preface.**

*Keywords: chapter, archives, registers, introduction, requisitor, János Laskay*

Beginning with the end of the twelfth century, the most important cathedral and collegiate chapters had undertaken the task of compiling charters and diplomas concerning private legal transactions. During the middle ages the collegiate chapter from Arad was an important "place of authentication" in the southern part of the Hungarian kingdom. This institution was destroyed by the Turkish army in 1552. The archives of the chapter, which preserved the copies of diplomas issued usually in the form of volumes (protocolla), had been transported to Transylvania between 1556 and 1563 and were lodged in the archives of the cathedral chapter in Gyulafehérvár (Alba Iulia). Here, it was the task of the requisitors ("letter searchers") of the secularized chapter to guard the remained registers from Arad. János Laskay, a humanist, wrote a preface to one of these volumes in 1580. This text and a few fragments from the register are the only remains of these archives.

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**Zsigmond Attila: Completion to the Story of the Görcsön Serédi's Bell**

*Keywords: Serédi's Bell, Andrásy Ferenc, Reformed Church in Görcsön*

We were dealing with this topic for the first time in the year 2002. At the time, based on the existing documents, we tried to process the information concerning the procurer, maker and owner of the bell. We tried to find the answer to the question of how the bell got from Görcsön to Kolozsvár, and what was its destiny. Then we supposed that not the reformed people from Görcsön tried to get it back from Kolozsvár but their catholic patron to his own usage. But the recently found two documents contradict this assumption. The one is the declaration of the patron, Andrásy Ferenc, in which he confesses that the hundred forint he got for the bell is at him and that he will turn it for the construction of the reformed church in Görcsön. The other one is an application in which the church tried to regain the bell. Probably they failed of success at this time too and the bell was destroyed in the big fire from Kolozsvár in 1798.

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**Túri Tamás: Albert Szenci Molnár and the „Antikrisztusnak béresi” („Vassals of Antichrist”)**

*Keywords: Albert Szenczi Molnár, „Vassals of Antichrist”, Abraham Scultetus, Péter Pázmány*

My paper intends to perform a detailed investigation of the confessional quality appearing in Albert Szenci Molnár's works. The investigation is divided into two parts. Firstly, I claim that the phrase „Antikrisztusnak béresi” [„Vassals of Antichrist”], as seen in Szenci Molnár's preface to the translation of the *Institutio*, is an allusion to Pázmány Péter, and I also highlight that Szenci's work is engaging in a debate with Pázmány's *Az nagy Calvinus Jánosnak Hiszek egy Istene*, which Szenci had possibly known from a 1613 edition of the *Kalauz*. Context for this investigation is provided by a thorough analysis of the polemical parts of Szenci Molnár's works, yielding further interesting results, like the possible influence of Abraham Scultetus in the question of the Eucharist, or the significance of the way Szenci questions the *Patrona Hungariae* cult. Almost every polemical work by Szenci Molnár Albert is contextualised – at least indirectly – by some work of Pázmány. Thus, polemic with the *Kalauz* could be considered as polemic with the oeuvre of Pázmány. Secondly, I am exploring the subjection of that confessional quality to a particular idea in the preface of the *Lexicon*'s 1621 edition. The ambivalent historical position resulting from this is illustrated by Szenci's portrait of King Mathias, which is not conforming to the Matthias-myth of the 15<sup>th</sup> century. This happens in a fashion similar to the 1616 textbook *Idea Christianum...*, where a piece of the protestant tradition is subjected to the idea of concordia.

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**Gaal György: Péter Nagy – One of the Founders of the Transylvanian Museum Society**

*Keywords: Reformed/Calvinist Church, minister, bishop, professor, biology, theology, translator, Museum Society, M.P., funeral ceremony*

This is a biography of Péter Nagy, son of a Cluj/Kolozsvár tailor who became one of the greatest Calvinist bishops of Transylvania. He studied in the Calvinist College, then at Göttingen University. In 1841 he was elected minister of the Calvinist Community from Cluj/Kolozsvár. He was also teacher of biology, then of theology of the Calvinist College. He translated a lot of volumes from English and French, he is the translator of the first Hungarian volume by Dickens. Nagy had an important role in the founding of the Transylvanian Museum Society, in 1869 he was elected vice-president. He was also member of the Hungarian Parliament. In 1866 he was promoted bishop of his church. He was a good organizer and an excellent preacher.

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**Nagy Tóth Ferenc: The Transylvanian Hungarian Historical Dictionary's Value for the Study of the History of Life Sciences**

*Keywords: fruit history, cultivated plant names, cultural evolution*

There are set out a huge amount of data in this lexical work, hence most of disciplines can find useful references supporting various assertions. Thus, e.g. one could find a lot of informations related to the pomology, or fruit production, their origin, cultivation and utilization, respectively.

It is evident the chronological discrepancies among of spoken and by the Wordstock considered written words and concepts; formers being earlier. So are, e.g. apple, pear, grape, cornel, wild plum, fruit; barley, wheat, pea, hemp, hop, horse-radish, cotton veed, pulsatilla, autumn crocus, burdock, stinging-nettle, matgrass, reed, wormwood, etc., which existed in the Hungarian living vocabulary before the settling in the Carpathian Country (896).

It is surprising that in Wordstock fewer are the data concerning the apples, and much more relating to the pears; because these were much liked.

One of the most ancient plant inserted in Wordstock is the hop (*Humulus lupulus*) (1367) which although was not cultivated nevertheless very used, perhaps mainly for producing beverage or various drugs. A document quoted (1642) asserts that every married man was obliged to deliver to the authority a cubic of hop.

The Transylvanian Hungarian Historical Wordstock represents not only an ancient Hungarian word-treasure, it imply our continuous cultural evolution and progress .