

**Géza Hegyi**

**The Beginnings of Tithing among the Romanians Moved to „Terrae Christianorum” in Transylvania**

*Keywords: tithing, „Terrae Christianorum”, Transylvania, Romanians*

According to the scholarly literature, the Romanians from Transylvania, followers predominantly of the Orthodox rite, did not pay tithe to the Western Church in the 13th–14th centuries. However, it is considered that two groups of them – those living on church properties and those who had moved on settlements formerly inhabited by Catholics (terrae Christianorum) – were obliged to pay this tax starting from the 1400s. This study deals with the first legal regulation regarding the second group, analyzing a document dated to 22th March of 1408 (unpublished till now), that has been preserved both as a summary in a command letter of King Vladislaus II of Hungary from 1492 and as a transcription in a truncated privilege of the same king that can be dated to the same year. The document in question contains the verdict of the royal treasurer, Pipo of Ozora and of the two voivodes of Transylvania, Jacob Lack and John Tamási, taken on the general assembly in Turda at the request of bishop Stephen Upori of Transylvania, who complained that the schismatic Romanian people settled in terrae Christianorum had been refusing to pay tithe to the Catholic Church, supported by some nobles, too. The author analyzes the background of this conflict of interest and shows why its regulation remained valid only for the counties from Transylvania.

**Emőke Gálfi**

**The Conflict between the Goldsmiths’ Guild of Cluj and that of Alba Iulia in the Late 16th Century**

*Keywords: goldsmith guild, Alba Iulia (Gyulafehérvár), Cluj (Kolozsvár), market-town, socio-economic measures*

At the end of the Middle Ages (the late 15th, beginning of 16th century) the community of artisans remained an important part of the market-town population of Alba Iulia. The first data about the guilds in Alba Iulia is from the second half of the 16th century, that means that there was an important connection between the establishment of the princely court in Alba Iulia and the development and diversification of the guilds. Goldsmith masters had an important role in the community and the leadership of Alba Iulia. At the beginning of 16th century the Episcopal court hired goldsmith masters, but the role of these artisans has grown in importance at the same time with the establishment of princely court in the market-town. The individual goldsmith masters – members of the goldsmith guild of Cluj – were working for a long time in the princely court, but the growing needs of the court demanded the creation of a new guild. The establishment of this new goldsmith guild led to the conflict between the masters from Cluj and those from Alba Iulia.

**Miklós Kázmér – Gábor Timár**

**Marcello Squarcialupi: *De coeli ardore* (1580)**

*Keywords: aurora borealis, Marcello Squarcialupi, Transylvania, Hungary, De coeli ardore, English translation, early modern science, Protestantism, Unitarian*

The first scientific treatise on aurora borealis was published by Marcello Squarcialupi, an Italian medical doctor working in the court of the Hungarian Prince of Transylvania. His book, *De coelo ardore* described the aurora of 10 September 1580 in great detail, providing exact data from his personal observations on the time, direction, shape, colour and variability. He invoked a rational explanation, bringing up only natural causes, and confronted these with the ruling Aristotelian view. The original Latin text describing the aurora is provided with an English translation.

**Tamás Fejér**

**Some Remarks on Dating Documents in the Early Modern Transylvania**

*Keywords: Gregorian calendar, princely chancellery, place of authentication, dating documents, litterae relatoriae*

On the basis of archival sources the present study investigates two main topics related to dating documents issued by the princely chancellery and by the places of authentication of Alba Iulia, Cluj-Mănăştur and Oradea in the second half of the 16th century. The first subject deals with the introduction of the Gregorian calendar in the Principality of Transylvania since 25 December 1590, after which the documents issued by the above-mentioned institutions were dated according to the new calendar. The second refers to the dating of the so-called *litterae relatoriae*, which were written down at the *litterae statutoriae/introductoriae* issued by the princely chancellery. We concluded that these reports were dated in various forms, the most common being those, which were issued on the 16th day after the execution of entering into possession. Finally, based on the examined charters we propose two ways to solve the dating problems raised by those reports, in which appears the formula *decimo sexto die ultimi diei introductionis et statutionis*.

**Kornél Nagy**

**Andrea Santacroce Apostolic Nuncio in Wien and the Transylvanian Armenian Church**

*Keywords: Andrea Santacroce, apostolic nuncio, Transylvania, Armenian church*

This article is dedicated to the less known chapter of the Armenians' church-history in Transylvania at the end of the 17th century. Further on, this study explicitly deals with Andrea Santacroce's (1656-1712), - Apostolic Nuncio in Vienna, Titular Archbishop of *Seleucia in*

*Isauria* -, connection with Armenian community in Transylvania from a church-historical point of view. His ecclesiastical office in Vienna (1696-1700) essentially coincided with the case of apostasy broken out amongst the Armenians in Transylvania in 1697, which had nearly ruined their church-union concluded in 1689, in Lemberg, Poland. The reason of the conflict was focused upon the right interpretation of the church-union between Oxendio Virziresco (1654-1715), the Armenian Uniate Bishop, and Armenian community in Transylvania. Consequently, prior to his higher education at Urbanian College in Rome, the Armenian Uniate Bishop was faithful to pure Latinisation. In his point of view, the Uniate Armenians in Transylvania must have the same duties as the Roman Catholic believers. However, the Uniate Armenians was henceforward attached to old or ancient Armenian religious as well as liturgical costumes despite their church-union concluded in 1689. In their point of view, the church-union was confined to acknowledge the Roman Pope's primacy and nothing else. This problem of interpreting caused tension within the Armenian community in Transylvania, which led to conflict and the case of apostasy in the late 1690's. In this manner, this article aims at presenting and summarising the historical precedents and consequences of these events happened in Transylvania and, evidently, its relation to the ecclesiastical office of Nuncio Andrea Santacroce, resting upon the partly discovered and entirely undiscovered sources kept at archives in Hungary, Italy, and Vatican City.

**Andrea Fehér**

### **Weddings in the Székely Family. Contributions to the 18th Century Wedding Customs in Transylvania**

*Keywords: weddings, betrothal, nuptials, ego-documents, 18th century Transylvania*

The purpose of our study is to present some customs and traditions related to 18th century Transylvanian marriages. The study aims at interpreting a wide range of published and unpublished biographical works from the 17-18th century, all regarding marriages in the Székely family. From these diaries, autobiographies, memoirs, written by members of the political elite, stands out the unpublished autobiography of Count László Székely, which provides a great amount of data regarding our subject. Grounded in the Count's very personal and emotional narratives, the paper briefly sketches the way our ancestors entered into marriage, from the first encounters and betrothal to ecclesiastical and secular wedding ceremonies.

**Ildikó Zsoldos**

### **The Vécsey Family in Szatmár/Satu Mare**

*Keywords: Vécsey Family, Szatmár, Sárközújlak*

The present article aims to evaluate the role of the Vécsey family in Szatmár which can be treated as the second most prestigious family in the said county. Furthermore, the article focuses on the political views, party preferences, life strategies of the family members bonded to the Habsburgs and the economic activities carried out in the manor of Sárköz located 10 kilometers from Szatmárnémeti.

**Dénes Lőrinczi**

**The Romanian Education Policy Following the First World War (1918-1938) in the History of the Székely Mikó Kollégium (Székely Mikó College)**

*Keywords: Romanian education policy, history of Székely Mikó College*

The history of Székely Mikó Kollégium was being analysed from many approaches. A recent study tries to undertake after the First World War the Romanian education policy, the nationalization, the land reforms and inauguration of the latest baccalaureate laws, setting up the culture zones, how and how deeply effected the teachers and students of the epoch. Taking in consideration the other Transylvanian church schools, in this boarding school the students achieved medium results on graduation and also on exams. In the second part between the two world wars there was added another building to this boarding school, thereby it came off a contribution to the assignment of Hungarian educational spirit.

**Gabriella M. Lezsák**

**“That Place I’ve Become Reconciled to Myself and My Fate...” Gyula László’s Years in Kolozsvár (1940–1949), in Serving Science and His Homeland**

*Keywords: Gyula László, biography, Hungarian archaeology, Kolozsvár/Cluj, the period of 1940–1949*

Gyula László (1910–1998) “the most well-known and most effective Hungarian archaeologist” from the autumn of 1942 was working in North-Transylvanian Kolozsvár, lying by the Szamos bank reannexed by the Second Vienna Verdict. The Transylvanian young researcher spent the most determinant nine years of his life in this so-called ‘treasury’ city: he gave lectures on the Faculty of Arts of the Hungarian Royal József-Ferenc-University, while at the same time he was a research fellow of the Erdélyi Tudományos Intézet (ETI) [Transylvanian Scientific Institute] founded in 1940 by Pál Teleki, the Prime Minister of Hungary. In this paper I’ve accompanied Gyula László through these years – his career as a public character as well as a researcher. By the aid of contemporary documents I’ve analysed his tutorial activity at the university, his archaeological researches and his publications of these years, in details. I’ve also elucidated the fact how the experience of either his 1941–1942 winter study trip in Kiev under World War II or

the events of the so-called Szárszó-Conference in 1943 had importantly influenced his later scientific life. Finally I was given attention to how, after the end of World War II, he had returned to the Transylvanian scientific and social life, observing the circumstances of his departure from Kolozsvár and also put a short glance on his later scientific career. By the end of this paper I've to conclude that these years in Kolozsvár fundamentally had controlled Gyula László's vocation. The wide range knowledge accumulated there, the inspiring atmosphere had its positive, while his patriotism in public and political life – under the communist autocracy – has its negative influence on the scientific career of this excellent researcher. For all this Gyula László never became a servile person of the communist regime and because of his talent and outstanding professional knowledge he was able not only to carry on his scientific work but reaching the highest level of it. He put his undergraduates on the way to like archaeology and moreover, throughout his popular science lectures and books also the whole nation. Béla Pósta's legacy, the inwardness of the Transylvanian archaeological school was partly inherited through the activity of Gyula László, determining Hungarian archaeology even today.