

Hegyí Géza

The Archdeaconal Quarta in Transylvania

Keywords: diocese of Transylvania, chapter, archdeacon, quarta, tithe

For a long time, scholarship has claimed that throughout Hungary the tithe quarter (*quarta*) was shared between the cathedral chapter and the local parish priest, in proportions that varied by region. This study aims to prove (based on the available source material) that in the Diocese of Transylvania the traditional model did not apply in this respect either; rather, the entire *quarta* belonged to the archdeacon with territorial jurisdiction. This thesis is supported not only by documentary evidence but also by calculations based on 16th-century tithe lease registers. The possession of the *quarta* by archdeacons can also be observed in the Diocese of Zagreb, partly in the Diocese of Oradea (Várad), and largely also in the Diocese of Eger. Although from the early thirteenth century onward archdeacons were members of cathedral chapters, the lack of *quarta*-holding by other canons and the prevalence of the principle of territoriality suggest that the archidiaconal *quarta* was not a particular variant of the chapter's tithe. Instead, it can be traced back to an earlier period, when archdeacons still lived and worked in the countryside.

W. Kovács András

Transylvanian Envoys in Buda. Demands of the Nobility in 1496

Keywords: Transylvania, Middle Ages, voivode, mobility of peasant tenants, short-term summons, military regulations

The study presents a charter issued by King Vladislaus II of Hungary in Buda on June 23, 1496, and analyzes its content (National Archives of Romania, Sibiu, Urkunden III/118.). With this charter, the monarch addressed the grievances presented by the envoys of the Transylvanian nobility. According to the document, serfs were not allowed to move from noble estates to royal cities, salt chambers, or baronial estates without the permission of their landlord. The voivode was authorized to exercise jurisdiction at the courts held during the octaves of Epiphany and Saint James; short-term summons to the voivodal court were abolished, although this remained an option in lawsuits involving new land seizures, attacks on manor houses, murder, or bloodshed, provided that the complaint was made within one year of the event. The nobility was permitted to hold general assemblies at any time, even in the absence of the voivode or vice-voivode. All nobles were obliged to pay the so-called *pecunia udvarnicalis* (envoy tax), collected to maintain the noble envoys sent to the royal court. In cases of damages caused to nobles by residents of privileged settlements or royal salt chambers, the voivode was responsible for providing justice if local officials failed to do so. During military campaigns, the voivode's armies were prohibited from damaging noble estates; they were required to purchase food and fodder at market prices by agreement with the peasants. The grievances presented in 1496 were not merely momentary complaints, but represented acute, systemic problems that affected the Transylvanian nobility

throughout the 15th century. While most of these issues were present at a national level, the petition also formulated specific demands regarding the voivode and privileged settlements stemming from Transylvania's unique political organization and its three distinct judicial systems.

Gálfi Emőke

“Alba Iulia metropolis est regni Transsilvanie”. Alba Iulia in the Year 1552

Keywords: Alba Iulia, mercenary soldiers, destruction, arsenal, chapter

The study describes the events that took place in Alba Iulia in the summer of 1552, based on contemporary sources that have not been explored until now. At that time, the former bishopric seat was set on fire several times by foreign mercenary soldiers, and the description of the event and the testimony given about it reveal very important and interesting details about the past of the town, which is difficult to understand due to the many destructions it suffered, and which shortly thereafter became the residence of the Transylvanian princes for a long time.

Izsán Csaba

An Institution That Linked Cities in Early Modernity: The Activity of Transylvanian Guild Unions

Keywords: guilds, guild unions, early-modern period, Transylvanian Principality, Transylvanian Saxons

The study seeks to provide an overview of the foundation and activities of the twenty-one guild unions established in Transylvania between the sixteenth and eighteenth centuries. By guild union (Zunft Union) we refer to associations formed by guilds of craftsmen practicing the same profession in different towns. Although certain guilds had already established early, union-like forms of cooperation from the late fifteenth century onwards, scholars generally employ the term only after the introduction of the 1539 general regulations (Die grosse Regulation) initiated by Transylvanian Saxon authorities. In the initial period, it was mainly the guilds of the Seven Saxon Seats that formed unions; gradually, however, the guilds of Braşov and the Burzenland District, Bistriţa, the Two Saxon Seats and Cluj were also admitted, and during the seventeenth century the guilds of smaller market towns (predominantly Hungarian-populated) became members as well. While the guilds of Sibiu and the Seven Seats sought to dominate the functioning of the unions, Transylvanian sources suggest a less aggressive process than in the case of the guild and town alliances of Upper Hungary (centred around Košice/Kassa).

Nagy Kornél

The Armenian Catholic Church in Transylvania and the Apostolic Holy See in the Mid-18th Century

Keywords: Transylvania, Church-History, Armenians, Apostolic Holy See

Due to the scholarly investigations of the past two decades, a lot of new information has come to light about the settlement of the Armenians in Transylvania, their church-union, the career of Bishop Oxendio Virziresco (1654–1715), and the confessional situation of the community in the first half of the 18th century. Despite this, there are still a number of unexplored blank spots in the field of the history of the Armenian Catholic Church in Transylvania. This statement is especially true for the period of the mid- and late 18th century. In this short study, I have attempted to present and summarise the relations between the Armenian Catholic (or Uniate) Church in Transylvania and the Apostolic Holy See in the mid-18th century, based upon the results of recent archival research in Rome and Vatican City.

Szabó Zsolt

The Officials of Maramureş County in the Reform Era

Keywords: Maramureş, nationalities, prosopography, county administration

Until the mid-18th century, Romanian officials in Maramureş County were gradually replaced by the Reformed nobility of the crown towns. County leadership had long been dominated by the Pogány family and by the assimilated Szaploneczay and Baron Sztojka families. Ruthenians remained below 10% until 1849, represented mainly by Greek Catholic priests who were appointed as *assessors* (táblabíró). Ethnic and political tensions were minor; divisions followed religious lines and clan-like rivalry amongst the elite. Fluctuation stemmed from administrative expansion, inter-institutional mobility, and social heterogeneity, while professionalization was still limited. Honorary posts served entry-level, compensatory, or prestige roles. Social endogamy prevailed, with distinct marriage patterns among Reformed, Romanian, and Roman Catholic elites. Chief county engineers and physicians formed a separate, non-local, endogamous group with stable careers, including the only official of Jewish origin.

Pál Judit

Transylvanian Members of the Hungarian Academy of Sciences before the Austro-Hungarian Compromise (1867)

Keywords: Hungarian Academy of Sciences, Transylvanian members, professionalization, 19th century

The study examines the Transylvanian members of the Hungarian Academy of Sciences before the Austro-Hungarian Compromise, using the method of prosopography, thus covering the period

when the Grand Principality of Transylvania was still a separate province within the Habsburg Monarchy. Although statistically speaking this is a small group (47 people), some conclusions can be drawn from the data.

The group largely reflects the religious diversity of Transylvanian Hungarian society, but it can be noted that Protestants (Calvinists and Unitarians) are overrepresented. A quarter of the group were aristocrats, but more interestingly, more than half of the group were born in cities and towns. Apart from towns, only Háromszék stands out in terms of the number of members. Not surprisingly, Cluj (Kolozsvár) also stands out in terms of education, with more than half of the group having studied there. More than two-thirds of them also pursued higher education, and two-fifths of them attended foreign universities, most of them in Vienna and Göttingen. Three-quarters of their fathers can be divided into three roughly equal groups: landowners, smallholders/farmers, and intellectuals. Teachers make up the largest group among Transylvanian members of the Academy, with 40% of academics before 1867 being teachers. The other large group was landowners. The newer generation of academics shows a transition in terms of professionalization: those who joined the body in the 1850s and 1860s had already studied at universities and later pursued careers at universities.

Kádár Ágota

“The First Hungarian Woman Awarded at the Académie Julian...” Artistic Vocation in the Legacy of Madarász Adeline (1871-1962)

Keywords: women's history, fine arts, gender, feminism, everyday life

This paper examines the artistic vocation of the Hungarian paintress Madarász Adeline (1871–1962) amongst the social transformations of the late 19th and early 20th centuries. By analysing a rich corpus of ego documents, the research reconstructs Adeline's career and her personal networks. It highlights her pioneering achievement as the first Hungarian woman to receive an award at the Académie Julian in 1908, and her role in founding the private Huszár–Újlaki Women's Painting School in Budapest. This is contextualised alongside the Szontagh sisters' Hungarian lace initiative, showing how educational reforms and the actual feminist discourse created limited, but significant opportunities for female professionalisation. The interdisciplinary methodology combines art and literary history to provide social-historical perspectives, thereby broadening the biography of a Hungarian woman artist.