

**Theses of the PhD Dissertation**

**TITHES IN THE MEDIEVAL  
TRANSYLVANIAN DIOCESE:  
MATERIAL AND PERSONAL  
ASPECTS (1199–1556)**

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## **Objectives of the Dissertation and Delimitation of the Topic**

In my dissertation, I examine the functioning of the ecclesiastical tithe, an institution widespread throughout Western Christendom, in its specific local implementation. Similar regional monographs are already available for a number of dioceses, mainly in Germany, but only a few have been written in an East-Central European context. With regard to Hungary, the only substantial work to be mentioned is the extensive book chapter by József Holub on tithing in the Diocese of Veszprém. Beyond the particularities found in every region, Transylvania, as a frontier zone of Latin Rite Christianity, displays a number of distinctive features for which no close parallels can be found elsewhere, even in medieval Kingdom of Hungary (such as the relationship between the local Orthodox Romanian population and tithes). The choice of this topic was further motivated by the fact that my previous and planned future research focuses primarily on the medieval history and source material of this eastern province of the kingdom; consequently, a thorough understanding of local economic, social, and ecclesiastical structures requires knowledge of the local system of tithing. Originally, I wanted to write a comprehensive monograph covering all aspects of the Transylvanian tithe. However, due to time and space constraints, I ultimately limited my investigation to its structural dimensions, specifically its material and personal aspects.

My research focuses exclusively on the tax collected annually from lay people for the benefit of the clergy, amounting to one-tenth of various goods (so, it does not cover the „judicial” tithe, the papal tithe, various forms of

seigneurial tithes, or even individual offerings). The geographical framework of the investigation is the territory of the Transylvanian diocese, while in chronological terms it theoretically encompasses the entire medieval period up to 1556, when the Catholic bishopric was abolished. In practice, however, owing to the limitations of the surviving sources, the analysis is confined only to the two and a half centuries preceding that date.

### **Methods Applied**

The two principal methods used in this dissertation were the reconstruction based on primary sources (inductive method) and comparative analysis. By the former, I mean that in describing the situation in Transylvania, I did not primarily rely on the conclusions of the existing literature, illustrated with local data. Recognizing that in many respects either previous research had been too superficial or that the situation in Transylvania differed from that in other parts of Hungary, I rather explored the structure and characteristics of the local tithe system based on a large amount of archival data (which is likely to be complete). For this purpose, I collected 447 charters and other (mainly economic) documents from archives in Transylvania, Hungary, and the Vatican covering the above-mentioned period and region (see Section 10.2.1.). The digitization efforts carried out in the 2010s in various countries and institutions were of invaluable assistance in this endeavor. From the unpublished portion of the collected sources, I transcribed the most important texts and published them in the Appendix (10.1.).

The application of the comparative method (primarily through a more extensive use and detailed presentation

of Western literature than is customary in Hungarian works) had a dual benefit. On the one hand, it helped to interpret certain local phenomena within a broader European context, and on the other hand, it helped me to recognize the specific characteristics of Transylvanian tithing compared to the European or Hungarian average.

In addition, within individual chapters or subchapters, I employed approaches dictated by issue at hand. In some cases, I focused on meticulous philological examinations (2.1.2.1., 5.3.2.) or reconstruction of a single document (5.3.3.), while in others, individual source texts only served as elements for statistical aggregation (2.1.2.). At times, the investigation was concentrated on the tithe affairs of a particular group of people in Transylvania (5.3.) or a specific geographical area (7.7.1.–7.7.4.), whereas in other instances, the unresolved nature of the issue forced me to extend my source-level research to the entire territory of the Kingdom of Hungary (4.2.–4.3., 6.6.). Overall, I strove for a systematic understanding and comprehensive reconstruction, which is served by the tables mostly found in the Appendix (10.2) or occasionally embedded within the text. Another significant dimension of my research is its topographical orientation, i.e., the analysis of the spatial structure of the phenomena under study (4.2., 5.3.4., 6.3., 6.6–7., 8.1.). This aspect is also expressed by the maps prepared with the assistance of Béla Nagy and Gábor Demeter (ELTE RCH Institute of History) (10.3.).

### **Main Theses of the Dissertation**

1. The term *decima*, denoting the ecclesiastical tithe, is used in sources not only in an absolute sense (‘full tithe’), but also in a relative sense (‘net tithe’, i.e. the

- larger portion of the tithe remaining for the bishop or the chapter after deduction of the shares of smaller tithe holders and other beneficiaries).
2. After 1300, the Transylvanian diocese did not extend to the Kővár (Chioar) region and Lăpos Basin (Țara Lăpușului). On the other hand, in the areas inhabited by the Saxons, only the Szeben (Sibiu) Basin, the area between Olt and Hortobágy (Hârtibaciu) rivers and Barcaság (Țara Bârsei) did not belong to it. (1.2.)
  3. The number of surviving sources on the history of the tithe in Transylvania increases dynamically over time, with a particularly large marked rise at the beginning of the Jagiellonian period. (2.1.2.)
  4. As time progresses, the sources increasingly acquire a secular character, both in terms of their provenance, nature, and the identity of their issuers. (2.1.2.)
  5. The 1589 register, which is fundamental for the study of the tithe relations in Transylvania, contains approximately 97 percent of the tithe-paying locations in the seven counties of the region. (2.1.2.1.)
  6. The situation described in the 1589 register can generally be projected back to the late Middle Ages, although at the local level it was not uncommon for the amount or internal distribution of tithe to change within a few decades. (2.1.2.1.)
  7. Until the 1940s, Western literature on the history of tithing was dominated by German research, particularly diocesan monographs. Thereafter, Anglo-American and French researchers became predominant. The former have tended to focus on more specialized topics, while the latter have been characterized by a quantitative approach. (2.2.1.)

8. In Hungarian historiography, research on tithing prior to 1945 was largely the domain of Catholic clergy. During the period of state socialism, however, it became fully secularized and was simultaneously neglected. Its post 1990 revival has once again been associated with scholars of Catholic affiliation and, at the institutional level, with Pázmány Péter Catholic University. (2.2.2.)
9. Until the end of the 15th century, the range of tithe-liable goods was regulated neither by universal nor by kingdom-wide norms, since the Church, at least in principle and in this respect, maintained the claim to totality characteristic of early Christianity. (4.1.)
10. In practice, however, objective factors (geographical and structural conditions) as well as local customs restricted which products were subject to the tithe. (4.2., 8.)
11. Occasionally, or in certain smaller regions, items were also subject to tithe (e.g., foals, calves) that earlier scholarship had excluded from this category. (4.2.2.)
12. Personal tithes (*decime personales*) were paid as a regular tax only by the ruler, from his *regalia* income. (4.2.3.)
13. While the object of tithe varied in certain regions (Slavonia, Szepes [Spiš]-Sáros [Šariš]), the counties of Transylvania and the Saxon territories represented an average case, where almost exclusively the most widespread items (grain, wine, lambs, bees, and, less frequently, flax, hemp, and peas) occurred. The salt tithe was the only distinctly local feature. In Székely Land, however, it seems that only sheep and honey tithes were collected. (4.2.)

14. Over time, the spectrum of tithe-liable goods became narrower and more simplified, with local particularities gradually disappearing. (4.2., 8.)
15. Contrary to earlier scholarly interpretations, the distinction between major and minor tithes according to the type of tithe-liable goods was also known and applied in the Kingdom of Hungary, but only grain and wine tithes were considered major tithes in terms of generating significant income. (4.3.)
16. Within the Catholic population of Hungary, until the second half of the 14th century, liability for tithe payment was determined primarily by economic criteria, namely the existence of an independent holding; thereafter, legal status became decisive (nobles and some predialists being exempt), while at the very end of the Middle Ages territorial considerations – specifically the „legal status” of the individual plot – were also taken into account. (5.3.2.)
17. Catholic ethnic groups possessing their own self-government and privileges (Pechenegs, Jász, Cumans, Saxons, Székelys, etc.) did not enjoy a special status with regard to tithe obligations. (5.3.2.)
18. In the 13th and 14th centuries, Orthodox Romanians living in the Kingdom of Hungary did not pay tithes at all, as no such tradition existed among them and they mostly settled on previously uninhabited areas (*novalia*). (5.3.1.) This also remained true for Romanian villages established later through the cultivation of virgin lands.
19. Romanians living on church estates were not uniformly obliged to pay tithes; in this respect, their sit-

- uation did not differ from that of their counterparts residing on secular estates, as in both cases only those settling on “Christian lands” (*terre Christianorum*) were subjected to tithe obligations. (5.3.2.)
20. The obligation of Romanians settling on “Christian lands” (i.e., villages formerly inhabited by Catholics) to pay tithes was first formally declared by the Transylvanian provincial assembly of 1408. (5.3.3.)
  21. This regulation was a response to the significant ethnic and confessional changes that took place in the southern and eastern parts of the Mezőség (Câmpia Transilvaniei) region, as well as in the area between the Maros (Mureș) and the Kis-Küküllő (Târnava Mică) rivers. (5.3.4.)
  22. The principle of tithe obligation for Romanians settling on “Christian lands” was only put – more or less – into practice around 1500, but only in villages that had recently become Romanian; it was not applied retroactively. (5.3.4.)
  23. The principle of tithe obligation for Romanians settling on “Christian land” was primarily enforced in villages destroyed by Ottoman incursions in the vicinity of Gyulafehérvár (Alba Iulia), Szászsebes (Sebeș), and Szászváros (Orăștie). (5.3.4.)
  24. Romanians forced to pay the tithe were not obliged to give a sheep fiftieth (*quingagesima ovium*). (5.3.4.)
  25. In villages with a mixed populations (Hungarian–Romanian or Saxon–Romanian), Romanians generally did not pay the tithe. (5.3.4.)
  26. Catholics settling in Romanian villages nevertheless remained subject to tithe obligations. (5.3.5.)

27. The structure of tithe ownership in Transylvania does not follow the model generally regarded as normative (the so-called “Veszprém-model”); the essential divergence is manifested in the ownership of the (pure) tithe and the *quarta*. (6.2., 6.6.)
28. The “Transylvanian” model prevailed in the dioceses of Záhgráb (Zagreb) and – broadly speaking – Eger, while the traditional model characterized the dioceses of Veszprém and Győr. In the dioceses of Esztergom and Várad, mixed systems combining elements of both models can be observed. (6.6.)
29. In the Transylvanian diocese, the bishop and the cathedral chapter shared tithe revenues not vertically but horizontally: both held the “pure” tithe (or the presitly *census* paid in lieu thereof), though in different territories. The chapter possessed it in the archdeaconries of Hunyad, Küküllő, and Kézdi, in part of its own estates in Fehér County, as well as in the deaneries of Sebes (Sebeş) and Medgyes (Mediaş), while the bishop held it in all other regions. (6.3.) The tithes of a few villages were held by minor tithe holders. (6.4.)
30. The separation of episcopal and capitular tithes in the Diocese of Transylvania – on the basis of Hungarian analogies – likely took place largely in the first decades of the 13th century; subsequently (1302, 1443), however, the chapter also received the tithes of certain newly acquired estates. (6.3., 6.6.)
31. Capitular dignitaries, cathedral altars, and certain Pauline and Dominican convents acquired their own tithe revenues secondarily, by obtaining the episcopal or capitular share either through pious donations or by exchange. (6.4.2–6.4.4.)

32. In the Transylvanian diocese, the territorially competent archdeacon was everywhere entitled to a full *quarta* (except for the Saxon deaneries paying a *census*). (6.5.)
33. The archidiaconal *quarta* likely emerged even before the archdeacons “moved into” the cathedral chapter house around 1200. (6.5.)
34. The share of tithe of the parish priests regarded as the most common in Hungary (1/16 of the tithe) is scarcely attested in Transylvania (but it appears in the areas beyond the Meszes [Meseş] Mountains). In most of Saxon Land and in the deanery of Régen (Reghin), the parish priest was entitled to the full tithe (*libera decima*), while in the county territories the possession of the *quarta* or the complete absence of any tithe share was the most common arrangement. (6.7.)
35. In the county territories of Transylvania, parishes with identical tithe shares were typically spatially clustered, forming larger contiguous groups (for example, *quarta*-holding churches were characteristic of the Saxon deaneries located within county jurisdictions, as well as of Kalotaszeg [Țara Călatei] region, of the area along the Nagy-Szamos [Someşul Mare] river, and the Fehér County section of the Maros Valley). (6.7.3.)
36. In county areas, the extent of share of tithe of the priest correlates with secular and ecclesiastical privileges, the ethnicity of the faithful, and the person of the landowner. (6.7.3.)

37. In the Transylvanian diocese, the main territorial unit of tithing was the *comitatus*, which in terms of its extent roughly corresponded to the archdeaconries; smaller units – the *subcultellus* and the *districtus* – appeared only in connection with tithes administered by the cathedral chapter. (7.1.)
38. Until the mid-15th century, the administration of episcopal tithes in historical Transylvania was directed by the bishop himself, while beyond the Meszes Mountains it was overseen by his local vicar; in the late Middle Ages, however, this task was assumed by the *provisores* of nearby episcopal estates. (7.2.1.)
39. The jurisdiction of the *provisores* was roughly outlined by the geographical location of their seat, although that of the *provisor* of Gilău (Gyalu) was narrower than expected, while that of the Gyulafehérvár *provisor* was broader. (7.2.1.)
40. Among episcopal tithe collectors, who usually administered the tithes of one or two *comitatus*, a process of secularization can also be observed in the mid-15th century; (7.2.1.) by contrast, capitular tithe collectors retained their ecclesiastical character throughout. (7.2.2.)
41. The collection of the priestly *census* originating from Saxon Land was not carried out by tithe collectors: instead, the bishop dispatched *ad hoc* commissioners for this purpose, while the chapter charged the delivery of the funds to the affected deaneries. (7.2.1–7.2.2.)



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### List of publications related to the dissertation

#### Hungarian book chapters (1)

1. **Hegyi, G.:** Az egyházi tized intézményrendszerének változásai a középkori erdélyi egyházmegyében.  
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2. **Hegyi, G.:** Miből szedtek tizedet a középkorban?: Magyarországi körkép erdélyi fókusszal és nyugat-európai kitekintéssel.  
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7. **Hegyi, G.:** A plébánia fogalma a 14. századi Erdélyben.  
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10. **Hegyí, G.:** The Share of Tithe Paid to Parish Priests in Sixteenth-Century Transylvania: A Topographical Approach.

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11. **Hegyí, G.:** Did Romanians Living on Church Estates in Medieval Transylvania Pay the Tithe?

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12. Szerk. Jakó, Z., **Hegyí, G.**, Kovács, A.: Erdélyi okmánytár: Oklevelek, levelek és más írásos emlékek Erdély történetéhez V. 1373-1389. Magyar Nemzeti Levéltár Országos Levéltára; BTK Történettudományi Intézet, Budapest, 586 p., 2021. (A Magyar Nemzeti Levéltár Országos Levéltárának Kiadványai II. Forráskiadványok, ISSN 0073-4055 ; 60.) ISBN: 9789636312985
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20. **Hegyí, G.:** Az újbíri (bonyhai) uradalom birtoklástörténete a 13-16. században. Váralja a középkorban.  
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23. **Hegyí, G., Kovács, A.:** Néhány erdélyi alvajda azonosításáról.  
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26. **Hegyí, G.:** Az erdélyi dékánkanonoki tisztség betöltése az Árpád- és az Anjou-korban.  
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28. **Hegyí, G.:** Etnie și dări pe domeniile episcopale transilvănene în Evul Mediu târziu.  
In: Régi tények - új értelmezések = Realități vechi - interpretări noi : Magyar-román-német transzkulturális jelenségek a Kárpát-medencében = Fenomene transculturale maghiaro-româno-germane în Bazinul Carpatic. Coord.: Nagy Levente; Florin-Ionel Opreșcu; Vincze Ferenc, Szépirodalmi Figyelő Alapítvány, Budapest, 29-58, 2023. ISBN: 9786156617033

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**Total IF of journals (all publications): 1,43**

**Total IF of journals (publications related to the dissertation): 0**



The Candidate's publication data submitted to the Tudóstér have been validated by DEENK on the basis of the Journal Citation Report (Impact Factor) database.