

The Collections of Pontifical Tithes from the Diocese of Oradea between 1332-1337*

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Pontifical tithes registers represent a part of the historical-economic patrimony, if we may refer to them thus, above all because they were compiled for tax purposes so that the Holy See, which was exiled in Avignon during the 14th century, and, in particular, the Apostolic Camera, which was a key component of the pontifical executive, defined as a “government” by the historian Paolo Prodi,¹ could keep a clear evidence of the tithes paid by the kingdoms of *Christianitas*.

The exegesis undertaken on the pontifical finances in the Hungarian Kingdom² included several studies that have addressed the tithes register compiled, for a six-year period (1332-1337), by the envoys of Pope John XXII – the collectors Jacobus Berengarii and Raimundus of Bonofato.³ The economic aspect, however, has been somewhat ignored, nor has it been analysed in detail. After analysing, from a historical-economic aspect, the published sources that contain the tithes register,⁴ this research will attempt to draw up an applied inventory of the parishes and to correlate, by addition, their financial strength in the archdeaconries from the Diocese of Oradea, with a view to obtaining, in the end, a tableau of the situation at the local scale.

It is important to know that tithes registers were compiled generically, not just for the Kingdom of Hungary, but also for those of Poland, Bohemia, Aragon, France, etc., that is, for the kingdoms of *Societas Christiana*.⁵

The legal framework for tithes collection had been created under the pontifical decrees adopted in the General Council of Vienne (1311-1312), led by Pope Clement V (1305-1314).⁶ Still, the action of collecting tithes, regulated at the council, effectively started two decades after their adoption in plenary session, during the time of Pope John XXII (1316-1334), who was one of the most efficient holders of the Petrine See in the Avignon period of the Church.

In the third decade of the 14th century, the dissensions between the Holy See and the Empire – represented by Pope John XXII and Louis IV (1314-1347), the Roman-German Emperor as of 1328 – intensified, reaching even extremely tense phases. The clashes between the two entities stemmed from the Church leader’s gesture of refusing to recognise Louis of Bavaria’s legitimate position on the imperial throne. The pope represented spiritual power, but also temporal power, in different forms, albeit at a lower level compared to the pontifical plenipotence of Innocent III (1198-1216), considered to have been the most powerful pope of the hierocracy period.⁷ Thus, the armed conflicts between Pope John XXII and King Louis IV depleted financial resources, irrespective of which camp reference is made to. Besides the aforementioned battles, the Holy See was engaged, through Pope John XXII, in a

* This work was possible due to the financial support of the Sectorial Operational Programme for Human Resources Development 2007-2013, co-financed by the European Social Fund, under the project number POSDRU/159/1.5/S/140863 with the title “Competitive European researchers in the fields of socio-economics and humanities. Multiregional research net (CCPE)”.

grandiose plan that demanded achievement – the building of the new pontifical palace in Avignon.⁸ These aspects required a continuous replenishment of the financial reserves.⁹ In this sense, the amounts that had to be collected from the kingdom ruled by Charles Robert of Anjou (1301-1342) could not compare with those levied from the western kingdoms, because the Hungarian Church was not as rich. Still, the money that came from the Angevin Hungarian Kingdom could ensure the continuity of financial supplies to the Apostolic Camera.¹⁰ These may also have been, in our opinion, the possible reasons why tithes needed to be collected from the Hungarian Kingdom, between 1332-1337, two decades later than the date of the adoption of the canons that regulated this action. However, the official reason for these collections was the crusade.¹¹

The episode involving the two above-mentioned collectors, present on the territory of the Hungarian Kingdom between 1331-1337, was atypical because it did not comply with the classical patterns of the pontifical collector institution in this region. This out-of-the-ordinary situation was also due to the collectors' distrustful attitude towards the papal desiderata, which they reluctantly fulfilled, and also to the direct or indirect influences of the local (spiritual or temporal) stakeholders.¹²

However, the two envoys had a beneficial contribution to Avignon's centralizing policy, through their tithes collection action, which left behind the register that represents the object of the present investigation.

The area of activity of the two collectors from Avignon was quite wide-ranging. They divided between them the number of Hungarian dioceses in order to streamline the collections. Thus, Raimundus of Bonofato resided at the archiepiscopal see of Esztergom, whence he coordinated the collection of tithes in the western areas of the Hungarian Kingdom,¹³ while Jacobus Berengarii acted from Kalocsa, in the eastern areas.¹⁴

The main collector (whether it was Jacobus Berengarii or Raimundus of Bonofato) actually travelled once or twice to the territory, as most of the time he resided in and coordinated the tithes levying process from the archiepiscopal residence (Esztergom or Kalocsa). Moreover, each main collector had subcollectors, who were concretely involved in collecting the tithes.

The tithes register coordinated by the two Avignon envoys was transcribed into Latin and then translated into other languages. The publications that include the tax records of the Diocese of Oradea are: *Monumenta Vaticana Hungariae, Series I, Tom. I. Rationes collectorum Pontificiarum. Pápai tizedszedők számadásai 1281-1375* (MVH, I, I)¹⁵ and, for the Romanian historiography, *Documente privind istoria României* (DIR), year XIV, C, Transilvania, vol. III (1331-1340).¹⁶ *Monumenta Vaticana Hungariae* are the most compact from a compositional point of view, because almost all the Hungarian dioceses are listed therein. All in all, the tithes register compiled by the collectors Jacobus Berengarii and Raimundus of Bonofato, over this period of six years (1332-1337), includes the records for the tithes levied from eleven Hungarian dioceses: *Diocesis Waradiensis, Transsilvana*¹⁷, *Chanadiensis, Zagradiensis, Bosnensis, Colocensis, Strigoniensis, Vaciensis, Quinqueecclesiensis, Agriensis, Wesprimiensis*.

From a structural point of view, the Diocese of Oradea is the first on the list of the dioceses included in the fiscal records drafted by the two collectors of the Avignon

papacy. This manner of notation did not respect the alphabetical order, but it is possible that this order was adopted according to the number of years in which the collections were made. Thus, the Diocese of Oradea was “entitled” to be the first in this list, because the records concerning the tithes collections complied with the number of years envisaged for this collection, as stipulated at the General Council of Vienne, held between 1311-1312. Even if the canons adopted at Vienne demanded that the records should cover a period of six years, this goal was met in very few cases. Besides the Archdiocese of Kalocsa, the Diocese of Oradea was one of the few dioceses from which tithes were collected for six years that make it possible to undertake as comprehensive as possible an analysis of this phenomenon, by years and archdeaconries.

According to the tithes register, in the 14th century, the Diocese of Oradea (*Civitatis et Diocesis Waradiensis*) consisted of six archdeaconries: of Bihor (*Archidiaconatus Byhariensis*), Bekes (*Archidiaconatus de Bekes*), Homorog (*Archidiaconatus de Humruk*), Călata (*Archidiaconatus de Kalata*), Zeghalm (*Archidiaconatus Zeghalmiensis*) and Coloşer (*Archidiaconatus de Kuluzer*).

The first members of the clergy who were noted down in this register were those from the town of Oradea (*Civitatis Waradiensis*). This set of fiscal evidence contains plenty of gaps that complicate the decipherment of both the names of the clergy and the parishes and, especially, of the amounts paid as tithes. Even so, the “book of accounts” allows for an in-depth analysis that may reveal the amounts paid as tithes by the clergy from the town of Oradea (Table 1).

Moreover, throughout the Diocese of Oradea, the tithes register includes the fiscal records of the clergy who paid in Groschen (*grossus*). However, in order to accomplish a cross-section analysis, it will be easier to convert the amounts paid in Groschen (*grossus*) into silver marks (*marca argenti*) after the weight in Buda, and in this case, the source itself assists us, as it indicates the fact that 1 silver mark was equivalent to 66 Groschen.¹⁸

Year of payment	Identified sums (calculated in silver marks, after the weight in Buda)	Weight in grams of the identified marks	The equivalent of the marks in kilograms of silver
1	44.6 marks	10,950.6 g	10.9 kg
2	47.8 marks	11,736.3 g	11.7 kg
3	8.2 marks	2,013.3 g	2.01 kg
4	0 marks	0 g	0 kg
5	11.8 marks	2,897.2 g	2.89 kg
6	7.3 marks	1,792.3 g	1.79 kg
Years 1332-1337	Total: 119.7 marks	Total: 29,389.9 g	Total: 29.38 kg

Table 1. The situation of the tithes, identified for six years (1332-1337), paid by the clergy from the town of Oradea (*Civitatis Waradiensis*).

According to table 1, based on a detailed analysis of the tithes register, the most significant sums – over 40 silver marks – were paid during the first two years (1332-1333).¹⁹ The fourth year²⁰ of collections was the year in which no revenue was recorded in the fiscal evidence, so no parish was registered. The amounts paid by the clergy of Oradea as tithes, over the six-year period, are variable in size, because from

the 47.8 silver marks (equivalent to more than 11 kg of silver) paid for the second year, which was the largest amount, the figures dropped sharply over the next year, to only 8.2 marks (2 kg of silver). The difference between the second and the third years was almost 40 marks or 9 kg of silver. The decrease was particularly acute in the fourth year, when there was no collection registered. This does not mean that collections were not made, but the amounts were not included in the fiscal evidence. The total amount identified as the six-year tithes from the town of Oradea was close to 120 marks, after the weight in Buda (29.38 kg of silver).²¹

Of all episcopal subunits from Oradea, the Archdeaconry of Bihar (Table 2) was the largest, both in terms of the number of parishes and, especially, of its economic power.

Year of payment	Number of identified parishes	Identified sums (calculated in silver marks, after the weight in Buda)	Weight in grams of the identified marks	The equivalent of the marks in kilograms of silver
1	81 parishes	12.1 marks	2,970.9 g	2.9 kg
2	81 parishes	9.5 marks	2,332.5 g	2.3 kg
3	84 parishes	16.6 marks	4,075.7 g	4.07 kg
4	76 parishes	15.9 marks	3,903.9 g	3.9 kg
5	75 parishes	14.7 marks	3,609.2 g	3.6 kg
6	65 parishes	13.5 marks	3,314.6 g	3.3 kg
Years 1332-1337	Total: 462 parishes	Total: 82.3 marks	Total: 20,207.11 g	Total: 20.2 kg

Table 2. The situation of the tithes and parishes, identified for a period of six years (1332-1337), in the Archdeaconry of Bihar (*Archidiaconatus Byhariensis*).

Even though gaps are also present in the tax records drawn for the Archdeaconry of Bihar, a cross-section analysis of the local situation has nonetheless been achieved, concerning the parishes²² that paid tithes to the papal collectors. For instance, in the third year (1334),²³ there was recorded the largest number of parishes – 84 parishes – that paid in Groschen the equivalent of 16.6 silver marks after the weight in Buda, this being the largest amount. The marks collected weighed just over 4 kg of silver. In contrast with these figures was the sixth year (1337),²⁴ when the fewest parishes were recorded – 65. They “contributed” to the Apostolic Camera with the equivalent of 13.5 (3.3 kg of silver). Still, this amount was not the smallest, since during the second year (1333) the equivalent of only 9.5 marks or 2.3 kg of silver had been gathered from 81 parishes, the lowest amount throughout the six years of tithes collection. The Archdeaconry of Bihar was the largest diocesan subunit also because, for all the years, we have been able to identify 462 parishes, and the identifiable amount rose to 82.3 marks, the equivalent of more than 20 kg of silver.

The next diocesan subunit from Oradea was Bekes (Table 3), where both the parishes registered as tithes payers and the amounts paid decreased considerably not only compared to the Archdeaconry of Bihar, but in general. Bekes was the weakest archdeaconry in terms of its economic power, as recorded in the register of tithes.

Year of payment	Number of identified parishes	Identified sums (calculated in silver marks, after the weight in Buda)	Weight in grams of the identified marks	The equivalent of the marks in kilograms of silver
1	5 parishes	0.5 marks	122.7 g	0.12 kg
2	1 parish	0.2 marks	49.1 g	0.04 kg
3	1 parish	0.2 marks	49.1 g	0.04 kg
4	1 parish	0.2 marks	49.1 g	0.04 kg
5	1 parish	0.2 marks	49.1 g	0.04 kg
6	4 parishes	0.5 marks	122.7 g	0.12 kg
Years 1332-1337	Total: 13 parishes	Total: 1.8 marks	Total: 441.9 g	Total: 0.44 kg

Table 3. The situation of the tithes and parishes, identified for a period of six years (1332-1337), in the Archdeaconry of Bekes (*Archidiaconatus de Bekes*).

According to table 3, the total number of parishes identified in the Archdeaconry of Bekes²⁵ was 13, and there were some years when there was only one parish recorded, while at other times there were as many as five parishes on record. This did not mean that during that century, the Archdeaconry of Bekes consisted only of five parishes, but that the collectors recorded only that many. The total amount identified for this subunit of the Diocese of Oradea was a mere 1.8 marks (0.44 kg of silver).

The next archdeaconry in Oradea included in the collectors' fiscal evidence was that of Homorog (Table 4). This archdeaconry seems to have been larger than the previous one, but even so, in terms of both its number of parishes and its economic power, it barely reached half of the average levels registered in the Archdeaconry of Bihor. Thus, the largest number of parishes – 42 – was recorded in the very first year (1332), while the smallest number – 37 parishes – was registered in the fifth²⁶ year of these collections (1336). From the point of view of the tithes, over 8 marks (1.9 kg of silver) were collected in the second year, which was the highest amount. In contrast with these figures, in the fifth year of collections the tithes gathered amounted to only 6.5 marks, the equivalent of 1.5 kg of silver. The total of the parishes identified in the Archdeaconry of Homorog was 238 and the figure reflecting the collected tithes amounted to 43.8 marks (10.7 kg of silver).

Year of payment	Number of identified parishes	Identified sums (calculated in silver marks, after the weight in Buda)	Weight in grams of the identified marks	The equivalent of the marks in kilograms of silver
1	42 parishes	7.4 marks	1,816.9 g	1.8 kg
2	40 parishes	8.1 marks	1,988.7 g	1.9 kg
3	41 parishes	7.6 marks	1,866 g	1.8 kg
4	39 parishes	7.2 marks	1,767.8 g	1.7 kg
5	37 parishes	6.5 marks	1,595.9 g	1.5 kg
6	39 parishes	7 marks	1,718.7 g	1.7 kg
Years 1332-1337	Total: 238 parishes	Total: 43.8 marks	Total: 10,754.2 g	Total: 10.7 kg

Table 4. The situation of the tithes and parishes, identified for a period of six years (1332-1337), in the Archdeaconry of Homorog (*Archidiaconatus de Humruk*).

According to the register, compared with the Archdeaconry of Homorog, that of Călata (Table 5) had only 1/3 of the number of parishes identified in the previous case, i.e. a total of 73 parishes. The highest number of tithes paying parishes identified – 14 – corresponded to the last year (1337)²⁷, while the lowest numbers were recorded in second and third years of collection, when there were only 11 parishes registered in the fiscal evidence. The Archdeaconry of Călata represent 1/3 by comparison with that of Homorog, not just in terms of the number of parishes identified, but also at the level of tithes collection. The amount identified for the six years in the Archdeaconry of Călata was 12.6 marks (3.09 kg of silver).

Year of payment	Number of identified parishes	Identified sums (calculated in silver marks, after the weight in Buda)	Weight in grams of the identified marks	The equivalent of the marks in kilograms of silver
1	13 parishes	1.9 marks	466.5 g	0.46 kg
2	11 parishes	1.9 marks	466.5 g	0.46 kg
3	11 parishes	2.1 marks	515.6 g	0.51 kg
4	12 parishes	2.3 marks	564.7 g	0.56 kg
5	12 parishes	2.2 marks	540.1 g	0.54 kg
6	14 parishes	2.2 marks	540.1 g	0.54 kg
Years 1332-1337	Total: 73 parishes	Total: 12.6 marks	Total: 3,093.6 g	Total: 3.09 kg

Table 5. The situation of the tithes and parishes, identified for a period of six years (1332-1337), in the Archdeaconry of Călata (*Archidiaconatus de Kalata*).

The Archdeaconry of Zeghalm²⁸ (Table 6) was the fifth episcopal subunit in the order of presentation. It was a modest archdeaconry in terms of its number of parishes, as well as of the amounts it paid. The highest number of parishes registered in the fiscal evidence occurred in the first and fifth years of collection, when 8 parishes were identified. The fewest were in the second year, when only 3 parishes were noted down in the register. All in all, during this six-year period of collection, 35 parishes were identified in the Archdeaconry of Zeghalm. The economic force of this archdeaconry rose to 3.9 marks (about 1 kg of silver).

Year of payment	Number of identified parishes	Identified sums (calculated in silver marks, after the weight in Buda)	Weight in grams of the identified marks	The equivalent of the marks in kilograms of silver
1	8 parishes	1 mark	245.5 g	0.24 kg
2	3 parishes	0.4 marks	98.2 g	0.09 kg
3	6 parishes	0.6 marks	147.3 g	0.14 kg
4	6 parishes	0.8 marks	196.4 g	0.19 kg
5	8 parishes	0.7 marks	171.8 g	0.17 kg
6	4 parishes	0.4 marks	98.2 g	0.09 kg
Years 1332-1337	Total: 35 parishes	Total: 3.9 marks	Total: 957.5 g	Total: 0.95 kg

Table 6. The situation of the tithes and parishes, identified for a period of six years (1332-1337), in the Archdeaconry of Zeghalm (*Archidiaconatus Zeghalmiensis*).

The sixth and last archdeaconry was that of Coloșer (Table 7).²⁹ This diocesan subunit was positioned in the upper half of this classification, if we consider the

number of parishes included in the tax records: a total of 205 parishes, identified for the six years. Most of the parishes -39 – were identified for the second year (1333), and the fewest – 30 parishes – were registered in the last year (1337). The economic power of the Archdeaconry of Coloşer was in third place, following the Archdeaconries of Bihor and Homorog, with a total of 35.8 marks identified (8.7 kg of silver) as tithes for the six years of collections.

Year of payment	Number of identified parishes	Identified sums (calculated in silver marks, after the weight in Buda)	Weight in grams of the identified marks	The equivalent of the marks in kilograms of silver
1	34 parishes	5.7 marks	1,399.5 g	1.39 kg
2	39 parishes	7.5 marks	1,841.4 g	1.84 kg
3	34 parishes	6.2 marks	1,522.2 g	1.52 kg
4	35 parishes	6 marks	1,473.1 g	1.47 kg
5	33 parishes	5.7 marks	1,399.5 g	1.39 kg
6	30 parishes	4.7 marks	1,153.9 g	1.15 kg
Years 1332-1337	Total: 205 parishes	Total: 35.8 marks	Total: 8,789.9 g	Total: 8.7 kg

Table 7. The situation of the tithes and parishes, identified for a period of six years (1332-1337), in the Archdeaconry of Coloşer (*Archidiaconatus de Kuluzer*).

The chapter (Table 8) of the Diocese of Oradea³⁰ was the institution that brought together the leaders of the archdeaconries and, thus, formed the core of the local diocese, but that power was also reflected in the quantification of the tithes paid by the chapter members. The third year of collection (1334) saw the highest amounts reported, with over 80 marks (19.7 kg of silver). In contrast with this amount, in the second year of collection there was no sum entered in the tax records. However, we should not be led to believe that the tithes were not paid, but their notation was omitted. In any case, the total identified amount paid as tithes by the members of the chapter over the six years was 276.9 marks (67.9 kg silver), which was twice the total sum paid by the prelates of the town of Oradea, included in the first table.

Year of payment	Identified sums (calculated in silver marks, after the weight in Buda)	Weight in grams of the identified marks	The equivalent of the marks in kilograms of silver
1	24.8 marks	6,089.1 g	6.08 kg
2	0 marks	0 g	0 kg
3	64.9 marks	15,934.8 g	15.9 kg
4	80.5 marks	19,765.1 g	19.7 kg
5	59.9 marks	14,707.2 g	14.7 kg
6	46.8 marks	11,490.8 g	11.4 kg
Years 1332-1337	Total: 276.9 marks	Total: 67,987.2 g	Total: 67.9 kg

Table 8. The tithes, identified for a period of six years (1332-1337), in the diocesan Chapter.

The Diocese of Oradea appears to have been the most comprehensively registered diocese (Table 9), by comparison with the other dioceses included in the tithes records for the years 1332-1337.³¹ In geographical terms, a total of over one thousand parishes have been identified in the fiscal records about the Diocese of

Oradea, compiled under the direction of the Avignon collector Jacobus Berengarii.³² From an administrative point of view, the parishes were divided into six archdeaconries. To the six existing archdeaconries were added the prelates from the town of Oradea and the canons from the diocesan Chapter.

From another, historical-economic point of view, a total of around 577 marks paid as tithes have been identified in this register (Table 9), but we should also note the numerous gaps therein: had it not been for these gaps, the number of the identified amounts and parishes would have been higher. Even so, the marks identified weighed 141.6 kg of silver, which was a significant sum at the time.

Collection years	Name of the institution	Identified sums (calculated in silver marks, after the weight in Buda)	Number of identified parishes	Weight in grams of the identified marks	The equivalent of the marks in kilograms of silver
6 years	The clergy in the town of Oradea	119.7 marks	-	29,389.9 g	29.38 kg
6 years	Archdeaconry of Bihor	82.3 marks	462 parishes	20,207.11 g	20.2 kg
6 years	Archdeaconry of Bekes	1.8 marks	13 parishes	441.9 g	0.44 kg
6 years	Archdeaconry of Homorog	43.8 marks	238 parishes	10,754.2 g	10.7 kg
6 years	Archdeaconry of Călata	12.6 marks	73 parishes	3,093.6 g	3.09 kg
6 years	Archdeaconry of Coloşer	35.8 marks	205 parishes	8,789.9 g	8.7 kg
6 years	Archdeaconry of Zeghalm	3.9 marks	35 parishes	957.5 g	0.95 kg
6 years	Diocesan Chapter	276.9 marks	-	67,987.2 g	67.9 kg
Total: 1332-1337	Total: 6 archdeaconries + clergy from Oradea + Diocesan Chapter	Total: 577 marks	Total: 1,026 parishes	Total: 141,621.31 g	Total: 141.6 kg

Table 9. The situation of the tithes and parishes, identified for a period of six years (1332-1337), in the Diocese of Oradea (*Civitatis et Diocesis Waradiensis*).

The source indicates 806 marks (197.8 kg of silver), which represents the total amount of the tithes paid by the clergy from the Diocese of Oradea (aside from the bishop). Compared with this sum, the 577 marks (141.6 kg of silver) we have identified represent 71.5% of the total, and the difference would be 229 marks (56.2 kg silver), which would mean 29.5% of the total. This difference of 229 marks was due to the multitude of gaps in the text.

The percentage is higher when we take into account the amount paid by the Bishop of Oradea – 600 marks (147.3 kg of silver). Thus: 806 marks (197.8 kg of silver) + 600 marks (147.3 kg of silver) = 1,406 marks (345.1 kg of silver) = 100% = Source;³³ 577 marks (141.6 kg of silver) + 600 marks (147.3 kg of silver) = 1,177 marks (288.9 kg of silver) = 83.7% = Identification. In this case, 1,406 marks (source) – 1,177 marks (identified) = 229 marks = 16.3% = Gaps in the text.

In this research, we have attempted to accomplish as comprehensive an overview as possible of the amounts paid in the form of tithes by the clergy from the archdeaconries included in the Diocese of Oradea to the Apostolic Camera, between the years 1332-1337, i.e. over a period of 6 years. The amounts were identified most of the times, but because of certain gaps present in various places in the text, this identification of the tithes could be accomplished at a rate of 71.5%; this percentage

would increase if we considered the 600 marks paid by the Diocese of Oradea during this period, the possibility of identifying the amounts reaching thus 83.7%.

According to the register, the total amount collected as tithes from the Diocese of Oradea during the six years was 1,406 marks, equivalent to 345.1 kg of silver. The 1,406 mark (345.1 kg) collected from the Oradea diocese represented 14.9% of the total amount collected as tithes from the Kingdom of Hungary (9,385 marks³⁴ = 2,304.3 kg or 2.3 tons of silver).

Thus, the Diocese of Oradea, located on the border of *Christianitas*, remains an important economic milestone for entire Christianity and proves, once again, the financial potentialities of the local ecclesiastical structures, attesting, at the same time, the centralized economic governance the Holy See perfected in the 14th century, in the very context of the centralization and bureaucratization of the European kingdoms.

(Translated into English by Carmen-Veronica Borbely)

¹ Paolo Prodi, *Forme storiche di governo nella Chiesa universale*, Bologna, 2003, pp. 7-8.

² László Fejérpataky, "Pápai adószedők Magyarországon a XIII. és XIV. században" in *Századok*, Budapest, 1887, pp. 493-517; György Rácz, "Az Anjou-ház és a Szentszék 1301-1387" in *Magyarország és a Szentszék kapcsolatainak ezer éve*, Budapest, 1996, pp. 65-67; Ioan-Aurel Pop, *Români și puterea în Regatul Ungariei medievale (sec. XIII-XIV)*, Bucharest, 2011, *passim*; Pál Engel, *Regatul Sfântului Ștefan. Istoria Ungariei Medievale 895-1526*, trans. Aurora Moga, Cluj-Napoca, 2006, p. 170; Răzvan Mihai Neagu, *Politica beneficală a papalității de la Avignon în Transilvania (1305-1378)*, Cluj-Napoca, 2013, *passim*.

³ DIR, C, Transilvania, XIV, vol. III, No. 12, pp. 6-7. The document states that Jacobus Berengarii was a member of the Benedictine Order and the manciple of the Monastery of Grasse. The other collector, Raimundus of Bonofato, was rector of St. Michael's Chapel in the Dioceses of Carcassonne and Limoges, France.

⁴ It is possible that the first known collections of pontifical tithes occurred in the Hungarian Kingdom in 1216, during the time of Pope Honorius III. No registers attesting this collection have been preserved, but assumptions in this regard are linked to the fact that in 1217, one year after the collections, Honorius III communicated on this subject with the Hungarian high prelates. The next collection about which information has been preserved took place in the eighth decade of the 13th century, through Gerardus of Mutina. The tax records drafted by Gerardus of Mutina have been preserved. The merit of this register is that it reflects the general amounts levied in the Hungarian Kingdom, but the records did not reflect the structure of the local Hungarian church, whereby the sums would have been recorded by archdeaconries and dioceses. The most complex tithes register was that compiled by Jacobus Berengarii and Raimundus of Bonofato in the fourth decade of the 14th century.

⁵ Jean-Daniel Morerod, "Taxation décimale et frontières politiques en France aux XIIIe et XIVe siècles" in *Aux origines de l'état moderne: Le fonctionnement administratif de la Papauté d'Avignon*, Rome, 1990, pp. 329-350; Amandine Le Roux, "De l'espace diocésain et provincial à la collectorie: une gestion territoriale des espaces fiscaux pontificaux en Lorraine du XIIIe au XVe siècle?" in *ANNALES de L'EST (Revue semestrielle publiée par l'Association d'historiens de l'Est et le C.R.U.L.H. De l'Université de Lorraine)*, 7e SERIE - 63e ANNEE - NUMERO 2 - 2013, pp. 127-157; *Idem*, "Mise en place des collecteurs et des collectories dans le royaume de France et en Provence (1316-1378)" in *Lusitania Sacra*. 22, Lisbon, 2010, pp. 45-62; M. Fougères, "Problèmes de transfert: la papauté d'Avignon et ses banquiers" in *Mélanges d'histoire sociale*, N°4, Paris, 1943, pp. 78-80; Eugène Müntz, "Le luxe à la cour pontificale d'Avignon" in *Comptes rendus des séances de l'Académie des Inscriptions et Belles-Lettres*, 41e année, N. 1, Paris, 1897, pp. 29-32; Bernard Barbiche, "Les procureurs des rois de France à la cour pontificale d'Avignon" in *Aux origines de l'État moderne. Le fonctionnement administratif de la papauté d'Avignon. Actes de la table ronde d'Avignon (23-24 janvier 1988)*, Rome, 1990, pp. 81-112; Jean Favier, "Temporels ecclésiastiques et taxation fiscale: le poids de la fiscalité pontificale au XIVe siècle" in *Journal des savants*, Paris, 1964, pp. 102-127; Mário Farelo, "Les clercs étrangers au Portugal durant la période de la papauté avignonnaise: un aperçu préliminaire" in *Lusitania Sacra*. 22, Lisbon, 2010, pp. 85-147; J.-P. Kirsch, "La fiscalité pontificale dans les diocèses de Lausanne, Genève et Sion à la fin du XIIIe et au XIVe siècle" in *Revue d'histoire ecclésiastique suisse*, 2, Zürich, 1908, pp. 102-113.

⁶ Giovanni Domenico Mansi, *Sacrorum Conciliorum Nova, et amlissima collectio, tomus 25, anno 1300-1344*, Paris, Leipzig, 1903, pp. 123-124.

⁷ Hierocracy is a general term that historically defines the 12th-14th centuries. This was a period when the pontifical Curia behaved like an empire, subordinating, from a temporal point of view, the majority of the

European kingdoms. In a broad sense, hierocracy would mean “ecclesiastical governance,” i.e. the governance exerted by the Roman Church, as an institution that, under monarchical garb, endeavoured to lead Europe in the 12th-14th centuries. The main feature of hierocracy was centralization. Jacques Paul Migne, “Innocentii III Romani Pontificis opera omnia” in *Patrologiae*, Tomus Secundus, Paris, 1855; Edward Peters, “Lotario dei Conti di Segni becomes Pope Innocent III: The Man and the Pope” in John C. Moore, *Pope Innocent III and his World*, Cornwall, 1999, pp. 3-24; James M. Powell, *Innocent III – Vicar of Christ or Lord of the World?*, Washington, 1994, pp. 79-156; Walter Ullmann, *The Growth of Papal Government in The Middle Ages*, London, 1962, pp. 1-25.

⁸ Maurice Faucon, “Les arts à la cour d'Avignon sous Clément V et Jean XXII (1307-1334)” in *Mélanges d'archéologie et d'histoire* T. 2, Paris, 1882, pp. 36-83; *Ibidem* in *Mélanges d'archéologie et d'histoire* T. 4, 1884, pp. 57-130; Yves Renouard, *La papauté à Avignon*, Paris, 2004, pp. 99-105.

⁹ From the amounts collected by the Apostolic Camera for the classical crusade, a part was allocated to other actions, such as the fight against heresy and against the schismatics, various wars in the Italian Peninsula and the construction of the papal palace in Avignon.

¹⁰ Augusto Vasina, “Il papato Avignone e il Governo dello Stato della Chiesa” in *Aux origines de l'état moderne: Le fonctionnement administratif de la Papauté d'Avignon*, Rome, 1990, pp. 135-150; Pierre Gasnault, “L'élaboration des lettres secrètes des papes d'Avignon: Chambre et Chancellerie” in *Aux origines de l'État moderne. Le fonctionnement administratif de la papauté d'Avignon. Actes de la table ronde d'Avignon (23-24 janvier 1988)*, Rome, 1990, pp. 209-222; *Storia del Cristianesimo* coord. Ch. Pietri, L. Pietri, A. Vauchez, M. Venard, J.M. Mayeur; italian edition by Giuseppe Alberigo, Vol. VI: *Un tempo di prove 1274-1449*, Rome, 1998, pp. 62-63, 68-71.

¹¹ Thomas Asbridge, *Cruciadele: Istoria războiului pentru eliberarea Pământului Sfânt*, trans. Cornelia Dumitru, Miruna Andriescu, Iași, 2013, *passim*.

¹² György Rácz, “Az Anjou-ház és a Szentszék 1301-1387” in *Magyarország és a Szentszék kapcsolatainak ezer éve*, Budapest, 1996, pp. 55-64.

¹³ Here were included the dioceses of: Agria, Pécs, Vác, Győr, Nyitra and Veszprém. These were suffragan dioceses of the Archdiocese of Esztergom.

¹⁴ The suffragan dioceses of the Archdiocese of Kalocsa: Transylvania, Oradea, Cenad, Zagreb, Bosnia.

¹⁵ MVH, I, I, Budapest, 2000, No. 3, pp. 41-90.

¹⁶ DIR, XIV, C, Transylvania, vol. III (1331-1340), Bucharest, 1954, No. 56, pp. 41-122.

¹⁷ László Fejérpataky, “Pápai adószedők Magyarországon a XIII. és XIV. században” in *Századok*, Budapest, 1887, pp. 493-517; Ioan-Aurel Pop, *Românii și puterea în Regatul Ungariei medievale (sec. XIII-XIV)*, Bucharest, 2011, *passim*; *Istoria Transilvaniei (până la 1541)* coord. Ioan-Aurel Pop, Thomas Năgler, Cluj-Napoca, 2003; Pál Engel, *Regatul Sfântului Ștefan. Istoria Ungariei Medievale 895-1526*, trans. Aurora Moga, Cluj-Napoca, 2006.

¹⁸ DIR, XIV, C, Transylvania, vol. III (1331-1340), *passim*. The source indicates the fact that 1 mark was the equivalent of 66 Groschen. According to Homán Bálint, in the 14th-16th centuries, the weight of a Buda silver mark was 245.53 g, of which 220.98 g represented pure silver. *Idem*, *Magyar pénztörténet 1000-1325*, Budapest, 1916, *passim*.

¹⁹ DIR, XIV, C, Transylvania, vol. III (1331-1340), Bucharest, 1954, No. 56, pp. 41-73; MVH, I, I, Budapest, 2000, No. 3, p. 41.

²⁰ DIR, XIV, C, Transylvania, vol. III (1331-1340), Bucharest, 1954, No. 56, pp. 88-101; MVH, I, I, Budapest, 2000, No. 3, pp. 73-78.

²¹ MVH, I, I, Budapest, 2000, No. 3, pp. 41-53. The amount would have been higher if it had not been for the multitude of gaps in the text.

²² <http://archive.today/uc4wh>, accessed on 19 May 2014 - *Erdélyi helynévkönyv* – by Vistai András-János, vol. I-III; Coriolan Suciu, *Dicționar istoric al localităților din Transilvania*, vol. I-II, Bucharest, 1967, *passim*.

²³ MVH, I, I, Budapest, 2000, No. 3, pp. 62-71; DIR, XIV, C, Transylvania, vol. III (1331-1340), Bucharest, 1954, No. 56, pp. 74-79.

²⁴ DIR, XIV, C, Transylvania, vol. III (1331-1340), Bucharest, 1954, No. 56, pp. 112-115; MVH, I, I, Budapest, 2000, No. 3, pp. 85-86.

²⁵ MVH, I, I, Budapest, 2000, No. 3, pp. 45, 53, 70, 76.

²⁶ DIR, XIV, C, Transylvania, vol. III (1331-1340), Bucharest, 1954, No. 56, pp. 101-112; MVH, I, I, Budapest, 2000, No. 3, p. 82.

²⁷ MVH, I, I, Budapest, 2000, No. 3, p. 89; DIR, XIV, C, Transylvania, vol. III (1331-1340), București, 1954, No. 56, pp. 119-120.

²⁸ MVH, I, I, Budapest, 2000, No. 3, pp. 50, 70, 76, 84, 88; DIR, XIV, C, Transylvania, vol. III (1331-1340), Bucharest, 1954, No. 56, pp. 55-56, 61, 87, 97-98, 110-111, 119.

²⁹ MVH, I, I, Budapest, 2000, No. 3, pp. 50, 66, 75, 81; DIR, XIV, C, Transilvania, vol. III (1331-1340), Bucharest, 1954, No. 56, pp. 56-61, 79-81, 95-97, 105-107, 117-119.

³⁰ MVH, I, I, Budapest, 2000, No. 3, pp. 62, 77; DIR, XIV, C, Transilvania, vol. III (1331-1340), Bucharest, 1954, No. 56, pp. 53-54, 72-74, 111-112, 121.

³¹ MVH, I, I, Budapest, 2000, No. 3, pp. 41-90; DIR, XIV, C, Transilvania, vol. III (1331-1340), Bucharest, 1954, No. 56, pp. 41-122.

³² <http://archive.today/uc4wh>, accessed on 19 May 2014 - *Erdélyi helynévkönyv* – by Vistai András-János, vol. I-III; Coriolan Suciu, *Dicționar istoric al localităților din Transilvania*, vol. I-II, Bucharest, 1967, *passim*.

³³ MVH, I, I, No. 3, p. 90. “*Sumpma sumpmarum istius libri facit octigentas marcas et VI. marcas . Item nota, quod dominus episcopus solvit singulis annis centum marcas, que faciunt sexcentas marchas de sex annis.*”

³⁴ MVH, I, I, No. 3, p. 401. “*Summa summarum totius libri de pecuniis, receptis per dominum Jacobum Berengarii collectorem et alios subcollectores suos ac dominum Raymundum de Bonofato similiter collectorem, facit novem milia CCC. et LXXXV. marcas cum dimidia ad compotum Budensem computando*”; DIR, XIV, C, Transilvania, vol. III (1331-1340), No. 90-92, pp. 270-271. Pope John XXII granted King Charles, at the latter's request, which had been presented to the pontiff by Paul, Bishop of Belgrade, his envoy, a third of the papal tithes for six years; the pope's emissaries were to levy these tithes from the Kingdom of Hungary. Thus, of the 9,385 marks (2,304.3 kg - 2.3 tons), one third went to King Charles Robert of Anjou, i.e. around 3,130 marks, after the weight in Buda, (768 kg of silver), while the remaining two thirds (1,536 kg or 1.53 tons of silver) were sent to Avignon.