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MAGYARORSZÁG ÉS A RÓMAI  
SZENTSZÉK  
III.

Exquisite lucubrationes Cornelio Szovák  
amicabiliter dicatae

Szerkesztette  
TUSOR PÉTER, KANÁSZ VIKTOR



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# A BÍBOROSI KOLLÉGIUM ÉS A MAGYAR KONZISZTORIALIS JAVADALMAK A 14. SZAZAD VÉGÉN

## Az *Obligaciones et Solutiones* 52. kötetének magyar vonatkozású bejegyzései

Az alábbi tanulmány kiegészítő adatokat tartalmaz a magyar egyház és a Szentszék kapcsolatrendszerének egyik fontos szegmensére, jelesül a gazdasági érintkezésekre vonatkozólag. Közelebbről a Vatikáni Apostoli Levéltárban őrzött *Obligaciones et Solutiones* főkönyvsorozat<sup>1</sup> 52. kötetében fellelhető magyar vonatkozású bejegyzéseket adom közre, amelyek többsége korábban egyáltalán nem vagy csak részlegesen volt ismert. Minthogy a részegyházak konzisztoriális javadalmaiból származó bevételeket az Apostoli Kamara és a Bíborosi Kollégium kamarája kezelte, elsőként röviden a két hivatalra vonatkozó legfontosabb ismereteket tekintem át.

### I. A KÉT KAMARA

A *Camera Apostolica* a pápai Kúria egyik legősibb hivatala, amely a 14. század folyamán a Szentszék gazdasági, politikai jellegű és bíraskodási feladatokat ellátó központi orgánumává, valamint az Egyházi Állam legfelső kormány szervévé fejlődött. A Kamara Cencio Savelli bíboros hivatalviselése (1188–1198) idején végrehajtott reformok révén függetlenedett a pápai kancelláriától.<sup>2</sup> Az intézmény XXII. János pápasága idején, a 14. század első harmadában központosított hivatallá alakult, melyet jól szemléltetnek a korszakban általánossá vált, szisztematikusan tagolt könyv- és számviteli kötet-sorozatok. E folyamat következtében a *Camera Apostolica* a pápai udvar centrális intézményévé lett, sőt jelentősége a kancelláriáéval vetekedett.<sup>3</sup> Az Apostoli Kamara élén a kamarás (*camerarius domini nostrae papae*, idővel *camerarius S.R.E.*), vagyis a *camerlengo* állt. A kezdeti időszakban általában püspöki vagy érseki rangú személyek irányították a hivatalt, csak IV. Jenő pontifikátusától, az 1430–1440-es évektől vált általánossá, hogy egy kardinális töltötte be e tisztséget. A *temporalia* terén a pápa vikáriusaként tevékenykedett, melyhez megfelelő hivatali és bíraskodási joghatóságot kapott az egyházfőtől. Helyettese a *vicecamerarius* vagy *camerarii locumtenens* volt.

<sup>\*</sup> Készült az ELKH TKI 30 207. sz. kutatócsoporti támogatás keretében.

<sup>1</sup> AAV Camera Apostolica, *Obligaciones et Solutiones* (Cam. Ap., Oblig et Sol).

<sup>2</sup> WILLIAM EDWARD LUNT, *Papal Revenues in the Middle Ages I–II*, New York 1934, I, 3–4, 10; GUGLIELMO FELICI, *La Reverenda Camera Apostolica. Studio Storico-Giuridico*. Roma, 1940, 2; LEONARD E. BOYLE, *A Survey of the Vatican Archives and of its Medieval Holdings*, Toronto 1972, 41.

<sup>3</sup> LUNT, *Papal Revenues*, I, 11–12.

A *Camera Apostolica* hierarchiájának második helyén a kincstartót (*thesaurarius*) találjuk, az adminisztrációs munka dandárját pedig a kamarai klerikusok végezték.<sup>4</sup> A kamarai jegyzők (*notarii*) feladatát képezte a regisztrumkötetek vezetése, valamint az ügyvitellel kapcsolatos további írásbeli teendők ellátása. Létszámukat – a kezdeti ingadózást követően – IV. Jenő pápa négy főben határozta meg, mely a 15. század végére kilencre emelkedett, végül a 16. század elején X. Leó pápa hétben maximalizálta.<sup>5</sup>

A 12. századtól kezdve a Bíborosi Kollégium is részesült a Szentszék jövedelmeiből. IV. Miklós pápa pedig biztosította, hogy a cenzusból, bizonyos, a spirituális szférához kapcsolódó, valamint egyéb bevételekből meghatározott részt juttat a kollégiumnak.<sup>6</sup> Ezen anyagiakat a kollégium kamarája (*camera collegii reverendorum in Christo patrum dominorum S.R.E. cardinalium*) kezelte, amely hivatal 1295-től mutatható ki a forrásokban. A 14. század első felére megszilárdult hivatal élén a pápa és a kardinálisok által a konzisztóriumon választott *camerarius collegii* állt, az adminisztratív teendőket pedig két klerikus látta el, akik mellett néhány jegyző és írnok dolgozott. Az Apostoli Kamara rangban megelőzte a *Camera Collegii* hivatalát, ami természetesen a két kamarás relációjában is tetten érhető. Amennyiben a két kamara közösen bocsátott ki hivatalos dokumentumot, a *camerlengo* nevét minden esetben a Bíborosi Kollégium kamaráját irányító kollégája neve előtt tüntették fel.<sup>7</sup>

## 2. A KONZISZTORIÁLIS JAVADALMAK

A pápa és a Bíborosi Kollégium által közösen adományozott, illetőleg megerősített püspöki, valamint a jelentősebb apáti méltóságok (*beneficia consistorialia*) után, amelyeknek éves jövedelme meghaladta a 100 kamarai aranyforintot, a 13. századtól *servitium communét* kellett fizetni. A szervíciumok rendszere a 13. század végére állandósult, azonban a pápai pénzügypolitika számára csak a 14. századtól vált ez az adótípus tulajdonképpen jelentőssé.<sup>8</sup> A befizetendő díjtétel IV. Sándor pontifikátusától, vagyis az 1260–1270-es évektől egyenlő, 50–50%-os arányban oszlott meg a *Reverenda Camera Apostolica* és a Bíborosi Kollégium kamarája között. A kezdeti időszakban a szervícium összege az adott javadalom – becslés alapján (*communi extimatione*) megha-

<sup>4</sup> GOTTLÖB, ADOLF, *Aus der Camera Apostolica des 15. Jahrhunderts. Ein Beitrag zur Geschichte des päpstlichen Finanzwesens und des Endenden Mittelalters*, Innsbruck 1889, 80–81; CHARLES SAMARAN–GUILLAUME MOLLAT, *La fiscalité pontificale en France au XIV<sup>e</sup> siècle*, Paris 1905, 1–5; LUNT, *Papal Revenues*, I, 15–18.

<sup>5</sup> GOTTLÖB, *Aus der Camera*, 115. A kamarai jegyzők kollégiumát IV. Sixtus pápa alapította 1479-ben. WALTHER VON HOFMANN, *Forschungen zur Geschichte der kurialen Behörden vom Schisma bis zur Reformation I–II* (Bibliothek des Preußischen Historischen Instituts in Rom 12–13), Rom 1914, I, 132–134.

<sup>6</sup> PARTNER, PETER, *The Papal State under Martin V. The Administration and Government of Temporal Power in the Early Fifteenth Century*, London 1958, 138.

<sup>7</sup> PAUL MARIA BAUMGARTEN, *Untersuchungen und Urkunden über die Camera Collegii Cardinalium für die Zeit von 1295 bis 1437*, Leipzig–Berlin 1897, XLII–XLIII.

<sup>8</sup> HERMANNUS HOBERG, *Taxae pro communibus servitiis. Ex libris obligationum ab anno 1295 usque ad annum 1445 confectis* (ST 144), Città del Vaticano 1949, XII; CLEMENS BAUER, *Die Epochen der Papstfinanz. Ein Versuch*, Historische Zeitschrift 138 (1928) 457–503, 468–469.

tározott – éves jövedelmének egyharmadát tette ki, majd az 1378–1417 közötti nagy nyugati egyházszakadást követően ez az arány megközelítőleg ötöd-hatod részre változott.<sup>9</sup> Az említett kinevezési illetéken felül egy további díjtételt, amely öt különböző részből tevődött össze (*quinque servitia*), és a 15. század elejétől *servitia minuta* néven állandósult a pápai adókönyvekben, is be kellett fizetniük az újonnan kinevezett prelátusoknak. Ennek az összegét a bíborosok létszáma határozta meg: annál magasabb volt a fizetendő díj, minél kevesebb kardinális volt jelen a javadalom adományozásakor a konzisztóriumon. A kinevező pápai bullát abban az esetben állították ki, ha az illető prelátus személyesen vagy képviselője révén kötelezte magát (*se obligare*) a kinevezési díj befizetésére (*solutio*).<sup>10</sup>

A *Camera Apostolica* és a *Camera Collegii* számára tett fizetési kötelezvényeket természetesen gondosan dokumentálták. A főpapok a fizetési ígéreteket az Apostoli Kamara élén álló bíboros kamarás és a Szent Kollégium kamarása jelenlétében tették le. A prelátusok obligációinál általában mindkét hivatal vezetője jelen volt. Amennyiben esetleg az utóbbi távol tartózkodott, úgy a bíboros kamarás kollégája nevében is fogadta a kötelezettségvállalásra tett ígéretet.

A magyar konzisztoriális javadalmak körét mindenekelőtt az esztergomi és a kalocsai érsekség, a boszniai, a csanádi, az egri, az erdélyi, a győri, a nyitrai, a pécsi, a szerémi, a váci, a váradi, a veszprémi és a zágrábi püspökség alkották. A felsorolt egyházmegyei központok mellett ugyancsak szervíciumpötelemek voltak a jelentősebb szerzetesi közösségek, elsősorban a Szent Benedek-rend monostorai is.<sup>11</sup> A címzetes püspökségek, amelyek *in partibus infedilium* feküdtek szintén a konzisztoriális javadalmak közé tartoztak, jóllehet nem rendelkeztek tényleges egyházmegyével, következésképpen az abból származó bevételekkel sem. Ők általában kisebb beneficiumokból, például kanonoki stallumok jövedelméből, illetőleg közvetlenül a szolgálati egyházmegyéjük bevételeiből részesedtek. A Konstanzi Zsinatot követően az általuk fizetett jelképes szervíciump, az úgynevezett *ballista* összegét V. Márton pápa 10 kamarai forintban határozta meg.<sup>12</sup>

<sup>9</sup> HOBERG, *Taxae*, X–XII; FEDELES TAMÁS, *A Camera Apostolica és a magyar egyházi javadalmak a konciliarizmus időszakában*, „Causa unionis, causa fidei, causa reformationis in capite et membris” Tanulmányok a Konstanzi Zsinat 600. évfordulója alkalmából (szerk. BÁRÁNY ATTILA–PÓSÁN LÁSZLÓ), Debrecen 2014, 189–204, 201–203.

<sup>10</sup> ADRIEN CLERGEAC, *La curie et les bénéficiers consistoriaux. Étude sur les communes et menus services, 1300–1600*, Paris 1911, 1–43; BAUMGARTEN, *Untersuchungen*, XLIII.

<sup>11</sup> *Cameralia Documenta Pontificia de Regnis Sacrae Coronae Hungariae I–II*, ed. † JÓZSEF LUKCSICS–TAMÁS FEDELES–PÉTER TUSOR–GÁBOR NEMES ET AL. (CVH I/9–10), Budapest–Róma 2014, II–LV, 2. táblázat.

<sup>12</sup> Erre részletesen lásd MAREK DANIEL KOWALSKI, *The Ballista. A Forgotten Fifteenth-Century Tax Paid to the Holy See*, *Incorrupta monumenta ecclesiam defendunt. Studi offerti a mons. Sergio Pagano, prefetto dell'Archivio Segreto Vaticano. I/1–2. La Chiesa nella storia, Religione, cultura, costume* (CAV 106), a cura di Andreas Gottsmann–Pierantonio Piatti–Andreas E. Rehberg, Città del Vaticano 2018, 878–887.

## 3. A FORRÁSOK

A két kamara intézménye párhuzamos könyvelést vezetett. A kötelezvényeket és a fizetés tényét rögzítő számlák legnagyobb részét az *Archivio Apostolico Vaticano Obligationes et Solutiones* sorozata tartalmazza, amelyből az 1295 és 1555 közötti periódus tekintetében összesen 91 kötet maradt korunkra.<sup>13</sup> A teljesítéseket e mellett a bevételeket és a kiadásokat dokumentáló *Introitus et Exitus* regisztersorozat volumeneiben is rögzítették.<sup>14</sup> Az *Obligationes et Solutiones* fennmaradt köteteinek döntő részét az Apostoli Kamara másolati regiszterei alkotják. A kötetek egy része eredetileg az *Introitus et Exitus*, valamint a *Collectoriae* szériákhoz tartozott, s csak jóval később sorolták át ezeket az *Obligationes et Solutiones* sorozatba.<sup>15</sup> A széria Vatikáni Apostoli Levéltárban őrzött másolati könyvei közül mindössze 12 kötet tartalmazza a Szent Kollégium kamarája dokumentumainak kivonatait, döntően a kötelezettségvállalásokra vonatkozó adatokat (1. táblázat).

## 1. táblázat.

*A Camera Sacri Collegii kötetei az Obligationes et Solutiones szériában*<sup>16</sup>

N.	Oblig. et Sol.	Intr. et Exit.	Évkör	Cím
1.	48	590	1386–1397	Urb. VI et Bonif. IX Oblig. Colleg. 1386 ad 1397
2.	52	591	1390–1400	Bonif. IX. Oblig. S. Colleg. ab ann. 1390 ad 1400
3.	56	593	1409–1415	Alex. V. Io. XXIII. et Mart. V. Oblig. Coll. ab an. 1409 ad 1415
4.	57	592	1400–1407	Bon. IX. Inn. VII. Greg. XII. Oblig. S. Colleg. ab an. 1400 ad 1407
5.	58	594	1418–1422	Martin V. Oblig. Colleg. ab ann. 1418 ad 1422
6.	59	595	1422–1428	Martin V. Oblig. Colleg. ab ann. 1422 ad 1428
7.	64	596	1427–1443	Oblig. Coll. sub Mart. V. Eug. IV. ab an. 1427 ad 43

<sup>13</sup> KARL AUGUST FINK, *Das Vatikanische Archiv. Einführung in die Bestände und ihre Erforschung* (BDHIR 20), Rom 1951, 51; GERMANO GUALDO, *Sussidi per la consultazione dell'Archivio Vaticano (Lo Schedario Garampi – I Registri Vaticani – I Registri Lateranensi – Le „Rationes Camere” – L'Archivio Concistoriale)* (CAV 17), Città del Vaticano 1989, 315–331.

<sup>14</sup> FINK, *Das Vatikanische Archiv*, 51; BOYLE, *A Survey*, 43.

<sup>15</sup> BAUMGARTEN, *Untersuchungen*, X sköv.

<sup>16</sup> Uo., XX–XXII.

N.	Oblig. et Sol.	Intr. et Exit.	Évkör	Cím
8.	71	508	1443–1447	Eugen. IV. et Nicol. V. Oblig. S. Coll. a 1443 ad 1447
9.	76	599	1447–1461	Nicol. V. Calist. III et Pii II. Oblig. S. Coll. ab an. 1447 ad 1460
10.	77	583	1447–1460	Nicol. V. Calist. III et Pii II. Oblig. S. Coll. ab an. 1447 ad 1461
11.	78	584	1458–1464	Pii II. Solut. S. Coll. ab an. 1458 ad 1464
12.	81	600	1471–1511	Debitores S. Colleg. a 1471 ad 1511

A kardinálisok kollégiумának kamarája vélhetőleg 1295 tájától rendszeresítette saját önálló könyvvitelét. Mindazonáltal a szervezet által készített dokumentáció már a középkor folyamán, például a 15. század elején Nápolyi László csapatainak római garázdálkodása idején jelentős károkat szenvedett. Ugyanakkor az sem mellékes szempont, hogy IV. Jenő pontifikátusának kezdetéig, vagyis 1431-ig a szervezetnek nem volt önálló hivatali helyisége, így a kötetek elenyészésében vélhetőleg e körülmény, továbbá az adminisztrációt végző hivatalnokok esetleges hanyagsága is szerepet játszhatott.<sup>17</sup>

A regisztersorozat összesen 197 papírfóliót tartalmazó 52. kötete IX. Bonifác pápa pontifikátusának időszakára, a 14. század utolsó évtizedére vonatkozó adatokat őrzött meg. A sorozat köteteinek többségéhez hasonlóan az eredetileg füzetekből álló volument fehér pergamenbe kötötték. A kötet külső gerincén a következő cím olvasható: *Bonifatius IX. Obligationes Sacri Collegii ab anno 1390 ad 1400*. A kötet első bejegyzésének dátuma 1390. szeptember 28.,<sup>18</sup> míg az utolsóé 1401. augusztus 24.<sup>19</sup> A pápa éppen 1390. szeptember 28-án nevezte ki a Bíborosi Kollégiум új kamarását, Henricus de Minutilist, a Szent Anasztázia-templom címére kreált (1389) presbiter

<sup>17</sup> Uo., XVI–XVII.

<sup>18</sup> „Anno domini millesimo nonagesimo indictione XIII, die XXVIII mensis Septembris sanctissimi in Christo patris et domini nostri, dominus Bonifatius divina providentia pape VIII. assumpsit in camerarium Sacri Collegii reverendissimorum in Christo patrem dominorum Sancte Romane Ecclesie cardinalium reverendissimum in Christo patrem et dominum, dominum tituli Sancte Anastasie presbiterum cardinalem.” AAV Cam. Ap., Oblig. et Sol., vol. 52, fol. 1r. – Az 59. kötetben azonos, míg az 51. kötetben szept. 19-ei keltezéssel szerepel. Vö. BAUMGARTEN, *Untersuchungen*, 16–17, n. 39.

<sup>19</sup> „Die XXIII<sup>a</sup> mensis Augusti, indictione nona, M<sup>o</sup> CCCC<sup>o</sup> I<sup>o</sup> pontificatus domini nostri, dominus Bonifatius divina providentia pape VIII, presentibus reverendissimi in Christo patris domini, domini H. Cardinalis Neapolitanis, Sacri Collegii dominorum cardinalium camerario et Stephano de Prato, dicti collegii clerico, ac Urbano barbitonsori et domini nostri pape macerio, Antonello Surracha, canonico Salernitanensis, honorabilibus viris dominis [...]”. AAV Cam. Ap., Oblig. et Sol., vol. 52, fol 196v. – Stephanus de Prato 1400 és 1409 között, míg Antonellus Surracha de Salerno 1412 és 1415 között volt a Bíborosi Kollégiум kamarai klerikusa. Vö. BAUMGARTEN, *Untersuchungen*, LXX.

kardinálist (*vulgaliter nuncupatus Neopolitanus*), aki egészen 1412-es haláláig állt a hivatal élén.<sup>20</sup> Tehát az ő hivatalviselésének időszakában keletkezett a vizsgált regisztrum. A hivatali ügymenet a következőképpen zajlott: a kamarai klerikusok határozták meg a kötelezettségvállalás és a fizetés időpontjait, amelyeket cédulákra vezettek fel, majd ezek alapján a kamarai jegyzők kiállították az oklevelet, majd pedig bemásolták a regiszterekbe az obligációra vonatkozó legfontosabb adatokat. A befizetéseket (*solutiones*) is hasonló metódus szerint adminisztrálták. A *Camera Collegii* – a kúriai hivatalokéval analóg – gyakorlata szerint a régebben keletkezett kötetekről másolatokat készítettek a jegyzők.<sup>21</sup>

A másolati könyvekbe csak kivételes esetekben rögzítették a kötelezettségvállalásokról kiállított oklevelek teljes szövegét. A bejegyzések tartalmazták a kötelezettségvállalás napját, a kinevezett személy keresztnévét, illetőleg képviselője nevét, az adományozott javadalmat, a *servitium commune* összegét, adott esetben az előd/elődök hátralékára vonatkozó adatokat, valamint a fizetésre vonatkozó határidőket. Több bejegyzésben a jogi aktus helyét és a tanúk neveit egyaránt feljegyezték. A margón minden esetben feltüntették a provízió alkalmával a konzisztóriumon jelenlévő bíborosok számát, hiszen – amint fentebb említettem – ez alapján állapították meg a *servitia minuta* összegét.<sup>22</sup>

Az 52. kötet által lefedett 1390 és 1400 közti időintervallumra vonatkozóan további *volumenek* is fennmaradtak az *Obligaciones et Solutiones* sorozatban (2. táblázat). A szóban forgó kilenc kötet közül mindössze három tartalmaz kötelezettségvállalásokra vonatkozó adatokat, jelesül a 48–49. és az 52. A 49–50., az 52A, valamint az 53. *volumenekben* nem találhatóak magyar vonatkozású bejegyzések, míg az 51. és az 54–55. regiszterekben pedig csak a törlesztésekkel kapcsolatos információkat találunk.

2. táblázat: Az *Oblig. et Sol.* 1390–1400 közötti évekre vonatkozó kötetek<sup>23</sup>

Nr.	Évkör	Kötetszám	Hivatal	Tartalom
1.	1386–1397	48	<i>Camera S. Collegii</i>	<i>obligaciones</i>
2.	1388–1406	49	<i>Camera Apostolica</i>	<i>obligaciones</i>
3.	1389–1391	50	<i>Camera Apostolica</i>	<i>solutiones</i>
4.	1389–1399	51	<i>Camera Apostolica</i>	<i>divisiones</i>
5.	1390–1400	52	<i>Camera S. Collegii</i>	<i>obligaciones</i>
6.	1391–1392	52A	<i>Camera Apostolica</i>	<i>regestum litterarum</i>

<sup>20</sup> 1403 és 1409 között tusculumi, majd 1409 és 1412 között sabinai püspök egyúttal. – A nagy nyugati egyházszakadás idején az ellenpápák is saját Kúriával és apparátussal rendelkeztek. Az őket támogató kardinálisoknak is önálló kamarát működtettek, következőképpen mind Rómában, mind pedig Avignonban párhuzamosan működött egy-egy kamarás bíboros. Vö. BAUMGARTEN, *Untersuchungen*, LIII–L.

<sup>21</sup> Uo., XXVIII és LXXVIII.

<sup>22</sup> HOBBERG, *Taxae pro communibus*, XIV–XV; BAUMGARTEN, *Untersuchungen*, CXCVI.

<sup>23</sup> BAUMGARTEN, *Untersuchungen*, XX.

Nr.	Évkör	Kötetszám	Hivatal	Tartalom
7.	1391–1405	53	<i>Camera Apostolica</i>	<i>solutiones</i>
8.	1399–1407	54	<i>Camera Apostolica</i>	<i>divisiones, solutiones</i>
9.	1396–1422	55	<i>Camera Apostolica</i>	<i>solutiones</i>

A felsoroltak mellett a Római Állami Levéltár is őriz egy kötetet, amely vegyesen tartalmaz kötelezettségvállalásokra és befizetésekre vonatkozó bejegyzéseket az 1396 és az 1411 közötti évekből.<sup>24</sup> Az elmondottak alapján tehát érdemes közelebbről szemügyre vennünk a 48. és az 52. köteteket, amelyek egyaránt a *Camera Sacri Collegii* hivatalához kapcsolódnak és a szervíciumok befizetésére vonatkozó kötelezettségvállalások kivonatait tartalmazzák.

A 48. volumen az 1378-ban megválasztott VI. Orbán, valamint IX. Bonifác pontifikátusa időszakának néhány évét, míg az 52. kötet az utóbbi pápa méltóságviselésének túlnyomó részét öleli fel. A 48. kötet terjedelmesebb, ugyanis összesen 239 papírfóliót tartalmaz a következő felosztásban: 1–125. VI. Orbán, 126–239. IX. Bonifác pápasága.<sup>25</sup> Az 52. kötetet az általános gyakorlatnak megfelelően több *quaderno* összefűzésével hozták létre. Az adminisztrációs munkaszervezés nyomán több írnok keze munkáját viseli magán a kötet. A *rectók* jobb felső margóján az eredeti számozást találjuk római számjegyekkel (I–CLII), míg a jobb alsó lapszélen a levéltári rendezés során keletkezett kurrens arab számozás található. Az első 20 fólió tartalmazza az egyházmegyéek neve szerinti alfabetikus mutatót (*rubricae libri obligationum*).<sup>26</sup> A vizsgált *volumen* összesen 18 magyar vonatkozású bejegyzést foglal magába az 1392. november 8. és 1400. április 7. közötti évekből.<sup>27</sup> Amennyiben a két kötet közös metszetét vesszük nagytíró alá, akkor az alábbi kép tárul elénk (3. táblázat).

3. táblázat: Az *Oblig. et Sol.* 48. és 52. kötetének magyar vonatkozású bejegyzései (1392–1400)

Nr.	vol. 48		vol. 52	
	Keltezés	Cameralia	Keltezés	Függelék
1.	1392. november 8.	106.	1392. november 8.	1.
2.	1394. február 4.	108.	1394. február 4.	2.
3.	1394. augusztus 17.	109.	1394. augusztus 17.	3.
4.	1395. január 1.	110.	1394. december 31.	4.
5.	1395. január 18.	111.	1395. január 19.	5.

<sup>24</sup> ASR Camerale I, vol. 1112, fol. 127; kiadása: *Cameralia Documenta Pontificia* I, n. 117.

<sup>25</sup> AAV Cam. Ap., *Oblig. et Sol.*, vol. 48.

<sup>26</sup> AAV Cam. Ap., *Oblig. et Sol.*, vol. 52, fol 1r–20v.

<sup>27</sup> Lásd *Függelék*, 1–18. sz.

6.	1395. április 3.	112.	1395. április 3.	6.
7.		113.		7.
8.	–	–	1395. május 7.	8.
9.	1395. október 19.	114.	–	–
10.	1396. április 21.	115.	1396. április 21.	9.
11.	–	–	1396. május 10.	10.
12.	–	–	1396. május 26.	11.
13.	1396. október 2.	116.	–	–
14.	–	–	1397. március 29.	12.
15.	–	–	1397. november 7.	13.
16.	–	–	1399. február 19.	14.
17.	–	–	1399. június 16.	15.
18.	–	–		16.
19.	(1400. március 29.)	(117.)*	1400. március 29.	17.
20.	–	–	1400. április 7.	18.

\*Tömör, mindössze kétsoros bejegyzése megtalálható: ASR Camerale I, vol. 112, fol. 12r.

A 20 bejegyzés közül nyolc mindkét másolati könyvben megtalálható, míg kettőt csak a 48., míg kilencet mindössze az 52. lapjain rögzítettek a jegyzők. Ennek oka közelebről nem ismert, mint ahogy arra sem tudok tárgyilagos választ adni, hogy vajon miért vezettek a bíborosok kamarájában párhuzamosan egy azonos időszakot (1390–1397) nagyrészt lefedő két külön regisztert. Talán azzal magyarázhatjuk mindent, hogy az 1390 szeptemberében újonnan kinevezett kamarás, Henricus de Minutillis kardinális hivatalviselésének kezdetétől egy új másolati kötetet állítottak össze?

#### 4. RÖVID HISTORIOGRÁFIA

Az *Obligaciones et Solutiones* 52. kötetének több magyar vonatkozású – természetesen túlnyomó többségében (de nem kizárólagosan) az egykor a mai Horvát Köztársaság területén található javadalmakkal kapcsolatos – bejegyzését is közzétette a horvát történetírás az 1996-ban napvilágot látott *Camera Apostolica* című forráskiadvány első kötetében.<sup>28</sup> A magyar történeti kutatások számára sem volt ismeretlen a vizsgált kötet, ugyanis LUKSICS JÓZSEF az Apostoli Kamara anyagait vizsgálva e másolati könyvet

<sup>28</sup> *Camera Apostolica I. Obligaciones et solutiones, camerale primo (1299–1560)* (Monumenta Croatica Vaticana 1 – Croatia Christiana 12), ed. JOSIP BARBARIRIĆ–JOSIP KOLANOVIĆ–ANDRIJA LUKINOVIĆ–JASNA MARKOVIĆ, Zagreb–Rim 1996–2001 (MCV).

is átnézte.<sup>29</sup> Ezt támasztja alá, hogy Kápolnai Mihály veszprémi püspök 1399. június 16-ai dátummal rögzített kötelezvényét közölte is a *Veszprémi püspökség római oklevéltárának* második kötetében.<sup>30</sup> A 19–20. század fordulóján végzett vatikáni és római kutatásai során ugyanakkor még nem az *Obligationes et Solutiones*, hanem az *Introitus et Exitus* sorozat részét alkotta az ominózus kötet, amint a kiadó által feltüntetett jelzete is mutatja: *Obligationes Collegii, Volumen 591, folio 117*.<sup>31</sup> Amint az köztudott, LUKCSICS az Apostoli Kamara középkori magyar vonatkozású anyagát az 1920-as években publikálni szeretne volna, azonban végül erre nem került sor. Anyaggyűjtését tartalmazó cédulái máig ismeretlen módon a Piarista Rend Magyar Tartományi Központi Levéltárába kerültek, ahol KOLTAI ANDRÁS közreműködésével 2009-ben TUSOR PÉTER fedezte fel.<sup>32</sup> Amikor a TUSOR-vezette MTA-PPKE 'Lendület' Egyháztörténeti Kutatócsoport keretein belül megkezdtük LUKCSICS anyaggyűjtésének sajtó alá rendezését (2012), fő feladatunknak a jelzetek aktualizálását, a filológiai és a tartalmi jegyzetek elkészítését tartottuk, hiszen így kívántuk megőrizni az eredeti kézirat integritását, historiográfiai értékét. Saját kutatásaink során mindazonáltal meggyőződhattünk arról, hogy a *Reverenda Camera Apostolica* hatalmas fondja, illetve a Római Állami Levéltárban őrzött *Fondo Camerale* irategyüttese további releváns középkori magyar adatokat rejteget. Akkoriban azonban úgy véltük, hogy ezeket majd a későbbiekben indokolt közzétenni.<sup>33</sup> A 2014-ben megjelentett, kétkötetes forráskiadványunkban ebből kifelől mindössze egyetlen alkalommal szerepel az *Obligationes et Solutiones* 52. kötetben is megtalálható bejegyzés.<sup>34</sup> Sajnos több évtized távlatából azt már lehetetlen megállapítani, hogy az 52. kötet további releváns bejegyzései miért nem szerepeltek LUKCSICS céduláin, noha – amint fentebb említettem – átnézte ezt a regisztert is.

## 5. A MAGYAR VONATKOZÁSÚ ADATOK

A vizsgált regiszterkötet összesen hét magyar püspökségre vonatkozó adatot tartalmaz: Zágráb három, Erdély, Szerém, Várad és Veszprém két-két, míg Eger és Nyitra egy-egy

<sup>29</sup> LUKCSICS JÓZSEF, *Középkori pápai adókönyvek*, (A Szent-István-Társulat Tudományos és Irodalmi Osztályának Felolvasó Üléseiből 69) Budapest 1908.

<sup>30</sup> MREV II, n. CCCXCVIII.

<sup>31</sup> Uo. A konkordanciára lásd BAUMGARTEN, *Untersuchungen*, XX, valamint fentebb az 1. táblázatot.

<sup>32</sup> TUSOR PÉTER, *Lukcsics József elfeledett okmánytára A Camera Apostolica magyarországi forrásairól*, *Egyháztörténeti Szemle*, 13 (2012) 1, 67–79; *Cameralia Documenta Pontificia I*, XII–XX.

<sup>33</sup> Mindezt jeleztük is: *Cameralia Documenta Pontificia I*, XXII. – Időközben többet is publikáltam ezek közül, például: FEDELES TAMÁS, *Az Apostoli Kamara középkori nyugtái*, Magyarország és a római Szentszék, (Források és távlatok), Tanulmányok Erdő bíboros tiszteletére (CVH 8), szerk. Tumor Péter, Budapest–Róma 2012, 11–25; UŐ, *Ad limina beatorum Petri et Pauli apostolorum: Magyar prelátusok szentszéki látogatásai a középkorban*, Hadi és más nevezetes történetek: Tanulmányok Veszprémi László tiszteletére (szerk. Kincses Katalin Mária), Budapest 2018, 117–132; *Ordinationum documenta pontificia de Regnis Sacrae Coronae Hungariae (1426–1523). Ex Libris Formatarum Cameræ Apostolicæ. Klerikusszentelések a Római Kúriában a Magyar Szent Korona országaiból (1426–1523). Az Apostoli Kamara Libri Formatarum bejegyzései* (CVH I/18), kiad. FEDELES TAMÁS, Budapest–Róma 2021.

<sup>34</sup> *Cameralia Documenta Pontificia I*, n. 110.

alkalommal szerepel. Az említettek mellett megtalálható egy *in partibus infidelium* egyházmegye, jelesül a várnai, amelynek püspöke, Farkasfalvi László egyúttal a szepesi ciszterci monostor javadalmát is birtokolta (*Függelék*, 5. sz.). E bejegyzés érdekessége, hogy az utóbbi javadalmat az egyházfő nem a konzisztóriumon adományozta, ezáltal a Bíborosi Kollégium kamarája nem részesült a kinevezési illetékből (*centum quinquaginta florenos auri de camera et non quinque servitia eo, quod dictum monasterium fuit datum in commendam motu proprio et non per consistorium*). Más forrásból az is ismert, hogy László egyúttal a zágrábi püspök mellett látta el a *suffraganeus* teendőket.<sup>35</sup> Az említett püspöki méltóságok mellett négy Szent Benedek-rendi monostor is felbukkan a bejegyzések között, jelesül az alnádi, a bakonybéli, a pécsváradi és a visegrádi. Az alnádi és a pécsváradi apátok szervíciumpfizetésre vonatkozó kötelezettségvállalásai egyúttal e monostorok jövedelmére vonatkozó információk „beszerzésére” vonatkozó adatokat is tartalmaznak. Mindkét esetben Magyarországról származó értesülések alapján határozták meg a fizetendő illeték nagyságrendjét (*iuxta informationem missam de partibus, si taxanda fuit iuxta informationem de partibus*) (*Függelék*, 1. és 8. sz.).

A 18 bejegyzésben felbukkanó adatok a középkori magyar egyházi archontológiai és proszopográfiai ismereteinket is értékes információkkal egészítik ki. Több személy ugyanis a korábbi szakirodalomban nem szerepel, így például János, Tamás fia fehérvári (1394),<sup>36</sup> Demeter, Péter fia pécsi kanonok (1394),<sup>37</sup> Imre, Lőrinc fia a balatonalmádi Benedek-rendi monostor apátja (1395),<sup>38</sup> János csázmái kanonok és kemléki főesperes (1396).<sup>39</sup> Balázs, János fia csázmái olvasókanonok méltóságviselésével kapcsolatban a korábbi szakirodalom nyomán az tudtuk, hogy valamikor 1399 előtt töltötte be e dignitást.<sup>40</sup> A *Függelék*ben, a 11. szám alatt közreadott vatikáni forrás alapján immár méltóságviselését 1396 májusától adathozhatjuk. Keresztély ciszterci szerzetesről, a bélakúti monostor őrszerzeteséről szintén a vizsgált kötet egyik bejegyzése nyomán szerezhettünk tudomást.<sup>41</sup> Ludányi Tamás szerémi püspök meghatalmazottjaként az Apostoli Kamarában 1399 februárjában kötelezettséget vállalt a püspöki kinevezés után fizetendő szervíciium kiegyenlítésére. Habár Ludányi csak 1400 márciusában kapta *commendába* az említett apátságot IX. Bonifác pápától,<sup>42</sup> ezen adat alapján úgy látszik, tényleges befolyását már ezt megelőzően is érvényesíthette.

Összességében tehát a *Függelék*ben közölt adatok egyrészt apró mozaikkockákkal egészítik ki a korszak magyar egyházi archontológiájára vonatkozó ismereteinket, másrészt pedig hozzájárulnak a Szentszék és a magyar egyház között a nagy nyugati szkizma idején fennálló kapcsolatok árnyaltabb megismeréséhez.

<sup>35</sup> Uo., LIX.

<sup>36</sup> *Függelék*, 3. sz. Vö. RIBI ANDRÁS, *A fehérvári káptalan archontológiája (1301–1457)*, Turul 91 (2018) 4. sz., 132–154, 150.

<sup>37</sup> *Függelék*, 4. sz. Vö. FEDELES TAMÁS, *A pécsi székeskáptalan személyi összetétele a késő középkorban (1354–1526)* (Tanulmányok Pécs történetéből 17), Pécs 2005.

<sup>38</sup> *Függelék*, 8. sz. Vö. PRT XII/B, 314–320.

<sup>39</sup> *Függelék*, 11. sz.

<sup>40</sup> BÉKEFI REMIG, *A káptalani iskolák története Magyarországon 1540-ig*, Budapest 1910, 211.

<sup>41</sup> *Függelék*, 14. sz. Vö. HERVAY L. FERENC, *Repertorium historicum Ordinis Cisterciensis in Hungaria* (Bibliotheca Cisterciensis 7), Roma 1984, 139.

<sup>42</sup> MVH I/4, n. CCXXXII.

## FÜGGELÉK

## I.

*Perugia, 1392. november 8.*

Imre pécsváradai apát képviselője, Thomas de Fichetis által vállalta, hogy commune servitium címén 600 aranyforintot és öt kisebb szervíciiumot fizet be az Apostoli Kamara és a Bíborosi Kollégium kamarája számára.

(AAV Cam. Ap., Oblig. et Sol., vol. 52, fol. 52r – reg.)<sup>43</sup>

Indictione XV<sup>a</sup>, die Veneris, octavo die mensis Novembris, venerabilis pater, frater Emericus, abbas monasterii Pech Waradiensis,<sup>44</sup> ordinis Sancti Benedicti, Quinqueecclesiensis diocesis, per dominum Thomam de Fichetis, procuratorem et fiscalem suum ad hoc legitime constitutum, promisit camere et collegio pro suo communi servitio sexcentum florenos auri de camera iuxta informationem missam de partibus, de valore et quinque servitia consueta.

Solvendo totum in festo Omnium Sanctorum proxime futuro.<sup>45</sup> Alioquin etc. Iuravit etc.

[*m.s.*] ‘Obligatio abbatis monasterii Pech Waradiensis’. I [*m.r.*] ‘Cardinales 17’.

## 2.

*Róma 1394. február 4.*

Gergely választott szerémi püspök képviselője, András óbudai éneklőkannok által vállalta, hogy commune servitium címén 100 kamarai aranyforintot és öt kisebb szervíciiumot fizet be az Apostoli Kamara és a Bíborosi Kollégium kamarája számára.

(AAV Cam. Ap., Oblig. et Sol., vol. 52, fol. 62v – reg.)<sup>46</sup>

Indictione secunda, die predicta Mercurii, quarta dicti mensis Februarii, reverendus pater dominus Gregorius, electus in episcopum Sirmiensem,<sup>47</sup> per dominum Andream

<sup>43</sup> Párhuzamos bejegyzése AAV, Cam. Ap., Oblig. et Sol., vol. 48, fol. 192r. Kiadása: *Cameralia Documenta Pontificia*, I, n. 106.

<sup>44</sup> Cseményi Imre pécsváradai apát (1391–1410). Vö. PRT XII/B, 12–14.

<sup>45</sup> 1393. nov. 1.

<sup>46</sup> Kiadása: MCV I, n. 438. – Párhuzamos bejegyzése AAV, Cam. Ap., Oblig. et Sol., vol. 48, fol. 192r. Kiadása: MCV I, n. 402; *Cameralia Documenta Pontificia*, I, n. 108.

<sup>47</sup> Rozsályi Gergely OCist, a péterváradai ciszterci apátság kommandátora, szerémi (1394–1397), csanádi (1397–1402) püspök. Vö. HC I, 180, 454; ENGEL PÁL, *Magyarország világi archontológiája 1301–1437 I–II* (História Könyvtár. Kronológiák, adattárak 5), Budapest 1996, 68, 74; JUHÁSZ KÁLMÁN, *A csanádi püspökség története 1000–1699 I–V III*, Makó 1930–1947, II, 29–38; FEDELES TAMÁS, *Az uralkodó, a Szentszék és a magyar*

Iohannis, canonicum et cantorem ecclesie Budensis,<sup>48</sup> procuratorem suum ad hoc legitime constitutum, promisit camere et collegio pro suo communi servitio centum florenos auri de camera et quinque servitia consueta.

Item, recognovit camere tantummodo, si et in quantum.

Solvendo medietatem in festo Assumptionis Beate Marie Virginis proxime futuro,<sup>49</sup> aliam medietatem in festo Purificationis eiusdem Beate Marie Virginis extunc proxime secuturo<sup>50</sup>. Et recognitum, si et in quantum similibus modis et terminis successive. Alioquin etc. Iuravit etc.<sup>51</sup>

[*m.s.*] 'Electus in episcopum Sirmiensem'. | [*m.r.*] 'Cardinales 17'.

### 3.

1394. *augustus 17.*

Péter bakonybéli apát törvényes képviselője, János fehérvári kanonok által kötelezte magát, hogy commune servitium címén 50 aranyforintot és öt szervitiumot befizet az Apostoli Kamara és a Bíborosi Kollégium kamarája számára.

(AAV Cam. Ap., Oblig. et Sol., vol. 52, fol. 70v – reg.)<sup>52</sup>

Dicta die, venerabilis pater, frater Petrus, abbas monasterii Sancti Maurittii de Beel, ordinis Sancti Benedicti, Wespremiensis diocesis, per dominum Iohannem Thome, canonicum ecclesie Albensis, Wespremiensis diocesis, tamquam et principalem et privatam personam se obligantem, promisit camere et collegio pro suo communi servitio quinquaginta florenos auri de camera et quinque servitia consueta.

Item, recognovit si et in quantum reperitur tenere pro predecessoribus suis.

Solvendo medietatem promissi in festo Purificationis Beate Marie Virginis proxime futuro<sup>53</sup> et aliam medietatem in festo Assumptionis Beate Marie Virginis extunc proxime secuturo.<sup>54</sup> Et recognita, si et in quantum similibus terminis observandis. Et promisit producere instantiam infra sex menses. Iuravit etc. Alioquin etc.

[*m.s.*] 'Abbas monasterii Sancti Mauritti de Beel'. [*m.r.*] 'Cardinales 16'.

*főpapok Luxemburgi Zsigmond korában.* Mesterek és Tanítványok 2. Tanulmányok a bölcsészet- és társadalomtudományok területéről (szerk. Bóhm Gábor–Czeferner Dóra–Fedele Tamás), Pécs 2018, 81–146, 115 és 126.

<sup>48</sup> Bogáti János fia András budai kanonok és éneklőkanonok (1374–1396). RIBI ANDRÁS, *A budai káptalan arcbontológija (1388–1457)*, Püspökök, káptalanok, tizedek. Tanulmányok (szerk. Thoroczkay Gábor), Pécs 2020, 50–103, 61–62 és 67.

<sup>49</sup> 1394. aug. 15.

<sup>50</sup> 1395. febr. 2.

<sup>51</sup> András budai éneklőkanonok 1394. február 5-én 18 aranyforintot, 11 solidust és 9 dénárt, 1397. május 11-én pedig Theobald szentkirályfalvai perjel további 5 forintot törlesztett a püspök nevében. Vö. *Cameralia Documenta Pontificia*, I, n. 509 és 522.

<sup>52</sup> Párhuzamos bejegyzése AAV Cam. Ap., Oblig. et Sol. vol. 48, fol. 199v. Kiadása: *Cameralia Documenta Pontificia*, I, n. 109.

<sup>53</sup> 1395. febr. 2.

<sup>54</sup> 1395. aug. 15.

## 4•

1394. december 31.

János választott zágrábi püspök képviselője, Demeter pécsi kanonok által vállalta, hogy *commune servitium* címén 400 kamarai aranyforintot és öt kisebb szervíciomot, továbbá elődje, János püspök hátralékaként *commune servitium* címén öt forintot és öt kisebb szervíciomot fizet be az Apostoli Kamara és a Bíborosi Kollégium kamarája számára.

(AAV Cam. Ap., Oblig. et Sol., vol. 52, fol. 72v – reg.)<sup>55</sup>

Indictione tertia, die Iovis, ultima mensis Decembris reverendus in Christo pater dominus Iohannes, electus in episcopum Zagrabiensem,<sup>56</sup> per dominum Demetrium Petri, canonicum Quinqueecclesiensem,<sup>57</sup> procuratorem suum ad hoc legitime constitutum, promisit camere et collegio pro suo communi servitio quadringentos florenos auri de camera et quinque servitia consueta.

[m.s.] ‘Episcopus Zagrabiensis’. | [m.r.] ‘Cardinales 16.’

Item, recognovit camere et collegio pro communi servitio domini Iohannis,<sup>58</sup> sic similiter vocati predecessoris sui quinque similes florenos et quinque servitia consueta pro rata medietatis totius summe obligationis.

[m.r.] ‘Cardinales 15.’

Solvendo totum in festo Nativitatis Domini nostri Iesu Christi proxime futuro.<sup>59</sup> Alioquin etc. Iuravit etc.<sup>60</sup>

<sup>55</sup> Kiadása: MCV I, n. 440. – Párhuzamos bejegyzése AAV Cam. Ap., Oblig. et Sol. vol. 48, fol. 206v. Kiadása: *Cameralia Documenta Pontificia*, I, n. 110.

<sup>56</sup> Szepesi János zágrábi püspök (1394–1397), kalocsai érsek (1401–1403). Vö. HC I, 538; ENGEL, *Archontológia*, I, 65 és 79; *Zagrebački biskupi i nadpiskupi*, Zagreb 1995, 155–163; UDVARDY JÓZSEF, *A kalocsai érsekek életrajza (1000–1526)* (Dissertationes Hungaricae ex Historia Ecclesiae II), Köln 1991, 248–254.

<sup>57</sup> Péter fia Demeter nevű pécsi kanonok neve a korábbi szakirodalomban nem ismert. Vö. FEDELES, *A pécsi székeskáptalan*, i.m.

<sup>58</sup> Smilo János csanádi (1380–1386), majd zágrábi püspök (1386–1394). Vö. HC I, 179, 538; ENGEL, *Archontológia*, I, 68, 79; JUHÁSZ, *A csanádi püspökség*, III, 105–110; *Zagrebački biskupi*, 149–154.

<sup>59</sup> 1395. dec. 25.

<sup>60</sup> 1395. jan. 12-én *servitium commune* címén Órévi Lukács budai prépost, valamint Rogerius de Cavaziis pozsegai prépost 73 forintot, 16 solidust és 8 dénárt törlesztett a püspök nevében. Vö. *Cameralia Documenta Pontificia*, I, n. 514a.

## 5•

1395. január 19.

László választott várnai püspök, a szepesi Szűz Mária-monostor kommandátora képviselője, Lukács óbudai prépost által vállalta, hogy commune servitium címén az említett monostor után 150 kamarai aranyforintot, valamint a püspökség után további 150 forintot és öt kisebb szervíciomot fizet az Apostoli Kamara és a Bíborosi Kollégium kamarája számára két részletben.

(AAV Cam. Ap., Oblig. et Sol., vol. 52, fol. 72v–73r – reg.)<sup>61</sup>

Indictione tertia, die Martis, decima nona dicti mensis Ianuarii, venerabilis vir dominus Lucas Demetrii, prepositus ecclesie Sancti Petri de Veteri Buda,<sup>62</sup> tamquam principalis et privata persona obligavit se et suum beneficium et sua bona, promisit camere, tantummodo pro communi servitio reverendi patris domini Ladislai, electi in episcopum Varnensem, commendatarii monasterii Sancte Marie de Scepus, ordinis Cisterciensis,<sup>63</sup> diocesis Strigoniensis et hec pro commenda ipsius monasterii centum quinquaginta florenos auri de camera et non quinque servitia eo, quod dictum monasterium fuit datum in commendam motu proprio et non per consistorium.

Item recognovit camere et collegio pro communi servitio ipsiusmet dominus Ladislau pro ipsomet monasterio, cui preefuit, alios centum quinquaginta similes florenos et quinque servitia consueta.

Solvendo totum promissum in festo Nativitatis Domini nostri Iesu Christi proxime futuro<sup>64</sup> et recognitum in simili festo anno revoluto.<sup>65</sup> Et presentare mandatum sufficiens rathabitionis obligationis huiusmodi vel de novo se ad obligandum. Alioquin etc. Iuravit etc.

[*m.s.*] 'Episcopus Varnensis'. I [*m.r.*] 'Cardinales 17'.

<sup>61</sup> Párhuzamos bejegyzése AAV Cam. Ap., Oblig. et Sol. vol. 48, fol. 207r. Kiadása: *Cameralia Documenta Pontificia*, I, n. III. Ott január 18-ai keltezéssel.

<sup>62</sup> Órévi Lukács óbudai prépost (1388–1406), csanádi (1395–1397), váradai püspök (1397–1406); királynői titkos kancellár (1390–1392). Vö. HC I, 180, 515; ENGEL, *Archontológia*, 68, 76; BUNYITAY VINCE, *A váradai püspökség története I–IV*, Nagyvárad–Debrecen 1883–1935, I, 217–224; JUHÁSZ, *A csanádi püspökség*, IV, 22–28; C. TÓTH NORBERT, *Aszékés- és társaskáptalanok prépostjainak archontológiája 1387–1437* (Subsidia ad historiam meffi aevi Hungariae inquirendam 4), Budapest 2013, 25; RIBI, *A budai káptalan*, 58.

<sup>63</sup> Farkasfalvi Mihály fia László választott várnai (1395), majd knini püspök (1397–1401, 1409–1412), a szepesi Szűz Mária ciszterci monostor kommandátora (1395). Vö. HC I, 486, 516; ENGEL, *Archontológia*, I, 85 és II, 73; VIDA BEÁTA, *A karthauzi rend története a középkori Magyar Királyság területén* (Kéziratok doktori értekezés), Szeged 2017, 65.

<sup>64</sup> 1395. dec. 25.

<sup>65</sup> 1396. dec. 25.

## 6.

Róma, 1395. április 3.

Maternus erdélyi püspök képviselői, Péter esztergom-szentgyörgymezei prépost, valamint Prágai Prokop által vállalta, hogy commune servitium címén 1500 kamarai aranyforintot és öt kisebb szervíciomot befizet az Apostoli Kamara és a Bíborosi Kollégium kamarája számára két részletben.

(AAV Cam. Ap., Oblig. et Sol., vol. 52, fol. 75<sup>v</sup> – reg.)<sup>66</sup>

Dicta die,<sup>67</sup> dominus Petrus Gregorii, prepositus ecclesie Sancti Georgii de Viridicampo,<sup>68</sup> Strigoniensis et dominus Procopius de Praga, tamquam principales et private persone obligaverunt se et eorum bona et beneficia, promiserunt camere et collegio pro communi servitio reverendi patris domini Materni, episcopi Transilvani,<sup>69</sup> millequincentis florenos de camera et quinque servitia consueta.

Solvendo medietatem in festo Omnium Sanctorum proxime futuro,<sup>70</sup> aliam medietatem in festo Penthecostes extunc proxime secuturo,<sup>71</sup> alioquin etc. iuravit etc. Et in primo termino solutionis fiende producere mandatum sufficiens ratihabitionis obligationis huiusmodi vel de novo se obligandi. Alioquin etc. iuravit etc.<sup>72</sup>

[*m.s.*] ‘Episcopus Transilvanus’. I [*m.r.*] ‘Cardinales 13’.

<sup>66</sup> Párhuzamos bejegyzése: AAV Cam. Ap., Oblig. et Sol. vol. 48, fol. 211<sup>r</sup>; kiadása: MREV II, 300; *Cameralia Documenta Pontificia*, I, n. 112.

<sup>67</sup> Visszaul a fólió első bejegyzésére.

<sup>68</sup> (Mikefalvi/ Csehi) Péter, Gergely fia esztergom-szentgyörgymezei prépost egyúttal székesegyházi főesperes (1393–1396), előtte kalocsai prépost és zágrábi kanonok (1393), majd esztergomi nagyprépost (1396–1421), az esztergomi székesegyház Szűz Mária-oltár, valamint a fehérvári Szent Imre-kápolna javadalmasa. Vö. KOLLÁNYI FERENC, *Esztergomi kanonokok 1100–1900*, Esztergom 1900, 76; WINKLER PÁL, *A kalocsai és bácsi érseki főkáptalan története alapításától 1935-ig*, Kalocsa 1935, 23; ÚDVARDY JÓZSEF, *A kalocsai főszékeskáptalan története a középkorban*, (METEM Könyvek 3.) Budapest 1992, 49; C. TÓTH, *Aszékes- és társaskáptalanok*, 39 és 49; UŐ, *A kalocsa-bácsi főegyházmegye káptalanjainak középkori archontológiája* (Kalocsai Főegyházmegyei Gyűjtemények Kiadványai 15 – Subsidia ad historiam medii aevi Hungariae inquirendam 11), Kalocsa 2019, 84; UŐ, *Az esztergomi székes- és társaskáptalanok archontológiája 1100–1543* (Subsidia ad historiam medii aevi Hungariae inquirendam 9), Budapest 2019, 24. 54. 130.

<sup>69</sup> Maternus a stendali Szent Miklós-templom Szent Maternus oltárának vikáriusa (1399 előtt), váradai prépost (1388–1391), veszprémi (1392–1395), erdélyi (1395–1399) püspök. Vö. HC I, 492–493; ENGEL, *Archontológia*, I, 70, 78; TEMESVÁRY JÁNOS, *Erdély középkori püspökei*, Kolozsvár 1922, 256–269; FEDELES, *Az uralkodó*, 119–120 és 132.

<sup>70</sup> 1395. nov. 1.

<sup>71</sup> 1395. máj. 30.

<sup>72</sup> A Zsigmond-kori erdélyi püspökök kötelezettségvállalásairól és tényleges befizetéseiről részletesen lásd FEDELES TAMÁS, *Az erdélyi egyházmegye és az Apostoli Kamara Luxemburgi Zsigmond uralkodása idején*, Erdélyi Múzeum 52 (2020), 15–23.

## 7.

Róma, 1395. április 3.

Demeter veszprémi püspök képviselői, Péter esztergom-szentgyörgymezei prépost, valamint Prágai Prokop által vállalta, hogy saját commune servitium címén 900 kamarai aranyforintot és öt kisebb szervíciumot, valamint elődei, Maternus és Benedek hátralékait befizeti az Apostoli Kamara és a Bíborosi Kollégium kamarája számára több részletben.

(AAV Cam. Ap., Oblig. et Sol., vol. 52, fol. 75<sup>v</sup> – reg.)<sup>73</sup>

Indictione tertia, die predicta sabbati, tertia dicti mensis Aprilis prefatus dominus Petrus<sup>74</sup> et Procopius nomine quo supra, promiserunt pro communi servitio reverendi patris domini Demetrii, episcopi Vesprimiensis<sup>75</sup> noningentos florenos auri de camera et quinque servitia consueta.

[*m.s.*] ‘Episcopus Vesprimiensis’. I [*m.r.*] ‘Cardinales 13’.

Item recognovit camera et collegio pro communis servitio dudum Materni,<sup>76</sup> predecessoris sui quadringentos vigintinovem similes florenos, solidos trigintanovem, denarios duos monete Romane et quinque servitia consueta.

[*m.r.*] ‘Cardinales 18’.

Item recognovit camere et collegio pro communis servitio dudum Benedicti,<sup>77</sup> antepredecessoris sui alios noningentos similes florenos et quinque servitia consueta.

[*m.r.*] ‘Cardinales 20’.

Solvendo medietatem promissi in festo Omnium Sanctorum,<sup>78</sup> aliam medietatem in festo Penthecostes.<sup>79</sup> Et primum recognitum in festo alio Omnium Sanctorum extunc proxime secuturo et secundum recognitum medietatem in festo Penthecostes extunc proxime secuturo.<sup>80</sup> Alioquin etc. Iuravit etc. et producere mandatum sufficiens prout ut supra.

<sup>73</sup> Kiadása: MREV II, n. 370. – Párhuzamos bejegyzése: AAV Cam. Ap., Oblig. et Sol. vol. 48, fol. 211<sup>v</sup>; kiadása: *Cameralia Documenta Pontificia*, I, n. 113.

<sup>74</sup> (Mikefalvi/ Csehi) Péter, Gergely fia esztergom-szentgyörgymezei prépost, lásd fentebb.

<sup>75</sup> Jánoki Demeter esztergomi kanonok (1351–1387), barsi főesperes (1352–1381), esztergomi vikárius (1375–1377), császári prépost és zágrábi kanonok (1385–1387), nyitrai (1387), veszprémi (1387–1392, 1395–1398), majd erdélyi (1392–1395) püspök. Vö. HC I, 492 és 524; ENGEL, *Archontológia*, I, 70 és 78; TEMESVÁRY, *Erdély középkori*, 246–255; KOLLÁNYI, *Esztergomi kanonokok*, 55–56; C. TÓTH, *Az esztergomi*, 71 és 254; FEDELES, *Az uralkodó*, 119. 123. 131.

<sup>76</sup> Maternus veszprémi, majd erdélyi püspök, lásd fentebb.

<sup>77</sup> Himházi Benedek veszprémi kanonok (1359–1379), szepesi prépost (1360–1379), veszprémi püspök (1379–1387), királynéi kancellár (1380–1381), főkancellár (1387). Vö. HC I, 524; ENGEL, *Archontológia*, I, 70; FEDELES, *Az uralkodó*, 131.

<sup>78</sup> 1395. nov. 1.

<sup>79</sup> 1396. máj. 21.

<sup>80</sup> A késő középkori veszprémi püspökök kötelezettségvállalásairól és tényleges befizetéseiről részletesen lásd FEDELES TAMÁS, *A veszprémi egyházmegye és az Apostoli Kamara érintkezési pontjai a késő középkorban*

## 8.

Róma, 1395. május 7.

Imre, az almádi Szent Benedek-rendi monostor apátja személyesen vállalt kötelezettséget, miszerint *servitium commune* címén 33 és  $\frac{1}{3}$  aranyforintot, valamint öt kisebb *servíciiumot* befizet az Apostoli Kamara és a Bíborosi Kollégium kamarája számára.

(AAV Cam. Ap., Oblig. et Sol., vol. 52, fol. 77r – reg.)

Indictione tertia, die Veneris, septima mensis Maii, venerabilis pater frater Emericus Laurentii, abbas monasterii Sancte Marie Almari (!), Vesprimiensis diocesis, Ordinis Sancti Benedicti,<sup>81</sup> personaliter promisit camere et collegio pro suo communi *servitio* trigintatres florenos auri de camera et tertiam partem alterius similis floreni et quinque *servitia* consueta et plus<sup>a</sup>, si taxanda fuit iuxta informationem de partibus.

Solvendo totum in festo Resurrectionis Domini nostri Iesu Christi proxime futuro. Alioquin etc. Iuravit etc.

[*m.s.*] ‘Abbas monasterii Sancte Marie de Almari (!). | [*m.r.*] ‘Cardinales 13’. | <sup>a</sup>Utána áthúzza: ‘et minus’.

## 9.

Róma, 1396. április 21.

Egyed, a Visegrád melletti Szent András Benedek-rendi monostor apátja személyesen kötelezettséget vállalt, hogy *servitium commune* címén 66 és  $\frac{2}{3}$  aranyforintot, valamint öt kisebb *servíciiumot* befizet az Apostoli Kamara és a Bíborosi Kollégium kamarája számára.

(AAV Cam. Ap., Oblig. et Sol., vol. 52, fol. 91v – reg.)<sup>82</sup>

Indictione quarta, die vicesimo primo mensis predicti, venerabilis pater dominus Egidius, abbas monasterii Sancti Andree prope Woyssesgrad (sic!), ordinis Sancti Benedicti, Vesprimiensis diocesis<sup>83</sup> promisit camere et collegio pro suo communi *servitio* sexaginta sex florenos auri de camera et duos tertios alterius similis floreni et quinque *servitia* consueta.

Solvendo medietatem promissam in festo Omnium Sanctorum proxime futuro<sup>84</sup> et aliam medietatem in festo Penthecostes extunc proxime secuturo.<sup>85</sup> Alioquin etc. Iuravit etc.

[*m.s.*] ‘Abbas monasterii Sancti Andree prope Woyssesgrad (!), Vesprimiensis diocesis,’ | [*m.r.*] ‘Cardinales 14’.

(1387–1523), „Capella reginalis” A veszprémi püspökség a középkorban (A veszprémi egyházmegye múltjából 38), szerk. Karlinszky Balázs–Varga Tibor László, Veszprém 2021, 93–122, 94–100.

<sup>81</sup> Imre, Lőrinc fia a veszprémi egyházmegye almádi bencés monostorának apátjára vonatkozó korábbi adatok nem ismertek. Vö. PRT XII/B, 314–320.

<sup>82</sup> Párhuzamos bejegyzése: ASR Camerale I, vol. 1112, fol. 43r; kiadása: *Cameralia Documenta Pontificia*, I, n. 115.

<sup>83</sup> Egyed visegrádi apátságáról további adatok nem állnak rendelkezésre. Vö. PRT XII/B, 47–53.

<sup>84</sup> 1396. nov. 1.

<sup>85</sup> 1397. jún. 10.

## I O.

Róma, 1396. május 10.

Pál választott váradi püspök képviselője, Lőrinc váradi kanonok és bihari főesperes által kötelezettséget vállalt, hogy *servitium commune* címén 2000 aranyforintot, továbbá öt kisebb *servitium*-ot fizet, valamint három elődje, János, László és Imre püspökök tartozásait is törleszti az Apostoli Kamara és a Bíborosi Kollégium részére.

(AAV Cam. Ap., Oblig. et Sol., vol. 52, fol. 92v–93r – *reg.*)

Indictione quarta, die X<sup>a</sup> mensis Maii, anno, pontificatu, quibus supra, reverendus pater dominus Paulus, electus in episcopum Waradiensem<sup>86</sup> per dominum Laurentium, archidiaconum Byhariensem et canonicum in ecclesia Varadiensi,<sup>87</sup> procuratorem suum ad hoc legitime constitutum, promisit camere et collegio pro suo communi servitio duomilia florenos auri de camera et quinque servitia consueta.<sup>88</sup>

[*m.s.*] ‘Episcopus Varadiensis’. | [*m.d.*] ‘Cardinales 14’.

Item, recognovit camere et collegio pro communi servitio domini Iohannis,<sup>89</sup> predecessoris sui solutis minutis servitiis ducentos<sup>a</sup> sexaginta sex florenos auri de camera et solidos viginti monete Romane.<sup>90</sup>

[*m.d.*] ‘Cardinales 20’. | <sup>a</sup> Utána áthúzza: ‘florenos auri de camera’.

Item, recognovit camere tantummodo pro communi servitio domini Ladislai,<sup>91</sup> antepredecessoris sui per eum promisi et non soluti septingentos trigintaduos florenos auri de camera solvit de minutis servitiis.

[*m.d.*] ‘Cardinales 14’.

<sup>86</sup> Farkasfalvi Pál választott váradi püspök (1396). Vö. HC, I, 515; BUNYITAY, *A váradi püspökség*, I, 215–216; ENGEL, *Archontológia*, I, 76; FEDELES, *Az uralkodó*, 129.

<sup>87</sup> Lőrinc kanonoki javadalmáról és főesperességéről ez az egyetlen adat. Vö. BUNYITAY, *A váradi püspökség*, II, 116.

<sup>88</sup> 1396. máj. 15-én a *Camera Apostolica*-ba prokurátora révén 1000 aranyforintot fizetett be. Vö. *Cameralia Documenta Pontificia*, I, n. 516.

<sup>89</sup> Cudar János váradi püspök (1383–1395). Vö. HC, I, 515; BUNYITAY, *A váradi püspökség*, I, 207–212; ENGEL, *Archontológia*, I, 76; FEDELES, *Az uralkodó*, 129.

<sup>90</sup> A püspök korábban a Medici társaság közvetítésével közel 400 aranyforintot befizetett. Vö. *Cameralia Documenta Pontificia*, I, n. 490., 494.

<sup>91</sup> Déméni László I. Lajos király udvari orvosa, esztergomi kanonok, kalocsai prépost, nyitrai (1367–1371), veszprémi (1372–1377), majd váradi püspök (1378–1382). Vö. HC I, 368. 515. 524; ENGEL, *Archontológia*, I, 72, 76, 78; BUNYITAY, *A váradi püspökség*, I, 204–206; KÖRMENDY KINGA, *Studentes extra regnum 1183–1543. Esztergomi kanonokok egyetemjárása és könyvhasználat 1183–1543* (Bibliotheca Institutii Postgradualis Iuris Canonici Universitatis Catholicae de Petro Pázmány nominatae III. Studia 9), Budapest 2007, 179, n. 47; C. TÓTH, *Az esztergomi, 174. – A püspök 1377. október 12-én vállalt kötelezettséget*. Vö. *Cameralia Documenta Pontificia*, I, n. 88a.

Item, recognovit camere tantummodo pro communi servitio domini Emerici,<sup>92</sup> alterius predecessoris sui sexcentos quinquaginta sex similes [93r] florenos, solidos duodecim monete Romane et pro quinque minutis servitiis, quinquaginta similes florenos, solidos quadraginta quinque et denarios undecim monete predictae.

Solvendo totum promissum in festo Nativitatis Domini nostri Iesu Christi proxime futuro<sup>93</sup> et totum recognitum ad dictum festum Nativitatis ad annum extunc proxime secuturum.<sup>94</sup> Alioquin etc. Iuravit etc.

## II.

Róma, 1396. május 26.

János választott zágrábi püspök képviselői, János császári kanonok és kemléki főesperes, valamint Balázs császári lektor által kötelezettséget vállalt, hogy saját, valamint elődei tartozásait egyaránt törleszteni fogja az Apostoli Kamara és a Bíborosi Kollégium részére.

(AAV Cam. Ap., Oblig. et Sol., vol. 52, fol. 98v–99r – *reg.*)<sup>95</sup>

Indictione, die, mense, quibus supra,<sup>96</sup> venerabiles viri dominos Iohannes Iohannis, canonicus ecclesie Sancti Spiritus Casmensis, Zagrabiensis diocesis et archidiaconus de Cambet (sic!) in ecclesia Zagrabiensis,<sup>97</sup> et Blasius Iohannis, lector dicte ecclesie Sancti Spiritus<sup>98</sup> et quibus eorum in solidum ex certa eorum servitiorum scientia scientes se teneri et debitores esse Apostolice Camere, promiserunt personaliter et proprio nomine Camere Apostolice pro communi servitio domini Iohannis, episcopi Zagrabiensis,<sup>99</sup> [99r] tam pro se, quam pro predecessore suo ducentos triginta quatuor florenos auri de camera, solidos octo et denarios quatuor monete Romane et pro minutis servitiis prefatorum episcopi et predecessoris sexagintaduos similes florenos et solidos viginti quinque dicte monete.<sup>100</sup>

Solvendo totum usque ad festum Nativitatis Domini nostri Iesu Christi proxime futuro<sup>101</sup> obligantes se et eorum bona et beneficia proprio nomine et subiectione sententia excommunicationis et periurii in forma Camere consueta.

<sup>92</sup> Cudar Imre csanádi, egri, majd pécsi kanonok (1369–1371), kalocsai (1367–1371), fehérvári (1373–1375) prépost, váradi (1376–1378), egri (1378–1384), inolai (1384–1386), végül erdélyi püspök (1387–1389), Galícia kormányzója. HC I, 78, 284, 492, 515; ENGEL, *Archontológia*, I, 68, 70, 76; BUNYITAY, *A váradi püspökség* I, 201–203; SUGÁR ISTVÁN, *Az egri püspökök története*, Budapest 1984, 121–124; TEMESVÁRY, *Erdély középkori*, 211–232; FEDELES, *A pécsi székeskáptalan*, 344–345; C. TÓTH, *A kalocsa-bácsi*, 83; RIBI ANDRÁS, *A fehérvári káptalan archontológiája (1301–1457)*, Turul 91 (2018) 4. sz., 132–154, 135.

<sup>93</sup> 1396. dec. 25.

<sup>94</sup> 1397. dec. 25.

<sup>95</sup> Kiadása: MCV I, n. 442.

<sup>96</sup> A közvetlen előtte lévő bejegyzésre utal.

<sup>97</sup> János császári kanonokról és kemléki főesperesről ez az első ismert adat.

<sup>98</sup> Balázs, János fia császári olvasókanonok (1399e). Vö. BÉKEFI, *A káptalani iskolák*, 211.

<sup>99</sup> Szepesi János zágrábi püspök, lásd a 2. sz. alatti bejegyzést.

<sup>100</sup> Egy részét korábban törlesztette, lásd a 2. szám alatti bejegyzést, illetve *Cameralia Documenta Pontificia*, I, n. 514a.

<sup>101</sup> 1396. dec. 25.

Actum in thesauraria, presentibus domino Francisco de Mercatello auditore,<sup>102</sup> domino Baylardino de Verona,<sup>103</sup> domino Matheo de Lambertis clericis Camere Apostolice etc. Alioquin etc. Iuravit etc.

[*m.s.*] ‘Episcopus Zagrabiensis.’ | [*m.d.*] ‘Cardinales 15’.

## I 2.

Róma, 1397. március 29.

Lukács váradi püspök képviselője, Miklós kalocsai prépost által kötelezettséget vállalt, hogy servitium commune címén 2000 aranyforintot, továbbá öt kisebb szerviciumot fizet, valamint elődei, Pál, János, László és Imre tartozásait is törleszti az Apostoli Kamara és a Bíborosi Kollégium részére.

(AAV Cam. Ap., Oblig. et Sol., vol. 52, fol. 105<sup>r</sup> – *reg.*)

Anno, pontificatu et indictione predicti, eadem die dictis mensis,<sup>104</sup> coram domino camerario etc., reverendus pater dominus Luchas, episcopus Waradiensis<sup>105</sup> per venerabilem virum dominum Nicolaum, prepositum ecclesie Colocensis,<sup>106</sup> procuratorem suum ad hoc legitime constitutum, promisit camere et collegio pro suo communi servitio duo milia florenos auri de camera et quinque servitia consueta.

[*m.s.*] ‘Episcopus Waradiensis.’ | [*m.d.*] ‘Cardinales 11’.

Item, recognovit collegio pro communi servitio domini Pauli,<sup>107</sup> predecessoris sui florenos similes mille et unum minutum servitium consuetum.

[*m.d.*] ‘Cardinales 14’.

Item, recognovit camere et collegio pro parte partis communis servitii domini Iohannis,<sup>108</sup> antepredecessoris sui solutis minutis servitiis florenos similes ducentos sexaginta sex et solidos viginti.

[*m.d.*] ‘Cardinales XX’.

<sup>102</sup> Franciscus de Mercatello kamarai klerikus, auditor (1391). RORC, letöltés 2022. 08. 02.

<sup>103</sup> Baylardinus de Verona, vicensai kanonok, 1391-ben Magyar-, Cseh- és Lengyelország területére delegált apostoli nuncius, kamarai klerikus. Vö. *Monumenta Vaticana res gestas Bobemias illustrantia, sumptibus comitorum regni Bobemias ediderunt ad recensendos historiae Bobemicae fontes delegati V. Acta Urbani VI. et Bonifatii IX. 1378–1404*, ed. CAMILLUS KROFTA, Praga 1903, 329, n. 581.

<sup>104</sup> A közvetlen előtte lévő bejegyzésre utal.

<sup>105</sup> Órévi Lukács váradi püspök, lásd fentebb.

<sup>106</sup> Sárvári Miklós kalocsai prépost (1397–1399). Vö. UDVARDY JÓZSEF, *A kalocsai főszékeskáptalan története a középkorban* (METEM Könyvek 3), Budapest 1992, 49; C. TÓTH, *A kalocsa-bácsi*, 84.

<sup>107</sup> Farkasfalvi Pál váradi püspök, lásd fentebb.

<sup>108</sup> Cudar János váradi püspök, lásd fentebb.

Item, recognovit camere tantummodo pro domino [L.]adislao,<sup>109</sup> antepredecessori suo solutis minutis servitiis florenos septingentos triginta duos.

[*m.d.*] ‘Cardinales 14’.

Item, recognovit camere tantummodo pro communi servitio domini Americi,<sup>110</sup> alterius predecessoris sui florenos sexcentum quinquaginta sex et solidos duodecim et quinque minutis servitiis suis florenos quinquaginta de camera, solidos XLV, denarios XI.

[*m.d.*] ‘Cardinales 18’.

Solvendo medietatem promissi usque ad festum Nativitatis Domini nostri Iesu Christi proximo futuro<sup>111</sup> et aliam medietatem in simili festo anno revoluto<sup>112</sup> et omnia recognita in similibus terminis annis revolutis. Alioquin etc. Iuravit etc.<sup>113</sup>

### 13.

Róma, 1397. november 7.

Eberhard zágrábi püspök képviselője, Miklós kaloccai prépost által kötelezést vállalt, hogy servitium commune címen 400 aranyforintot, továbbá öt kisebb szervíciomot fizet, valamint elődei fennálló tartozásait is törleszti az Apostoli Kamara és a Bíborosi Kollégium részére.

(AAV Cam., Ap. Oblig et Sol., vol. 52, fol. 113v – reg.)<sup>114</sup>

Indictione quinta, die septima mensis Novembris, coram reverendis in Christo patribus dominis C[onrado] miseracione divina archiepiscopo Nicosiensi, domini nostri pape camerario,<sup>115</sup> Ubaldino archiepiscopo Arborensi,<sup>116</sup> Augustino episcopo<sup>a</sup> Perusino<sup>117</sup> et venerabilibus viris dominis Maczeo (!) de Landulfo et Antonio Ravacaldi Apostolice Camere clericis, reverendus in Christo pater dominus Eberhardus, electus

<sup>109</sup> Déméni László váradi püspök, lásd fentebb.

<sup>110</sup> Cudar Imre váradi püspök, lásd fentebb.

<sup>111</sup> 1397. dec. 25.

<sup>112</sup> 1398. dec. 25.

<sup>113</sup> 1397. ápr. 10-én Lukács püspök a szervícium egy részét törlesztette, 1399. jan. 14-én pedig fizetési hadékot kapott. 1400. ápr. 15-én, 1402. ápr. 6-án, 1403. febr. 1-én és júl. 24-én, valamint 1404. máj. 28-án ismét törlesztett egy-egy részt. Vö. *Cameralia Documenta Pontificia*, I, n. 511. 538. 548. 561–562. 565. 567–568.

<sup>114</sup> Kiadása: MCV I, n. 446.

<sup>115</sup> Conradus Caracciolo nicosiai érsek (1395–1402), alkamarás (1395), kamarás (1395–1402), kardinális (1405–1411). Vö. RORC, letöltés 2022. 08. 02.

<sup>116</sup> Ubaldinus Cambi orsitanói püspök (1397–1400). Vö. HC I, 102.

<sup>117</sup> Ágoston perugiai püspök (1390–1404). Vö. HC I, 396.

in episcopum Zagabriensem<sup>118</sup> per venerabilem virum dominum Nicolaum Iacobi, prepositum Colocensem,<sup>119</sup> procuratorem suum ad hoc constitutum, promisit camere et collegio dominorum cardinalium quadringentos florenos auri de camera et quinque servitia consueta.

[*m.s.*] ‘Episcopus Zagabriensi’. | [*m.d.*] ‘Cardinales 9’. | <sup>a</sup> Sor fölé beszúrva.

Item, recognovit camere et collegio pro domino Iohanne,<sup>120</sup> predecessore suo pro minutis ipsius domini Iohannis florenos auri de camera XXXI.

[*m.d.*] ‘Cardinales 15’.

Item, recognovit camere et collegio pro domino Iohanne,<sup>121</sup> antepredecessore suo florenos auri de camera pro communi florenos quinque et pro quinque integris minutis servitiis ipsius domini Iohannis, videlicet quinquaginta florenos.

[*m.d.*] ‘Cardinales 16’.

Solvendo medietatem promissam in festo Omnium Sanctorum proxime futuro<sup>122</sup> et aliam medietatem in eodem festo anno revoluto<sup>123</sup> et recognita in similibus terminis annis revolutis. Alioquin etc. Iuravit etc. Sententias.<sup>124</sup>

<sup>118</sup> Eberhard szebeni prépost (1393), zágrábi (1397–1406, 1410–1419), váradi (1406–1409) püspök, pécsi adminisztrátor (1408–1410), főkancellár (1404–1419). Vö. HC I, 431, 515, 538; ENGEL, *Archontológia*, I, 73, 76, 79; FEDELES TAMÁS, *Az Albaniek a Pécsi Egyházmegye élén*, MEV–Regnum 21 (2009) 117–130, 117–120; FEDELES TAMÁS, *A 14. század derekától Mohácsig*, A Pécsi Egyházmegye története I. A középkor évszázadai (1009–1543) (szerk. Fedeles Tamás–Sarbak Gábor–Sümegei József), Pécs 2009, 109–15, 118–120; BUNYITAY, *A váradi püspökség*, I, 225–231; *Zagrebački biskupi*, 163–176.

<sup>119</sup> Sárvári Miklós kalocsai prépost, lásd fentebb.

<sup>120</sup> Szepesi János zágrábi püspök, lásd fentebb.

<sup>121</sup> Smilo János zágrábi püspök, lásd fentebb.

<sup>122</sup> 1398. nov. 1.

<sup>123</sup> 1399. nov. 1.

<sup>124</sup> Eberhard püspök a szerviciumának egy részét Miklós kalocsai prépost befizette. Vö. *Cameralia Documenta Pontificia*, I, n. 524.

## 14.

Róma, 1399. február 19.

Tamás szerémi püspök képviselője, Keresztély, a bélakúti ciszterci monostor custos-a által kötelezettséget vállalt, hogy servitium commune címén 100 aranyfointot, továbbá öt kisebb szervíciomot fizet, valamint elődje, Gergely fennálló tartozását is törleszti az Apostoli Kamara és a Bíborosi Kollégium részére.

(AAV Cam. Ap., Oblig. et Sol., vol. 52, fol. 129<sup>v</sup> – reg.)

Anno,<sup>125</sup> locho (!), pontificatu et indictione, quibus supra, die XVIII mensis Februarii, reverendus pater dominus Thomas, episcopus Sirmiensis,<sup>126</sup> per religiosum virum fratrem Christianum, custodem Beate Marie Beliafontis,<sup>127</sup> ordinis Cisterciensis, Colocensis diocesis, procuratorem suum ad hoc legitime constitutum, promisit camere et collegio pro suo communi servitio centum florenos auri de camera et quinque servitia consueta.

[m.s.] ‘Episcopus Sirmiensis’. | [m.d.] ‘Cardinales 10’.

Item, recognovit camere et collegio pro communi servitio domini Gregorii,<sup>128</sup> predecessoris sui quinquagintaquatuor similes florenos et solidos triginta monete Romane et quinque servitia consueta pro rata.

[m.d.] ‘Cardinales 17’.

Solvendo medietatem promissi in festo Nativitatis Domini nostri Iesu Christi proxime futuro<sup>129</sup> et aliam medietatem in festo Rerurrectionis eiusdem domini nostri Iesu Christi extunc proxime secuturo<sup>130</sup> et totum recognitum in festo Nativitatis eiusdem Domini nostri Iesu Christi extunc proxime secuturo. Alioquin etc. Iuravit etc.<sup>131</sup>

<sup>125</sup> A 128. fólió verzójának felső részén középtűt: ‘Anno nonagesimonono’.

<sup>126</sup> Ludányi Tamás szerémi (1397–1400), majd egri püspök (1401–1403, 1422–1424), macsói bán (1402–1403). Vö. HC I, 78, 454; ENGEL, *Archontológia*, I, 68–69, 74; SUGAR, *Az egri püspökök*, 135–140, 145–147; FEDELES, *Az uralkodó*, 117, 126.

<sup>127</sup> Keresztélyre ez az első ismert adat. Vö. HERVAY, *Repertorium*, 139.

<sup>128</sup> Rozsályi Gergely OCist, a péterváradai ciszterci apátság kommandátora, szerémi (1394–1397), majd csanádi (1397–1402) püspök. Vö. HC I, 180 és 454; ENGEL, *Archontológia*, I, 68 és 74; JUHÁSZ, *A csanádi püspökség*, II, 29–38; FEDELES, *Az uralkodó*, 115 és 126.

<sup>129</sup> 1399. dec. 25.

<sup>130</sup> 1400. ápr. 18.

<sup>131</sup> MCV I, n. 448.

## 15.

Róma, 1399. június 16.

Péter választott nyitrai püspök képviselője, Miklós egri őrkanonok által kötelezettséget vállalt, hogy servitium commune címén 275 aranyforintot, továbbá öt kisebb szervíciumot fizet két részletben az Apostoli Kamara és a Bíborosi Kollégium részére.

(AAV Cam. Ap., Oblig. et Sol., vol. 52, fol. 137r – reg.)

Anno, pontificatu, loco et indictione predictis, die XVI Iunii, coram et presentibus, quibus supra, reverendus pater dominus Petrus, electus Nitriensis<sup>132</sup> per venerabilem virum dominum Nicolaum, custodem Agriensem,<sup>133</sup> procuratorem suum ad hoc legitime constitutum, promisit camere et collegio pro suo communi servitio ducentos septuaginta quinque florenos auri de camera et quinque servitia consueta.

Solvendo medietatem promissi usque ad festum Nativitatis Domini nostri Iesu Christi proximo futuro<sup>134</sup> et aliam medietatem usque ad festum Assumptionis Beate Marie extunc immediate proximum sequuturum.<sup>135</sup> Alioquin etc. Iuravit etc.<sup>136</sup>

[*m.s.*] ‘Episcopus Nitriensis’. | [*m.d.*] ‘Cardinales 10’.

## 16.

Róma, 1399. június 16.

Mihály veszprémi püspök képviselője, György boszniai püspök által kötelezettséget vállalt, hogy servitium commune címén 900 aranyforintot, továbbá öt kisebb szervíciumot fizet, valamint három elődje, Demeter, Maternus és Benedek tartozásait az Apostoli Kamara és a Bíborosi Kollégium részére kiegyenlíti.

(AAV Cam. Ap., Oblig. et Sol., vol. 52, fol. 137r – reg.)<sup>137</sup>

Anno, pontificatu, loco et indictione predictis, die XVI Iunii, coram presentibus, quibus supra, reverendus pater dominus Michael, episcopus Vesprimiensis,<sup>138</sup> per rev-

<sup>132</sup> Péter besztercei plébános (1399), nyitrai püspök (1399–1405). Vö. HC I, 368; ENGEL, *Archontológia*, I, 72; FEDELES, *Az uralkodó*, 123.

<sup>133</sup> Miklós, Jakab fia egri őrkanonok (1398–1400), az egri székesegyház Szűz Mária oltárának igazgatója. Vö. C. TÓTH NORBERT, *Az egri káptalan archontológiája 1387–1526*, Turul 88 (2015) 2. sz., 48–71, 52.

<sup>134</sup> 1399. dec. 25.

<sup>135</sup> 1400. aug. 15.

<sup>136</sup> 1399. jún. 17-én a püspök a Bíborosi Kollégiumot megillető teljes szervíciumot (137 aranyforint és 25 solidus) kifizette a Spini bankházon keresztül. Vö. *Cameralia Documenta Pontificia*, I, n. 539.

<sup>137</sup> Kiadása: MCV I, n. 450; MREV II, n. 398; regesztája: *Zsigmondkori oklevéltár I–XIV (1387–1427)* (A Magyar Országos Levéltár kiadványai II. Forráskiadványok 1. 3–4. 22. 25. 27. 32. 37. 39. 41. 43. 49. 52. 55. 59). szerk. MÁLYUSZ ELEMÉR–BORSA IVÁN–C. TÓTH NORBERT–NEUMANN TIBOR–LAKATOS BÁLINT–MIKÓ GÁBOR), Budapest 1951–2020 (ZsO), I, n. 5919.

<sup>138</sup> Kápolnai Mihály titeli prépost (1383–1389), nyitrai (1393–1399), majd veszprémi (1399–1402) püspök. Vö. HC I, 368; ENGEL, *Archontológia*, I, 72; FEDELES, *Az uralkodó*, 123, 132.

erendum patrem dominum Georgium, episcopum Bosnensem,<sup>139</sup> procuratorem suum ad hoc legitime constitutum, promisit camere et collegio pro suo communi servitio noningentos florenos de camera et quinque servitia consueta.

[*m.s.*] ‘Episcopus Vesprimiensis’. | [*m.d.*] ‘Cardinales 12’.

Item, recognovit camere et collegio pro communi servitio domini Demetrii,<sup>140</sup> predecessoris sui quingentos<sup>a</sup> trigintaquatuor similes florenos et solidos XX et denarios tres et quinque servitia pro rata.

[*m.d.*] ‘Cardinales 18’. |<sup>a</sup> A bal oldali margón betoldva, aláhúzza a szövegben: ‘septuaginta’.

Item, recognovit camere et collegio pro communi servitio domini Materni,<sup>141</sup> antepredecessoris, quadringentos vigintinovem similes florenos, solidos trigintanovem, denarios duos Romane [monete] et quinque servitia pro rata.

[*m.d.*] ‘Cardinales 20’.

Item, recognovit camere et collegio pro communi servitii domini Benedicti,<sup>142</sup> alterius antepredecessoris sui noningentos similes florenos et quinque servitia consueta.

[*m.d.*] ‘Cardinales 20’.

Solvendo medietatem promissi usque ad festum Resurrectionis Domini nostri Iesu Christi,<sup>143</sup> et aliam medietatem usque ad festum Assumptionis Beate Marie extunc proxime sequiturum<sup>144</sup> et recognitum in similibus tribus (!) anno revoluto. Alioquin etc. Iuravit etc.

<sup>139</sup> György boszniai püspök (1383–1387), Nápolyi László trónkövetelő híve, IX. Bonifác, majd XII. Gergely pápa egymást követően több magyar javadalmat adományozott neki, azonban egyiket sem tudta elfoglalni. 1424-es haláláig a Római Kúriában élt. Vö. FEDELES, *Az uralkodó*, 91–92, 113.

<sup>140</sup> Jánoki Demeter veszprémi püspök, lásd fentebb.

<sup>141</sup> Maternus veszprémi püspök, lásd fentebb.

<sup>142</sup> Hímházi Benedek veszprémi püspök, lásd fentebb.

<sup>143</sup> 1400. ápr. 18.

<sup>144</sup> 1400. aug. 15.

## 17.

Róma, 1400. március 29.

Tamás egri püspök képviselője, Hegyi Bereck egri prépost által kötelezettséget vállalt, hogy *servitium commune* címén 800 aranyforintot, továbbá öt kisebb *serviciumot* fizet két részletben az Apostoli Kamara és a Bíborosi Kollégium részére.

(AAV Cam. Ap., Oblig. et Sol., vol. 52, fol. 155<sup>v</sup> – reg.)<sup>145</sup>

Anno, pontificatu, loco et indictione predictis, coram et presentibus, quibus supra, die vicesima nona mensis Martii, reverendus pater dominus Thomas, episcopus Agriensis,<sup>146</sup> per venerabilem virum dominum Bricium de Montis, prepositum et canonicum ecclesie Agriensis<sup>147</sup> obligantem se, tamquam principalem et privatam personam promisit camere et collegio pro sua communi servitio octingentos floreni auri de camera et quinque servitia consueta.

Solvendo medietatem promissi usque ad festum Sancti Michaelis de mense Septembris proxime futuro,<sup>148</sup> et aliam medietatem usque ad festum Resurrectionis Domini nostri Iesu Christi extunc futuro.<sup>149</sup> Alioquin etc. Iuravit etc.

[*m.s.*] ‘Episcopus Agriensis’. | [*m.d.*] ‘Cardinales 10’.

## 18.

Róma, 1400. április 7.

Miklós választott erdélyi püspök képviselője, Svessai Péter esperes által kötelezettséget vállalt, hogy *servitium commune* címén 1500 aranyforintot, továbbá öt kisebb *serviciumot* fizet, valamint elődje, Maternus tartozásait az Apostoli Kamara és a Bíborosi Kollégium részére kiegyenlíti két részletben.

(AAV Cam. Ap., Oblig. et Sol., vol. 52, fol. 156<sup>v</sup> – reg.)<sup>150</sup>

Anno, pontificatu, loco et indictione predictis, die VII mensis Aprilis, coram et presentibus, ut supra, reverendus pater dominus Nicolaus, electus in episcopum

<sup>145</sup> Regesztája: ZsO II, n. 161. (Még az AAV Cam. Ap., Obligaciones collegii, vol. 591, fol. 135. alapján.) – Rövid, kétsoros bejegyzés (ASR Camerale I, vol. 1112, fol 12<sup>r</sup>) alapuló kiadása: *Cameralia Documenta Pontificia*, I, n. 117.

<sup>146</sup> Ludányi Tamás egri püspök, lásd fentebb.

<sup>147</sup> Montaji Egyed fia, Bereck kőí prépost (1385–1390), egri kanonok és ungi főesperes (1391–1396), őrkanonok (1396–1398), nagyprépost (1398–1423). Vö. C. TÓTH, *Az egri káptalan* 50, 52, 61; C. TÓTH NORBERT–TERNOVÁZ BALINT, *Káptalanok a Drávántúlon. A boszniai, kőí és szenternyei székeskáptalanok és a pozsegi társaskáptalan közéleti archontológiája* (Thesaurus Historiae Ecclesiasticae in Universitate Quinqueecclesiensi 11), Pécs 2020, 62.

<sup>148</sup> 1400. szept. 29.

<sup>149</sup> 1401. ápr. 3.

<sup>150</sup> Regesztája: ZsO II, n. 186. (AAV Cam. Ap., Obligaciones collegii, vol. 591, fol. 136 alapján.)

Transilvanum,<sup>151</sup> per venerabilem virum dominum Petrum de Svessa, archidiaconum in ecclesia Strigoniensi,<sup>152</sup> procuratorem suum ad hoc legitime constitutum, promisit camere et collegio pro suo communi servitio mille quingentos florenos auri de camera et quinque servitia consveta.

[*m.s.*] ‘Episcopus Transilvanus’. | [*m.d.*] ‘Cardinales 13’.

Item, recognovit camere tantum pro domino Materno,<sup>153</sup> predecessore suo pro communi servitio florenos IIII, solidos VI et denarios IIII et pro IIII<sup>or</sup> minutis servitiis florenos similes ducentos unum, solidos XVI et denarios octo.

Item, recognovit collegio tantum pro communi servitio ipsius domini Materni florenos quadringentos quatuor, solidos VI, denarios IIII<sup>or</sup> et pro uno minuto [*156v*] servitio florenos quinquaginta, tamen solidos sexdecim et denarios octo.

[*m.d.*] ‘Cardinales 14’.

Solvendo medietatem promissi usque ad festum Omnium Sanctorum proxime futuro,<sup>154</sup> et aliam medietatem usque ad festum Resurrectionis extunc futuro<sup>155</sup> et recognovit in similibus terminis anno revoluto. Alioquin etc. Iuravit etc.<sup>156</sup>

FEDELES TAMÁS

<sup>151</sup> Miklós, Albert fia plocki kanonok (1398), szebeni prépost (1398–1400), erdélyi püspök (1400–1401). Vö. HC, I, 493; ENGEL, *Archontológia*, I, 70; FEDELES, *Az uralkodó*, 120.

<sup>152</sup> Petrus de Svessa pécsi kanonok és regölyi főesperes (1383–1384), majd esztergomi kanonok és zólyomi főesperes (1400–1401). Vö. FEDELES, *A pécsi székeskáptalan*, 446, n. 355; KÖRMENDY, *Studentes*, 183, n. 63; C. TÓTH, *Az esztergomi székeskáptalan*, 106.

<sup>153</sup> Maternus erdélyi püspök, lásd fentebb.

<sup>154</sup> 1400. nov. 1.

<sup>155</sup> 1401. ápr. 3.

<sup>156</sup> Miklós nagyon rövid ideig állt az egyházmegye élén, a polgárháborús időszakban életét veszítette. Ő egyáltalán nem fizetett szervicium címén. Vö. FEDELES TAMÁS, *Az erdélyi egyházmegye*, 19.



## RÖVIDÍTÉSEK

AA.EE.SS	Archivio della Sacra Congregazione degli Affari Ecclesiastici Straordinari
AAS	Acta Apostolicae Sedis
AAV	Archivio Apostolico Vaticano
AHP	Archivum Historiae Pontificiae
ASR	Archivio di Stato di Roma
ASRS	Archivio Storico della Segreteria di Stato – Sezione per i Rapporti con gli Stati e le Organizzazioni Internazionali
BAV	Biblioteca Apostolica Vaticana
BDHIR	Bibliothek des Deutschen Historischen Instituts in Rom
BIHB	Bulletin de l'Institut Historique Belge de Rome
CAV	Collectanea Archivi Vaticani
CeSPoM	Centro Studi sull'Età dei Sobieski e della Polonia moderna
CST	Collectanea Studiorum et Textuum
CVH	Collectanea Vaticana Hungariae (I/1–20 és II/1–10, Budapest–Róma 2004–2022)
DBI	Dizionario Biografico degli Italiani (vol. 1–100, Roma 1960–2020)
DF	Diplomatikai Fényképtár
DL	Diplomatikai Levéltár
ELKH	Eötvös Loránd Kutatási Hálózat
ELTE EKK	Eötvös Loránd Tudományegyetem, Egyetemi Könyvtár és Levéltár, Kézirattár
ESz	Egyháztörténeti Szemle
GyEL	Győri Egyházmegyei Levéltár
HC	Hierarchia Catholica ( <i>Hierarchia Catholica medii et recentioris aevi, sive Summorum Pontificum</i> , S.R.E. Cardinalium, ecclesiarum Antistitum series I–IX, ed. GUILIEMUS VAN GULIK–CONRADUS EUBEL–PATRICIUS GAUCHAT–LUDOVICUS SCHMITZ–KALLENBERG–REMIGIUS RITZLER–PIR- MINUS SEFRIN, Monasterii–Patavii 1913–2002)
HHStA	Haus-, Hof- und Staatsarchiv
HK	Hadtörténelmi Közlemények
HKA	Finanz- und Hofkammerarchiv, Hofkammerarchiv
LK	Levéltári Közlemények
LSz	Levéltári Szemle
MEV–Regnum	Magyar Egyháztörténeti Vázlatok–Regnum
MKSz	Magyar Könyvszemle

MKL	Magyar Királyi Kancellária. Magyar Kancelláriai Levéltár
MNL-OL	Magyar Nemzeti Levéltár Országos Levéltára
MHI	Monumenta Hungariae Italica (Olaszországi Magyar Oklevéltár)
MHH	Monumenta Hungariae Historica (Magyar Történelmi Emlékek)
MREV	Monumenta Romana Episcopatus Vesprimiensis ( <i>Monumenta Romana Episcopatus Vesprimiensis. A Veszprémi Püspökség Római Oklevéltára I–IV</i> , szerk. FRAKNÓI VILMOS–LUKCSICS JÓZSEF, Budapestini 1896–1907)
MTA	Magyar Tudományos Akadémia
MVH	Monumenta Vaticana Hungariae ( <i>Monumenta Vaticana Historiam Regni Hungariae Illustrantia. Vatikáni Magyar Okirattár, I/1–6. II/1–3</i> , szerk. FRAKNÓI VILMOS, Budapestini 1881–1909)
ÖStA	Österreichisches Staatsarchiv
QFIAB	Quellen und Forschungen aus Italienischen Archiven und Bibliotheken
P. Cons.	Archivio Concistoriale, Processus Consistoriales
P. Vienna	Archivio della Nunziatura Apostolica in Vienna, Processi Canonici
PPKE	Pázmány Péter Katolikus Egyetem
PRT	Pannonhalmi Rendtörténet ( <i>A Pannonhalmi Szent-Benedek-Rend története I–XII/B</i> , szerk. ERDÉLYI LÁSZLÓ–SÖRÖS PONGRÁCZ, Budapest 1902–1916)
PUGW	Publikationen der Ungarischen Geschichtsforschung in Wien
RORC	Repertorium Officiorum Romane Curie ( <i>Repertorium Officiorum Romane Curie</i> , hg. von THOMAS FRENZ, <a href="https://www.phil.uni-passau.de/histhw/forschung/rorc/">https://www.phil.uni-passau.de/histhw/forschung/rorc/</a> )
RQ	Römische Quartalschrift für Christliche Altertumskunde und Kirchengeschichte
ST	Studi e Testi
THEINER, <i>Vet. mon. Hung.</i>	AUGUSTINUS THEINER (ed.), <i>Vetera monumenta historica Hungariam illustrantia</i> I–II, Romae–Parisiis–Vindobonae 1859–1860.
THEINER, <i>Vet. mon. Slav.</i>	AUGUSTINUS THEINER (ed.), <i>Vetera monumenta Slavorum meridionalium historiam illustrantia</i> , I–II, Roma 1863–1875.
TSz	Történelmi Szemle

# HUNGARY AND THE HOLY SEE OF ROME III.

## Summaries

### QUEEN YOLANDA'S DOWER AND THE GOLDEN BULL *An Unknown Royal Charter of 1222<sup>1</sup>*

1. In her will, dated October 12<sup>th</sup>, 1251, Yolanda of Hungary, Queen Consort of Aragon, daughter of the Hungarian king Andrew II, bequeathed her Hungarian maternal inheritance, the ispanate (*comitatus*) of Pozsony (present day Bratislava, Slovakia) to her sons. It goes without saying that neither the queen, distant from her homeland, nor her heirs, did ever actually take possession of Pozsony, the western gateway of the Kingdom of Hungary. The first aim of my paper is to find out what was the legal basis for Yolanda's claim to one of the richest ispanates in Hungary, including the castle and town of Pozsony. *The answer is provided by a papal charter of December 9<sup>th</sup>, 1222, containing a transcript of a donation issued by King Andrew II at the beginning of the very same year.* The donation charter, hitherto undiscovered, shows that King Andrew II granted the castle of Pozsony as a dower to his second wife, Yolanda of Courtenay; their child, Yolanda of Hungary, Queen Consort of Aragon, thus regarded the domain as her rightful inheritance.

2. Under what circumstances did the marriage of Yolanda of Courtenay and Andrew II take place? In 1215 the Hungarian royal house established dynastic relations with the Latin Empire, itself heir to the Byzantine Empire. The Latin Emperor Henry of Flanders aimed at stabilizing his country's positions in the Balkans, which he attempted to realize, besides military victories, via marriage bonds. His alliance with the Árpáds may have played a role in controlling the Balkan states that had become independent during the previous decades. The meeting of the emperor and the king, which took place at Niš, Serbia, around the Easter of 1215 or 1216, was vividly remembered in a hagiographic work by the host, Stephen II (Prvovenčani) of Serbia. It seems plausible to assume that Yolanda of Courtenay arrived in Serbian territory accompanied by her uncle, the Emperor Henry of Flanders, from where she continued her voyage towards Hungary in the company of her fiancé. If it happened that way, we can date the meeting to the year 1215, when the marriage took place.

3. Andrew II followed the general practice of European monarchs when he offered his wife a rich town as her dower. Apart from the dower, we are also informed of the queen's dowry, which was worth 8000 marks of silver. But how much was this sum really worth compared to the dowries given to other princesses in contemporary Hungary and Europe? In fact, this amount can be considered quite

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<sup>1</sup> See pp. 13–35.

average. In the dynastic history of the Árpáds, however, we find unusually high sums. The dowry, for example, promised to Elizabeth, daughter of Charles I of Sicily reached the sum of 200 000 marks of silver. This extremely high amount might have been motivated by the fact that Elizabeth's father-in-law, King Stephen V of Hungary, was willing to give up his claims in the Balkans in favour of the King of Sicily, who was attempting to restore the Latin Empire.

4. The document in question was written in the royal chancellery in the eventful year of 1222, when the monarch, Andrew II issued his famous Golden Bull, a document often referred to in discussions of Hungary's constitutional evolution. Queen Yolanda's dower charter contributes to the reconstruction of the stormy political history of 1222, as well as to the understanding of the circumstances in which the famous charter of liberties was issued. Andrew II altered his wife's dower as many as three times during the year of 1222. The grant of 1217, based on different incomes, was replaced by the ispanate of Pozsony and its appurtenances. Yet, before July 7<sup>th</sup>, the dower was again changed by the monarch, this time by the whole Banate of Slavonia with the counties of Zala, Somogy, Varasd (Varaždin) and Szerém (Srijem/Srem). I prove that there is a connection between the measures concerning the dower and the conflicts which accompanied the issue of the Golden Bull, and especially the 16<sup>th</sup> point of the former charter, in which Andrew II promised not to donate, under any circumstances, entire ispanates or any dignities as perpetual property or domain. The measures taken by Andrew II violated, most of all, the interests of the single person in whose name the opposition acted, forcing the king to issue the Golden Bull: his eldest son, the Young King Béla, who, as heir to the throne, was natural lord of the Dukedom of Slavonia. It is certain, however, that upon assuming the whole country's governance after his father's death, he would also have been frustrated by the alienation of the ispanate of Pozsony. Due to the fact that Pope Honorius III confirmed the king's donation of Slavonia to his queen after the issue of the Golden Bull on July 7<sup>th</sup>, we may assume that Andrew II had overcome the domestic crisis before that date, feeling powerful enough to neglect the earlier compromise, or at least the ban on donating entire ispanates, thus punishing the Young King Béla by dispossessing him of Slavonia. Father and son, however, reconciled during the second half of the same year, Béla regaining his dukedom. Finally, Andrew II succeeded in realizing his original plan by donating the ispanate of Pozsony to Yolanda, which was a likely motive to the conflict leading to the issue of the Golden Bull in the first half of 1222.

5. Our charter has another aspect that seems to be connected with the Golden Bull. In this case, however, the link is of theoretic nature. Andrew II must have been fully aware of the fact that his donating of Pozsony to Yolanda could provoke grave aversion, especially with the Young King Béla's men. As a consequence, he secured his measures using guarantees to an unprecedented scale. He appointed Duke Leopold VI of Austria as guarantor, who – should the dower be declared invalid – could provide appropriate aid to the queen, with the assistance of the Hungarian barons, to protect her rights. This act created a legal basis for the monarch of a neighbouring country to

interfere in the internal affairs of the Kingdom of Hungary upon Andrew II's death, under the pretext of helping his widow and heirs. The right to resist had also been given to the kingdom's aristocracy, with the foreseeable consequence that the heir to the throne would not be able to re-capture Pozsony from Yolanda and her future heirs without risking a civil war, unless he paid the sum of 8000 marks of silver to them. Expecting harmful measures to be taken by his own heirs, Andrew II was, therefore, the first Hungarian king to mobilize the resistance of his kingdom's nobility and declaring it in a written form. The king hardly considered the possibility of this weapon being turned against him: the resistance clause of the Golden Bull clearly proves that there were indeed people in the king's opposition, who – due to their family background as well as their erudition – were thoroughly familiar with European attempts at an effective control of power; indeed, had there been no such people, which seems unlikely, the donation charter issued by Andrew II could have served as a sample for them.

DÁNIEL BÁCSATYAI

THE COLLEGE OF CARDINALS AND HUNGARIAN CONSISTORIAL BENEFICES  
IN THE LATE 14<sup>TH</sup> CENTURY

*The notes relating to Hungary in Volume 52 of Obligationes et Solutiones<sup>1</sup>*

The episcopal as well as the significant abbey benefices (*beneficia consistorialia*), granted or confirmed by the Pope together with the College of Cardinals, whose income per annum exceeded 100 Florins (Guldens) of Camera, were obliged to pay what is known as *servitium commune* starting from the 13<sup>th</sup> century. The amount to pay, starting from the pontificate of Alexander IV (1264–1271), was divided equally, i.e. 50–50%, between the *Reverenda Camera Apostolica* and the *Camera Collegii*. Initially, the sum of the *servitium* amounted to one third of the per annum income of the given benefice, based on estimates (*communi extimatione*). After the Great Occidental Schism (1378–1417) the proportion was altered to approximately a fifth vs. a sixth. Besides the *servitium commune*, a further sum was to be paid by the newly appointed prelates, which consisted of five constituent parts (*quinque servitia*); it was referred to as *servitia minuta* in the papal tax documents from the early 15<sup>th</sup> century on. The sum was determined on the basis of the number of cardinals; specifically, the fewer cardinals were present at the consistory upon the donation of the benefice, the higher the fee was. The papal bull of appointment was issued if the specific prelate, either in person or via his representative, obliged himself (*se obligare*) to pay appointment fee (*solutio*). The obligations of payment to the *Camera Apostolica* and the *Camera Collegii* were, of course, carefully documented and presented by high priests before the *camerlengo*, head of the Apostolic Chamber, as well as before the chamberlain of the Holy Chamber; the two bodies led double-entry bookkeeping. The bills of debt included the date of obligation, the first

<sup>1</sup> See pp. 37–63.

name of the appointed person, or that of his representative, the donated benefice, the sum of the *servitium commune*; if relevant, the data concerning the predecessor's/ predecessors' arrears, as well as the payment deadlines. Several documents include the place of the legal act and the names of witnesses, too. Most of the promissory notes and the bills certifying the act of payment are included in the volumes of *Obligaciones et Solutiones* in the Vatican's Apostolic Archives (*Archivio Apostolico Vaticano*), of which a total of 91 volumes survives from the period between 1295 and 1555.

The present paper publicizes the entries relating to Hungary in Volume 52 of the series *Obligaciones et Solutiones*, most of which have been unknown. Although a source publication, entitled *Cameralia Documenta Pontificia de Regnis Sacrae Coronae Hungariae (1297–1536)*, containing the late JÓZSEF LUKCSICS's collection, this collection contains but one entry from the volume mentioned above. The most plausible reason is that Volume 52 of the series includes the obligations towards the College of Cardinals, while Volume 48, partly kept parallelly, documents the obligations made to the *Camera Apostolica*; JÓZSEF LUKCSICS, therefore, prepared the Hungarian-related entries of Volume 48, spanning a longer period, thus containing more data concerning Hungary, for publication.

Unfortunately, it still remains a mystery why the Chamber of Cardinals kept two different (but mostly parallel) records of the same period (i.e. 1390–1397). Could this, perhaps, be explained by the fact that a revised copy of these volumes was compiled upon the recent appointment in September, 1390, of the cardinal Henricus de Minutillis as chamberlain?

Volume 52, containing 197 folios, has preserved data relating to the pontificate of Pope Boniface IX. The date of the first entry is September 28<sup>th</sup>, 1390 (fol. 1r), while the last one is dated August 24<sup>th</sup>, 1401 (fol. 196v). The volume includes a total of 18 Hungarian-related entries from the years between November 8<sup>th</sup>, 1392 and April 7<sup>th</sup>, 1400. A total of seven of these have not yet been published, while then of them have been published mostly on the parallelly led registries. The entries contain information on seven dioceses in the Kingdom of Hungary: Zággráb (modern Zagreb) with three entries, Transylvania, Syrmia, Várad (modern Oradea) and Veszprém with two entries each, as well as Eger and Nyitra (modern Nitra) with one entry each. Besides these, we find a diocese *in partibus infidelium*, viz. Varna, whose bishop was also lord of the benefice of the Cistercian monastery of Szepes (modern Spiš). What makes this entry interesting is that the Holy Father did not grant this benefice in the consistory (*dictum monasterium fuit datum in commendam motu proprio et non per consistorium*), which is why the Chamber of the College of Cardinals did not receive their part of the appointment fee. The entries published in the present study offer new data for Hungarian ecclesiastical archontologic and prosopographic research. There are names, for instance, which had been unknown in the literature, such as Demeter, son of Péter, cathedral Canon of Pécs; János, Canon of Csázma (modern Čazma) and Dean of Kemlék (modern Kalnik); Lőrinc, Canon of Várad (Oradea) and Dean of Bihar (Bihar), as well as Imre Lőrincfi, Abbot of Almád. To sum up, the data published in this paper contribute to a more refined understanding of the relations between the Holy See and the Hungarian Church during the period of the Great Occidental Schism.

TWO UNKNOWN BREVE REGISTRIES FROM POPE SIXTUS IV<sup>1</sup>

The State Archive of Rome (*Archivio di Stato di Roma*) purchased a volume at an auction at Sotheby's, London, in 1970, then another one from a private individual, Muriel Fink-Errera, in 1972. Both have been preserved in a perfect condition to date, their present-day binding probably originating from the 18<sup>th</sup> century. The two volumes (Acquisiti e doni, busta 26/1. and 27/1.) contain breves of the *commune* type, issued in the 6<sup>th</sup> year of the pontificate of Pope Sixtus IV. Both volumes of breve registries have been so far unknown for Hungarian researchers, which is why the 16 breves they contain provides additional information, hitherto unknown, for studying the relations between Hungary and the Holy See during the reign of King Matthias of Hungary.

Pope Sixtus IV wrote a breve to Ilona (Croatian: Jelena), widow of Zsigmond Frangepán (Croatian: Žigmund Frankopan), Count of Zengg (modern Senj), as well as to Count János of Korbávia (Croatian: Jan Krbavski), in which the Pope – referring to Zsigmond's unlawful occupation of the properties of the Diocese of Arbe (modern Rab) – instructed them to abandon their activities. In an earlier breve addressed at the Chapter of Zággráb (Zagreb) and the Bishop of Zággráb, Osvát (Thuz) of Szentlászló, he discussed the case of Balázs Marócsai, Canon of Zággráb, whom he allowed to act as a full member of the Chapter – in spite of the fact that he was not a consecrated priest. The Pope sent a breve to Gábor Matucsinai, Archbishop of Kalocsa, to further the interests of the Dominican Order in Hungary, as well as to Gabriele Rangoni, Bishop of Eger and ambassador to the Pope relating to the visitation of the abandoned monasteries of Csút and Zsámbék. The breves also mention two Benedictines. János Szécsényi joined the Franciscan Order at age ten, leaving it before taking his oath and asking permission to join the Benedictine Order. The other one was Bertalan Patacsi, taking his oath in the Dominican Monastery at Pécs; however, due to the unrelievable headaches torturing him, he was granted permission by his supervisor to join any other order except the Benedictines. Still, he decided to join the Benedictines, which might have been the reason why he was sent so far from his native land. Furthermore, one finds information on the Diocese of Modrus (Croatian: Modruš), threatened by (Ottoman) Turks, the cathedral of which was granted the right of a jubilee indulgence on Assumption Day.

Two of the breves, relating to financial debt, provides important pieces of evidence of Hungarian presence in Italy. In his letter to King Matthias of Hungary, Pope Sixtus IV informed the king that Ioannes Argyropoulos had once lent 300 Guldens to Péter Garázda, Dean of Pozsega (modern Požega), but the sum had not been paid back to him. Argyropoulos was an influential member of the humanist circle in Florence, regarded as one of the fathers of Neo-Platonism. He had established relationships with Hungarian humanists, too: Janus Pannonius, upon visiting Florence, met him twice and attended his lectures with great enthusiasm. Péter Garázda must have stayed in Florence between 1469 and 1471; on the one hand, he joined the humanist circles;

<sup>1</sup> See pp. 65–93.

on the other hand, he acquired valuable codices for members of Hungary's high clergy. He himself bought, as a representational gift, three of these codices for János Zrednai, and one to the bishop Janus Pannonius. What Garázda spent this sum of 300 Ducats on is a matter of conjecture: he may have spent it on spectacularly illustrated codices or used it to cover his daily costs. Imre, son of Kelemen, Provost of Bosnia and Canon of Bács, as well as the Dean Mihály, Canon of Vác, faced problems of the same kind. They took a loan from the commercial house *Medici* and *Pazzi* by the Roman Curia, which they failed to pay back by January 30<sup>th</sup>, 1477. Imre, son of Kelemen, visited Rome several times on royal diplomatic missions; as he paid many a visit at the *Camera Apostolica*, the sum he borrowed might have been used to cover the taxes to be paid as fees to the Chamber.

The breves that have been recovered include two letters of recommendation as well. In one of them, Pope Sixtus IV recommended a certain Antonius Aloysius, citizen of Venice, to King Matthias of Hungary and Gabriele Rangoni, Bishop of Eger, upon the request of Aloysius's uncle Domonkos, son of Peter, papal scribe and familiar. The identity of the persons in question, however, remains ambiguous; Antonius Aloysius might have been the same person as Alvis Malombra, who was Bishop of the Diocese of Arbe (Rab) in 1484, and whose familiar relation to Rangoni can be justified. The leading figure in the other letter of recommendation is equally cryptic. When Mihály, canon-reader (lector) at Pécs, arrived at Rome on July 28<sup>th</sup>, 1477 asking for a letter of recommendation to be addressed to King Matthias of Hungary and Gabriele Rangoni, Bishop of Eger, the registry scribe found his surname illegible, replacing it with some dots. As no *lectors* at Pécs are known from the period between 1472 and 1478, the identification of Mihály's person is subject to further research.

The two volumes of breve registries at the State Archive of Rome seems to be a source to reveal many things which have been almost completely unknown to Hungarian researchers in Rome. Although it is the Vatican's Apostolic Archive (*Archivio Apostolico Vaticano*) that undoubtedly serves as a centre of research on the history of the papacy as well on the relations between Hungary and the Holy See, these two volumes do show that several other Italian collections possess valuable and indispensable documents. In addition, the study of 15<sup>th</sup>-century breves has recently become a focus of research. In the year 2021, thanks to Sergio Pagano, Prefect of the Archivio Apostolico, the publication of a regesta containing the breves in the earliest volume of registry from the time of Paul II's papacy marked the start of a grand series of publications. The goal of this noteworthy enterprise is to make available for researchers almost ten thousand sources, in the form of Latin regesta, which survive from the period between 1469 and 1493 in the Vatican's breve registries. It is an important duty of Hungarian researchers in Rome to join this recently initiated project by supplementing the 15<sup>th</sup>-century Hungarian-related breves in the Vatican and other Italian collections with the ones to be found in the Carpathian Basin, as well as by publishing the individual sources in their full textual form, contributing to further research on Hungarian ecclesiastical history, not to mention more general aspects of Hungarian and international historical studies.



\* The episcopal see outside the diocesan borders (Bosnen.)



AN UNKNOWN CONSISTORIAL SOURCE FROM THE YEAR 1502  
*A processus informativus of the Auxiliary Bishop of Eger  
in the Este archives at Modena<sup>1</sup>*

It was in the late 19<sup>th</sup> century, when the Vatican Secret Archive had opened to the public, that international research started to pay attention to the records of the “canonical procedures” (*processus informativus, processus inquisitionis, processus canonicus*), including their prosopographic and biographic worth, as well as their values concerning the history of given dioceses. The procedure was reformed and extended during the Council of Trent and, also, subsequently. The goal was to ensure the loyalty and capability of the future generations of bishops. Another aim was to appropriately inform the Roman *curia* about the conditions in the individual dioceses. From the second half of the 1620’s, the registries survive almost uninterrupted in the various files of the Vatican’s Apostolic Archives (*Archivio Concistoriale, Dataria Apostolica, Nunziatura Apostolica in Vienna*).

The procedure did exist before the time of the *Tridentinum*. Based on the decisions of Session 9 of the Fifth Lateran Council, Pope Leo X issued his apostolic decree known as *Supernae dispositionis arbitrio* in 1514. Several elements of the papal constitution had been laid down in the unpublished reform bull of Alexander VI, containing, for the most part, prescriptions concerning the candidate’s personal qualities („*circa sublimes et literatas personas*”). The inspectional procedure and the consistorial report was entrusted to the cardinal-protector in charge of the given territory. Several clauses of Leo X’s decree equalled the formal expression of the general practice that evolved during the 15<sup>th</sup> century. A *processus* from the year 1464, agreeing in practice with the records (minutes) collected in the first half of the 16<sup>th</sup> century, placed in the *Archivum Arcis* (the Archive of the Castle of the Holy Angel). It is the earliest surviving document of its kind. The canonical inspection records of Juan de Cerda, Bishop of Barcelona, have been preserved for posterity by being placed among breve drafts in the Vatican Archives.

We can also find sources for the enquiry of episcopal candidates outside the Vatican collections. The private family archive of the Aldobrandinis at Frascati (*Villa Belvedere*), for example, possesses 25 such documents from the heritage of Cardinal Pietro Aldobrandini from the period between 1594 and 1620. Four of these documents (from the years 1614–1617) relate to Hungary; they include the appointment documents of Péter Pázmány to the dignity of Archbishop of Esztergom. The earliest Hungarian-related source among the documents prepared according the prescriptions of the *Tridentinum* is János Pyber’s 1612 procedure at Pécs, found in the *Archivio Concistoriale*. There had been only one earlier document of canonical enquiry, relating to Hungary, known to research, which was conducted about Tamás Tasnádi, Canon of Esztergom and Nyitra (Nitra) in Rome, in September 1518, concerning his appointment to Salona (*Salonen.*) (AAV Arch. Arcis, Arm. I–XVIII, n. 2858).

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<sup>1</sup> See pp. 95–110.

The present paper publishes an even earlier document of canonical enquiry, found outside the Vatican, analyzing it and placing it in a historical and historiographic context. It is found in the *Archivio di Stato di Modena, Archivio Segreto Estense, Camera, Amministrazione dei Principi nr. 823. (Filza di documenti vari 1494–1518)*. Its discovery is the merit of the Research Team Vestigia, specifically of the researcher HAJNALKA KUFFART. The source is found in a mixed bunch including material relating to Ippolito d'Este, apparently collected without any organizing principle, not even arranged in a chronological order.

The minutes (records) bear the date April 7<sup>th</sup>, 1502, written down by the imperial notary public Jerome, secretary to Cardinal Federico Sanseverino, concerning the case of Antonio de Perea, who was Cardinal Ippolito d'Este's candidate to the status of Auxiliary Bishop of Eger. The witnesses heard were as follows. Consalvo de Castro, papal familiar (*comestabilis sanctissimi domini nostri*); Daniele Vivis, Cardinal Francesco Borgia's secretary; Petrus Alamanus, diocesan priest at Esztergom and forty-year-old familiar of Cardinal Este; Martinus de Ezet, diocesan priest at Eger, Este's familiar and *magister domus* of Cardinal Sanseverino as well as earlier familiar of Cardinal Gabriele Rangoni.

Their claims about the candidate can be summarized as follows. He is from Spain, born in the Diocese of Toledo in lawful marriage; he is 32 years old, an observant Franciscan monk, consecrated presbyter, celebrates masses regularly and observing the rules; he is also an excellent preacher. As far as the Bishopric of Eger is concerned, the witnesses described it as one of the largest dioceses of Hungary, with an annual income of about ten thousand ducats. It always has an auxiliary bishop, generally chosen by the diocesan bishop from among his familiars. The auxiliary bishop Matthias of Požega (*Dominus Mathiam episcopus de Popcha*) had died a few years before. One witness, Malombra, recalls Bernát (Bernard), Franciscan monk and Arcadian honorary bishop, who had been auxiliary bishop for about 22 years.

The petition written by Ippolito d'Este to the Pope was copied onto the last page of the document. The petition states that the Diocese of Eger has, as a rule, two auxiliary bishops, but one of them had passed away; therefore, he would like to have Antonio de Perea appointed to a bishop's title in the Bishopric Bugia (Bejaïa, Algeria). He would grant him 200 Florins (Guldens) per annum from his diocese's income to ensure his living appropriate for a bishop.

HAJNALKA KUFFART, GÁBOR NEMES, PÉTER TUSOR

WHO HAS THE RIGHT OF APPOINTMENT?  
*The patronage of St. Peter's Altar at Esztergom*<sup>1</sup>

The present paper and the attached source publication describes the contents, and publishes the text, of the *libellus* from the lawsuit between Cardinal Tamás Bakóc, Archbishop of Esztergom, and the Cathedral Chapter of Esztergom. The source is

<sup>1</sup> See pp. 111–146.

found as Item 1 in *Tribunalia, Sacra Romana Rota, Processus actorum* in the Vatican's Apostolic Archive (*Archivio Apostolico Vaticano*). The Hungarian National Archive received a microfilm copy of the document in 1977 (Reference: X 9042, 31109. sz.); yet, no magnified copy of the microfilm has been made, which is why it has still not been entered into the National Archive's database. As a result, no-one but a small number of people have known that the source exists. The *libellus* consists of sheets of paper bound in a parchment cover, containing a total of 80 pages of text with words and brief summarizing notes of the statements made at the Roman Curia, in order to facilitate the process. The *libellus* was compiled by the notary public Zsigmond Marosi, signing each page; after his notary's clause and official signature, we find the charter of the Convent of Pannonhalma, testifying that Zsigmond Marosi was indeed a recognized notary public in the Kingdom of Hungary.

The lawsuit started upon the transfer of two benefices concerning patronage rights. One of these was the governorship (patronage) of the Altar of St. Peter (and Paul) in Esztergom cathedral, which the members of the Esztergom cathedral chapter granted to their fellow canon, Bálint Budai, on November 16<sup>th</sup>, 1512, following the vacancy due to the death of the beneficiary, exercising their patron's rights. The archbishop Tamás Bakóc protested, via his advocate, and he also denied the right of the chapter to donate and the canon to accept the benefice. The other issue was the patronage of the building with the Chapel of St. Elizabeth (founded before 1380) in it by the thermal springs at Esztergom-Tapolca, also donated – upon the last beneficiary's death, referring to their patron's rights – to the canon János Szatmári by the cathedral chapter on October 4<sup>th</sup>, 1510. However, it was soon occupied by force by István Ibrányi, a fellow canon, with the archbishop Bakóc's approval, but against the lawful rights of the chapter as well as his own vow.

The cathedral chapter, in the matter of these two grievances, handed in a supplication to the recently elected Pope, Leo X, asking him to cure their grievances. The Pope appointed the bishop Dominicus de Iacobatiis lucerai (Nocera dei Pagani, Italy) judge in the case, who ordered the parties' advocates to investigate on the matter on August 27<sup>th</sup>, 1514; the canon Bálint Budai was represented by Henricus Howel, while the archbishop Tamás Bakóc was represented by Egidius Zephirus. The appointed bailiffs – János Rékai, monk and dean at Pannonhalma, as well as the guardian Pál Budai – gave an account of their investigation to the administrator in a letter in the form of a *libellus* on December 15<sup>th</sup>, 1514. (The benefice of the Chapel of St. Elizabeth, for reasons unknown to us, is not mentioned in the administrator's order.)

The bailiffs held the first session on December 4<sup>th</sup>, 1514, followed by the second one on December 11<sup>th</sup>, a week later, when they summoned the parties to appear before them. The last trial took place on December 15<sup>th</sup>. (Each session was held in the archabbot's palace at Pannonhalma.) Bálint Budai, canon of Esztergom, patron of the Altar of St. Peter (and Paul), attended the trial in person, while none of the advocates of Cardinal Tamás Bakóc, viz. the papal *penitentiarius* Mihály Vitéz Kamarcai, Menyhért Csúti (canon at Fehérvár), and Benedek Alsószegeci (notary public). During the trial, Bálint Budai and Bereck Ivánci, the clerk representing the chapter, presented

the charter of Fülöp *de genere* Türje, Archbishop of Esztergom, issued on April 10<sup>th</sup>, 1272, documenting the transfer of the patronage of the altar to the chapter, as well as the part relating to the Altar of St. Peter of his visitation at the cathedral chapter; furthermore, he also produced three donation charters of the altar benefice, dated January 2<sup>nd</sup>, 1453, December 29<sup>th</sup>, 1485, and November 16<sup>th</sup>, 1511 (*recte* 1512). (This is the only textual witness of the charters.) The evidence was studied by the canons and beneficiaries of Esztergom who were present at the trial, finding all pieces of evidence authentic; as a result, the *executors* entered the texts into the *libellus*.

The final outcome of the lawsuit (and the trial) is not yet known, due to lack of sources, but it was demonstrably still in progress in the Curia of Rome on October 1<sup>st</sup>, 1515. Based on later evidence, however, it seems likely that the judge must have decided in favour of the Esztergom cathedral chapter, because – about ten years later – the new patron of St. Peter's Altar was appointed by the Chapter again, the new patron being Miklós Oláh, canon of Esztergom and dean of Komárom, just about starting his career.

NORBERT C. TÓTH

IN SEARCH OF LOST PAPAL BULLS

*The appointment of Girolamo Balbi, Provost of Pozsony, as Bishop of Gurk (1522–1523)*<sup>1</sup>

Girolamo Balbi (cca. 1460–1535) of Venice, Provost of Pozsony (Bratislava), poet and humanist, as well as a diplomat of the Kings Vladislaus II and Louis II of Hungary and Bohemia, completing diplomatic missions in several European royal courts, went to serve the Austrian Archduke Ferdinand I, brother-in-law of Louis II, upon his king's approval, in the spring of 1522. One reason for this may have been that, as a diplomat, he must have been aware – after the Ottoman occupation of Belgrade in August, 1521 – of how serious the Ottoman threat on the Kingdom of Hungary was. On the other hand, he could expect an episcopal benefice, promised to him by the two Habsburg brothers, the Emperor Charles V and the Archduke of Austria, thanks to his significant role in bringing about the marriage between Ferdinand I and Anna Jagellonica, realizing the 1515 Habsburg-Jagellonian treaty.

In the end, Balbi received the small Bishopric of Gurk, located in the north-west of the Duchy of Carinthia, under the metropolitan rule of the Archbishop of Salzburg. The bishops, however, were obliged to take an oath of loyalty to the archbishop, against the landlord's rights and interests of the Austrian Archduke. The diocese was in the possession of Cardinal Matthäus Lang (1468–1540), Archbishop of Salzburg, who did not give up his possession upon acquiring the archbishop's seat in 1519. Yet, he was obliged by multiple treaties to pay a yearly duty of 800 Rhenish Florins to Ernest, Duke of Bavaria and Administrator of the Bishopric of Passau, he was not unwilling to

<sup>1</sup> See pp. 147–194.

pass the diocese on to someone else. The Archduke Ferdinand had to consider, besides Balbi, the interests of his powerful chamberlain, Gabriel Salamanca of Castile, Count of Ortenburg, who aimed at acquiring an ecclesiastical benefice for his nephew, Antonio Salamanca-Hoyos, aged 18. The archbishop and the archduke agreed on the details of the project at the Reichstag (imperial assembly) at Nuremberg in the autumn of 1522 (specifically, in mid-November). According to their agreement, Cardinal Lang ceded the Diocese of Gurk to Balbi, who, in turn, obliged himself to continue to pay the yearly fee imposed on the bishopric by his predecessor, as well as to be coadjutor to Antonio Salamanca-Hoyos at Gurk, maintaining his right to inheritance.

This paper focusses on Balbi's mission to Rome as ambassador of Archduke Ferdinand I to Pope Adrian VI, completed together with the ambassador Pedro de Córdoba, during the spring of 1523. The mission proved successful for Balbi: besides accomplishing the tasks he was instructed to carry out concerning issues of political and ecclesiastical government, he succeeded in convincing the Pope to issue papal bulls ensuring his own appointment as bishop, as well as the appointment of Antonio Salamanca-Hoyos as auxiliary bishop. While the original copies of the main charter of appointment issued for Hoyos with the date March 11<sup>th</sup>, 1523, and the appended charters with the same date as well as March 14<sup>th</sup>, have been entirely preserved in the charter series of the Archive of the Diocese of Gurk (*Archiv der Diözese Gurk*), today found in Klagenfurt, Girolamo Balbi's charters have been lost.

Balbi, in the summer of 1526, some years after his appointment, resigned his bishopric, and settled in Rome for good. Unfortunately, the registry copies of the bulls do not survive in Lateran series of the Vatican's Apostolic Archive (*Archivio Apostolico Vaticano*), either: the volume in question was destroyed while being carried to Paris – and back to Rome – in the early 19<sup>th</sup> century. We only know its contents from an indexical volume from the 18<sup>th</sup> century. The dates of issue and the contents of Balbi's charters can thus be established quite approximately, using other sources relating to the case. The appendix to this paper contains the most important sources relating to the episcopal appointment, in Latin and German, dating from between 1522 and 1524, found in the Vatican, Vienna and Klagenfurt.

BÁLINT LAKATOS

#### POLYPHONIC NEWS?

##### *Papal nuncios' reports from Hungary in the mid-16<sup>th</sup> century*<sup>1</sup>

In this paper, we look at the Hungarian references and connections in the reports sent to Rome by the nuncios Girolamo Martinengo, based at Vienna, and Ludovico Beccadelli, at Venice, from the period between 1550 and 1554.

Studying this issue, we may conclude that – as opposed to other nunciatures in Europe, e.g. in France – the reports by the Viennese and the Venetian nuncios do

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<sup>1</sup> See pp. 195–209.

include relevant information on Hungary. Both nuncios followed the events in the Carpathian Basin quite closely, interpreting them not *per se*, but along the contemporary great divides, viz. the Ottoman-Habsburg and the Valois-Habsburg oppositions, considering the interests of the Holy See most of all, paying special attention to the War of Parma (1551–1552), which had serious consequences for Italy; the internal war in the Holy Roman Empire (especially the campaigns of Maurice of Saxony); finally, the wars fought against the Ottoman Empire.

It goes without saying that the papal nuncio in Vienna reported in more detail, and more frequently, on Hungarian issues, but the Venetian ambassador did also report on the crucial (sometimes not so crucial) news. Beccadelli, though he reported fake news several times, was in general quite well informed, and had a clear understanding of the political and military situation in the Kingdom of Hungary. At the same time, neither he nor Martinengo was deeply concerned with the state of Hungarian clergy or the spread of Protestantism. Instead, they focussed on military issues such as the Ottoman campaign of 1552, including the siege of Temesvár (Timișoara), Szolnok and Eger; to a lesser extent, they paid attention to politics (such as diets), as well as the events at the royal (imperial) court. Although Beccadelli and Martinengo remained connected, Beccadelli's reports were not based on the latter's news: he gathered information via independent news channels.

Therefore, Rome had a polyphonic source of news about the Kingdom of Hungary, but the different voices of Vienna and Venice did reinforce each other, providing a common voice. Based on our discoveries, we may get to better understand why the papal nuncios of early modern Europe were (indeed, have been, up to the present) delegated to a given head of state, although – in tandem with the weakening of papal powers – their mission became increasingly concentrated on checking and controlling local churches.

VIKTOR KANÁSZ

NUNCIOS AT WAR  
*Filippo Spinelli in the Prague Court*<sup>1</sup>

The new papal nuncio, Filippo Spinelli, arrived at the Imperial Court in Prague in 1598. One of his most important tasks was to organize a great holy league to fight the Ottomans. This was important because, formally speaking, it was but the Habsburg Monarchy and the Principality of Transylvania to be at war with the Ottoman Empire. The then monarch of the latter, Zsigmond (Sigismund) Báthory, concluded a dynastic marriage treaty with the Habsburgs on January 28<sup>th</sup>, 1595, which was a military coalition as well. Pope Clement VIII was attempting to expand this coalition into a great anti-Ottoman holy league with the participation of the Papacy, Poland, France

<sup>1</sup> See pp. 211–227.

and Spain. Spinelli, therefore, was forced to convince the Imperial Court, exhausted by the war, to go on fighting and not to conclude a peace treaty. Moreover, with Zsigmond Báthory leaving Transylvania in 1598, which was followed by his unexpected return and his repeated abdication a few months later, resulted in a crisis of power, which Spinelli was supposed to solve in a way that served the interests of the Holy See. Specifically, Cardinal András Báthory was elected Prince of Transylvania in April, 1599, a move that had not been expected by the Imperial Court.

Rome, however, saw these developments as opportunities to take. The reports (*dispacci*) by the nuncio Spinelli, kept at the Vatican Apostolic Archive (*Archivio Apostolico Vaticano*), reveal the intention of the Holy See to make Cardinal Báthory marry the divorced wife (Maria Christina of Austria) of the former prince, Zsigmond Báthory, who abdicated in favour of the Cardinal; András was, of course, supposed to resign from his duties as cardinal. In practice, this would have meant for the Emperor to accept the existing situation, concluding a new treaty with the new prince on the basis of the 1595 Habsburg-Báthory treaty. The new treaty included the war against the Turks, as well as – due to the religious adherence of the new prince – the protection of Catholics, the most important points for the Holy See. All this, however, would have meant for the Emperor to disregard the Transylvanians' breaking their oaths, as well as accept an increasing Polish influence in the Principality. Specifically, the fact that András Báthory had a rather close relationship with the High Chancellor of Poland, Jan Zamoyski, was virtually known to all parties.

The Pope sent Germanico Malaspina, who knew the Báthorys well, to Transylvania. He was assisted by Spinelli, from Prague. The Pope considered his diplomatic mission so important that he made some corrections to the ambassador's instructions in his own hand. No sooner did Malaspina, the new nuncio delegated to Transylvania, arrived at his destination than Demeter Naprági and István Bocskai visited the Prague court. They were not the ambassadors of András Báthory, indeed, they had not been authorized to act that way; the Cardinal wanted to simply get rid of them, considering both as men of the Habsburgs. Moreover, he personally blamed Bocskai for the death of his nephew, Boldizsár Báthory, put to death by Zsigmond during the conflict resulting from entering the war against the Turks. Spinelli met with Bocskai several times, thinking that the Emperor wanted Bocskai, rather than András, to occupy the Transylvanian throne. This he considered as a threat, since Bocskai was a Calvinist. The nominee, against him, of the Court to head Transylvania was the Habsburg Archduke Maximilian. As for the Emperor, the only reason for negotiating with András Báthory was to gain some time, in order to settle the issue of ruling the Principality by military means. It is not entirely clear whether the nuncio Spinelli suspected at all if the negotiations with András Báthory's ambassadors, who were to arrive later, without any official authorization to act as ambassadors, were meant to serve as preparations for these military actions. However, when the troops of Michael the Brave (Mihai Viteazul) penetrated Transylvanian territory, everything became clear. The cardinal-prince, who had lost the battle of Sellenberk (German: Schellenberg, Romanian: Șelimbăr), was subsequently killed near Csíkszentdomonos (modern Sândominic); his death resulted in a new state of affairs.

The papal diplomacy reacted to this turn right away, as shown by two of Spinelli's reports, dated February 14<sup>th</sup> and 28<sup>th</sup>, 1600, mentioning the status as Prince of Transylvania of Silvestro of the Aldobrandini family, nephew of Pope Clement VIII. The idea originated, needless to say, from Rome, being crucial enough for Spinelli to keep considering it for a month and a half; he received the relevant instruction by the secretary of state from the Eternal City at the very end of the year 1599 or the early days of the year 1600. The idea was not unprecedented. Notably, the name of another of the Pope's nephews (though not by blood), Cardinal Cinzio Aldobrandini *nepos*, had already been mentioned in 1597, when Zsigmond Báthory abdicated for the first time. What the papal diplomacy offered to the Imperial Court was this: Silvestro Aldobrandini was to be granted Transylvania as a prince (*principe*), marrying Maria Christina. In fact, the above-mentioned dynastic treaty and alliance of 1595 between the Habsburgs and the Báthorys would be replaced by an alliance of the Habsburgs and the Aldobrandinis. If realized, this move could have been enormously important, as it would have led to a full-scale restructuring of political relations. With Silvestro Aldobrandini being accepted (as prince), the financial resources would have become available, as the Pope would have been ready to provide for the defence of the Principality, the costs of which were accepted to be around 300,000 *scudos* per year. This sum would have been increased by the income of the Duchy of Correggio, which the Pope was attempting to grant to Silvestro as a benefice, as well as the income of the Principality itself. There was another problem, too: the Duchy, like many other Italian domains, was under excessive Spanish influence. The case of Transylvania and Correggio was not only judged to be a difficult issue by the nuncio Spinelli, but also by his negotiating counterpart, Rudolf Coraduzzi, Imperial Privy Secretary, though he did not consider it impossible to carry out. By the beginning of the new year, in January in particular, the conditions on the above-mentioned alliance had been received from Rome; the timing was hardly accidental.

It is this point where our sources become silent. Silvestro Aldobrandini, together with the entire House of Aldobrandini, are no longer mentioned in historical documents as masters of Transylvania. It was Voivode Mihai who was appointed Governor of Transylvania, but he (just like Prince András Báthory) was forcibly removed by the Imperial Court, due to his opposition to the Imperial General Giorgio Basta as well as his increasingly independent political activity. The efforts of the Holy See concerning András Báthory and Silvestro Aldobrandini did not prove successful. Thereafter, papal diplomacy became concerned with the loss of Kanizsa to the Turks in late 1600, having serious and threatening consequences for the Austrian border lands, which were geographically quite near Italian territory.

TAMÁS KRUPPA

AN APPEAL BY A CANON OF ZAGREB TO ROME AGAINST PÁZMÁNY  
*Count János Erdődy's removal from the Bishopric of Eger (Sopron, 1625)*<sup>1</sup>

It is a fundamental accepted statement on the early modern Catholic confessionalisation as well as on the history of the papacy that the uninterrupted survival of the structures inherited from medieval times, or, rather, their prolonged dismantling, raised several barriers to the development of confessionalizing modernization to a more stable and comprehensive scale than what was in fact realized. The present paper, continuing and concluding the results of an earlier study, thanks to the Vatican's source base, refines - and places in a historical context - what the aims of the late medieval type at realizing family interests had unfavourable effects on the composition of Hungarian episcopate in the first third of the 17<sup>th</sup> century.

Tamás Erdődy, Ban of Croatia and Lord Chief Treasurer, attempted both to support his family and to build the bishop's career of his mentally ill son, John, which was dysfunctional for the Diocese of Eger as well as the entire Hungarian hierarchy. The endeavour is not free of internal paradoxes, either. Specifically, Tamás Erdődy was at the same time a supporter of Pázmány's appointment as Archbishop. The contradictory processes of the formation of the Catholic episcopate's composition are brought to a common denominator and made understandable by Klesl's policy, determined throughout by the maxim of Habsburg inheritance after 1614/15. This was why Melchior Klesl, Chairman of the Imperial Privy Council, needed Pázmány, and this must have been why he considered Tamás Erdődy's support important.

From the sources it seems that the decisions on the appointments to Eger and Esztergom were both made in the spring of 1616. The actual issue of the documents was delayed, though: on the one hand, due to legal difficulties around Pázmány's being a Jesuit; on the other hand, the struggle concerning incomes delayed Erdődy's appointment. Tamás Erdődy went on building his son's nimbus after acquiring the episcopal benefice, but no longer in scientific fields like in Bologna, Parma, and Ingolstadt, but as patron of the arts. The dedication to János Erdődy of a musical piece (Tomaso Cecchini, Venice, 1619) at least alludes to this. It is hardly an accident that the dedication at the beginning of the publication makes reference the role of the bishop's father.

Another important result of the research published in the paper is that it brings to light the conflict between Erdődy and Pázmány, buried in the historical past for four hundred years. The deprivation of the sick count of his episcopal benefice in October, 1625 (a year after his influential father died) at the Diet of Sopron in 1625 has so far been a hidden *fact* in Hungarian history. The significance of this finding is not only the mere statement of the fact of the bishop's removal, but rather the placement of the issue in the process of the gradual deterioration in Hungarian-Croatian relations. In the light of the appeal in the case of the disposition from the Bishopric of Eger, sent to the Apostolic Holy See instantly, this hidden, hitherto unknown, internal conflict

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<sup>1</sup> See pp. 229–264.

among Hungary's high and middle clergy can be interpreted as an opposition between two approaches, viz. medieval vs. tridentine. We must also consider the fact, however, that the complaint placed at the Roman Curia against the Archbishop of Esztergom in favour of János Erdődy was accompanied by an attempt at a full-scale dishonouring of Hungary's episcopate. The idea and the realization of the appeal to Pope Urban VIII originates from the Croatian Gáspár Verbanovich, an influential canon at the Zagreb Chapter, who was also the *de facto* author of the document initiating the lawsuit, surviving in the Vatican Apostolic Library's (*Biblioteca Apostolica Vaticana*) series called *Barberini Latini*. The writings of another member of the same chapter, canon György Ráttkay, exhibit a clear and openly expressed anti-Hungarian attitude two decades later. The complaint against Péter Pázmány, Archbishop of Esztergom, sent to the Pope from Zagreb may be regarded as an exceptionally grave and important case, which – apart from violating the ban on directly turning to the Roman Curia – was also against strict Hungarian legal prescriptions. The last such case had occurred more than a century before, when the Augustinians of Körmend initiated a lawsuit against the head of the Hungarian Church.

The Vatican document pressing charges against Péter Pázmány at the Roman Curia, which serve as the chief basis for this study, belongs in essence to the history of the Diocese of Eger, as it addresses the Pope in favour of its disposed bishop. Besides the Archdiocese of Esztergom, the most important scene of the evolution of Catholic confessionalization was the Diocese of Eger, covering almost the entire territory of Upper Hungary. In the case of Esztergom, a functional step was taken in the process of carrying out the Tridentine programme with the appointment of Péter Pázmány, while – along the same political lines of power – it was the Count János Erdődy, a young aristocrat, mentally and psychologically incapable, who was appointed to Eger. The high priesthood of the non-residing count was utilized by his environment, consisting of Croatian clerics, to basically “drain out” the Bishopric's income. The misuse, however, did not lead to serious problems due to the campaigns of Gábor (Gabriel) Bethlen. Upon Tamás Erdődy's death in January 1624, and the Peace of Vienna in May 1624, concluding the second campaign by Bethlen, it became possible, indeed urgent, to solve the problem. Pázmány's move, assisted by the Papal Nuncio, at the Diet of Sopron of 1625, bringing about the deprivation of János Erdődy of the Bishopric of Eger (note that the death next year of the still young aristocrat could not possibly be foreseen and taken into consideration), and the appointment of János Pyber, an experienced bishop consecrated back in 1613, proved to be a step of key importance. His rule saw the re-acquisition of the incomes that founded the future spread of Catholicism, setting them in order and providing for their functional use. The early modern Catholic confessionalization was basically centred around bishops. The removal of Erdődy, incapable of organizing denominations, from his bishop's seat, and his replacement with the capable bishop János Pyber, are interpretable as equally essential, crucial (and also symbolic) steps in the history of the Diocese of Eger, together with most of Upper Hungary, as well as Péter Pázmány's Archbishopric of Esztergom in the early modern history of the Archdiocese and Hungarian Catholicism.



• Important places: towns, fortresses

Scale: 1:4,500,000

The Kingdom of Hungary  
around 1620



ISTVÁN TELEKESY'S APPOINTMENT AS BISHOP OF CSANÁD  
*Sources in the Medici Archives of Florence (1696)*<sup>1</sup>

The Bishop István Telekessy (1633–1715) became known as Bishop of Eger during Rákóczi's War of Independence, being the first to sign the act dethroning the Habsburgs at the Diet of Ónod in 1707. His earlier ecclesiastical career is less familiar, which included his appointment, as canon of Győr, to the episcopal seat of Csanád in 1689. The territory of the Diocese of Csanád had been almost completely destroyed due to the Ottoman occupation; in actual fact, it was only the Franciscans of Szeged who had kept in touch with Hungary's church hierarchy. In the course of the 17<sup>th</sup> century, the Bishops of Csanád, residing on Royal Hungarian territory, entrusted the Franciscan superior of Szeged with the task of acting as vicar-general, fulfilling the pastoral and organizational duties even under Turkish rule. During the Ottoman war between 1683 and 1699, the part of the region of Banat between the rivers Danube, Tisza, and Maros (called *Temesköz* in Hungarian) suffered from constant fighting, making it impossible for István Telekessy to even consider residing in his diocese and starting its reorganization. This was one of the reasons why he did not even initiate the process of the papal approval of his episcopal title in Rome, which took place as late as 1696 when he had been persuaded by the Cardinal Lipót Kollonich, Archbishop of Esztergom, to appear at the Viennese Nunciature, requesting the process of approval to start. The process consisted of two parts, the stage at the Nunciature and the one in Rome. The Nunciature was temporarily headed by the auditor Francesco Maria Abbati, who carried out the canonical inspection of the nominee according to the established procedure, during which heard three witnesses, the Jesuit fathers Gábor Hevenesi, Márton Szentiványi and Maximilian Scherhackl, recording their testimonies, which related in part to the person nominated, but also to the conditions in the Diocese of Csanád. The testimony given by Gábor Hevenesi includes hitherto unknown biographical data about Telekessy, notably, that he had been offered the status of Hungarian Royal Chancellor by the Viennese Court, but he refused. The witnesses unanimously judged Telekessy, who had completed theological studies in Rome, to be eligible for bishop. At the same time, all of the three witnesses pointed out that the Bishopric of Csanád had been almost fully destroyed, and it is only the local Franciscans to be relied upon in the pastoral process. After the documentation of the bishop's canonical inspection had been completed at the nunciature, it was sent on to Francesco Maria de' Medici, the Habsburgs' Cardinal-Protector. As Cardinal Medici did not live in Rome, he could carry out the Roman process of approval through his agent, the Abbot Fabrizio Agostini. As we learn from the correspondence between Cardinal Medici and his agent, the imperial diplomatic representatives in Rome (Count Georg Adam von Martinitz, Imperial Ambassador, Cardinal Johannes von Goëss, Prince-Bishop of Gurk, and François Chassignet, ambassadorial secretary) were slow to react to the documents and instruction received from Vienna. Fabrizio Agostini was finally able to cooperate

<sup>1</sup> See pp. 265–276.

with the abbot Gianbattista Mariotti, Roman agent of Cardinal Lipót Kollonich, after which the process of the papal approval of István Telekessy was unhindered. At the papal consistory of August 13<sup>th</sup>, 1696, Cardinal Francesco del Giudice, joint protector, gave an account of the Bishop of Csanád's case, which was the second proposition (*propositio*). Pope Innocent XII also gave his approval for the procedure to be carried out *gratis*, considering the destruction suffered by the Diocese of Csanád. The abbot Mariotti sent the bull reinforcing Telekessy to Cardinal Kollonich on November 3<sup>rd</sup>, 1696. Not much later, viz. in the year 1699, however, Telekessy was appointed Bishop of Eger. The reorganization and rebuilding of the Diocese of Csanád could not start before 1716, after Temesvár (Timișoara) had been recaptured from the Turks by the Christian troops. The process of the reconstruction of the diocese started in the 1720's, first with Szeged as its centre, followed by Temesvár later.

BÉLA VILMOS MIHALIK

NEWS OF A CONCLAVE IN GYŐR

*Letters by Bartolomeo Pinto Poloni, Roman Agent, sent to Ferenc Zichy,  
Bishop of Győr, in 1769<sup>1</sup>*

Research on agents, as well as bringing to light and publishing the letters sent by them to their principals (clients), provide enormous opportunities for us to form a clear view of how well-informed the principals were as well as of the nature of their concerns. This holds especially for the bishops of Hungary, who maintained relationships beyond Vienna, viz. with Rome, via their agents. Ferenc Zichy, Bishop of Győr (1743–1783) was no exception: he employed agents working in Rome for three decades. Zichy's three Roman agents came from the same family; they were Pietro Poloni, Bartolomeo Pinto Poloni and Francesco Poloni.

An exceptionally important point in the history of these relationships was the year 1769, when, with the death of Pope Clement XIII in early February, a conclave had to be summoned in Rome. Zichy's current agent, Bartolomeo Pinto Poloni, wrote as many as twenty-one reports during that year, eleven of which date from the period of the conclave. Zichy was informed by his Roman agent on the identity of the cardinals arriving at the Eternal City, the current gossip in Rome, as well as the situation at the conclave. The agent, usually present at public events, provided precise and concise reports. As Poloni generally attached printed documents and newspapers to his reports, the Bishop's Court at Győr had a relatively comprehensive view on the news of the Roman events that had taken place about a week earlier.

The conclave of 1769 was extremely important: the great Catholic courts of Europe, led by the Bourbons, had decided to concentrate their powers on helping to St. Peter's throne a pope who would serve their political goals, including the issue of

<sup>1</sup> See pp. 277–297.

the dissolution of the Jesuit Order and the recognition of the territorial expansion of France and Naples. As a result, the conclave turned out to be a great European project, in which the Habsburg Empire mostly acted as an observer. Nonetheless, the Viennese Court kept being informed through their agents. My paper evaluates Pinto Poloni's letters and compares them to the letters sent by Francesco Brunati, Roman agent of the Imperial Vice-Chancellor Colloredo, and, as such, a well-informed person with access to the innermost circles.

RÓBERT OLÁH P.

THE EARLIEST *PROCESSUS* OF THE DIOCESE OF SZÉKESFEHÉRVÁR (1777)<sup>1</sup>

The canonical investigational processes relating to the appointment to an episcopal or archiepiscopal position (*processus informativus*; *processus inquisitionis*; *processus canonicus*), known also as *episcopal processes*, contain valuable materials which serve as important, but hitherto not much studied, sources for historical research. Ignác Nagy de Séllye (1777–1789) was appointed first Bishop of the recently created Diocese of Székesfehérvár (*Albaregalen.*) in 1777. In connection with his appointment, following the legal prescriptions, the Nuncio at Vienna carried out the canonical process of the inspection of the state of the Diocese. We can find related material in the Vatican Apostolic Archives at two locations, viz. the Consistorial Archive and the Archives of the Viennese Apostolic Nunciature.

The collegiate chapter, named after the Assumption of the Blessed Virgin Mary, was founded by King (Saint) Stephen I. It may have been founded on the basis of the *capella regia*, or royal chapels, with a long tradition in the West; Székesfehérvár was namely a royal city, where the medieval kings of Hungary were crowned and generally also buried. It was a privileged provostship, which was surely granted (from the 13<sup>th</sup> century on) full passive *exemptio*. During the wars with the Turks, it was under Ottoman rule almost continually between 1543 and 1688. Upon the liberation of the city, the provosts attempted to restore the collegiate chapter, although without much success. This may be one of the reasons why neither the Diocese nor the Cathedral Chapter of Székesfehérvár have inherited the rights of the medieval provostship. In accordance with the monarch's request, the consistory of November 12<sup>th</sup>, 1776, gave its preliminary approval of the creation of the diocese and the chapter. Queen Maria Theresa founded the new diocese (along with the Diocese of Szombathely), appointing Ignác Nagy, Provost of Kaposfő and Cantor Canon (*canonicus cantor*) of Veszprém, as the first bishop (1777–1789). In his bull starting *Cunctis ubique* of June 17<sup>th</sup>, 1777 (known in Hungarian law as *bullá confirmatoria*), Pope Pius VI. reinforced the foundation of the Bishopric, which became a suffragan diocese of the Archbishopric of Esztergom. Its territory was carved out of the Diocese of Veszprém: Fejér

<sup>1</sup> See pp. 299–306.

county as well as parts of Pilis county came under the jurisdiction of the new bishop. According to claims by witnesses, the territory of the diocese contained sixty parishes, but consistorial documents as well as historical research point to sixty-two of them. The expected income of the Diocese was initially estimated to be around 15 thousand Florins (Guldens). Besides the income provided by tithes, the bishop was given the goods of the former privileged provostship as well as the goods of the Jesuits at Székesfehérvár before the dissolution of the order. It was the parish church of St. Stephen of medieval origin but built, in fact, not much earlier, that became his cathedral. A cathedral chapter with six members was also created, for the maintenance of which was planned to be based on the domains (demesnes) of Sukoró, Pákozd, Etyek, Gyúró and Sósút, whose goods belonged in most part to the collegiate chapter of Székesfehérvár before the Ottoman occupation; after the liberation from Turkish rule, to the Jesuits of Komárom (until the order was dissolved). Part of today's Sósút (Barátháza) was also given to the chapter.

There were two witnesses to the episcopal process, relating to the diocese. One of them was György Bernáth, who – as a clerk at the Hungarian Chancellery – may have been familiar with the conditions in Székesfehérvár; the other one was Márk Franyul (Marko Franjul), canon of Modrus (Modruš), who had served in the Diocese of Veszprém, and – as he claimed himself – the parish priest at Székesfehérvár as well.

TAMÁS TÓTH

VILMOS FRAKNÓI'S RESEARCH REQUESTS  
IN THE VATICAN APOSTOLIC ARCHIVES (1881–1885)<sup>1</sup>

The aim of the present paper is to analyse, and elaborate on, the requests of research (between 1881 and 1885) by Vilmos Fraknói, preserved at the Vatican Apostolic Archives (*Archivio Apostolico Vaticano*). For the most part, this is performed by embedding the requests preserved in the Prefectorial Archives, available by special permission, into the literature on the topic. Providing an overview of the conditions in the Vatican's Secret Archives, using them to form an overall picture of the work of Vilmos Fraknói, canon and historian, chief secretary of the Hungarian Academy of Sciences, at the Vatican, especially as far as the beginnings of the publication of the series *Monumenta Vaticana Hungariae* are concerned.

During the period when Fraknói joined the research on Vatican sources, the regulation was to hand in the request to the papal Secretary of State, who – upon approval – passed it on to the head of the Archives. The request was expected to contain a detailed description and justification of which documents the researcher wished to examine and to what end. The requests of Vilmos Fraknói (1881–1885), found in the Prefectorial Archives of the Vatican Apostolic Archives, do meet these requirements.

<sup>1</sup> See pp. 307–321.

Once the request had been approved, the scholar was allowed to study the documents in the reading room, under the strict supervision of the archive's personnel. Fraknói, besides conducting negotiations on the organization of the work on *Monumenta Vaticana*, succeeded in starting his exploration in the Vatican Secret Archives after May 26<sup>th</sup>, 1881. This is proved by his requests: in his request dated May 15<sup>th</sup>, Fraknói – referring to an earlier letter by Haynald – addressed the Cardinal and Secretary of State Ludovico Jacobini, in order to be granted permission to go on studying the sources surviving from the 1300's and the 1520's in the volumes of *Nunziatura della Germania* and *Litterae Principium*, as well as in the letters of Cardinal Campeggio and Pope Clement VII. Fraknói requested an extension of his permit on June 6<sup>th</sup>, 1881, attaching a longer list of items he intended to study. Then, in his 1885 request, he gave an account of the increasing number of young Hungarian historians who joined the project, having seen its initial success as well as the results revealed in relation to Hungary.

This paper offers a brief overview of the first years of the history of the *Monumenta Vaticana Hungariae* (1881–1892/1909), tracing, most of all, Fraknói's work, who did pioneering work to establishing the ever-important pillars underlying the relations between the Holy See and Hungarian scientists.

KATALIN NAGY

“THIS IS BUT PURE HUNGARIAN MADNESS”  
*Sources on the aftermaths of the bull ‘Christi fideles graeci’*<sup>1</sup>

The creation of the Diocese of Hajdúdorog for Greek Catholics with a Hungarian identity in the year 1912 caused intense internal and external political debates, leading to some extreme expressions of anger and diplomatic bouts. The Romanians in Hungary, as well as public opinion in the Kingdom of Romania, considered the step as an attack on them by the Budapest government, since about half of the parishes of the newly established diocese had been transferred from the dioceses of the Romanian Greco-Catholic metropolitan domain of Transylvania. The creation of the diocese, initiated by Francis Joseph (Franz Joseph) I as apostolic King of Hungary, was preconized by Pope St. Pius X in his bull *Christi fideles graeci*. The bull itself represented, as interpreted by Romanians, the injustice they suffered, the subjugation of Romanian Greek Catholics by the law, and a threat to Romanian national identity. The peace treaty of Trianon cured, indeed amply compensated for, the Romanians' grievances, due to which the *Christi fideles graeci* became a symbol of past harassments in the period between the two world wars. Romanian fears were again revived by the Second Vienna Award: as the Romanian-Hungarian border had been altered, Miklós Dudás, Bishop of Hajdúdorog, proposed a re-transfer of the parishes that had been categorized

<sup>1</sup> See pp. 323–339.

as belonging to his diocese in 1912 but placed under the supervision of the metropolitan dioceses in 1919. Starting in the autumn of 1940, the relevant officials were attempting to find a solution during a long series of meetings as well as by commissioning an apostolic inspector; these attempts, however, lost their relevance (much like the revision of the bull *Christifideles graeci*) as a result of the war and its consequences.

This study, based on two private letters and a diplomatic reminder (found in the papal *Archivio Storico della Segreteria di Stato*), attempts to show what Romania's "official" opinion about the problem was on the one hand; on the other hand, it presents the views of the Senator Mariu Theodorian-Carada, a veteran of Romanian politics, who kept following the endeavours of Hungarian Greco-Catholics for three decades, playing his part in the fight against *Christifideles graeci*. His attitude and thoughts were definitely influenced by what the Cardinal Mariano Rampolla said to him about the Hungarian Greco-Catholic movement during a private conversation in 1910: "*This is but pure Hungarian madness*".

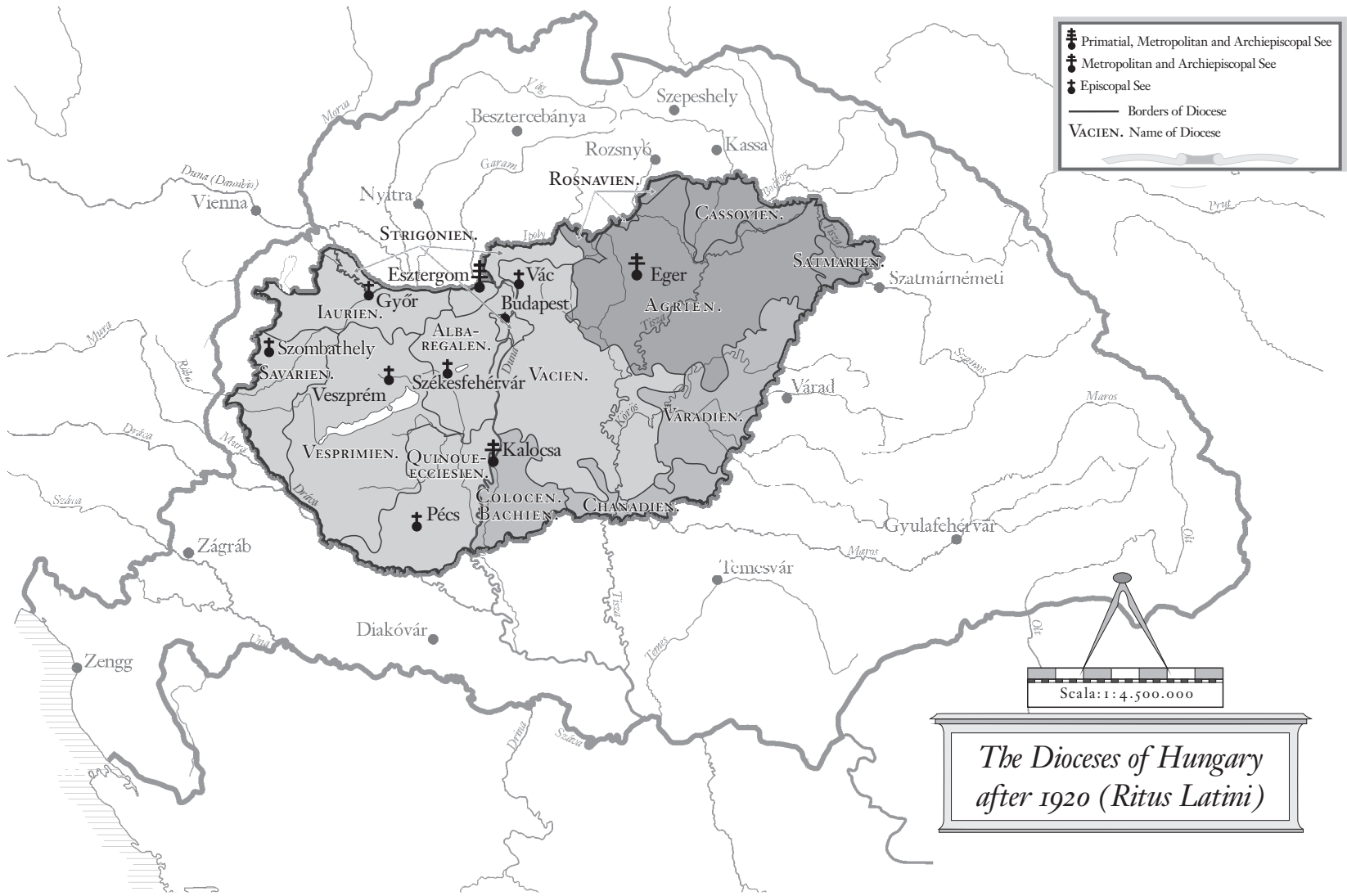
TAMÁS VÉGHSEŐ





THE NEGOTIATIONS BETWEEN JÓZSEF GRÓSZ, ARCHBISHOP OF KALOCSA-BÁCS,  
WITH ALVARY GASCOIGNE, BRITISH ENVOY TO BUDAPEST, IN 1945<sup>1</sup>



This paper presents and analyzes two reports by Alvary Gascoigne, British Envoy Extraordinary and Minister Plenipotentiary in Budapest (1945–1946), in which he informed the British Government about his negotiations with József Grósz, Archbishop of Kalocsa-Bács (1943–1961). Copies of these reports were also sent by the diplomat to his Vatican counterpart, Sir Francis D'Arcy Osborne, Envoy Extraordinary and Minister Plenipotentiary based in Rome. The documents, preserved in the papal *Archivio Storico della Segreteria di Stato*, were forwarded by the latter diplomat to Domenico Tardini, papal Substitute of the Secretariat of State, who was also in charge of the international relations of the Apostolic Holy See as Secretary of the Holy Congregation for Extraordinary Ecclesiastical Affairs. Pope Pius XII was, thus, able to receive news of the recent developments in Hungary's ecclesiastical and political conditions, from direct Hungarian sources via British mediation at the end of World War II.

Having given an outline of the historical background as well as Gascoigne's career, we present an account of two meetings of the Archbishop and the Envoy (taking place on May 28<sup>th</sup> and July 23<sup>rd</sup>, 1945). During these meetings, the two men discussed the current political, social and ecclesiastical situation, as well as the Hungarians' experience of the Soviets and the Communists. The important issue of realizing land reform and property redistribution was also raised, just like the difficulties of maintaining and managing the extensive ecclesiastical organization. Besides, the state of the Hungarian legal system, as well as the coming parliamentary elections, were also discussed by the Archbishop and the Envoy.

<sup>1</sup> See pp. 341–358.



 Primate, Metropolitan and Archbishopal See  
 Metropolitan and Archbishopal See  
 Episcopal See  
 Borders of Diocese  
 VACIEN. Name of Diocese

  
  
 Scala: 1 : 4.500.000

*The Dioceses of Hungary  
after 1920 (Ritus Latini)*



Gascoigne offered to open a communication channel between Hungary's Catholic Church and the Apostolic Holy See, which the Archbishop Grósz did accept. That is how Grósz's report (dated September 2<sup>nd</sup>, 1945) to Pope Pius XII on the state of the Hungarian people and their Church found its way to the Eternal City. Finally, to conclude our paper intended as a publication of sources, we briefly discuss the Archbishop's Anglo-American connections and their effects, with special regard to their reception during the Archbishop's show trial in 1951.

GYÖRGY SÁGI

VINCE TOMEK, PIARIST GENERAL, ADVISOR AND CHRONICLER  
OF VATICAN DIPLOMACY<sup>1</sup>

Besides the Nunciatures, the General Curiae of monastic orders, seated in Rome, have played a significant role in assisting the Apostolic Holy See in modern times, having a comprehensive picture of the issues of the places they serve at, thanks their international presence. During the years after 1945, these internal transmission channels became even more valuable: after the Soviet occupiers had expelled the Apostolic Nuncio Angelo Rotta from Budapest, there was no official diplomatic mission of the Holy See delegated to Budapest. It was mostly the Cardinal József Mindszenty who took responsibility for representing and informing the Vatican.

In post-war Rome, there were Hungarian monks serving at almost all of the significant male monastic centres. An outstanding one was Vince Tomek, elected Piarist general in 1947. Tomek, who spoke several languages, played an especially important role, since a great number of Piarist monasteries and schools, now headed by him, were located in the Eastern (Soviet) Bloc. Moreover, being the head of a monastic order which maintained Catholic grammar schools, he had direct experience of the process of Sovietization as well as the communists' political concepts regarding education. After the nationalization of Hungary's church-operated schools on June 16<sup>th</sup>, 1948, which had tragic consequences for the Piarist order, the main mission of which was teaching, he (Tomek) paid a visit to Hungary between July 26<sup>th</sup> and August 16<sup>th</sup>, attempting to achieve an exemption of monastic grammar schools from being nationalized.

In the autumn of 1948, he acted as aide to Gyula Czapik, Archbishop of Eger, who went to Rome aiming at a settlement of the situation regarding the ecclesiastical policies in Hungary – being a monastic order's general, he felt quite at home in the Curia's offices; even the employees working for the papal Secretariat of State often turned to him for advice, as Giulio Barbetta, who worked for the Secretariat, did in May 1949, on the issue of whom to appoint as Bishop of Veszprém. In the end, it was

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<sup>1</sup> See pp. 359–377.

the Dominican monk Bertalan Badalik, supported by Tomek, who became Bishop of Veszprém. Vince Tomek kept paying continuous attention to the events in Hungary, especially the renewed negotiations during the Second Vatican Council, of which he kept a diary full of data. His bequeathed property, stored in 25 chests, includes 7 chests with 90 diaries in them, containing 5534 pages of notes from the period between 1949 and 1975. The processing of his inheritance has now started, thanks to the Fransiscan monk KÁLMÁN PEREGRIN, the continuation of which is an important task in getting to know the history of the Hungarian Church, of emigration, as well as the Second Vatican Council.

BALÁZS RÉTFALVI

Translated by LÁSZLÓ KRISTÓ