

STUDIES

VISITATIO LIMINUM OF HUNGARIAN BISHOPS AT THE ROMAN CURIA IN THE MIDDLE AGES

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The canonical institute of *visitatio limina apostolorum* played a significant role in the Middle Ages as a power and administrative instrument of the Roman Curia and, together with the institutions of papal legates and nuncios, represented the most important way of exercising papal authority outside the papal state. It evolved from the original pilgrimage of the clergy to the tombs of St. Peter and St. Paul in Rome as the most sacred Christian pilgrimage sites from the time of early Christianity, and later became obligatory. This obligation also applied to the Hungarian episcopate, which has been documented in the archives of the Roman Curia (especially in the archives of the Apostolic Camera) since the end of the 13th century. The intensity of Hungarian episcopal visits *ad limina* reflected the degree of authority of the Pope in the Kingdom of Hungary and thus also reflected the extent of the power influence of the Papal State on the political situation in the country.

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“Bishops who are subject to apostolic appointment are also obliged to show reverence by appearing each year at the tombs of the apostles.” Such a gloss was noted by Gratianus in his collection of canon law around 1140 to Pope Gregory VII’s canons on the superiority of the Bishop of Rome.¹ He thus named one of the most important administrative mechanisms of the Roman Curia.

1 Decreti Gratiani prima pars, Dist. CXIII, C. 3. In FRIEDBERG, Aemilius(ed.). *Corpus iuris canonici*. Editio Lipsiensis secunda (further CIC) I. Graz: Akademische Druck- u. Verlagsanstalt, 1959, coll. 321: *“Episcopi vero, qui apostolicae ordinationi subiacent, etiam hanc reverentiam debent, ut singulis annis apostolorum liminibus sese repraesentent.”*

The canonical institute of “*ad limina apostolorum*”, which is still functional in the Church of the Roman Obedience,² is at the same time one of the oldest instruments for defining such ecclesiastical-administrative relations, both within the Church itself and towards the surrounding environment. Especially in the Middle Ages, its function, alongside the role of papal legates, was understood as one of the two fundamental pillars of the exercise of papal authority in a complex and ever-changing political and social context. In the sense in which it was established by the end of the 13th century, it was the duty of prelates, who were under the authority of appointment and confirmation of the Pope, to visit the Roman Curia at a given frequency and, on that occasion, to declare by oath their obedience to the Pope and to report the state of their ecclesiastical institution (bishopric, province).³ This visit could be made in person, or through an authorized representative – the procurator, which had its prescribed form. The visitation also entailed the payment of a special tax,⁴ which was not applicable to all visitants, but only to certain metropolitans. Due to its importance, this topic has already received attention from many (especially Western European) historiographies,⁵ but the situation in Slovak or Hungarian historiography was

- 2 GASPARRI, Pietro (Ed.). *Codex Iuris Canonici Pii X Pontificis Maximi iussu digestus, Benedicti Papae XV auctoritate promulgatus*. Romae: Typis Polyglottis Vaticanis, 1917, pp. 92–93 (can. 340–342). Congregazione per i vescovi, Direttorio per la visita “ad limina”. Città del Vaticano, 1988, available online: https://www.vatican.va/roman_curia/congregations/cbishops/documents/rc_con_cbishops_doc_19880629_visita-ad-limina_it.html [cit. 2021-03-19].
- 3 KASPER, Walter (Hrsgb.). *Lexikon für Theologie und Kirchen. Zehnter Band*. Freiburg im Breisgau; Basel; Wien: Verlag Herder, 2006, col. 815–816. ISBN 3-451-22012-1.
- 4 LUNT, William, Edvard. The Financial System of the Medieval Papacy in the Light of Recent Literatur. In *The Quarterly Journal of Economics*, Vol. 23, 1900, No. 2, pp. 286–287.
- 5 LUCIDI, Angelu. *De visitatione sacrorum liminum seu instructio S. C. Concilii iussu S. M. Benedicti XIII super modo conficiendi relationes de statu ecclesiarum*. Tomus II/3. Romae: Typis S. C. De propaganda fide. Parisiis, Turini: Apud Victorum Palmém Apud Petrum H. F. Marietti, 1866, 691 p.; KIRSCH, Peter Johann. *Die Finanzverwaltung des Kardinalkollegiums im XIII. und XIV. Jahrhundert*. Münster: Verlag von Heinrich Schöningh, 1895, pp. 22–24 et passim; PATER, Januarius. *Die bischöfliche visitatio liminum ss. Apostolorum. Eine kanonisch-historische Studie*. Paderborn: Ferdinand Schöningh, 1914, 152 p.; DŁUGOSZ, Teofil. Biskupia visitatio liminum. In *Collectanea Theologica*, 1933, Vol. 14, No. 1–2, pp. 173–249; SÄGMÜLLER, Johann, B. Die Visitatio liminum ss. apostolorum bis Bonifaz VIII. In *Theologische Quartalschrift*, 1900, 82, pp. 69–117; COTTIER, Julien. Eléments nouveaux des normes de la visite “ad limina” et leur valeur juridique respective, des décrétales au Concile de Trente. In *Ephemerides Iuris Canonici* 8, 1952, pp. 174–206. ISSN 0013-9491; ERŠIL, Jaroslav. Visitationes liminum sanctorum apostolorum českých prelátů v době Karlově [Visitationes liminum sanctorum apostolorum by Czech prelates in the time of Charles]. In *Sborník historický IV*. Praha: Historický ústav ČSAV, 1956, pp. 5–32; MACCARONE, Michele. Ubi est papa, ibi est Roma. In *Aus Kirche und Reich. Studien zur Theologie, Politik und Recht im Mittelalter. Festschrift für Friedrich Kempf*. Hrsgb. von Hubert Mordek. Sigmaringen: Jan Tholbecke Verlag, 1983, pp. 371–382. ISBN 3799570217; OBERSTE, Jörg. *Visitation und Ordensorganisation. Formen sozialer Normierung, Kontrolle und Kommunikation*

rather the opposite.⁶ This situation is, of course, related to the state of research in the Vatican Secret (now Apostolic) Archives by national historiographies, since there is the relevant documentation located. In the following lines, therefore, we will look at the phenomenon of the Roman curial visitations made by Hungarian bishops and the higher prelature, because it brings a number of new data and relational correlations for our history, even outside their ecclesiastical-administrative framework.

Development of the institute of *visitatio liminum apostolorum*

Research on this issue has shown that the medieval institute of the obligation for high prelates to be present at the Roman Curia (*limina apostolorum visitare*) was based on two basic sources. The first was the original religious pilgrimage to the most sacred Christian sites, which included the tombs of St. Peter and St. Paul from the earliest days of the Church. From the 5th century onwards, these places of pilgrimage and votive offerings were known as “*Limina apostolorum*”, and their veneration was especially widespread during the pontificate of Gregory I. (590–604), who promoted it (also for political reasons).⁷ This was because

bei Cisterziensern, Prämonstratensern und Clunianzern (12. – frühes 14. Jahrhundert). Münster: Lit Verlag, 1996, 455 p. ISBN 3-8258-2587-6; SCHMUGGE, Ludwig. *Visitatio liminum.* In *Lexikon des Mittelalters.* Band 8. München: Artemis & Winkler Verlag, 1997, p. (Spalten) 1248. ISBN 3896598759; KUKULSKA, Patrycja. Kościelne prawo konstytucyjne [Founding ecclesiastical law]. In *Kościół i prawo*, 2016, 5 (18), No. 2, pp. 67–77. ISSN 0208-7928.

- 6 Exceptions are the published extracts from the visitation reports of Hungarian bishops from the modern period: VANYÓ, Tihamer Aladar (ed.). *Püspöki jelentések a Magyar Szent Korona Országainak Egyházmegyéiről 1600–1850* [Relationes ad limina episcoporum de statu dioecesium ad coronam S. Stephani pertinentium 1600–1850]. Panonhalma: Magyar Tudományos Akadémia, 1933. Brief information about the bishops of Transylvania during the reign of Sigismund of Luxembourg and their duty of *visitatio liminum* then gives only FEDELES, Tamás. Az erdélyi egyházmegye és az Apostoli Kamara Luxemburgi Zsigmond uralkodása idején [The Transylvanian diocese and the Apostolic chamber during the reign of Sigismund of Luxembourg]. In *Erdélyi Múzeum*, LXXXII/2020, No. 1, pp. 15–23. ISSN 1453-0961. From Slovak point of view: LOPATKOVÁ, Zuzana. K cirkevnej správe na území juhozápadného Slovenska od druhej polovice 16. do prvej polovice 17. storočia [To church administration in the territory of southwestern Slovakia from the second half of the 16th to the first half of the 17th century]. In *Konštantínove listy*, 2013, Vol. 6, pp. 110–121. ISSN 1337-8740.
- 7 For an overview with reference to further background literature on this topic cf.. SOT, Michel. Poutníctví [The pilgrimage]. In LE GOFF, Jacques – SCHMITT, Jean-Claude (eds.). *Encyklopedie středověku*. Praha: Vyšehrad, 2002, pp. 507–509. ISBN 80-7021-545-3. On the term and its translation cf.. MAREK, Miloš. *Slovník stredovekej a novovekej latinčiny na Slovensku* [Glossarium mediae et infimae Latinitatis Slovaciae]. Trnava: Filozofická fakulta Trnavskej univerzity v Trnave; Kraków: Towarzystwo Słowaków w Polsce, 2020, p. 718. ISBN 978-83-8111-176-8.

it increased the prestige of the Bishop of Rome and, through more prominent pilgrims from the political or even ecclesiastical spectrum, extended papal authority beyond the ecclesiastical province of Rome (i.e. Italy).

The second source of the canonical institute of *visitatio liminum* was the fact that according to the Church Councils, beginning with the first one at Nicaea in 325, the various ecclesiastical provinces were obliged to hold province-wide synods of all their bishops at their headquarters. The Council of Nicaea originally ordered these synods to be held twice a year, the first before the great forty-day fast (*quadragena*) and the second in the autumn. Later general councils reduced the holding of such provincial synods to only one a year, as provided for by the Second Council of Nicaea in 787.⁸ But it was not until the pontificate of the aforementioned Gregory the Great that the “visitation of the tombs of the holy apostles” and the Roman Curia obtained greater institutional and political significance. It is here that the character of the religious venerative pilgrimage to the tombs of the holy prince-apostles by the bishops and clergy definitely changes into an instrument of papal authority, and thus from a religious phenomenon it becomes an administrative and institutional one.

The visitations were also associated with certain fees, which took the form of a prescribed tax. In documents it was referred to as *census visitationis* or *denarius sancti Petri*. However, it did not apply to all bishops, but only to a well-defined circle of archbishops, certain exempt abbeys, and the general minister of the Humiliati Order. Such episcopal visitations were called *visitationes reales* and those that were not tied to the obligation to pay the denarius of St. Peter were called *visitationes verbales*.⁹ As we will see later, with the exception of a few cases, it was the verbal visitations that also concerned the Hungarian episcopate. The income that flowed from the visitations was divided in half in the Curia, namely between the Pope and the College of Cardinals.¹⁰

However, the Council of Basel (1433) made a direct demand that the subject of episcopal visitations should be addressed alongside other contentious issues, with the aim of restoring the obedience of bishops to the authority of the Bishop of Rome.¹¹ The anonymous writing which bears the designation *Taxe omnium*

8 SÄGMÜLLER, ref. 5, p. 70.

9 GÖLLER, Emil (Hrsgb). *Die einnahmen der Apostolischen Kammer unter Johann XXII.* [Vatikanische Quellen zur Geschichte der Päpstlichen Hof- und Finanzverwaltung, 1316–1378, herausgegeben von der Görres-Gesellschaft, I.]. Paderborn: Ferdinand Schöningh, 1910, pp. 29–104. DLUGOSZ, Ref. 5 p. 184. MACCARRONE, ref. 5, p. 374.

10 Città del Vaticano, Archivio Apostolico (Segreto) Vaticano (further AAV), *Collectoriae* (further Collect.), Vol. 464, fol. 150r (in a form from 1371).

11 HALLER, Johannes (ed.). *Concilium Basiliense. Studien und Quellen zur Geschichte des Concils von Basel. I. Studien und Dokumnte 1431–1437.* Basel: R. Reich vormals C. Detloffs Buchhandlung, 1896, p. 213.

mundi ecclesiarum probably belongs to the period of this Council, which intermittently continued with sessions in Ferrara, Florence and finally in Rome until 1439, or possibly only shortly thereafter. Among other details, it contains a description of the duties of the bishops' visits to Rome and of the visits of all other exempt prelates who held prebends belonging to the Roman Church. The latter were to take place (according to the writing) on account of the payment of the appropriate tribute to the Pope, and in so doing their specific temporal frequency was also specified. Thus we learn from the writing that the Italian bishops and prelates were obliged to do this every year, with the exception of those who had their dioceses beyond the Alps (*citra montes*), and who were obliged to do it every two years. A similar regime applied to the Catalans and the French. Every two years the "Germans, Hungarians, and Siculi" and every third year the prelates from England, Spain, Scotland, Ireland, Norway, and Sweden were also required to visit Rome and the Curia. Finally, prelates from overseas (beyond the Mediterranean sea) were to make a visit every four years. According to this writing, this was an ancient ordinance from the time of the early church.¹²

It should be noted that apart from the canonical visitation of bishops and exempt prelates, the visit to the tombs of the holy apostles in Rome for reasons of piety did not cease and was still a popular pilgrimage among all strata of the Christian population. For some pilgrims, the papal curia also issued special charters of protection, which assured the holders of the protection and helpfulness by the papal administrative apparatus during the pilgrimage. The latter was also referred to as a "visitatio liminum". On 1 July 1467, a certain Franciscan friar, Daniel of Friuli, was also granted such a charter by the Curia, on the understanding that he was to make visits to tombs and other Roman basilicas within a span of fifteen days. He was free to stay in Rome alone or with companions and to move freely around the city without being harassed by papal officials or prevented from doing so by various regulations, possible monastic restrictions, or the orders of his superiors.¹³ The journeys to Rome were of a different, already penitent nature for persons for whom this was part of the punishment for committing serious crimes, especially murder. In 1389, for example, the burghers Kerner and Henel Tyrman took an oath before the Banská Bystrica Town Council to carry out the "Roman journey" for the murder of fellow burgher Hanoi Swertfeger. In 1390, the murderer of Hammann, the burgher Nicholas "the Butcher", was to make two such journeys "to the Holy Apostles Peter and Paul" to beg for the salvation of the murdered Hammann's soul.¹⁴ In this case, too, the penitents had to show the

12 AAV, Camera Apostolica (further Cam. Ap.), Armadio XXXIII, Vol. 5, fol. 61v, Vol. 6, fol. 59r.

13 AAV, Diversa Cameralia (further Div. Cam.), Vol. 33, fol. 50r.

14 FEJÉRPATAKY, László. *Magyarországi városok régi számadáskönyvei* [Old Accountig

appropriate document about visiting the sacred tombs on their return from Rome. But let us go back to the episcopal visitations, which had a different purpose.

Visitations ad limina of the Hungarian episcopate and higher prelature

As can be seen from the overview, the canonical institute of episcopal visitations in the Roman Curia developed in the Middle Ages mainly as an instrument of the obedience of bishops, but it was also an important income of the Apostolic Camera and the College of Cardinals. The most significant moment, however, lay in the fact that through the obligatory and regularly held visitation of clerics, prescribed by the Curia, the authority of the Pope was made present in all corners of the Christian universe that professed Rome, which had not only ecclesiastical-administrative significance, but also profound political implications for the internal politics of the individual states. Nor did the Kingdom of Hungary stand aloof from such inclusion, and several reports confirm that the Hungarian bishops fulfilled their canonical duty to attend the papal court in accordance with how this institution was applied or required by the Roman Curia. In this sense, therefore, we really only have evidence from periods when episcopal visitation was consistently required by the Curia.

The Roman Curia registered two archbishoprics for the Kingdom of Hungary and consistently recorded their financial and visitation duties. One of the earliest such records dates from 1331, and according to it, the first of these was the Archbishopric of Esztergom, which had the suffragan bishoprics of Eger, Nitra, Vác, Győr, Pécs and Veszprém. The second archbishopric was that of Kalocsa and its suffragan bishoprics were the Bishoprics of Zagreb, Transylvania, Oradea, Cenad, Bosna and Syrmia.¹⁵ With the exception of the Bishopric of Syrmia, documents for each of these bishoprics on the visitations of their bishops to the Roman Curia have survived in the writings of the Apostolic Camera. Although these are not comprehensive data, but rather occasional reports and records in the Apostolic Camera of the completion of a particular visitation, they testify that the Hungarian bishops fulfilled their obedience to the Curia in accordance with the regulations and ordinances in force. The purpose of making records in the chamber books was not only to record such a canonical obligation for the needs of the Apostolic Camera and the Roman Curia, but also to issue a confirmatory document for the prelate in question. This was called the "*littera visitacionis*" and was undoubtedly an important document.

Town Books of Hungary]. Budapest: Magyar Tudományos Akadémia, 1885, p. 85, 95.

15 AAV, Cam. Ap., Collect., Vol. 184, fol. 12r: "*Archiepiscopus Strigoniensis hos habet suffraganeos: Agriensis, Nitriensis, Waciensis, Jauriensis, Quinqueecclesiensis, Wesprimiensis. Archiepiscopus Colocensis habet hos qui secuntur: Zagrabiensis, Ultra Silvanensis (!), Waradiensis, Cenadiensis, Bosnensis, Sirmiensis.*"

As far as the Esztergom ecclesiastical province is concerned, the records of the visitations of the Archbishops of Esztergom are among the oldest. Thus, on 1 January 1294, the Pontifical Chamber noted that Archbishop Vladimir visited the Roman Curia on the occasion of a visitation and paid twenty-four pounds of Venetian grosso into the papal treasury. His visitation also included the College of Cardinals, to which he paid the same sum,¹⁶ which, converted into curial currency, amounted to about two hundred and forty florins of the chamber.¹⁷ This was a relatively large sum, since at this time the Archbishops of Esztergom, by virtue of holding their office, were obliged, as a so-called commune servitium, to pay in a lump sum of two thousand florins to the Pontifical Chamber.¹⁸ Therefore it is possible, that this was a visitation for several two-year visitation cycles, which, as we shall see, was not unusual. The historical context of Vladimir's visitation of Rome is also remarkable, since it took place at a time when the Roman Church had not had a Pope for almost two years, and even the new Pope, Celestine V, was not elected by the conclave until 5 July 1294.¹⁹ This fact that Vladimir's visitation took place at the time of the sede vacante was also noted in the chamber books. Vladimir served as Archbishop of Esztergom from 1279 to 1298,²⁰ and he visited the Roman Curia also in the spring of 1297.²¹ At that time

16 AAV, Cam. Ap., Collect., Vol. 375, fol. 1v: "*Item ex parte domini Lodomerii archiepiscopi Strigoniensis nomine visitacionis XXIII libras Venetiarum crossorum et totidem habuerunt domini cardinales.*"

17 KIRSCH, Ref. 5, p. 71 (document No. 1 from 1317).

18 Commune servitium was a tax equal to one third of the total annual income of the office, if it exceeded one hundred gold florins. In the case of the Archbishops of Esztergom, the earliest evidence for such a payment is a record from 1304 concerning Archbishop Michael, cf. AAV, Cam. Ap., Obligat. et sol., Vol. 1, fol. 24r. On the system of this fee cf. RÁBIK, Vladimír, „Electus in episcopum Nitriensem promisit pro suo communi servicio“. Platby tzv. commune servitium nitrianských biskupov Apoštolskej komore v 14. storočí [Payments so-called commune servitium of the bishops of Nitra to the Apostolic chamber in the 14th century]. In *Studia Historica Tyrnaviensia XVII. Pramene k dejinám cirkevnej správy*. Trnava: Filozofická fakulta Trnavskej univerzity v Trnave, 2015, pp. 36–45. ISBN 978-80-8082-874-5; KOWALSKI, Marek, Daniel. *Proventus camerae Apostolicae debiti. Oplaty duchowieństwa polskiego na rzecz papieżstwa w latach 1417–1484*. [Payments of the Polish Clergy for the Papal Needs in the years 1417–1484]. Kraków: Towarzystwo Wydawnicze „Historia Iagellonica“, 2010, pp. 47–65. ISBN 978-83-62261-11-6.

19 ŽUDEL, Juraj. *Príručka chronológie* [The Handbook of Chronology]. Bratislava: Odbor archívov a registratúr Ministerstva vnútra SR, 2003, p. 112. ISBN 80-89051-03-0.

20 ZSOLDOS, Attila. *Magyarország világi archontológiája 1000–1301*. [Hungarian Landscape Archontology 1000–1301]. Budapest: MTA Történettudományi Intézete, 2001, p. 82. ISBN 978-9627-98-3; BEKE, Márk. *Esztergomi érsekek 1001–2003* [Archbishops of Esztergom 1001–2003]. Budapest: Szent István Társulat, 2003, pp. 128–133. ISBN 963-361-472-4.

21 AAV, Cam. Ap., Obligat. et sol., Vol. 1, fol. 8r: "*archiepiscopus Strigoniensis visitavit collegium XIX cardinalium in V marchis auri, que distribute sunt inter eos*".

he paid the College of Cardinals the sum of five marks of gold, which, converted into coin, amounted to four hundred and eighty chamber florins. He undoubtedly paid the same amount to the Apostolic Camera, which was a large sum of money. Vladimir was, however, the only one of the Archbishops of Esztergom who paid these visitation fees. The next Archbishop, Gregory (1298–1303),²² did appear at the Roman Curia in April 1299 to obtain papal confirmation in office, but this was conditioned by the payment of the *commune servitium*, which Gregory did not do, nor did he made any bond (an obligation of future payment)²³ in the Chamber. Gregory therefore never obtained papal approval, and so for the remainder of his term of office he acted only as *archiepiscopus electus*.²⁴

Another one of the Archbishops of Esztergom, about whom records of the visitation have been preserved, is Boleslaus (1321–1328), who came from the Polish ruling dynasty, the Piast dynasty.²⁵ On 23 July 1323, Bishop Gasbert of Marseilles, the representative of the Apostolic Camera, issued him a document confirming that he had passed the obligatory visitation for an interval of two years, through his procurator, the canon of Esztergom, Lawrence, son of Lorand. This document of visitation is the earliest known diplomatic document of this type in relation to the Hungarian episcopate. It shows that the archbishop was no longer obliged to pay any sum on this basis. We do not encounter the visitation tax in the bonds of Boleslaus' two immediate predecessors, Archbishops Michael (1303–1304) and especially Thomas (1305–1321), about whom quite a lot of records have been preserved in the chamber registers, because as early as 1 February 1306²⁶ he took up the unpaid obligations of Michael and also in the office of unconfirmed Archbishop Gregory, which he gradually paid in instalments.²⁷ However, this was also the case for other later Archbishops of Esztergom, which means that the obligation of visitation fees as we have seen it in the case of Archbishop Vladimir must have ceased at the latest sometime in the early 14th century, Vladimir was probably the last to pay such a tax.

22 ENGEL, Pán. *Magyarország világi archontológiája 1301–1457 I* [Hungarian Landscape Archontology 1301–1457 I.]. Budapest: MTA Történettudományi Intézete, 1996, p. 63. ISBN 963-8312-43-2; BEKE, ref. 40, pp. 134–142.

23 ASV, Cam. Ap., Obligat. et sol., Vol. 1, fol. 10r: "*Strigoniensis vero archiepiscopus die, quo supra, in acceptacione munus recessit de curia non promisso servicio et solucione.*"

24 BALICS, Lajos. *A római katolikus egyház története Magyarországon II.* [History of the Roman Catholic Church in Hungary]. Budapest: Kiadja a Szent-István-Társulat, 1988, p. 490–497.

25 EUBEL, Conradus. *Hierarchia catholica medii aevi sive summorum pontificum, S. R. E. cardinalium, ecclesiarum antistitum series ab anno 1198 usque ad annum 1431 perducta*. Tomus I. Monasterii: Sumptibus et typis Librariae Regensbergianae, 1913, pp. 464–465; ENGEL, ref. 42, p. 63; BEKE, ref. 40, pp. 151–156.

26 AAV, Cam. Ap., Obligat. et sol., Vol. 1, fol. 27v.

27 AAV, Cam. Ap., Obligat. et sol., Vol. 2, fol. 6r.

However, Boleslaus' procurator, Canon Lawrence, was also remarkable, because we find him in this role in all Boleslaus' other agreements with the Roman Curia. This was also reflected in his ecclesiastical career, because in addition to the canonry of Esztergom, Lawrence was also granted the canonry of the Bosnian Chapter in 1321 and finally became bishop of Bosnia in 1336 (he held office until 1347).²⁸

Another of the Archbishops of Esztergom, whose visitation was registered by the Roman Curia,²⁹ was Csanád (1330–1349).³⁰ This happened several times during his tenure, which means that he fulfilled his visitation duty dutifully. His first recorded curial visitation was on 14 May 1337, and the record informs us that the visitation was carried out on Archbishop Csanád's behalf by his procurator, the canon of Esztergom, Nicholas, son of Nicholas, and the confirmation covered one two-year visitation cycle.³¹ The entry was entered in the chamber register, a part of which bears the special designation that it contains the deeds of verbal visitations (*Littere visitacionum verbalium camere*), which is also evidence that the Archbishops of Esztergom were no longer obliged to pay a visitation tax at this time. The next visitation is documented on 18 March 1339, and this too was carried out on behalf of the archbishop by his procurator Nicholas, on this occasion identified as the archbishop's familiar and cleric. He was apparently identical with the canon of Esztergom, known from the previous visitation. This visitation also covered the duty of one cycle.³² It is noteworthy that another entry is also found in the chamber books for the date 5 April 1340, stating that it was a visitation for a three-year cycle, which, however, did not correspond to the prescribed form and obligation of the Hungarian bishops. Nevertheless, it took place, in a form of a procuratorial representation by Nicholas of Agno (region

28 KOLLÁNYI, Ferencz. *Esztergomi kanonokok 1100–1900* [Esztergom Canonians 1100–1900]. Esztergom: Buzárovits Gusztáv Könyvnyomdája, 1900, p. 42; RÁBIK, Vladimír (ed.). *Monumenta Vaticana Slovaciae. Tomus II. Registra supplicationum ex actis pontificum Romanorum res gestas Slovacas illustratia. Volumen I (1342–1415)* (further MVS I II/1). Trnavae; Romae: Institutum historicum Slovacum in Roma apud Universitatem Tyrnaviensem, 2009, pp. 84–85, č. 89; ENGEL, ref. 42, p. 66; EUBEL, ref. 45, p. 142

29 During this period, the Roman Curia was based in Avignon. Nevertheless, the “curia Romana” continued to be used in the spirit of the contemporary principle “ubi papa ibi Roma”, cf. MACCARONI, ref. 5, pp. 376–379.

30 ENGEL, ref. 42, p. 63 et 68; EUBEL, ref. 45, p. 72, 465.

31 AAV, Cam. Ap., Obligat. et sol., Vol. 17, fol. 118r: “*Die XIII mensis Maii [1337] ... Chana-dinus, archiepiscopus Strigoniensis, pro uno biennio proxime nunc transacto per discretum virum Nicholaum (!) Nicholay (!), canonicum ecclesie Strigoniensis, procuratorem suum, sedem apostolicam visitavit.*” On the person of procurator Nicholas, cf. Kollányi, *Esztergomi kanonokok*, pp. 40–43.

32 AAV, Cam. Ap., Obligat. et sol., Vol. 18: “*Die XVIII mensis Marcii [1339] dominus Chana-dinus archiepiscopus Strigoniensis pro uno biennio proxime nunc transacto per Nicolaum clericum et familiarem ac procuratorem suum sedem apostolicam visitavit.*”

of Veneto).³³ What was the cause of such a visitation remains unknown. Finally, the last recorded visitation of Archbishop Csanád is given in the record of 27 March 1342, where it is again correctly noted that it was a visitation within the prescribed two-year frequency. The fact remains, however, that the period was counted precisely from the previous (*triennium*) visitation of 1340, which verifies it. The last visitation of Csanád was also carried out through a legal representative, who was a certain cleric Michael.³⁴ It is certainly worth noting that Csanád was registered in the chamber register not only as Archbishop of Esztergom, but also as a county governor, which he was by virtue of holding the county of Esztergom, and was therefore also county governor of Esztergom.³⁵

The next Archbishop of Esztergom to visit the Roman Curia was Nicholas (1350–1358).³⁶ However, survived only an isolated record of 14 October 1355, which informs us that the archbishop fulfilled this canonical duty through his procurator, the canon of Esztergom, Corrard.³⁷ Conrad (Corrard) was a remarkable figure who often stayed at the papal court of Avignon. He appears in the sources as Conrad Sculteti de Kaepellenberg and, in addition to the canonry of Esztergom (1341–1363), he also held canonries in the chapters of Bonn (1351) and Kamień (1351) and was archdeacon of Tekov and Nitra.³⁸

From the following period no documents about the visitations of the Archbishops of Esztergom have been preserved. This situation is also found, with more or less chronological shift, in the case of other Hungarian bishops, and even bishops from the rest of Europe, which was a consequence of the overall development in the Church, which was gradually and inexorably heading towards the schismatic period. This situation influenced the willingness of the European episcopate to visit the Roman Curia, which we have documented from the domestic environment. On 20 April 1360, for example, Archbishop Nicholas of Esztergom (1358–1366)³⁹ asked for a dispensation from visitation duties, stating dangerous roads as the reason.⁴⁰ However, the lack of reports on episcopal

33 AAV, Cam. Ap., Obligat. et sol., Vol. 18, fol. 135r: “*Die V Aprilis [1340] dominus Chana-dinus archiepiscopus Strigoniensis pro uno triennio proxime nunc transacto per Nicholaum, filium Petri de Agna, procuratorem suum, sedem apostolicam visitavit.*”

34 AAV, Cam. Ap., Obligat. et sol., Vol. 18, fol. 153v: “*Die XXVII Marcii [1342] dominus Chana-dinus archiepiscopus Strigoniensis et comes (!) pro uno biennio proxime nunc transacto per Michaellem, clericum et procuratorem suum, sedem apostolicam visitavit.*”

35 ENGEL, ref. 42, p. 126.

36 ENGEL, ref. 42, p. 63; EUBEL, ref. 45, p. 465; BEKE, ref. 40, pp. 171–175.

37 AAV, Cam. Ap., Obligat. et sol., Vol. 30, fol. 199r: “*Die XIII Octobris [1355] Nicolaus archiepiscopus Strigoniensis pro uno biennio per Corrardum canonicum ipsius ecclesie.*”

38 KOLLÁNYI, ref. 48, pp. 46–47; MVSII II/1, pp. 142–143, 148–149, No. 218, 228.

39 ENGEL, ref. 42, p. 66; EUBEL, ref. 42, p. 465; BEKE, ref. 40, pp. 175–179.

40 MVSII II/1, p. 232, No. 418.: “*cum propter viarum discrimina grave sit sedem apostolicam*

visitations is also related to the state of preservation of the documentation of the Roman Curia itself, which was severely disturbed due to the fragmentation of the obediential unity and the existence of several parallel papal curiae and their offices, which had been occurring since the late 1470s. This state of curial writings was after all one of the greatest obstacles to the proper functioning of the Church after its unity was restored at the Council of Constance (1414–1418). That is why the new Pope Martin V, almost immediately after his election in 1417, issued one of the first decrees with aim to restore the unity of the papal office, and to unify all the existing offices of the other obediences with the office of Martin V⁴¹ as the offices of the only valid Pope elected by a general ecclesiastical council. However, the state of preservation of papal documents before 1417 shows that this decree was applied only to a very limited extent. From the pontificate of Martin V onwards, however, the agenda of episcopal visitations was conducted in a different way, no longer among the chamber registers of bonds, but in the form of the full texts of the confirmatory letters of visitation issued by the office in a special series of registers of the Apostolic Camera. Also for this reason they have remained unnoticed by previous research.

As for the Archbishops of Esztergom and their visitations to the Roman Curia after the consolidation of the ecclesiastical situation, we can find only one of them, about whom documentation has been preserved, namely George of Pavlovce nad Uhom (1423–1439).⁴² Thus, on 26 July 1425, the Apostolic Camera issued him a testimonial document, according to which his procurator, the canon Nicholas of Transylvania, visited the Roman Curia on behalf of the archbishop for one prescribed two-year period. However, this period was still in progress and was not due to end until 11 February of the following year. At the same time, this visitation was to be valid for the next two subsequent two-year visitation cycles.⁴³ The Archbishop thus used the presence of Cleric Nicholas

visitare”.

41 AAV, I Registri delle suppliche, Registra supplicationum, Vol. 115, fol. 285r-286r. More detailed on reform of Martin V cf. RÁBIK, Vladimír. Monumenta Vaticana Slovaciae : slovackálny výskum vo Vatikánskom tajnom archíve [Slovak research in the Vatican secret archive]. In MARÁZ, Karel (ed.). *Mikulovské kolejní kabinety pomocných věd historických I*. Brno: Nakladatelství PhDr. Ivo Sperák, 2017, pp. 250–266. ISBN 978-80-87542-21-7.

42 ENGEL, ref. 42, s. 64; EUBEL, Conradus. *Hierarchia catholica medii aevi sive summorum pontificum, S. R. E. cardinalium, ecclesiarum antistitum series ab anno 1431 usque ad annum 1503 perducta. Tomus II. Monasterii: Sumptibus et typis Librariae Regensbergianae*, 1914, p. 242; BEKE, ref. 40, pp. 201–203.

43 AAV, Cam. Ap., Diversa Cameralia (further Div. Cam.), Vol. 9, fol. 106v-107r: “*cum ... Georgius ... archiepiscopus Strigoniensis teneatur singulis bienniis, curia Romana citra montes existente, sedem apostolicam sive limina beatorum Petri e Pauli apostolorum urbis visitare, sedem eandem et dicta limina pro uno currente biennio die undecima mensis Februarii proxime futuri finiundo et pro duobus aliis bieniiis extunc inantea secuturis ut sequitur ... visitavit*”.

in Rome also as an opportunity to fulfill his future canonical duty, which – as can be seen – the Curia made possible. However, this case also points to a new trend that would eventually become prevalent in the following period, namely the cumulation of the visitation obligation for several prescribed periods into a single visit to the Roman Curia.

The archbishop followed a similar procedure during the visitation in 1439, which was carried out on 27 March that year by his procurator, the cleric Michael, son of Cornelius of Ruská in the diocese of Eger. The visitation was valid for up to six two-year periods, covering the obligation of three previous and three subsequent visitation cycles⁴⁴.

We also find the fulfillment of the visitation duty among the suffragans of the Archbishop of Esztergom. Such was the visitation of the Roman Curia by Bishop Nicholas of Eger (1330–1361),⁴⁵ which was carried out on his behalf and with official authorization on 6 May 1335 by the cleric Varinec, son of Demeter. The record is remarkable because it identifies this visitation as a part of the obligatory triennium.⁴⁶ As was the case with Archbishop Csanád of Esztergom in 1340, this was not a prescribed two-year cycle, but for unknown reasons had a frequency of three years. The next bishop of Eger whose visitation obligation is documented is Peter of Rozhanovce (1425–1438).⁴⁷ On behalf of the bishop it was completed on 26 February 1427 by his procurator Emeric, the provost of Hánta. It was also a two-year period still in progress, which was to end at Easter (in this year it fell on 20 April). Consequently, the visitation was to be valid for the following biennium.⁴⁸

44 AAV, Cam. Ap., Div. Cam., Vol. 20, fol. 67v: “*cum Georgius ... archiepiscopus ecclesie Strigoniensis teneatur singulis bienniis Romana curia citra montes existente sedem apostolicam sive limina beatorum apostolorum petri et Pauli visitare ... pro sex bienniis videlicet tribus finitis et tribus a data presencium incipiendo et ut sequitur finiendis die date presencium ... visitavit*”.

45 SUGÁR, István. *Az egri püspökök története* [History of Eger bishops]. Budapest: Szent István Társulat, 1984, pp. 107–116; ENGEL, ref. 42, p. 68. EUBEL, ref. 62, p. 72.

46 AAV, Cam. Ap., Obligat. et sol., Vol. 17, fol. 99r: “*Die VI Maii dominus Nicolaus, episcopus Agriensis, pro uno triennio proxime nunc transacto, per Laurencium de Metrii clericum, procuratorem suum, sedem apostolicam visitavit*.”

47 SUGÁR, ref. 65, pp. 148–153; ENGEL, ref. 42, p. 68; EUBEL, ref. 62, p. 72.

48 AAV, Cam. Ap., Div. Cam., Vol. 11, fol. 59v: “*quod cum ... Petrus ... episcopus Agriensis teneatur singulis bienniis Romana curia citra montes existente sedem apostolicam sive limina beatorum Petri et Pauli apostolorum visitare, ... pro uno biennio nunc currente die festi Resurreccionis domini nostri Ihesu Christi proximum adveniente finiendo ac uno alio biennio extunc incipiendo et ut sequitur finiendo die datarum presencium ... visitavit*”. On the person of procurator provost Emeric of Hánta cf. TÓTH, Norbert C. *A székes-és társaskáptalanok prépostjainak archontológiája 1387–1437* [Archontology of provosts of Resident and Associated Chapters 1387–1437]. Budapest: Magyar Tudományos Akadémia – Hadtörténeti Intézet, 2013, p. 48. ISBN 978-963-08-7392-5.

In the case of the bishops of Nitra, only the record of Nicholas (1447–1457)⁴⁹ has been preserved. On his behalf, the bishop's visitation to Rome was made by the canon of Nitra Gerard, son of Martin, on 1 July 1454. However, the visitation took place after the mandatory deadline of 21 April of the previous year. Bishop Nicholas therefore fell under ecclesiastical sanction and the so-called state of perjury (*periurium*). Apparently it was only under such pressure that Nicholas sent a message to Rome in order not only to fulfil his canonical duty but also to free himself from ecclesiastical punishment. The bishop received the dispensation, and the visitation itself included up to two previous two-year visitation cycles, which the bishop had neglected.⁵⁰

Even in the case of the bishops of Vác, we know evidence of their episcopal visitations from the 15th century. The oldest one concerns Bishop Matthias (1438–1439)⁵¹ and dates from 27 March 1439, so it took place on the same day as the visitation of Archbishop George of Esztergom. The same was also the legal representative of the bishop of Vác, Michael, son of Cornelius of Ruská, so it was a joint visitation of two Hungarian bishops. In this case, however, the visitation of the bishop of Vác concerned only the then current two-year visitation cycle, which had only just begun on 14 January of that year.⁵² The visitation with future validity in 1450 was also completed by another of the bishops of Vác, Peter. On 27 April of that year, it was carried out on behalf of the bishop by his procurator, the canon and archdeacon of Vác, Matthias, with validity for the next two visitation cycles starting on 1 May.⁵³ On 8 January 1455, the episcopal visitation was carried out on behalf of Bishop Vincent of Vác (1450–1473)⁵⁴ by the canon of Esztergom and Doctor of Canon Law, Simon of Treviso (Treviso in the Italian region of Veneto). The visitation covered two two-year cycles, which

49 ENGEL, ref. 42, p. 73; EUBEL, ref. 62, p. 204.

50 AAV, Cam. Ap., Div. Cam., Vol. 27, fol. 126r: "*quod cum ... Nicolaus Dei gracia episcopus Nitriensis teneatur singulis bienniis etc. visitare. ... sedem ipsam sive eadem limina pro duobus biennis die XXI mensis Aprilis proxime preteriti finitis die date presencium ... visitavit. ...*" On the person of canon of Nitra, Gerard, cf. TÓTH, Norbert C. *A nyitrai székeskáptalan archontológiája 1111–1526*. Subsidia Ad Historiam Medii Aevi Hungariae Inquirendam (10). Budapest: Magyar Tudományos Akadémia 2019, p. 43. ISBN 978-963-508-914-7

51 ENGEL, ref. 42, p. 75; EUBEL, ref. 42, p. 515.

52 AAV, Cam. Ap., Div. Cam., Vol. 20, fol. 67v: "*quod cum ... Mathias ... episcopus Waciensis teneatur singulis bienniis Romana curia citra montes existente sedem apostolicam sive limina beatorum apostolorum Petri et Pauli visitare, hinc est, quod dictus dominus episcopus sedem ipsam et eadem limina ... pro uno biennio die XIIIa Ianuarii MCCCCXXXVIIIo incepto et ut sequitur finiundo die date presencium ... visitavit*".

53 AAV, Cam. Ap., Div. Cam., Vol. 26, fol. 158v: "*quod cum ... dominus Petrus ... episcopus Waciensis teneatur singulis bienniis etc. ... pro duobus bienniis die prima mensis Maii proxime futuri incipientis et ut sequitur finiendis, ... die date presencium visitavit*".

54 ENGEL, ref. 42, p. 75; EUBEL, ref. 62, p. 261.

had already ended the previous year on 29 July, and five more, which were to continue continuously from that date into the future. Also from this situation we learn that Bishop Vincent had neglected his duty and therefore the ecclesiastical sanction of the charge of perjury (*periurium*) was automatically applied to him. This visitation therefore also dealt with the issue of Vincent's liberation from the relevant ecclesiastical sanction.⁵⁵ Vincent's procurator, Canon Simon of Treviso, was particularly qualified to do so, not only as a doctor of canon law, but also as a papal chaplain and auditor of the Roman Curia.⁵⁶ This might indicate the gravity of the situation in which the Bishop of Vác found himself.

From the diocese of Győr we also know only two documented episcopal visitations. Thus, we learn that one of them was carried out on behalf of Bishop Clement (1417–1438)⁵⁷ by the priest of the Archbishopric of Esztergom, Paul, son of Michael, on 4 June 1425. It concerned one two-year visitation cycle, which had just begun on the feast of Easter (8 April) in that year, and then another, which was to immediately follow the end of the current one.⁵⁸ Another evidence of the visitation is provided by the record of 28 August 1455, which was carried out by the sub-collector and canon of the Chapter of Győr, John Vasvári, on behalf of Bishop Augustine (1445–1465).⁵⁹ It concerned one two-year visitation cycle, which ended on 10 June. In the case of this bishop, we also learn from Vatican sources the date of his episcopal appointment in Rome, which was 12 November 1445.⁶⁰ Thus the two dates did not coincide, but it was similarly in the case of the other bishops.

55 AAV, Cam. Ap., Div. Cam., Vol. 27, fol. 146v: "*quod cum ... Vincencius Dei gracia episcopus Waciensis teneatur singulis bienniis Romana curia citra montes existente etc. visitare ... pro duobus bienniis die XXVIII mensis Iulii proxime preteriti finitis nec non pro quinque aliis bienniis dicta die inceptis et ut sequitur finiendis ... die date presencium visitavit. ...*".

56 On the person of canon Simon of Treviso cf. TÓTH, Norbert C. *Az esztergomi székeskáptalan a 15. században I.* [Resident Chapter of Esztergom in the 15th Century I.]. Budapest: Magyar Tudományos Akadémia, 2015, pp. 57–58. ISBN 978-963-508-804-1.

57 ENGEL, ref. 42, p. 71; EUBEL, ref. 42, p. 282.

58 AAV, Cam. Ap., Div. Cam., Vol. 9, fol. 78r: "*quod ... Clemens ... episcopus Jauriensis curia Romana citra montes existenti (!) sedem apostolicam seu beatorum Patri et Pauli apostolorum limina ... singulis bienniis visitare teneatur, ... pro uno nunc currenti biennio in festo Pasche proxime preterito incepto et ut sequitur finiendo ac uno alio biennio extunc proxime secuturo ... die datarum presencium ... visitavit*".

59 ENGEL, ref. 42, p. 71; EUBEL, ref. 62, p. 167; TÓTH, C. Norbert – HORVÁTH, Richárd – NEUMANN, Tibor – PÁLOSFALVI, Tamás. *Magyarország világi archontológiája 1458–1526 I.* [Hungarian Landscape Archontology 1458–1526 I.]. Budapest: MTA Bölcsészettudományi Kutatóközpont – Történettudományi Intézet, 2017, p. 39. ISBN 978-963-416-036-2 8803.

60 AAV, Cam. Ap., Div. Cam., Vol. 27, fol. 140r: "*cum ... Augustinus ... racia episcopus Iau-*

In the case of the Diocese of Pécs, reports of three of its bishops undergoing episcopal visitations have survived. The earliest reports relate to Bishop Nicholas (1346–1360),⁶¹ who visited the Roman Curia through Canon Peter di Montello, on 14 December 1351. The visitation covered one two-year cycle.⁶² On 10 September 1354 the Roman Curia was visited on behalf of Bishop Nicholas by Archdeacon of Szabolcs Nicholas, son of Arnaldo,⁶³ and on 17 December 1359 Bishop Nicholas was again represented at the papal court by Canon Peter di Montello (by this time he was also the Prepost of the Chapter of St Peter in Požega) and was accompanied by another canon of Pécs, Canon John, Archdeacon of Valkó,⁶⁴ who acted as procurator. In both cases it was a two-year cycle of episcopal visitations. The other two reports concerned the Nicholas's successor, Bishop William (1361–1374).⁶⁵ On 8 November 1365 the visitation in Rome was carried out by his envoy Bonun de Cavallio and concerned the two two-year visitation cycles, that had already elapsed.⁶⁶ Similarly, the two visitation cycles that had already elapsed were the content of the episcopal visitation of 15 April 1367, carried out through the canon of Pécs, Conrad.⁶⁷

riensis teneatur singulis bienniis etc. sedem apostolicam sive limina etc. visitare ... pro uno biennio die Xa mensis iunii proxime preteriti finito ... etc.”. On the appointment of bishop, cf. AAV, Cam. Ap., Obligat. et sol., Vol. 63A, fol. 67r. CVH 10/II, p. 19, No.

61 ENGEL, ref. 42, p. 73; EUBEL, ref. 42, p. 410.

62 AAV, Cam. Ap., Obligat. et sol., Vol. 28, fol. 168r: “*Die XXIII Decembris [1351] Nicolaus episcopus Quinqueecclesiensis pro uno biennio per Petrum de Montilio canonicum dicte ecclesie visitavit.*” LUKCSICS, Józef – TUSOR, Péter – FEDELES, Tamás (eds.). *Collectanea Vaticana Hungariae 10. Cameralia documenta pontificia de regnis Sacrae Coronae Hungariae (1297–1536)* (further CVH 10/II). Budapest; Róma: Gondolat kiadó, 2014, p. 67, No. 917. ISBN 978-963-308-204-1. Peter di Montello (The Lombardy region) was not only canon of Pécs, (1351–1368), also was canon of Zagreb (1352) and provost of Požega (Croatia), cf. FEDELES, Tamás. A pécsi székeskáptalan személyi összetétele a késő középkorban (1354–1526) [Personnel composition of the chapter of Pécs in the late Middle Ages (1354–1526)]. In *Tanulmányok Pécs történetéből 17. Pécs: Pécs Története Alapítvány*, 2005, pp. 413–414. ISSN 1219-4077.

63 AAV, Cam. Ap., Obligat. et sol., Vol. 30, fol. 189v: “*Die X Septembris Nicolaus episcopus Quinqueecclesiensis pro uno biennio per Nicolaum Arnaldi archidiaconum de Sabuch in ecclesia Agriensis.*” CVH 10/II, p. 68, No. 921.

64 AAV, Cam. Ap., Obligat. et sol., Vol. 31, fol. 33r: “*Die XVII Decembris [1359] Nicolaus episcopus Quinqueecclesiensis pro uno biennio per Petrum de Montilio prepositum ecclesie beati Petri de posaga et Iohannem archidiaconum de Walko in ecclesia Quinqueecclesiensi ac ispius ecclesie canonicos procuratores suos visitavit.*” CVH 10/II, p. 69, No. 923.

65 ENGEL, ref. 42, p. 73; EUBEL, ref. 42, p. 410.

66 AAV, Cam. Ap., Obligat. et sol., Vol. 31, fol. 101v: “*Die VIII Novembris [1365] Guilelmus episcopus Quinqueecclesiensis pro duobus bienniis transactis per Bonum de Cavallo procuratorem in Romana curia atque suum visitavit.*” CVH 10/II, p. 71, No. 929.

67 AAV, Cam. Ap., Obligat. et sol., Vol. 31, fol. 119r: “*Die XV Aprilis [1367] Guilelmus episcopus Quinqueecclesiensis in Ungaria pro duobus bienniis proxime preteritis per Conradum*

The last report on the episcopal visitation of Rome by the bishop of Pécs, who was Bishop Andrew (1445–1455),⁶⁸ dates back to 26 November 1452. The visitation included three visitation cycles of two years, which ended already on 13 April, but since the next visitation was not immediately carried out by the bishop, he fell under the appropriate ecclesiastical sanction for faithlessness. The new visitation, which liberated the bishop of the ecclesiastical sanction, therefore covered up to five subsequent visitation periods. The bishop's official commissioner was the Canon of Pécs Martin of Erdöd.⁶⁹

The last of the suffragan bishoprics of the ecclesiastical province of Esztergom was the Bishopric of Veszprém, whose bishops are also found in the Roman curial documentation of the episcopal visitations. However, all the reports date back to the 15th century. In all cases, with one exception, these were visitations that the bishops made during visitation periods that had not yet been elapsed. Thus, on 1 December 1424, the Roman Curia was visited by the prior of the chapter of St Severinus of Herford (North Rhine-Westphalia) and the papal scribe Johann Stalberg on behalf of the Bishop of Veszprém, Peter of Rozhanovce (1417–1425).⁷⁰ This was a visitation for two visitation cycles still in progress.⁷¹ On 2 March 1429, Bishop Simon of Rozhanovce (1428–1439)⁷² was represented in Rome by Michael of Lövölde, a Canon of the Chapter of Veszprém, and this also concerned two visitation periods, the last of which began on 31 October of the previous year.⁷³ With validity for the next three visitation cycles, starting from 31 October 1432, on authorization of Bishop Simon of

canonicum dicte ecclesie procuratorem suum visitavit." CVH 10/II, p. 72, No. 931.

68 ENGEL, ref. 42, s. 73; EUBEL, ref. 62, s. 219. Andrew was appointed bishop in Rome on 10 May 1445, AAV, Cam. Ap., Obligat. et sol., Vol. 63A, fol. 62r. CVH 10/II, p. 18, No. 800.

69 AAV, Cam. Ap., Div. Cam., Vol. 8, fol. 246v: "*quod cum ... Andreas ... episcopus Quinque-ecclesiensis teneatur singulis bienniis etc. visitare etc. ... na pro tribus bienniis finitis die terdecima mensis Aprilis proxime preteriti et pro quinque aliis bienniis extunc inceptis et ut sequitur finiendis ... visitavit ...*".

70 ENGEL, ref. 42, p. 78; EUBEL, ref. 42, p. 524.

71 AAV, Cam. Ap., Div. Cam., Vol. 27, fol. 42r: "*quod cum Petrus episcopus Vesprimiensis singulis bienniis curia Romana citra montes existente sedem apostolicam seu beatorum Petri et Pauli apostolorum sub certis penis et sentenciis limina visitare teneatur; ... pro duobus bienniis finiendum et de presenti pendente terminum visitacionis facte ... tempore debito visitavit*".

72 ENGEL, ref. 42, s. 78; EUBEL, ref. 42, p. 524. Was appointed bishop on 30 August 1428, AAV, Cam. Ap., Obligat. et sol., Vol. 65, fol. 45v. CVH 10/II, p. 4, No. 766.

73 AAV, Cam. Ap., Div. Cam., Vol. 11, fol. 248v: "*quod cum ... Simon ... episcopus Vesprimiensis teneatur singulis bienniis Romana curia citra montes existente, sedem apostolicam seu limina beatorum Petri et Pauli apostolorum visitare ... pro duobus bienniis inceptis die ultima mensis Octobris proxime preteriti ut sequitur finiendis sedem ipsam et eadem limina ... tempore debito visitavit*".

Rozhanovce, the Holy See was visited on 10 March 1432 by the canon of Pécs, Emeric of Cserdi.⁷⁴ The episcopal visitation of Bishop of Veszprém Matthias of Gotalovec (1440–1457),⁷⁵ which was carried out by the bishop's procurator, Archdeacon and canon George, on 28 December 1455, is quite exceptional in its scope. It concerned the seven episcopal biennia already completed (23 May) and the one still in progress.⁷⁶ The last of the documented medieval episcopal visitations of the bishops of Veszprém took place on 7 May 1457. It was carried out on the authorization of Bishop Matthias by the rector of the parish of St. Lawrence in Ósi, the priest Peter, and was valid for one ending (23 May) and two succeeding visitation periods.⁷⁷

However, within the Ecclesiastical Province of Esztergom, among the persons with the duty of visitation of the Roman Curia, we also find the abbots of the exempt abbey of St. Martin on Pannonhalma. Only a single document for this canonical duty has survived, dated to 15 October 1331. The visitation of the papal court was carried out on the authority of Abbot Nicholas by the prior of the chapter of St. Lawrence in Háj, Magister Gregory, and we learn that it was a three-year cycle of visitation of the abbots of Pannonhalma.⁷⁸

The second of the Hungarian ecclesiastical provinces – the Archbishopric of Kalocsa with its suffragan bishoprics has in the archives of the Roman Curia records of the obligatory curial visits ad limina. The earliest such record relates to Archbishop Thomas of Kalocsa (1358–1367),⁷⁹ who, through his official representative Nicholas, canon of the Chapter of Bácsa, visited the Holy See on

74 AAV, Cam. Ap., Div. Cam., Vol. 16, fol. 198v: "*quod cum ... Symon ... episcopus Vespri-miensis teneatur singulis bienniis, Romana curia citra montes existente, sedem ... pro tribus bienniis inchoandis die ultima mensis Octobris proxime futurum et ut sequitur finiendis sedem ipsam et eadem limina cum devocione debita visitavit*".

75 ENGEL, ref. 42, p. 78; EUBEL, ref. 62, p. 266. Was appointed bishop on 9 May 1440, AAV, Cam. Ap., Obligat. et sol., Vol. 69, fol. 80r. CVH 10/II, p. 14, No. 790.

76 AAV, Cam. Ap., Div. Cam., Vol. 27, fol. 140r: "*quod cum ... Mathias ... episcopus Vespri-miensis singulis bienniis Romana curia citra montes existente sedem apostolicam sive limina beatorum Petri et Pauli apostolorum visitare teneatur, ... pro septem bienniis die XXIIIa mensis Maii proxime preteriti finitis, nec non pro uno alio biennio extunc incepto et ut sequitur finiendo ... visitavit*".

77 AAV, Cam. Ap., Div. Cam., Vol. 28, fol. 278r: "*quod Mathias episcopus Vespri-miensis singulis bienniis Romana curia citra montes existente sedem apostolicam sive limina beatorum Petri et Pauli apostolorum visitare teneatur ... pro presenti die XXIII presentis mensis finiendo necnon pro duobus aliis bienniis extunc inceptis et ut sequitur finiendis ... visitavit*".

78 AAV, Cam. Ap., Obligat. et sol., Vol. 12, fol. 198r: "*religiosus vir dominus frater Nicholaus (!), abbas monasterii sancti Martini de Sacromonte (!) Pannonie de Ungaria, tenetur singulis temporis cursibus exeuntibus citra montes sedem apostolicam ... pro uno triennio proxime nunc transacto, per discretum virum magistrum Gregorium, prepositum ecclesie sancti Laurencii de Hay, procuratorem suum ad hec specialiter constitutum, ... debita visitavit*".

79 ENGEL, ref. 42, p. 65; EUBEL, ref. 42, p. 197

24 December 1360.⁸⁰ According to the „nichil“ note it is clear that, same as the Archbishops of Esztergom, the Archbishops of Kalocsa did not pay any tax to the Apostolic Camera for the visitation. However, further reports of their obligatory Roman visitation date back not until the 15th century. The earliest of these informs us that on 28 January 1427 the Roman Curia was visited by Simon de Buondalmonte of Florence on behalf of his relative, the Archbishop of Kalocsa, John de Buondalmonte (1425–1435),⁸¹ and that the visitation was to cover not only the current two-year visitation cycle, which ended on 30 March, but also the next one immediately following.⁸² Archbishop Raphael Herceg (1450–1456)⁸³ had already visited the Roman Curia in 1453 (on 12 May) also for the Bishopric of Bácsa, which at that time was canonically united with the Archbishopric of Kalocsa. He was represented at the papal court by the canon of Bácsa – cantor Matthias of Zelnač and the visitation was to cover five visitation periods in total, which began on 16 December 1450,⁸⁴ so the second one was taking place at that time. The last recorded case of visitation by the Archbishops of Kalocsa is the episcopal visitation of Archbishop Stephen of Várda (1456–1470)⁸⁵ on 18 March 1457, which was carried out on behalf of the archbishop by the canon of the Vasvár chapter and doctor of canon law, Thomas, son of Havel, with validity for three visitation periods, which began on the day of the visitation.⁸⁶

The first in the list of suffragan bishoprics of the ecclesiastical province of Kalocsa, as it was registered in the Apostolic Camera in 1331, was the Zagreb bishopric, where we find only two documents of bishop's visitations. The first

80 AAV, Cam. Ap., Obligat. et sol., Vol. 31, fol. 46r: *“Die XXIII Decembris Thomas archiepiscopus Collocensis visitavit per magistrum Nicolaum canonicum ecclesie Bachiensis eius procuratorem et nichil.”* CVH 10/II, p. 70, No. 925.

81 ENGEL, ref. 42, p. 66; EUBEL, ref. 62, p. 132.

82 AAV, Cam. Ap., Div. Cam., Vol. 11, fol. 48r: *“quod cum ... Iohannes ... episcopus(!) Colocensis teneatur singulis bienniis Romana curia citra montes existente sedem apostolicam sive limina beatorum Petri et Pauli apostolorum visitare, per honorabilem virum Simonem de Bondalmonibus (!) de Florencia germanum suum pro uno biennio nunc currente III kalendas Aprilis proxime adveniente finiando ac pro uno alio biennio extunc incipiendo et similiter ut sequitur finiando ... visitavit”.*

83 ENGEL, ref. 42, p. 66; EUBEL, ref. 62, p. 132.

84 AAV, Cam. Ap., Div. Cam., Vol. 27, fol. 58v: *“quod cum ... Raphael ... archiepiscopus Colocensis (!) et Bachiensis teneatur singulis bienniis Romana curia citra montes existente sedem apostolicam etc. Visitare. ...sedem ipsam et eadem limina pro quinque bienniis die XVIa mensis Decembris anni Domini MCCCCL inceptis et ut sequitur finiendis ... etc”.*

85 ENGEL, ref. 42, p. 66; EUBEL, ref. 62, p. 132.

86 AAV, Cam. Ap., Div. Cam., Vol. 28, fol. 231v: *“quod cum ... Stephanus Dei gracia electus Colocensis et Bachiensis teneatur singulis bienniis Romana curia citra montes existente sedem apostolicam etc. visitare, ... pro tribus bienniis incipiendo die date presentium et finiando ut sequitur ... visitavit”.*

is a record from 6 January 1306 and we learn from it that the Bishop of Zagreb, Augustine (1303–1322),⁸⁷ completed a papal visitation through his envoy, the canon of Vác, John, son of Elias, and that it was to cover the then two-year visitation period, ending on the feast of the Purification of the Virgin Mary (2 February).⁸⁸ The second is a record of the visitation of Bishop Stephen (1356–1375),⁸⁹ valid for one visitation period of two years, which was carried out at the papal court and in the College of Cardinals on 16 July 1361, on behalf of the bishop by the Zagreb canon Emeric, son of Stephen.⁹⁰

From the Bishopric of Transylvania, on behalf of Bishop Dominic (1357–1368),⁹¹ on 16 August 1364, a visitation trip to Rome for one visitation period was made by the official envoy of the bishop, Canon Magister Dominic of Oradea.⁹² The same Bishop Dominic also took the opportunity to entrust the curial cleric Bonun de Cavallio with the execution of the episcopal visitation as official proxy, which he carried out on 7 May 1366. This was for one visitation period, which was to end on 16 June.⁹³ The cleric Bonun de Cavallio, who acted at the papal court, was not unknown to the Hungarian bishops, and we have already noted above that in 1365 he had similarly represented Bishop William of Pécs at the papal court in Rome. On 22 April of that year, 1366, Bonun de Cavallio was also one of the witnesses to the oath taken by the canon of Cenad, Ladislaus, son of Andrew, on the payment for his benefice and parish of Sighișoara.⁹⁴ Further evidence of episcopal visitations of the bishops of Transylvania then dates back to the 15th century. On 12 January 1423, William de Laydell, canon of Trier and doctor of canon law, visited the Holy See on behalf of Bishop George of Pavlovce nad Uhom (1419–1423);⁹⁵ the visitation covered the period that was

87 ENGEL, ref. 42, p. 79; EUBEL, ref. 42, p. 537.

88 AAV, Cam. Ap., Obligat. et sol., Vol. 1A, fol. 8r: “*quod cum Augustinus episcopus Zagabriensis tenetur singulis biennis curia existente citra montes sedem apostolicam visitare*”. Mon. Vat. Croat.-Oblig. et solut. I., p. 60, No. 8. CVH 10/II, p. 66, No. 914.

89 ENGEL, ref. 42, p. 79; EUBEL, ref. 42, p. 537.

90 AAV, Cam. Ap., Obligat. et sol., Vol. 1A, fol. 8r: “*Die XVI Iulii [1361] Stephanusa ! episcopus Zagabriensis pro uno biennio ... visitavit.*” BARBARIĆ, Josip et al. (eds.). *Monumenta Croatica Vaticana. Camera apostolica. Obligationes et solutiones. I. (1299–1560)*. Zagreb; Rim: Kršćanska Sadašnjost, 1996, pp. 160–161, No. 262. ISBN 9536005131. CVH 10/II, p. 70, No. 926.

91 ENGEL, ref. 42, p. 70; EUBEL, ref. 42, p. 492.

92 AAV, Cam. Ap., Obligat. et sol., Vol. 31, fol. 88r: “*Die XVI Augusti [1364] Dominicus episcopus Transilvanus pro uno biennio ... visitavit.*” CVH 10/II, p. 71, No. 928.

93 AAV, Cam. Ap., Obligat. et sol., Vol. 31, fol. 108r: “*Die VII Maii [1366] Dominicus episcopus Transilvanus pro uno biennio finiundo die XVI mensis Iunii ... visitavit.*” CVH 10/II, p. 71, No. 930.

94 CVH 10/II, p. 149, No. 1090

95 ENGEL, ref. 42, p. 70; EUBEL, ref. 42, p. 493.

to begin on 13 March⁹⁶. Bishop of Transylvania, Blaise of Cenad (1424–1427),⁹⁷ on the other hand, initially did not fulfil his canonical duty of visitation at all, and was therefore perceived as perjurer by the Curia and the appropriate ecclesiastical sanctions were imposed against him. Under their pressure, he therefore commissioned the provost of Oradea, Corrad de Cardinis of Florence, to carry out this duty in the bishop's stead and to grant a pardon for the bishop at the papal court, which he did on 6 August 1427. The visitation was to cover up to two visitation periods, counted from the date of the prelate's visit to the Roman Curia.⁹⁸ Shortly after the next bishop, George Lépes (1427–1444), took over the episcopal office, he sent the canon of Transylvania Nicholas, son of James, to Rome to carry out the episcopal visitation. He carried it out on 7 May 1428 and it covered two consecutive periods beginning on the day of the visit.⁹⁹ The visitation of 15 June 1433 also applied to the bishop, which was carried out on his behalf by Thomas of Buda, holder of a licentiate of canon law. It covered six visitation cycles, which began on 7 May.¹⁰⁰

The Bishopric of Oradea is in our overview represented only by two preserved records from the 15th century. The first document refers to Bishop Dionysius of Coșeu (1427–1432),¹⁰¹ who entrusted the canon of Oradea, Anton, son of Nicholas, with the execution of the visitation. He visited the Roman Curia on 7 May 1428 and carried out the visitation for two visitation periods, starting on the day the visitation document was issued.¹⁰² The second record refers to Bishop

96 AAV, Cam. Ap., Div. Cam., Vol. 7, fol. 148v: "*quod cum ... Georgius ... episcopus Transilvanensis teneatur singulis bienniis Romana curia citra montes existente sedem apostolicam sive limina beatorum Petri et Pauli apostolorum visitare, ... pro uno biennio die terciadecima mensis Marci proximo futuro incipiendo ... visitavit*".

97 ENGEL, ref. 42, p. 70; EUBEL, ref. 62, p. 493.

98 AAV, Cam. Ap., Div. Cam., Vol. 11, fol. 118v-119r: "*quod cum ... Blasius episcopus Transilvanensis sub certis penis curia citra montes existente sedem apostolicam seu beatorum petri et pauli apostolorum limina singulis biennis visitare teneatur, ... pro duobus proximo futuris bienniis a die date presencium inantea computandis ... visitavit ...*".

99 AAV, Cam. Ap., Div. Cam., Vol. 11, fol. 171v: "*quod cum ... Georgius episcopus Transilvanensis singulis biennis curia Romana citra montes existente sub certis penis sedem apostolicam seu beatorum Petri et Pauli apostolorum limina visitare teneatur, ... pro uno biennio nunc currente die date presencium incipiendo et alio extunc proximo secuturo biennio ... visitavit*".

100 AAV, Cam. Ap., Div. Cam., Vol. 17, fol. 194r: "*quod cum ... Georgius episcopus Transilvanus sedem apostolicam seu limina beatorum Patri et Pauli apostolorum singulis biennis Romana curia citra montes existente, visitare teneatur, ... pro sex biennis die septima mensis Maii proximo preteriti inceptis et ut sequitur finiendis ... visitavit*".

101 ENGEL, ref. 42, p. 77; EUBEL, ref. 62, p. 262. Was appointed bishop on 23 July 1427, AAV, Cam. Ap., Obligat. et sol., Vol. 65, fol. 38r. CVH 10/II, p. 4, No. 765.

102 AAV, Cam. Ap., Div. Cam., Vol. 11, fol. 171v: "*quod ... Dionysius episcopus Waradiensis singulis biennis etc., ... pro uno nunc currente biennio die date presencium incipiendo et alio extunc proximo secuturo biennii (!) per venerabilem virum dominum Antonium Nicolai canto-*

John Vitéz (Pannonius) of Sredna (1445–1465),¹⁰³ on whose behalf the Roman Curia was visited on 24 August 1447 by the cleric John of Zagreb, valid for two visitation periods, beginning on 9 June 1445. At the same time the bishop was liberated from ecclesiastical sanction for neglecting his canonical duty.¹⁰⁴

Only two records have been preserved about the performance of the canonical duty of visitation by the bishops of Cenad, but all of them date back to the 14th century. On 8 November 1353, the aforementioned Archdeacon of Nitra, Conrad Sculteti, visited the papal court in Avignon on behalf of Bishop Thomas (Telegdi) (1350–1358).¹⁰⁵ The visitation covered one two-year visitation cycle.¹⁰⁶ Archdeacon Conrad represented Bishop Thomas, but also other Hungarian bishops and provosts at the papal court quite often. In Thomas's service, for example, he paid his entire obligatory tax, called *servitium commune*, in instalments; this happened successively in 1353, 1355, 1357, 1360, 1362 and 1368, and in 1368 he also performed this service to the benefit of the bishop of Nitra, Ladislaus.¹⁰⁷ The visitation duty was also fulfilled by Bishop Dominic (1360–1373),¹⁰⁸ who sent the canon lector of Cenad, James, to the papal court on 7 August 1364. In this case, it also covered one biennium.¹⁰⁹

Finally, the last of the Hungarian bishoprics for which documentation on the fulfillment of the episcopal visitation duty has been preserved in the Vatican archives is the Bosnian bishopric. Thus, on 4 November 1351, on behalf of the bishop Brother Peregrine (1318–1333),¹¹⁰ the Bosnian provost, Magister Nicholas, visited the Holy See in order to complete one visitation period of his

rem ecclesie Waradiensis procuratorem suum ... debita visitavit".

103 ENGEL, ref. 42, p. 77; EUBEL, ref. 62, p. 262. Was appointed bishop on 4 June 1445, AAV, Cam. Ap., Obligat. et sol., Vol. 63A, fol. 61v. CVH 10/II, p. 4, No. 766.

104 AAV, Cam. Ap., Div. Cam., Vol. 26, fol. 42r: "*quod cum ... dominus Iohannes ... episcopus Waradiensis teneatur singulis bienniis Romana curia citra montes existente sedem apostolicam sive limina beatorum Petri et Pauli apostolorum visitare, ... pro duobus bienniis inceptis die nona mensis Iunii anni Domini millesimi quadringentesimi quadragesimi quinti et ut sequitur futuris ... visitavit ...*".

105 ENGEL, ref. 42, p. 67; EUBEL, ref. 42, p. 179.

106 AAV, Cam. Ap., Obligat. et sol., Vol. 30, fol. 180v: "*Die XII Novembris [1353] Thomas episcopus Chanadiensis pro uno biennio per magistrum Corradum archidiaconum Nitriensem in ecclesia Strigoniensi procuratorem suum ad hoc specialiter constitutum ... debita visitavit.*" CVH 10/II, p. 67, No. 918.

107 AAV, Cam. Ap., Obligat. et sol., Vol. 30, fol. 19v, 104r, 158r, Vol. 32, fol. 82r, Vol. 33, fol. 120r, Vol. 34, fol. 90v, Vol. 38, fol. 78v and 92v.

108 ENGEL, ref. 42, p. 67; EUBEL, ref. 42, p. 179.

109 AAV, Cam. Ap., Obligat. et sol., Vol. 31, fol. 88r: "*Die VII Augusti [1364] Dominicus episcopus Canadiensis pro uno biennio per magistrum Iacobum lectorem alias scolasticum dicte ecclesie Canadiensis visitavit.*" CVH 10/II, p. 70, No. 927.

110 ENGEL, ref. 42, p. 66; EUBEL, ref. 42, p. 142.

bishop.¹¹¹ On 17 April, 1354 was Bishop Peregrine again represented at the papal court, now by Archdeacon John of Symria, on the occasion of his visitation¹¹². This report is remarkable in that this visitation cycle covers a period of three years, so there is again, for unknown reasons, a changed cycle of episcopal visitations. Even in this case it was only an isolated matter, because the very next extant report of 16 January 1360, which referred to Bishop Peter (1356–1376),¹¹³ again speaks only about a two-year cycle of visitation. At that time it was carried out by Peter, canon lector of the Chapter of St. Peter in Požega,¹¹⁴ on behalf of the bishop, and it was to cover a period which had already elapsed. Further reports of visitations of Bosnian bishops date back to the pontificate of Martin V. Thus, on 2 March 1429, on behalf of Bishop Joseph (1428–1442),¹¹⁵ the official representative of the bishop, Canon Michael of Veszprém, visited the Roman Curia, and from 1 August of the previous year, this visitation was to cover a total of four visitation periods.¹¹⁶ However, the Bosnian bishop Paul of Tomica (1457–1459)¹¹⁷ did not fulfill his visitation duty and thus came under the threat of ecclesiastical sanction. The situation had to be discussed with at the papal court in Rome by the bishop's procurator, the cleric John de Ynongnos, who arrived at the Curia on 8 June 1460. He eventually obtained a joint indulgence and visitation charter for the bishop and fulfilled the obligatory episcopal visitation, for the omission of which Bishop Paul had originally received ecclesiastical punishment. In addition, the visitation was extended to the two-year period then in progress, which was to end the following year, 1461, on 21 June.¹¹⁸

Conclusion

The stated range of data on the canonical episcopal visitations of Hungarian bishops (and in one case also of the Abbot of Pannonhalm as an exempt prelate)

111 AAV, Cam. Ap., Obligat. et sol., Vol. 31, fol. 88r: "*Die IIII mensis Novembris [1351] frater Peregrinus episcopus Bosnensis ... Sedem apostolicam visitavit.*" CVH 10/II, p. 67, No. 916.

112 AAV, Cam. Ap., Obligat. et sol., Vol. 30, fol. 184r: "*Die XVII Aprilis [1354] Peregrinus episcopus Bosnensis pro uno triennio ... Sedem apostolicam visitavit.*" CVH 10/II, p. 68, No. 920.

113 ENGEL, ref. 42, p. 66; EUBEL, ref. 42, p. 142.

114 AAV, Cam. Ap., Obligat. et sol., Vol. 30, fol. 184r: "*Die XVI Ianuarii [1360] Petrus episcopus Bosnensis pro biennio transacto ... visitavit.*" CVH 10/II, p. 69, No. 924.

115 ENGEL, ref. 42, p. 67; EUBEL, ref. 62, p. 537. Was appointed bishop on 15 March 1428, AAV, Cam. Ap., Obligat. et sol., Vol. 65, fol. 30v. CVH 10/II, p. 3, No. 763.

116 AAV, Cam. Ap., Div. Cam., Vol. 11, fol. 281v: "*quod cum ... Yoseph (!) ... episcopus Bosnensis teneatur singulis bienniis Romana curia citra montes existente sedem apostolicam sive limina beatorum Petri et Pauli apostolorum de Urbe visitare ... pro quatuor bienniis inceptis die prima mensis Augusti proxime preteriti et ut sequitur finiendo ... visitavit.*"

117 TÓTH – HORVÁTH – NEUMANN – PÁLOS FALVI, ref. 79, p. 33.

118 AAV, Cam. Ap., Div. Cam., Vol. 29, fol. 115r.

in the Middle Ages makes it possible to form an overall, comprehensive picture of this historical phenomenon. Thus, a total of fifty-two such visitations can be documented, of which thirty-one fell to the Ecclesiastical Province of Esztergom and the remaining twenty-one to the Ecclesiastical Province of Kalocsa. However, the number of persons to whom these visitations applied was somewhat smaller, since, as we have seen in more detail, for some of them more documents of multiple fulfilments of this canonical duty have been preserved. Thus, in statistical terms, there were twenty-one high prelates from the Province of Esztergom and seventeen prelates from the Province of Kalocsa (a more detailed overview is given in Table 1).

Table 1:

Overview of the number of visitationes limina of Hungarian prelates in the Middle Ages

Province of Esztergom		Province of Kalocsa	
Diocese	Number of visitations/ number of persons	Diocese	Number of visitations/ number of persons
Esztergom	11/6	Kalocsa	4/4
Eger	2/2	Zagreb	2/2
Nitra	1/1	Transylvania (Alba Iulia)	6/4
Vác	3/3	Oradea	2/2
Győr	2/2	Cenad	2/2
Pécs	6/3	Bosna (Đakovo)	5/3
Veszprém	5/3		
Pannonhalma (abbey)	1/1		
Total:	31/21	Total:	21/17

From the chronological point of view (Table 2), the evidence of bishop's visitations is quite evenly distributed, with three belonging to the 13th century, twenty-five to the 14th century, and twenty-four dating to the 15th century. A detailed chronological overview shows that the Hungarian bishops copied the overall situation in the Roman Church, which is compatible with similar data for other European ecclesiastical provinces. In this sense, two basic periods in

which the visitations were realized can thus be traced – the first is the period of the Avignon seat of the Bishop of Rome in the 14th century.

Table 2:

Chronological overview of Hungarian episcopal visitations in the Roman Curia in the Middle Ages

Pontificate	Year	Bishopric	Pontificate	Year	Bishopric
13th and 14th century			15th century		
Sede vacante	1294	Esztergom	Martin V	1423	Transylvania
Boniface VIII	1297	Esztergom		1424	Veszprém
	1299	Esztergom		1425	Győr, Esztergom
Clement V	1306	Zagreb		1427	Kalocsa, Eger, Transylvania
John XXII	1323	Esztergom		1428	Transylvania, Oradea
	1331	Pannonhalma		1429	Veszprém, Bosna
Benedict XII	1335	Eger	Eugene IV	1432	Veszprém
	1337	Esztergom		1433	Sedmohradsko
	1339	Esztergom		1439	Esztergom, Vác
	1340	Esztergom	Nicholas V	1450	Vác
	1342	Esztergom		1452	Pécs
Clement VI	1351	Pécs, Bosna		1453	Kalocsa (Bácsa)
Innocent V	1353	Cenad		1454	Nitra
	1354	Pécs, Bosna		1455	Veszprém, Győr, Vác
	1355	Esztergom, Pécs	Callixtus III	1457	Kalocsa (Bácsa), Veszprém
	1360	Bosna, Kalocsa	Pius II	1460	Bosna
	1361	Zagreb			
Urban V	1364	Cenad, Transylvania			
	1365	Pécs			
	1366	Transylvania			
	1367	Pécs			

From the point of view of the Hungarian episcopate, it is important to note that for the first half of the 14th century, visitation activity can be documented almost

exclusively for prelates from the ecclesiastical province of Esztergom alone. An exception is the episcopal visit to the Curia of Bishop Augustine of Zagreb in 1306. It was not until the second half of the 14th century that bishops from the province of Kalocsa also appeared on episcopal visitations. Thus, from the Avignon period, can be documented the largest number of Hungarian episcopal visitations for the papal curia of Innocent VI (1352–1362). However, the moment ecclesiastical unity was broken and separate papal communions, also politically underpinned, were created, the willingness of bishops to make episcopal visitations disappeared. Of course, the whole situation was mainly related to political developments in Europe, which were also reflected in the situation in the Kingdom of Hungary, especially since the King of Hungary at this time (from 1387) was Sigismund of Luxembourg, who was also King of Germany from 1410 and he considered the restoration of church unity as his fundamental political task.¹¹⁹ As is well known, this was achieved at the Council of Constance (1414–1418), and although it took several more years for its conclusions to be put into practice, especially on the question of the authority of the sole Pope, Martin V, the situation in the Roman Church began to stabilize. The changes of these conditions and the restoration of the papal position resulted in the resumption of regular canonical visitations of the European episcopate. Corresponding to this is the second period in which the Hungarian episcopate performed Roman visitations, but also the observation that the most evidence of Hungarian episcopal visits to the Roman Curia has been preserved from the pontificate of Martin V (1417–1431). In total, there are as many as eleven documented visits. The situation in this issue remained unchanged in the following period, although after 1460 we no longer find any surviving evidence of episcopal visits by Hungarian prelates. In the 15th century, however, new elements in episcopal visitations appeared. The most striking of these was the performance of visitations in such a way that one was valid for multiple visitation cycles, either completed, currently in progress, or future ones. This phenomenon became quite widespread during this period and led to the original visitation obligation being reduced to a formal act. Despite the above mentioned, however, it was still required by the Roman Curia as a canonical obligation for bishops. Failure of fulfilment resulted in corresponding ecclesiastical sanctions. Such a case concerned a total of seven Hungarian bishops. They were Bishop Blaise of Transylvania and Bishop Dionýz of Oradea in 1427, Bishop John of Oradea in 1447, Bishop Andrew of Pécs in 1452, Bishop Nicholas of Nitra in 1454, Bishop Vincent of Vác in 1455,

119 On the position of the Hungarian Church in this period cf. KUBÍNYI, András. *Főpapok, egyházi intézmények és vallásosság a középkori Magyarországon* [Prelates, Institutions and Religiosity in Medieval Hungary]. Budapest: Magyar Egyháztörténeti Enciklopédia Munkaközösség, 1999, pp. 7–123. ISBN 963-8472-30-8.

and Bishop Paul of Bosnia in 1460. The canonical visitation in the Roman Curia subsequently led to the annulment of the ecclesiastical punishment. The charter of exemption from ecclesiastical sanctions was issued by the relevant officials of the Apostolic Camera, and by the second half of the 15th century their number seems to have exceeded a tolerable level, which led to the relativization of the episcopal visitation obligation. Pope Innocent VIII therefore in 1487 issued a strict decree for chamber officials, forbidding the granting of such annulments without prior papal approval.¹²⁰

In conclusion, it can be summarized that the ancient pilgrimage and synodal institute of episcopal visitations to the Roman Curia was gradually transformed over the centuries into a primarily power-wielding instrument of exercise of papal and curial authority, which purpose was not only to administer ecclesiastical administration in the closest possible union with Rome, but also to make the power mechanisms of the papal state in regional policies present. The Kingdom of Hungary, whose importance to the Roman Curia was particularly accentuated under the reign of Sigismund of Luxembourg, was an integral part of this power-administrative and political context.

Table 3a:

Overview of Hungarian episcopal visitations of the Roman Curia in the Middle Ages (Province of Esztergom)

Date of visitation	(arch)bishop	Pontificate	Biennium triennium (number)	Date of beginning of the period	Procurator (function)
Archbishops of Esztergom (and Abbot of Pannonhalma)					
1. 1. 1294	Vladimir	Sede vacante			
10. 5. – 24. 6. 1297	Vladimir	Boniface VIII			
8. 4. 1299	Gregory				
23. 7. 1323	Boleslaus	John XXII	1		Lawrence, son of Lorand (canon of Esztergom)
15. 10. 1331	Nicholas (Abbot of Pannonhalma)		1 trienn.		Gregory (provost of Háj)

120 AAV, Cam. Ap., Div. Cam., Vol. 46, fol. 38r.

14. 5. 1337	Csanád	Benedict XII	1		Nicholas, son of Nicholas (canon of Esztergom)
18. 3. 1339	Csanád		1		Cleric Nicholas
5. 4. 1340	Csanád		1 trienn.		Nicholas z Agno
27. 3. 1342	Csanád		1		Cleric Michael
14. 10. 1355	Nicholas	Innocent VI	1		Conrad Sculteti (canon of Esztergom)
26. 7. 1425	George of Pavlovce	Martin V	3	11. 2.	Nicholas (Canon of Transylvania)
27. 3. 1439	George of Pavlovce		6	27. 3.	Michael of Ruská (cleric)
Bishops of Eger					
6. 5. 1335	Nicholas	Benedict XII	1 trienn.		Lawrence, son of Demeter (cleric)
26. 2. 1427	Peter of Rozhanovce	Martin V	2	20. 4.	Emeric (provost of Hánta)
Bishops of Nitra					
1. 7. 1454	Nicholas	Nicholas V	2	21. 4.	Gerard, son of Martina (Canon of Nitra)
Bishops of Vác					
27. 3. 1439	Matthias	Eugene IV	1	14. 1.	Michael, son of Cornel of Ruská (cleric)
27. 4. 1450	Peter	Nicholas V	2	1. 5.	Matthias (Canon of Vác, archdeacon)
8. 1. 1455	Vincent	Nicholas V	7	29. 6.	Stephen of Treviso (Canon of Esztergom)
Bishops of Győr					
4. 6. 1425	Clement	Martin V	2	8. 4.	Paul, son of Michael (cleric)

28. 8. 1455	Augustine	Nicholas V	1	10. 6.	John Vasvári (canon of Győr)
Bishops of Pécs					
4. 12. 1351	Nicholas	Clement VI	1		Peter di Montello (canon of Pécs)
10. 9. 1354	Nicholas	Innocent VI	1		Nicholas, son of Arnaldo (archdeacon of Szabolcs)
17. 12. 1359	Nicholas		1		Peter di Montello (canon of Pécs, provost of Požega)
8. 11. 1365	William	Urban V	2		Bonun de Cavallio
15. 4. 1367	William		2		Conrad (canon of Pécs)
26. 11. 1452	Andrew	Nicholas V	5	13. 4.	Martin of Erdöd (canon of Pécs)
Bishops of Veszprém					
1. 12. 1424	Peter of Rozhanovce	Martin V	2		Johann Stalberg (provost of Herford, papal scribe)
2. 3. 1429	Simon of Rozhanovce	Martin V	2	31. 10.	Michael of Lövvöld (canon of Veszprém)
10. 3. 1432	Simon of Rozhanovce	Eugene IV	3	31. 10.	Emeric of Cserdi (canon of Pécs)
28. 12. 1455	Matthias of Gotalovec	Nicholas V	8	23. 5.	George (canon of Veszprém, archdeacon)
7. 5. 1457	Matthias of Gotalovec	Callixtus III	3	23. 5.	Peter, rector of the parish in Ősi

Table 3b:

Overview of Hungarian episcopal visitations of the Roman Curia in the Middle Ages
(Province of Kalocsa)

Date of visitation	(arch)bishop	Pontificate	Biennium triennium (number)	Date of beginning of the period	Procurator (function)
Archbishops of Kalocsa					
24. 12. 1360	Thomas	Clement VI			Nicholas (canon of Bácsa)
28. 1. 1427	John de Buondalmonte	Martin V	2	30. 3.	Simon de Buondalmonte
12. 5. 1453	Raphael Herceg	Nicholas V	5	16. 12.	Matthias of Zelnač (canon of Bácsa)
18. 3. 1457	Stephen of Várda	Callixtus III	3	18. 3.	Thomas, son of Havel (canon of Vasvár)
Bishops of Zagreb					
6. 1. 1306	Augustine	Clement V	1	2. 2.	John, son of Elijah (canon of Vác)
16. 7. 1361	Stephen	Innocent VI	1		Emeric, son of Stephen (canon of Zagreb)
Bishops of Transylvania					
16. 8. 1364	Dominic	Urban V	1		Dominic (canon of Oradea)
7. 5. 1366	Dominic	Urban V	1	16. 6.	Bonun de Cavallio
12. 1. 1423	George of Pavlovce	Martin V	1	13. 3.	William de Laydell (canon of Trier)
6. 8. 1427	Blaise of Cenad	Martin V	2	6. 8.	Corrard de Cardinis (provost of Oradea)
7. 5. 1428	George Lepés	Martin V	2	7. 5.	Nicholas, son of James (canon of Transylvania)
15. 6. 1433	George Lepés	Eugene IV	6	7. 5.	Thomas of Buda (Licentiate of Canon Law)
Bishops of Oradea					
7. 5. 1428	Dionysios of Coșeu	Martin V	2	7. 5.	Anton, son of Nicholas (canon of Oradea)

24. 8. 1447	John Vitéz of Sredna	Nicholas V	2	9. 6.	John of Zagreb (cleric)
Bishops of Cenad					
8. 11. 1353	Thomas Telegdi	Innocent VI	1		Conrad Sculteti (canon of Nitra)
7. 8. 1364	Dominic	Urban V	1		James (canon of Cenad)
Bishops of Bosna					
4. 11. 1351	brother Peregrine	Clement VI	1		Nicholas (canon of Bosna)
17. 4. 1354	brother Peregrine	Innocent VI	1 trienn.		John (archdeacon of Syrmia)
16. 1. 1360	Peter	Innocent VI	1		Peter (canon of the Chapter in Požega)
2. 3. 1429	Joseph	Martin V	4	1. 8.	Michael (canon of Veszprém)
8. 6. 1460	Paul of Tomica	Pius II	2	21. 6.	John de Ynongos (cleric)

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