

COLLECTANEA VATICANA HUNGARIAE

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COLLECTANEA VATICANA HUNGARIAE

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HUNGARIAN HISTORICAL RESEARCH IN THE VATICAN

From the Beginning until Now

Written by
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HUNGARIAN HISTORICAL RESEARCH IN THE VATICAN From the Beginning until Now

I. SOURCE COLLECTION DURING THE BAROQUE¹

Already at the time of the baroque Jesuit historiographic school, historical scholarship in Hungary made every effort to uncover the Hungary-related sources of the Vatican Library and Archives. The aim, never attained, was to produce a comprehensive church history of Hungary, including the totality of relations between Hungary and the Holy See.²

Hungarian historical research in Rome, apart from a request for information by István Báthory, prince of Transylvania and king of Poland (1571–1575–1586), began with MENYHÉRT INCHOFFER. The Kőszeg-born Jesuit published his work on the events taking place before 1059 under the title *Annales Ecclesiastici Regni Hungariae* in 1644 in Rome. Within the frames of the church-historical programme worked out by the Hungarian Jesuit research organizers, the way paved by Inchoffer was furthered by a Hungarian father confessor in Rome, MÁRTON CSELES. If not systematically, he without temporal limitations collected various materials during 1697–1698. In his applications, making reference to the commission and support of Lipót Kollonich, cardinal and archbishop of Esztergom (1695–1707), he asked for and was granted permission by Pope Innocent XII (1691–1700) himself to write the prosopography of Hungarian bishops and archbishops.

His collection was not only preserved by the 18th century generation of Jesuit historiographers but was partly utilized and expanded as well. Especially the syntheses of KÁROLY PÉTERFFY, GYÖRGY PRAY and ISTVÁN KATONA drew much, in different ways, upon Roman sources, mostly the Vatican registers. Besides, GÁBOR HEVENESI charted the archives of the imperial and Hungarian royal nunciature, which was stored in Vienna at the time. In addition to the canonical examination

¹ Cf. *Collectanea Vaticana Hungariae* (CVH), vol. I/20, pp. 15–19, notes 1–27.

² About the history of the Hungarian researches in Rome see for instance: LAJOS PÁSZTOR, *L'Istituto Storico Ungherese a Roma e il vescovo Vilmos Fraknói*, Archivio della Società Romana di Storia Patria 100 (1977) 143–166; *Cento anni al servizio delle relazioni ungaro-italiane. Gli istituti ungheresi, scientifici, culturali ed ecclesiastici di Roma (1895–1995)*, a c. di LÁSZLÓ CSORBA, Budapest 1998.

records of the Vienna archives, JÓZSEF KOLLER, who discovered the accounts of Hungarian tithe-notaries, also utilized, for his monograph on the history of the episcopacy of Pécs, a good number of Roman consistorial documents. During the 18th century, the most extensive collecting work in the papal archives was done and commissioned by, apart from the Piarist INCE JÓZSEF DESERICZKY, Count IGNÁC BATTHYÁNY, later bishop of Gyulafehérvár. His range of view included other Italian source locations as well. BATTHYÁNY organized his source-exploring programme in Rome around given document collections and historical questions. His ideas about how to discover details of Hungarian and, of course, Transylvanian history were preserved for posterity in an appendix attached to one of his applications for permission to carry out research.

2. MONUMENTA VATICANA HUNGARIAE (1881–1892)³

The boom of Hungarian as well as international researches in the Vatican arrived with the age of positivism. An important step in this was AUGUSTIN THEINER's source-edition, the *Vetera monumenta historica Hungariam sacram illustrantia*,⁴ published at the expense of the conference of Hungarian bishops.

In the 1860's, Hungarian historians began charting the most important Italian source locations, partly under the commission and direction of the Historical Committee of the Hungarian Academy of Sciences and partly according to their own work plans. As a result of this research enterprise, based mostly on nunciature sources kept in Naples, LIPÓT ÓVÁRY's small volume, *III. Pál pápa és Farnese Sándor bíbornok Magyarországra vonatkozó diplomáciai levelezései (1535–1549)*,⁵ appeared as early as 1879.

After the opening, in principle, in January 1881 of the Vatican archives, VILMOS FRAKNÓI, canon of Nagyvárad and abbot of Szekszárd, Secretary General of the Hungarian Academy of Sciences, who had previously conducted research in Rome with special permission, travelled to the Eternal City in May. He had talks with Cardinal Ludovico Jacobini, Under-Secretary of State and Cardinal Joseph Hergenröther, archivist of the Holy Roman Church, and was even granted a private audience by Pope Leo XIII (1878–1903). FRAKNÓI's plan, which he presented on these occasions, was to have Hungarian-related Vatican sources published, mostly with the help of priest-historians and at the expense of the Hungarian Church, in an independent series by the Holy See itself. As he explained in various ways, with this enterprise, the Vatican could line up with the states actively supporting modern historical scholarship without much sacrifice, contributing, at the same time, to the growth of the international reputation of Hungarian Catholicism and scho-

³ Cf. CVH I/20, pp. 19–29, notes 28–56.

⁴ I: 1216–1352. II: 1352–1526, Romae 1859–1860.

⁵ Monumenta Hungariae Historica. I: Diplomataria, 16, Budapest 1879 [*Diplomatical Correspondence of pope Paul III and Cardinal Alessandro Farnese relating to Hungary (1535–1549)*].

larship. His large-scale plan, provided he was able to raise the necessary funds, enjoyed a favourable reception in the Roman Curia.

Back home, Fraknói immediately started organizing. He first of all informed of the results of his Roman discussions Cardinal János Simor, Prince-Primate of Hungary, archbishop of Esztergom, Cardinal Lajos Haynald, archbishop of Kalocsa, Arnold Ipolyi, bishop of Besztercebánya and Lőrinc Schlauch, bishop of Szatmár. Confident in their support, on August 16, 1881 he requested the cathedral chapter of Nagyvárad to offer a yearly sum of 500 Forints for the expenses of the newly established Vatican series, *Monumenta Vaticana*, and further “to request all the chapters of the country to offer for this purpose a certain yearly contribution.” Still the same day, the canons of Nagyvárad asked for the donations of all the chapters and the richest monastic orders and beneficiaries of the country, and one or two bishops. As the other members of the conference of bishops felt ignored, FRANKÓI decided to address them in a letter on November 23.

With one or two exceptions, the answers were so favourable that by the summer of 1882, he had at his disposal a total of 170,000 Liras for a period of ten years. After settling a few questions of detail with the Curia – in the meantime, Rome had some misgivings about the publication of the reports of nuncios –, the founding meeting of the participants convened in Budapest, with Cardinal Haynald as the chair, on June 4, 1882.

The meeting precisely defined the aims previously approved of by Rome and determined the title of the series. In their words, the aim of the enterprise was to “publish the historical relics of the papal archives which concern our Church and country. In two series: a) the publication of the correspondence of papal nuncios at the Hungarian royal court; b) the correction, complementation and continuation of Theiner’s work *Monumenta Hungariam Sacram Illustrantia*. The title of the work will be: *Hungarian Chartulary in the Vatican. Monumenta Tabularii Vaticani Hungarica*,” which was later modified as *Monumenta Vaticana historiam Regni Hungariae illustrantia* (*Monumenta Vaticana Hungariae*). Finally the meeting elected the editing committee, whose task was to direct the research work, organize publishing and manage the finances. The institutional background was provided by the scholarly organization of Hungarian Catholicism, the St. Stephen Society.

Under the direction of the Monumenta Vaticana Committee, in fact of VILMOS FRANKÓI, between 1884 and 1891 eight bulky volumes in the two series appeared in rapid succession. They were of magnificent and exacting quality, with a long introduction in Latin and in Hungarian, an index and, if not very numerous but relevant, annotations:

Series prima. Tomus primus: Rationes Collectorum Pontific[is]orum in Hungaria 1281–1375, Budapestini 1887 (LXXVII + 524 p.)⁶ (*Praefatio* ARNOLDI IPOLYI episcopi Neosoliensis [*De ratione ope-*

⁶ Its “index”: *Geographia ecclesiastica Hungariae, ineunte saec. XIV^o, e tabulis rationes collectorum a. 1281–1375 referentibus eruta digesta illustrata I–II*, ed. TIVADAR ORTVAY, Budapestini 1891–1892.

ris] III–IX; *Prolegomena* LADISLAI FEJÉRPATAKY XVII–XLVIII) – Tomus secundus: *Acta legationis cardinalis Gentilis 1307–1311* Budapestini 1885 (CXX+512 p.) (*Prolegomena* ANTONII PÓR, III–XLVII). – Tomus tertius et quartus: *Bullae Bonifacii IX P.M. I: 1389–1396. II: 1396–1404* (MVH I/3–4), Budapestini 1888–1889 (XXXVIII + 368, 656 p.) (*Prolegomena* GUILIELMI FRAKNÓI, I–XX) – Tomus quintus: *Liber Confraternitatis Sancti Spiritus de Urbe 1446–1523*, Budapestini 1889 (XXVIII + 168 p.) (*Praefatio* VINCENTII BUNYITAY, III–XIV) – Tomus sextus: *Mathiae Corvini Hungariae Regis epistolae ad Romanos Pontifices datae et ab Eis acceptae*, Budapestini 1891 (LXXV + 280 p.) (*Prolegomena* GUILIELMI FRAKNÓI, I–XXVII; *Praefatio* Iulii Décsényi-Schönberr [*De ratione et fontibus editionis*], XXIX–XXXV) – *Series secunda*. Tomus primus: *Relationes Oratorum Pontificiorum 1524–1526*, Budapestini 1884 (CLIV + 472 p.) (*Praefatio* ARNOLDI IPOLYI episcopi Neosoliensis [*De ratione operis*], VII–XIV; *Prolegomena* GUILIELMI FRAKNÓI, XXIII–LXXXVIII) [Edidit LEOPOLDUS ÓVÁRI] – Tomus secundus: *Relationes Cardinalis Buonvisi in imperatoris et Hungariae regis curia nuntii apostolici anno MDCLXXXV exaratae. In anniversariam arcis Budae ducentis abhinc annis recuperatae memoriam typis vulgatae*, Budapestini 1886 (CLVI + 310 p.) (*Prolegomena* GUILIELMI FRAKNÓI I–LXXIV) [Edidit LEOPOLDUS ÓVÁRI]

The volumes, which all appeared in Budapest, had no publisher named but contained, at the beginning of each, a brief of Pope Leo XIII praising the endeavour, and the papal and Hungarian coats of arms. Professional criticisms were very favourable. The international reputation of Hungarian historical scholarship that was produced by this series is proved no better than by the fact that the archives of *Dataria Apostolica* kept in the Lateran Palace were made accessible and transferred to the Vatican on the urges of FRAKNÓI. What is more, Hungarian historians were even allowed into the halls forbidden for other researchers in the Secret Archives of the Vatican.

3. THE HUNGARIAN INSTITUTE OF HISTORY IN ROME AND THE MONUMENTA ROMANA EPISCOPATUS VESPRIMIENSIS (1894–1904)⁷

The donations of the Hungarian chapters and prelates had run out by 1892 and were not renewed. The Monumenta Vaticana Committee did not dissolve, but with the passing of the very promising and intense first decade the work continued in a completely new framework and direction. Following the example of the Prussian and Austrian institutes which had been formed in the meantime, FRAKNÓI believed that the key of future success was institutionalization. However, as his ideas did not receive any genuine support in Hungary, he had to accomplish his plan on his own. A temporary fall of real estate prices in Rome made it possible for him to buy from his own benefice a piece of land on the grounds of the former *Villa Patrizzi*. Here, in the vicinity of *Porta Pia*, had been erected by 1894 the moderately elegant building of the Hungarian Institute of History in Rome, to house Hungarian researchers, especially of the Vatican archives, in the Eternal City.

The Hungarian Institute of History in Rome, which in a short time became a scholarly and cultural centre, soon launched a new kind of series. Since French re-

⁷ Cf. CVH I/20, pp. 30–44, notes 57–133.

search was aimed at fully utilizing 13th century sources in the Vatican, Germans and Austrians, on the other hand, had already divided between themselves the early modern times materials of the nuncios in Vienna (and Prague), which amply contained Hungarian connections as well, FRANKÓI put the emphasis of research in his institute on the 14th and 15th centuries. The Hungarian sources found in the Vatican register series, which were as much as possible systematically examined, were planned to be published, as opposed to the method of *Monumenta Vaticana*, not on the basis of their place of discovery or of a given historical programme, but according to a diocesan arrangement. This procedure did not only accord with the character of the papal register volumes, which mainly contained records in a diocesan division, but also made possible the publication of more colourful and often complementary sources (supplications, various papal charters). And, not the least, it could be expected that the diocese in question would support the publication of the Roman sources of its own history. This latter idea, owing to Cardinal Károly Hornig, materialized in the case of the Veszprém episcopacy, which was one of Hungary's largest dioceses in the Middle Ages:

Monumenta Romana Episcopatus Veszprimiensis. Munificentia Caroli L. B. Hornig episcopi Veszprimiensis edita a Collegio Historicorum Hungarorum Romano. Tomus I: 1103–1276, Budapestini 1896 (CLX + 410 p.) (*Prolegomena* GUILIELMI FRANKÓI, V–LXVII) – Tomus II: 1276–1415, Budapestini 1899 (CII + 468 p.) (*Prolegomena* GUILIELMI FRANKÓI, V–XXXVII) – Tomus III: 1416–1492, Budapestini 1902 (CXXVI + 394 p.) (*Prolegomena* IOSEPHI LUKCSICS, V–LXIV) – *Monumenta Romana Episcopatus Veszprimiensis. Munificentia Caroli L. B. Hornig episcopi Veszprimiensis edidit IOSEPHUS LUKCSICS dr.* Tomus IV: 1492–1526. Cum supplementis ad tom. I–III (CXII + 564 p.) (*Prolegomena* V–LVIII [I: Episcopi Veszprimienses 1492–1526. II: Series episcoporum Veszprimiensium e documentis correcta. III: Epilogus])

Despite the strikingly similar typography, *Monumenta Romana* of the Hungarian dioceses was not meant to replace the earlier *Monumenta Vaticana*. The reason is that the method of the former one was not at all appropriate for publishing the Vatican sources of modern times. The best proof of this is the last volume of *Monumenta Vaticana*, appearing after a long pause in 1909, which contained the reports of Transylvanian papal nuncios.⁸

The picture of the golden age of Hungarian researches in the Vatican at the end of the 19th and the beginning of the 20th century organically includes the independent works of the ca thirty researchers, especially of the about twenty members of the Institute, working in Rome. In the sequence of lesser and greater publications and studies, an outstanding achievement can be seen in the syntheses written by FRANKÓI, who had been in the meantime awarded by King Francis Joseph I (1867–1916) the title of “elected bishop” of Arbe, about the right of Hungarian kings to appoint bishops and about the relations of Hungary with the Holy See. The last volume of

⁸ [Series secunda:] Tomus tertius: [Relationes nunciorum pontificiorum in Transylvaniam missorum ex tempore Clementis PP. VIII] (1592–1600), ed. ANDREAS VERESS, Budapestini 1909 (XXXVI + 488 p.) (Praefatio [GUILIELMI FRANKÓI], XXI–XXXVI).

1903 was the crowning as well as the closing chord of the Roman activities of its renowned author. Well on in years, FRANKÓI felt less and less capable of directing and maintaining his practically private institute. His efforts to pass on his enterprise to the conference of Hungarian bishops all failed for different reasons. Finally, as the replacement of Hungarian staff in the institute was repeatedly interrupted, despite the wide professional recognition the work of the institute enjoyed, he returned to Budapest. The building of the institute was let to a nearby clinic.

4. INSTITUTIONAL INTERREGNUM (1905/1906–1924)⁹

FRANKÓI resumed his negotiations with Hungarian bishops who, to all appearances, were rather planning in the long run to establish a wholly church-run institute. Therefore with the mediation of the Hungarian Academy of Sciences, FRANKÓI offered his villa to the Royal Hungarian Government in order that it would establish a state-owned historical institute in it. This would finally happen in 1913–1914. At the same time, in the deed of gift he made with the government, FRANKÓI included the reservation that if the state should withdraw from maintaining the Hungarian Institute of History in Rome, the villa, situated in the luxury quarter of Rome, or its price if sold, would become the split property of the Hungarian Academy of Sciences and the St. Stephen Society. The term was of course accepted by the recipient State as legally binding.

The newly established *Istituto Ungherese di Studi Storici* came under ministerial supervision but was directly managed by the Roman Historical Committee of the Hungarian Academy of Sciences, set up with this particular purpose, naturally including FRANKÓI himself as one of its members. The members of the committee previously worked out the statutes of the institute, then its regulations and work schedule. The professional programme, as a matter of course, prioritized the continuation of Vatican research by four fellows, which was to have been complemented by work on art historical, classical philological and archaeological topics by two additional fellows. The conditional mood is appropriate here, since although the organizing secretary of the institute, REZSŐ VÁRI, a classical philologist himself, was still able to travel to Rome, the opening of the institute planned for the autumn of 1914, because of the outbreak of the world war, did not happen. What is more, some time after Italy went to war, as the property of an enemy state the building of the institute was impounded.

The crisis and then the circumstantial re-establishment of FRANKÓI's private institute had a detrimental effect on Hungarian researches in the Vatican. Although the last volumes of the two *Monumenta*-series appeared already in this period, their continuation was obviously impossible. Of the former members of the

⁹ Cf. CVH I/20, pp. 44–58, notes 134–200.

institute, JÓZSEF LUKCSICS's complete Hungary-related collection from the fonds of the Apostolic Chamber between 1297–1536 remained in manuscript form, while ENDRE VERESS published his Roman and Italian gleanings dispersed in various series. ANTAL HODINKA published his large-scale study on the papal archives as the appendix of ÁRPÁD BOSSÁNYI's two-volume synoptic collection of 14th century Hungarian supplications from the archives of the *Dataria Apostolica*.¹⁰ BOSSÁNYI's work was the first visible sign of the discontinuation of formerly systematic researches conducted under FRAKNÓI's influence. This material had been, in full-text form, prepared for the press decades earlier. Its publication in *Monumenta Vaticana* was supposedly delayed, despite the availability of appropriate funds, because in the spirit of the new conception they wanted to publish the supplications together with the material of the individual dioceses. In any case, it is small wonder that BOSSÁNYI invited a shower of criticism, which can be seen as a proof of the outstanding attention still present in contemporary Hungarian scholarship towards Vatican research.

5. THE HUNGARIAN INSTITUTE OF HISTORY IN ROME AND THE (REGIA) ACCADEMIA D'UNGHERIA DI ROMA (1924–[1944]–1950)¹¹

In the Hungarian Institute of History in Rome, re-established by the state during 1913–1914, real work began only in 1924, in the year of FRAKNÓI's death. Sufficient explanation for this is provided by the collapse and revolutions following a lost war, and the disastrous dismemberment of Hungary. For instance, the then exclusively Hungarian-inhabited Nagyvárád, the centre of chapter which had a leading role in bringing to life *Monumenta Vaticana*, was also forced under Romanian rule. The reacquisition of the impounded building of the institute was also protracted and the finally favourable outcome of the negotiations was due to meanwhile appointed director TIBOR GEREVICH, who had excellent Italian connections. Nevertheless, the institute worked in its original headquarters for only another five years. In 1929 it was moved to *Palazzo Falconieri*, to continue working as the historical/scholarly department of the newly established *Collegium Hungaricum*, the *Regia Accademia d'Ungheria di Roma*. The aim of the institutions established in important European cities by Count Kuno Klebelsberg, minister of education, was only in part of a scholarly nature; their function as cultural, artistic, educational and, partly, diplomatic centres was of equal importance. Luckily, the Institute of

¹⁰ *Regesta supplicationum. A pápai kérvénykönyvek magyar vonatkozású okmányai. Avignoni korszak. I: VI. Kelemen pápa 1342–1352. II: VI. Ince pápa 1352–1362. V. Orbán pápa 1362–1370. VII. Kelemen ellenpápa 1378–1394*, Budapest 1916–1918 [*Regesta Supplicationum. Charters of the Papal Registers relating to Hungary. The Age of Avignon. I: Pope Clement VI 1342–1352. II: Pope Innocent VI 1352–1362. Pope Urban V 1362–1370. Anti-Pope Clement VII 1378–1394*].

¹¹ Cf. CVH I/20, pp. 58–96, notes 201–358.

History was not completely integrated: even if it lost its sovereignty, it kept its autonomy. It remained under the direction of the Roman Historical Committee of the Hungarian Academy of Sciences and had its own publications, fellows, rooms and a more or less separate budget. Moreover, the academic committee freely disposed of the rent of the Fraknói Villa to cover the expenses of the Institute and its publications.

At the same time, the Institute of History had no independent administration, no director and permanent members, and its connections with former fellows were continuously disrupted. Another problem of a similar magnitude was that the academic committee concentrated primarily on the legal protection of FRANKÓI's legacy. While it was more or less suited to this task, given that the Institute of History had survived and its building was not used for other purposes, its cumbersome bureaucracy and unproductive authoritarianism seriously hindered all creative individual initiatives. It is also a sad fact that it had less and less interest in the main original aim, Hungarian researches in the Vatican. Although ANTAL ÁLDÁSY and FERENC KOLLÁNYI, the surviving former members of FRANKÓI's private institute, worked out in 1931 a good if incomplete work schedule, it was never implemented. Had it been so, the publication of a *Hungaria Pontifica* extending to 1301, the complete processing of the Hungarian relations in 18th century reports by papal nuncios in Vienna, and the systematic exploration of Hungary-related materials in the archives of the *Sacra Congregazione de Propaganda Fide* could have produced lasting results. The troubles were aggravated by the fact that the directors heading the Hungarian Academy of Rome and, by the same token, the Institute of History had practically no research experience in Rome or were not historians at all.

This statement does not in any case apply to TIBOR GEREVICH, the first director in the period between the two world wars. In accordance with the new trend of the history of ideas he tried to expand the scholarly horizon of his institute and, on the other hand, laid crucial emphasis on the continuation of Vatican research, the guiding lines of which at this time were the catalogues and copies of FRANKÓI and his colleagues in the Manuscript Room of the National Széchényi Library and of the Hungarian Academy of Sciences. However, his conception had the harmful effect that the Hungarian Institute of History in Rome, which had meanwhile been named after VILMOS FRANKÓI, failed to develop a genuine professional profile.

All these problems are most graphically reflected in the character and fate of scholarly publications. Although there were some suggestions and initiatives to this effect, neither *Monumenta Vaticana* nor *Monumenta Romana* was in fact continued. They were replaced by a new series called *Monumenta Hungariae Italica*, which may be explained by the intensification of relations between Hungary and Mussolini's Italy, even if they mostly published Vatican material. Although under the title of the series each volume is subtitled "*Edidit Collegium Historicorum Romanum*", this is somewhat misleading as there were only three volumes published with the permission of the academic committee, which had the right to

grant the *imprimatur*. In fact, the rest can be regarded as private publications by their authors. The official publications are the following:

Vol. 1 *Diplomata pontificum saec. XV. I: Martinus papa V [1417–1431]*, ed. PAULUS LUKCSICS, Budapestini 1931, 320 p. – Vol. 2: *Diplomata pontificum saec. XV. II: Eugenius papa IV (1431–1447). Nicolaus papa V (1447–1455)*, ed. PAULUS LUKCSICS, Budapestini 1938, 400 p. – Vol. 3: *Matricula et acta Hungarorum in universitatibus Italiae studentium 1221–1864*, ed. ANDREAS VERESS, Budapestini 1941, CLX + 704 p.

The fourth volume, already in type, could not be published because of the outbreak of the Second World War. The surviving proofs were published after an interruption of four decades.¹² The privately published works are the following:

Vol. 2 [!]: *Relationes ad limina episcoporum de statu dioecesium ad Coronam S. Stephani pertinentium 1600–1850*, ed. TIHAMÉR VANYÓ (XXXII + 456 p.) – Vol. s.n.: FERENC GALLA, *Gründung des Pazmaneums und der Heilige Stuhl*, Vác 1935. (98 p.) – Vol. s.n.: *Petri Card. Pázmány Archiepiscopi Strigoniensis Epistolae Ineditae*, ed. FERENC GALLA, [Vác 1936], II6 + 98* p.

Organically linked with the only partly successful source publishing series, there was another entitled *Publications of the Hungarian Institute of History in Rome (Pubblicazioni dell'Istituto Storico Ungherese di Roma)*. Its aim was to publish those various studies produced in the institute which were not of the source-edition kind. It was not in fact an autonomous series, as the majority of the publications were reprints of studies published in several languages (Hungarian, Italian, German and Latin) in various, mostly Hungarian, historical, art historical, literary historical and church historical periodicals.¹³ This solution, in view of the financial troubles that confronted the Historical Institute in the first years of its operation, can be praised as ingenious and in some way can be regarded as an example worthy of consideration even today. Nonetheless, even together with the largely similar four-part series called *Publications of the Royal Hungarian Institute of Rome (Pubblicazioni della R. Accademia Ungherese di Roma)*, published between 1931–1936, it could not make up for the lack of a yearbook, which would have made the results available for international research as well.

After a rather long period of preparation, an *Annuario* was launched finally in 1937 as the yearbook not of the Institute of History but of the Hungarian Academy of Rome, and saw a total of four volumes until 1942.¹⁴ Parallel with this, the *Publications of the R. Hungarian Institute of Rome* were at last able to turn to publishing independent works.¹⁵ The booklet-like publications were replaced by *Bibliotheca dell'Ac-*

¹² VERESS ENDRE, *Argenti János jezsuita atya: Adalékok Erdély és Magyarország történetéhez 1603–1623*, [Budapest 1944], XLVIII + 216 p. [ENDRE VERESS, *Giovanni Argenti, Jesuit Father: Addenda to the History of Transylvania and Hungary*]. – Published by KÁLMÁN BENDA (Szeged 1983).

¹³ *Századok* [Centuries], *Corvina*, *Protestáns Szemle* [Protestant Review], *Katolikus Szemle* [Catholic Review].

¹⁴ *Studi e Documenti Italo-Ungheresi della R. Accademia d'Ungheria. Annuario I–IV*, Roma 1936–1941.

¹⁵ As is given evidence by DÉNES HUSZTI's work on *Italo-Hungarian commercial relations* (Budapest 1941). On the other hand, LÁSZLÓ GERŐ's volume on the *Santo Stefano Rotondo* (Budapest 1940) cannot be directly listed here since, exceptionally, it was a publication not of the Institute of History but directly of the Academic Committee.

cademia d'Ungheria di Roma, which contained the offprints of studies published in the *Annuarios*, and in 1947–1948 ran into another series, this time without a yearbook.

These latter official publications unfortunately had not much to do with genuine Vatican research, which found a more devoted forum in the various other publications of research fellows. Some examples are TIHAMÉR VANYÓ's new volume,¹⁶ which appeared in the series of the College of the Benedictine Order¹⁷, FERENC GALLA's book¹⁸ and ANTAL MESZLÉNYI's monograph,¹⁹ which was based on the correspondence of the Vienna nunciature. Characteristic of contemporary conditions is the fact that while the publication of this latter work was supported by the academic committee from the rental income of the Fraknói Villa, it did not consent to signalling this fact in the book.

The history of Vatican research between the two world wars, however, includes more than just the studies and publications on various topics published in different Hungarian journals, often also as independent reprints, of the most important authors referred to above. Along with them, the activity of other Roman fellows and researchers needs to be mentioned as well. Of course, of the some 270 fellows who worked in the Fraknói Villa or the Falconieri Palace during 1924–1944, only a few conducted noteworthy research in the papal archives. Together with the ones mentioned above, there were 18 of them, the majority being members of the Institute of History itself, and a minority, being members only of the Hungarian Academy of Rome. The activities of most left their traits in the professional literature, while some others only left high-sounding research reports. An independent chapter in this story is the activity of historian priests pursuing theological studies in the Pontifical Hungarian Church Institute, originally the theological department of the Hungarian Academy of Rome. One of them was ANTAL JAKAB, future bishop of Transylvania, who conducted research in the archives of the Holy Congregation of the Propagation of Faith. It needs to be noted here that Cardinal JÓZSEF MINDSZENTY of blessed memory also used Vatican sources for his historical monograph²⁰ he wrote while a parish priest. Finally, mention must be made of the historians who were only guests of the institute or were not officially associated with it, of whom BÉLA IVÁNYI gleaned all the Hungary-related sources of the archives of the Dominican Order.

This collection, however, was never published; neither were the several large-scale studies at the beginning of the 1940's of fellows returning from Rome, such

¹⁶ *Relationes Nuntiorum Apostolicorum Vindobonensium de Regno Hungariae 1666–1683*, Pannonhalma 1935.

¹⁷ *Pannonhalmi Főiskola Könyvei 3* [Books of the College of Pannonhalma].

¹⁸ *Marnavics Tomkó János boszniai püspök magyar vonatkozásai*, Budapest 1940 [The Hungarian Connections of Giovanni Marnavics Tomkó Bishop of Bosna].

¹⁹ *A jozefinizmus kora Magyarországon (1780–1846)*, Budapest 1934 [The Age of Josephinism in Hungary (1780–1846)].

²⁰ *Padányi Bíró Márton veszprémi püspök élete és kora* (A Veszprémi Egyházmegye Múltjából 2), Zalaegerszeg 1934 [The Life and Age of Márton Padányi Bíró, Bishop of Veszprém].

as GALLA's mission-historical monographs or VANYÓ's source-edition of 18th century consistorial material. This unhappy fact can only partly be attributed to the new world war, Hungary's subsequent occupation by the Russians, and the ensuing extrapolation into Hungary of the Communist *régime*. Still at the beginning of the 1940's, the leaders of the Hungarian Academy of Sciences were at a loss about why several works based on Vatican research remained in manuscript form, when on the bank account of the Roman Historical Committee there was a significant sum in excess from the rents of the Fraknói Villa. Most painful of all was the failure to publish JÓZSEF LUKCSICS's material he collected in the Chamber. Although the author requested its publication back in 1928, it never happened and the manuscript may have disappeared forever.

For a few years after the Second World War it seemed that Hungarian researches in the Vatican would manage to leave behind the period of disorganization criticized by so many contemporaries who wanted to improve the situation. LAJOS PÁSZTOR, another former fellow, described in a large-scale study the structure of the Vatican Archives, which had changed significantly over time, and defined a detailed and, practically, to this day valid research programme.²¹ A great defect in his work, however, was that he was not familiar with the legacy of FRANKÓI and his institution, which is a fatal sign of the discontinuity of tradition. At the heart of PÁSZTOR's ideas was the need to continue *Monumenta Vaticana* and, since he thought that its operation had formerly been merely formal, to bring to real life the Hungarian Institute of History in Rome. He regarded as equally important the publication and processing of Hungarian sources in the Vatican, and his range of vision included, besides the medieval series, the materials of the under-secretary's office, the nunciature and the congregation as well as family collections and records of canonical examinations. Partly due to this writing, he was appointed as directing secretary of the Institute of History within the Hungarian Academy in Rome by the Ministry of Religion and Education, although in vain, because with the communists gaining full powers, PÁSZTOR had to resign from his position. After Pope Pius XII (1939–1958) appointed him as archivist of the Vatican Archives, his attention turned towards more general questions. Following his emigration, the Hungarian Institute of History in Rome was officially disbanded. The Hungarian Academy of Rome, on the other hand, for almost four decades to come, became the Italian centre of Communist propaganda and secret service.

²¹ PÁSZTOR LAJOS, *A Vatikáni Levéltár*, Levéltári Közlemények [Archival Communications] 20–23 (1942–45) 100–129 [LAJOS PÁSZTOR, *The Vatican Archives*].

6. THE AGE OF BANISHMENT AND OF GRADUAL RESUMPTION (1950–)²²

In the forty years to follow, after three centuries, Hungarian Jesuits in Rome took the leading role again, as is proved first of all by P. LÁSZLÓ LUKÁCS's work, and especially by the volumes of *Monumenta Antiquae Hungariae*²³. Collaterally, the Hungarian National Archives and the Hungarian Academy of Sciences arranged to make several microfilm copies of Vatican materials. However, the results of this enterprise, running out of breath by the beginning of the 1990's, can be regarded as merely incidental. Apart from this, from the middle of the 1960's some priest-historians, TIHAMÉR VANYÓ among them, now as Eastern Bloc citizens, managed to spend some time in the Eternal City yet again. This time VANYÓ published part of the Hungarian material of the house archives of the Vienna nunciature, mostly in the form of synopses in Hungarian,²⁴ and called attention in several articles to the importance of Hungarian research in the Vatican. He may have had some role in turning the acknowledged historian KÁLMÁN BENDA's attention towards the archives of the *Sacra Congregazione de Propaganda Fide*. The otherwise committed Protestant historian published from here the sources of the history of Hungarians in Moldva.²⁵ Besides him, the long-time Italian resident LAJOS LUKÁCS studied and published material from the Vienna nunciature from the second half of the 19th century.²⁶

Nevertheless, the real turn came with the historical changes of the 1990's. KÁLMÁN BENDA's former colleague, ISTVÁN GYÖRGY TÓTH also published and is publishing, in bulky volumes, from the archives of the Holy Congregation of the Propagation of Faith the reports and correspondence of papal missionaries working in Hungary, including Transylvania and the territories under Turkish rule, and elaborated important topics in the form of independent studies in Hungarian as well as in foreign languages.

Parallel with this, ANTAL MOLNÁR wrote up the history of papal missions in Hungary under Turkish occupation until the middle of the 17th century in a series of preliminary studies and in an impressive monograph. JÁNOS SÁVAI's chartularies and monograph and the investigations of ISTVÁN BAÁN and TAMÁS VÉGHSEŐ also draw on the sources of the Propaganda Congregation, as do the publications on Hungarian missions by ISTVÁN FAZEKAS.

²² Cf. CVH I/20, pp. 96–105, notes 359–417.

²³ (I–IV: 1550–1600) (*Monumenta Historica Societatis Iesu* 101. 112. 121. 131), Romae 1969–1987.

²⁴ *A bécsi pápai követség levéltárának iratai Magyarországról 1611–1786* (*Fontes Historiae Hungaricae Aevi Recentioris*), Budapest 1986 [*Documents of the Papal Nunciature in Vienna about Hungary 1611–1786*].

²⁵ *Moldvai csángó-magyar okmánytár I–II*, Budapest 1989 [*Chartulary of the "Csángó"-Hungarians in Moldva*].

²⁶ *The Vatican and Hungary 1846–1878. Reports and correspondence on Hungary of the apostolic nuncios in Vienna*, Budapest 1981.

This list brings us near the present time, but we should not forget about a decisive moment of the small Roman Renaissance of Vátican research in the 90's when the literary historical school of Szeged, under MIHÁLY BALÁZS's direction, continued and complemented LÁSZLÓ LUKÁCS's oeuvre with the documents of the Jesuit missions in Transylvania and the territories under Turkish rule until 1625. Among the authors, TAMÁS KRUPPA is also concerned with the papal-Hungarian connections of the Báthory era. ÁDÁM FÜZES has uncovered sources about the introduction of Roman ritual into Hungary, and the author of these lines is devoting much of his energies to the study of the Roman system of connections of 17th century Hungarian hierarchy.

The examples cited above clearly prove that the focal point of the promising new beginnings of Hungarian researches in the Vátican, which came about, largely, at the turn of the millennium, falls on the early modern times. The exciting borderland between this period and the late Middle Ages is touched upon by GABRIELLA ERDÉLYI who, after studying the so far unknown minutes of the 1518 trial of the convent of Körmend, preserved in the Vátican Library, has begun the discovery and study of Hungarian supplications to the Holy Apostolic Penitentiary, one of the most important papal dicastery of the period, whose archives was inaccessible for research right until the 1980's. On the other hand, a definitely medievalistic piece of research is produced by ENIKŐ CSUKOVITS, who has given a thorough analysis of Roman pilgrims in a monograph on medieval Hungarian pilgrimages. In his study, ANDRÁS KUBINYI provides an overview of Hungarian presence in the Eternal City in the 15th century. PÉTER E. KOVÁCS, PÉTER ERDŐ, GYÖRGY RÁCZ, LÁSZLÓ SOLYMOSI and KORNÉL SZOVÁK not only summarize in valuable papers the chapters of medieval connections between Hungary and the Holy See, but have also studied the register volumes several times. What is more, under IVÁN BORSA's guidance and with the help of the Lajos Pásztor Scholarship, established by EDIT PÁSZTOR, CSUKOVITS, RÁCZ and SZOVÁK have made considerable progress in completely collecting, at long last, medieval Hungarian supplications.

Notwithstanding its favoured position in the plans of the 1930's, perhaps the cruellest fate has befallen the 18th century but, luckily, ISTVÁN GYÖRGY TÓTH's investigations extend over the beginning of this period. Due primarily to GÁBOR ADRIÁNYI and ISTVÁN EÖRDÖGH, the situation of the 19th and 20th centuries is less unfavourable.

These contemporary researches have only here and there been linked with some Hungarian scientific institution, while in the Eternal City they have completely missed all institutional background. At the same time, we should not undervalue the significance of the fact that since the beginning of the 1990's the Hungarian Academy of Rome, which organized a succession of exhibitions, conferences and film presentations already in the 1970's and 1980's, has been accommodating more and more researchers of the papal archives, even when they do not

have a state-sponsored scholarship. What signals clearly the opening of a new period is that in 1996 the Vilmos Fraknói Historical Institute was formally re-established within the Hungarian Academy of Rome, and as an “institution” of an expressly scholarly purpose, it became a member of the *Unione Internazionale degli Istituti di Archeologia, Storia e Storia dell’Arte in Roma*. With this, a noteworthy step was taken forward to end the unlawful situation in which the Hungarian State, despite the obligation it accepted in the 1913 deed of gift, disposes of the Fraknói Villa, presently the headquarters of the Hungarian Embassy in the Vatican, while it does not maintain and operate a *Hungarian historical institute* in the Eternal City.

The old-new organization, which at present seems to exist mostly on paper and lacks an independent budget, leader, apparatus, regulations, rooms, members, work plan, publications etc., was involved in the publication of the 1997 volume of the Hungarian Academy of Rome’s *Annuario*,²⁷ revived in 1993, which fundamentally contained historical studies and, also, in the publication of four volumes of the *Bibliotheca Academiae Hungariae – Roma* (originally “in Roma”) series, launched in 1994.

The main direction of the possibilities of Hungarian scholarly presence in the Eternal City is reflected in the fact that although this series is the house series of a multifunctional institution, the volumes published so far contain only Vatican sources:

Fontes 1: Relationes missionariorum de Hungaria et Transylvania (1627–1707), ed. ISTVÁN GYÖRGY TÓTH, Budapest–Roma 1994 (460 p.) – *Fontes 2: Hungarici monasterii ordinis Sancti Pauli primi heremitae de urbe Roma instrumenta et priorum registra*, ed. LORENZ WEINRICH, Roma–Budapest 1999 (416 p.) – *Fontes 3: Lettere di Principi. Litterae Principum ad Papam (1518–1578)*, ed. JÓZSEF BESSENYEI, Roma–Budapest 2002 (XXV + 260 p.) – *Fontes 4: Litterae missionariorum de Hungaria et Transylvania (1572–1717). I–II*, ed. ISTVÁN GYÖRGY TÓTH, Roma–Budapest 2002 (1596 p.)²⁸

Approaching the end of our historiographic outline, in view of the earlier experiences, opinions and programs it can safely be said that the present and future of the long, and sometimes stormy, tradition of Hungarian researches in the Vatican and the discovery and presentation for international research of the Hungarian sources of Rome turns on the further development of positive processes which started after the change of regime. Most importantly, it depends on the strengthening of the autonomy of the “Vilmos Fraknói” Hungarian Institute of History in Rome within the Hungarian Academy of Rome, on the solidification of its institutional and scholarly character and on the creation of a well defined, resolute programme, fit to organize and coordinate existing resources, which expressly places Vatican research in the centre of efforts. It is obvious that the most befitting way of keeping VILMOS FRANKNÓI’s memory fresh is to continue his work in a manner motivated by professional considerations.

²⁷ *Annuario dell’Accademia d’Ungheria. Studi e documenti italo-ungheresi*, a c. di JÓZSEF PÁL, Roma 1997. Cf. also below, *Chapter 8*.

²⁸ See the continuation below, in *Chapter 8*.

7. TASKS AND POSSIBILITIES²⁹

This research historiographic overview, far from being complete, has another remarkable lesson to teach. This is the realization that without a scholarly and institutional basis in Hungary, Hungarian researches in the Vatican will not become a success story neither in the present nor in the next hundred years. Thus there is an absolute need for an institution in Hungary which, closely co-operating with the Fraknói Institute, creates the professional frames of *the detailed study of Roman source materials* which, as experience proves, is much more time consuming than the process of discovery. That is: (1) the institute should have an appropriate view of the source locations and should follow the international professional literature, making sure of the availability of relevant works in Hungary; (2) in the interest of continuity, it should take care of the replacement of researchers; and (3) last but not least, it should provide for the necessary conditions for publishing old manuscripts and new results in an appropriate form, that is, in a uniform series expressly devoted to historical connections between Hungary and the Holy See. All these considerations are equally important and their realization requires long years of productive work.

We believe that a comprehensive and practicable professional programme, which demonstrates the details, perspectives and methods as well, could be best worked out by a workshop conference of all involved and interested. The programme will have to contain a precise delineation of the circle of source locations to be studied, a settling of the methods of study, a plan of the compilation of a possibly complete bibliography of former Hungarian researches in the Vatican, modelled on the method of *Bibliografia dell'Archivio Segreto Vaticano* etc. First and foremost, however, it will have to establish the conditions of a now essential co-ordination in order to avoid the possibility of researches going in parallel or, even worse, opposing directions.

8. HUNGARIAN RESEARCH IN THE VATICAN IN THE 21ST CENTURY

By continuing the text of *Chapter* 1–7 that were written and published two decades ago,³⁰ the focus should be put on the content of *Chapter* 6's last part and *Chapter* 7. At the time, I considered the development of the “*Istituto Storico «Fraknói»*”s – that formally existed within the Hungarian Academy of Rome – actual and effective academic institutional character as one of the pillars of the methodical Hungarian research in the Vatican.³¹ The future did not satisfy these expectations. In 1996, an attempt to restore the structural framework that had evolved in the

²⁹ Cf. pp. CVH I/20, 106–116, notes 418–459.

³⁰ See CVH I/1, 305–319 (and CVH I/exc., CCXV–CCXXIX). Open access: https://institutumfraknoi.hu/en/bungary_propugnaculum_western_christianity_documents_vatican_secret_archives_ca_1214_1606

³¹ Cf. in more detail in Hungarian CVH I/1 and exc., CIV–CV. (CVH I/20, *Chapter* II, especially 104–105).

late 1920s started, however, it turned to ashes. The “*Istituto Storico «Fraknói»*” survived the Hungarian Academy of Rome’s merge into the Institute of Balassi in 2006; until 2011 it had its own director, who also operated as the scientific director of the Hungarian Academy of Rome besides the “proper” director. Yet, since 2011 there is no scientific director, though, in the last years, the existence of the “*Istituto Storico «Fraknói»*” was mainly marked by the director himself, apart from the invitations of the casual events. If not otherwise, they appeared at least in the almanac of the *Unione Internazionale degli Istituti di Archeologia, Storia e Storia dell’Arte in Roma* that is published in every second year and on its website.³² In 2016, the Ministry of Foreign Affairs started to assume direct authority over the Hungarian Academy of Rome. *Collegium Hungaricum Roma* became the official name of the institution. Since 2016 (effectively since the previous year), the position of the scientific secretary ceased to exist. With this momentum, the attempt starting in 1996 to revive Fraknói’s Hungarian Institute of History in Rome came to an end. The “*Istituto Storico «Fraknói»*” is not even mentioned in the relating new government regulation, besides it also disappeared from the website of the *Collegium Hungaricum Roma*.³³

The history obviously repeated itself. The institute that was removed from the Fraknói Villa to the Falconieri Palace between the two world wars and was incorporated into the Hungarian Academy of Rome – that was established by Count KUNO KLEBELSBERG in 1927 – showed several crisis-symptoms even in the 1930s. The rehousing itself was not the core of the problem, but the independent institutional character’s withering, as described in Chapter V. Thereupon, the failure was because this character could not develop after 1996. It is a fact that within the

³² <http://www.unioneinternazionale.it/istituti-membri/istituti-membri-non-italiani/>. – The relating notes of the almanacs: *Unione Internazionale degli Studi di Archeologia Storia e Storia dell’Arte in Roma. Annuario* 45–53 (2003–2012), Rome 2003–2011, 91–93. 97–98. 103–104. 215–219. 101–102. 105–106. 109–110. 105–106; and 54–59 (2012–2018) Rome 2012–2018, 269–273. 121–123. 113–115. 119–121. 165–168. 460–463. In the n. 54 the important elements of the activity in 2007/2008–2012 (269–273) and in the n. 59 the activity in 2012–2017 (460–463) are surveyed in retrospect. It is clearly proven here that the representation of Klebelsberg’s concept, which can be traced back to 1927, is undoubtedly in question. The institution that bears the name of *Collegium Hungaricum Roma* since 2016 should be indicated as a member of the *Unione Internazionale*. The “*Istituto Storico «Fraknói»*” as such has not been operating since 2011/2016, neither formally nor seemingly. It should be noted that in the meantime, the *Istituto Storico Slovacco di Roma* established in 2014 by state foundation undertakes serious and spectacular work concerning research in the Vatican archives, (too). Cf. n. 56, 117–119. n. 57, 123–126. n. 58, 169–173. n. 59, 464–472 (with the list of the compelling accomplishment in 2014–2017). – The story, which is annually cited by the prestigious almanac’s *Cenni Storici* column, can be ended. (JÓZSEF PÁL, *L’Istituto Storico «Fraknói» presso l’Accademia d’Ungheria di Roma, Annuario* 40 [1998–1999] [Roma 1998], 167–179; cf. e.g. n. 59, p. 21, note 16). The continuance of the heritage of Vilmos Fraknói’s institution requires the opening of a new chapter.

³³ However, the name of the non-existent “*Istituto Storico «Fraknói»*” still can be found on the website and almanac of the *Unione Internazionale*, the head of the *Collegium Hungaricum Roma* is indicated as director. Cf. the previous note.

framework of the Hungarian Academy of Rome the organization and systematism – therefore the results – of VILMOS FRANKÓI's *Monumenta Vaticana* and the Hungarian Institute of History in Rome could not have been realized concerning the methodical research in the Vatican neither in the past, nor at present. Despite the mastery of many unique works, the structure of the publications virtually shows the same unsystematic feature in the third millennium as in the era between the two world wars. By 2010 the “*Annuario. Studi e documenti italo-ungheresi*”³⁴ and by 2018 the *Bibliotheca Academiae Hungariae – Roma* seemed to conclude their hectic nature,³⁵ especially because the name of the institution in this form ceased to exist, as we could see, it was changed to *Collegium Hungaricum Roma* in 2016.

It is certain that the heritage of the Hungarian Academy of Rome, established by Count KUNO KLEBELSBERG in 1927, has a protector in the Eternal City. The institution has more or less fulfilled and fulfils the function of nursing the Italian-Hungarian connections and promoting Hungary in Italy, for which reason KLEBELSBERG established it.

In contrast to KLEBELSBERG's, the true heritage of VILMOS FRANKÓI is without a protector in the Eternal City. This heritage is precisely palpable while holding the volumes of the *Monumenta Vaticana* and the *Monumenta Romana Episcopatus Vespriensis*, the chief enterprise of the Hungarian Institute of History in Rome: they are methodical and sequential basic research in the Vatican collections; the systematic exploitation of the *Hungarica*-material, and then its organized and systematic publication, and its analysis in a relevant way for the Hungarian as well as international academic community. The historiographical survey of these enterprises duly illustrates them.³⁶

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³⁴ *Annuario 1998–2002*, a cura di LÁSZLÓ CSORBA–GYÖNGYI KOMLÓSSY, Roma 2005; *Annuario 2002–2004*, a cura di LÁSZLÓ CSORBA–GYÖNGYI KOMLÓSSY, Roma 2005; *Annuario 2005–2006. 2006–2007*, a cura di Nóra Pálmai, Roma 2010; *Annuario*, a cura di JÓZSEF PÁL, Roma–Szeged 2004; *Annuario*, a cura di JÓZSEF PÁL, Roma–Szeged 2005; *Florio Banfi: Ricordi Ungheresi in Italia* (Annuario), a cura di PÉTER SÁRKÖZY, Roma–Szeged 2005; the Hungarian version: *Florio Bánfi: Magyar emlékek Itáliában* (Magyar–olasz tanulmányok. Studi e documenti italo-ungheresi) [Hungarian Memories in Italy], ed. by PÉTER SÁRKÖZY–ZSUZSA KOVÁCS, Szeged 2005.

³⁵ Cf. <https://www.viella.it/catalogo/collana/52>. – The completion of GYÖRGY TÓTH ISTVÁN's – who died in 2005 – earlier mentioned grandiose source-publication should be particularly commemorated: the Volume III and IV of the *Litterae missionariorum de Hungaria et Transilvania (1572–1717)* were published in 2005-ben, while Volume V in 2008.

³⁶ In more detail in Hungarian: CVH I/20, pp. 6–13, notes 7–31. – The following newly occurred link completely misleadingly suggests that the “*Istituto Storico «Frankói»*” would operate in Rome: <https://culture.hu/it/roma/istitutostoricofrankoi> (14. 01. 2022.). At present, it has no legal background whatsoever, neither does it have scientific activity in the field of the research in the Vatican.

Apart from the functional revival of VILMOS FRANKÓI's Roman establishment and heritage, the other pillar I found crucial in terms of the Hungarian historical research's future twenty years ago at the methodical re-organization was the establishment of a "Hungarian scientific institutional basis". I clearly determined its tasks to provide availability of the international secondary literature in Hungary, to teach the new generation and to publish the old and new research results in an effective way (*cf. Chapter 7*).

The Hungarian scientific institutional and tender system proved to be convenient to meet this challenge. The institutional background of the *Collectanea Vaticana Hungariae*'s foundation and its first volumes was provided by the Church Historical Research Group of the Catholic university bearing the name of Péter Pázmány, which was established by Rector PÉTER ERDŐ in 1999. This inter-faculty, practically virtual body created ideal professional circumstances for the beginning.³⁷

The ten volumes (I/1–7 and II/1–3) of the CVH published in two classes before 2012 included earlier made – kept in manuscripts – and recent research results. The organically created relationship with the Central-European and church historical research centre of the University of Viterbo, personally with GAETANO PLATANIA and MATTEO SANFILIPPO had particularly great significance during the archival works in the Vatican. The volume of studies of *Gli archivi della Santa Sede e il Regno d'Ungheria* (CVH I/4) – which was compiled with a broad international collaboration and was dedicated to the memory of LAJOS PÁSZTOR – was the initial result of this cooperation.³⁸ The entering into the 'Impetus' program of the Hungarian Academy of Sciences in 2012 raised the research in the Vatican and the *Collectanea Vaticana* – that takes on the heritage of the *Monumenta Vaticana* – to new dimensions. On the one hand, the financial insecurity ended. In the past, one could reach Rome only through various fellowships even for shorter periods; therefore, this insecurity factor, which caused nothing less than problems, and dependency mainly disappeared. The availability of the historical sources became more secure. Furthermore, and more significantly, a functional academic research group started to support the CVH that put the research in the Vatican in their focus with an independent budget. The attention surrounding the 'Impetus'-program contributed to the indoctrination and propagation of the research in the Vatican's past, present and significance. Above all, thanks to the 'Impetus'-program, the Hungarian Academy of Sciences – that started and supported the program – restored its decisive role in organizing the exploratory research in the Vatican. The word 'restore' does not imply the academic committee that controlled the Hungarian Historical Institute in Rome and the Frankói Villa and was dissolved in 1948, but VILMOS FRANKÓI, who was not only the canon of Nagyvárád and the

³⁷ The history of the *Collectanea Vaticana*'s foundation was already written in 2004. In English: CVH I/1, 320–322 (in more length in Hungarian: *ibid.*, cixc–cxci.). *Cf.* note 30.

³⁸ See the complete list of the CVH-volumes below at the end of the *Chapter*.

abbot of Szekszárd at the time of the *Monumenta Vaticana*'s publication and the related research (1881–1892), but he was also the Hungarian Academy of Sciences's secretary general, and then its vice-president (1879–1889 and 1889–1892). The Hungarian academic society – that was founded in 1825 – participated in the establishment of the Hungarian scientific positions in Rome not only through its illustrious leaders, but also in an institutional form, which is proven by its book-packages available on the open-shelves of the Vatican Library.³⁹

In 2017, the research group adopted the name of VILMOS FRANKÓI, the founder of the Hungarian historical research in the Vatican. About the work of the Vilmos Frankói Vatican Research Group: the Hungarian-English bilingual website of the group supplies with regular and informative orientation about their academic programs in Hungary, as well as in Rome (*institutumfrankoi.hu*). Among them, one can find there the scientific events organized in the *Università Pontificia Gregoriana* (2012 and 2015), in the *Università Pontificia della Santa Croce* (2019) and in the *Istituto di Studi Romani* (2019) on the *Aventinus*.⁴⁰ Besides, the grand international conferences on the history of the papacy – organized in 2013 in the Károlyi Palace and in 2018 in the hall of the Hungarian Academy of Sciences⁴¹ – and the publications issued based on their content are also mentioned. Above all, the website lists the result of the systematic research in the Vatican published in the framework of the CVH; there are 17 volumes in two classes (CVH I/8–18 and CVH II/4–8) from 2012–2021. All their important and relevant theses for the international academic community can be read in their English summaries; besides the Latin and Italian texts of the publications can also be used by the international history of papacy. The volumes with bilingual front page can be downloaded for free: <https://institutumfrankoi.hu/en/kiadvanyok/cvh>.

Collectanea Vaticana Hungariae 2012–2021[–2022]

CLASSIS I. ARTNER EDGÁR, “Hungary as Propugnaculum of Western Christianity”. *Documents from the Vatican Secret Archives (ca 1214–1606)* (CVH I/1), ed. by Szovák Kornél–Török József–Tusor Péter, Budapest–Róma 2004 [CCVI + 336 p.] – TUSOR PÉTER, *Hungarian Historical Research in the Vatican* (CVH I/1exc.), Budapest–Róma 2004 [CCXXIX p.] – GALLA FERENC, *Franciscan Missionaries in Hungary: in the Kingdom and in Transylvania during the 17th and 18th Centuries* (CVH I/2), ed. by FAZEKAS ISTVÁN, Budapest–Róma 2005 [XX + 408 p.] – TUSOR PÉTER, *Purpura Panonica. The “Cardinalitial See” of Strigonium and its Antecedents in the 17th Century* (CVH I/3), Budapest–Róma 2005 [334 p.] – *Gli archivi della Santa Sede e il regno d’Ungheria (secc. 15–20). In memoriam di Lajos Pásztor* (CVH I/4), a c. di GAETANO PLATANIA–

³⁹ Cf. CVH I/20, note II/49.

⁴⁰ See the details of the mentioned events: <https://institutumfrankoi.hu/en/kronologia/>. – The presentation of the *Formularium Ecclesiae Strigoniensis* (CST I/4) was an important Roman event of the Frankói Research Group in the *Istituto Claretiano* on the *Gianicolo*, although it is not a part of the research in the Vatican. Cf. https://institutumfrankoi.hu/en/birek/formularium_ecclesiae_strigoniensis_introduction_fraknoi_research_group_rome.

⁴¹ See https://institutumfrankoi.hu/en/birek/international_symposium_organised_fraknoi_research_group

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This is not only a symbolic link to the historiographical preliminaries, but also a real and effective institutional link: to Fraknói, who established the *Monumenta Vaticana* as the secretary general of the Academy, and to the Hungarian Academy of Sciences's Historical Committee of Rome until 1948. At the same time, it is still the challenge of the future to unite Fraknói's institutional and academic heritage in Rome with functionality.⁴² The Hungarian state's newly founded archival delegation in the Vatican may offer solution for this. The delegation, which was established in 2020–2021 based on a Viennese model, will operate under the authority of the Hungarian embassy in the Holy See residing in the Fraknói Villa, which was originally built for the institute of history and was granted to the Hungarian state.⁴³

⁴² On the institutional and scientific heritage see besides the above mentioned, CVH II/20, Appendix (pp. 117–190.). It contains a short description of the Vatican bequests (collections and manuscripts) of the Hungarian researchers (I), of microfilms and photos in Hungary from the Vatican collections (II), and some historiographical documents from 1913–1938 (III). The purpose of its compilation is, on the one hand, to survey hitherto unpublished research results and, on the other hand, to illustrate (with original documents) the material contained in this historiographical summary.

⁴³ See in more detail in Hungarian: CVH I/20, pp. 13–20*, notes 32–50. – To all this historiography see also the *Appendix* (CVH I/20, pp. 97–188), containing a short description of Vatican bequests (collections and manuscripts) of Hungarian researchers (I), of microfilms and photos in Hungary from the Vatican collections (II), and some historiographical documents from between 1913–1938 (III). The purpose of its compilation is, on the one hand, to survey hitherto unpublished research results and, on the other hand, to illustrate (with original documents) the material contained in this historiographical summary (especially Chapters 4–5).

