

Studying theology in Perugia. The *Peregrinatio* of the hungarian friars to Perugia between the late fifteenth and early sixteenth centuries *

Estudiar teología en Perugia. La *peregrinatio* de los frailes húngaros hacia Perugia entre finales del siglo XV y comienzos del siglo XVI

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Abstract: This essay aims to examine the *peregrinatio academica* of Hungarian students to Perugia between the late fifteenth century and the early sixteenth century, situating it within the broader context of the academic mobility of Hungarian students to universities outside the Kingdom of Hungary. Drawing on the prosopographical data of the *Repertorium Academicum Hungariae* and of *Onomasticon. Prosopografia dell'Università degli Studi di Perugia*, the analysis shows that a large proportion of the Hungarian students in Perugia belonged to the mendicant Orders, particularly the Dominican Order. The role of the Dominican convent of San Domenico in Perugia and of its *studium* in attracting friars from the Hungarian province is then explored in greater detail, especially in the second

Resumen: Este ensayo tiene como objetivo examinar la *peregrinatio academica* de los estudiantes húngaros a Perugia entre finales del siglo XV y comienzos del siglo XVI, situándola en el marco más amplio de la movilidad académica de los estudiantes procedentes del Reino de Hungría hacia universidades situadas fuera de sus fronteras.

A partir de los datos prosopográficos del *Repertorium Academicum Hungariae* y de *Onomasticon. Prosopografia dell'Università degli Studi di Perugia*, el análisis muestra que una proporción considerable de los estudiantes húngaros presentes en Perugia pertenecía a las órdenes mendicantes, en particular a la Orden de Predicadores.

Se examina a continuación, con mayor detenimiento, el papel del convento dominico

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half of the fifteenth century, when the flow of Hungarians to Perugia was at its height. Finally, the academic careers of individual friars are briefly retraced, offering concrete examples of the broader dynamics highlighted in the essay. The resulting picture is one in which Perugia emerges as a significant node within a wider European network of circulation of people and knowledge between East and West.

Keywords: academic mobility; Hungarian students; mendicant *studia*; theological studies; Dominican Order; Perugia; fifteenth and sixteenth centuries.

de San Domenico de Perugia y de su studium en la atracción de frailes procedentes de la provincia húngara, especialmente durante la segunda mitad del siglo XV, cuando la presencia de húngaros en Perugia alcanzó su mayor intensidad.

Por último, se reconstruyen brevemente las trayectorias académicas de algunos frailes a título individual, con el fin de ofrecer ejemplos concretos de las dinámicas más generales puestas de relieve en el ensayo. El cuadro resultante muestra a Perugia como un nodo significativo dentro de una red europea más amplia de circulación de personas y saberes entre Oriente y Occidente.

Palabras clave: movilidad académica; estudiantes húngaros; *studia* mendicantes; estudios teológicos; Orden de Predicadores; Perugia; siglos XV-XVI.

This essay investigates the mobility of Hungarian students to Perugia between the fourteenth and sixteenth centuries and the ways in which it was embedded within the academic networks of the late Middle Ages. The subject is approached from several perspectives. First, this mobility is treated as a specific case study, significant not only for the quantitative extent of the phenomenon but also because it forms part of the broader circulation of students and teachers between Eastern and Western Europe. The geographical area involved is in fact very extensive, since between the eleventh century and the early sixteenth century the Kingdom of Hungary included, in addition to the territory of present-day Hungary, the so-called Carpathian Basin, comprising present-day Slovakia and a substantial part of Romania, Ukraine, Austria, Serbia, and Croatia¹.

Against this broader geographical and institutional background, the comparison between the sources employed by Hungarian and Italian research groups offers a concrete illustration of the extent to which the

¹ Cf. András Kubinyi, "A középkori magyarországi városhálózat hierarchikus térbeli rendjének kérdéséhez", *Településtudományi Közlemények* 23 (1971): 58-78; Pál Engel, *The Realm of St Stephen: A History of Medieval Hungary, 895-1526* (London-New York: I. B. Tauris & Company, 2001), XIII; for a general overview of Hungary between the 10th and the 16th centuries, see Peter F. Sugar, Péter Hanák, Tibor Frank (eds.), *A History of Hungary* (Bloomington: Indiana University Press, 1990), 15-82; László Kontler, *A History of Hungary. Millennium in Central Europe* (Houndmills, Basingstoke, Hampshire-New York: Palgrave Macmillan, 2002), 41-136; András Kubinyi, "Városhálózat a késő középkori Kárpát-medencében", *Történelmi Szemle* 46, 1-2 (2004): 1-30.

researcher's perspective shapes historiographical interpretation, particularly when the analysis concerns complex dynamics involving entities that differ substantially from one another at both geographical and institutional levels. These entities include Italian and Hungarian cities; the convents from which the friars originated and those to which they returned after their studies; and the universities themselves, which were secular institutions distinct from mendicant environments.

The Databases Repertorium Academicum Hungariae and Onomasticon. Prosopografia dell'Università degli Studi di Perugia

Within this wider geographical and institutional setting, prosopographical evidence becomes essential for understanding the presence and academic paths of Hungarian friars in Perugia. The analysis presented in this essay draws primarily on two complementary prosopographical tools. The first is the *Repertorium Academicum Hungariae*², the outcome of a major research initiative originally developed through collaboration between the Hungarian Academy of Sciences (Magyar Tudományos Akadémia, MTA) and Eötvös Loránd University (ELTE), and later extended through the Hungarian Research Network (HUN-REN). Since 2013, the HUN-REN-ELTE Research Groups have worked to assemble and publish systematic information on students from the medieval and early modern Kingdom of Hungary who pursued higher education both domestically and abroad from the Middle Ages to 1850. This long-term project culminated in a database documenting Hungarian students from the eleventh to the twentieth century. As László Szögi has observed, and as Péter Szabó Haraszti has further elaborated, approximately thirteen thousand Hungarian students attended European universities during the Middle Ages, a number that grew to nearly eighty-seven thousand in the modern period³. The NKFIH research group, directed since 2024 by Beatrix

² Cf. <https://rahprojekt.elte.hu/index.php> [accessed 10 December 2025]. The digital *Repertorium Academicum Hungariae* database is complemented by a series of printed publications. For the period and the geographical areas relevant to the present study, see Péter Szabó Haraszti and Borbála Kelényi, *Magyarországi diákok francia, angol, itáliai és német egyetemeken a középkorban. 1100-1526* (Budapest: Eötvös Loránd Tudományegyetem Könyvtára és Levéltára; MTA ELTE, 2019); and Beáta Szlavikovszky, *Magyarországi diákok itáliai egyetemeken. I. rész 1526-1919 (Gli studenti ungheresi in Italia dal 1526 al 1918)* (Budapest: ELTE Egyetemi Levéltár, 2007).

³ Cf. László Szögi, "Egy évszázados adósság – A Magyar Értelmiségi Adattár (Repertorium Academicum Hungariae) elkészítése", *Gerundium* 8, n. 3 (2017): 149-172 [149-152], and Pé-

F. Romhányi, has recently expanded this line of inquiry by examining regional differences within the medieval Kingdom of Hungary⁴.

For the specific context of Perugia, another source of information is represented by *Onomasticon. Prosopography of the University of Perugia*⁵. Created in 2008 to mark the seventh centenary of the university's foundation, the database provides information on the *Studium Perusinum* and on its teachers and students from the fourteenth century onwards. At present, it includes nearly eight thousand individuals, a number expected to increase thanks to the recent digitisation of previously unpublished archival materials, such as the university's graduation registers⁶.

Taken together, these two databases provide complementary perspectives that allow for a more nuanced reconstruction of the movement of Hungarian friars and their academic trajectories in Perugia. Between the fourteenth and the sixteenth centuries, the *Repertorium Academicum Hungariae* records fifty-two Hungarian students in Perugia (with four additional names appearing only in the printed edition), whereas *Onomasticon* lists three, all active in the second half of the sixteenth century. The marked discrepancy between the two databases can be explained on two levels. First, it derives from the sources on which they are based: *Onomasticon* relies above all on local institutional serial records (professors' appointments and salaries, student matriculation registers, graduation records) and on a selected bibliography used to deepen the study of individual students and teachers; the *Repertorium Academicum Hungariae*, by contrast, makes use of a much broader range of sources, not necessarily linked to the university (such as, for example, the minutes of the general chapters of the Franciscan

ter Szabó Haraszti, "Possibilities and Results in Medieval Hungarian University History Research – with A Prosopographical Focus", *Specimina Nova Pars Prima Sectio Mediaevalis XIII* (2024): 129-147 [130-134]. On Transylvanian students at European universities, see also Andrea Fara, "I Sassoni di Transilvania nelle Università d'Europa tra XIV e XVI secolo", *Annuario dell'istituto romeno di cultura e ricerca umanistica di Venezia* 8 (2006): 119-133.

⁴ Cf. <https://edit.elte.hu/xmlui/handle/10831/113660>; <https://ojs.elte.hu/hsce/article/view/9327> [accessed 10 December 2025].

⁵ <https://onomasticon.unipg.it/onomasticon/home.do> > statistiche [accessed 10 December 2025].

⁶ For the documentation preserved in the Historical Archive of the University of Perugia and currently being digitised, see Stefania Zucchini and Monica Fiore, "Acquisire, custodire, digitalizzare, restituire: per una digitalizzazione del patrimonio archivistico e librario dell'Università degli Studi di Perugia", in *Approcci digitali al patrimonio culturale delle Università. Gli oggetti, le collezioni, i luoghi della scienza*, ed. Maria Alessandra Panzanelli Fratoni, Silvano Montaldo, Clara Silvia Roero (Bologna: il Mulino, 2024), 127-136.

and Dominican Orders). To this difference in the nature of the sources must be added the only partial overlap in the object of inquiry: the Perugian database contains information relating exclusively to the *studium generale*, whereas the *Repertorium Academicum Hungariae* includes all teaching centres of whatever kind, without further specification. In its individual entries, in fact, the *Repertorium* does not indicate the institution, but only the city and the field of study.

Analysis of the data relating to Perugia –particularly abundant for the fifteenth century– immediately shows that these were students coming from Hungarian convents, whose friars were sent to Perugia to pursue advanced theological study, with frequent reference –as will be seen– to the convent of San Domenico: of the fifty-nine students, forty-five studied theology, four arts and/or medicine (two of them appearing only in *Onomasticon*), two law, while for a further eight no field of study is indicated (see Appendix, Table 1).

Theological studies

To interpret these patterns, and particularly the prominence of theological study among the Hungarian friars in Perugia, it is necessary to consider the institutional setting of theological education in late medieval Italy. In that period, the teaching of theology was generally carried out in the convents and *studia* of the mendicant Orders⁷ and thus differed from the “secular” university instruction in law (both canon and civil) and in arts and medicine, which fell within the remit of the urban *studia generalia*. From the second half of the fourteenth century onwards, in many university centres –including Perugia– the point of convergence between mendicant and civic *studia* was represented by the establishment of Faculties of Theology. While a friar could obtain the degree of bachelor within the *studium* of the Order, the doctoral title in theology could be acquired only after passing an examination before the members of the doctoral college and the chancellor of the *studium*, following a procedure analogous to that required in law, arts, and medicine. It was not uncommon, however, for friars to stop at the bachelor’s degree without proceeding to the *magisterium*, and thus not to appear among the

⁷ For studies on the schools and universities of the mendicant orders, see the essays contained in the proceedings of two fundamental conferences held in 1976 and 2001: *Le scuole degli Ordini Mendicanti. Atti del XVII Convegno storico internazionale* (Todi, 11-14 ottobre 1976) (Spoleto: CISAM, 1978) and *Studio e studia. Le scuole degli Ordini Mendicanti tra XIII e XIV secolo. Atti del XXIX Convegno internazionale* (Assisi, 11-13 ottobre 2001) (Spoleto: CISAM, 2002).

students enrolled at the civic universities. As Roberto Lambertini has noted in his study of the educational system of the mendicant Orders, the attainment of the doctoral title was the exception rather than the rule⁸.

This institutional context helps explain both the academic trajectories of the Hungarian friars and the ways in which their presence was recorded, or omitted, in different types of sources. In the case of Perugia, while the local archives preserve extensive documentation relating to the *studium generale* –for both teachers and students– the traces concerning the Perugian mendicant *studia* and their theological instruction are far more fragmentary. For this reason, the information provided by the religious sources employed in the Hungarian database proves all the more valuable.

Hungarian Students in Italian Cities

Before turning to the specific case of Perugia, it is useful to outline the broader *peregrinatio* of Hungarian students to various European cities, drawing on the data preserved in the *Repertorium Academicum Hungariae* and on the findings presented by Péter Szabó Haraszti in his study on the *peregrinatio academica* of Hungarian students⁹. The period considered here extends from 1100, the date of the first attestation, to 1526, the final year of the Kingdom of Hungary under the Jagiellonian dynasty, which came to an end with the death of Louis II of Hungary and Bohemia at the battle of Mohács against the Ottoman forces led by Suleiman the Magnificent (29 August 1526)¹⁰.

For much of the Middle Ages, Hungary lacked stable university institutions: the university of Pécs was founded in 1367 and that of Óbuda at the end of the fourteenth century (1395-1400), but both had an irregular history. Consequently, those wishing to continue their studies were obliged to travel outside the Kingdom of Hungary¹¹. Between the twelfth century and

⁸ Roberto Lambertini, “Il sistema formativo degli Studia degli Ordini Mendicanti a partire dai risultati di recenti indagini”, in *Die Ordnung der Kommunikation und die Kommunikation der Ordnungen. Bd. 1 Netzwerke: Klöster und Orden im Europa des 12. und 13. Jahrhunderts* (Stuttgart: Franz Steiner Verlag, 2012), 135-146 [135-136].

⁹ Cf. Szabó Haraszti, “Possibilities and Results”, 131-134.

¹⁰ On the Kingdom of Hungary under the Jagiellonian dynasty and its demise, see Engel, *The Realm of St Stephen*, 345-371.

¹¹ On the foundation of the two universities, see Márta Font, “Hope of Success and Causes of the Failure: Founding Universities in Medieval Hungary”, in *University and Universality: the Place and Role of the University of Pécs in Europe from the Middle Ages to Present Day. International University History Conference 12-13 October 2017*, ed. Ágnes Fischer-Dárdai, István Len-

the mid-fourteenth century, the *Repertorium* records only 168 students who moved to the principal, and more traditional, European centres of study, with a marked preference for Bologna, Padua, and for Italy more generally (see Appendix, Table 2A). These modest numbers may reflect a scarcity of sources for such an early period, although the absence of universities in Central and Eastern Europe may also have played a role. A significant shift occurred with the foundation of the universities of Prague (1347), Kraków (1364), and Vienna (1365) in the mid-fourteenth century: between 1350 and 1526 these three universities attracted more than eleven thousand Hungarian students; Vienna alone, between 1365 and 1526, welcomed nearly seven thousand (see Appendix, Table 2B and Map 1). These *studia* appear to have filled a substantial gap, responding to the pressing need for advanced training that could not easily be met by the more distant universities of Western Europe.

It is noteworthy that, save for rare exceptions, Hungarian students do not appear in European cities lacking a *studium generale*, and even in those that did possess such an institution, their presence is documented only after the foundation of the relevant *studium*. This point is particularly significant, because not all Hungarian students attended *studia generalia*: in a considerable number of cases, their destination was represented by other institutions, such as the *studia* of the mendicant Orders.

One is therefore led to consider that the *studia generalia* not only exerted strong attraction in their own right but also influenced the appeal of other cultural institutions within the same city. It is plausible that such influence derived from the fact that doctoral degrees, including those in theology, were for a long time granted exclusively by the doctoral colleges, upon completion of specific academic programmes that required, at least in part, attendance at a *studium generale*¹². It may thus be supposed that studying in a city with a *studium generale* offered the advantage of having access to such an institution if one wished to complete a degree. Equally important, however, were the academic exchanges and contacts fostered between insti-

gvári and Éva Schmelczler-Pohánka (Pécs: University Library of Pécs and Centre for Learning, 2017), 49-73, in particular 52-62.

¹² For the conferral of doctoral degrees, see the essays collected in the miscellany *Lauree. Università e gradi accademici in Italia nel Medioevo e nella prima età moderna*, ed. Anna Esposito and Umberto Longo (Bologna: Clueb, 2013). For the role of doctoral colleges in the Italian university system in particular, see Stefania Zucchini, "Collegi dottorali e Università. Il ruolo dei collegi dottorali negli esami di laurea delle università italiane del tardo Medioevo", in *Examins, grades et diplômes. La validation des compétences par les universités (XIIe-XXIe siècle)*, ed. Bruno Belhoste, Thierry Kouamé, Boris Noguès, Emmanuelle Picard (Paris: Editions de la Sorbonne, 2023), 107-118.

tutions. We know, for example, that in Montpellier, Padua, and Bologna, the *studia generalia* and the *studia* of the mendicant Orders coexisted independently, yet their personnel and teaching structures frequently interacted¹³.

As for the Italian cities, Bologna remained the principal destination until the fourteenth century, later overtaken by Padua, which retained an undisputed pre-eminence throughout the fifteenth century and into the early sixteenth (see Appendix, Figures 1 and 2)¹⁴. Focusing on the fifteenth century –the period that records the highest number of Hungarian students in Italy– the data show that Hungarians chose Italian cities, particularly Padua, Bologna, Ferrara, and Rome, primarily to study law, both civil and canon, for which Italy continued to serve as a leading centre in Europe even after the first celebrated generation of Bolognese and Paduan masters. The dominance of legal studies is unsurprising; less predictable, however, is the second most frequently pursued discipline: theology (see Appendix, Figures 3 and 4). This is not only because –as noted above– the teaching of theology generally lay outside the curricula of the *studia generalia*, but also because the *Repertorium Academicum Hungariae* shows that theology was the only subject studied by Hungarians in centres such as Perugia, Siena, Florence, and Naples. In these cities, Hungarian students of law or of arts and medicine are exceedingly rare.

Those Hungarians who travelled to Italy to study theology were, for the most part, friars who left their convents in Hungary to continue their studies in the convents of their respective Orders in Italy (see Appendix, Figures 5-7). Predominantly Dominicans, but also Augustinians and Franciscans, set out from the convents of Buda, Pécs, Sibiu, and others to refine their education in the Italian houses of their Orders.

The Dominican Convent of Perugia

In the fifteenth century, one of the convents most frequently chosen for study was precisely the Dominican convent of Perugia, which hosted 35% of all Dominican friars who travelled to Italy for scholarly purposes (see Appendix, Figure 5).

¹³ Roberto Lambertini, “Intersezioni: ancora su *Studia* mendicanti e facoltà di Teologia a Bologna”, in *L'Università in tempo di crisi. Revisioni e novità dei saperi e delle istituzioni nel Trecento, da Bologna all'Europa*, ed. Berardo Pio, Riccardo Parmeggiani (Bologna: Clueb, 2016), 113-121 [115].

¹⁴ On Hungarian students in Bologna, see Ágnes Mihálykó, “Magyar diákok Bolognában”, *Első Század* 12, 1-2 (2013): 1-15.

The Friars Preachers had established themselves in Perugia in 1234 with the construction of a church and convent¹⁵. As early as 1269, the convent housed a *Studium Artium* of the Roman province, which was later enriched with courses in philosophy and theology. In the fifteenth century, the Dominican *studium* of Perugia obtained the rank of *Studium solemne* in theology, second only to the *studium generale* of Florence, the only *studium* of the Roman province to hold such status¹⁶.

The convent possessed a small scriptorium and two libraries –one *maior* and one *minor*– which expanded throughout the fifteenth century. The books of the *bibliotheca minor* were kept in a cupboard, to which they were secured by chains, or in a chest in the dormitory. In the inventory of 1458 (one of the three surviving fifteenth-century inventories), the books kept in the cupboard were classified as follows: *libri utriusque iuris, libri theologie, libri philosophie, libri sacre scripture, sermones et predicabilia, libri doctorum diversorum*. The chest, by contrast, contained unbound volumes and notebooks, incomplete books, and fragments of works. From the description of

¹⁵ On the origins and the early centuries of the Dominican convent of Perugia, see Stanislao Da Campagnola, “Gli Ordini religiosi e la civiltà comunale in Umbria”, in *Storia e arte in Umbria nell’età comunale, Atti del VI Convegno di Studi Umbri (Gubbio, 26-30 maggio 1968)* (Gubbio-Perugia: Centro di Studi Umbri-Casa di Sant’Ubaldo in Gubbio e Palazzo della Sapienza in Perugia, 1971), II, 469-532 [498-503]; Anna Imelde Galletti, “Insediamenti degli Ordini mendicanti nella città di Perugia. Prime considerazioni e appunti di ricerca”, in *Les Ordres Mendicants et la ville en Italie Centrale*, in *Mélanges de l’Ecole française de Rome. Moyen-Age, Temps modernes* 89/2 (1977): 587-594 [590-592]; Giulia Barone, “L’ordine dei predicatori e le città. Teologia e politica nel pensiero e nell’azione dei predicatori”, *Mélanges de l’école française de Rome* 89/2 (1977): 609-618 [618]; Anna Imelde Galletti, “Insediamento e primo sviluppo dei frati Minori a Perugia”, in *Francescanesimo e società cittadina: l’esempio di Perugia. Studi storici per il VII centenario del Convento francescano di Monteripido in Perugia (1276-1976)*, ed. Ugolino Nicolini (Perugia: CISAM, 1979), 1-44 [7, 23]; Luigi Pellegrini, “Cura parrocchiale e organizzazione territoriale degli ordini mendicanti tra il secolo XIII e il secolo XVI”, in *Pievi e parrocchie in Italia nel basso medioevo (sec. XIII-XV), Atti del VI convegno di storia della Chiesa in Italia (Firenze, 21-25 sett. 1981)* (Roma: Herder, 1984), I, 279-306 [295]; Giovanna Casagrande, “Monasteri, nuovi ordini, movimenti religiosi e spazi laicali (secc. XII-XV)”, in *Una Chiesa attraverso i secoli. Conversazioni sulla storia della Diocesi di Perugia*, coordinate da Giovanna Casagrande e Luciano Tosi, I. *L’origine e l’età medievale*, a cura di Giovanna Casagrande (Perugia: Quattroemme, 1995), 81-104 [88]; Giovanna Casagrande, “Perugia: il sacro e la città”, in *Itinerari del Sacro in Umbria*, a cura di Mario Sensi (Firenze: Octavo, 1998): 339-358 [339-342]; Costanza Del Giudice, Paola Monacchia, *Le pergamene due-trecentesche del convento di San Domenico e del monastero di Santa Giuliana* (Perugia: Voluminia Editrice, 2000): xx; Andrea Maiarelli, *La cronaca di S. Domenico di Perugia* (Spoleto: CISAM, 1995): LI, LII.

¹⁶ Cf. Tommaso Kaeppli O.P., *Inventari di libri di San Domenico di Perugia (1430-1480)* (Roma: Ediz. di Storia e Letteratura, 1962), 12-13.

the cupboard and the chest, it would seem that these readily accessible and commonly used books were employed in the teaching not only of theology, but also of subjects not taught within the Dominican *studium* but rather within the civic *studium*¹⁷.

In 1474, construction began on a new library modelled on that of San Marco in Florence. The initiative was undertaken by the new Master General of the Order, Leonardo Mansueti of Perugia¹⁸, who enriched it with a substantial number of volumes (454 in total, including 323 manuscripts and 131 incunabula), which he bequeathed to the convent in his will¹⁹. Under Mansueti's generalate, the reputation of the Dominican *studium* of Perugia grew considerably, supported by its newly endowed and exceptionally rich library, admired even by the municipal authorities. Moreover, from the 1460s until his death in 1480, Mansueti served as a crucial link between the Dominicans and the civic *studium*, appearing on several occasions among the university's teaching staff²⁰. Furthermore, in 1477 and 1478 –when he had already risen to the highest office of the Order– the *magister in facultate theologie* Leonardo Mansueti acted as *promotor* at the theology graduations of his fellow friars, *frater* Baldasar Bernardi of Strasbourg and *frater* Jacobus Nieman of Lübeck²¹. Although it is highly unlikely that, as Master General, Mansueti could still have held lectures at the civic *studium*, his role as *promotor* at the degrees of the two German friars is nonetheless highly significant.

Leonardo Mansueti was evidently a member of the Perugian College of Theologians. The college, presumably founded in the second half of the fourteenth century, is attested from 1416, the year in which its statute was reformed in the presence of the bishop of Perugia –chancellor of the *studium* – and twenty-three doctors and masters belonging to the Franciscan, Dominican, Augustinian, and Servite Orders, all members of the Sacred College of Theologians²².

¹⁷ Kaeppli O.P., *Inventari di libri*, 16-17.

¹⁸ On Leonardo Mansueti, see Luciano Cinelli, "Leonardo Mansueti", in *Dizionario Biografico degli Italiani* 69 (Roma: Istituto dell'Enciclopedia Italiana, 2007): [https://www.treccani.it/enciclopedia/leonardo-mansueti_\(Dizionario-Biografico\)/](https://www.treccani.it/enciclopedia/leonardo-mansueti_(Dizionario-Biografico)/) [accessed 10 December 2025].

¹⁹ Kaeppli O.P., *Inventari di libri*, 21, 38 and 41.

²⁰ Cinelli, "Leonardo Mansueti".

²¹ Anna Alberti, "Fonti inedite di archivio per la storia dello *Studium Perusinum* (secc. XV-XVI)", *Annali di storia delle Università Italiane* 18 (2014): 139-150 [145-146].

²² The statute of the College of Theologians of Perugia is preserved, in a sixteenth-century copy, in the Historical Archive of the University of Perugia: Perugia, Università degli Studi, *Archivio Storico*, 273, *Ordinationes, Decreta, Constitutiones, Statuta et Diffinitiones Almi sacre Theologie Collegii Perusini plures innovata et confirmata*. The list of friars whose presence confirms

In 1416, precise rules were established for admission to the college and, more generally, for obtaining the doctoral degree in theology. If a bachelor or master wished to enter the college, he had to have a *promotor* from within the college and undergo an examination before the dean, the scribe, and the members of the college. If, on the other hand, the candidate for the degree was a secular presbyter, a layman, or even a friar, the examination followed the same procedure as that required in law and medicine, in the presence of the bishop, chancellor of the *studium*²³.

The Academic Careers of Hungarian Friars in Perugia

Until the first half of the fifteenth century, Perugia does not in fact appear among the destinations chosen by Hungarian Dominicans for study: the only four friars who travelled to Perugia between the late fourteenth and early fifteenth centuries belonged to the Order of the Hermits of Saint Augustine²⁴. In the second half of the century, however, Dominican convents in Hungary began to send their friars to Perugia on a regular basis (see Appendix, Table 1). As Beatrix F. Romhányi observes, every Dominican convent in Hungary had a *lector*, and from the foundation of the Hungarian province of the Order, Ofen (Buda) possessed a *studium particulare*, which in 1304 was elevated to the status of *studium generale*. Other *studia particularia* probably existed at Fünfkirchen (Pécs), Kaschau (Kassa, Košice), Klausenburg (Kolozsvár, Cluj-Napoca), Stuhlweissenburg (Székesfehérvár), Szeged, and Hermannstadt (Nagyszeben, Sibiu)²⁵. These are all centres from which at least one friar was sent to study in

the reform of the statute is found on fol. 3r. On the Perugian College of Theologians, see Erminia Itrace, "Il Collegio dei teologi (1416-1841): primi appunti per future ricerche", in *Doctores excellentissimi. Giuristi, medici, filosofi e teologi dell'Università di Perugia (secc. XIV-XIX), Mostra documentaria (Perugia, 20 maggio-15 giugno 2003)*, catalogue edited by Carla Frova, Giovanna Giubbini and Maria Alessandra Panzanelli Fratoni (Città di Castello: Edimond, 2003), 30-36.

²³ Perugia, Università degli Studi, *Archivio Storico*, 273, c. 5rv.

²⁴ These individuals are *Paulus de Ungaria* (1358), *Johannes de Cuamarra* (1384), *Nicolaus de Ungaria* (1422) and *Andreas de Vachia* (1439); *Thomas*, originally from Nógrád [Vác] (1384), is identified as *prior de Vacia*, without further specification; *Mathias de Torda* (1384) is described as belonging to the Province of Hungary, though no Order is indicated; see Appendix, Table 1.

²⁵ Cf. Beatrix F. Romhányi, "A koldulórendek szerepe a középkori magyar oktatásban", in *A magyar iskola első évszázadai (996-1526)*, ed. Katalin G. Szende (Győr: Xantus János Múzeum, 1996), 35-40 [36, 38-39]. On the Dominican Order in Hungary before the Reformation, see also András Harsányi, *A Domonkos-rend Magyarországon a reformáció előtt* (Debrecen: Nagy Károly Grafikai Műintézete, 1938).

Perugia during the second half of the fifteenth century. More specifically, nine friars came from Székesfehérvár, six from Pécs, four from Buda, three from Pest, three from Szeged, two from Kolozsvár, two from Sibiu, and one from Kassa. Additional convents not listed by Romhányi but represented among those that sent friars to Perugia include Braşov (Brassó, Kronstadt), with two friars, Győr with another two, and Esztergom with one²⁶. As Romhányi notes, it was as though each convent had its preferred *studium generale*²⁷.

Given that many of the friars arriving in Perugia came from convents possessing *studia particularia*, it would seem that the Dominican convent of Perugia was chosen as a place to complete studies already begun at home.

Despite the high number of Hungarian friars, the chronological distribution of these students does not allow us to speak of a Hungarian “community”; rather, what emerges is a steady flow, particularly regular in the last quarter of the fifteenth century (see Appendix, Figure 9).

Turning to individual careers, only two friars are known with certainty to have obtained the title of *magister* in Perugia and thus to have undergone the doctoral examination at the civic *studium*: *Antonius Blasii* of Tóka, a friar of the convent of Pécs, and *Benedictus de Ungaria*, a friar of Buda.

Antonius Blasii was assigned to Perugia as *biblicus* on 14 November 1475; he became bachelor in 1477 and, on 30 August of the same year, was instructed to lecture on the *Sentences*. On 22 May 1478 he was granted permission to carry the doctoral *insignia*, and three days later, on 25 May, he received authorization to collect alms for the completion of his doctorate²⁸.

Benedictus de Ungaria is attested as *lector* in Perugia on 8 April 1489; two years later (22 May 1491), he was again sent to Perugia as *baccalaureus extraordinarius* in theology. On 23 July 1492, he advanced to *biblicus*, and on 16 October 1493 he received the doctoral *insignia* after having completed the course on the *Sentences*. On 6 April 1495, now *magister*, he was assigned to the convent of Buda as head of the *studium baccalaureorum*. Two years later he was again in Italy, this time in Siena²⁹.

A further friar who may have obtained the title of *magister* was *Antonius Erasmi* of Braşov, who was «assignatur ad legendum sententias ordina-

²⁶ Cf. Appendix, Table 1.

²⁷ Romhányi, “A koldulórendek”, 36.

²⁸ Cf. Appendix, Table 1, no. 8; all the biographical entries briefly mentioned in the text have been based on Szabó Haraszti and Kelényi, *Magyarországi*. For the biographical information on *Antonius Blasii* see Szabó Haraszti and Kelényi, *Magyarországi*, 286 (no. 716).

²⁹ Cf. Appendix, Table 1, no. 13; Szabó Haraszti and Kelényi, *Magyarországi*, 290 (no. 734).

rie [...] pro anno M CCCCCI»³⁰ in May 1500; on 3 June 1501 *Antonius* entered the Roman confraternity of the *Sanctus Spiritus* as bachelor in theology, together with another bachelor, George of Pécs³¹. He continued to describe himself as bachelor even though the general chapter of Rome, begun on 30 May 1501, had approved his *magisterium*. In *Antonius Erasmi's* case, it is impossible to determine whether the sources failed to record the change of status or whether he was ultimately unable to sit for the examination before the chancellor of the *studium*³².

Three other Dominican friars obtained in Perugia the degree of bachelor, which was conferred within the convent itself without the need for an examination before the bishop and the masters of the college: these were *Antonius de Hungaria*, probably from Zagreb; *Gregorius de Gara*, likewise from present-day Croatia; and *Paulus Vysz* of Kolozsvár, bachelors respectively in 1475, 1489, and 1490³³.

Among the Augustinians –the only other Order to send friars from Hungary to study in Perugia– only *Nicolaus* of Bátmonostor held the title of bachelor, obtained, however, in Padua in 1474, long before being transferred to Perugia in 1482. Later, in 1494, *Nicolaus* was elected head of the Hungarian province³⁴.

The cases briefly outlined already show that Perugia often represented only one stage in a more articulated course of study, which frequently involved residence in other cities: of the thirty-five Hungarian Dominican friars attested in Perugia in the second half of the fifteenth century, twenty-four (68.57%) were also assigned to another centre of study, mostly Italian, though not exclusively³⁵.

An emblematic example is that of *Antonius de Hungaria*: on 14 November 1475 he was sent to Perugia as *biblicus* for the purpose of obtaining the doctorate. He was probably also in Rome and Padua in 1476 and again in Italy in 1500; in 1476 he appears as bachelor in the convent of Zagreb, a title presumably obtained in Perugia. Later, he is attested as master in the conventual college of Buda. It is highly likely that he is the same royal chaplain

³⁰ Endre Veress, *Olasz egyetemeken járt magyarországi tanulók anyakönyve és iratai 1221-1864* (Budapest: Magyar Tudományos Akadémia, 1941), 314.

³¹ Veress, *Olasz egyetemeken*, 256.

³² Cf. Appendix, Table 1, no. 7; Szabó Haraszti and Kelényi, *Magyarországi*, 293 (no. 752).

³³ Cf. Appendix, Table 1, nno. 9, 24 and 49; Szabó Haraszti and Kelényi, *Magyarországi*, 286, 289, 339 (nno. 717, 730, 731, 1088).

³⁴ Cf. Appendix, Table 1, no. 44; Szabó Haraszti and Kelényi, *Magyarországi*, 228 (no. 494).

³⁵ Cf. Appendix, Table 1.

and bishop of Korbávia/Modruš (1480-1486), Antal Zárai, who received the doctoral *insignia* at the *studium* of Buda on 8 September 1477. He remained at the Hungarian royal court, where he served as court chaplain and confessor to Queen Beatrix³⁶.

In other cases, the sources attest to more troubled academic paths: such was the case of *Johannes Crisostomus de Alba Regali* (today Székesfehérvár). Attested in Siena in 1490 and in Florence in 1491, he was in Rome in 1494, where on 16 February he was deprived of his bachelor's degree «propter insufficientiam». Little more than a month later (22 March 1494) he managed to regain the title, having demonstrated his competence before the authorities, on the condition that he continue his studies in Perugia for two years. There he might have obtained the degree of *magister*, but only with the express written authorization of the Master General. On 14 June 1497, in Perugia, he was granted permission to proceed to the doctorate, but he did not succeed, at least for the following two years, since in 1499 he was still recorded as bachelor³⁷.

As for students of other disciplines, the years spent studying away from home were not only demanding but also costly: doctoral expenses fell upon the students themselves – even friars, who possessed no personal property. The necessary funds were raised through alms, collected either by the friars themselves or by their fellow friars. For example, so that *Antonius Erasmi* of Braşov might obtain the title of *magister*, his fellow friar Bernát, a member of the convent of Sibiu, collected alms on his behalf, having received specific authorization to do so³⁸. The difficulty of securing adequate funds is even clearer in the case of *Johannes de Almaas* of the convent of Pécs. In 1476 (or 1477) he was sent to Perugia to study theology and was authorized to collect alms for this purpose; his studies were perhaps interrupted, since nearly twenty years later, in 1494, the Master General again sent him to Perugia to study theology and obtain an academic degree. On 11 October 1495 he received permission to visit his relatives to retrieve books he had pawned and to ask them for alms, with authorization, if necessary, to sell his books. The journey was successful, since Master Bálint, prior of Pécs, lent him twenty-two ducats. On 15 May 1496 he obtained permission to receive the doctoral

³⁶ Cf. Appendix, Table 1, no. 9; Szabó Haraszti and Kelényi, *Magyarországi*, 286 (no. 717); the entry in the online version provides more information than the printed edition: <https://rahprojekt.elte.hu/databases2.php#results> [accessed 10 December 2025].

³⁷ Cf. Appendix, Table 1, no. 29; Szabó Haraszti and Kelényi, *Magyarországi*, 283, 291, 298, 339 (nno. 697, 744; 776, 1093, 1095).

³⁸ Cf. Appendix, Table 1, no. 7; Szabó Haraszti and Kelényi, *Magyarországi*, 293 (no. 752).

insignia, and on 28 May the Master General transferred him as licentiate to the convent of Pécs; at the same time, under penalty of excommunication, the Master General ordered Bálint to return the money –together with the books, clothing, and other belongings– to *Johannes*, who remained a member of the convent of Pécs until 1501. On 2 April 1500 the Master General approved his *magisterium*, which *Johannes* had received from *magister* Paolo da Genova, Master of the Sacred Palace. On 29 February 1503 *Johannes* was authorized to collect alms to assist students, on condition that this not be detrimental to the convent³⁹. It would seem, then, that once he had finally obtained the title of *magister*, the friar sought to spare his fellow friars the hardships he himself had endured in raising the necessary funds for the degree.

From what has been outlined so far, it is already clear how extensive the network of study was in which the Perugian convents and the Faculty of Theology were embedded – part of a truly European constellation of institutions.

Viewed as a whole, the data analysed suggest that, in the culturally vibrant fifteenth century –both for the Kingdom of Hungary and for Europe as a whole– the institutions of learning in Perugia also contributed to the circulation of knowledge between East and West. Admittedly, the figures for Perugia pale in comparison with the many thousands of Hungarian students who moved across Europe during the century, drawn above all to the new universities of Vienna and Kraków. Yet if attention is focused on the *peregrinatio* of members of the religious Orders who travelled to Italy to study theology, the Perugian evidence takes on a very different significance. In the specific field of theology, Perugia emerges in the fifteenth century as the most attractive city, even ahead of Padua and Bologna, both seats of ancient and prestigious universities. In the last quarter of the century, in particular, the Dominican convent of Perugia hosted Hungarian friars almost every year, who chose Perugia as the destination –or as a stage– in their advanced studies.

The convent certainly benefited from the activity and reputation of *magister* Leonardo Mansueti, member of the local College of Theologians, professor at the *studium generale*, and, above all, from 1474 onwards, Master General of the Dominican Order. Mansueti's own biography illustrates the close relationship between the Order's *studium* and the civic *studium generale*. Just as he did not confine himself to an exceptional career within the Order but crowned his dedication to study at the civic university, so too the training of theology students within the convents found its culmination in a

³⁹ Cf. Appendix, Table 1, no. 28; Szabó Haraszti and Kelényi, *Magyarországi*, 280, 286-287 (nno. 680, 718).

final examination before the College of Theologians and the bishop himself, chancellor of the *studium generale*.

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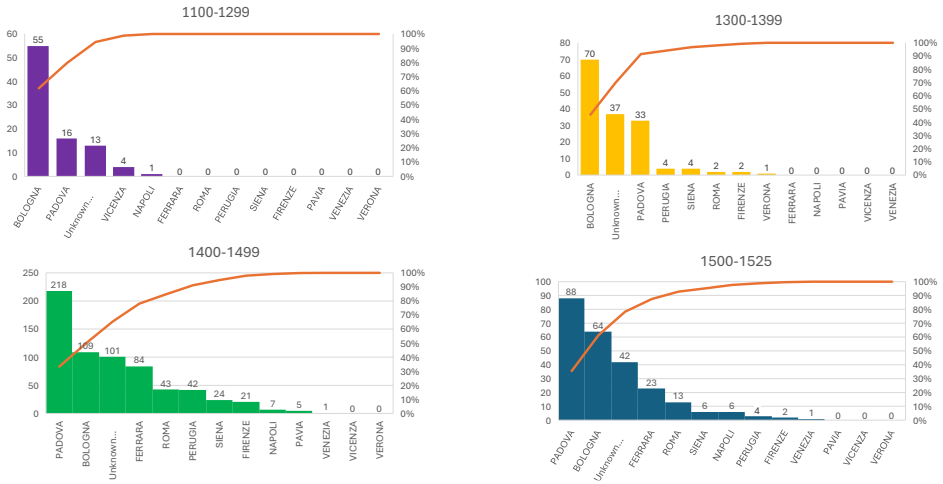
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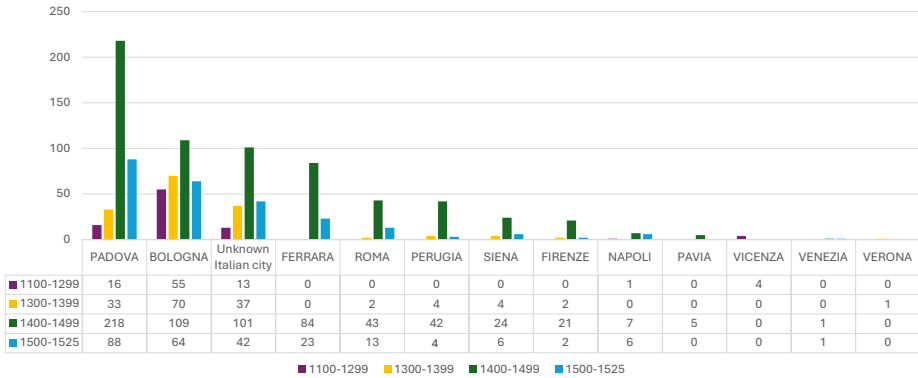
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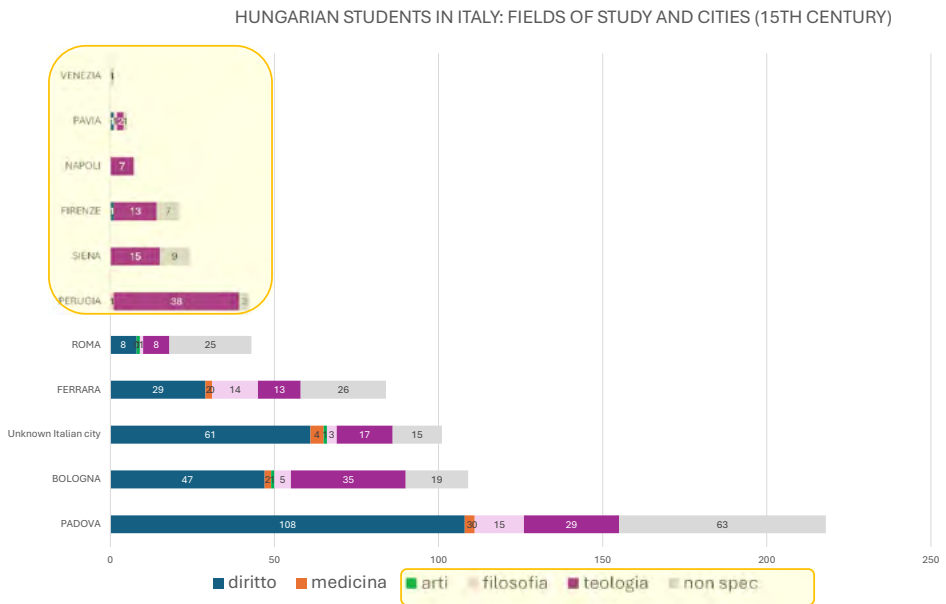
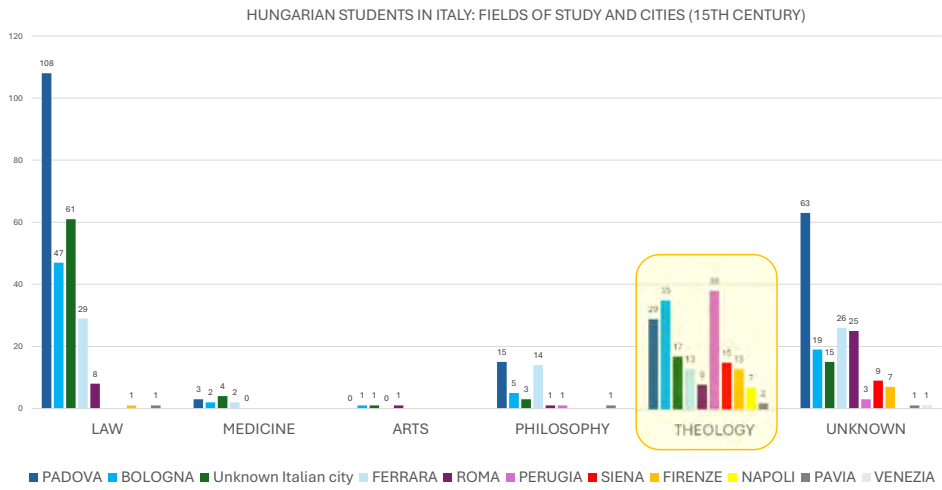
Appendix

HUNGARIAN STUDENTS IN ITALY

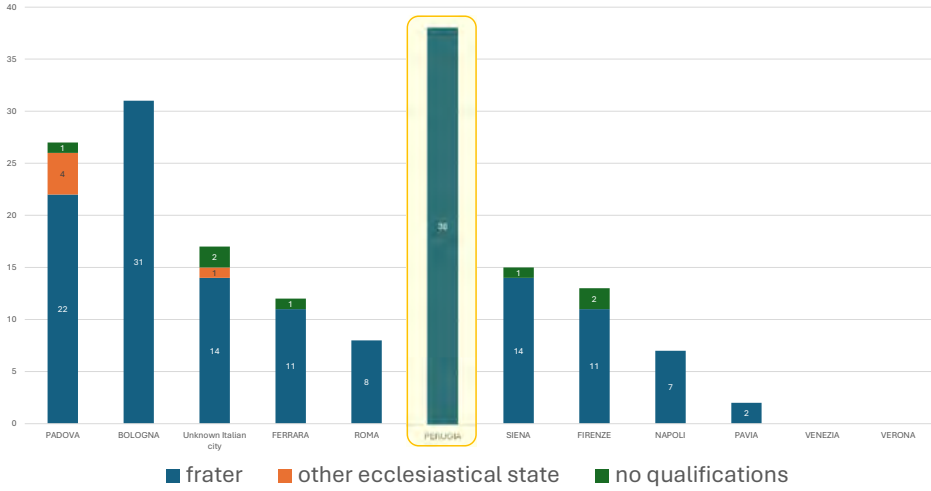


HUNGARIAN STUDENTS IN ITALY



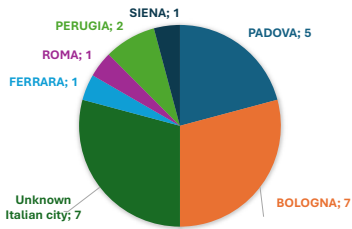


STATUS OF HUNGARIAN THEOLOGY STUDENTS IN ITALY (15TH CENTURY)



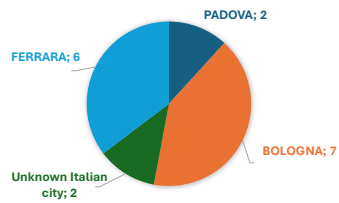
ORDO HEREMITARUM SANCTI AUGUSTINI (15TH CENTURY)

ABSOLUTE NUMBERS: 24



ORDO MINORUM (15TH CENTURY)

ABSOLUTE NUMBERS: 17



OTHER MENDICANT ORDER (15TH CENTURY)

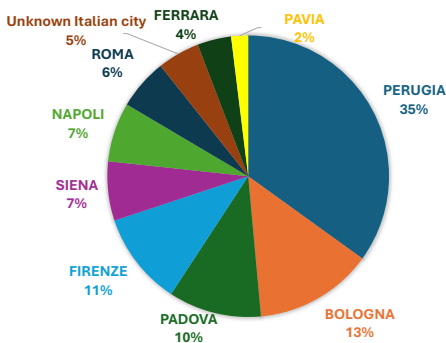
ABSOLUTE NUMBERS: 4



3: Ordo Sancti Petri (Ordo Morronensis)
1: Ordo Sancti Pauli primi Eremitae

ORDO PREDICATORUM (15TH CENTURY)

ABSOLUTE NUMBERS: 103



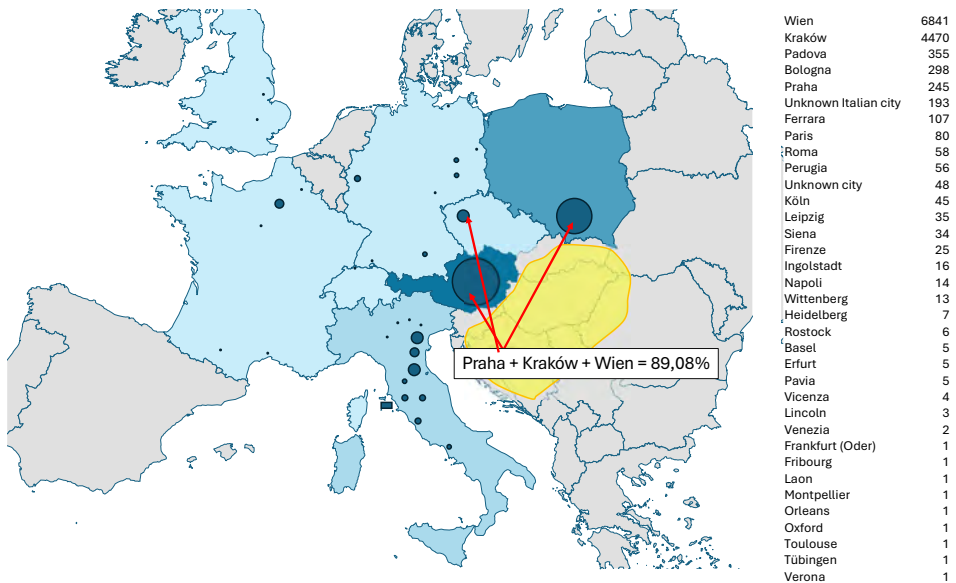
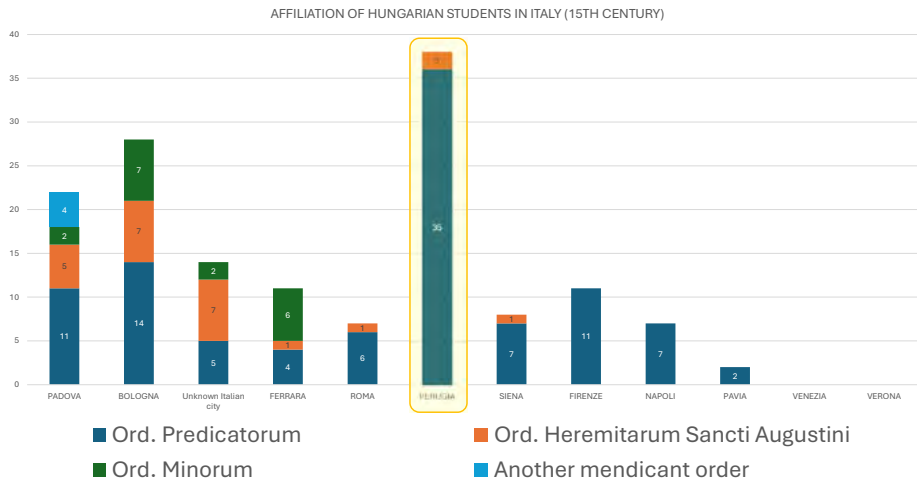


Table 1. Hungarian Students in Perugia (14th–16th Centuries)

Legend:

SH-K 19 = Péter Szabó Haraszti and Borbála Kelényi, *Magyarországi diákok Francia, Angol, Itáliai és német egyetemeken a Középkorban. 1100-1526* (Budapest: Eötvös Loránd Tudományegyetem Könyvtára és Levéltára; MTA ELTE, 2019) printed version of the RAH (*Repertorium Academicum Hungariae*)

ON = *Onomasticon. Prospografia dell'Università degli Studi di Perugia* (<https://onomasticon.unipg.it/onomasticon/home.do>)
 RAH = *Repertorium Academicum Hungariae* (<https://rahprojekt.elte.hu/index.php>)

All the names appearing in SH-K 19 are also included in the RAH. In the table below, the entry numbers of the students recorded in SH-K 19 are given, while for the ON and for the RAH reference should be made directly to the databases.

Name	Father's name or origin	Provenance	Origin	Status	Religious Order	a/m/d	Discipline	Other place of study	Source
1 Albertus	<i>de Jaurino</i>	Győr	Hungary	<i>frater</i>	[<i>Ordo Praedicatorum</i>]	1490.04.18	Theology		SH-K 19: 738; RAH
2 Alexander	<i>Fraxinus</i>	Ungvarus/ Magyarország		<i>magister</i>		1552.12.01	Ars and Medicine		ON
3 Ambrosius	<i>de Alba Regali</i>	Székesfehérvár (Fejér)	Hungary	<i>frater conventus Albensis</i>	[<i>Ordo Praedicatorum</i>]	1489.10.28	Philosophy; Liberal Arts	Siena 1491	SH-K 19: 795; RAH
4 Ambrosius	<i>de Ungaria</i>	Malontia (Fejér)?	Hungary	<i>frater Srigrigoniensis conventus</i>	[<i>Ordo Praedicatorum</i>]	1478.04.28	Theology	Parigi 1489; Pavia 1491	SH-K 19: 789, 813; RAH
5 Andreas	<i>de Pest</i>	Pest	Hungary	<i>frater</i>	[<i>Ordo Praedicatorum</i>]	1495.07.06	Theology	Naples 1501	SH-K 19: 747; RAH
6 Andreas	<i>de Vachia</i>	Vác (Nógrád)	Hungary	<i>frater</i>	[<i>Ordo Heremitarum Sancti Augustini</i>]	1439.07.09	Theology		SH-K 19: 714; RAH
7 Antonius	<i>Erasmii Trasinii de Corona</i>	Brassó/Brasov (Brassó vidéke)	Romania	<i>frater conventus Coronensis</i>	[<i>Ordo Praedicatorum</i>]	1500.05.05	Theology; Philosophy; <i>magister of Liberal Arts</i>		SH-K 19: 752, 1101?; RAH

Name	Father's name or origin	Provenance	Origin	Status	Religious Order	a/m/d	Discipline	Other place of study	Source
8 Antonius	<i>Blasii de Tucia, Tona</i>	Tőka/Tauka (Vas)	Austria	<i>frater conventus Quiqueeclesiensis</i>	[Ordo Praedicatorum]	1475.11.14	Theology: <i>baccalaureatus</i> (1477); <i>magister of Theology</i> (1478)		SH-K19: 716; RAH
9 Antonius	<i>de Hungaria</i>	Zágráb?	Croatia	<i>frater</i>	[Ordo Praedicatorum]	1475.11.14	Theology: <i>baccalaureatus</i> (1475)	Rome 1476?, Padua 1476?, Italia 1500?	SH-K19: 717; RAH
10 Bartholomeus	<i>de Ungaria</i>		Hungary	<i>frater</i>	[Ordo Praedicatorum]	1507.06.06	Theology		SH-K19: 754; RAH
11 Bartholomeus	<i>Danielis de Ungaria, de Transilvania</i>	Brassó/Braşov (Brassó vidéke)	Romania	<i>frater conventus Coronensis</i>	[Ordo Praedicatorum]	1474.08.02; 1486.07.04	Theology; Canonical law	Perugia 1474, Siena 1475	SH-K19: 715, 786; RAH
12 Benedictus		[Székesfehérvár (Fejér)]	Hungary	<i>frater conventus Albensis</i>	[Ordo Praedicatorum]	1489.04.08	Theology	Bologna 1488?	SH-K19: 733; RAH
13 Benedictus	<i>de Ungaria</i>	[Buda (Pilis)]	Hungary	<i>frater</i>	[Ordo Praedicatorum]	1489.04.08	Theology: <i>baccalaureatus</i> (1492); <i>magister of Theology</i> (1493)	Siena 1497	SH-K19: 734, 1026; RAH
14 Benedictus	<i>de Usano Ongaro</i>	Ursz?	Hungary	<i>miser</i>		1491		Siena 1497	SH-K19: 804
15 Blasius	<i>de Alba Regali</i>	Székesfehérvár (Fejér)	Hungary	<i>frater</i>	[Ordo Praedicatorum]	1491.05.22	Theology		SH-K19: 739; RAH
16 Blasius	<i>Simonis de Hungaria</i>	Sárospatak (Zemplén)	Hungary	<i>frater de conventu laurtensis</i>	Ordo Praedicatorum	1478.11.14	[Theology]	Krakow 1474, Siena 1478, Naples 1478	SH-K19: 656, 723; RAH
17 Briccius	<i>Ethwes</i>	Ötvös	Hungary	<i>sacerdos dioecesis laurtensis, familiaris et continuus commensalis papae</i>		1499	Law: <i>utriusque iuris doctor</i>		SH-K19: 574, 1358

	Name	Father's name or origin	Provenance	Origin	Status	Religious Order	a/m/d	Discipline	Other place of study	Source
18	<i>Dominicus</i>		[Buda (Pilis)]	Hungary	<i>frater de conventu Budensi</i>	<i>Ordo Praedicatorum</i>	1494.03.12	Theology		SH-K 19: 745; RAH
19	<i>Emericus</i>	<i>de Ungaria</i>	Pécs, Zebini; Magyarorszá		<i>frater</i>	[<i>Ordo Praedicatorum</i>]	1478.05.10 ¹	Theology	Cologne, 1471, Ferrara 1472, Vienna 1472, Naples 1478	SH-K 19: 657, 837, 1183
20	<i>Fraxinus Casparus</i>	<i>Kőrösi</i>	Szeged (Csongrád)				1552.11.30	Philosophy, Artes and Medicine		RAH
21	<i>Gaspere</i>	<i>Korsai da Seghedino</i>	Szeged		<i>student of Ultramontane Province</i>		1552	Medicine		ON
22	<i>Gregorius II</i>	<i>Bornemisza</i>	Erdély	Romania			1598	Law	Olmitz 1592, Ingolstadt 1594, Roma 1597, Bologna 1600	RAH
23	<i>Georgius</i>	<i>Cerdonis (Lederer)</i>	[Nagyszeben (Sibiu)]	Romania	<i>frater conventus Cibiniensis</i>	[<i>Ordo Praedicatorum</i>]	1497.08.24	Theology		SH-K 19: 750; RAH
24	<i>Gregorius</i>	<i>de Gara</i>	Gara (Valkó megye)	Croatia	<i>frater</i>	[<i>Ordo Praedicatorum</i>]	1488.03.18	Theology, <i>baccalaureatus</i> (1489)	Padua 1487, Rome 1490	SH-K 19: 730; RAH
25	<i>Gregorius</i>	[<i>Pest</i>]	Pest	Hungary	<i>frater conventus Pestensis</i>	[<i>Ordo Praedicatorum</i>]	1497.12.18	Theology		SH-K 19: 751; RAH
26	<i>Joannes</i>	<i>Belten</i>	Ophen, Buda	Hungary			1598.03.13			RAH
27	<i>Johannes</i>	<i>de Cuamarra</i>	Zalakomár (Zala)?	Hungary	<i>frater</i>	[<i>Ordo Heremitarum Sancti Augustini Provinciae Ungariae</i>]	1384	Theology		SH-K 19: 710; RAH

Name	Father's name or origin	Provenance	Origin	Status	Religious Order	a/m/d	Discipline	Other place of study	Source
28	<i>Johannes de Almas</i>	Almás/Aljmas (Valkó)	Croatia	<i>frater conventus Quinqueecclesiensis</i>	[<i>Ordo Praedicatorum</i>]	1476.02.05	Theology	Rome 1500, <i>Studium Curiae</i>	SH-K 19: 680, 718; RAH
29	<i>Johannes Crisostomus de Alba Regali</i>	Székesfehérvár (Fejér)	Hungary	<i>frater</i>	<i>Ordo Praedicatorum</i>	1494.02.16	Theology	Siena 1490, Firenze 1491, Rome 1494, Perugia 1494	SH-K 19: 697, 744; 776, 1093, 1095; RAH
30	<i>Jonas de Albarregali</i>	Tolna (Tolna)	Hungary	<i>frater</i>	[<i>Ordo Praedicatorum</i>]	1489. 10.12	Theology	Padua 1480, Siena 1490	SH-K 19: 513, 794; RAH
31	<i>Leonardus de Alba Regali</i>	Székesfehérvár (Fejér)	Hungary	<i>frater</i>	[<i>Ordo Praedicatorum</i>]	1493. 06.27	Theology	Siena 1491	SH-K 19: 743, 796; RAH
32	<i>Lucas de Ungaria (Boh?; Bala?)</i>	Szilás?, Szilagy?, Zilah?	Romania; Transylvania	<i>frater de conventu Pestiensis</i>	<i>Ordo Praedicatorum</i>	1477.09.23	Theology	Vienna 1449?, 1451?	SH-K 19: 721; RAH
33	<i>Lucas Cronacus</i>	[Pécs (Baranya)]	Hungary	<i>frater conventus Quinqueecclesiensis</i>	<i>Ordo Praedicatorum</i>	1479.09.06	Theology		SH-K 19: 725; RAH
34	<i>Marcus Antonius Longus</i>	Wellenberg?				1562.12.04			RAH
35	<i>Marcus Gebel</i>	[Kolozsvár (Cluj-Napoca)]	Romania	<i>frater conventus Colosvariensis</i>	[<i>Ordo Praedicatorum</i>]	1489.04.02	Theology	Krakow 1488	SH-K 19: 736; RAH
36	<i>Martinus</i>	[Székesfehérvár (Fejér)]	Hungary	<i>frater conventus Albae Regalis</i>	[<i>Ordo Praedicatorum</i>]	1489.09.29	Philosophy; Liberal Arts; Theology		SH-K 19: 737; RAH
37	<i>Matheus de Thata</i>	Komárom	Hungary	<i>frater conventus Albae Regalis</i>	[<i>Ordo Praedicatorum</i>]	1486.07.08	Theology	Vienna 1468?, Naples 1487	SH-K 19: 729; RAH
38	<i>Mathias de Torda</i>	Turda	Romania	<i>lector</i>	<i>provinciae Ungariae</i>	1384			SH-K 19: 711; RAH
39	<i>Clementis de Zagrabia</i>	Zágráb	Croatia	<i>subdiaconus, frater</i>	<i>Ordo Praedicatorum</i>	1479.05.17	Theology		SH-K 19: 726; RAH

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40 Michael	<i>Zeche/Zeckel (Székely) de Labatlan</i>	Lábatlan (Esztergom)	Hungary	<i>frater conventus Quinqueecclesiensis</i>	[<i>Ordo Praedicatorum</i>]	1494.03.12	Theology	Paris 1489, Siena 1493, Padova, 1495, Bologna 1497, Ferrara 1498	SH-K 19: 287, 553, 746, 798, 892; RAH
41 N. N.			Hungary	<i>frater</i>	[<i>Ordo Praedicatorum</i>]	1481.06.10	Theology	Padua 1491, Ferrara 1498, Siena 1507	SH-K 19: 541, 727, 807, 893; RAH
42 Nicolaus	<i>de Ungaria</i>	Magyarország	Hungary	[<i>frater</i>]	[<i>Ordo Heremitarum Sancti Augustini</i>]	1422.08.17	Theology	Siena 1419	SH-K 19: 713, 784; RAH
43 Nicolaus	<i>de Posegavar</i>	Pozsega	Croatia	<i>frater</i>	[<i>Ordo Praedicatorum</i>]	1506.01.10	Theology	Köln 1505 ?, Siena 1507?	SH-K 19: 753; RAH
44 Nicolaus	<i>de Batmonostora</i>	Bátmonostor	Hungary	<i>frater</i>	[<i>Ordo Heremitarum Sancti Augustini</i>]	1482.06.01	Theology; <i>baccalaureatus</i> (1474)	Padua, 1474	SH-K 19: 494
45 Nicolaus Galeotus	<i>de Foro Sempronii</i>	Fossombrone	Italy			1488			SH-K 19: 1087; RAH
46 Palfy	<i>family</i>	Magyarország				Second half of the 16th century			ON
47 Paulus	<i>de Ungaria</i>	Magyarország	Hungary	<i>frater</i>	<i>Ordo Heremitarum Sancti Augustini</i>	1358.09.24	Theology	Bologna 1358	SH-K 19: 709; RAH
48 Paulus	<i>de Septemcastris</i>	Ardeal/Erdély	Romania, Transylvania	<i>frater</i>	<i>Ordo Praedicatorum</i>	1478.08.26	Theology	Venezia?	SH-K 19: 724; RAH
49 Paulus	<i>Vysz de Septem Castris (Vysz/Nagy/Nays/Naip/Wéiss)</i>	[Kölozsvár/Kolozs] (Cluj-Napoca)	Romania	<i>frater conventus Colosvariensis</i>	[<i>Ordo Praedicatorum</i>]	1488.09.01; 1490.07.09	Theology; <i>baccalaureatus</i> (1490)		SH-K 19: 731, 1088; RAH
50 Petrus	<i>de Cassovia</i>	Kassa/Košice (Abauj)	Slovakia	<i>frater</i>	[<i>Ordo Praedicatorum</i>]	1495.07.06	Theology	Pavia 1498	SH-K 19: 748, 815; RAH

Name	Father's name or origin	Provenance	Origin	Status	Religious Order	a/m/d	Discipline	Other place of study	Source
51 Petrus	<i>de Kálmánchehi (Szántói Kálmáncsehi)</i>	Kálmánca mh Szántó (Somogy)	Hungary	<i>frater conventus Quinqueecclesiensis</i>	[<i>Ordo Praedicatorum</i>]	1476.02.04	Theology		SH-K 19; 719; RAH
52 Sebastianus	<i>de Buda</i>	Buda (Pilis)	Hungary	<i>frater</i>	[<i>Ordo Praedicatorum</i>]	1491.08.23			SH-K 19; 740; RAH
53 Stephanus	<i>de Quinqueecclesiis</i>	Pécs (Baranya)	Hungary	<i>frater</i>	[<i>Ordo Praedicatorum</i>]	1495.03.18	Theology	Krakow 1492?	SH-K 19; 749; RAH
54 Thomas	<i>de Quinqueecclesiis</i>	Pécs (Baranya)	Hungary	<i>frater</i>	[<i>Ordo Praedicatorum</i>]	1476.02.05	Theology		SH-K 19; 720; RAH
55 Thomas		[Vác] Nógrád	Hungary	<i>prior de Vacia</i>		1384			SH-K 19; 712; RAH
56 Thomas	<i>Comaromiensis</i>	Komárom (Komárno)	Hungary	<i>frater</i>	[<i>Ordo Praedicatorum</i>]	1492.01.19	Theology		SH-K 19; 742; RAH
57 Thomas		[Nagyvárad (Bihar)]	Romania	<i>frater conventus Varadiensis</i>	[<i>Ordo Praedicatorum</i>]	1511.11.25	Theology		SH-K 19; 755; RAH
58 Valentinus	<i>de Hungaria</i> ²	Magyarország	Hungary or Romania	<i>frater</i>	[<i>Ordo Praedicatorum</i>]	1481.06.10	Theology		SH-K 19; 728; RAH
59 Vincencius	<i>de Posegavar de Ungaria</i>	Possega (Požega)	Croatia	<i>frater</i>	[<i>Ordo Praedicatorum</i>]	1491.05.22	Theology	Siena 1491	SH-K 19; 741; RAH

¹ On 10 May 1478 he transferred from the convent of Perugia to that of Naples to study Theology (SH-K 19; 657); the date thus does not refer to his entry into the Perugian convent, but rather to his departure from Perugia.
² Valentinus de Hungaria, present in Perugia in 1481 and described in the sources as "Magyar", may be identical with Valentinus de Septem Castris de Ungaria, originally from Erdély (Ardeal), active in Cologne in 1488, in Bologna in 1491 (magister on 9 April 1491) and in Padua in 1500 (SH-K 19; 274, 587, 1192), or he may instead be Valentinus de Quinqueecclesiis, from Pécs, active in Bécs in 1492, in Siena in 1493 and in Ferrara in 1507 (SH-K 19; 800, 907).