

THE MEDIEVAL HUNGARIAN PREDECESSOR OF THE MODERN NOTARY'S OFFICE: LOCUS CREDIBILIS AUTHENTICUS

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Abstract - In the medieval Hungarian Kingdom *locus credibilis authenticus* was the name given to the ecclesiastical bodies that had the right to issue a public charter using a certified seal. The chancery and the monastic convent were authentication sites. The study of the activities of these legal institutions could be an exciting addition to the legal history of the notary profession, as it is undoubtedly unique. Indeed, in the centuries of the medieval times the phenomenon of ecclesiastical bodies issuing a document under their own seal in the affairs of others, which would have been universally recognized, was completely unknown elsewhere in Europe. The paper describes the circumstances in which the institution was created, its main areas of activity, the conclusions to be drawn from their surviving documents, and the historical and political factors that led to its disappearance.

Keywords: medieval; Hungarian; *locus credibilis authenticus*; certified seal; notarial profession

1. INTRODUCTION. LOCUS CREDIBILIS AUTHENTICUS AS AN EARLY HUNGARIAN LEGAL INSTITUTION

Locus credibilis authenticus (authentication site) was the name given to those ecclesiastical bodies in the medieval Kingdom of Hungary which had the right to issue a public charter, i.e. a certified seal. The chancery and the monastic convent were such authentication sites. The jurisdiction of the authentication sites usually covered only the territory of a county. In the whole country - i.e. with national jurisdiction - only the Buda Chapter, the Chapter of Székesfehérvár, the Convent of the Order of St John of Jerusalem (Johannites), and the Chapter of Bosnia could act.

The study of the activities of the authentication sites has long been a popular topic in Hungarian historiography, perhaps primarily because it falls within the scope of the history of culture in the narrower sense of the term, in connection with literacy, and also as it is an institution that grew out of Hungarian roots and is undoubtedly a product of the development of Hungarian law. In the centuries of the medieval time, despite the fact that there were, of course, various forms of official literacy, the phenomenon of ecclesiastical bodies issuing documents under their own seal in the affairs of others, which would have been generally recognized, was completely unknown in Western Europe.¹

2. THE HISTORICAL AND POLITICAL BACKGROUND OF THE DEVELOPMENT OF LOCUS CREDIBILIS AUTHENTICUS AS A LEGAL INSTITUTION

The development and history of this legal institution can be traced back to the beginning of the 12th century on two counts. One particular form of proof, but quite common in the medieval era, was the doctrine of the divine. In cases that were difficult to decide, the judges often resorted to the fire-iron or water test, by which they sought to obtain the opinion of the Almighty on the case. According to a law passed by King Coloman the Learned (r. 1095-1116) around 1100, such fire-iron and water trials could only be held in bishop's cathedrals and the larger co-chaplains' chapels, as well as in Pozsony (now: Bratislava, Slovakia) and Nyitra (now: Nitra, Slovakia).² We know from contemporary documents that

¹ N. Cox, 'The Notary Public- the third arm of the legal profession' (2000) 6 *New Zealand Business Law Quarterly*, 321-335, <http://dx.doi.org/10.2139/ssrn.420749>.

² 'Kálmán Király Dekrétomainak Első Könyve. 22. Fejezet a tüzes vas és forró víz próbájáról. Micsoda helyeken lehessen?' (The First Book of the Decretals of King Coloman. 22. Chapter 22 on the trial of fiery

fire-iron tests were carried out in the cathedrals of Esztergom, Várad (now: Oradea, Romania), Kalocsa and Eger, as well as in the provostries of Székesfehérvár, Óbuda and Arad (now: Arad, Romania). The *Regestrum Varadiense*, a register of these acts from the period 1208-1235, has also survived from the bishopric of Várad.³

The primary task of the canons of the cathedrals and co-cathedrals in conducting the *ordeals*⁴ was to provide the liturgical framework for the procedure and to bear corporal witness. By the end of the 12th century, the clergy of the churches defined in the laws of King Coloman were generally respected and esteemed for the faithful performance of this task, and enjoyed the authority and public confidence of the canons in their institution.⁵

The other strand was the development of literacy in private law in the Hungarian Kingdom. Again, it is only from the reign of King Coloman onwards that there is detailed evidence that centers of literacy had developed in the countryside.⁶ From this time at the latest, there was extensive ecclesiastical literacy at the seat of the bishoprics, the officials of the secular government administered tax collection in writing, and at fairs a sealed card, and *chartula sigillata*⁷, had to be issued for sales transactions between Christians and Jews above a certain value.⁸ In addition, if someone needed a written document for a private matter, they would have their document written at a provincial writing centre - usually at the church's own office - and then go to the royal court or wait for it, or until the court arrived in that region with the king's entourage on his annual journey, and had it sealed by a lay cleric, the chaplain, who was the head of the clergy of the royal chapel and who was in the king's entourage. If the original wording left anything to be desired, the court chaplains, under the direction of the notary would rewrite and copy the text, and only then would the royal seal be affixed to the document. The main reason for this was that, after King Coloman's measures restricting succession, the consent of the monarch had to be obtained for the donation or alienation of land, and the royal seal was the most important sign of obtaining it.⁹

iron and boiling water. In what places can it be?) in D. Márkus (ed.) *Corpus Juris Hungarici. Laws of the years 1000-1526* (Franklin-Társulat: Budapest, 1899).

³ L. Solymosi, 'A bencés konventek hiteleshelyi oklevéladásának kezdetei' (The beginnings of the authentication of the Benedictine convents) in I. Takács (ed.) *Mons Sacer 996-1996. Pannonhalma 1000 éve* (Benedictine Archabbey of Pannonhalma: Pannonhalma, 1996), 481-498.

⁴ In Latin: *Judicium Dei* (judgement of God). Trial by ordeal was an ancient judicial practice by which the guilt or innocence of the accused was determined by subjecting them to a painful, and dangerous experience (eg. by combat, by fire, by water, etc.), based on the premise that God would help the innocent by performing a miracle on his behalf. See 'Ordeals' in C. Herbermann (ed.) *Catholic Encyclopedia* (Robert Appleton Company: New York, 1913).

⁵ O. Falus, *Ispotályos kereszties lovagrendek az Árpád-kori Magyarországon* (Hospitalier crusader orders in Arpad-era Hungary) (Publikon: Pécs, 2015) 42-43.

⁶ O. Falus, *Szpitalne zakony rycerskie w czasach Arpadów na Węgrzech* (Hospital orders of knights during the Arpadian era in Hungary) (Tarnowskie Góry: Zabrze, Inforteditions, 2019), 56.

⁷ A small contract written on skin, sealed. See O. Falus, 'Egy Árpád-kori oklevél és háttere' (A document from the Arpad period and its background) in T. Székely (ed.) *XII. RODOSZ Konferenciakötet: Társadalomtudományok* (Editura Marineasa: Cluj-Napoca, 2011) 219-236.

⁸ 'Kálmán Király Dekrétomainak Második Könyve. 3. Fejezet arról, ha keresztények és zsidók adnak és vesznek egymás között' (The Second Book of the Decretals of King Coloman. Chapter 3 on Christians and Jews giving and receiving between themselves) in D. Márkus (ed.) *Corpus Juris Hungarici. Laws of the years 1000-1526* (Franklin-Társulat: Budapest, 1899).

⁹ K. Szovák, 'Sub testimonio litterali eiusdem conventus... Bencés hiteleshelyek a középkori Magyarországon' (Benedictine sites of authenticity in medieval Hungary) in I. Takács (ed.) *Paradisum plantavit. Bencés monostorok a középkori Magyarországon*. (Benedictine Archabbey of Pannonhalma: Pannonhalma, 2001) 113-114.



Image 1. The Great Seal of King Béla III¹⁰

In the first half of the 1180s, however, King Béla III (r. 1172-1196), with the help of his Paris-educated priests, organized the chancery-like issuing procedure of documents, and not only made the script in the name and under the seal of the king independent of the royal chapel under the supervision of the Archbishop of Esztergom, but also concentrated it in the royal court. This created a vacuum in the supply of private literacy in the countryside, at a time when the demand for written documents was becoming increasingly apparent in secular society. It was at this point that the authority of the clergy in the chancery, formed in the practice of public witnessing, and the growing demand for literacy met in the institution of the *locus credibilis authenticus* as a special authentication office. Indeed, from the first half of the 1180s onwards, the chanceries were increasingly being contacted by parties who wished to obtain a sealed record of their legal transactions in exchange for a fair fee. The role of the canons in legal matters was still primarily to certify the legal transaction, but since they could write and, in addition to the necessary writing materials, they also had a generally trusted, authentic seal of the corporation, they also issued a certificate of the transaction. The first such documents survive from the chapters of Veszprém (1181), Székesfehérvár (1184), Esztergom (1208) and Győr (1210), which were joined by other cathedrals and the prestigious co-chapters after the 1210s.¹¹

The *Golden Bull of 1222*,¹² and another royal decree of similar content from 1231, both issued by King Andrew II (r. 1205-1235), make it obvious that the central government was quick to recognize the potential of the newly established legal institution when it ordered that the procedures of the king's man (in Hungarian: *poroszló*), were to be attested by the bishop or the chancellor of the county, or in smaller cases by the testimony of the nearest convent.

¹⁰ Figure of the king seated on a throne, with a lily-shaped open crown on his head, a lily-shaped rudder in his right hand and a king's staff in his left. Circular inscription + *BELA DEI GRACIA [GEV]SE REGIS FILIVS HVNGARIE DALMACIE CRHOACIE RAME [REX.]* Traces of counterstamp to right and left of king's figure. 'The great seal of Béla III. Registration ID: DKA-006335', Hungarian National Archives, accessed July 4, 2022, <https://dka.oszk.hu/006300/006335>.

¹¹ Falus, above n. 6. 44.

¹² The Golden Bull is the first letter of privilege in Hungary. It is often compared to the Magna Charta. The Bulla was the first constitutional document of the Hungarian nation, while the Magna Charta was the first constitutional charter of the English nation.



Image 2. Reconstruction of the Golden Bull in the Hungarian Parliament Museum ¹³

The decree of King Andrew III (r. 1290-1301) of 1231 is an important milestone in the development of these authentication sites. Article XXI of this decree stipulates that: “*since many people in the country are being harmed by king’s men acting false, their summonses or testimonies should not be valid except by the testimony of the bishop of the county or the chancellor [...] and the accused men should not be cleared except by their testimony.*”¹⁴

Towards the end of the 12th century, social and governmental changes and the turmoil following the death of King Stephen V (r. 1270-1272) increased the role of the *locus credibilis authenticus* in the administration of the donation system. Their scope of its activity was thus extended. The administrative tasks relating to donations were already differentiated during this period: the differences between the donations of private individuals and those of the monarch were reflected in the appearance of the charters issued. The declarations of private parties who applied to the authentication office were either written in the form of a privilege certificate, the *privilegialis*, with a pendulum seal and written on a card, which was valid in perpetuity, or issued in a more modest, but still open, patens form, on paper, under a stamp printed or affixed on the back, according to the request, needs and financial means of the certificate holders. The external works of the authentication sites, and carried out by order of the monarch or at the request of the authorities, were mostly the demarcation of land boundaries, the registration of estates, the taking of evidence and the examination of witnesses. In these cases, when a certified witness had to travel from the *locus credibilis authenticus* at the expense of the parties to the litigation to carry out on the spot the tasks set out in the letter of request, he was accompanied by a royal delegate who, on his return to the authentication site, wrote a *relatio* (report) to the sending court, summarizing the proceedings. The costs of issuing the certificates had to be covered by the applicant, of course, as well as the daily allowance of the external delegate of the *locus credibilis authenticus*, the amount of which was regulated by royal decree at the end of the Arpad era¹⁵, and the laws regulated the amount of the required sums several times.¹⁶

From the middle of the 18th century, these witnesses were not king’s men (*poroszló*) but delegates of the court and magistrates. They carried out the extrajudicial acts of the court, and they served as witnesses (*fidedignitas, testimonium*). As a witness, the chancery could only send its canon, or its conventual priest, to the magistrate. The king’s or the palatine’s delegate was sent out by the judge directly from his own curia, or by a judicial order to the *locus credibilis authenticus*, and they entrusted

¹³ ‘Az Aranybulla rekonstrukciója’ (The reconstruction of the Golden Bull), photo: Gy. Bencze-Kovács. Hungarian Parliament Museum, accessed September 8, 2020, <https://www.parlament.hu/web/orszaggyulesi-muzeum/kozepkor-aranybulla>.

¹⁴ J. Beér and A. Csizmadia, *Történelmünk a jogalkotás tükrében 1001-1949. Sarkalatos honi törvényeinkből* (Our history in light of legislation 1001-1949. From our landmark domestic laws) (Gondolat: Budapest, 1966) 97.

¹⁵ The first ruling dynasty of Hungary from 1000 to 1301, named after their ancestor, Árpád, head of the confederation of the Hungarian tribes at the turn of the 9th and 10th centuries.

¹⁶ Szovák, above, n. 10. 113-114.

a noble or nobles from the county.¹⁷ Royal service was a public duty. The officers of the court and the magistrates all acted under oath.¹⁸

Since the proof of authenticity lay in the possession of the seal, and since the king could influence the powers of an institution by extending or limiting the validity of the seal, it is important to note that the seal was initially only one of the most popular methods of authentication, not the most popular. In the beginning, in addition to listing the witnesses to the legal transaction in the deed, the text was written two or three times on a skin, usually one under the other, and then, in the space left free, several letters of the alphabet or other graphic signs were written between them, and the membrane was cut in two or more pieces in a wavy line through them. The authenticity was in the way the pieces fit together.

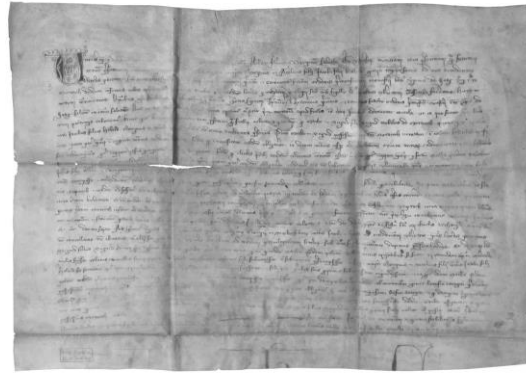


Image 3. Charter of the Chapter of Nitra, chirographed (1317)¹⁹

It was not uncommon, however, for the issuing authority itself to take care of one of the three copies, and in time it also took over the documents of other charter-holders for safekeeping, thus laying the foundations for the later archives of the authentication sites or even after that of the country. After the 1210s, chirographic documents were increasingly stamped with the seal of the authentication sites, thus providing three means of authentication along with the listing of witnesses. This was the case in some authentication centers, such as the Johannite convent of Székesfehérvár city, where the use of the seal was introduced by royal decree shortly before the middle of the 13th century. The chirographum was gradually superseded by the seal, and although it was still occasionally used in the 15th century, after the middle of the 13th century it was increasingly used only as a decorative element on documents.²⁰

3. SYLLOGISMS DRAWN FROM THE FUNCTIONING OF THE LEGAL INSTITUTION OF LOCUS CREDIBILIS AUTHENTICUS

From the data found in the documents issued by the authentication sites - which are related to the history of the church - we can also find information about the locus credibilis authenticus as issuing authority.²¹ In all cases, however, it is necessary to take into account the fact that these certificates were official legal documents for which the client had to pay a fee.²² The documents that contain the most information are those that record a legal transaction in which the authentication site itself was

¹⁷ G. Béli, 'Women's Acquisition of Property during the Era of the Arpad Dynasty in Hungary' in G. Béli et. al. (eds.) *Jogtörténeti tanulmányok X.* (Publikon Kiadó: Pécs, 2009) 48.

¹⁸ G. Béli, *Magyar Jogtörténet. A tradicionális jog* (Hungarian Legal History. The traditional law) (Dialóg Campus: Budapest-Pécs, 2009) 260.

¹⁹ 'Középkori írott források' (Written medieval sources) Registration ID: PML IV. 71. No. 7' Hungarian National Archives, accessed July 5, 2022, https://mnl.gov.hu/mnl/pml/kozepkori_irott_forrasok.

²⁰ I. Balló, *A hiteleshelyek néhány kérdése hazánk okleveles gyakorlatában, 13-14. század* (Some questions of locus credibilis authenticus in the documentary practice of our country, 13th-14th century) (Turul: Budapest, 1994) 123.; I. Borsa, 'A hiteleshelyi eljárás színhelyén készült feljegyzés' (Note taken at the scene of the locus credibilis authenticus)(1987) 58 *Levéltári Közlemények* 1-2. 39-44.; Z. Miklósi, 'Hiteleshely és iskola a középkorban' (Locus credibilis authenticus and school in the middle ages) (1940-41) 18-19 *Levéltári Közlemények* 2. 170-178.

²¹ T. Köfalvi, 'A hiteleshelyi oklevelek egyháztörténeti tanulságai' (Lessons from the Church History of the Charters of Locus Credibilis Authenticus) 1 (2000) *Egyháztörténeti szemle* 1. 49-64.

²² L. B. Kumorovitz, 'A leleszi konvent pecsételési- és oklevéltaxa-lajstromai' (Records of the stamp duty and certificate issue fee of the convent of Lelesz) 7 (1929) *Levéltári Közlemények* 3-4. 312-325.

involved in some way. Despite the fact that we are not aware of any explicit legal prohibition to do so, the authentication sites avoided issuing certificates in their own name in order to avoid subsequent suspicions and litigation.²³ If such a certificate was issued, it was mostly in cases where the legal transaction included the *locus credibilis authenticus* as the ecclesiastical landlord. The contents of such charters may refer to data on the estates, the composition, the number of servants and the living conditions of the chapters and convents that carried out the activity of the authentication sites.

One of the most important legal- and ecclesiastical historical significance of the documents of the authentication sites is that they allow us to know the persons involved in the work of the authentication office and, through this, to estimate the number of the given *locus credibilis authenticus*.²⁴ At the end of some of the charters, in order to strengthen the credibility of the charter, the chapter and convent officials involved in the work of the authentication sites were also listed. These were, first and foremost, the *privilegiales*, i.e. the solemnly issued documents of particularly important rights.²⁵

However, information about the members of the authentication sites may have been included in official publications in other ways. The authentication sites carried out their work in two locations. One of these was the territory of the chapter or convent itself, where clients could appear in person or through their representatives and make a *fassio*, (declaration) of their affairs. However, some courts also ordered them to carry out external work, most of which took place away from the *locus credibilis authenticus*, up to several days' walk away. For such proceedings, the task of the own delegate appointed by the *locus credibilis authenticus* was to give evidence. He was required to certify the procedural steps taken in the case upon returning. Such external work meant not only income and contact with the outside world, but also dangers and considerable effort, and could even have a significant impact on the life of the institution.²⁶ Therefore, these authentication sites had to consider who they sent out to carry out assignments they supposed to be dangerous. This is referred to in the later Act No. 10 of 1486, which states that it is bad practice for chaplains and convents to send out altar directors, and often students and beggars, who are easily bribed, to carry out their duties. It was therefore provided by law that henceforth the convents could only delegate to the king's man members of the order who were priests and who had to take an oath of justice. Act No. 44 of 1492 added that the convents must have at least seven monks of the order of the priests, as this was the only way to ensure the proper keeping of the seal and the prudence of the issue of the documents.²⁷

From the gradual development of the scope of the external works of the authentication sites we can also infer whether the site in question has taken a conscious role in the legal life and politics of its region. The fact that the convent of Kolozsmonostor (now: Mănăştur, a district of the Romanian city of Cluj-Napoca) which had national jurisdiction in Transylvania, regularly sent its delegates to the assemblies of the nobility, allowing them to make easier use of the services of the *locus credibilis authenticus*, gives good reason to conclude that this convent was fully aware of the importance of the tasks it was called upon to perform and undertook them.²⁸



Image 4. The seal of the convent of Kolozsmonostor, 1575²⁹

²³ I. Szentpétery, *Magyar oklevéltan (Hungarian Diplomatics)* (Magyar Történelmi Társulat: Budapest, 1930) 127.

²⁴ L. Koszta, *A pécsi székeskáptalan hiteleshelyi tevékenysége (1214-1353)* (The activities of the Chapter of Pécs 1214-1353) (Pécs Története Alapítvány: Pécs, 1991) 110-111.

²⁵ Köfalvi, above, n. 22. 144-146.

²⁶ Szovák, above, n. 10. 113-114.

²⁷ Franciscus Döry, *Decreta Regni Hungariae 1301-1457: Gesetze und Verordnungen Ungarns.* (Budapest: Akadémiai Kiadó, 1976), 272.

²⁸ Szovák, above, n. 10. 113-114.

²⁹ 'A kolozsmonostori konvent pecsétje, 1575' (The seal of Kolozsmonostor convent) Pannonhalma Archabbey Archives. Made: 1575, Technique: cast engraved silver, Size: diameter 39 mm. Disc-shaped

In 1318, the royal *magister dapiferorum*³⁰ Paul and the *comes* (count) of the county of Somogy made a confession to the convent of Somogy about a sentence with four fellow magistrates and other noblemen. If by the four fellow judges we mean the *iudex nobilem*,³¹ perhaps the convent of Somogy was integrated into the legal life of the county in a similar way as the Kolozsmonostor one, and in any case, according to the sources from the 14th and 15th centuries, it addressed its reports to the county authorities with remarkable frequency.³²

CONCLUSION

The heyday of authentic sites was in the 14th century. After the Battle of Mohács (1526), and even more so after the Hungarian Kingdom was divided into three parts in 1541, the role of the authentication sites in the administrative structure declined. The Turkish destroyed or damaged some of the documents. Despite the fact that, for a short period after the Turkish expulsion, the documents preserved in the archives of the authentic sites became valuable as a retroactive proof of ownership, their renewed importance proved to be questionable.

From the mid-18th century, legal literacy gradually became the task of secular scribes. As the role of the *locus credibilis authenticus* had always been that of lower-level official scribes, but was slowly being taken over by the counties, towns and notaries appearing in the meantime, their function became increasingly redundant. This process was probably accelerated by the advent and spread of the Reformation in Hungary. As a result of all this, the authentication sites were reduced to the status of document depositories and copy issuing bodies by the 19th century. Their history was brought to an end by Act No. 35 of 1874, Article 214 of which stated that “*the locus credibilis authenticus may issue authentic copies of documents under their care in the future, but they are no longer entitled to issue and keep new authentic documents.*”³³

However, the fact is that centuries before the formation and spread of the notaries, a legal institution very similar to it appeared in the Hungarian Kingdom, which can be interpreted as a “prototype” of today draws attention to the natural law evidence that, ultimately, analogous legal-administrative problems all over the world sooner or later receive an equivalent answer - which is probably rooted in our common, equal, identical, human nature.

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object with a semi-circular handle on the back, soldered on with a hinged strap. On the obverse, a throne structure of gothic forms, conceived as a decorative surface, with Mary holding the child Jesus. Mary's head is surmounted by a tall crown of lilies. Her loose hair flutters on one side. The circular inscription in capitals, separated from the image by engraved lines: SIG(ILLVM) CON(VENTUS) MON(ASTERII) BEA(TAE) MAR(IAE) VIR(GINIS) DE COL(OS) MONO(STOR) 1575. The seal is a monument to the secularised modern authenticity of the site of a medieval Benedictine convent. The image engraved on the new seal printer follows the composition of the monastery's 14th century seal printer. Accessed July 6, 2022, <https://hu.wikibooks.org/w/index.php?curid=86845>.

³⁰ noble court officer: caretaker, controller the royal kitchen, often the dietary compiler

³¹ the judge with jurisdiction over the noblemen

³² Borsa, above, n. 21. 57-64.

³³ Kófalvi, above, n. 22. 63.

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- [6] O. Falus, *Ispotályos keresztes lovagrendek az Árpád-kori Magyarországon* (Hospitaller crusader orders in Arpad-era Hungary) (Publikon: Pécs, 2015) 42-43.
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- [8] A small contract written on skin, sealed. See O. Falus, 'Egy Árpád-kori oklevél és háttere' (A document from the Arpad period and its background) in T. Székely (ed.) XII. RODOSZ Konferenciakötet: Társadalomtudományok (Editura Marineasa: Cluj-Napoca, 2011) 219-236.
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- [11] Figure of the king seated on a throne, with a lily-shaped open crown on his head, a lily-shaped rudder in his right hand and a king's staff in his left. Circular inscription + BELA DEI GRACIA [GEV]SE REGIS FILIVS HVNGARIE DALMACIE CRHOACIE RAME [REX.] Traces of counterstamp to right and left of king's figure. 'The great seal of Béla III. Registration ID: DKA-006335', Hungarian National Archives, accessed July 4, 2022, <https://dka.oszk.hu/006300/006335>. Falus, above n. 6. 44.
- [12] The Golden Bull is the first letter of privilege in Hungary. It is often compared to the Magna Charta. The Bulla was the first constitutional document of the Hungarian nation, while the Magna Charta was the first constitutional charter of the English nation.
- [13] 'Az Aranybulla rekonstrukciója' (The reconstruction of the Golden Bull), photo: Gy. Bencze-Kovács. Hungarian Parliament Museum, accessed September 8, 2020, <https://www.parlament.hu/web/orszaggyulesi-muzeum/kozepkor-aranybulla>.
- [14] J. Beér and A. Csizmadia, *Történelmünk a jogalkotás tükrében 1001-1949. Sarkalatos honi törvényeinkből* (Our history in light of legislation 1001-1949. From our landmark domestic laws) (Gondolat: Budapest, 1966) 97.
- [15] The first ruling dynasty of Hungary from 1000 to 1301, named after their ancestor, Árpád, head of the confederation of the Hungarian tribes at the turn of the 9th and 10th centuries.
- [16] Szovák, above, n. 10. 113-114.
- [17] G. Béli, 'Women's Acquisition of Property during the Era of the Arpad Dynasty in Hungary' in G. Béli et. al. (eds.) *Jogtörténeti tanulmányok X.* (Publikon Kiadó: Pécs, 2009) 48.
- [18] G. Béli, *Magyar Jogtörténet. A tradicionális jog* (Hungarian Legal History. The traditional law) (Dialóg Campus: Budapest-Pécs, 2009) 260.
- [19] 'Középkori írott források' (Written medieval sources) Registration ID: PML IV. 71. No. 7' Hungarian National Archives, accessed July 5, 2022, https://mnl.gov.hu/mnl/pml/kozepkori_irott_forrasok.
- [20] Balló, A hiteleshelyek néhány kérdése hazánk okleveles gyakorlatában, 13-14. század (Some questions of locus credibilis authenticus in the documentary practice of our country, 13th-14th century) (Turul: Budapest, 1994) 123.; I. Borsa, 'A hiteleshelyi eljárás színhelyén készült feljegyzés' (Note taken at the scene of the locus credibilis authenticus)(1987) 58 *Levéltári Közlemények* 1-2. 39-44.; Z. Miklósi, 'Hiteleshely és iskola a középkorban' (Locus credibilis authenticus and school in the middle ages) (1940-41) 18-19 *Levéltári Közlemények* 2. 170-178.
- [21] T. Kőfalvi, 'A hiteleshelyi oklevelek egyháztörténeti tanulságai' (Lessons from the Church History of the Charters of Locus Credibilis Authenticus) 1 (2000) *Egyháztörténeti szemle* 1. 49-64.
- [22] L. B. Kumorovitz, 'A leleszi konvent pecsételési- és oklevéltaxa-lajstromai' (Records of the stamp duty and certificate issue fee of the convent of Lelesz) 7 (1929) *Levéltári Közlemények* 3-4. 312-325.
- [23] Szentpétery, *Magyar oklevéltan* (Hungarian Diplomatics) (Magyar Történelmi Társulat: Budapest, 1930) 127.
- [24] L. Koszta, A pécsi székeskáptalan hiteleshelyi tevékenysége (1214-1353) (The activities of the Chapter of Pécs 1214-1353) (Pécs Története Alapítvány: Pécs, 1991) 110-111.
- [25] Kőfalvi, above, n. 22. 144-146.
- [26] Szovák, above, n. 10. 113-114.
- [27] Franciscus Döry, *Decreta Regni Hungariae 1301-1457: Gesetze und Verordnungen Ungarns*. (Budapest: Akadémiai Kiadó, 1976), 272.
- [28] Szovák, above, n. 10. 113-114.
- [29] 'A kolozsmonostori konvent pecsétje, 1575' (The seal of Kolozsmonostor convent) Pannonhalma Archabbey Archives. Made: 1575, Technique: cast engraved silver, Size: diameter 39 mm. Disc-shaped object with a semi-circular handle on the back, soldered on with a hinged strap. On the obverse, a throne structure of



gothic forms, conceived as a decorative surface, with Mary holding the child Jesus. Mary's head is surmounted by a tall crown of lilies. Her loose hair flutters on one side. The circular inscription in capitals, separated from the image by engraved lines: SIG(ILLVM) CON(VENTUS) MON(ASTERII) BEA(TAE) MAR(IAE) VIR(GINIS) DE COL(OS) MONO(STOR) 1575. The seal is a monument to the secularised modern authenticity of the site of a medieval Benedictine convent. The image engraved on the new seal printer follows the composition of the monastery's 14th century seal printer. Accessed July 6, 2022, <https://hu.wikibooks.org/w/index.php?curid=86845>.

[30] noble court officer: caretaker, controller the royal kitchen, often the dietary compiler the judge with jurisdiction over the noblemen

[31] Borsa, above, n. 21. 57-64.

[32] Kőfalvi, above, n. 22. 63.