

UNIVERSITY CAREER OF MATHEUS DE LOREYO

Academic Liaison Between Jodocus Clichtoveus and Humanist
Bishop Johannes Gosztonyi

ASTRIK L. GABRIEL
University of Notre Dame, Indiana

The 102 questions of Johannes Gosztonyi addressed to Jodocus Clichtoveus were carried to Paris from Hungary by a French theologian, Matheus de Loreyo, in 1517. He must have come to Hungary on some other official business. In the years of 1515–1516, there was an exchange of letters between the Faculty of Theology and the Kingdom of Hungary. On August 1, 1515, during the meeting of the Faculty, a committee was formed, *fuert dati deputati*, to discuss the contents of these letters.¹ On August 19, 1518, the University of Paris decided to send a letter to the King of Hungary after discussing a report of the same Matheus de Loreyo (Lorry)² on the state of religion in Bohemia.

Matheus – sometimes called Matthias but he himself signed his name Matheus – was originary from the diocese of Toul, suffragant of Trier in the Empire.³ Because of that, he belonged to the English–German Nation to which the Hungarian subject also claimed allegiance. Loreyo became Bachelor of Arts during the 1499–1500 academic year while Petrus Heemskerck acted as receptor; his bursa was taxed to 4 solidus Paris. He was promoted together with Georgius de Ungaria, diocese of Albanensis in Transylvania.⁴

The next academic year, 1500–1501, Matheus ex “Lori” (Lorry) together again with Georgius de Ungaria was promoted licentiatus, seventh among 17; and the same year incipiens; i.e., master of Arts, under the receptor, Johannes Calciatoris Brysgoicus.⁵ During the 1501–1502 rectoria of the noted Scottish philosopher, Johannes Major (Mair), he was elected procurator of the English–German Nation.⁶

From 1502 to circa 1504, Matheus de Loreyo lived and taught at the College of Lisieux, pleasantly located on the top of Montagne Sainte-Geneviève neighboring the church of the saint. Here he had in charge the two sons of Johannes Amerbach: Basilius and Bruno. He made them read the courses of the nominalist Johannes Raulin (1443–1514), Grand Master of the College of Navarre in 1481.⁷

During the 1502–1503 academic year – I believe – he was the “Matheus” who was elected proctor of the Nation during the rectorship of Christianus Hermanni seu Brunonis.⁸

Despite several recommendations regarding the personality of Matheus, Johannes Amerbach, father of Bruno and Basilius, still had some reservations against him. Philippus Hodoart (Hodouart), the noted theologian, hurried to his defense, stating that he knew Loreyo as a learned and prudent man, abundant in good discipline.⁹

On March 3, 1503, Loreyo informed Johannes Amerbach that his sons were seriously studying philosophy — Bruno spontaneously more industrious; however, Basilius, though his knowledge is sufficient, still has to be forced to do anything.¹⁰

One common feature between the Hungarian Bishop Gosztonyi and Loreyo, his messenger to Jodocus Clichtoveus, was their interest in Platonism. On June 24, 1503, Loreyo informed Johannes Amerbach that he had acquired a book written by a defensor of Plato — meaning Cardinal Bessarion's publication against Georgius Trapezontius, *In calumniatorem Platonis* (Roma: Sweynheym and Pannatz, September 13, 1469).

In the same letter composed at the end of the school year, Loreyo repeated his dissatisfaction with Basilius, "retained by the vice of negligence." Fortunately, he found his brother, Bruno, more skilled.¹¹

By 1503–1504, Mattheus de Loreyo was a popular member of the English–German Nation. He participated at a "banquet" of the Nation attended by 39 masters including himself. He received 24 sol. from the celebrated printer, Petrus Cesaris Wagner, acting as substitutus receptor. The latter equally paid in the same academic year for "Mathia Lirin" 9 Douzain (new douzain was officially the grand blanc à la couronnel) because of Loreyo's regency, i.e., actual teaching.¹²

On September 20, 1504, Loreyo was present along with the procurator, receptor, chaplain, major and minor beadles of the Nation in the company of 38 masters at another Prandium. The occasion was the election of Michael Layng, diocese of Saint Andrews in Scotland, to the office of the receptor for the 1504–1505 academic year. Among the participants at this gathering were such celebrities as Johannes Major (Mair); David Cranston, Scottish logician and theologian; and Robertus Cockburn, the future bishop of Ross in Scotland (1507–1524).¹³ At the same time Michael Layng listed Martinus Tholninus from Hungary as bachelor present in Paris.

Mattheus de Loreyo was again mentioned as monetary beneficiary of the Nation in connection with some puzzling expenses on the occasion of the first compute on the eve of the feast of Saint Matthias on September 20, 1504. I believe this unspecified additional amount of payment given to 33 or so masters and officers of the Nation was not for the "auditing" of the accounts of the receptor, neither for regency of the masters, because beadles were also remunerated. The expenses given to those who supervised the accounts of the receptors were listed separately on the next folio: *Pro auditoribus compoti*, namely proctor receptor and 24 masters. Loreyo was not among them, while "Bartoldus imperator," Bertholdus Rembolt, the noted printer, was present. Each received 2 Blancs (albos).¹⁴

By the middle of May 1504, the two Amerbach brothers left in the tutelage of Loreyo entered the College of Bourgogne. On June 6, 1504, their father wrote to Bruno: "I can see how happy you are being liberated from the yoke of Master Mattheus Loreyo."¹⁵

Not long after, Loreyo also left the College of Lisieux and in late 1505 joined the College of Navarre, teaching Arts courses there. In 1512, while living in this College, he became *busarius theologus*. In all probability, Loreyo was still housed here when Johannes Gosztonyi himself stayed there. In 1515, among the guests (hospes) of the

College of Navarre, there was a Johannes Levesque listed. Could the name hide "Gosztonyi," Johannes Levesque, the bishop? ¹⁶

Already a member of the Faculty of Theology, certainly *baccalarius biblicus*, Matheus de Loreyo was elected to "high" office within the Nation and was trusted with the function of reformator of the University. His duties consisted of visiting colleges together with the reformators of the three other Nations – French, Picard, Norman – and oversee the conditions of disciplines, progress of studies, liturgical and devotional life of the students and masters in these institutions. His remuneration of 2 lb. listed by the receptor, Jacobus Spilman, from Basel, friend of the Amerbach family, during the 1512–1513 academic year, was apparently a belated payment. ¹⁷ Loreyo must have served as reformator during the 1511–1512 academic year, when Luscus Noctuinus from Prussia functioned as receptor, because Jacobus Spilmanus listed a second reformator, namely the famous philosopher, Georgius Locart (Lokert) during his 1512–1513 rectoria. ¹⁸

On February 26, 1516, Loreyo became licentiatius and on May 5, 1516, Doctor in Sacred Theology. ¹⁹ He was not very active at the Faculty of Theology, maybe due to his travels abroad. Nevertheless, he remained faithful to his English–German Nation where his name was held in great respect. During the 1517–1518 academic year, the Dutch receptor Franciscus Ossmanus from Alkmaar mentioned him among the most illustrious members of the Nation who, on the day of celebration of the patron saint of the Nation, Saint Edmund, on November 20, 1517, received additional remuneration; namely, the Swiss philosopher, Petrus Tartaretus, Johannes Major (the fertile Scottish theologian), and the German Narciscus Brun, regent master since 1516 at the Faculty of Medicine. ²⁰ At the end of this same academic year, on June 15, 1518, Loreyo presided at an academic disputation of an otherwise unnamed bachelor in Theology. ²¹

The last we hear from Loreyo was on August 19, 1518. He attended the General Assembly of the University and made a somewhat confused report about the religious situation in Bohemia. He explained the desire of the Bohemian heretics to return to the Catholic faith and the guidance of the Roman Church. This report was certainly the result of Loreyo's experiences when traveling through Central Europe. The rector and the University of Paris decided to send three letters duly ratified with the great seal of the University to the Pope at that time, Leo X (1513–1521), to the Emperor Maximilian I (1493–1519), and to the King of Hungary, Louis II (1516–1526) for whom Clichtoveus composed his *De regis officio* in 1519. ²²

Previous to his report presented at the General Assembly of his University on the wish of some Bohemian heretics to return to Catholicism, Loreyo must have visited Bishop Gosztonyi in Hungary. The pontiff of Győr trusted his *Exemplar* of 102 questions to Matheus de Loreyo asking him to carry it to Paris and hand it over to Jodocus Clichtoveus. The Paris theologian, after his answer to the thirty-sixth question of Gosztonyi, inserted his acknowledgement regarding the safe arrival of the Exemplar to Paris thanks to the good services of Matheus de Loreyo. ²³

After the appearance at the August 19, 1518, General Assembly of the University, presided by the rector Olivarius of Lyon, we no longer hear anything from the theologian

in the Empire, Mattheus de Loreyo. "Ad Reverendum in Christo patrem et dominum D. Joannem Gosztion [sic], episcopum Jauriensem dignissimum: nonnullarum questionum per Jodocum Clichtoveum Neoportunensem *dissolutio*: recto ordine, numeroque digesta." Title of the answers of Jodocus Clichtoveus to the 102 questions addressed to the latter by bishop Johannes Gosztiony. The manuscript is in the Országos Széchényi Könyvtár (Széchényi National Library) Budapest, Cod. Lat. 348. Description: *Kódexek a középkori Magyarországon. Kiállítás az Országos Széchényi Könyvtárban*. Introduction: Székely, György. Budapest, 1985, p. 169, no. 201.

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Notes

1. "Quod ad litteras transmissas ex regno Hongarie [sic] fuerunt dati deputati super contentis in dictis litteris:" A. Clerval, *Registre des procès-verbaux de la Faculté de la Théologie de Paris*, Paris, 1917, pp. 181; 185, no. 12. Henceforth: Clerval, *Registre. . . Faculté de Théologie*.
2. C. E. Bulaeus, *Historia Universitatis Parisiensis*, Paris, 1673, Tome VI, p. 106 and cf. pp. 962–963. Henceforth: Bulaeus, *Hist. Univ. Paris*.
3. Lorry is a locality in the northeastern region of France. He himself signed his name on October 27, 1502, in a letter of Johannes Amerbach: "Tuus Matheus ex Loreyo in Artibus magister, actu regens in famosissimo Collegio Lexoviensi." (Transcription is my orthography): A Hartmann, *Die Amerbachkorrespondenz*. I. Band. Die Briefe aus der Zeit Johann Amerbachs. 1481–1513, Basel, 1942, p. 163, no. 174. Henceforth: Hartmann, *Amerbachkorrespondenz*.
4. Reg. 91(85) folio 31 recto. Regarding Georgius de Ungaria, *Ibid.*, folio 31 verso. A. L. Gabriel *The University of Paris and its Hungarian Students and Masters during the Reign of Louis XII and François Ier*, Notre Dame, In. – Frankfurt am Main, 1986, p. 35 and note 51, and passim. Henceforth: *Hungarian Students*.
5. *Ibid.*, folio 37 verso (lic.); folio 41 recto (incipiens).
6. "In electione et continuatione Mathei ex Lorri. . . 8 sol. Paris.:" *Ibid.*, folio 44 verso.
7. Hartmann, *Amerbachkorrespondenz*, I, pp. 161–162, no. 174. On Raulin, see G. Grente (under the Direction), *Dictionnaire des Lettres Françaises. Le Seizième Siècle*, Paris, 1951, p. 599, col. a.
8. "Item in electione magistri Mathei, electi in Dominum procuratorem:" Reg. 91(85) folio 51 verso.
9. "Ego dictum magistrum novi et doctum et bonarum disciplinarum decoramentis precellentissime habundatem, prudentem:" Hartmann, *Amerbachkorrespondenz*, I, p. 143, no. 155. Letter dated circa May 1502.
Philippe Hodoart from ca. 1499–1500 in the College of Sainte-Barbe, later ca. 1520 among the Deans of the Faculty of Theology of Paris.
10. Hartmann, *Amerbachkorrespondenz*, I, 171, no. 185.
11. On Bessarion's publication: *Gesamtkatalog der Wiegendrucke*, Vol. I–VIII, Leipzig, 1925–40, no. 4183. Henceforth: *GW*. Copies in USA among other places: Pierpont Morgan, Huntington and Harvard Libraries.
Hartmann, *Amerbachkorrespondenz*, I, pp. 189–190, no. 199: [Basilius] "negligentie vitio detinebatur" . . . "Frater ejus [Bruno] doctor est."
12. Prandium: Reg. 91(85) folio 58 verso: "In prandio Nacionis quod erat in domo Roberti . . . Matheus ex Loreyo . . . 24 sol. Paris."

- Regency: *Ibid.*, folio 59 verso: "Item pro magistro Mathia [sic] Lorin, ratione regencie. . . ix. uds." Douzain (doudenarius). In the time of Charles VIII, a new douzaine of 12 den. Tournois was struck, officially the "grand blanc a la couronne." J. H. Munro, "Money and Coinage of the Age of Erasmus," in *The Correspondence of Erasmus*, Trans. R. A. B. Mynors and D. F. S. Thomson, 1974, I, p. 314. Henceforth: Munro, "Money and Coinage."
13. Reg. 91(85) folio 62 verso: "Mattheus ex Loreyo;" Cf. folios 62 verso and 63 recto: "Johannes Maior" and "Robertus Cokburn."
 14. Reg. 91(85) folio 67 verso: "In distributionibus expense die quo actus erat primus comptus videlicet in profesto Mathei. . . Matheus de Loreyo." Johannes Major was not present. Expenses for auditing the Comput on September 20 are on folio 68 verso: "Expense facte pro auditoribus compoti in Profesto Mathei quorum quilibet habuit duos magnos albos." On the coinage of Albus (Blanc), see Munro, "Money and Coinage," p. 313.
 15. "Percipio te multum laetari, quod a jugo magistri Mathaei Lorey absolutus sis:" Hartmann, *Amerbachkorrespondenz*, I, p. 213, no. 225.
 16. Joh. Launoy, *Academia Parisiensis illustrata*, Paris, 1682, I, pp. 402-403.
 17. "Pro domino reformatore magistro Matheo de Lorey. . . 2 lb. Paris:" Reg. 91(85) folio 134 verso.
 18. "Item pro domino Reformatore Universitatis magistro Iergio [sic] Locart. . . 2 lb. Paris.:" *Ibid.*, folios 139 verso.
 19. J. K. Farge, *Biographical Register of Paris Doctors of Theology, 1500-1536*, Toronto, 1980, pp. 288-289. no. 316.
 20. "Magistris (nostris) Tartareto Maiori, Loreo, Narcisco, una. . . 16 sol. Paris.:" Reg. 91(85) folio 171. It means each received 4 sol. Paris. on the "Sacro divi Edmondi Nacionis Solenni."
 21. "Primus fuit ad relationem honorandi magistri nostri de Loreyo, qui audivit unum baccalarium de tentative," Clerval, *Registre. . . Faculté de Théologie*, p. 239. Cf. original: Paris, BN, N. A. Lat. 1782, folio 57 verso.
 22. Bulaeus, *Hist. Univ. Paris.*, p. 106 and cf. pp. 962-963. A. L. Gabriel, *Hungarian Students* p. 72, note 146; - A. Eckhardt, "Un Prélat Hongrois humaniste et Erasmiens, Jean de Gosztonyi à Paris (1515)" in *De Sicambria à Sans-Souci*, Paris, 1943, pp. 152-154.
 23. (Exemplar harum Quaestionum) "michi tradito per honorandum magistrum nostrum et doctorem theologum Matheum de Loreyo," *Dissolutio*, folio 6 recto.