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ABSTRACT

ACADEMITE PASTORS
OF THE SZILÁGY DIOCESE
(16th CENTURY – 1821)

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Justification of the choice of topic

It is widely considered that reformation was accepted in the Szilágyság region quite soon. References to these legendary beginnings are still published till this day in various publications. But research from the past decades clearly indicates that these types of affirmations, previously treated as facts, are in fact in need of correction. For my part, I got involved in researching the region's past in the midst of my university studies, with the intention of contributing to the clarification of disputes with new results. Over the past two decades, it became clear that many more archival sources are still to be processed. In addition to this, my ancestry in the Szilágyság region, my local knowledge, and my few years of pastoral service in the region were further subjective reasons for choosing this topic. I first presented the monumental church of my home village, and later in my master's degree thesis I analyzed the 1683 listings of devotional objects of the district.

The intention of creating a general pastoral database was born back in the 1930's, and in 1943 all dioceses were ordered to compile the available data. However, this initiative was interrupted by the war, and the work was only resumed in the past decades by professional researchers. Since then, a number of partial results have been produced, such as various archontological and prosopographic databases, or in the form of repositories. This work was greatly facilitated by the publication of inland and foreign students' name lists, which in turn, do not include a description of the further activities of the students. This has only happened in a few exceptional cases (students of Wittenberg and Heidelberg).

The goal of the research

This dissertation was produced with the intention of combining the partial results offered by the various sources to compile the database of the academic pastors who served in the Szilágyság region, and by analyzing the included information on the basis of various criteria to try to nuance the rather exaggerated image which exists of them. I chose to analyze this rather narrower group, which represents only one fifth of the pastors of the examined era, because they are the ones who, because of their higher qualifications, may have had

more influence over the development and administration of the Church. Furthermore, they are the ones of whom we have slightly more information than their colleagues who have studied inland. A special aspect of my research was the uncommon situation of Szilágyság region, which results from its complicated and contradictory relation to the dioceses of Transylvania and Tiszántúl.

It constituted a difficulty that the diocesan archival material, which was the main source of the research, has been scattered over time, and its components are currently kept in multiple church and state archives. Furthermore, it was challenging to establish the examination criteria on the basis of which possible valid conclusions could be drawn for the rather heterogeneous group.

It is important to emphasize that when formulating the obtained conclusions, it should be taken into account that these can only be considered partial results, general conclusions can be drawn only when the entire database is completed, which also covers the pastors and rectors (teachers) who studied inland. Furthermore, it will be fully usable only when these results can be incorporated into other studies covering the rest of the church bodies (especially the neighboring dioceses).

The framework of the dissertation

The paper consists of four chapters, the most extensive being the last one, which contains a detailed database of pastors. The previous chapters refer to the geographical and temporal framework of research and to previous basic research on general pastoral registries. In continuation, the academic pastors are the focus of examination, more detailed findings concerning them are included in the third chapter. The dissertation is closed by an appendix in which I publish some relevant documents from archival sources regarding the academics.

Spatial and temporal boundaries of the research

In a concise overview I describe the geographical delimitation of the examined area and the establishment of secular administrative frameworks. According to this, the region known as Szilágyság is a hilly area that slopes in a western direction, and is delimited by the Avas-Kőhát-Gitin-Cibles volcanic chain, respectively the Réz and Meszes mountains. Its

water network is constituted by the tributaries of rivers Szamos and Körösök (Szilágy, Kraszna, Berettyó, Ér). Important trade routes and war paths have passed through its two natural gateways (the Meszesi gate and the Szamos valley). From administrative point of view the region was divided into two units – Kraszna and Közép-Szolnok counties –, several hypotheses have been made concerning their establishment. According to the latest research, it appears that in the Middle Ages the Szilágyság region had stronger ties to the Kingdom of Hungary than to Transylvania.

In 1570, under the Treaty of Speyer, the Partium region was conditionally annexed to the Principality of Transylvania, but this condition also persisted after the dissolution of the principality with minor or major interruptions, while its territorial dimensions were constantly changing. The two counties remained until the administrative reorganization in 1876, when the County of Szilágy was formed with somewhat extended territory.

Going back to the foundations of the medieval church organization, we see that szilágyság was then part of the Transylvanian episcopate. In church administration, a dichotomy similar to secular division can be observed: parishes in the countryside were functioning within the framework of the main deaneries of Krasznai and Szolnoki. It is a regrettable fact that papal tithe lists contain only a few data concerning Szilágyság region.

In the following, I highlight among the events of the 16th century church history those that are somewhat related to the Szilágyság. The alleged local reformer, Derecskei Demeter was supported by Drágfi Bertalan, on whose estate, the 1545 synod was held, in Lutheran spirit in the locality Erdőd. One of the participants of the 1554 synod in Óvár was Horváthi Mihály, who was referred to as being arch-deacon of Szilágy during the 1557 national synod, which took place in Kolozsvár Napoca. Another participant of this event was Szegedi Lajos a pastor of Kraszna, who in those times was already teaching about the Holy Communion in Helvetic spirit. According to the original plans this synod was supposed to be held in the locality Zilah, but the location was later changed. 1557 can be considered the year of the establishment of the episcopate of tiszántúl, which at that time consisted of fourteen dioceses, one of them being Szilágyi (Kraszna).

At the local level, the religious transition is barely tangible, we know only one specific case for Zilah. In a court document dated in 1570, a reference is made to a pastor named

Miklós (Nicholas), who was once a proponent of one of the altars of the church. In his will, he recognized pastor Lőrinc (Lawrence) as his son, which refers to the fact that denominational conditions have changed in the meantime.

In his chart of 1580 voivode Báthory Kristóf mentions pastors devoted to the Augsburg Confession in the Szilágyság, who were in need of support against the spreading anti-trinitarian ideas. There are sporadic mentions of Unitarian congregations in the Szilágyság region, but they ceased to exist in the middle of the 17th century.

In summing up all this, the initial period was characterized by a doctrinally mixed, transitional state in Szilágyság too, which mainly reflected the Wittenberg influence in its first period in the 16th century.

The initial starting point in the research's timeline cannot be linked to a specific date, but the ending timepoint can be defined. This is a consequence of the dual nature or the Szilágyság's legal status, which was also reflected in the administration of the church. As far as authority over the diocese is concerned, tensions appeared as early as the first half of the 18th century. Zoványi P. György was a bishop of the tiszántúl region from 1728, while not moving to Debrecen, but rather staying in Zilah until the end of his life, the management of the district was thus quite cumbersome. At the same time, he was also a dean of Szilágy, but in the interests of his own diocese he relied on the help of the Transylvanian General Consistory in several cases. In his function as a dean he was followed by his son Zoványi József, in whose time, the dispute between the two districts escalated so much that he was deprived of office in 1769. However, tensions did not disappear after that, and in the following decades there were many reasons for big and small disagreements. The final solution to this issue was only given by the comprehensive rearrangement of the Diocese of Tiszántúl, which was completed in 1821 by the synod of Buda. As an effect, the Tract of Szilágy has been officially transferred to the jurisdiction of the Transylvanian episcopate, and in the same time, a part of the közép-szolnoki diocese which geographically belonged to the Szilágyság region, was also attached to it. After its reorganization, it continued to operate as the diocese of Szilágy-Szolnok, and due to the increased number of congregations, this constitutes the end point of my research.

In the second chapter of the thesis, I present research on the general pastoral rosters, based on available printed and written sources. This work will gain its real significance when, a general database will be hopefully completed, on basis of which the development of each pastoral career will be much more traceable. This presupposes the cooperation of many research workshops.

In presenting the printed works, I will cover two basic sources, which, although partially outworn and in many cases inaccurate, are still unavoidable in research.

The Namebooks were published by the Transylvanian diocese from 1858; in them, the general reports were preceded by the presentation of congregations of a particular diocese, a different one each year. The congregations of the Szilágy region were presented in eight volumes between 1874 and 1881, the parishes were presented to varying standards, and the pastoral rosters attached to them are usually erroneous and incomplete.

The monograph of Szilágy County, edited by Dr. Mór Petri and published in six volumes, represents a much higher standard. The third and fourth volumes describe the settlements and their parishes and pastors; the last two are alphabetical repositories with concise information. This work is much more thoroughly documented, it has used many church archives, and the pastoral rosters have therefore expanded compared to the Namebooks.

The study of the diocese's archival material constituted a significant part of my research. This was somewhat complicated by the fact that the former archive did not even have a permanent headquarter, for a long time it was kept by the dean of that time at his place of service. Therefore, I considered it useful to briefly review the main moments of the development of the archives. The first concrete data on its existence dates back to 1710, and during the century the question of the affiliation of the archives is also the subject of debate between the Debrecen and Transylvanian districts. The idea of creating permanent headquarters for the archive arises only at the beginning of the 19th century, and finally a suitable room was created in the church in Zilah, completed only by 1827. It is important to mention the name of Verestói Cséri Sándor, who became the head of the archives in 1841 and immediately began to reorganize the files, which he has documented in detail in an archival journal. A sad event was the partial seizure of church archives in 1974, when some

of the documents were transferred to the state archives in Zilah. In the meantime, this material has been completely rearranged, which makes it very difficult to navigate, and many parts are currently unavailable. In addition, a smaller amount of material has been placed in the state archives of Kolozsvár- Napoca, Satu Mare and Baia Mare, while the earliest archives of the diocese are kept in the archives of the Transylvanian district in Kolozsvár. The remainder, most of which is irrelevant to my research, consists mainly of documents from the 19th and 20th centuries, and is kept in the archives of the Diocese of Zilah.

The basic source used to compile the pastoral rosters is the list at the beginning of two 17th-century minutes of the diocese, which contain the names of a total of 478 preachers. We can presume they were based on an earlier protocol which was opened in the early 1600s, and has been destroyed by now. In this they introduced the names of the pastors who began their ministry in the tract, which were later supplemented with additional information (duties, date of departure, or place and time of death). To replace this, they began to lead two more rosters, from 1656 and 1680 respectively. The first one is shorter, enlisting only 280 names, while the other is more comprehensive and contains the names of 462 pastors. It was of great help that in the 18th century dean Zoványi P. György has retroactively marked the names of academics with signs of distinction, a practice that was followed for a while by his successors too. A total of 67 names were marked like this in the documents, on the basis of which some pastors, were included in the database whose studies abroad could not be verified from other sources, but this was applied only in a few presumably justifiable and exceptional cases.

The first known mentions of annual church visits date back to the last quarter of the 17th century, but the records have only been preserved since 1761, subsequently arranged in volumes. These texts are rather laconic, only providing the most important data: the name of the pastor and the teacher, their concise characterization, any disputes, the condition of church buildings, and the list of current donations. Only in a few cases was there a deviation from this trend; for example, the number of families was recorded in 1787. This also confirms the self-evident assumption that the pastors who have completed their academic studies abroad – with few exceptions – were serving in the more important parishes of the diocese. It was a great relief in their identification, that until 1791/92 they mentioned the

academic degrees of pastors. It can be ascertained that they generally accounted for one third of the diocese's current pastoral community, then this proportion increased to 50% by 1788, and then started to decline markedly after the turn of the century. By the end of the studied period, only a fifth of pastors had studied abroad.

The minutes of the partial synods constitute an equally important group of sources. Disputes that could not be settled within the parish communities were discussed at these meetings, and at the same time the annual placement of pastors and teachers took place. The first known decision dates back to 1617, but the starting year of the first surviving volume is much later (1666). Although the study of these records has also resulted in a lot of new data, it is important to point out that, unfortunately, the minutes were not intended to be exhaustive. At times important decisions known from other sources have not been recorded, and the list of placements of pastors has only been continuously included since 1784. It is an interesting phenomenon that the decision of the partial synods was not always respected when filling the parish offices, which also resulted in the escalation of tensions. Taking this into consideration, from this period onwards, based on a comparison of several sources, the church pastoral rosters can still be considered roughly complete.

I also included the 1943 general census among the archival sources, as this has not yet been published in printed form, contrary to the initial intentions. This was initiated with the intent of being exhaustive, in accordance with the existing possibilities. The pastors of each parish had to compile a list of the known pastors of the congregation on the basis of a detailed methodology and collect all the information concerning them. It was of great help that at that time the archives and registers were still available locally, some of which are now under state supervision. Nevertheless, the end result did not fully meet the expectations, and this is due not only to the limited number of local documents, but sometimes to the indifferent attitude of the pastor. In several cases, they drew inspiration from the above-mentioned county monograph, and part of the data was just copied from there. Some church listings are completely missing, it is not known whether they have been lost or they were not prepared at all.

As a result of the general research, a comprehensive pastoral database was created, which includes both those studied at home and abroad. This contains 548 names for the

period ending in 1821. Comparing this with the church pastoral rosters, we find that the latter have been expanded in all cases, even in the case of well-known larger settlements (Zilah, Szilágysomlyó), and in some cases the progress has been downright spectacular.

The subject of the third chapter is the processing of data specifically concerning academic pastors. In the diocese, I found 42 congregations with at least one foreign-educated pastor. In more prestigious communities, in greater numbers, and in the more modest ones to a lesser extent. There are only three dioceses (Zilah, Szilágysomlyó and Szilágycseh) where more than half of the pastors studied abroad, while in the case of the vast majority (69%) less than a quarter of pastors fall into this category. I have examined their distribution in each century; due to the limited data, only six academic pastors are noted in the 16th century, but from the following century already 33 names are known. Most of them were active in the 18th century, especially in the second half of it, but by the beginning of the 19th century the numbers were dwindling: in the last two decades of the studied period, we can find only five academics. I have illustrated their distribution by parish communities in each century on a separate diagram, which gives an even more in-depth view on the subject.

I examined both origin and domestic studies at the same time, due to the fact that these data complement each other quite well. The large school centers had their own well-defined catchment area, and in many cases the surviving student rosters also recorded the place of birth of the pupils. Nevertheless, we only know or suspect the place of birth of only half of them (65): one third were from Szilágyság, almost the same number were from other parts of the Partium or Transylvania, and only a few came here from other, more distant regions. We have more substantial information regarding their actual studies, with 91 names on the student roster of six schools in total. I found that more than half of them studied partly in Transylvanian colleges, the vast majority in Kolozsvár (45), followed by Debrecen on the second place, but well behind.

The next study criteria concerned the studies abroad. Although in recent decades there has been extensive research on the Hungarian scholars who have studied abroad, and the updated student rosters have been published in printed form, the identification of academic pastors has still not been easy in all cases because of the low amount of data that was included in these published materials. In some exceptional cases, for good reason, I also

added to the database those whose place of study abroad could not be identified. The vast majority of the study group (98) visited one or two universities, the others visited three, four or even five places, and there was only one student who made it to six universities. Although sometimes the same student has visited several academies, which somewhat distorts the image, the decisive superiority of the Low Countries is still clear with 115 enrollments. In addition, others went to German, Swiss and English universities, and one of them has studied in Poland.

At the end of the studies, as a first step towards occupying their pastoral functions, the students were examined in the diocese, and they were accepted into the pastoral community of the tract, and their names were recorded in the diocese's protocol. Only after this the higher-level exam of the church district and the pastoral ordination took place during the general synod. At the beginning of the synod minutes, the names and places of service of the ordained pastors were always recorded, and academics were marked with distinctive signs. The place of ordination also says a lot about the relationship between the Szilágyság and the other two church districts. In 1774, those from tiszántúl have warned the members of the tract, not to ordinate their pastors in Transylvania. In order to clarify this issue, I have examined the place of ordination more thoroughly, as far as the sources have allowed. Unfortunately, these rosters are rather incomplete for various reasons in both districts, so I have only managed to identify 53 pastors in the ordination rosters: 38 in the Tiszántúl region, 13 in Transylvania and two abroad. This overview can be deceptive in itself, since some pastors have visited the Szilágyság only briefly, while they were mostly active in the Transylvanian district. Therefore, I have separately examined those who had originally been ordained to the tract of Szilágy. Seven of the 29 pastors were ordained in Transylvania, according to known sources from the second half of the 18th century (1765). It seems that it is not always necessary to search for underlining reasons in church politics concerning this decision, as is well illustrated by the autobiography of one of the pastors, Szilágyi András. He was then the court pastor of the Teleki family, and although he wished to be ordained in the Tiszántúl as a former student of Debrecen, however the will of his patron prevailed, and the ceremony took place in Transylvania.

The examination of the places of service was very challenging, partly due to the large extension of the studied period and partly because of the rather deficient sources. The various student and pastoral rosters usually indicated only the starting place of service, possibly also the place of death, while preachers used to switch parishes quite frequently for various reasons. From 1761, however, we have been helped by the minutes of visitation, on the basis of which it is possible to accurately track the change of service places. The main question was to what extent did the Szilágyság provide career opportunities for the academics who represented the elite of the pastoral society? Due to the variety of known career paths, we cannot provide a comprehensive, valid answer to this. For some, the Szilágyság was only a short, temporary station, some left after a long time, while there were others who have served here continuously until their deaths. Attempting some catch an overview, I found that those who did most of their service time in parishes of the Szilágyság were somewhat majority (63). In this matter some factors proved to be decisive, like when the pastors were originated from this region or they served as teachers in the region, prior to going to university. In some rare cases it has also happened, that someone who has already begun his service as a local pastor, made a brief interruption to his work, and left to study for a while abroad.

The following subchapters present some pastoral careers from a subjective, personal point of view. Unfortunately, only a fraction of the studied group had any biographical overview. We have knowledge of only one pastor's biography from the Szilágyság region from the turn of the 17-18th century, namely pastor Szilágyi András, we are also aware of some biographies and obituaries written by others. In these, subjective aspects prevail to a more or lesser extent, interestingly nuancing the picture from official sources which was sometimes very different. I've selected three pastors to illustrate this.

Due to his diary, Szilágyi András (1683-1738) is one of the people of who we learn that he had Székely ancestors, but he himself was born in Szilágyság. He originally intended to remain a teacher, and decided to study abroad and to pursue a pastoral career only at the urging of others. After a vivid description of the vicissitudes of studying abroad, we get an insight look at a pastoral life at the beginning of the 18th century, its successes and failures, joys and sorrows. Szilágyi has stayed in the Szilágyság for a few years after a short period of serving as a court pastor, then left for the Diocese of Bihar, where he served until his death.

Ikafalvi Barok János did not write a diary, his life path could somewhat be reconstructed only from various records and two letters. He was originating from Székelyföld, and although he returned with good hopes after his foreign academic studies, he continued to serve in small congregations, first in the Diocese of Dés, and soon after he was transferred to the Szilágyság. He often switched his congregations, which was mainly due to the scarce financial resources. In his letters he makes mentions about generational differences within the pastoral society of the diocese; his view of life was deeply marked by a constant feeling of being neglected. At the same time, he remained an open-minded person receptive to culture; he was in contact with the transylvanian scientist pastor Péter Bod, and he has owned some of his works.

Bántó Mihály's biography was written by his son-in-law, partly on the basis of some of his notes with autobiographical character. From this we know that he was originated from the Szilágyság region, and that following the completion of his abroad studies, he has returned to his homeland after a short detour, and he retired after a decade of service. In this period, his followers have filed multiple complains to the diocese for a number of reasons concerning his character and pastoral service. After a few years he could not return to the tract, so he became a pastor and teacher in Óraljaboldogfalva. Here he meets his assistant and later son-in-law, who mainly describes his local activities in the biography. He presents his father-in-law as a well-learned preacher of exceptional talent, and a conscientious educator who has achieved great results in the education of Romanian children in the area. This is quite contrary to the condemning opinion of his former followers, and exemplifies the difficulties of objectively judging a personality.

The following subchapter includes the results of archontological research. Since the examination of diocesan officials has so far been limited to the deans, I felt it was important to do the same in relation to the other offices. In connection with my topic, mainly in order to get an idea of the extent to which the more educated section of the pastoral community participated in the management of the tract. In general it can be ascertained, that a total of 62 people held some kind of office in the Szilágyság (45), in other dioceses, or at a higher level.

The name list of deans has already been clarified by the research, for my part I pointed out that the first person in the diocese was mostly an academic, but not necessarily: six out of

the 20 deans did not study abroad. The proseniori function was created in 1817 out of necessity, during the election of the dean of that time, as a kind of helper, and as a person who could take over the office in case of the dean's death. This was a unique case, without a direct continuation, and the later proseniors were appointed already outside the era of my study. In previous times, it was a habit the former chief clerks to pursue a career as dean, but this did not always happen. Of the 23 known names, 13 have studied abroad. The origin of the post of vice-clerk is rather uncertain, it seems that this office was also created by necessity. Sporadic mentions can be found in the sources since the 1720s. Only towards the end of the century, due to the increased administrative work, the post was permanentized, and at the same time its remuneration was also determined, but still the vice-deans' office was not continuously filled until 1817. Seven of the nine known vice-clerks were academics. The assessors (council judges, lay members) were the next officials in the church's hierarchy. They were only occasionally mentioned in the early times, as a body they are only listed in some cases from the second half of the 18th century. Their number appears to have ranged from 12 to 15, and usually half of them studied abroad (a total of 33 out of 66). Their task was to participate at the partial assemblies, and to deliver judgments in various disputes. The minutes only listed those present from 1794 onwards, so we know that only five or six assessors were present at each meeting.

Five pastors from Szilágyság held diocesan offices, three were elected as chief clerks, and also three were bishops (one of them held both offices). Bánffyhungyadi Mogyoró Benedek became bishop as a pastor in Szilágycsehi, but his further career is unknown; Keresszegi Herman István has moved to Debrecen after being elected, while from 1728 Zoványi P. György was the superintendent (bishop) of the Tiszántúl diocese for 30 years, while he also maintained his functions as a pastor in Zilah and a dean in Szilágyság. Before that, he also held the post of chief clerk. Two others had held this office, although one of them held it only after leaving the Szilágyság.

Finally, I also mention those who have served as deans of other dioceses. We know of twelve pastors, five of whom also held the position of dean in the Szilágyság. Later five of them went on to serve in the dioceses of Tiszántúl, while seven of them were active in their later years in Transylvania.

The last subsection deals with the literary work and book literacy of the academics. It is important to point out that it would be a mistake to attribute the intellectual achievements outstanding from the average pastoral service only to those who have been educated abroad. Many pastors who have studied inland also left behind significant oeuvres (e.g. Kézdivásárhelyi Matkó István). Sermons (preechings) that were delivered in speech during remarkable occasions, and were later published in printed form, account for a significant part of the academic's literary works (35 speeches by 18 authors). During his ministry in Zilah, Bártai B. György published three volumes of sermons. Other topics included: dogmatics, apologetics, church law, liturgy, martyrology, prayer book, pedagogy, etc. In addition, in the 19th century, some have published shorter articles in the church press. Some have also been remarked as translators in various fields (zoology, poetry). However, in terms of their publishing, it is important to point out that only a fraction of the literary works were actually created in the Szilágyság, like Bártai B. György's sermon volumes, Zoványi P. György's two books and Veress György's press articles. The other authors did not spend much time in the diocese, they had left quite soon.

A particularly exciting issue is the research regarding the pastoral libraries. The earliest references to this are from the beginning of the 17th century, each book entry refers to the former owner from the Szilágyság. The previous statement applies here too, as it seems that pastors who have studied inland also put great emphasis on creating their personal library. They usually started building up their libraries during the period of their inland studies, but the greatest of opportunities opened up for the academics during their stay abroad, as they usually returned home with a significant amount of books. Unfortunately, most of these libraries have been scattered over time, and research can only identify a fraction of them. Sometimes the pastors left their books to their former school in their wills or donated volumes on request, as happened in 1815 in the case of the Zilah College. Towards the end of the 18th century, Hungarian press products started to appear, and among the earliest subscribers we can find some pastors from Szilágyság.

The fourth and last chapter constitutes the most extensive part of my dissertation. This includes data and personal information on 113 academics, who have demonstrably served as pastors in one of the parishes of the Szilágyság. The data was published based on uniform

criteria: basic biographical data, places of study inland and abroad, places of service, positions held, published works, family relations. This is followed by a list of relevant bibliography and a concise summary of their lives and work. In continuation I also enlist the data of those few pastors who were wrongfully assumed to have studied abroad, or whose place of study could not be proven. Finally, in the last part of the database includes the pastoral rosters of the 42 parishes where academic pastors have served.

The dissertation is closed by a 27-point Appendix, in which details are provided regarding the most important archival sources associated with the researched pastors.: synod decisions, visitation minutes, letters, biographies, obituaries. I have also included in the Appendix some sources that have already been published in print, that have appeared in publications which are difficult to find. and are relevant to the researched subject.

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40. *Oeconomico Politico Protocolluma a' Tekintetes Közép Szolnok és T. Kraszna Vármegyékben helyheztesett Szilágy Vidéki Reformatus Ven. Tractusnak* (procesele verbale ale sinoadelor parțiale, 1816–1833). RNL-SZIL, fond: PRSS, shelfmark: R41
41. *Protocolum Ecclesiasticae Sedis Szilagyensis* (protocolul mixt al diecezei, deschis 1680). EREL, fond: SZILTR, fără cotă.
42. *Protocolum Sedis Ecclesiasticae in Districtu Szilagyi, in ambitu duorum Comitatum Zolnok & Kraszna existentis* (procesele verbale ale sinoadelor parțiale, 1666–1784). RNL-KOL, fond: COLDOCMS, shelfmark: 7.
43. *Protocollum Venerabilis Tractus Sylvaniensis in ambitu duor[um]. Szolnok Mediocr[is]. et Kraszna dispersim inclusi* (procesele verbale ale sinoadelor parțiale, 1784–1816). RNL-SZIL, fond: PRSS, shelfmark: R39.
44. Register of birth, parish of Szilágybagos. RNL-SZIL, fond: COLREGSTCIV, shelfmark: 143
45. Register of ministers and schoolmasters from diocese of Szilágy (1764). TTREL, fond: PHI / Egyházlátogatási iratok, shelfmark: I.1.s
46. Register of school from Zilah (1647). AKADKVT, fond: Arhivă, shelfmark: mss A95.
47. Request of Filep István to the Transylvanian Reformed Church's Supreme Consistory, related to a financial support for his foreign studies. EREL, fond: FÖKONZLT, shelfmark: 46-1750.
48. *Somlyai Reformata Ecclesia Isten Kegyelme által való nevedésének, és sok rendbéli vizsontagságainak le-irása, Mellyet [...] concinnált, s-maga kezével le-irt Halmágyi Istvan, Curator.* LT-SOMLYÓ.
49. *Tractus Rivuliensis Protocolon Vetus ab Ao 1620 idest MDCXX.* NBEMLT, shelfmark: 1.