

# **The dogmatics, legal norms and practice of marriage dissolution in Transylvania in the 19th century**

## **Admixture to the history of the High Court of Marital Procedures in Transylvania**

(PhD thesis' main statements)



**Supervisor:**  
**Prof. Dr. István Stipta**  
university professor

**Prepared by:**  
**dr. Péter Nagy**

**Károli Gáspár University of the Reformed Church in Hungary**  
**Postgraduate Doctoral School of Law and Political Sciences**  
**Head of the Postgraduate Doctoral School: Prof. Dr. Éva Jakab university professor,**  
**CSc, MTA**  
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## 1. Topic definition and choice reasoning

My thesis has set the goal to present Calvinist marriage court judgement in Transylvania based primarily on the available materials of archives.

In order to define the research topic exactly, there are three important focuses to be introduced. First of all I must state that from all churches in Transylvania my thesis highlights the marriage judgement of the Calvinist church. All relevant legal materials and practices of other denominations are analysed only if they are connected to Calvinist legal practise in a way, or if they help to understand my focus church's practice.

Furthermore, I concentrate on the presentation of procedures west of Királyhágó only to the extent, as it may be necessary to present the special features of Transylvania. The special features of Transylvania's legal life were preserved both after the public law and the church union and these created serious debates, when the system of civil law was established. Therefore, the two different development paths have been presented in a comparative way, from the perspective of Transylvania. It is a further precision to declare that research was limited to the territory of the Calvinist church of Transylvania and eventually the Calvinist diocese of Trnsylvania.<sup>1</sup> This latter fact partly breaks with Transylvania's borders in the 19th century, as marriage jurisdiction took place in Romania's missionary congregations too.

The marriage law system that was established by the last three decades of the 19th century was also called the „home of ten kinds of marriage laws”<sup>2</sup> was a very complicated system with several contradictions. The presentation of this system or the analysis of the relevant materials, organisations and procedural law of a Protestant denomination as well as its development throughout the centuries would prise the topic scheme of this thesis, therefore I've examined the last period of marriage jurisdiction in Transylvania between 1868-1895, when the diocesan courts of marital procedures and the High Court of Marital Procedures existed.

Besides the period of introducing the „Ehepatent” by king Joseph II in Transylvania in 1786 and withdrawing it in 1791, the denominational system of the Calvinists in Transylvania was valid from the 16th century until law 31/1894 on marriage law became effective. However, the rather intense academic interest in marriage and marriage law

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<sup>1</sup> SZÁSZ, Domokos: *Map of the Calvinist diocese in Transylvania*. Kolozsvár, Stein János. Ny. Calvinist school chief printing house, 1877.

<sup>2</sup> SZTEHLO, Kornél: *The Hungarian royal court and divorce trials*. Jogtudományi Közlöny, 1883, issue 44, pages 349–350..

history has so far concentrated on the development of Catholic canon law west of Királyhágó as well as civil marriage law.

Nevertheless, there are many questions waiting for answers due to the particular character of old Hungarian common law, Hungary's rough history, the differences of the legal system of the Kingdom of Hungary and Transylvania and various solutions in space and time to divide the scopes of authority between state and church in terms of marriage law.

## 2. Sources of research work

In this thesis I put great emphasis on collecting and analysing the topic's secondary literature. In connection with the international literature of marriage and its history I think this is particularly important, because the topic's Hungarian publications usually highlight a specific work or author from the giant mass of international publications mostly due to objective accessibility reasons. However the selection methodology is vague and this fact distorts the proportion of international results and the image created from the elaboration of subtopics. Therefore I followed the method of examining the monographic literature of Protestant territories that had an effect on marriage jurisdiction in Transylvania. Among these I analysed the ones more in detail that had traceably appeared in relevant contemporary works of law and social history with regards to methodology and the used results.

As an effect of the social changes of western societies starting from the 1960s and developing in the 1970s and 19780s, the issue of marriage and its historical character has got into the foreground of social history research. From the North American literature specializing in families and the dissolution of marriage and working with multidisciplinary methods the following volume had the greatest effect in Hungary: Roderick Phillips: *Putting Asunder. A history of divorce in Western Society*. The author is a professor of Carleton University, Ottawa and published his 672-page work<sup>3</sup> as the most thorough and crucial analysis of marriage jurisdiction. history literature in 1988. The concise version was published in 1991<sup>4</sup> and its Hungarian translation was issued in 2004.<sup>5</sup>

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<sup>3</sup> PHILLIPS, Roderick: *Putting Asunder. A history of divorce in Western Society*. Cambridge University Press; 1988.

<sup>4</sup> PHILLIPS, Roderick: *Untying the knot: a short history of divorce*. Cambridge University Press, 1991.

As for the social and legal history of the German speaking countries I have examined German and Swiss literature. Protestant marriage law as an independent research topic has not appeared in Austrian literature. Their most important work until today is *Die sogenannten siebenbürgischen Ehen und andere Arten der Wiederverhehlung geschiedener österreichischer Katholiken*<sup>6</sup> by Wilhelm Fuchs, published in 1889. The most relevant studies either deal with the history of Austrian law that has been very influential or analysed Transylvanian relation with the so called „Transylvanian”, „Klausenburg/Kolozsvár” or „Hungarian” type of divorce.

Germany and Switzerland have shown a more significant interest trend in marriage law history since the 1980s. Besides legal history works based on archives’ materials and working with the methods of dogmatic analysis and normative description, the social history works in their narrow sense have also become essential in the German speaking countries since before 2000. One of the first and methodologically most influential works was *Ehescheidung in Deutschland 1794-1945: Scheidung und Scheidungsrecht in historischer Perspektive*, a monography by Dirk Blasius in 1987.<sup>7</sup> The importance of the volume is not only granted by the results of its enormous primary and secondary source base, but also by the stated and realized aspects of the volume’s methodology. Blasius stressed that marriage and its dissolution cannot be exclusively analysed by legal or social history methods, but as a goal such issues must become subjects of academic research according to their own complexity.<sup>8</sup> Blasius’ theory has become very popular and influenced Hungarian research greatly.

With regard to Hungarian literature, the aim was to create a historiographical collection based on the thematic retrospective bibliography with reference to the academic discourse from the 1850s until today.

Besides legal historians and historians several theologians and ministers have published important studies with relevant topics. With respect to the denominational history of marriage law it is obvious that works discussing the rules of Catholic canon law or its history are in majority, however, you can also find a great number of works on 19th

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<sup>5</sup> PHILLIPS, Roderick: *Amit az Isten összekötött... A válás rövid története*. Budapest, Osiris Kiadó, 2004. 342 p.

<sup>6</sup> FUCHS, Wilhelm: *Die sogenannten siebenbürgischen Ehen und andere Arten der Wiederverhehlung geschiedener österreichischer Katholiken*. Vienna, Manz, 1889.

<sup>7</sup> BLASIUS, Dirk: *Ehescheidung in Deutschland 1794-1945: Scheidung und Scheidungsrecht in historischer Perspektive*. Kritische Studien zur Geschichtswissenschaft 74. Göttingen, Vandenhoeck und Ruprecht, 1987. page 281.

<sup>8</sup> BLASIUS op. cit. pages 11–21.

century legal development and analysing non-ecclesiastical jurisdiction. Such works were mentioned only, when it seemed justified from the perspective of Calvinist marriage law.

During the communist period in Hungary, state subsidies for ecclesiastical law research were sharply cut due to the ideological determination. An early study of the institution of civil marriage in Hungary written by Lajos Rácz was issued by Eötvös Loránd University's (ELTE) law history department in 1972 and the author also briefly discussed relevant Calvinist and Transylvanian history in this.

With a single exception to the rule, there were no published results of Calvinist marriage law history written by legal historians: Csabáné Herger wrote a monography on Hungarian marriage union law and the comparable European models, where she shortly included the Protestant opinion. This topic of private law history returned to the Hungarian academic discourse around the middle of the 1990s.

Research about Calvinist marriage and its dissolution started in social history. Due to the influence of German social history philosophy in Hungary (mainly upon on the work of Blasius, which is popular among Hungarian researchers) the basis of methodology is to make social history and legal history get closer to each other. Mónika Mátay and Sándor Nagy both published social history monographs on the history of divorce in Hungary and it was Zsuzsánna Kolumbán who discussed the development of Calvinist marriage law in Transylvania in the 19th century most in detail.

The vast majority of archives source of my thesis originate from the Archives of the Calvinist Church in Transylvania in Cluj. From the enormous archives material I've used relevant documents from the perspective of marriage jurisdiction that can be found in the archives of the (Permanent) Board of the Calvinist Diocese in Transylvania as well as minutes of the synod and board meetings between 1872-1899 that have also been published in print. These latter documents were always compared with the original, hand-written copies.

The minutes of the High Court of Marital Procedures were placed among the documents of the bishop's archives and have thus fully survived, making it possible to examine the operation of a jurisdiction forum of the age. However, letters addressed to bishops also meant an important group of sources, because they reported us about the exact borders of church authorities, the changes of authorities and administration in general. Besides, also the cooperation system among Protestant denominations in Transylvania became obvious in connection with many smaller issues.

The material of diocese archives including a substantial part of the minutes of the courts of marital procedures and lawsuit documents have been well preserved and the greatest part of these are kept in the Archives of the Calvinist Church in Transylvania. In my thesis I have used the following of these: minutes, statistics, lists, lawsuit documents of Kalotaszegi (Kolozs-Kalotai) diocese, minutes and lawsuit documents of D s diocese, as well as relevant minutes of Sz k and K k ll  dioceses and Kolozsv r parish, which had a court of marital procedures due to its special legal status. Since it is the legal documents of lawsuits in front of D s, K k ll  and Kolozs-Kalota courts of marital procedures that have been preserved in greatest proportion, I have used these in the foreground of my research.

### **3. Research methodology**

The thesis looks for the answer to the question, how Calvinist marriage jurisdiction functioned in Transylvania in the 19th century, also with due consideration of specialists' results and the used methods.

Most social history works concentrated on presenting the material law based on lawsuit documentation as well as the parties involved in the lawsuit and their social status. However, the connection of the actual legal practice and written law or how the large scale legal development in the second half of the 19th century may have affected this relation were not analysed. I think highlighting this issue is especially important, because not only social procedures can be the only key decision making aspects among other factors of legislation. The development of marriage law in the 19th century was greatly influenced by aspects of theology and ideology as well as the endeavour to preserve church autonomy. The huge amount of primary sources and contemporary data collections make it possible to measure the realization of legal institutions in practice by statistical methods and as a result of this measurement the differences of dioceses can be compared.

A significant part of studies about the history of Protestant marriage jurisdiction discusses organizational, procedural and substantive legal matters in a complex way, thus sometimes describing the complicated legal system of the age in a non-transparent manner. A major thread of my thesis is the separation of process and substantive law.

First I focus on the history of marriage jurisdiction east of Kir lyh g  from the beginnings and I have mainly used the results of recent academic research to do this. The documentation of predeceasing events with a focus on the order of events including the



relation of state and church, the relevant legal sources and the examination of substantive and procedural law create an important basis to analyse Calvinist marriage law established by the second half of the 19th century, as the main period of this thesis, thoroughly as well as to describe the differences in procedural and financial law. The documentation of the period prior to my thesis topic is especially important, as some elements or principles of marriage law got established in different periods. It was substantive law, then procedural law that got established first and those were followed by the organisation created in the close period of this thesis. The church structure reform of the 1860-1870s did not seriously influence the way lawsuits were carried out, therefore the thesis follows the establishment of elements.

The system of the legal sources of marriage law in Transylvania that was valid in the second half of the 19th century deeply rooted in Calvinist principles, the history of Transylvanian law and the fights for the preservation of the fragile autonomy. I think it is very important to systematize and analyse the sources of law of the period in question, because contradictions between laws or among church norms and the effect thereof can only be pointed out this way without doubt. The exact definition may also eventually lead to the examination of the system of relations among norm setting organs.

The issues of substantive law will be the next to be analysed. The subchapter based on dogmatics-analytic method will focus on the reasons of marriage annulment and dissolution as referred to in the sources of jurisdiction, as well as the changes of reasons and the relation to legal practice. Due to their key importance, I analyse the work „The character of marriage law” (Házassági törvény rajz) by Péter Bod, the High Court of Marital Procedures direction issued in 1882 and relevant church works by Elek Dósa and Sándor Kolosváry, but examples of the legal practice will also be quoted. This is followed by a historical and statistical examination of the practice of the reasons why judges state dissolution or annulment.

After this the lawsuit procedure of courts of marital procedures is discussed. The basis of this is the normative descriptive method with regard to the direction of 1882, but also the comparison with legal practice is discussed that allows the examination of the practical execution of written law. The application of the normative description method is also reasonable, because the direction survived only in very few copies. No copy is available in Hungary, Kornél<sup>9</sup> Sztehlo's work presented a rather superficial introduction

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<sup>9</sup> SZTEHLO, Kornél: The right of marriage divorce in Hungary and in Transylvania, Budapest, Franklin, 1890.

about its procedural law statements, but in recent decades specialists of ethnography and social history in Transylvania, like Zsuzsánna Kolumbán<sup>10</sup> or Enikő Gazdag Szócsné,<sup>11</sup> have dealt with it again, but their applied method did not make it possible to have it thoroughly analysed from a point of procedural law. I discuss different regulations for mixed denomination marriages, the legal debates arising from the differences of marriage regimes or the social phenomena stemming from them in a separate chapter. The goal was not to discuss the whole topic in either of the two sub-chapters, especially the second one that deals with divorce migration, a unique topic of Hungarian literature. The aim was rather to examine the practice and aspects of Calvinist marriage jurisdiction in Transylvania in the second half of the 19th century reflecting archives sources.

The last chapter presents the structure of Calvinist marriage jurisdiction in Transylvania following the period of the church structure reform in the 1870s, with special attention paid to the High Court of Marital Procedures. The role and activity of this institution is a key issue of my thesis and also an organizing principle that influenced its structure. However, no special study discussed the organisation, activity or practice of the chief court so far, thus information on these factors could only be gained from the complete processing and analysis of relevant archives materials. A special sub-chapter deals with the judges of the High Court of Marital Procedures, but I had no chance for a prosopographic detailed work due to the current status of documents and literature at my disposal.

It is important to note that the thesis does not analyse the theological basis of marriage, because I think the introduction of opinions next to each other and their application for the legal practice may be misleading, as the examination of effect on the Calvinist practice in Transylvania is only possible with stating the ways of knowledge transfer.

The thesis does not compare the practice of Protestant countries and the Catholic Holy See, because these could be compared only with a thorough knowledge of the system of marriage jurisdiction in Transylvania in the 19th century. The thesis, however, only discusses a small part of that, i.e. the Calvinist marriage jurisdiction. Research on the

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<sup>10</sup> KOLUMBÁN, Zsuzsánna: *Forcing into marriage and family dissolution in Udvarhely Calvinist Diocese in the 19th century*. In: Yearbook of Csíki Székely Múzeum VII. Csíki Székely Múzeum – Pro Print, Miercurea Ciuc, 2011.

<sup>11</sup> GAZDA, Enikő: *Divorce minutes of Sepsí Calvinist diocese. Halmok és havasok*. Studies in honour of the 60-year old János Bárh. 2004.

practice of other denominations including the Catholic canon law practice in Transylvania still should be carried out.

#### **4. Short summary of academic results**

1. All throughout the 19th century history of Calvinist marriage jurisdiction there were two separate systems. In Hungary outside Transylvania the marriage jurisdiction of Protestants became the authority of mundane courts, but the revival of denominational courts that was an opportunity allowed by Calvinist church laws got discussed time by time. At the same time, besides the five-year gap caused by the marriage decree of king Joseph II, denominations kept jurisdiction about the marriages of their members as their own authority. The endeavour of the Hapsburg administration to confine Protestant right to jurisdiction and to get firm control meant that the authority and practice of marriage jurisdiction has become a vital part of the fight for the protection of denominational autonomy between denominations and secular administrative organs. This legal situation was maintained until the introduction of civil marriage at the end of the 19th century. Yet, there are many issues to be cleared, e.g. the relation to other Hungarian Calvinist church districts, the jurisdiction cooperation with other Hungarian denominations, secular procedure law and the influence of solutions abroad.

2. The history of High Court of Marital Procedures in Transylvania is the last period of denominational jurisdiction in Transylvania, much beyond the heyday, with the main focus on the separation of state and church. The main synod raised the issue already in the beginning of the 1970s, whether denominational jurisdiction was necessary at all, since the introduction of civil marriage was supported by many people. The idea of civil marriage was temporarily abandoned, but the major role of denominational marriage jurisdiction in church autonomy got maintained. It can be followed at the level of ministerial orders, how Protestant marriage jurisdiction loses its importance completely in this period. After the cooperation with secular authorities was stopped in 1875, the churches had basically no real tools to make believers obey the verdict, if they had separated or had lived in non-lawful marriage. The only tool that remained was making them pay a fine, but this was counterproductive, as this meant that divorce could become a privilege of the rich. Lawsuit costs were raised, when the procedural fees were not increased with reference to equality, but the fee of more expensive extraordinary court and

chief court sessions got higher, which made the legal press and a considerable part of public believe that Protestant denominations were making profit. At the same time, the government made marriage forums in Transylvania use tax stamps, thus reducing their autonomy. In the years before civil marriage was introduced the minister for religion and public education called up Protestant denominations to terminate their cooperation for the dissolution of mixed marriages without delay.

3. The main source of marriage law in Transylvania in the 19th century was the Marriage law description (Házassági törvény rajz) by Péter Bod, which served as traditional guidance as long as civil marriage was introduced. Based on the works he cited Bod was mainly influenced by Justus Henning Böhmmer. Nevertheless, the literature he used and the legal solutions he presents offer even more research options. The solutions of Házassági törvény rajz are also apparent in the institutions of the law on civil marriage, but the legal practice was greatly affected by the systematic works of ecclesiastical law, i.e. the works of Elek Dósa and Sándor Kolosváry. Concerning the latter works it is important to note that unlike Péter Bod, they only used Hungarian sources giving up the examination of foreign influence.

4. Based on the analysis of archives sources it can be stated that the High Court of Marital Procedures also executed an important law development activity, paying attention to the idea of creating marriage jurisdiction that respects the criteria of modern rule of law. Its most important normative product was the Directive issued for courts of marital procedures in 1882 that stated the priority of Péter Bod's Házassági törvény rajz, but at the same time and using the practice in creation renewed both substantive and procedural law to a great extent.

Péter Bod's wrote Házassági törvény rajz with wide reference to church decrees, secular laws and relevant literature in Europe. The work listed a large circle of reasons for annulment and regulated permanent and temporary (*separatio a thoro et mensa*) marriage dissolution with a high level of dogmatic elaboration in detail.

The Directive created by the Calvinist High Court of Marital Procedures in Transylvania treated the consequent use of dogmatic differences between marriage dissolution and annulment in a more liberal way, but this rather reflected the diocese law practise of the time. The attitude regarding the difference of marriage dissolution and annulment inconsequently was also taken over by relevant modern age literature.

The government statistics prepared in 1893 is a valuable source of the jurisdiction practice of the time. From the sequence of data it becomes clear that the legal practice put

the emphasis from rigid marriage rules – where the best index is the proportion of annulment lawsuits – to the dissolution of unhappy and failed marriages. Bod's attitude – i.e. all divorces originate in unfaithfulness – was ignored by 19th century practice, and each lawsuit had its own internal logical system. Irreconcilable hatred, which was in fact acknowledged as a divorce reason by the marriage patent of king Joseph II, but had been traced back to Bod's work for legitimation reasons, became one of the most popular reasons for divorce.

5. The procedural law of Calvinist marriage jurisdiction in Transylvania reflected the spirituality and institutions of old Transylvanian procedure law greatly, which was well determined by the division of long lawsuits, short lawsuits and shortest lawsuits.

Marriage jurisdiction, like all similar short lawsuits, put a great emphasis on written documents and the activity of parties that could promote the lawsuit's progress, when hearings did not take place. The acts discussed in the lawsuit were strongly limited, the verdict was mainly based on evidences submitted in writing prior to hearing, thus cases were usually closed after two sessions. But the history of compulsory appeal and the institution of marriage protector in Calvinist procedure law are still hardly known until today. During the lawsuit and even after the verdict of first instance the opportunity was granted for the plaintiff to change his/her decision and stay together with his/her spouse.

6. The lawsuits of mixed marriages always took place in front of an ecclesiastical court of defendant's place of residence and denomination in Transylvania. Based on archives research it can be stated that as an effect of the laws of 1868 on churches, the denominations seriously tightened its mixed marriage regulations in order to protect their right of jurisdiction in marriage matters that has been granted to them for centuries. This was always a significant source of debate even with Hungarian Calvinist church districts outside Transylvania. Protestant denominations in Transylvania made efforts for a closer cooperation, which meant they did not supervise each other's legally binding verdicts, but accepted them automatically. This practice has been apparent all throughout this period and it is also stated in the Directive. However, this was ignored occasionally either due to church policy reasons for autonomy or the public outcry after some exceptionally unjust decisions.

7. The most controversial examples of Calvinist marriage procedure law were „per viam instantiae” cases, when a person or a couple who converted from another denomination requested for the dissolution of his/her/their marriage, as long as they could certify their place of residence was in Transylvania. This legal phenomenon created

tension and heavy debates between the Calvinist church of Transylvania and both non-Transylvanian Hungarian and Austrian provincial authorities. The issue is actually a problem of international private law that has developed into a special public law issue involving many private law regimes in the Austro-Hungarian Monarchy that could only be settled by law 1894/31 on unified marriage law in the territory of the Kingdom of Hungary. The thesis' goal was to present the regulation frame work of the Calvinist church in Transylvania and to be the first to trace back the internal ecclesiastical law discourse marked in the title. Almost all academic works in this topic were based on contemporary non-Transylvanian Hungarian and Austrian literature that presented the situation in Transylvania only superficially and preserving this attitude even with the critical approach of figures. This phenomenon that can be called divorce migration with the terminology used by social history and the legal history examination of the collision private law problem behind it promise to be important research topics of the future.

8. As a rule of thumb, courts of marital procedures were set up in the Calvinist church of Transylvania by dioceses. Exceptions to the rule were special jurisdictions set up due to population or distance reasons. The Calvinist parish of Kolozsvár (today's Cluj) was in an exceptional situation with their own courts of marital procedures, thanks to the population of the city being large and the city's special situation for a long time. The jurisdictions of Csík-Gyergyó missionary parishes and the Romanian missionary congregation were set up due to the large distances. The aim was to increase the chance of church members to live with their rights in both cases.

Since its establishment the Calvinist High Court of Marital Procedures of Transylvania was the major marriage law institution of the Calvinist denomination in Transylvania. Besides its jurisdiction activity, the Chief Court also played an important role in legal development. At the same time it was also the supervisor of courts, which broke the division of authorities and tasks between dioceses and church districts that were settled in the church constitution. The unclear situation of overlapping authorities created ever renewing tension between the church district general assembly and the High Court of Marital Procedures.

Secular judges who were not only church members with a legal degree, but often honourable members of the Calvinist church district in Transylvania played an important role in the operation of the court. They also executed significant academic or political functions in many cases.

## 5. List of Publications

### 5.1. Publications in connection with thesis topic

1. NAGY, Péter: *Calvinist substantive marriage law system in Transylvania*. In: Miskolczi Bodnár, Péter (ed.) 15th National Professional Meeting of Law PhD Students. Budapest, Károli Gáspár University of the Reformed Church in Hungary, Faculty of Law, 2020. pages 101–110.
2. NAGY, Péter: *Sources of Calvinist marriage law in Transylvania during the courts of marital procedures' period (1868-1895)*. In FURKÓ, Bálint Péter (ed.) From self-image and knowledge representation to power sharing – studies in the areas of humanities, theology and law. Budapest, Károli Gáspár University of the Reformed Church in Hungary and L'Harmattan Publishing House, 2019. pages 227–248.
3. NAGY, Péter: *Structural changes of marriage jurisdiction in the Calvinist church of Transylvania in the 19th century*. Glossa Iuridica, 2019. 6th year, issues 1–2. pages 85–106.
4. NAGY, Péter: *Historical literature of Calvinist marriage law, with special regard to Transylvania*. KRE-DIT, 2018. 1st year, 1st issue, pages 174–186.
5. NAGY, Péter: *Calvinist ecclesiastical law in Transylvania and the realistic history-law school*. Jogtörténeti Szemle, 2017. issue 4. pages 35–39.
6. NAGY, Péter: *Tripartitum and Elek Dósa's Transylvanian law*. Jogtörténeti Szemle, 2015. issue 2., pages 34–41.
7. NAGY, Péter: *Elek Dósa's life and ecclesiastical work*. Theologiai Szemle, 2015. 58th year., issue 1. pages 43–49.
8. NAGY, Péter: *The operation of the Calvinist High Court of Marital Procedures in Transylvania*. Jogtörténeti Szemle, 2019. issue 2., pages 29–37.

## 5.2. Further publications

1. NAGY, Péter: *Annotated bibliography of public administration jurisdiction*. Budapest, National Public Service University, (to be published) 71 pages
2. NAGY, Péter: *Die Fachliteratur zur Verwaltungsgerichtsbarkeit in Ungarn*. Pro Publico Bono, 2019. issue 4. pages 122–147.
3. NAGY, Péter (ed.) – WIEDEMANN János, (ed.): *Acta Iuvenum Caroliensia XI.: Academic results – student TDK papers 2018–2019*. Budapest, Károli Gáspár University of the Reformed Church in Hungary, Faculty of Law, 2019. 660 pages
4. NAGY, Péter: *Non-Hungarian examples and major works referred to in Hungarian public administration jurisdiction literature*. Pro Publico Bono, 2018. issue 4. pages 114–151.
5. NAGY, Péter: *The literature of public administration jurisdiction after 1945*. Pro Publico Bono, 2018. issue 3. pages 188–215.
6. NAGY, Péter: *The 1977 supervision of the Act IV of 1959 on Civil Code*. In: MISKOLCZI BODNÁR, Péter (ed.): *13th National Professional Meeting of Law PhD Students*. Budapest, Károli Gáspár University of the Reformed Church in Hungary, Faculty of Law, 2018. pages 163–175.
7. NAGY, Péter: *The 1977 supervision of the law on the Civil Code 1959/4. reflecting archives sources*. In: Magyar, Jogász Egylet (ed.) *Justice Ministry documents in connection with the preparation and taking effect of the 1977 supervision of the 1959 Civil Code*. Budapest, Magyar Közlöny Lap- és Könyvkiadó, 2018. pages 9–25.
8. NAGY, Péter: *Literature on public administration jurisdiction until 1945*. *Glossa Iuridica*, 2018. 4th year, issues 3–4. pages 282–296.



9. NAGY, Péter: *Loan contracts reflecting upper court decisions at the beginning of Austro-Hungarian dualism*. In: MISKOLCZI BODNÁR, Péter (ed.) 12th National Professional Meeting of Law PhD Students. Budapest, Károli Gáspár University of the Reformed Church in Hungary, Faculty of Law, 2018. pages 285–289.
  
10. NAGY, Péter, Лоренс Уилкинсон, Елена Львовна: *Вплив Реформації на правову систему Західної Європи*. In: Романа, М Шеремети; Ольги, Романенко (szerk.) *Вплив Реформації на правову систему Західної Європи*. Kiev, Sammit-Kniga, 2017. pages 35–48.
  
11. NAGY, Péter: *Transylvania's order of law and Islam religion*. In: KÖBEL, Szilvia – TÓTH, Zoltán J. (ed.) 100 years of the Hungarian Islam law. Budapest, Károli Gáspár University of the Reformed Church in Hungary, Faculty of Law, 2017. pages 88–99.
  
12. NAGY, Péter: *Literature of court history in Hungary*. *Jogtörténeti Szemle*, 2017. issues 1–2., pages 141–148.
  
13. NAGY, Péter: *To the history of academic collection of legal regulations. Corpus statutorum Hungariae municipalium*. In: BALOGH, Judit – KONCZ, Ibolya Katalin – SZABÓ István – TÓTH, Zoltán J. (ed.): 65. *Studia in honorem István Stipta*. Budapest, Károli Gáspár University of the Reformed Church in Hungary, Faculty of Law, 2017. pages 296–304.
  
14. TÓTH, Zoltán J. – NAGY, Péter: *The process of the establishment of the modern theory of power division, the birth of Locke's power division principle*. *Jogelméleti Szemle*, 2017. issue 4. pages 134–142.
  
15. NAGY, Péter: *Elek Dósa and the issue of Székely noble rights at urbarium debates in the first half of the 19th century*. In: RAJNAI Zoltán – FREGAN Beatrix – MAROSNÉ KUNA Zsuzsanna – OZSVÁTH Judit (ed.): *Study book compiled from the presentations of 6th Báthory-Brassai international conference Budapest, Óbuda University, Soctoral School on Safety and Security Sciences*, 2015. pages 429–435.

16. NAGY, Péter: *Elek Dósa's life and ecclesiastical work*. Theologiai Szemle, 2015. 58th year issue 1. pages 43–49.
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