

THE TSANGOS OF ROMANIA

THE HUNGARIAN MINORITIES IN ROMANIAN MOLDAVIA

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**This is the second preublishing, unchecked, version
of a forthcoming book.**

**Please excuse our typos and wrong synonyms.
We are working on them....**

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FOREWORD

Most people, outside Rumania and Hungary probably never heard of the dwindling Csangó (Tsango) people of Rumanian Moldavia.

This is the first effort in recent years to present the plight of this leaderless, teacherless, priestless, unfortunate people, on the verge of total absorption into the Rumanian nation, in the English language - from the Hungarian point of view.

It is the first, but not the last one. A comprehensive book is in the works. Until that is ready for publication, sometime this year, we would like to present on these pages a **Short History of the Tsangos**, by Ms. **Bernadette Pálfay** and an English translation of a book, by **Antal Horváth**, a catholic priest, who the recently passed away. The original title of his book is:

Strámosii Catolicilor Din Moldova.

Pater Horváth compiled a great many Latin, Hungarian, German, and Rumanian documents from past centuries, shedding some light on the existence and fate of the Moldavian (Hungarian and German) Catholics in the all-encompassing sea of Rumanian Orthodox Church.

This Hungarians are without even priests, who could give them solace in their native tongue. The Rumanian state and the (Rumanian) Catholic Bishopric in Iasi, with the tacit understanding of Vatican, steadfastly refuse to provide Hungarian speaking priests.

This, and the lack of Hungarian teachers and schools and denying the right to use their mother tongue in government offices, amount to genocidium, by the definition of the UN Charter of Human Rights and the European Charters and Recommendations.

S.J. Magyarody

Prepublication version for the Internet

THE CSÁNGÓS
(Tsangos)

BY:

BERNADETT PÁLFAY

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THE HISTORY OF THE CSÁNGÓS

In order to understand the origins of the Csángós, we have to start with a brief history of the Hungarians from the IXth century. As we know, the people who later settled the Carpathian basin came through Magna Hungaria, left it in 600 only to arrive at Etelköz in 840-850. As the area could not be properly protected, the Hungarians were eager to move on. Another factor resulted as the moving force for the Hungarian tribes and those were the Petchenegs (Besenyös). Those Hungarian tribes, with Árpád as their leader, moved on and crossed the Verecke mountain pass. Those tribes by the Prut, Szeret, and Danube rivers, crossed the Carpathians in the valleys made by the rivers, while those tribes still further south moved across the Vaskapu (Iron gates) mountain pass. Historians believe that not all the members of the Hungarian tribes left, but it is possible that the older and peaceful ones remained behind, while many who had left before the attacks of the Petchenegs, returned later on. While the Hungarians were pushed westward by the Petchenegs, their homeland was seized by the Uz and then was conquered by the Cumanians. So Cumania and Transylvania became neighbouring countries.

In 1071 with the leading of Ozul, the Cumanians broke into Hungary over the Transylvanian mountain passes. They raided the country, captured men, women, and animals. The Hungarians managed to stop them and chased them back to Cumania but in the years that followed they tried to invade the country several more times, in 1085, 1091, and 1099, but always without success. So as we can see in the first century of the new Hungarian monarchy, had to defend its borders from the Cumanians. In these fights the Hungarian king always headed these fights while the Cumanians were led by their tribal chiefs

Around 1162, Géza the second, invited Germans from the Rhine and Flanders to settle around Szeben and Beszterce. These became known as the Transylvanian-Saxons.

After hundred years of relative peace in the 12th century, the Cumanians invaded the country again and ravaged the Barcaság.

Endre the second, was the king, who decided to end this

constant danger by inviting the German Knights of Hospital Order of St. Marien, headed by Hermann de Salza to protect Hungary's borders. He gave them land and priveleges / they did not have to pay taxes, could choose their own judges, could keep the gold or silver they found on their land etc./. Soon the king realized that he was not profiting much from this arrangement and decided to break off his deal with the German knights and fill the posts on the border with his own knights. But because of the aproaching of the Tartars. he made peace with the Germans and instead of sending them away, he gave more land to them. They started building stone forts instead of the wooden ones they had erected earlier. New towns appeared with German names but Hungarian names of towns, rivers can be detected. This also supports the fact that some Hungarians did stay behind outside of the Carpathians. They are refered to by Endre the second, as "our people" distinguishing them from the Saxon "guests". They were the first Hungarians in Moldavia.

In 1223, the German knights asked the help of the pope for them to belong to the Holy See but what they were really thinking of was, founding their own state which would have been independent from Hungary. In April 1224, the pope announced that the land of the German knights belonged to the Holy See and that no Hungarian bishops or archbishops could interfere in their affairs.

By 1225, there was a bitter conflict between the king and the Germans, since the knights were starting to occupy land which did not belong to them. The pope, after receiving letters from both sides, from the king who demanded that the knights leave the country immediately and from also the knights, they were demanding help from the pope against the Hungarians who meanwhile had invaded their land, taxing the people and burning their castles, he decided to settle the problem by sending the bishop of Győr and Nagyvárad to look into the matter. He found that the Germans had started occupying more land and also that the king had taken matters into his hands and driven the Germans out of the country. Endre the second, did not leave the borderline empty, but sent his own men there. This became the second time that Hungarians went to live in Moldavia. Their descendants became part of the Csángó people living today.

Rome had always put a great emphasis on converting the pagan people. In this plan Hungary, sharing borders with the

heathen Cumanians, had an important role. The pope wanted the newly formed Dominican order to start converting in Cumania. The founder of the order, Saint Dominic, wanted to head the mission and for this, he studied the language of the Cumanians and even grew a beard. But because of his age, he could not carry out his plan. The missionaries reached the country through Hungary and, although, the members of the first group were killed the second mission was successful. They were so successful that in 1227, Borz Membrok the fourth the most important man in Cumania accepted the new teachings. He sent a small group headed by his son to the Primate of Esztergom and asked him to come and convert him and his people. The primate, together with the bishops of Pécs, Veszprém, and Transylvania accompanied by Béla, the crown prince, went to Cumania. There, in the city of Milko, they baptized Borz Membrok, his family, and his people. The rex junior became the godfather and since then "Rex Cumaniae"-king of Cumania can be found among the titles of the Hungarian kings.

Theodoric became the first bishop of Cumania and since he could not be left there alone, a group stayed there to help him. They became the third group of Hungarians to settle there. We know the bishops in the bishopric of Milko from 1227 till 1523. They were:

1, Theodoric dominican	1227
2, Vitus de Monteferro	1332
3, Thomasius de Nympti	1347
4, Bernard	1353
5, Albert de Usk	1371
6, Nicolaus de Buda	1371
7, Emercius Siculus	1431
8, Gregorius	1433
9, Ladislaus de Osdola	1469
10, Paulus Ladislaus	1502
11, Michael	1512
12, Laurentius	1523

We see now that from 1227, Hungarians lived and roamed about among the pagan Cumanians who had become the vassals of Hungary. This statement can be proved by the fact that in 1229, king Béla, was accompanied by Borz Membrok's army in the battle of Halics.

Meanwhile, a vicious group of people were approaching Cumania. These were the Tartars. A great destruction followed them wherever they went. The Hungarian sentry posts, villages, and the bishopric of Milko, were all destroyed. This event is still remembered in one of the Csángó folksongs which goes: "szernyü hirtelenül minden elpusztula" meaning: everything was destroyed suddenly. In 1238, on behalf of 40,000 Cumanians their leader Kötöny, asked for permission to settle in Hungary. They wanted to escape from the Tartars. They were granted land between the Danube and the Tisza, rivers, where they settled and where their descendants still live.

After the danger caused by the Tartars was over, a new bishopric was founded in Szörénytornya for those Hungarians and Cumanians who had stayed in the country.

The 12th century, brought peace and along with it a growth of the Hungarian population. New possibilities were open for these people in Szörénység where the number of the people was extremely low. Also on the land, which was left empty by all those Cumanians who in 1239, emigrated to Hungary, Vlachs from the Balkans settled down. These were nomadic tribes, members of the Orthodox Church.

TWO VOIVODS (VAJDASÁGS) ARE ESTABLISHED IN CUMANIA:

WALLACHIA (HAVASALFÖLD)

In 1301, the Anjou family inherited the throne. During the reign of Károly Róbert, independence movements can be detected in Cumania. Resulting from the religion of the Vlachs the Catholic Church did not regard them as Christians but chismatics, and there was such a great hatred between the two of them that as a result they were burning each others churches and attacking each other. We can safely say that no such attacks came from any of the kings in the Middle Ages. The land they lived on was called Ungrovlachia which clearly states that they were the vassalls of Hungary. There were quite a few fights for independence and Basarab who was the head of Ungrovlachia in the 1320's, defeated the Hungarian army in the battle of Poszáda. Benedek Jancsó comments on the fact by saying "only from this time on is there Rumanian history". Soon after his victory, Basarab died and his son, Alexander, took over. The first thing he did was to return to the Hungarian king's feudal reign and although, apparently had nothing against the Catholic Church he surrendered to King Lajos (Károly Róbert died meanwhile). In 1359, he brought Hyakinthosti, the delegate of the patriarch of Constantinople who became a metropolitan for the orthodox people. To favour the king of Hungary, Alexander also married Klára Dobokay, a relative of the royal family. Alexander died in 1364, in the cloister of Cimpulung. His widow, who was a Catholic, helped in as many ways as she could to spread the religion. Alexander's son, Lajk, continued his father's politics by being faithful to the king and at the same time helping his people, too. Just like his father he also brought a metropolitan. He was in charge of the building of the first orthodox monastery in Vodita as well. Radu followed Lajk, whose wife had the monastery in Cimpulung built for the Hungarian Dominicans and she was the one who founded a church in Argyes where, on her insistence, a bishopric was set up.

The names of the bishops in Argyes are the following:

1. Nicolaus Antonii	1381
2. Georgius pálos	1394
3. Andreas	1396
4. Georgius Joannes from Pécs	1402
5. Joannes Antiquavilla	1418
6. Paulus Petri de Hunyad de Kisbarath (from Győr)	1425

The rulers of Ungrovlachia made sure that their religion was kept alive, since they saw the possibility of their independence through a common religion. Consequently the catholics, who outnumbered the orthodox at first, were very soon outnumbered and their number began to decrease rapidly.

MOLDAVIA

Moldavia was the second state which was created from Cumania. Lajos the first, in 1343, sent Endre Lackfi, with an army to drive out the Tartars from Moldavia. As soon as he did, Lackfi under the authority of the king, built new villages and towns. In 1904, Radu Rosetti, declares that the names of most of the villages, towns rivers etc. now in Moldavia are all of Hungarian origins. To prove this fact he gives examples:

ROMANIAN NAMES	HUNGARIAN NAMES
Grindus	Gerendás
Tarhaos	Tarhavas
Aldamas	Áldomás
Muieros	Magyaros
Nemira-Mare	Nagy-Nemere
Sandru-Mic	Kis-Sándor

On this area was the Moldavian Voivode set up in the middle of the 14th century. Historians do not have precise data of the area and among the many different theories, this is one of them, concerning the Voivodes of Moldavia:

1. Drágos	1352-1353
2. Szász the son of Drágos	1354-1358
3. Balk the son of Szász	1358-1359

4. Bogdán voivode of Máramaros 1359-1365
5. Lackó 1365-1373

The troops, sent by king Lajos in 1343, after completely driving out the Tartars, named Drágos as the Voivode of Moldavia which was under the authority of the Hungarian king. Szász and Balk followed him. In 1359, Bogdan, who was the Voivode of Máramaros went to Moldavia, defeated the king's army stationed there, drove Balk away, and made himself Voivode of Moldavia. In 1370, his son Lackó, who was willing to leave the pagan ways of his ancestors asked the pope for a bishopric in Szeret (Siret). On the 9th of March, 1371, András became the first bishop of Szeret. In the same year, Lackó surrendered to the king and as a sign of his faithfulness, he started to pay taxes. With the death of Lackó, the connection of Hungary and Moldavia became weaker and the relationship with Poland grew stronger. Both Petru Musat and Roman Voivodes were the people of the Polish king. Many new metropolitans were established, but at the same time in 1410 the fifth bishopric was established in Moldvabánya.

HUSSITE MOVEMENTS

John Huss, introduced new teachings in 1400, which spread like wildfire all over the country. But as soon as these new teachings appeared, the church started the persecution of it's members. Those people who had accepted the teachings, had to escape and Moldavia was open since there they were welcome. This is when the town Husz /Husi/ was built. An important part of the teachings of Huss was, that preaching and reading the Bible, had to be in the mother tongue and since at that time the Bible wasn't translated into Hungarian, Tamás Pécsi and Bálint Újlaki set to it at once. Although the original translation was not found by the historians, copies remained in the Vienna-codex, München-codex, and in the Apor-codex.

The number of those who accepted the dogmas of Huss, was enormous in Moldavia. Apart from the movement, we find that at the time newer and newer towns and villages are settled, and from the turn of the century we know the names of Bratilla, Mánfalva, Vasló, Bersence, and Leontinfalva villages. In 1408, newer villages can be found on the map and these are Tatros, Bákó, and Románvásár. Then in 1420, still other village names

pop up like Nádas, Szöcs, Karácsonykö, Tamás, Ravaszfalva, and Lukácsfalva in the documents. From 1510, Tatros became the centre of the Moldavian bishopric since that is the first town where the catholic religion is reestablished. The city of Bakó soon took over and from the 16th century, it became the religious centre while most of the bishoprics had vanished by this time.

In 1571, Mihály Thabuk , the Franciscan priest of Tatros, who originally came from Szeged (Hungary), succeeded in converting 2000 Hussites in the towns of Husz and Román back to catholicism. Till the 17th century, catholicism was the major religion in both Transylvania and Moldavia, but after that Reformation appeared and while Moldavia remained catholic, Transylvania was overrun with it.

In 1591, a census is held by the Voivode of Moldavia, Ferenc Sánta, and according to his calculations 497,000 people lived in the country and out of those 15,000-20,000 were catholics which means either Hungarian or German. (In Moldavia being a catholic automatically means that the person is either a Hungarian or a German.) In 1590, Bernát Quirini becomes the head of the Moldavian church. He was a conscientious priest and tried to help his people but in 1603, wrote in despair: "The Tartans have destroyed most of our churches", then in 1604, "The Tartars have captured over 100,000 men from Transylvania and the number of the fallen in the battles is innumerable". Quirini also became the victim of one of these raids by the Tartans in 1604.

There is a document in the hands of the Rumanian Academy from 1605, in which an anonymous writer listed 15 parishes in Moldavia:

- 1 Szucsava: two catholic churches from stone, two priests
- 2 Jászvásár: one stone and one wooden church
- 3 Kotnár: three stone and two wooden churches, one german priest
- 4 Szeret: one church
- 5 Herló: one stone church
- 6 Moldvabánya: two stone churches
- 7 Németvásár: one church one german priest
- 8 Karácsonykö: one church
- 9 Bákó: two churches there is a franciscan cloister
- 10 Forrófalva: one church

- 11 Tatros: one church no priest
- 12 Román: one church
- 13 Szabófalva one church
- 14 Husz: two churches one priest
- 15 Coccino: with a chapel

The people of Moldavia were always asking for priests and, since they were cut off from Hungary, their plea was not answered, and as in the 15th century, there were very few priests and wandering brethren, Poland sent missionaries. From 1611, for two hundred years, Polish bishops headed the bishoprics who neglected the people and their needs.

**" SACRA CONGREGATION DE
PROPAGANDA FIDE"**

The year 1622, was an important date in the lives of the Csángós, since that was the year in which Rome founded the de Propaganda Fide, an organization which sent missionaries out into the world to stop the spreading of Protestantism. Moldavia was also part of the missionary area. The Italian missionaries had great difficulties among the Moldavian Hungarians since they did not speak the language. In the years between 1622, and 1812, we know the names of 54 missionary prefects and not one of them was Hungarian.

The first missionary, a certain András Bogoslavich, collected data about Moldavia and looking at his documents we find that he mentioned 15 catholic parishes 1010 catholic houses and 26,630 inhabitants. In most of the villages he did not find priests and in many parts he found a phenomena which would become more and more frequent as time went by, that many people had forgotten their mother tongue and instead spoke Rumanian. Here is a chart that was compiled in 1643, by Bassetti:

village	house	people	church:	stone	wood	priest
Bákó	112	380	1	1		yes
Jassi	60	222	1			
Husi	81	480	1			yes
Albalfalo	10	57				
Vasalo	6	25		1		
Berlád	25	120		1		

Galac	13	63		1	
Kotnár	47	260	1	2	yes
Magi	16	120		1	
Herló	4	16			
Szucsáva	12	50	2		
Moldvabánya	44	215	1		yes
Németvásár	17	85	1		yes
Karácsonykö		10			
Szabófalva	45	243	1		
Tamásfalva	14	63		1	
Lökösfalva	30	120			
Dunafalva	38	220			
Dsidafalva	22	110			
Román	37		1		
Forrofalva	64				
Paskán	5	422			
Bogdán	20				
Tatros	22	100	1		yes
Stánfalva	16	71		1	
Mánfalva	8	43	1		
Gorzafalva	3	13			
Valsake	11	43			
Lukácsfalva	12	54		1	
Szalánac	21	122		1	

So we see that the number of the churches and the number of priests most of all are very small, although, the population is relatively large. Bassetti also included in his note that in those places where there were no priests, there was a member of the village who read from the Bible and reminded people of the holidays and the fasts.

The people in Moldavia, were constantly writing to either the pope, the king, or to churches asking for Hungarian priests. They did not understand the foreign missionaries and they made no attempts to make themselves be understood. Confessions took place in the following way: both the person confessing and the missionary had a list of sins, and as the missionary listed the number of the sins the person had to say yes or no whether he had committed the sin. The missionary then would absolve the person. After a while many stopped confessing altogether.

In 1743, the Voivode of Moldavia invited three Jesuits to write their history. The Jesuits were shocked to see that there

were no Hungarian priests and in 1744, they wrote to the Holy See immediately the result of which was a law, stating that only Hungarians could go to Moldavia and three priests were sent at once. Unfortunately this law was not carried out and no more priests were sent.

One time a Hungarian Jesuit, Beke Pál, wanted to preach in a town but was driven out by two Italian missionaries who attacked Beke with axes, forcing him out of the church and away from the people.

MÁDÉFALVA

In 1761, Mária Terézia, sent her general Buccon to Csik, Transylvania to enlist the Székelys. The Székelys felt that this violated their rights and they assembled in Csikmádéfalva to protest. But on the 6th of January, in 1764, the army surrounded the town and in the battle over 40,000 Székelys were killed. That day became known in history as the SICULICIDIUM (if we add the Roman numerals found in the word except S, I-1, C-100, U-5, L-50, D-500, M-1000, then we get the date 1764) which means: killing of Székelys. Those Székelys, who had survived, were hunted from then on by the members of the Criminalis Commission that was set up by the Queen. Many participants left Transylvania and settled in Moldavia. The most important organizer of the events of Mádéfalva was a priest, Péter Zöld who also fled to Moldavia. Péter Zöld, wrote several touching letters about the lives of the Csángós. He was shocked by the life-style of the Polish missionaries who were greedy and useless. In one of his letters he wrote about a visit to a village where the people had not seen a priest for seventeen years. He described their joy and devotion. He spent fourteen days in the village baptized, married, taught, and held masses. In 1768, the Székelys were pardoned and they could return to their homes, and that is what Péter Zöld did as well.

The pope, meanwhile, had been getting letters from all sorts of people who complained about the Italian priests, and in 1774, he issued an ordinance which stated that all missionaries had to take a Hungarian exam 6 months after their arrival to Moldavia. This would have been an excellent ordinance, but unfortunately, it was not carried out. This fact was also brought to the attention of the pope, who in return sent two Hungarian

priests to Moldavia.

Meanwhile, in 1791, Austria took over the control of Moldavia which fact gave the Csángós a great hope, for they thought the Austrians would surely help them. But this was not the case. Austria sent priests who were loyal to Austria. The Moldavian Hungarians wrote to the Emperor of Austria for help and in return, they were sent Dénes, a priest from Pécs (Hungary).

The 19th century brought great changes. Laws were passed stating that masses had to be held in Rumanian. But no laws could stop Hungarian being spoken and the number of Hungarians grew in Moldavia.

In 1817, famine ravaged in Transylvania and many people escaped to Moldavia once again.

From 1822, we have data about 400,000 Hungarians, while documents from 1841, mention only 8 priests working among them. In 1902, Gustav Weigand, from the university in Leipzig, publishes the following data: he mentions 58,000 Csángós and Székelys and 2100 older Hungarians. According to him, in Tatros 4,000 in the county of Román 22,000 and in the county of Bakó 24,000 Hungarians live (according to Pál Peter Domokos some villages were left out and instead of the 50,000 Hungarians 60,000 live in Moldavia). Weigand believed that there were two kinds of Hungarians in Moldavia, the Székelys on one hand, who lived in the valley of Tatros, and the Csángós who could be found in the area of Bakó and Román. There are many differences between these two, for example: the Csángós pronounce "s" instead of "sh" and "s" instead of "ch", they have borrowed words from Rumanian and while a Csángó can understand a Székely, a Székely can not easily understand a Csángó, also the Csángós are taller, have redish blond curly hair, and blue or darkbrown eyes. There are a few towns where they have kept their language. Most of the women there only know Hungarian, since they do not travel much, and are not in contact with Rumanians. Also there are towns where they remember that their ancestors spoke Hungarian but they themselves no longer speak it. Then there are those villages where they are orthodox but from their pronounciation and appearance we can tell that they are of Csángó origins. Even though, these people who no longer remember their past and who their ancestors were, are still regarded as Hungarians by the Rumanians.

THE ACCOUNTS OF PÁL PÉTER DOMOKOS

The situation of the Csángós in 1929, and 1932, is just the same as we can hear from the accounts of Pál Péter Domokos. During his trips he wandered around the country visiting villages, talking to people, and recording their songs.

He found that in Máriafalva, where 35 families live, not one of them can read or write and they have no school either. There is a small wooden church in the village but no priest. The people complain that while the village belonged to Pater Neumann, he visited them 15 times a year but the present priest, has only been to them once. It also happened once in this village that someone died in winter and was not buried till the spring when a priest passed by.

In Hungarian churches it is also forbidden to hold masses in Hungarian. There is even an announcement on the doors of the church stating, that according to the order of May 3rd, 1938, it is forbidden to speak languages other than Rumanian in official places. In Forrófalva, where the inhabitants are 100% Csángó, the masses are also held in Rumanian and the priest working there does not marry couples who do not know the catechism in Rumanian. In the village the women would not even sing in Hungarian for Pál Domokos, because they were afraid of the priest finding out.

The Rumanians have even compiled a songbook of religious songs in which the songs are of Hungarian origin but are translated into Rumanian and are sung that way.

Pater Neumann, although not a Hungarian, learned the language of the Csángós perfectly, was devoting his life to the Csángós helping them in their daily life and faith. He soon had to give up his post to a priest who did not speak Hungarian, still Pater Neumann did not give up the struggle, but built a small church outside of Bogdánfalva where his flock followed him and confessed to him as they did not speak Rumanian. Soon he was forbidden to do this as well. He was not allowed to go to dying people whose last wish was to confess to him in Hungarian.

Klészser has a priest who, is of Csángó origin (from his appearance this can be detected at once, he has red hair and a beard) but speaks no Hungarian. He was asked what he knew about the Csángós, who they were, where they came from.

This is what he answered: "They are not one nation since their speech, clothing differs from village to village, their number is small and, I believe, they were Hungarianized by the priests in Moldavia." This was a theory taught by the Rumanians who, we know have distorted quite a bit of their history. They teach that the Hungarians in Romania are Rumanians but were Hungarianized.

With this statement they legalize all that they are doing to the Hungarians.

In the seminary of Bakó, students speaking Hungarian are not really admitted, the priests there prefer students from villages where Hungarian is no longer spoken and the trace of their being a Csángó, can only be detected in their pronunciation of the letter "s". In Bakó, after one of the masses, the priest asked money from the people to help the poor Chinese who were living under bad conditions. The priest asked for 250 lejs from those who wanted to help and 500 lejs from those who also wanted to have a picture of the person they were helping. Many of the Hungarians helped, even though, they were just as abandoned and in trouble as the Chinese.

Pál Péter Domokos, also received a letter from one of the villages, where two young boys wanted to become priests. The village did not want to send the boys to Bucarest or Iassi where there are seminaries, because they were afraid that there, among the Rumanians, they would forget their mother tongue. As the Csángós are in need of Hungarian priests they did not want these boys to become Rumanian priests so they asked the help of Pál Péter Domokos to send these boys to a Hungarian seminary.

The clothing of the Csángós are all made by the women. The designs of these clothes not only betray the village where the person wearing it comes from but, also wheather the person is a young girl, a bride, a woman with children, or an old woman. When the girls marry, a wooden circle is braided in their hair and on that a shawl is placed which can never be taken off.

In the church of Dioszin, there is a legend about a cross which was carved by a man who after finishing it took it to the priests for him to bless it, he, seeing the primitive cross said that if this was what Jesus looked like he would rather not be saved. On hearing this, the man gave the priest 20 lejs and only then, did he bless the cross which is still in the church today.

In Pusztina, the people believe that if someone dies, his or her soul stays in the house for three days and so they do not sweep in the house for three days in case they sweep the dead person's soul out. They also leave food on the table for three days for the dead person. After the death, the relatives lay the body on the floor and wash it with a cloth, which cloth is later put into the coffin with the rest of the things that were in contact with the dead body, because the people believe that these cause illnesses. Then they lay the body on a wooden plank and for two nights the people, not just the relatives but everyone in the village stays up and prays by the dead. On the second night even more people come and this is the time to say good-bye since in the morning they place the corpse in the coffin. They sew a pillow and instead of feathers they put flowers or sawdust in it and they place all the things which touched the dead body as well as those things which might be needed by the dead in the afterworld eg. money, watch, glasses, rosemary, and the Bible (although nowadays since there are only few Bibles in Hungarian the family gives it to someone). The needle with which the pillow was sewn, is either placed in the coffin or it is given to a couple who can put it on their pillow when they make love and that way they will not have children. (These people do not know anything about birth control the Rumanian Government did not allow pills and condoms to be used and that is the reason why the Csángós have so many children and, as they have small houses it often happens that three or four children sleep in one bed.) When the body is in the coffin, it is covered with a cloth except for the feet and eyes so that it can see and walk in the afterworld. Then the funeral begins. Pál Péter Domokos took part in a funeral where the parish choir-master sang a song and the people around the grave cried according to the tune, if it rose then the crying became louder, and quieter when the melody fell. Also before lowering the coffin they opened it and everybody kissed the dead person's face. After the funeral there is a feast where usually the whole village is invited. Then, it is believed that the soul of the dead stays nearby for 40 days which is the time for mourning, the men do not shave and the women leave their hair loose. At the end of the 40 days there is a mass for the dead person and another dinner for the relatives only. People believe that if the dead person feels uncomfortable is cold, hungry, or thirsty, one of the relatives either hears the voice or sees the face of the dead

and then the person who had this vision must take food or something to the grave, dig a hole there and place it in for the dead.

In Gaiceana, the old people were asked about when they came to Moldavia. Some said in the time of Szent László but some said during the Turks. This is what an old man said: "When I was in Hungary in the villages there were some people who were catholics, some orthodox, some I do not know what. What kind of people are they? We are good Hungarians. In our village there are only catholic Hungarians.

BÉLA BARTÓK AND THE CSÁNGÓS

Between 1904 and 1918, Béla Bartók wandered among the Hungarians collecting folksongs. He not only wanted to have a picture of the Hungarians inside the borders of Hungary, but also outside of it. So he made arrangements to go to Moldavia in 1913, but had to postpone his trip to August 1914. But as much as Béla Bartók was looking forward to this meeting with the Csángós, he could not accomplish it because of the outbreak of the First World War. In the preface of his book, *A Magyar Népdal* published in 1924, he called attention to the fact that in Moldavia there are Hungarians whose culture, life style, music has not yet been examined. Pál Péter Domokos, on hearing this, decided to go and do this job. He first went to Moldavia as already mentioned in 1929, and collected 68 folksongs and 86 lyrics which he showed to Béla Bartók in 1930. So we can safely say that Bartók's first meeting with the Csángós was in 1930, through Pál Péter Domokos. Sándor Veres was the second to go to Moldavia. He collected 137 tunes which Bartók also had a chance to see. Later, in 1932, Domokos returned to Moldavia and made a tour around the whole of Moldavia in four months. The folksongs which he collected on his journey, were recorded and also listened to by Bartók. Péter Balla, in 1933, was the next to go to Moldavia and return still with unknown folksongs for Bartók to hear. Although Bartók never had an opportunity to go to Moldavia, through all these people bringing him materials he managed to construct a picture for himself about the Csángós.

In 1938, two Csangó families went to Budapest where under the direction of Bartók they sang in the studio of the Hungarian Radio. An LP was compiled with their songs, titled

Pátia. Unfortunately only a few copies were made and so they are hard to find. The names of the two families were kept secret since they were afraid that the Rumanian Government would find out that they sang and told stories in their native tongue and would imprison them.

Pál Péter Domokos, also compiled a book of the songs on the LP and sent it to the son of one of women singing on it, who was a doctor. This man later became a priest and was ordained in Rome, but when the Rumanian Government found this out, they arrested him in 1986 and tortured him to death.

CSÁNGÓS IN BARANYA

Here in the Hungarian County of Baranya, in the villages Egyházaskozár, Szárász, Bikal, Mekényes there can still be found Csángós who had come to Hungary in the 1940's. I visited Egyházaskozár where I met some of the old people who still remembered coming from Moldavia. They told me that they left their home in 1941, when a decision was made after the Second Vienna Award, that everyone should join his or her own nation. They were promised many nice things in return for leaving their home, such as: potatoes as big as a baby's head, no winter, and no mountains either. Their first stop was in Gajcsa where they spent a few days then moved on to Csiksomlyó where they lived in camps, and with families for ten weeks. They were told that the delay was because their houses which were supposed to have been built on land taken away from priests was not yet finished. Finally, they were taken to Bácska (Voivodina, Yugoslavia now) on trains where Hungarians from Bukovina and Bosznia had already arrived. The Serbs, who were settled there after 1919, on land taken from Hungarian Churches or landowners were deported since this land was reacquired by Hungary in the war. In 1944 these people had to flee again, this time to Hungary since Bácska was regained by the Serbs. The trip to Hungary was long and arduous. For nine days and nights these people were on the road and slept on the roadsides. They settled first in a village in Tolna, then after the Second World War was over, they moved to Egyházaskozár which was a village that had already existed in the time of Árpád and which had been uninhabited from time to time. During the reign of Mária Terézia, Germans settled down in the village who also had to leave when the war was over. After that

Hungarians from Transylvania, Slavonia, Bosnia, and Moldavia settled in the village. We see how mean fate was to these people, as they always had to settle right on the borderline which in the war constantly changed hands and as a result they were always on the move.

The people told me that Dr. Endre Czeizel, conducted genetical examinations 10 years ago and found that in Egyházaskozár still 323 people of Csángó origins live there. The village has a choir founded in 1948. Together they sing Csángó and Székely folksongs. They have been around the country and also in six foreign countries. Their next trip is going to be to Yugoslavia. I also spoke to a teacher who teaches music and literature in the primary school of Egyházaskozár and he told me that he teaches his students the music, the dances, the history of the Csángós but finds that most pupils are not interested. An old woman told me crying that she would like to speak about her life in Moldavia to her grandchildren before she died, but they do not live with her and seldom come to visit.

I saw statistics showing that 300,000 Hungarians live in Moldavia but only 100,000-150,000 speak Hungarian. As they have no schools, the parents and grandparents teach the children to read and write. Most of the Hungarians in Moldavia live around Bakó. According to the teacher their situation is more hopeless than during the Ceausescu regime. In villages where all the people are Hungarian the government sends Rumanian teachers and priests. Those priests and teachers who are Csángós are intimidated and they do not dare speak their mother tongue. Many times it happens that the first grade teacher leaves the class crying since all the students are Hungarian and the teacher cannot do anything with them. I heard that it happened many times that one day before the elections of the mayor, the Hungarian candidate withdrew because he was intimidated. That is the reason why not even one Hungarian mayor can be found in the villages.

The young people try to leave and either go to Csikszereda or come to Hungary and study here but because they were not taught Hungarian many of them have a hard time in the Hungarian schools. There are many who drop out and become prostitutes. I heard of a girl who became a prostitute then got AIDS and died soon. Also unfortunately many who finish high schools and universities do not go back to Moldavia but are only too willing to stay in Hungary. Among the

Csángós the intellectuals are missing and it would be important for young people who have either studied in Transylvania or Hungary to return to their villages and work among their own people.

We can say that the people who live in Moldavia have a sad and difficult time at being Hungarians. Although it seems they do not have hope of a better future, they try to swim against the tide by having their own newspaper and also in the RMDSZ (Rumanian Hungarians Democratic Association) there is a Csángó association which tries to fight for the rights of the Moldavian Hungarians but they still have a long way to go. There is also an official procedure which aims at teaching Hungarian in schools as a foreign language.

A couple of months ago some Csángós stayed in Egyházaskozár and on returning, one of the man wrote back to the family he had stayed with that since his trip to Hungary he had been interrogated by the police several times. He was not treated violently but only searched and questioned. From this we can also see that peace and freedom are two rights which stand very far from the Csángós.

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ANTAL HORVÁTH

**THE ORIGINS OF THE
CATHOLICS IN MOLDAVIA**

PREPUBLISHING VERSION
for the
CORVINUS LIBRARY HOME PAGE

2000

ORIGINAL EDITION IN RUMANIAN:

HORVÁTH ANTAL

**STRAMOSII CATOLICILOR
DIN MOLDOVA**

DOCUMENTE ISTORICE

1227-1702

FOREWORD

Publishing this book, some very precise notes are needed about the nature of this publication and about the Hungarian Csangos living in Moldavia. These points can be expressed synthetically, as follows: clarity, concision, truth, cohabiting, critical attitude and chronology.

1. Clarity. An engineer from Bacau confessed to me, that until recently, both he and his friends, Moldavian catholics, lived in darkness about the real history of the Csangos, which is also their provenance. However, since he started to research the earlier and later past of Moldavian catholics on the basis of authentical sources, his mind became enlightened and felt he could find out the truth.

As many others, I was satisfied for a long time with what we learnt in school. From time to time, I've read some books, which seemed to be sensational, or enlightening, but I did that accidentally. The curiosity and will to find out the truth and to throw real light on the past with its acute present implications gave me the strength to pick up in one single sweep the sources about the origin of my people's history. People, who have been living on the sites of Moldavia from the XIIIth century, as it is mentioned in historical documents.

I want to know the life of my ancestors - I was telling myself. There were some question marks, which bothers in a natural way any human being, who has the thirst for truth and the will of coming out into the spotlight. From where are my ancestors coming? When, how and why did they come here, to Moldavia? How did they live? What kind of sufferings did they endure? Which were their historical traditions, what kind of culture did they have, and passed on from generation to generation? What language did they speak? What is the reason why we, Hungarian Csangos from Moldavia don't have any writers, poets, famous personalities? Did we have at least one spiritual leader, coming from the Hungarian catholics from Moldavia? Or, maybe, these leaders belonged to another nation, or maybe, another religion? How did our ancestors live together

with the Moldavian Rumanians for over six centuries? What were their sufferings and pain during these times, what illnesses overcame them? What destructions were caused by the Cumani, Ottoman and Tatar invasions? I wished to find the answers indeed to all these questions, not through a doctoral thesis of interpretations, but through historical sources (documents, reports of foreign travellers, notes and references) from that time, without too many explanations.

2. Concision. In the mean time I wanted to realize a small-dimensional book, for those, who have no time and professional background for scientific research. I also wanted my work - a selection of texts coming from historical time - become a sort of guide, a working tool for those, who would like to make some investigations about the Hungarian Csangos from Moldavia, in its historical context. For that I collected 92 extracts, reproductions of sources, which contain references about Hungarian catholics from Moldavia, which were entirely or partly published in their original language or translated into Rumanian in great anthologies, collections of documents, or basic interpretative works from the country and abroad. I did this work to prevent the omission or ignoring the sources and facts, because inside an interpretative work, based on ready-made thoughts, people, who don't have enough time to make historical investigations, can be easily misinformed. I let sources from the period speak, with open objectivity.

3. Truth. Often people don't like to hear the truth. Even Pilate asked Jesus, what is truth? "I am the truth", answered the Saviour. "The absolute truth". There are some other, mundane truths as well: in science, human realities and others. That "truth", discordant with reality is a subjective one, a partial opinion, a ready thesis. When the historical reality suffers changes, it can't be an absolute truth, because the establishment of historical reality depends on many components. Historical criticism contains a trial of achieving the truth by considering environments and events, which causes the appearance of a document.

Historical critics suppose the consideration of every document, their confrontation for establishing the real development of the related events and phenomenas. Historical reality is tightly linked with the period, as it often happens, it is sustained in a certain time. However, due to later discoveries, it can change and face the analysed historical event and the

phenomena in a more precise way.

The historian is tempted to see the past and history, the happenings and the personalities through the lenses of his contemporaneity. It is a great mistake, though, to measure time using the values of another period. That, for historians, is well known and recognized by their longing to be scientists, they try to project themselves into the reality of a certain time, the researched era, to judge the facts, events and phenomena in their historical context, detached from their own feelings. These are, who say: whether you like it or not, this is reality.

4. Cohabiting. Almost all around the world, from international and governmental forums to the smallest communities, discussions are conducted about human rights and mostly national, religious, or political rights of minorities. Inter-ethnic misunderstandings and confrontations, the oppression of ethnic minorities are the basis of armed confrontations, with severe consequences, thousand of dead and wounded people, hundreds exiled from their home, having huge material and spiritual losses, social and national traumas with complex implications. In spite of the fact, that at least in Europe we are Christians, we still don't understand the deepest meaning of the Lord's commandment: "Love your neighbour as yourself". This is also very well expressed in the Rumanian proverb: "What you don't like, don't do it to the other!"

During certain times, cohabiting in Moldavia between the ethnical and religious minorities was generally peaceful. Historical confessions from that time mention, only a few local incidents. Even these did not last for a long time. The worst was the destruction and robbing of 24 catholic churches - we'll see that in the following documents. Then, in some cases, when catholics were obliged to convert to orthodoxism or orthodox to catholicism - in one single instance. So we can say, that Rumanians lived side by side in harmony with minorities, - D. Cantemir is talking about 17 minorities - they fought together for the country, they suffered together from different diseases, wars and foreign invasions - as Mihail Kogalniceanu underlined.

The catholics had to suffer more because they hadn't their own priests and bishops, only itinerant ones and also these were small in numbers. For several times they sent their request to the Holy See, unsuccessfully, asking for priests, who know their language: Hungarian and German. In the XVIth and

XVIIIth centuries they couldn't come from Transylvania or Hungary, because in that time Protestantism was the reigning religion. Further, we will see in the documents their state of low spirit. Historical reality is also the fact, that many times catholics from Moldavia were patronized and protected by the reigning prince of the country, while difficulties in the catholic communities were provoked by the foreign missionaries - Bosnian, Slovenian, Polish, German and Italian - and the misunderstandings between Franciscans and Jesuits.

5. Critical attitude. I'm well aware of the fact that, after its publishing, my work will be criticized. I also am conscious of its shortcomings, at least in the following areas:

I am writing it in the Rumanian language, although I could realize a stylistically more precise work in the Hungarian. But my wish was to offer this work first not to the Hungarians, who know Hungarian language, but Hungarian Csangos from Moldavia, who know only the Csango dialect and Rumanian language, learnt in school, as I've learnt it as well. Therefore I apologize for my stylistic mistakes.

The reduced dimension of the work.

For a better understanding of the phenomena and events in their certain complexity, obviously, I should make more detailed references to the personal circumstances, to the happenings and habits, to the social states and international connections, political phenomena or the ones belonging to mentality, etc. I renounced to do that for many reasons. This historical procedure has been done by much more competent people than I am, by scientists like Maria Holban and Paul Cernovodeanu, who led the group, which realized an excellent collection of documents: "**Foreign Travellers About the Rumanian Countries**". I used that collection in my work. The authors are referring to the history of Hungarian Csangos from Moldavia, which subject was considered by Nicolae Iorga as a black hole in the Moldavian history.

I considered the fact that large works are not popular with the majority of laic readers, these are for the attention of specialists.

It would be difficult to collect material funds for editing a large book, with better quality and maps. A work like this has to be the cheapest possible, available for the poorest people. I didn't want to draw financial profit from it. I just wanted to

speaking God's truth.

6. Chronology. Arranging the considered materials I only considered the principle of time, by putting the materials in chronological order. I kept only some of the published documents and even so I didn't use all the material available. That's true that in archives and manuscripts there exist many other confessions. I reduced the number of the documents to the ones, which no doubt are attesting the fact that our ancestors, the Hungarian Catholics were living in many towns and villages in Moldavia and their progeny are still living there.

For the first trial, I limited myself to the period between the middle of the XIIth century and beginning of the XIIIth century. My first source of collection was "**Foreign Travellers About the Rumanian Countries**", from which I used the Rumanian translation of the texts, Latin, Italian, German or other in their origin. I didn't propose to refer to the wide literature of the subject, other works published in Hungarian and Rumanian. I used these only if they published sources about Catholics from Moldavia from the certain period I researched. In all cases I indicated the source of the original text or the Rumanian translation. After the reference number of the document comes the editing date, then the name of the person, who filled in the document (if this is specified), the specification of the document (letter, report, registration, chronicle) and - in case - the name of the person or institution at destination. In some of the cases we reproduced the original text of the document, in its original language, followed by [the Rumanian] translation. We used the same procedure, when the report contained significant information dealing with the subject. About the footnotes: we've limited them to the absolute necessary explanations of the text.

The study is followed by an index after the present names of localities and after their names used in the original texts. We mention that we kept in the index only those locality names, which appear in the reproduced texts. From that results, the list does not contain all the Moldavian localities where the Hungarian Csango people were living in the past or where they are still living now. In the attachment we tried to build up a chronological list of the Catholic Bishoprics of the mentioned period. Next, we included a selective bibliography containing the main documentary publications and studies, and we used the shortened list.

At the end we mention the fact that the expression "**Csango (Tshango)**" - frequently used for the Hungarian catholic population living in Moldavia - is relatively recent. The Rumanian Modern Language Dictionary says that the expression is derived from Hungarian, defining "**the person who belongs to the Hungarian population established in the Bacau region, during the XIIIth century**". The first appearance of the word is dated to the XVth century, but the Hungarian catholics from Moldavia haven't used it too frequently defining their identity. At the end of the XVIIIth century appears the first report about the fact that this population defines itself as Hungarian Csangos. In that text, written in Latin, we find the following definition about the Hungarian catholics living in Moldavia: "Se se Csango magyarok nominasunt", which means, "they name themselves Hungarian Csangos".

Antal Horváth

Year 1227

**1. The Pope's letter to the
Hungarian Dominican Superior**

CUM VENERABILI FRATRI NOSTRO PRIORI ORDINIS
PRAEDICATORIUM DE UNGARIA

" For that the Lord's will was to fulfill the wish of our honored brother, the Prayers' Order's Superior from Hungary, Archbishop and Envoy to the Apostolic Holy See, giving him, as a result of his work, the conversion of many Cumanis from that region; and that for the same Archbishop ordained through Christ's gift our Theodoric brother from Your order into bishop, you and your brothers in this order have the responsibility for redeeming souls, and, following the spirit of your affection, you have to be prepared for taking part and cooperate with the mentioned archbishop, in the work of promoting a holy and devout aim. For that, with this apostolic letter, regarding the delegation of brothers to the Cumani - who seem to be more able for this work - following the opinion of the archbishop and the bishop, who was superior for five years in Hungary -, we order your piety to be helpful and not difficult, all the more, because we've learnt that many of these brothers are offering themselves to Christ. Dated in Lateran, on the twelfth day before April, in the second year of our papal service."

The original version in the Vatican, at the Papal Archive First edition in: "Edes hazamnak akartam szolgálni", page 36, by Domokos P. P. Translation to Rumanian by Tyukodi Mihaly

YEAR 1227

**2. POPE'S LETTER TO PRINCE BELA,
SON OF KING ANDREW THE SECOND**

-B. NATO CARISSIMII IN XO FILII NOSTRI

ILLUSTRIS REGIS UNGARIAE

"To Bela, first born child of our eminent son, the king of Hungary. We bring grateful thanks to the Creator, who granted you the pious vocation of converting the Cumans, doing it together with our honored brother, the archbishop of Strigonium and our apostolic delegate. Entering in their country, in your position of a catholic prince and educated in honest piety, you wished with all your power to bring them into the catholic religion and by thus, increase the people of the Lord. You hadn't mistaken in your wish, because the Creator watched your intention with benevolent eyes, giving you the result of the work you did from your own will for Him, according to your expectations: the spiritual renewal of the Cuman people.

The original version in the Vatican, at the Papal Archive First edition in: "Edes hazamnak akartam szolgálni", page 37, by Domokos P. P. Translation in Rumanian by Tyukodi Mihaly

YEAR 1227

3. Pope's Letter to the Primate of Hungary, Legate to the Holy See

STRIGONIENSI ARCHIEPISCOPO APOSTOLICE SEDIS LEGATO

"We rejoyce in the Lord for that He gave you the expected results in your work: the spiritual renewal of the Cuman people, as well as the ordaining into bishop of our honored Theodoric brother from the Preacher's Order, who was schooled in the Lord's law. And you have done that with the Lord's mercy and on behalf of us. That for the mentioned people - who were nomads, herdsmen and homeless, now living in towns and villages - want to build new churches, we listen to your request, for those believers who help personally or who send gifts for the building of new churches and other needed buildings will obtain absolution."

The original version in the Vatican, at the Papal Archive First edition in: "Edes hazamnak akartam szolgálni", page 39, by Domokos P. P. Translation in Rumanian by Tyukodi Mihaly

4. PERUGIA, 14TH NOVEMBER 1234

POPE GREGORY THE 9TH TO BELA THE 4TH, KING OF HUNGARY

Summary: the reconversion of catholics to orthodoxism in the Cumani's bishopric.

"In the Cumani bishopric - as we were informed - is living a people called Vallah and others, Hungarians and Germans as well, who came here from the Hungarian Kingdom. Living beside the orthodox from here, in that time they were fused with Vallahians, receiving the holy sacraments from the orthodox, denying by thus the Christian belief and also scandalizing the orthodox believers."

The original version in Latin in "Urkundenbuch zur Geschichte der Deutschen in Siebenburgen" von Franz Zimmermann und Carl Werner, vol. I., pg. 60. Hermannstadt 1892. Translation to Rumanian by Horvath Antal.

5. BEFORE 1404

THE DOMINICAN MONK, JOHN'S (ARCHBISHOP OF SULTANIEH) REPORT (FROM Asia Minor)

"In their belief, they follow the Greeks, although we have more homes of the Dominican Order and of the Minorites and we also have many Germans living in these places.

A preacher brother who was chief vicar in that region converted their reigning prince (of Moldavia) to our belief, and especially his mother Margaret. This country was bordering the Big Sea in the east, Constantinople in the south, Albania in the west and Russia or Lithuania in the north. All these nations were living in the domain of King Ludwig of Hungary, who was a wonderful man, reigning over fifty years. Everything was under his reign even the Tatars' country and the Turks didn't dare to pass their frontiers because of fear of the king, Here ends my book written by John, Archbishop of Sultanieh - from the entire east, written for the Order of Preacher's Brothers in the year 1404."

Original version in Latin: Anton Kern, Der "Libellus de Notitia Orbis" Johannes III. O.P. Erzbischofs von Sultanieh in "Arhivum Fratrum Praedicatorum" 1938. VIII. Page 82.

6. Baia, 5th of March, 1431

Letter of Ioan de Ryza, Catholic Bishop of Baia (Moldavia), to Mons. Sbigneus, Bishop of Krakow (Poland) about the Hussites from Moldavia

" That for we cannot stand against, because we are few, and the Ruler is protecting him from all Christians and it would be hard for us to go against his protege and he gave him a dwelling place in the town of Bako, where he lives like a real heretic, having beside him an apostle from the Minorite's order, giving the holy sacraments of both kinds whenever he or the people around him want, baptizing them and taking their confessions, and the reigning prince gave him and his disciples safe conduct, as if whoever disturbs him or his Hussite disciples will pay to the him twenty Turkish gold ducats and that's why he became so bold that he doesn't care about anyone."

Original version in Latin, in the Archive of the Teutonic Order from Gottingen.

7. 8th of May, 1436

George Lapes, Bishop of Alba Iulia Invites Iacob de Marchia, the Pope's Nuncio from the Franciscan Order to chase away the Hussites from Transylvania

"From the reports made by trusted people we've learnt that some dangerous persons from Moldavia and other regions encouraged by their Hussite heretical wickedness infected some of the dying sheep, in the mentioned districts and these parts of Transylvania and they corrupted many souls of both sexes.

For the drastic crush of the mentioned heresy we went several times against them, that's why we insisted on our pious Brother Jakob of Marchia from Saint Francis' Order to come to

us.

Original version in Latin, from "Documents about Rumanians' History", by Eidoxiu Hurmuzaki, I/2., Bucharest 1890, pages 604-605.

8. Around the year of 1436

Report of the Pope's Nuncio, Jacob de Marchia, about the Transylvanian Hussite's Thesis and about their Conversion to Catholicism

"These are the articles I found and seized with the help of God in the Country of Hungarians, Siculis and Transylvanians. (Enumeration of Hussites' thesis, 64 plus 4 articles) 64. A synod was held in at Prague, on the 17th of June 1420, where the following articles were adopted to be observed until death.

From all these articles, after my sermon, brother Jakob with the help of the Holy Spirit 25,000 people were converted.

Original version in Latin: Lukesics Pal, "Popes' Documents from the XVth century" Budapest, 1938, page 21-25

9. 1541

Anonymous Description of Moldavia About Different Religions, Sects and Generations in Moldavia

"Then, in that part of Moldavia there are special beliefs and sects, like the ones of Rutens, Serbians, Armenians, Bulgarians, Tatars and a big number of catholic Saxons, who are living in quite a spread in this country. They are all subjected to the vajda (prince) of Moldavia. Though, every nation is using and serving its own laws and habits after its own will. And the same is with the Christian monks, who observe chastity, they are enjoying complete freedom regarding masses and ceremonies, according to their canons and dogmas."

Original version in Latin: in "The Archive from Iasi" IX, 1898, page 118-119, published Ioan Bogdan.

10. Sibiu, 11th of April, 1552

Report of an Anonymous about the events from Moldavia

The intention of Stefan de Vith, Vajda (Voivod) of Moldavia to convert all the Hungarians from Moldavia to the orthodox religion.

First of all, on the 25th of March, in the town of Piatra Neamt (Karachon Kewwa = Karacsony Kove) I've heard from a Hungarian man that the Moldavian Vajda (Stefanita Rares) for one reason - if it is so - won't be good for the Hungarians, that he also heard: the Vajda ordered letters to be sent to all parts of the country, all the roads to be guarded inside the country and his secretary George to be arrested for the reason that he doesn't wish to be baptized even under the threat of death.

Original version in Latin: VERESS "Documents" I, page 78-79.

11. Roman, 13th of April, 1562

Report of the Habsburg Agent, John Belsius, to the Emperor Ferdinand the First

"On the day of the 10th of April, Despot Voda left Harlau (Horlo) to Targul Frumos (Zeplak = Szeplak) finally on the 12th to the fortress of Roman (Romanvarasch)"

Despot Voda ordered me to write these: Alexandru Moldoveanul forced all the nations, with no exceptions, to be baptized again and to follow the religion of the Moldavians, taking them away from their own religion, he appointed a bishop of the Saxons and the Hungarians, to rebuild the confiscated churches and to strengthen their souls in their beliefs, and his name is Ian Lusenius, and is Polish.

He sent a delegation to the King of Poland and to Moscow, to Dimitri the Greek, from his own court, known by many of the servants of Your Majesty, especially by Tordai.

Date on the 13th of April, in the town of Roman (Romanvasar), in year 1563.

Original version in Latin: "Documente, Hurmuzaki, II/1, page 406-407.

12. Vaslui, the 19th of April, 1562

Report of John Belsius to the Emperor Maximilian

Despot Voda: "Today he sent his servants Nicolae Szabo and Antonie Szekely to Francics Zay, giving him letters written by myself - for what I apologize again - to find 100 riders with light armor and 150 infantry men, giving their wage for a month in cash"

Original version in Latin: "Documente", Hurmuzaki, and II. /1, page 412.

13. Iasi, the 9th of May, 1562

Report of John Belsius to Emperor Maximilian

"To find out how things stand, Stefan Horvat, the commander of the Hungarian infantry men - cross-eyed, but a believer - was sent by Despot Voda to the Procop of Transylvania (which has been moved from here to there during the month), to bring some verbal answers, without writing them down, to avoid interception in the mountains"

"Calatori straini", II. Page 160

14. Iasi, 6th of June, 1562

Report of John Belsius to Emperor Maximilian

"So, scared by this rumor, right away in that night we sent Ioan Romanul, a soldier in the light cavalry with a persistent request and a large amount of money to go to Bistrita and inform himself very precisely and in secret about the situation of ours and their fate, and about the will of the Seculi community, "

"Calatori straini", II. Page 160

"The letters about Ciceu and Cetatea de Balta have been read by myself and I believe that soon, Paul Szekely, the gaoler of Suceava recommended by MMVV will obtain them.

"Calatori straini", II. Page 180

"I add to all these, that, although, the Despot assured everyone's rights, returning even the Hungarian churches, keeping public preachers together with the eucharistic mass against the edict of Alexander the Tyrant, we, Hungarians, less in number, reached the courts of justice and judges from cities as well, which have been closed down by the Moldavians."

"Documente", Hurmuzaki II/1, page 423, 427, 429. "Calatori straini", II. Page 168, 169, and 180, 192

15. After 1562

Notes of the Humanist Johann Sommer about Saxons in Moldavia, from his work about the Life of Jacob-Despot, the Ruler of Moldavia

"Despot was unyielding in punishment, especially against the ones who don't respect the sanctity of marriage, -according to the habit of those people-: this habit was copied by the Hungarians and Saxons living here, in this country (Moldavia)

He started to build a school in Cotnari, which is mostly inhabited by Hungarians and Saxons, "

(Despot's guard, composed of Hungarians, was crushed by the Moldavian crowd. All of them have been killed)

"And then all round the country appeared massacres and robberies. Regardless of age or sex, they were considered enemies, who weren't known, and all the craftsmen, stonemasons, miners, architects, and every German or Italian have been massacred"

Original version in Latin, Johann Sommer: "Vita Iacobi Despotae", 1582 Witenberg, page 33, 44-45, 46. "Calatori straini", II. Page 260, 261, and 266

16.8th of December, 1564

**The Hungarian Mercenaries,
Who Served in Moldavia,
are witnessing the Capitulation
of the Town Suceava in the Year 1563**

"I, Stanciul, being together day and night with His Highness Despot as his page, serving him in his house, I'm telling the truth about everything I have seen and heard there and what I know." (Name of the questioned or implied: Petru Devay, Martin Farkas, Petru Szekely, Laurentiu Kis, Stefan Horvath, Menhert Balassa, Ioan Sydo, Valentin Nagy, Ladislau Radek, Toma Daczo, Simion and Martin Nagy, apprentice Matias, Nicolae Szabo and Cristofor Polyak).

The confessions and witnesses have been given in Hungarian. Rumanian translation by V. Motogna: "Relatiile dintre Moldova si Ardeal in veacul al XVleia", Cluj, 1928

**17. The 5th of December, 1580
Report made by the Franciscan Monk Jeronim
Arsengo about his visits
in the Catholic Communities
in the Rumanian country**

"**Targoviste:** (which has) thousand Rumanian orthodox houses, 22 Catholic, Saxon houses, 130 people Roman and German, Hungarian and Rumanian. They confess that they belong to the Catholic church, because of lack of priests. They have a Lutheran priest, obliging him to keep the mass in our rite

In that place there are two Catholic churches: one of St. Francis, the monastery has a beautiful garden, the brother lives from gifts and with the help of the Lady of Romania. The other church is called St. Maria

Campulung: 900 homes, all of them Rumanian, there are Saxon Catholic houses with 400 souls living in, (all together there are 250, it has a Franciscan monastery, mostly in ruins, and another church, in which lives the Lutheran chaplain. He speaks German, Hungarian and Rumanian. Even so people are

saying that they are Roman, keeping a Lutheran chaplain because of not having anybody else and being simple people).

Ramnic: Three days of walking from Targoviste, 20 houses of catholics, 180 souls, they declare themselves Romani Catholics, but they have a Lutheran priest, not having a catholic one, simple men like the above."

Original version in Italian: Fr. Eusebiu Fermendzin, "Acta Bulgariae ecclesiastica ab 1565 usque ad 1799", XVIII. , from the collection "Monumenta spectantia Historiam Slavorum Meridionalium" Zagreb 1887, page 10-11

18. Between years 1538-1586

Report of a Jesuit Missionary, Giulio Mancinelli, about the Catholic Communities in Moldavia

Iasi, with Armenians, many and rich, who are living in that town and they are catholics.

That almost every catholic Christian, who were numerous some years ago, in the two principalities Moldavia and the Rumanian Country, they all turned into orthodox, because of not having a catholic priest; a Roman catholic church was found abused by Lutheran priests, who were coming often to that place to keep their masses for the craftsmen, who are mostly German, Hungarian or Lutheran

He went to the Armenian's church, keeping their counsel there, they told him that the church is at his disposal and they are, too. They showed him affection, due to the talks of an Armenian, who came from Rome and talked to them about the Pope's love for that nation and about the good reputation of the Jesuit Society"

Original version in Italian: "Vita de padre Giulio Mancinelli", published in "Documente" Hurmuzaki, IX, page 116.

19. Iasi. September 5th, 1587

Letter of the Captain of Lapusna Castle and His Grace Bartolomeo Brutti, Albenise Italianised

by the Pope's Nuntio Annibal de Capua

" I, together with all these catholics 15000 strong are bringing eternal gratitude to Your Holiness. We would have here some Jesuit fathers to introduce these new Christians into the holy life, priests who should know German and Hungarian and who should also have knowledge of Greek and Latin, which can be useful for the Apostolic Holy See. I should provide all necessities for these fathers, and my reigning prince, my lord would give them as residence a town named Cotnari, inhabited by Saxons and Hungarians, a town with three beautiful and very old catholic churches which are very well kept, in which we invested 400 or 500 ducats. Beside the cathedral - which should be theirs' - they should found a seminar in order to educate the children of the catholics."

Original version in Italian: Moldvai Magyar Csango Okmanytar MCSMO (Hungarian Csango Documents from Moldavia), I page 77-78

20. Iasi, 14th of January 1587

Bartolomeo Brutti's letter to Annibal de Capua

"These Franciscans are very few and they speak neither German, nor Hungarian, so they can't take spiritual care of these catholics, 15000 in number. Indeed, the holy liturgies and masses are not missing, but your Illustrious Holiness, together with the Most Illustrious and Most Reverend archbishop of Liopoli, You could help these catholics and you should sustain these Holy Churches if you would send us - as you promised in a letter - six Bernardinian fathers (who are Franciscans coming from the Polish province), who should live comfortably in Bacau and the reigning prince should grant them a Hungarian catholic village, called Trebes, which lies half a mile from Bacau, having 50 chimneys, two vineyards, and two mills. Four fathers could go to Cotnari. In that town everybody is Hungarian and German. The church is big and beautiful, ornated and its incomes are assured by the mills. The fathers should promote the divine spirit, combating the heretics from Transylvania.

21. Anonymous description of Moldavia from 1587

"These people (Moldavians) belong to the Greek fait, they take kindly to everything that is Roman, maybe because of their corrupted language from Latin, or for the belief they have about their descent from the Romans, as they call themselves Romans. This fact was pointed out two times to Voivod Petru, their actual reigning prince, who said, while talking with Bartolomeo Brutti, that he would be delighted to take someone of Roman rite to introduce him the Holy Bible. Soon after, when the Hungarian soldiers and other Hungarians living in Moldavia deposed their catholic priest chose an Arian one in his place, Voivod Petru ordered against the will of his soldiers to acknowledge the catholic priest, as a representative of a better religion"

Original version in Italian: I. Fitti, "Din Arhivele Vaticanului" (From the Vatican's Archive), and II.

22. Roman, 24th of June, 1588

"We, people of Romanvasar, residing in Moldavia, Hungarians, Valachians and Saxons, offer our salutations and services to judges citizens and inform all concerned people that this gentle person, Gergely Igjarto, has appeared before us and, together with his younger brother, Istvan Igjarto, made a request for an authorized letter and addressed to your Excellencies, as our citizen, Istvan Igjarto, has an inheritance here in Sighet, Maramaros, together with his two older brothers: Janos Torok and Gergely Igjarto. Istvan Igjarto lives with them and his brother treated him with great kindness, teaching him the craftsmanship of arrow-making does inabling him to earn his living and pay for his board and lodging at his uncle, Gergely Igjarto`s house. Prior to this, an official letter was given to him by the town of Esznemet, stating that the soul beneficiary of the estate is Gergely Igjarto. I sympathise with Igjarto and Torok for being left out of my good brother's will. I am very unappy about this dispute and fighting." Demeter Igjarto, people from Roman, citizens of Romanvaschari, who

are wishing you all the best in the name of God.
Date: Roman Wassari in festo Joannis Baptistae.
Anno 1588.
Domochus Demeter
Judex oppidi Roman,
Caeterique jurati cives possessionis ejusdem."

Original version in Hungarian: MCSMO, I. Pag.82-83

23. 7th of September, 1588

**The Camp of Petru Schiopul,
Prince of Moldavia, set up near Iasi:
Stanislaw Wassewicki, Jesuit Missionary
to his Pope's Nuntio from Poland,
Annibal de Capua**

"Finally he (the Prince of Moldavia) doesn't want to tolerate in his guard of 500 Hungarians not even a single heretic. He wanted to send to our district all the Saxons and Hungarians, but I told them what it is needed is an ecclesiastical hierarchy and priests who should lead the churches. So it has to be accorded more care about this and specially of Saxons and Hungarians, because they had the Roman church first."

Original version in Latin: "Documente" Hurmuzaki III/1. Pag.109

24. Roman 30th of September, 1588

**Report of the Jesuit Missionary
Johannes Kunig to the General of Jesuits,
Claudio Aquaviva**

"The designated place for the residence (of the Jesuit college) has to be the town of Cotnari, where many Hungarians are living, and much more Saxons as well

In this province of Moldavia people have different rites and religions. In the first place are the Rumanians, who have lot of churches and monasteries, patriarchs, mitropolitans and bishops and priests. Armenians are the next, who have different

churches from that of the Rumanian ones. In third place are the Hungarians and Saxons coming from Transylvania.

There are also gypsies. They are not living in buildings, their tents dot the landscape, they pay to the Prince and the nobles an annual allowance and they are treated as slaves

We have difficulties caused by the fact that we have no Hungarian priests. To communicate with Hungarians we use monk Gyulai Marton as a speaker at baptism and marriage, for the interpretation of the sermons but the believers are not satisfied with that so it's not unusual that some of them are not steadfast, while others are only a little bit involved in sacraments. "

Original version in Latin: MCSMO, I. Pag87-88

25. Lublin, 24th of October, 1588

Report of Jesuit Missionary Stanislaw Warszewicki to Johannes Paulus Campana, leader of provincial order of Poland

"There are about 25 towns in the whole region, where Hungarians and Saxons are living, and in some villages as well. There are many Hungarians, who don't present difficulties but there are problems with priests and bishoprics which could not be found here"

Original version in Latin: MCSMO, I. Page 94.

26. Brest. 26th of November 1588

Letter of the Chamberlain of the Reigning Prince of Moldavia, Bartolomeo Brutti, to the Pope's Nuntio from Poland, Annibal de Capua

"The prince of the country provided the Jesuits with all necessities and he named them protectors for every catholic church, giving them two more small Hungarian villages which were mine, and now they belong to the holy church, being in the use of the Franciscan fathers from the Bacau monastery,

beautiful places, has also been given to them a very good Hungarian farm, together with the vineyards and mills, and I'm asking the Good Lord not to end the generosity of the Roman Church, under the pontificate of His Holiness, Sixtus"

Original version in Italian: MCSMO, I. Page 96

27. Lublin, 27th of November, 1588

Stanislaw Warszewicki's Letter to the Jesuit General Aquaviva

The people who live in Moldavia are: the Saxons and the Hungarians, who came from Transylvania 70 years ago and () settled down in Moldavia. They have their churches in 20 different localities, some built of stone, others of wood.

The Reigning Prince with the help of the Illustrious sir Bartolomeu Brutus drove from the churches and parishes all the heretic and married priests and they didn't allow back any of them, who had been infected with any heretic disease; they trusted into our care these churches, which are very poor. (...)

For this purpose, to the glory of God, His Holiness should sustain the parish at his own expense for at least 20 or 15 years, so that these churches and the people who were and who are still catholic, could improve and strengthen their faith."

Original version in Latin: MCSMO, I. Page 99-100

28. Brest, December 1588

Bartolomeo Brutti's Letter to Cardinal Peretti de Montalto

" to ease their life they received from me two beautiful and serviceable villages, inhabited by Hungarians, all good and catholic, who live in 70 houses, and I left them very satisfied at the time of my leaving

Regarding the Franciscan priests I left them, as I wrote, the Bacau monastery, a very pleasant place with gardens and waters, having their incomes from the vineyards and mills, a

good, Hungarian village, all catholics. Would they come here it would be an exemplary life with high morality. These fathers were Hungarian speaking. (...)"

Original version in Italian: MCSMO, I. Page 103

29. Roman 1588

The First Jesuit Mission in Moldavia Written by Stanislaw Warszewicki

"Stefan (a Jesuit) died; Father Superior Leopolit has returned from his delegation in Rome; treaties with Prince Petru have been closed; two priests, Joannes Schenevianus and Justus Rabb entered in Moldavia with the agreement of the pontiff and of Sigismund, the king of Poland, being welcomed with great honor. When, the next day the prince opened an illustrated book by the Greek priest (called monk) and regarding Peter's martyrdom, he asked the priest about Peter's primary status. The Greek answered that he was called the first of the apostles, but, for strengthening his opinion, he cited Hieronym as witness to the fact that all the apostles had the same power. But the Prince asked: "To whom has been the keys given?" "To Peter" - said the other. - "Where was Peter's blood shed?" - "In Rome." - "Where are his bones resting?" - "Over there, as well" - "Then, continued the prince, "where Peter put his head, there he left the keys for his successors." The monk was speechless. (...)

In the whole region in 15 towns and in all the neighborhood villages there are Hungarians and Saxons, but most of them don't know how to read, don't even recognize the letters."

Original version in Latin published by A. Veress, "Documente", and III. Page. 155-157 New edition: MCSMO, I. Pag.104-105.

30. Around Year 1588

Franco Sivori's Reports about His Travel in the Rumanian Countries and Transylvania

".. town called Targoviste, the Prince's palace, built

by his ancestors, has big proportions and a well-preserved architecture

He worked hard to restore many churches and provided lodgings for the priests, especially to six monks from the St Francis' Order, they had a beautiful church where liturgies were kept in Roman rite, where we, Italians went, all of us, French and many RAGUSAN who had business dealings in the Rumanian Countries.

While I was wondering about my decision, I've heard that one of Mister Cosma Horvat's- the captain of Fagaras fortress - servants reached that village, so, being happy that I'll see someone I knew, I went to find him and to give him one of the two IATAGAN. He hugged me, invited me to join him at Fagaras Fortress, where I'll be welcomed and helped by his master. So I rode there, arriving at midnight."

"Calatori straini", III. Page, 11-12 and 49.

31. Iasi, 25th of April, 1590

Report of the Jesuit Missionary Johannes Kunig-Schonovianus, to the Jesuit Order's General, Claudius Aquaviva

"After our dispersion (=the expulsion of Jesuits ordered by the Diet from Medias in 1588), we are four priests and three monks here, from Transylvania, Udvarhelyi Peter is not ordained yet and Grigorie Varschius is sent to Poland because of his infirmity."

Original version in Latin: MCSMO, I. 108-109

32. Alba Iulia, 28th of April, 1595

Report of Giovanni de Marini Poli to the Representative of the Austrian Emperor's Court in Transylvania, Doctor Pezzen

"He will tell to the Prince that a more numerous army is

needed. There are 3000 Hungarians in Moldavia, and the same in the Rumanian Countries. But it's needed at least 10,000 Hungarians and 10,000 Kazachs per province.

If a civil fight erupted one day, it couldn't be stopped by anyone, because these inhabitants (populi) are waiting for any reason to be provoked and stand against the audacity of the Hungarians. As I heard, the Voivod of that Rumanian Country, together with the people are dreaming of a revolt. This information came to me by a Minorite brother, who learnt about it through one of the Rumanian Countries' masters (boier), who faced the Divan from Bucharest, saying that if the Prince is not going to do something against the Hungarians' despotism, in twenty days they will rise and kill all of them.

NOTE: The other priests and monks mentioned above are: Justus Tabb, Valentin Lado, Nicolaus Kurtic and Johannes Kunig-Schonovianus, the one, who wrote the letter: they are all priests. The monk brothers Grigore Vasarhelyi (Varshianus in the letter), Joannes Mediomontanus and Petru Udvarhelyi have been there as well.

Original version in Italian: A. Veress, "Documente", and IV. page 206.

33. 1596

Information about the Rumanian Countries and Moldavia, by Francisco Pastis from Candia

There are many towns in Moldavia, with many churches, keeping the liturgies in Roman rite and there are many catholics. First of all at Iasi, where the Prince lives, there is a church. Here are many catholics, and a Jesuit priest is living here. At Cotnari there are three churches and many catholics, and two Jesuit priests. There are two churches in Roman. At Bacau there is a monastery, where the Franciscan monks are living, at Neamt are two churches, at Piatra one, at Baia one, in Satul Nou one, in Suceava two, in Hirlau a church, at Birlad one, at Vaslui one, at Galati one and at Trotusi one.

My opinion is, that there are more than 30,000 souls in these towns.

Original version in Italian, published by N. Iorga, "Studii si documente", I-II, pag.416-417.

34. 1596

Description of Transylvania, Moldavia and the Rumanian Countries, in the Work Published by Giovanni Botero

"in Tirgoviste 22 catholic Saxons, talking German or Hungarian. They have two churches Moldavia has 15 towns and many markets and villages inhabited by Hungarians and Germans."

Original version in Italian: Giovanni Botero, "Le relationi universali" Venezia, 1596, page 160.

35. Rome, 1599

Report of the Catholic Bishop of Arges and Bacau, Bernardino Quirini, to the Pope Clement the VIIIth

I visited **Roman**, it has nearly 4000 families, only 25 Roman-Catholic families, **counting 138 souls, Germans and Hungarians.** In this town there are two churches.

I also visited **Sabaoani and the following villages: Berindesti, Lucacesti, Adjudeni and Luceni,** and others in the neighborhood, **where all the inhabitants are Hungarian,** 300 families, nearly 1400 souls.

Learning that in **Vaslui** there is a Transylvanian man, called Benedict, who put himself in the parish of these catholic inhabitants

I've also learnt that the orthodox priests baptized again the catholics who married orthodox women, or who want to live following their rite.

I couldn't reach the other towns and villages from Moldavia, where live the other catholics

Only in 15 towns and 16 villages are Latin catholics, under my bishopric, in a number of 1691 families and 10,774 souls.

Bacau there are 216 catholic families, 1692 souls. Here they have two churches. In this church I've held the pontifical

liturgy, I've ordered to preach in Hungarian for every feast, because all the habitants are Hungarian. For many times I gave the communion for more than 2000 persons.

I visited the town of **Baia**, which has nearly 3000 houses. I found only 63 catholic families, 316 souls, Hungarians and Germans as well. They have two churches.

I also visited **Neamt**, where I found 250 houses, 74 catholic families, 383 souls. There are two churches.

I visited the town of **Trotus**, where are **3500 Hungarian and German families**. Here is only one, beautiful church of stone, with the usual ornaments for the altar, silver discs and a golden brass cross. The priest was Ioan Bene.

I also visited **Husi**, 1030 houses with 72 catholic families, 435 souls. They have only a church.

I visited the town of **Cotnari** with 3500 houses, 198 catholic families, and 1081 souls. Here there are four churches.

Then I returned to **Suceava**, where are 30 catholic families and 153 souls, and between the Polish and Hungarian soldiers there are 2000 more, all Roman-catholics, two churches

Original version in Italian: "Documente", Hurmuzaki, III/1. Page. 545-551

36. Liov, 12th of April, 1601

Report of Missionary Andrea Bobbi from Faenza about the catholics' Situation in Moldavia

In 25 or 21 towns from Moldavia and the Rumanian Countries, Roman catholics are residing, like us, originated from Saxon and others from Hungary, 10600 souls.

These fathers of St Iacint's province from Russia have Polish and German brothers and some Hungarians

Original version in Italian: A. Mesrobeanu, in "Cercetari istorice", Iasi, IV, 1928 nr.2, page. 87-90

37. Iasi, 10th of April, 1602

Report of the Same Bernardino Quirini to Cinzio

**Aldobrandini, Cardinal and State Secretary of the
Vatican**

"People have been poor for a long time and they have no possibility to restore their churches, not even to keep priests, as the churches have nothing."

Original version in Italian: Hasdeu "Documente", page. 300-301

38. Iasi, 10 May, 1602

**Report of Bernardino Quirini to the
Pope Clement the VIIIth**

"Most of the Catholic churches were reduced to ashes, some by Mihai, ruler of the Rumanian Countries and the others by the Tatars, Heretics from Hungary are always coming to convert "

Original version in Italian: Hasdeu, "Documente", page. 302-304

39. Iasi, 30th of March, 1604

**Four Priests' Common Letter to the catholics from
Moldavia: Stefan Bahazar from Suceava, Laurentiu
Demuth from Cotnari, Iacob Sasu from Baia and
Stefan Transilvaneanul "Priest of Siculi Villages
from Moldavia", to the Pope Clement the VIIIth**

"in Moldavia there are 24 Catholic churches, in two old dioceses, of Milcov and of Siret, different from the Arges diocese. These churches are ruined, except three or four of them, whether caused by poverty, or by frequent and heavy taxes, and most of all because there are no Catholic priests. They cannot be kept in those parts of Moldavia because they haven't an energetic bishop to protect them and to help them against the schismatic Prince. It happens many times, that when we go to sick people in those parts, to bring them the Holy Sacraments, or when we have a baptizm in the parts where there's no priest, the men of the Prince take our horses. So we have to leave our carts near the road, or to take care of its transportation, to avoid

its disappearance."

Original version in Latin: Hasdeu, "Documente", page 318

40. Rome, The Summer of the Year, 1623

Report of the Franciscan Missionary Andrei Bogoslavich to the Holy Congregation

Bacau: here is a monastery for our monks, with a church in honor of St. Francis, there lives with other monks the bishop of Bacau, a monk in our order. Here are **over hundred Hungarian houses**, but all very poor.

Another hundred houses belong to the schismatic Greeks, having a church and an orthodox priest.

Out of the city there are two villages, belonging to the monastery and converted into a bishopric, with **86 Hungarian Catholic houses**.

In that province there is a town called **Trotus**, at the foot of the Transylvanian Mountains,. There are some more schismatic and Lutherans. Close to this town is a village with 28 houses but they have no priest

Roman: here are 72 Hungarian catholic houses and they have a church in the honor of Apostle St. Peter, they have a priest, who speaks more Rumanian, than any other language. **Another 200 houses of schismatic**, very close are four villages with about 60 catholic houses, the others are all schismatic.

Suceava. There we have two churches, one in the honor of the Holy Trinity which belonged once to the **Dominican monks'** one, **there are 68 Hungarian houses**, six very well situated and they have a priest, and a church, which is very well kept. All the others are schismatics, and some of them Lutherans.

Close to this town are two others, **Piatra and Siret**, where **there are 84 Hungarian and Saxon houses** and they also have a church and a priest, **other 200 houses belong to the schismatics and to the Lutherans**, some to Arians and gypsies..

Cotnari: here are **260 Hungarian, Saxon and Rumanian Catholic houses**, they have a Hungarian and

German priest , with a beautiful church They also have a **teacher**. There are also **120 schismatic houses** with their own churches and priests

Iasi: here we have a church in the honor of the Holy Virgin, and a parish, where two priests are living and there are **84 Hungarian Catholic houses**, in the yard of the titled noble are living Hungarians, too.

In the neighborhood there are many villages where catholics are residing.

Husi: over **80 Hungarian houses** without priest because church servants are missing.

Cetatea Alba and **Babadag** some Ragusan catholic merchants are there.

Like that, in these regions of Moldavia there are 15 parish churches and 1010 catholic houses and 2620 souls (see MCSMO, page 161, where the number is 26,630). They have a monastery of our order and a bishop in Bacau, a monk as well.

About the Rumanian Country 1623

Targoviste: In his court (in the Prince's one, Radu Mihnea) are many catholics we have a monastery and a church of St. Francis in that town there are 40 catholic houses. We have another church, without roof, which once was a cathedral in honor of St. Margaret.

In this country there are six villages by the Danube, where **280 Hungarian and Rumanian catholic houses** are found and each has his own church, without a priest

In the past - as it was related to us by very old persons, for more than 120 years, our catholics had many churches, like in the town called **Bucharest**, Craiova and Arges, but because of the hatred of the schismatic and orthodox people against the catholics, and because of the wars, the monks had retreated to Hungary and Poland. So, with the passing of time, the schismatics had taken possession of those churches, emptying them of all goods, even the bells, leaving everything in ruins. The catholics from that time, having no priest, followed the Greek schism the bishop was bishop of Arges (Argensis) and which today is in the hands of the schismatic monks. But even so, there are **30 catholic houses here, without a priest**.

Targul Frumos: (maybe Campulung), where we have 58 catholic houses, some of them are infected by the heretism of Huss they have a church, but half turned to ashes by the Arians, who live in four villages around , people coming from Transylvania. In the mentioned town the others are Rumanian schismatics and they have their own priest, while ours have no priest.

Rumanian Countries: 13 catholic churches and 406 houses and 856 souls and a monastery in our order.

Original version in Italian: G. Calinescu "Alte notitze", page 327-328

41. Rome. 21st of May (or before) 1641.

Report of the Cardinal Giovanni Batiste Bandini to the Propaganda Fide.

About the Moldavian localities and from the Rumanian Countries, where exists Hungarian and German catholic parishes.

We enumerate them as they are written in the original text and their present name: Bacho=Bacau, Estenfalua=Stanesti, Manfalua=Moinesti, Tatros=Trotus, Katnar=Cotnari, Lukac falua=Lucacesti, Salonc=Solont, Karacomkoue=Piatra, Nemec=Neamt, Banas=Baia, Sacua=Suceava, Balho=Bahlui, Sekeluidek=Secuieni, Romanvasar=Roman, Forrofalua=Fararoani, Galac=Galati, Barlad=Barlad, Vazlo=Vaslui, Huse Varosa=Husi, Jas Vasar=Iasi, Cebercek=Ciubarciu, Nester Feieruar=Balta Alba.

In the Rumanian Countries there are two catholic parishes, Hungarians, one in Targoviste(=Targouistam), where is the residence of the Prince and the other is in Camulung (Hozzu mizo), both without priests."

Original version in Latin: MCSMO, I. Page. 162-163.

42. Galati. 24th of April, 1630

Paolo Bonnicio, a Minorite Monk's Letter to Giovanni di Frata,

the Patriarchal Vicar of the Orient.

"Your Holiness has to know that in **Iasi**, where his residence is, there are around **50 houses of Hungarian catholics**. They have no priest, and there is a ruined church.

At **Husi**: there are 80 houses a church

At **Suceava**: there are 22 houses with a church

In **Baia**: there are 40 houses, they have a church

In **Neamt**: 20 houses, with a church

In **Roman**: 60 () together with the neighbor villages are around 60 houses with a church

In **Bacau**: there is the catholic bishopric of the country. In some villages there are **100 houses** altogether, there's no priest now, because the bishop is coming only to collect donations, not being interested in the rest.

In **Targul Trotus**: together with some villages there are 120 houses, with some churches without a priest.

In **Solont** and **Lucaceni** and another village there are 50 houses and a church with no priest.

In **Barlad**: there are 20 houses and a church with no priest.

In **Galati**: there are 16 houses and a small church and I feel great sufferance. **Your Holiness has to know that every day, our catholics turn to became orthodox: when the priests don't know the Valachian language, the Moldavian one, the Hungarian or German, they cannot achieve anything.**"

Original version in Latin: G. Calinescu, "Diplomatarium Italicum", II/1930, page 330-331.

43. Rome, 1632

Report of the same Monk Paolo Bonnici, about Moldavia and the catholics from this Country.

Trotus: this town has about 400 houses and **there are some Hungarian villages** in the neighborhood, who call themselves Christians.

Iasi: has between 7 and 8000 farms some **catholic and Calvinist Hungarians**.

In **Tg. Frumos**: there are 100 houses **Roman** 600 houses

Bacau: 200 houses, and there are some catholic and Lutheran Hungarian houses, very poor Iasi, 300 houses

Ciubarciu: - there are nearly 300 families, once catholics
There are many other places in Moldavia, which I don't know by their name, their number may be over 3000. Listed the well-known ones, where Hungarians could live who might be converted.

...Stefan (Alexandru) the Good, Voivod of Moldavia, who reigned in here for over 40 years and who had a Hungarian Catholic wife, many churches were built by that master. His lady is buried at Baia.

Stefanita was a big enemy of the catholics. Conducted by his schismatic priests and bishops he ordered to baptize again all the catholics who lived in Moldavia. He wanted to destroy all our churches, as he did it in fact, destroying the vault of each church, except the ones from Baia, in which rested the tomb of the Lady, who was buried there.

In the church from Siret the schismatics have been preaching, but in the others ours, who turned into schismatic, and after the death of this Prince some priests returned to their belief, others remain in schism, others in heresy.

Baia: 40 families, **Suceava:** - 16 families, **Neamt-:** 35 families, **Iasi:** - 60 catholic houses, **Husi:** - 120 Lutheran houses, **Bacau:** - and in the nearby villages many families, at **Trotus:** (and villages) 200 families, **Lucacesti** and **Solont** as well at **Galati:** - 20 houses, **Barlad:** -30 houses, but they don't want to have icons in their churches.

I can't see any other way to bring back these people to the true faith and keep it, but to have priests from their own, who would stay there forever, because the Italians don't know their language as it takes three years or more to learn it. In the mean time nothing can be done, but worse, the soul of these people will harden and they always will be without a priest, because these will always be in short supply.

After I visited all the counties of Moldavia, I found **Suceava** the most peaceful place, because a strong fortress is there, **I established a seminar for 12 young people from the Seculi region and also from Moldavia, which should grow under the leadership of an Italian bishop. Furthermore, these young priests should**

serve both in Seculi and Moldavia. Like that it might be enough priests.

In the Seculi land there are many, big catholic towns without priests and **if they should have enough of them, who know the Hungarian language**, it could be possible to convert some others, too.

In another region called Ciuc (Ciuck), and another one, Goirgiu (Gyergyo) everybody is catholic and they haven't a priest.

In fact there is a **bishop of Transylvania**, who has his residence near the eminent cardinal of Hungary, because he cannot stay in Transylvania for fear of the Calvinist Princes, who pursue every catholic bishop, being afraid of a popular revolt from the catholics against them. That's why they don't want them in the country."

Original version in Italian: G. Calinescu in "Diplomatarium Italicum" II./1930, page 332-339.

44. 1633

Report of the Italian Monk Niccolo Barsi from Lucca, about his Visit in Moldavia

Iasi the catholics have a church maintained by Dominican and Franciscan monks. In this town dwell Moldavians, Greeks, Armenians, Turkish, French, Hungarian, Polish, Russian, Italian and many other people.

In this country there are many catholic churches. In the town Cotnari there are three, in Suceava two, in Baia one, in Piatra Neamt one, in Bacau two. The catholic bishop has his residence here, which is Dominican now and at Trotus there is another church. In all these towns schismatic Moldavians are living, as well as Germans and Hungarians, all catholics, along the borderline of Transylvania. . There is also a Roman town. Five miles from here there are five villages (Tamaseni, Adjudeni, Sabaoani, Lecuseni and Solont), all Hungarian catholics and there are two churches, where a Dominican monk is celebrating the mass.

.. Husi: I found a hundred Catholic houses and a Dominican priest, who was their spiritual father, and I also found a

tradition, the prettiest I've ever seen. People give food and are hosts to every stranger without any payment Vaslui. I haven't seen anything to be mentioned here, except , that 11 Hungarian Catholic families are living here, and they have no church. Birlad where there are 15 catholic houses. Galati: Moldavians, Turkish, Greeks and Hungarians are living here. The catholics have a church. Ciubarciu: here are 36 Hungarian Catholic houses, with a new church and a Dominican priest, Giacinto da Osno, the vicar general of the province.

Original version in Italian: C.C. Giurescu, "La voyage de Niccolo Barsi en Moldavie" in "Melanges de l'ecole roumaine en France" 925. I. Paris, page 295, 330. New edition in mCSMO, I. page 181-184

45. Iasi.4th of May, 1636

Report of Franciscan Missionary Benedetto Emanuel Remondi from Milan to Francesco Ingolini, the Secretary of the Propaganda Fide's Congregation

Galati: here reside 12 Hungarian Catholic families, sometimes Ragusan catholic merchants are coming to this town with their merchandise.

Birlad: 20 Hungarian Catholic families.

Husi: there are about hundred Hungarian Catholic houses, have a priest.

Iasi: 65 Hungarian Catholic families, French, Venetian and other merchants from Constantinople, exercising Roman rites.

Cotnari: 60 Saxon Catholic families they have a priest and they keep Holy Communion in the church.

Sabaoani, where we found a church, built in stone, but which has no rooms. Counting other Hungarians in the same area, I found 80 Hungarian houses having the Roman rite

Roman: they have a stone church, here are ten families, Saxons and Hungarian catholics, spiritually cared by the same Hungarian priest, who lives in Sabaoani,

Bacau: two churches in our rite 40 Hungarian Catholic families.

Stanesti: a church and some catholic families.

Neamt: a wooden church, 20 families.

Baia: a big and pretty stone church here are 38 Saxon Catholic houses.

Suceava: two stone churches there are only eight Saxon catholics, who keep a priest."

Original version in Latin: N. Iorga "Acte si Fragmente", I. page 78-81
New edition MCSMO I, page 184-187

46. Grodek. 12th of August, 1637

Jan Baptista, the Catholic Bishop's Letter from Bacau to the Cardinal Antonio Barberini, Prefect of the Propaganda Fide's Congregation

"Last year I visited the churches from my diocese, which are under my care, finding priests who didn't know the language of that community. This fact hit me very hard, but during my visit in the diocese, by the will of God I found a brother, Bonaventura, from the Preachers' Order, originally from Lucca"

Original version in Latin, MCSMO, I, page 191-192

47. Around the year 1640

The Catholic Churches and Houses Evidence from Moldavia, by Localities

"Iasi: a parish, 67 catholic houses.

Cotnari: a stone church and 62 catholic houses

Suceava: a parish house of stone and another of the Preachers' Order, catholic houses: 9.

Baia: a parish house of stone and another of wood, catholic houses: 41.

Neamt: a parish house of wood, and 17 catholic houses.

Piatra: a village with 4 catholic houses.

Solont: village, a small wooden church, catholic houses 16

Lucacesti: a small church or, a chapel, like in

Solont, 11 houses

Tratus: church of stone and a chapel outside the town houses 25 in number.

Balana: Grozesti and Moinesti villages where exists a chapel made of wood, in all the three villages there are 26 houses of catholics.

Stanesti village: a chapel, houses 16.

Bogdana: (Valea Seaca) farm, catholic houses 3.

Faraoani village: It has a small wooden church. Catholic houses 57.

Valea Seaca (orig. Vallesatha) farm, catholic houses 3.

Satu de Jos, farm with 4 houses.

Bacau: a stone church and 125 catholic houses, the bishop's residence.

Roman: with a parish church and 7 catholic houses.

Sabaoani: village, with a stone-built parish church to this confessional community are belonging the following villages: Lucacesti, Adjudeni, Rachiteni, Tetcani and in these villages are 140 catholic houses.

Tamaseni: a small wood chapel, 17 catholic houses.

Vaslui: village with 6 houses.

Barlad: a town with a parish and wooden church, 20 catholic houses.

Galati: a church and nine houses.

Husi: parish churches and 90 catholic houses.

Ciubarciu: a church and 20 houses.

48. 1640-1641

**Description of the Rumanian
Country and Moldavia,
especially of the Catholic Community,
made by Petru Bogdan (alias Petro Deodato)
Baksic, Apostolic Vicare of Sofia.**

Campulung: town in this town there are catholics from ancient times, they are Saxons, but they don't know the German language any more and they are talking Rumanian. Once they were many, but now there are only 400 aged ready to have communion and 100 children

It would be good to have children from this town to send them to a school in Italy, and then they would return to be

priests to their own people.

In this catholic town there is another church, but its roof has fallen down and also the gallery, only the walls are remaining. It was built in the honor of St. Elisabeth, the Queen of Hungary, (the daughter of King Andrew the second, beatified in 1235) and the monastery, together with the church belongs to the Franciscan monks, the oldest ones came to me, asking me to bless them, telling me: "We wanted to pray that you would come out in the city dressed in your pontifical robes, that Rumanians could see it, because they despise us in our belief, saying that our religion is worse than that of the others and our law being the worst of all."

These catholics are different from the Rumanians, because their women wear other kind of dresses and they make bread in a different way, better and whiter, in another shape.

Arges: in this town lived catholics from the same nation (Saxon) and step by step, being without priest, they became heretics and schismatics. All these towns are near the mountains and the Hungarian border, and because they came from those regions, they long for that country.

Targoviste: in this town there is a church and the Franciscan monastery, in the honor of Our Lady, it is 20 feet long and 10 feet wide

It is said that they were Franciscan monks, from Hungary and Dominican monks as well, and I remember the time, when those from Bulgaria lived here, being now monastic Minorite fathers. In this locality there are nearly a hundred catholic souls, who take communion. All of them are in the employ of the ruler, some are soldiers, others are merchants. They are from different nations: Polish, Hungarians, Slavs, Serbians and others

Near the marketplace there is another church, big and beautiful, which belongs to our catholics, in the honor of St. Francis. But it is ruined, it has only the walls standing. It is longer than 40 feet and wider than 14 feet, it has huge windows, made of white stone, having the cross-form and a big bell-tower, like a fortress. There are over 4,000 houses of schismatics, which means over 20,000 souls of different nations.

Bucharest: the catholics have a church, built up by a few merchants, there are two catholic families, 10 souls in all."

The Apostolic visit of Moldavia 1641

In this town (**Galati**) we find 43 catholics and 8 children, they are originally Hungarians but just a very few of them still know Hungarian, they speak Rumanian. They have a wooden church.

There are over 100 Rumanian or Moldavian families, counting over 2600 souls, all of them schismatics.

Birlad: 140 catholics are in this town and 20 children, Hungarians, but only a few of them know the Hungarian language; they have a wooden church.

Husi: 400 catholics and 95 children; Hungarians, they speak Hungarian and Rumanian as well. They have a wooden Church where they sing in Hungarian the Glory, Credo and other religious songs.

All the inhabitants are catholics (in the translator's note by Bandini it is written, they are the **majority** but not the entire town)

In the neighborhood of this town, in two villages there are about 12 catholic families: Hungarians, about 70 in number are very poor, they have no priest and they can't listen to a liturgy. Even so, they are so strong in their catholic faith that they never listen to the schismatic priests and they don't even want to baptize their children by these priests, they always wait for the catholic priest.

The priest of Cotnari, a very old and good man told me. This is a really good and educated man, knowing Latin, Hungarian German and Rumanian languages. And that's why I left him in his parish, where I found him, because the believers trust him first of all because he is one of them (by language) and second, because he is an old man, very wise and after their will and they can't find another one, the country having lack of priests.

Ciubarciu: where live some Hungarian catholics and Polish slaves

3rd of October, 1641, Iasi

There are 160 souls and 42 children, practicing catholic Hungarians, they have a priest from the same nation and a missionary. They have a wooden church

In this town of Iasi are 96 schismatic houses.

Cotnari: Here are 380 practicing catholics and 11 children Hungarians and Saxons and they have a church, consecrated in 1619

In this town there is another church, of stone in the honor of the Holy Pope and Martyr Urban.

In the same town there is another stone church in the honor of St Leonard.

There are 100 Rumanian houses, which counts 300 souls. These catholics are keeping their Saxon language and some of them are Hungarians, but they all know Rumanian It would be good if the missionary knew Hungarian.

Suceava: There are 40 practicing catholics and 10 children they are Saxons. They have a beautiful church, 27 feet long and 6 feet wide to the big altar, and 12 feet in the middle. It is in the honor of the Holy Trinity.

In this town is a church in the garden of the ruler, also a wall, being 23 feet long and 10 feet wide, in the honor of the Body of Jesus

The Moldavians have 700 houses, which count over 3000 souls and they have 16 churches. The Armenians have five churches, one for the bishop - because the Armenians have their own bishop in the town.

Baia: The number of catholics partaking in communion are 160, children 80, mostly Saxons and some Hungarians. They have a large and pretty church, 33 feet long and 10 feet wide besides the big chapel on the right side which is 8 feet long and wide, in the honor of Lord's Mother's Asleep. In the middle of the church there is a baptistery with a silk cover and under it was buried a lady of Moldavia, who was catholic and her husband built this church, it is written on the wall:

ANNO MCCCCX HOC TEMPLUM IN HONOREM
B.M.V. DEDICATUM AB ILLMO PRINCE ALEXANDRO
AEDIFICATUM EST, UNA CUM MONASTERIO
MOLDAVIENSI, CUIUS PIAE MEMORIAE CUNIUX
MARGARITA, SUB FONTE BAPTISMATIS SEPULTA
EST.

(This church was built in year of 1410, in the honor of the Blessed Virgin Mary, together with the monastery from Baia, by the illustrious Prince Alexandru, whose pious wife, Margaret is buried under the baptistery.)

The wife of Alexandru the Good was Margarita Losonczy.

In this town there is another church, 8 feet long and 5 feet wide, in the honor of the Apostle St. Peter.

Neamt: There are 63 catholics and 29 children, their nationality is Saxon. They have a wooden church, 18 feet long and 8 feet wide.

In this town, Neamt, there had been a pretty and large walled church, but it is ruined, only the walls can be found. There are 100 Rumanian houses with 550 souls.

Sabaoani: there are 130 catholic parishioners and 29 children, they are **Hungarians**. They have a big, walled-church, 24 feet long and 10 feet wide, in the honor of the Birth of the Lord's Mother, with a single altar but it is abandoned, not having a good priest. This church has a priest, a Polish Franciscan father.

Rachiteni: there are 150 practicing catholics and 45 children. They have neither church in the village, nor the minimal necessities for mass and they are Hungarians.

Agiudeni: there are 100 catholics and 16 children, Hungarians.

Tamasani: there are 50 catholics and 14 children, Hungarians. In the village they have a church, or chapel, very small, made of wood.

Tetcani: there are 125 catholics and 40 children, Hungarians.

Leucuseni: there are 25 catholics and 8 children, Hungarians.

Roman: in this town are very few catholics, 25 believers and 6 children, Hungarians. They have a wooden church, 17 feet long and 17 feet wide, nearly ruined. When it rains, it's not possible to celebrate mass. They have a silver cup, made in 1513, as it is engraved on it, etc. and a belltower with three beautiful bells. Around the church there is a cemetery, where the believers are buried, and the priest lives in the garden, not having a priest, because they are few.

Here are 260 Rumanian houses, which means more than 1500 Souls

Our people, seeing what the others are doing, they also tormented the poor catholics, and those are not used to this treatment leave for other countries. There they can see how people from other countries are living, even more, some of the catholics read books and they are also knowledgeable about certain things. That's why I didn't accept money from anybody,

although there were a lot who offered me

Armenians have 80 houses with 450 souls. They have a walled church and a priest from their nation, Armenian.

Bacau: there are 400 catholics and 120 children, all Hungarians. They have a native priest, with a school, he is lonely, but would not be willing to leave for studying the Holy Scripture.

The description of this church from Bacau will be longer. This church was big and beautiful, from walls and gallery, but the roof above the gallery caved in and the inhabitants covered it with straw just above the altar where the priest celebrates the mass. The rest of it is uncovered and decayed. The church is 25 feet long and 10 feet wide, in the honor of the Lord's Mother. It has a torn cover and a silver cup, which was donated by the above mentioned priest.

There exists a village, belonging to the church, which has been taken by the ruler and given into the care of his monks. This village, of the bishop's, is called Trebes, and there are around 20 catholic houses.

We'll not avoid telling what the catholics from Bacau told us, that this church of theirs was not a bishopric from the beginning, and it was a monastery of the Franciscan monks, built by Lady Margaret, who was a catholic and brought monks into her monastery from Hungary. There still live old people who remember the time when there were over 10 monks in that monastery, saying: "Even the ruler, when he talked to me, he never said 'bishopric church', but 'monastery'," and that's how is written in their documents. And when he was complaining about the bishops from Poland, he said: "It's not right that the bishops are taking things to Poland" Slowly, the church was ruined and got poor, and there is nothing more recognizable but the walls and the cellar. The wall of the cemetery near the church is also totally decayed.

There are some villages around Bacau that are in the care of the same priest and all are very close.

The first is called **Faraoani**, there are 250 catholics and 50 children, they are Hungarians and they have a wooden church, but nothing for the masses.

The second village is **Trebis**, in which live over 100 souls for communion and 25 children, Hungarians, have neither church nor the necessities for the mass.

The third village, at the foot of the mountains is called

Solont and it has 70 souls for communion and 20 children, Hungarians, they have no church, nor the necessities for the mass.

The fourth village, called **Lucacesti**, there are 53 catholics and 10 children, they are Hungarians and they have a wooden church, having nothing for the masses.

The fifth village is called **Valea Seaca**, there are 42 catholics and 8 children, they are Hungarians and they have no church, nor the necessities for the masses.

That priest from Bacau, Don Baltazar told me, that there are many catholics in the Rumanian villages, in some there are two houses, in other just one, three or four, but he didn't tell me exactly their number, that's why I can't write them over here. In Bacau there are 130 Rumanian houses, 700 souls, more or less. They have a monastery in the order of the Lord's Mother Asleep and two wooden churches, I didn't find out their names.

27th of October, 1641

I visited **Targul Trotus**, there are 94 catholics, 28 children. The Hungarians have a walled church, big and beautiful, 33 feet long and 10 feet wide, it was built in 1557. Around the church there is a cemetery, behind a fence. The sacristium: in it there are the necessities for the liturgy, a silver cup and cross.

In this town are 30 Rumanian houses with 160 souls. The first village close to Trotus is **Stanesti**, where are 87 catholics and 19 children, Hungarians. They have a wooden church.. there are three more villages **Borzesti**, **Manesti** and **Bahna**. In those three villages are very few catholics, 90 are catholics and 20 children in all, they are Hungarians. All three villages have a walled church.

Many priests who denied their belief come to these parts of Moldavia, creating big scandals, because they taste freedom and they have no superior. The bishop went there just once in his life, and I don't know whether he stayed two months in his diocese, then he left. His vicar, Giacinto Franceschi de Osimo acts after his own will"

Original version in Latin: Gh. Vinulescu, Pietro Diodato, in "Diplomatarium Italicum", IV. 1940, page. 100-126 and E. Fermendzin "Monumenta", XVIII., page. 74-106. Moldavia's description in a new

**49. Iasi. The 10th of July, 1641,
3rd and 29th of October, 1642**

**Bartolomeo Basetti's Letter to the
Cardinals of the Propaganda Fide.**

"In Baia I found out that the ruler wants to take one of our churches in Suceava. He already took it (Many catholics, who left the catholic church, they returned in secret.)

Priest Paulo Bellino (Beke) arrived here, in Iasi. He is Hungarian, age 42, craftsman and a good theologian.

It seems to be a good idea (and the most beneficial thing for the inhabitants here) to make him missionary and give him our care, because he can do more than all the missionaries together, knowing the Hungarian language. In this region most of the people are Hungarian catholic, etc.

We have two Hungarian young people, who want to become priests and to give communion to the catholics.

The diocese Synod from Cotnari since November 1642 has been asking to give them support for the teachers salaries, to set up a school here.

Many villages cannot afford to pay a priest, the churches are administrated by laics, and because there are children, who arrive at the age of three, and are not baptized, even if the midwives can baptize them in emergency, they ask to permit the laics to perform these duties, and not only in emergency, and not let people live like animals."

Original version in Italian: D. Gazdaru, Miscallanea din Studiile sale inedite sau rare, Freiburg, 1974, page 48-61

**50. Bacau, after the 15th of September, 1642
A Synthesis made by the Catholic Priests from
Moldavia about the Diocese Synod of Bacau, from
the year, 1642, sent to the Propaganda Fide**

The Synod asked that the priests "as the missionaries,

should keep more masses per day without obligation, in order to serve better the vineyard of God, because we are few and the harvest is big."

Original version in Latin, in MCSMO, I page 236.

51. Bacau, the 8th of May 1643

Report of the Franciscan Missionary Simon Apolloni to Francesco Ingoli, Secretary at the FIDE Propaganda.

In my letter from the 20th of July, 1642, some negligences were brought to my attention concerning the priest from Bacau, and a promise that he will find out by census the number of people in his care. Through the census I've learnt that 635 souls received communion and one third of them already made confession this year. But now, by the Grace of God and because of the serious admonition of the Father Vicar and my diocese, for Easter nearly every believer confessed and just few of them had to be urged more seriously to follow the church's order.

In one of my announcements, given by that time, a man called Apolloni, writing about the situation in Moldavia, said that the Moldavian missionaries have to speak three languages: Hungarian, Saxon and Rumanian."

Original version in Latin, MCSMO, I. page 146.

52. 12th of April 1643

Report of the Minorite Observant Monk Bartolomeo Basetti about His Visit to the Moldavian Catholic Churches

"**Bacau:** The church from the bishopric residence of Bacau which is in the honor of Virgin Mary's Asleep, of 24 feet long and of 9 feet wide, was built by a Hungarian catholic Princess.

In Bacau, catholic houses are 112; 645 souls, 380 in the care of the Hungarian priest Balthasar.

Schismatic houses are 130, souls 500. There are three

churches and a monastery, three of them are Rutens.

Iasi: Schismatic houses are 15000. Souls, nearly 60000. 45 churches and 4 monasteries. One of them is Ruten, with 25 monks. The others are Greek, having 10-12 monks each. Catholic houses in Iasi are 55, 250 souls, 140 practicing, under the care of the Hungarian priest Paul Bellini. Outside the town Iasi in the Miroslavia vineyard are 6 houses with 20 souls, 19 . In Sorogare 5 houses with 18 souls, 10 of them practicing. There is an Armenian church, too, the priest is under the auspice of the Roman church. The catholic Armenians' houses are 60, the souls are 222.

Husi: Catholic houses are 81, souls 480, 295 parishioners.

In a village called Albesti, at four miles distance from Husi, on the road for the Tatr are Catholic houses with 56 souls, 27 for communion.

Vaslui: Catholic houses are 6, souls 25, 24 taking communion. Schismatic houses are 230, 700 souls, four churches. One of them is Armenian.

Barlad: Catholic houses are 25, souls 120, 80 believers. There's no priest. Schismatic houses are 150, 430 souls, six churches.

Galati: Catholic houses are 13, souls 63, 43 practicing. There's no priest. Schismatic houses are 3000 (!), counting Turks and other nationalities as well. 1300 souls, six churches and a Greek monastery, where 8 monks are living.

Cotnari: The church is walled, to the honor the Happy Virgin's Asleep.

Outside the town, between the vineyards is a church in the honor of St. Urban 12 feet long and 5 wide. The priest is a Saxon called Mihai.

There is a walled church, too, to honor St. Leonard, 7 feet long and 4 feet wide. 47 Catholic houses are in the town, 260 souls, and 180 .

Schismatic houses are 120, 480 souls. They have two churches.

Amagei: The church from Amagei is in wood, in the honor of the Holy Trinity. Catholic houses are 16, souls 102, 80 .

There are 20 schismatic houses, 130 souls, having a church.

Harlau: The church of the town is in ruins, it has two little bells.

Catholic houses are 4, 16 souls, 10 . In older times there were over 100 houses.

Schismatic houses are 350, with 1200 souls and 50 churches.

Suceava: In this town there are two walled churches. The one in front of the square is in the honor of Bonaventura, 22 feet long and 7 feet wide.

The other church, near the palace is walled, in the honor of the Holy Sacrament. It is 20 feet long and 10 wide.

Catholic houses are 12, 50 souls, 26 . Schismatic houses are 550, with 3400 souls and 16 churches and a monastery.

Armenian houses are 400, 2000 souls. They have three churches and a monastery outside the town, where two priests with their bishop are living.

Baia: The church from Baia is walled, in the honor of the Virgin Maria Asleep. There is also a chapel, in honor of the Holy Trinity.

Another church is outside the town, in honor of St.Peter, walled, being in ruins for a long time. The sacristy is in use as a church, 10 feet long and 6 feet wide.

Catholic houses are 44, 215 souls, 133 .

Schismatic houses are 180, 600 souls. They have 4 churches.

Siret: The church here is walled, 18 feet long and 8 wide, in the honor of the Holy Sacrament, was destroyed by the Voivod Stefan at the request of the schismatic bishops, because many miracles had happened there. A Dominican monastery used to be there, now there is no catholic church.

Neamt: The church here is of wood, with stone foundation, in honor of the Holy Trinity, the Blessed Virgin and St. Nicholas. It was sanctified by his Highness Bishop Quirini, on the day of St. Martini in 1629. It is 15 feet long and 6 and a half wide. It has 5 bells, two big ones, two middle sized and a small one. There was another church in honor of the Blessed Virgin, wooden with a stone foundation, 20 feet long and 7 wide, had three altars. It has been destroyed by a tempest many years ago.

Catholic houses number 17, 85 souls, 65 . The priest is Sigismund Polish, schismatic houses number 120, 470 souls and two churches.

Piatra: The church in Piatra was made of wood, 8 feet long and 5 wide, now stands distorted by storms. Catholic houses are 3, 10 souls, 6 . Schismatic are 60, 280 souls and a church.

Sabaoani: The church is walled, built as it is said, by Lady Margareta in the honor of Virgin Mary Asleep. It is 21 feet

long, 6 feet wide. Catholic houses are 45, 243 souls and 152 .

There is only one schismatic house with five souls.

Tamaseni: The church here is in the honor of Virgin Mary Asleep, of wood, its roof is covered with hay, 8 feet long and 6 wide, etc Catholic houses here are 14, 63 souls, 44 .

Licuseni: There's no church here, six Catholic houses, 30 souls, and 22 .

Rachiteni: No church here, Catholic houses are 38, 220 souls, 142 .

Adjudeni: No church here. Catholic houses are 22, 111 souls, 70 . These catholics are in the care of the church from Sabaoani, where's no priest now.

Roman: The church in Roman is a ruined, wooden one.

At this moment they have no priest.

Catholic houses are 7, 37 souls, 18 . In older times there were two stone-churches for catholics, one for Hungarians, the other for Saxons. Schismatic houses are 250, with 1200 souls and 6 churches and a monastery. Armenian houses are 80. 360 souls, with a church.

Faraoani: It is a wooden church, with hay roof, in the honor of the Blessed Virgin 12 feet long at 5 wide. Catholic houses number 64, there are two other villages in the care of this church, one is "Poxo", and with 5 catholic churches. The other is Bogdana, 20 catholic houses. 459 souls are here at all, 282. They are in the care of the priest from Bacau.

(Targu) Trotus:... The church from Targu Trotus is of stone, in honor of St. Nicholas, 28 feet long and 8 feet wide. Priest is Stefan, the Hungarian. Two miles distance from here is another church 13 feet long, 7 feet wide.

Catholic houses are 22, 100 souls, 58 practicing. Schismatic houses are 45, with 133 souls and 2 churches.

Stanesti. A wooden church stands here, covered with straw, in the honor of the Holy Spirit 8 feet long and 4 wide. Catholic houses are 16, 71 souls, 41 believers. Schismatic houses are 7, with 28 souls.

Manesti: The church is in stone, dedicated to St. Nicholas, 15 feet long and 6 wide Catholic houses are 8, 43 souls, 29 practicing . In **Grozesti**, which is in the care of this church, there are three houses with 13 souls, 6 .

Schismatic houses are 7 with 30 souls.

Valea Seaca: In this village there is no church. It is in the care of the priest of Trotus, 11 houses with 48 souls are here,

34 believers.

Lucacesti: The church from Lucacesti is built of wood, partly uncovered, and one part of it has fallen down. It is in the honor of St. Nicholas. It is 11 feet long, 5 feet wide, etc. Catholic houses number 12, 54 souls, 29 practicing.

Solont. This church is of wood, covered with hay, in the honor of the Happy Virgin Asleep. It is 7 feet long, 5 wide and has a single altar with St. Varvara and St. Dorothea in one side and St. Stephan at the other, the King of the Hungarians, an "ecce homo", the Blessed Virgin and St. John. It has a middle size bell, and two little bells.

Catholic houses number 21, 122 souls, 77 active .

On the day of the 12th of April, the visit has finished. There are 27 places and towns where catholics are living, with 24 churches. 16 priests are there, 4 missionaries and each church has an lay brother, who, where's no priest, announces the occasion of the feasts, reads the evangelium for Holy days and fasts. Catholic houses are nearly 1050, souls number 5000."

Original text in Italian: G. Calinescu, in "Diplomatarium Italicum" II, 343-352.

53. Iasi. 12th of August, 1643

Letter of missionary Pietro Paolo Garavini to Francesco Ingoli

"D. Cotonarchi arrived from Iasi, the secretary of the Prince, with whom he had a talk during his stay in Suceava, after that he left against his will, because I needed him for the way he preached to the Hungarians. For example, if it happens that Your Reverence finds a good, Hungarian priest in Rome, please nominate him as a missionary of the Sacred Congregation, offer him the regular stipend to be able to live in these parts and to stay around me and listen to me, serving in our church; prepare him to be able to come for Christmas to listen to the confessions of these people and to give them the Holy Sacraments, because I don't know the language, only Greek, Valachian and Latin. At the present my helper is doing interpretation and translation, he knows Latin and Hungarian, so I can satisfy the Hungarians.

In Roman there is a single catholic family and a wooden church.

In Galati, a town near the Danube, the people are catholics, heretics and schismatics as well. Here father Fra Antonio Rossi from Mondaino is serving as a missionary; he preaches in Rumanian, although the catholics are called Hungarians.

In Baia, for fifty years missionaries have been serving and still carrying on. For 17 years Vito Pilutio has been serving and preaching in Rumanian. Earlier, people were Lutheran, they fled from the Saxons' land and other parts. The missionaries converted them to the catholic religion."

Original text in Italian: MCSMO, page 260-261

54. June 1644

Report of Missionary Paul Beke about Moldavia, the catholics Communities from here

"All Rumanians from Moldavia are schismatics, the Hungarians and Saxons are Catholics, this religion being considered as Hungarian religion in this part of the country, and the priest is called Hungarian, too, even if he is German or Polish.

Balthasar Gyurgyei is the single priest from Moldavia, came from ours from Hungary, who is building through words and his example, while the others are breaking down, not building.

Let's go to the towns, where the number is large enough, the most of them being Hungarian. Trotus, Bacau, Husi and many villages. In other towns as Barlad, Galati, Roman there are many Hungarians, and they have churches all over. The Saxon towns are Cotnari and Baia. In Neamt and Suceava are Germans mixed with Rumanians. In the other towns Hungarians and Saxons are living, as well.

Iasi: this town is situated on two big hills, it has over 7000 houses, better to be called huts. There are plenty of churches in this town, nearly 60 in number and 7 famous monasteries Many Armenian and Rumanian schools are found here.

For the ones who go from here to the Tatars, the first stop should be in Ciubarciu, under the rule of the Khan. The majority here are Hungarians. The mayor is Hungarian, as well.

He often goes to work in the Tatar Land. I've spent some days here, for the feast of St. Ignatie. The inhabitants were lamenting in loud voices as if from hell: "Have mercy on us, please have mercy on us and send us a priest, like a second Redeemer!" I don't want to etc.

The best missionary for this duty is the one who knows Rumanian, Hungarian and Saxon or German and Italian, etc."

Original version in Latin: G. Calinescu in "Diplomatarium Italicum", II. 352-359 New edition in MCSMO, I. Page 268-279

55. Cotnari, 20th of April, 1645

Report of the Catholic Missionaries from Moldavia, lead by Johannes Lilius, Apostolic Vicar, to the Propaganda Fide.

"The majority of the other towns, markets and villages have been left without any missioneries, without their leadership and care, they left their belief and trust and they follow the way of schism, which brings them peril. We feel this each day and we weep because of it."

Original version in Latin, MCSMO, I, page 300.

56. 1646

Marco Bandini, Archbishop about His Visit in the Catholic Communities from Moldavia

"On the 23rd of October, I arrived to Iasi, Moldavia's capital, which is in quite good conditions, considering their poverty. We haven't found here father Paul Beke, the Hungarian from the Christ' Society, who is going to be the founder of the College from Iasi, - to justify the reason of our visit: to pray and to resolve the problems we had here, to make decisions and ask him for guidance in Hungarian, etc.

Targul Neamt: This little town was inhabited by Saxons before, who exercised leadership and authority. They remember

five churches, which were wealthy, that time. We saw only one well built, it was finished in 1629.

Baia. Saxons, having over 1000 houses and over 6000 people inhabited this town, now there are only 40 houses and 250 souls, with children.

Iasi. In Hungarian it is called Iasvasar, in Rumanian Iasi, in Latin Iassium or Iassi, etc.

The majority of the inhabitants are Rumanian, some are Hungarian, Armenian, Greek, Bulgarian, Turkish, Albanian, Tatar, Polish, Russian, Saxon, Moscowian and Italian.

The catholic population from this town is Hungarian, in older times they were over 1000, now they are less than 300, with children some of them are living outside the town, in the vineyards. Many catholics have converted to schismatic doctrines because of the scandals and the lack of preachers."

Original text in Latin: V. A. Urechia, in "Analele Academiei Romane. Memoriile sectiunii istorie", II. , tom. XVI 1894, page 195 and 258.

57. 1648

P. Bogdan Baksis, Catholic Bishop in Bulgaria, Describing His Visit in the Rumanian Country to the Catholic Communities.

"In the year 1648, on Sunday, the 15th of November, I visited the church from Targoviste. First the Pontifical Mass was celebrated and the next day another for the souls of the dead with the forgiveness of sins, at the order of the Pope.

The same Father Venanzio baptized a Hungarian child and he converted two heretics together with their wives and he said, that the child was the one who came here recently from Transylvania.

Campulung: The church is big, etc According to the register there are 229 catholic souls, Saxons from long ago, but now they forgot their language, speaking only Rumanian.

In my other reports I mentioned a catholic church, which belonged to this town and the monastery of the **Hungarian Queen St. Elisabeth**, was situated near it. In that old report I described the size and the beauty of that church, etc

Four or five children are learning with that father, they help

in the church and with hymn singing.

Salcuta: In this village here are more than 15 catholic souls, they ran away from my diocese, from Klisura

There are many catholics from the Rumanian Country, figitives from Turkey, but soon nobody will know where they are. If monks from Bulgaria should have been here, as they were in Targoviste, it should be their duty to look after them and to take care of their souls. Otherwise, living day by day with schismatics, and while the old men are dying, all the others will turn to schism, as it happened in many places, where people have no priest and no possibility for confession and communion."

Original version in Italian, G. Calinescu in "Diplomatarium Italicum" II, pages 372-373.

58. 1648

Marcus Bandinus, Archbishop from Marcianapolis, Fulfilled the Most Complete Report about the Catholic Communities from Moldavia, known under the Name of Codex Bandinus"

"**1.Husi:** (Hus in the original text) the habitants here are Hungarian, and Rumanians, Hungarians are in the majority. They share the leading positions between them: if in one year the judge is Hungarian, next year a Rumanian will be the judge, so the leaders are changed alternately. The Hussites until now sang in Hungarian at holy masses and liturgies, what was a bad practice in that time. We arranged this in order to satisfy the need of the people, that the holy liturgies will be performed in Latin, and before and after the mass the hymns should be sung in Hungarian, to satisfy the devotion of the people.

Two years ago, a village on the river Prut had twelve Hungarian houses, but because of many difficulties The Hungarian people immigrated to the Tatar land, to the town called Csoborcsok, and others to Husi so the region remained abandoned. catholics are **682**, in number they have a Seculi priest called Michael Rabczony.

2. Vaslui (Vaslo) had over 300 Hungarian catholic houses,

a church, a priest and a school. The church is in ruins now, 4 houses are here with 16 catholic souls, Rumanians have 300 houses and the Armenians 100

3. Barlad (Barlad). The inhabitants are Rumanian, Armenian, Hungarian in 30 houses, there are 150 catholic souls, schismatic have 600 houses, 5000 souls.

4. Galati (Galacz). The inhabitants are Rumanian, Armenian and Greek ... round about 15,000, 12 houses with 70 souls are Hungarian catholics, they need a priest, who knows Hungarian, Turkish and Rumanian.

5. Tecuci (Takucs). In older times Hungarian lived here in more than 200 houses, had a church, a priest and a teacher, but there's nobody now, their church has been destroyed by the schismatics.

6. Bogdana (Bogdana) was inhabited once by Hungarians, and now there are 6 houses with 18 souls, the others turned to the schismatics.

7. Stanesti (Stanfalva). They have a wooden church, cared for by the priest from Trotus, but they have a teacher, too. 150 Hungarian souls are living there, Bishop Zamoyski visited them and nearby there is a village, nearby Hilip, with a wooden church, in the honor of St. Cosma and Damian, where many miracles happened, the schismatics destroyed the church

8. Moinești (Manfalva) is a Hungarian village "in Manfalvam, valachice Maneste, pagus ungaricus, " they have a walled church. Once it was a big town, but now there are only 9 houses with 48 souls, and they have to guard their traditions.

9. Grozesti (Grozafalva), the Rumanians are call it Godzeste, Hungarian village with 14 houses, 69 souls, together with the babies.

10. Valea Seaca (Volcsok). The Valachian call it Balana, it has 12 houses, 87 souls with children, ..

11. Slobozia (Ujfalu), in the Eastern part Rumanians are living, in the Western part, Hungarians, numbering 49 souls

12. Trotus (Tatros). In old times the inhabitants were Hungarians, but now there are only 30 houses, catholics, with children they total 125, the churches are built of stone, erected by the Hungarian Princess Margareta .. The first judge of this year was a catholic.

13. Lucacesti (Lukacsfalva) I came to the Hungarian village, called by the Rumanians Lucacesti, by the Hungarians Lukacsfalva. Once there were over 100 houses here, but now

there are only 15, with 86 souls

14. Satul de Jos: (Alfalu) Before it was a well-known village of the Hungarians, now it is totally destroyed, it had a stone church with three altars, 30 feet long and 10 feet wide, we prayed for the dead people resting here, and left for the neighboring village.

15. Solont: (Soloncza). We came to Solont, a Hungarian village of 35 houses 175 person is living. The church is wooden, and here is teacher-cantor, who announces the feasts and sings

16. Faraoani: (Forrofalva) only Hungarians live here together with the children their number is 400, have a wooden church.

17. Pascani: (Paskan) once it was a pure Hungarian village, now the majority is Roman Catholic, in 6 houses with 30 souls.

18. Valea Seaca (Bogdanfalva). 55 Hungarians are living here, fewer Rumanians, they don't even have a chapel.

19. Fantanele: (Hidegkut), 58 Hungarians live in 12 houses, Rumanians, in 100 houses, over 400 souls.

20. Trebes: (Terebes) is the village of the Catholic Bishopic from Bacau, with 35 houses, 155 persons.

21. Bacau: (Bacovia) (Bako) the first parish of the catholics from Moldavia, one time 12 Hungarian monks lived here, .. the first bishop of Bacau Quirini, the second Arseno, the third Valerianus, etc (Then later he describes the unsuitable behavior of bishop Gorski, priests Bogoslavici, Gabriel Fedro, Gyurgyei, Balthasar) In Bacau there are two catholic churches, one walled, the other is in honor of St. Nicholas, covered with plank. 680 Catholic souls are here. Rumanians are fewer in number. The leaders of the town were Hungarians in a year, Rumanians in the next. The prefect named by the Prince had permanent residence here" * So the Holy Catholic Church which is guided by the assistance of the Holy Spirit and is a Protecting Mother, has to provide a shepherd of the souls from their own nation and language, both bishops and priests, as well as missionaries."

22. Piatra: (Karacsonyko). Before it was inhabited by Hungarians only, now there are 3 Hungarian houses left with 16 souls. Rumanians are 800 souls in over 300 houses. The catholic church, totally ruined, the parish house and the teacher's one are occupied by the schismatics.

23. Roman: (Roman), not too long ago Hungarians lived here and Saxons, in 300 houses, over 800 inhabitants, now in 6 houses live 36 person. The town is populated by Rumanians and Armenians.

24. Tamaseni: (Tamasfalva). In this part there are six villages with Hungarian catholics: Thomasfalva, Dsidafalva, Domafalva Szabofalva, Lokosfalva, Cziskofalva.

25. Adjudeni: (Dsidafalva), 163 inhabitants. **26. Rachiteni(Domafalva),** 389 inhabitants.

27. Saboani: (Szabofalva) the number of inhabitants in this village is 300, with children.

28. Licuseni: (Lokosfalva). Total number of the inhabitants is 40.

29. Tetcani: (Steczkofalva). 160 inhabitants.

30. Neamt: (Nemcz) this town was occupied by Saxons, they had five churches and now they have only one, built in 1629, the number of catholics is 94. The parish and the teacher's house is ruined. There are 400 schismatics, and there is a famous Bazilitan monastery.

31.Gyula: (Gyula) it had a big church (50x20 feet), but now only the basement remains, a Greek baron built a castle from the materials of the church.

32. Baia: (Baja) In the past this town was inhabited by Saxons, 1000 houses, 6000 residents, but now there are 40 houses and 256 catholics. There's no other church in Moldavia like this, high towers in sculpted stone, it has five altars. This church was built in 1410, in the honor of the Virgin Maria together with the Moldavian monastery, by the illustrious Prince Alexandru Voda, whose pious wife, Margareta is buried under the baptistry. Let her rest in eternity with the hope of resurrection. Amen.

33. Suceava: (Sucsavia)... In the past over 8000 Saxons dwelt here, Hungarians and Italians, now they are 25 in number forgot their mother tongue, speak Rumanian. They had two stone churches, one was restored in 1638. Many catholics died, their successors turned to the Greek schismatics, together with their families. These malicious happenings here and in other parts of Moldavia are coming from two sources. First, they haven't their own priests to teach them their Christian belief, and second, they receive no punishment for their sins and therefore the catholics turn away from their original religion, and became schismatics. Rumanians are 20,000 in

number and they have a metropolitan, Armenians amount to 3000, have a bishop, who lives in the monastery.

34. Siret: (Seredvasar) In the Rumanian Seredest, from the river Sered. On a hill there was a church and a miraculous spring. That's why lots of schismatic turned to Catholicism. The voivod, following the schismatic priests' advice, destroyed the church and the monastery, and the others from Moldavia, as well. So only the church from Baia escaped. The catholic believers joined the schismatic, or they dispersed. Two bells from the catholic church from Siret were transported to the schismatic Bishopric in Radauti, and three to a schismatic church from Siret.

35. Harlau: (Herlo) It was occupied by Hungarians, in 500 houses, now in five houses live 19 person. They had a stone church, 40 feet long and 16 wide, now only the walls and the sacristy are intact. There are three altars in the church. The parish and the teacher's house were pulled down, only the foundation remaining. Some things from the church were transferred to Cotnari and given into the custody, a cross, on which is written: alia parte crucis sunt annotatae reliquiae Sancti Emerici, Sancti Stephani, Sancti Ladislai, Sanctae Chatarinae = the relics of the Saints Emeric, Stefan (Hungary's king), Ladislau (Hungary's king), Catarina. The schismatics have two churches of stone and two of wood. They live in 200 houses, 12 years ago it was inhabited by Hungarian catholics, when most of them died, the survivors joined the Rumanians.

36. Cotnari. (Kuthnar) (the origin of the town originally was named after the German Gutnar, who was sent by the Hungarian king). The inhabitants are Saxons, Hungarians, Rumanians, but most of them Hungarians, although the Saxon are richer and exercise authority over the Hungarians. 276 are catholics, fewer Rumanians. From two Hungarian neighboring villages 53 men and 55 women came here for unction. For good leadership of the town there was an institution here, which was composed of one Hungarian and two Saxons before, now only one and one. The Hungarians own vineyards: Monte Szamar, Monte Kevely, Monte Ploska, Monte Hurubas

37. Sarata: (Serata) the inhabitants are Hungarians, 40 in number.

38. Amagei: Hungarian village (Ungarica villa), 99 residents.

39. Strunga (Strunga), 4 houses, 2 Hungarians with 11

catholics.

40. IasiÉ (Ias) In Hungarian Iasvasar=Jaszvasar. Moldavia's capital, 15,000 houses, 60 churches, 11 monasteries, the majority are Rumanians, but many other nationalities are present here, there are 10 schools, 200 pupils and most of the houses are huts. The catholics are Hungarians, in past they numbered more than 1000, now only 300, also 130 Calvinists, who arrived a year ago in the town. Because of the many scandals in the town, they joined the schismatics. In Iasi it should be good to open a school by the Franciscan Jesuits. The Prince received this idea with kindness, and the schismatic metropole with doubt, speaking his mind to the Prince. God only knows, what will happen next.

41. De oppido Csoborcsok. Ciubarciu. It is a town on the river Nistru. The inhabitants are Hungarians and Rumanians. The Tatars allowed only the Hungarians ring the bells. They know Hungarian, Rumanian, Turkish and Tatar. They have the right to go to the Tatar land and to Turkey, only because they are Csoborcsokienses. Before, it belonged to the Moldavian Prince, but the Tatars have taken it by force.

Note:

* What a good democracy and cohabiting between Rumanians and Hungarians in the XVIIth century!!!

42. The Catalog of Priests, Teachers and all the Catholic Families in Moldavia

I. HUSI

P. MichelRabczon
secular priest, seculi
Demetrius, teacher, with his family
Georgius teacher, with his family

Inhabitants:

- | | |
|------------------|--------------------|
| 1. Michel Rob | 2. Michel Roboczka |
| 3. Susanna | 4. Anreas Kaluger |
| 5. Ioannes Imreh | 6. Peterecske |
| 7. Martinus Demo | 8. Petrus Santa |

9. Gregorius Szorka
11. Matthias Imreh
13. Michel Lakatos
15. Nicolaus Mariul
17. Georgius Roka
19. Helena
21. GeorgiusPan1ocz
23. Michael Kis
25. Catharina
27. Anna
29. Jacobus Rosbani
31. Stephanus Roka
33. Michel Darabant
35. Georgius Diak
37. Georgius Csori
39. Martonocska
41. Basilius Videki
43. Helen
45. Joannes Egerbegi
47. Thomas Santa
49. Petrus Sun,,
51. Petrus Köse
53. AndreasDavid
55. Martinus Bocska
57. Stephanus Keres
59. Matthaeus Kadar
61. Joannes Csöbörcsöki
63. Nicolaus Fazakas
65. Petrus Gyurko
67. Petrus Vinka
69. Georgius Imreh
71. Michael Csaloka
73. Joannes Ferenczi
75. Joannes Sima
77. Andreas Rozvan
79. Paulus
81. Joannes Lappas
83. Joannes Podoleni
85. Ladislaus Csukul
87. Georgius Ferencz
89. DemetriusFerenczi
91. Cserkes Petrasné
10. Ioannes Imreh
12. Vidua Polocziana
14. Detneterecske
16. Petrus Podoleni
18. Gregorius Szorincs
20. Simon Szabo
22. Catharina
24. Joannes Kose
26. Michael Iaszvasari
28. Michael Cserei
30. Joannes Blanda
32. Georgius Csöbörcsöki
34. Petrus Szarka
36. Georgius Csaken
38. Georgius Csaloka
40. Anna
42. Joannes Kardos
44. Paulus Haraga
46. Stephanus Videki
48. Petrus Fazakas
50. Franciscus Mihaly
52. Joannes Darabant
54. Margaretha
56. Gregorius Roka
58. Michel Kerekes
60. Andreas Kadar
62. Ursula
64. Petrus Gaspar
66. Joannes Vinka
68. Demetrius Cserkess
70. Georgius Sophia
72. Joannes Sara
74. Michel Szöcs
76. Simon Gaspar-
78. Paulus Ferenczi
80. Joannes Csere
82. Elias Lappas
84. Demetrius Diak
86. Petrus Ferenczi
88. Joannes Bobacse
90. DemetriusDamakos
92. Petrus Damankos

- | | |
|----------------------------|-------------------------|
| 93. JoannesCserkes | 94. GregoriusBericzka |
| 95. Demetrius Kobak | 96. Joannes Szöcs |
| 97. Anna Borbelné | 98. Michel Szabo |
| 99. Jacobus Szöbörcsöki | 100. Petrus Szöke |
| 101. Gregorius Mihalyocska | 102. Gregorius Husti |
| 103. Fabianus Ambur | 104. Michel Szasz |
| 105. Elias Vaslai | 106. Joannes Balko |
| 107. Joannes Vaslai | 108. Illyesné |
| 109. Gregorius Laszlo | 110. Georgius Balko |
| 111. Cleophas Soltus | 112. Gasparus Tolnaj |
| 113; Joannes Beneti | 114. Michael Szaszocska |
| 115. Joannes Csaken | 116. Stephanus Szari |
| 117. Petrus Rob | 118. Lukas Csöbörcsöki |
| 119. Elias Lukacs | 120. Petrus Meszaros |
| 121. Michael Csak | 122. Petrus Mihalecsko |
| 123. Stanislaus Husti | 124. Benedictus Manul |

II. VASLUI

Without priest and teacher

- | | |
|---------------------|----------------------|
| 1. Georgius Fazakos | 2. Michael Basilides |
| 3. Matene | 4. Fabjan |
| 5. Miklos | 6. Demetrius |

III: BARLAD

Balthasar diacus Siculus

- | | |
|-----------------------|------------------------|
| 1. Andreas Meszaros | 2. Laurentius Szekely |
| 3. Catharina Budicsné | 4. Nicolaus Cleophas |
| 5. Gregorius Szekely | 6. Joannes Roska |
| 7, Jacobus Nagy - | 8. Joannes Meszaros |
| 9. Joannes Benedik | 10. Joannes Santa |
| 11. Martinus Vaslai | 12 Michael Simonka |
| 13. Nicolaus Santa | 14. Martinus Darnokos |
| 15. Nicolaus Istok | 16. Laurentius Bicsier |
| 17. Valentinus Balko | 18. Petrus Csalan |
| 19. Joannes Gjurko | 20 Nicolaus Giörgyice |
| 21. Joannes Daka | 22 Thomas Fazakas |
| 23. Michael Kis . | 24. Helena Dumitrasné |
| 25. Jacobus Kadar | 26. Martinus Kadar |
| 27. Martinus Fazakas | 28. Elizabeth Piasné |

29. Martinus Diak

30. Martinus Santa -

GALATI

P. Stephanus Zolich, priest

Diakus Gregorius Polish, with his family

- | | |
|--------------------------|--------------------|
| 1. Petrus Topor | 2. Magdalena |
| 3. Margaretha | 4. Petrus Vaslai |
| 5. Joannes Barladi | 6. Joannes Tatrosi |
| 7. Valentinus Szijgyarto | 8. Gregorius Diak |
| 9. Martinus Valentides | 10. Nicolaus Veres |
| 11. Joannes Tatrosi | 12. Joannes Koldus |
| 13. Nicolaus Tamok | 14. Martinus Tamok |
| 15. Michel Veres | 16. Simon Andrus |
| 17. Petrus Mihalides | |

V. BOGDANA

- | | |
|---------------------|---------------------|
| 1. Benedictus Mathe | 2. Martinus Hosszu |
| 3. Jacobus Kadar | 4. Gregorius Simon |
| 5. Petrus Csorba | 6. Benediscus Kadar |

VI. STANESTI

- | | |
|------------------------|---------------------------|
| 1. Joannes Demeterfi | 2. Jacobus Demeterfi |
| 3. Jacobus Balaska. | 4. Gregorius Kerekes |
| 5. Jacobus Csernik | 6. Martinus Diak |
| 7. Agnes | 8. Lazarus Kerekes |
| 9. Joannes Bene | 10. Michael Luka |
| 11. Paulus Varga | 12. Gregorius Kazan |
| 13. Michael Csernik | 14. Michael Kenez |
| 15. Martinus Sebestyen | 16. Valentinus Demeterffi |
| 17. Joannes Csako | 18. Emericus Istok |
| 19. Georgius Kranik | 20. Michael Klara |
| 21. Joannes Kozan | 22. Demetrius Balaska |
| 23. Lucas Kis | 24. Stephanus Barra |
| 25. Martinus Gelje | 26. Georgius Lörincz |
| 27. Jacobus Klara | |

VII. MOINESTI

Diakus Martinus, with his family

- | | |
|----------------------|-------------------|
| 1. Martinus Gango | 2..Joannes Imreh |
| 3. Stephanus Kovach | 4. Petrus Sasko |
| 5. Helena Gorgoveana | 6. Georgius Gergo |
| 7. Petrus Nagy | 8. Joannes Nagy |
| 9. Georgius Balko | |

VIII. GROZESTI

- | | |
|---------------------|-------------------------|
| 1. Georgius Csorba | 2. Laurentius Szalonczi |
| 3. Helena | 4. Michael Kis . - |
| 5. Joannes Pokorar | 6. Stephanus Csorba |
| 7. Michael Bercse | 8. Jacobus Bimbo |
| 9. Stephanus Sasko | 10. Blasius Modo |
| 11. Demetrius Thome | 12. Petrus Demeter |
| 13. Michael Pokorar | 14. Georgius Pokorar |
| 15. Joannes Demeter | |

IX. VALEA SEACA

Sacerdos et diakus ex Tatros serviun

- | | |
|---------------------|-----------------------|
| 1. Thomas Birta | 2.Georgius Filep |
| 3. Andreas Filep | 4. Dionysius Filep |
| 5. Gabriel Fi7lep | 6. Michel Filep |
| 7. Stephanus Filep | 8. Petrus Csillag |
| 9. Nicolaus Csillag | 10. Demetrius Csillag |
| 11. Michael Csiflag | 12. J.oannes Csillag |
| 13. Joannes Csillag | 14. Barbara Csillagné |
| 15. Petrus Berta | 16. Jacobus Berta |
| 17.Thomas Berta | 18. Jacobus Szekely |
| 19. Joannes Szöcs | 20 Jacobus Fülöp |
| 21. Anna Incéné | 22. Helena Incéné |
| 23. Michei Sipos | |

X. SLOBOZIA

- | | |
|-------------------|---------------------|
| 1. Michael Belini | 2. Georgius Szöcs |
| 3. Joannes Diak | 4. Joannes Literati |
| 5.Blasius Kovacs | 6. Martinus Pal |
| 7. StephanusKosa | 8. Stephanus Simon |
| 9. Joannes Vata | 10. Georgius |

- | | |
|---------------------|-----------------------|
| 11. Georgius Bekö | 12. Ioannes Csiki |
| 13. Blasius Csiki. | 14. Michael Simon |
| 15. Martinus Kis | 16. Demetrius Balaska |
| 17. Emerikus Kranik | 18. Georgius Kranik |
| 19. Joannes Kazan | 20. Michael Kalara |
| 21. Stephanus Barra | 22. Joannes Kranik |

XI. TROTUS

B. Ioannes Polian, priest
Teacher Georgius

- | | |
|-------------------------|-----------------------|
| 1. Michael Szöcs | 2. Thomas Czompo |
| 3. Bartholomaeus Kovacs | 4. Stephanus Bakai |
| 5. Martinus Bakai | 6. Stephanus Bartos |
| 7. Martinus Sima | 8. Martinus Sirna |
| 9. Georgius Sima | 10. Georgius Pap |
| 11. Sylvester Jakab | 12. Martinus Tazlai |
| 13. Petrus Fulep | 14. Matthaesus Tazlai |
| 15. Martinus Fazakas | 16. relict |
| 17. Ioannes Szekely | 18. Stephanus Fazakas |
| 19. Martinus Fazakas | |

XII. LUCACESTI

- | | |
|-----------------------|-----------------------|
| 1. Joannes Borcsi | 2. Sylvester Georgi |
| 3. Joannes Damok | 4. Matthaesus Damok |
| 5. Nicolaus Silvester | 6. Franciscus Mattias |
| 7. Petrus David | 8. Matthias Pall |
| 9. Petrus Molnar | 10. Blasius Balinti |
| 11. Paulus Balinti | 12. Joannes Barrabas |
| 13. Joannes Csizmadia | 14. Michael Bercsi |
| 15. Gregorius Bercsi | |

.XIII. SOLONT

- | | |
|---------------------|--------------------|
| 1. Stephanus Baroti | 2. Stephanus Klara |
| 3. Michael Veres | 4. Joannes Csanko |
| 5. Georgius Herkul | 6. Georgius Jano |
| 7. Petrus Antal | 8. Andreas Jano |
| 9. Andreas Simon | 10. Petrus Thamo |
| 11. Martinus Bodo | 12. Nicolaus Simon |
| 13. Joannes Klara | 14. Stephanus Jano |

- | | |
|-----------------------|----------------------|
| 15. Eli· s Orban | 16. Petrus Andro |
| 17. Simeon Andro | 18. Joannes Simon |
| 19. Martinus Botos | 20. Matthias Botos |
| 21. Benedictus Tanko | 22. Michael Tanko |
| 23. Petrus Jano | 24. Joannes Tanko |
| 25. Martinus Orban | 26. Sira Janosné |
| 27. Thomas Demien | 28. Georgius Lörincz |
| 29. Petrus Bene | 30. Matthias Orban |
| 31. Petrus Lörincz | 32. Martinus Kantor |
| 33. Georgius Kantor | 34. Jacobus Lörincz |
| 35. Gregorius Kerekes | |

XIV.FARAOANI

Diacus Joannes cum familia
(Deacon loan with his family)

- | | |
|--------------------------|----------------------|
| 1. Martinus Kantor | 2. Joannes deacon |
| 3. Helena | 4. Martinus Antal |
| 5. Antonius | 6. Joannes Selz |
| 7. Georgius Benke | 8. Demetrius Longocz |
| 9. Jacobus Benke | 10. Demetrius Benke |
| 11. Petrus Czipe | 12. Demetrius Benke |
| 13. Dobos Gyorgyné | 14. Gregorius Benke |
| 15. Joannes Gjurka | 16. Petrus Mesterke |
| 17. Joannes Antal | 18. Joannes Demze |
| 19. Stephanus Balint | 20. Nicolaus Nagy |
| 21. Valentinus Sebestyen | 22. Demetrius Benke |
| 23. Laurentius Jon asko | 24. Joannes Demze |
| 25. Andeas Mate | 26. Stephanus Balko |
| 27. Georgius Lazlo | 28. Demetrius Danka |
| 29. Andreas Varga | 30. Petrus Balan |
| 31. Simon Gagos | 32. Laurentius Sebö |
| 33. Andreas Dobos | 34. Stephanus Dobos |
| 35. Joannes Simon | 36. Gaspar nameless |
| 37. Joannes Farkas | 38. Martinus Kosa |
| 39. Joannes Sipos | 40. Andreas Balika |
| 41. Gregorius Fabjan | 42. Blasius Davara |
| 43. Matthias Balasné | 44. Blasius Szekely |
| 45. Martinus Csiko | 46. Matthias Szular |
| 47. Joannes Koczanga | 48. Petrus Barbocz |
| 49. Joannes Sebö | 50. Nicolaus Simon |
| 51. Gabriel Farkas | 52. Joannes Balio |

- | | |
|-----------------------|----------------------|
| 53. Petrus Drabant | 54. Stephanus Butnar |
| 55. Gregorius Farkas | 56. Georgius Simon |
| 57. Thomas Balaska | 58. Gregorius Pataki |
| 59. Jacobus Arva | 60. Michel Balika |
| 61. Matthias Pakorar | 62. Joannes Pakorar |
| 63. Stephanus Barbocz | 64. Georgius Doma |
| 65. Andreas Gedre | 66. Laurentius Sipos |
| 67. Petrus Mate | 68. Demetrius Mate |
| 69. Stephanus Orshik | 70. Cziko |
| 71. Ioannes Barbos | 72. Martinus Barbos |
| 73. Demetrius Barbos | 74. Joannes Hajdo |
| 75. Georgius Hajdo | 76. Stephanus Banko |
| 77. Michel Pataki | 78. Stephanus Pataki |
| 79. Joannes Imreh | 80. Stephanus Dorna |

XV. PASCANI

- | | |
|----------------------|------------------|
| 1. Joannes Koczaga | 2. Joannes Klara |
| 3. Stephanus Koczaga | 4. Thomas Jano |

XVI. VALEA SEACA

- | | |
|-----------------------|-----------------------|
| 1. Löre Matené | 2. Joannes Farkas |
| 3. Joannes Fazakas | 4. Stephanus Farkas |
| 5. Blasius Fazakas | 6. Martinnn Orsik |
| 7. Demetrius Bogdan | 8. Michael Fazakas |
| 9. Ladislaus nevetlen | 10. Joanes Szitar |
| 11. Emericus Tazlai | 12. Gregorius Tazlai |
| 13. Andreas Berczi | 14. Gregorius Kantor |
| 15. Mattheus Görbe | 16. Demetrius Bor |
| 17. Michaél Balas | 18. Petrus Kozokar |
| 19. Michael Orsik | 20. Franciuskus Lazar |
| 21. Petrus Kozar | 22. Stephanus Tanko |
| 23. Joannes Tanko | |

XVII. FANTANELE

- | | |
|----------------------|----------------------|
| 1. Demetrius Bartos | 2. Petrus Bartos |
| 3. Demctrius Fabian | 4. Thomas Olyai |
| 5. Georgius Lupa | 6. Gregorius Lupa |
| 7. Gregorius Szekely | 8. Joannes Fabian |
| 9. Gregorius Olyai | 10. Georgius Vernika |

11.Andreas Somandi

XVIII. TREBES

- | | |
|-----------------------|------------------------|
| 1.Joannes Paetkos | 2. Jacobus Varga |
| 3. Joannes Soka | 4. Stephanus Moys |
| 5. Emericus Pataki | 6. Laurentius Föczi |
| 7. Demetrius Lupaj | 8. Joannes Bartos |
| 9. Nicolaus Berta | 10. Laurentius Modi |
| 11. Petrus Borka | 12. Joannes Bene |
| 13. Andreas Bartos | 14. Martinus Bartos |
| 15. Demetrius Medves | 16. Thomas Borka |
| 17. Valentinus Bartos | 18. Joannes Patakine |
| 19. Michael Mikla | 20. Joannes Pekurar |
| 21. Franciscus Josa | 22. Nicolaus Pataki |
| 23. Jacobus Gergo | 24. Petrus Franko |
| 25. Franciscus Varga | 26. Stephanus Kalapacs |
| 27. Jacobus Fabjan | 28. Petrus Franko |
| 29. Joannes Medves | |

XIX BACAU

The priest is
P.Blathasar Gy , gyei,
Ungarus (magyar)
Dascali: Stephanus si Thomas

- | | |
|----------------------|---------------------|
| 1.Joannes Szekely | 2.Joannes Buttlak |
| 3.Thomas Kalczia | 4.Blasius Istvanko |
| 5.Petrus Kalczia | 6.Michael Tanko |
| 7. Demetrius Török | 8. Martinus Boburuk |
| 9.Franciscus Kancsal | 10.Thomas Bossiok |
| 11.Franciscus Torda | 12.Paulus Torda |
| 13.Thomas Illyes | 14.Martinus Kalara |
| 15.Martinus Pitek | 16.Thomas Borka |
| 17.Petrus Orban | 18.Stephanus Vere |
| 19.Martinus Kutnari | 20.Demetrius Halasz |
| 21.Catharina | 22.Michael Sanislo |
| 23.Martinus Kucsis | 24.Gregorius Orban |
| 25.Petrus Roka | 26.Anna |
| 27.Peterkené | 28.Georgius Martis |
| 29.Jacobus Kati | 30.Kocsisné |

31.Elias Paskar	32.Joannes Sanislo
33.Ladislau Sanislo	34.Martinus Sanislo
35.Thomas Dög	36.Michael Orban
37.Blassius Farro	38.Stephanus Farro
39.Gregorius Veres	40.Petrus Szocs
41.Michael Csompoj	42.Martinus Torda
43.Petrus Csompoj	44.Michael Bene
45.Andreas Sasko	46.Petrus Veres
47.Georgius Szöcs	48.Matthias Budo
49.Gregorius Bartos	50.Andreas Bartos
51.Joannes Bartos	52.Blasius Gencze
53.Catharina	54.Michael Palko
55.Stephanus Hajdo	56.Georgius Sorat
57. Martinus Barbocz	58.Georgius Kancsal
59.Stephanus Kadar	60.Georgius Kadar
61.Andreas Bartos	62.Stephanus Gencze
63.Petrus Dankos	64.Demetrius Kozin
65.Thomas Kozin	66.Georgius Kozinne
67.Blasius Kozin	58.Petrus Varga
69.Petrus Bottka	70.Gregorius Racz
71.Mattheus Gergoû	72.Franciscus Sasko
73.Gregoriana	74.Franciscus Konta
75.Andreas Szöcs	76.Joannes Tanko
77.Gregorius Antal	78.Martinus Varga
79.Stephania Varg· né	80.Lukas Fabijan
81.Joannes Csompoly	82.Joannes Roka
83.Agatha Racz	84.Blasius Sasko
85.Micheal Racz	86.Gregorius Josa
87.Blasius Kozin	88.Antonius Gerke
89.Michel Antal	90.Demetrius Föcsen
91.Stephenus Szekely	92.Gregorius Boldor
93.Thomas Balas	94.Nicolaus Csompoly
95.Laurentius Orban	96.Michael Kati
97.Orban	98.Michael Racz
99.Martinus Istvan	100.Demetrius Gyalog
101.Georgius Csetre	102.Emericus Szocsné
103.Joannes Kancsal	104.Stephanus Kancsal
105.Joannes Pall	106.Petrus Hajdo
107.NICOLAUS PALL	108.Joannes Konta
109.Blasius Josa	110.Martinus Pokolido
111.Georgius Pokolido	112.Joannes Buda
113.Andreas Orsik	114.Jakobus Fiko

115.Joannes Magdo

XX. ROMAN

- | | |
|------------------------|---------------------|
| 1. Dominicus Fleischer | 2. Anna |
| 3. Gcorgius Fleischer | 4. Paulus Fleischer |
| 5. Palko Nemika | 6. Joannes Gyurko |
| 7. Michael Nenczi | |

XXI. TAMASENI

- | | |
|-----------------------|-----------------------|
| 1, Martinus Labo | 2. Michael Balog |
| 3. Gregorius Balog | 4. Mihalzocska |
| 5. Blasius Gyorgye | 6. Laurentius Andor |
| 7. Michael Demeter | 8. Joannes Demeter |
| 9. Andreas Demze | 10. PETRUS GERGELY |
| 11. Matthaesus Bodoné | 12. Stephanus Györgye |
| 13. Gregorius Varga | 14. Stephanus Vicsin |
| 15. Gregorius Andor | |

XXII. ADJUDENI

- | | |
|-----------------------|----------------------|
| 1. Petrus Kantor | 2. Martinus Jano |
| 3. Laurentius Jano | 4. Michael Agaras |
| 5. Joannes Pall | 6. Fabjanus: |
| 7. BLASIUS PALL | 8. Martinus Fabjan |
| 9. Joannes Kati | 10. Michael Kati |
| 11. Petrus Kati | 12. Martinus Paxi |
| 13. Martinus G_ze | 14. Joannes György |
| 15. Demeterecske | 16. Joannes Demze |
| 17. Matthaesus Kati | 18. Petrus Ago |
| 19. Gregorius Ago | 20. Michael Kati |
| 21. Petrus Kis Kati | 22. Gregorius Aszszu |
| 23. Hoszuniana | 24. Thomas Agaras |
| 25. Georgius Györgyik | 26. Gregorius Kiska |
| 27. Blasius Kiska | 28. Veronica |
| 29. Martinus Frona | 30. Georgius |

XXIII. RACHITENI

- | | |
|----------------------|-------------------|
| 1. Stephanus Karakai | 2. Joannes Ago |
| 3. Petrus Andrik | 4. Michael Kozina |

- | | |
|----------------------|-----------------------|
| 5. Petrus Bositani | 6. Joannes Kadar |
| 7. Michael Dobos | 8. Laurentius Péterné |
| 9. Joannes Szocs | 10. Gregorius Bilibok |
| 11. Joannes Györgye | 12. Gregorius Dobos |
| 13. Stephanus Andor | 14. Gregorius Kantor |
| 15. Michael Galné | 16. Matthias Gall |
| 17. Emericus Darnai | 18. Gregorius Darnai |
| 19. Petrus Andorko | 20. Joannes Szocs |
| 21. Martinus Besak | 22. Michael Matyas |
| 23. Martinus Gal | 24. Paul Fazakas |
| 25. Michael Bosotan | 26. Joannes Csobanné |
| 27. Demetrius Gall | 28. Demetrius Szekely |
| 29. Joannes Borka | 30. Michael Simon |
| 31. Jacobi Kiskani | 32. Martinus Arva |
| 33. Lukas Kakas | 34. Thomas Gall |
| 35. Andreas Balhai | 36. Paulus Kati |
| 37. Thomas Arros | 38. Joannes Bilibok |
| 39. Michael Gall | 40. Thomas Kadar |
| 41. Petrus Kadar | 42. Istvan |
| 43. Lukas Tikané | 44. Petrus Kiska |
| 45. Thomas Ambrus | 46. Gregorius Ambrus |
| 47. Joannes Simandi | 48. Thomas Ambrus |
| 49. Gregorius Ambrus | 50. Petrus Pisek |
| 51. Joannes Ambrus | 52. Laurentius Simon |

XXIV. SABAOANI

No priest, deacon Andreas

- | | |
|-----------------------|----------------------|
| 1. Andreas Deak | 2. Petrus Kati |
| 3. Michael Csoban | 4. Joannes Kelemen |
| 5. Blasius Kati | 6. Joannes Demo |
| 7. Michael Gojka | 8. Petrus Santa |
| 9. Martinus BAKO | 10. Martinus Kati |
| 11. Gregorius Kelemen | 12. Martinus Miklos |
| 13. Stephanus Csipe | 14. Thomas Borka |
| 15. Emericus Ago | 16. Michael Imreh |
| 17. Gregorius Imreh | 18. Gregorius Csoban |
| 19. Laurentius Csik | 20. Michael Szekely |
| 21. Petrus Kelemen | 22. Martinus Varga |
| 23. Gregorius Santa | 24. Michael Kantor |
| 25. Thomas Danko | 26. Gregorius Danko |
| 27. Martinus Demo | 28. Petrus Bisak |

29. Joannes Katona
31. Michael Fodor
33. Joannes Antal
35. Georgius Thamas
37. Andreas Agaras
39. Martinus Beteges
41. Michael Demo
43. Georgius Hegi

30. Michael Kerestel
32. Michael Kelemen
34. Martinus Demo
36. Thomas Borka'
38. Andreas Boros
40. Joannes Agaras
42. Andreas Boros
44. Stephanus Csik

XXIV. LICUSENI

1. Laurentius Iore
3. Michael Tomo
5. Petrus Andor
7. Laurentius Imreh

2. Ioannes Dienes
4. Michael Andor
6. Martinus Samsa

XXVI. TETCANI

1. Thomas Szent
3. Andreas Csillag
5. Georgius Tamo
7. Demetrius Dezka
9. Petrus GyOrgye
11. Gregorius Kapitan
13. Laurentius Csossa
15. Joannes Gyurgye
17. Martinus Szent
19. Stephanus Illyes
21. Gregorius Bolha
23. Demetrius Szent
25. Petrus Csurke
27. Martinus Farkas
29. Emericus bartik

2. Thomas Husti
4. Thomas Deszka
6. Demetrius Tarko
8. Georgius Dezka
10. Petrus Lukacs
12. Martinus Tiba
14. Matthins Balha
16. Ioannes Piroskane
18. Demetrius Bartik
20. Michael bolha
22. Martinus Dienes
24. Martinus Peter
26. Mattaheus Kakas
28. Michael Farkas
30. Demetrius Tarko

XXVII NEAMT

Priest P. Elias
 Davniscianin (Bosnian)
 Deacon Joannes, with his family

1. Joannes Deak
3. Chrislani Catharina

2. Christophori Dorothea
4. Valentinus

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|-------------------------|----------------------|
| 5. Georgius | 6. Michael Parkas |
| 7. Abraham Demeter | 8. Paulus Augustini |
| 9. Ioannes Helenae | 10. Martinus |
| 11. Barbara | 12. Andreas |
| 13. Catharinn | 14. Petrus Ungarus |
| 15. Antonius | 16. Andreas |
| 17. Martinus | 18. Valentini Sophia |
| 19. Thomas Petrensis | 20. Michael Makrul |
| 21. Paulus Transylvanus | |

XXVIII. BAIA

Missioner: P. Simone Appoloni,
Deacon: Diacus Samuel, with his family

- | | |
|--------------------------------|---------------------------|
| 1. Martinus Huttko | 2. Petrus Geczo |
| 3. Valentinus Mihalyko | 4. Michael Transylvanus |
| 5. Antonius Spenn | 6. Paulus Bekucz |
| 7. Thomas Transylvanus | 8. Valentinus Miklos |
| 9. Joannes Wolfgangus | 10. Dorothea Blejkoje |
| 11. Paulus Kosokar | 12. Magdalena et Katrusa |
| 13. Andreas Joseph | 14. Michael Joseph |
| 15. Valentinus sive Feltinasln | 16. Thomas Androco |
| 17. Michael Geczö | 18. Michael Ton cza |
| 19. Susanna | 20. Georgius Truczul |
| 21. Matthaesus Wolfgangus | 22. Samuel Diak |
| 23. Petrus Grossul | 24. Matthias Grossul |
| 25. Nicolaus Thomos | 26. Stephanus Barhalat |
| 27. Casparus Brenza | 28. Christophorus Dorkos |
| 29. Martin us Kerestal | 30. Petrus Boldor |
| 31. Dorothea Stephani | 32. Valentinus Lanio |
| 33. Anna Tamasoje | 34. Martinus Bmenza |
| 35. Daniel Mattos | 36. Felix Mattos |
| 37. Petrus Klerics | 38. Petrus Thamas |
| 39. Joannes Farkas | 40. Petrus sive PETRASJKC |
| 41. Martinus Fliczko | 42. Jacobus Kosokar |
| 43. Nicolaus Kurular | 44. Valentinus Mihalyko |
| 45. Jacobus Mihalyko | |

XXIX. SUCEAVA

- | | |
|-------------------|-------------------|
| 1. Matthias Lanio | 2. Antonius Lanio |
|-------------------|-------------------|

3. Susana
5. Cat harina
7. Solomon Diak

4. Valentinus Lanio
- 6, Martinus Karika

XXX. HARLAU

1. Joannes Balint
3. Michael Istvan
5. Magdalena

2. Martinus Martinel
4. Nicolaus Andras

XXXI. COTNARI

- | | |
|-----------------------------|--------------------------|
| 1. Jacobus Galambas | 2. Catharina Joannis |
| 3. Joannes Minor | 4. Catharina Gaspnrns |
| 5. Daniel Brenza | 6. Joannies Jenka |
| 7. Gregorius Wolfgang | 8. Andreas Wagner |
| 9. Barbara Simonis | 10. Martinus Blasii |
| 11. Barbara Brenzoje | 12. Martinus Wata |
| 13. Andreas Kozovar | 14. Andreas Kako |
| 15. Blasius Marczi | 16. Margaretha Bartosi |
| 17. Georgius Armankuz | 18. Valentinus Alzner |
| 19. Martinus Romanensis | 20. Michael Szopko |
| 21. Andreas szule | 22. Catharina |
| 23. Martinus Szule | 24. Joannes Doekos |
| 25. Christop Birtelmensis | 26. Petrus Lukacs |
| 27. Jacobus Lanio | 28. Daniel Nemczensis |
| 29. Anna | 30. Andreas Lanio |
| 31. Joannes Lankar | 32. Joannes Darvas |
| 33. Valentinus Darvas | 34. Petrus Dorkos |
| 35. Valentinus Alsner major | 36. Valentinus Barkucz |
| 37. Valentinus Monunculus | 38. Georgius Wolffgangus |
| 39. Susanna Michael | 40. Martinus Lanio |
| 41. Petrus Alsner | 42. Valentinus Koroner |
| 43. Bartholomeus Lanio | 44. Anna Nicolai |
| 45. Petrus Prepelicz | 46. Demetrius Galambas |
| 47. Nicolaus Herloviensis | 48. Andreas Talpala |
| 49. Blasius Gercze | 50. Petrus Herloviensis |
| 51. Matthias Martini | 52. Joannes Siculus |
| 53. Blasius Lanio | 54. Petrus Doleator |
| 55. Thomas Sutor | 56. Antonius Lanio |
| 57. Joannes Alexandre | 58. Joannes Wolffgangus |
| 59. Jacobus Magda | 60. Jacobus Gall |

- | | |
|---------------------------|-------------------------|
| 61. Markus Gezo | 62. Martinus Orban |
| 63. Gregorius sive Geczó | 64. Gregorius Szorke |
| 65. Joannes Bonka | 66. Gregorius Czigan |
| 67. Nicolaus Orban | 68. Jacobus Ferig |
| 69. Jacobus Talas | 70. Blasius Blissak |
| 71. Szorka | 72. Georgius Ferig |
| 73. Michael Antal | 74. Thomas Antal |
| 75. Michael Roka | 76. Nicolaus Talas |
| 77. Petrus Transylvanus | 78. Georgius sive Gerig |
| 79. Georgius Bistricensis | |

XXXII. STRUNGA

- | | |
|---------------------|--------------------|
| 1. Albertus Krestel | 2. Michael Krestel |
|---------------------|--------------------|

XXXIII. IASI

Sacerdote - priests:

1. P. Paulus Beke - Hungarian
2. P. Martinus Desi - Hungarian
3. P. Gasparus, Italian missioner, chappelain.

There is a chorus by students of the Jesuit school.

- | | |
|-----------------------|-------------------------|
| 1. Georgius Kotnarski | 2. Petrus Miskoczi |
| 3. Petrus Cserkes | 4. Adamus Meszaros |
| 5. Martinus Botnar | 6. Simon Kecsko |
| 7. Martinus Talpalar | 8. Christophorus Kadar |
| 9. Petrus Grossul | 10. Georgius Birta |
| 11. Benedictus Dohos | 12. Stephanus Rab |
| 13. Michale Kadar | 14. Nicolaus Meszaros |
| 15. Blasius Husti | 16. Franciscus Fancsali |
| 17. Gregorius Por | 18. Joannes Bondi |
| 19. Joannes Sterlecz | 20. Georgius Csula |
| 21. Michael szekely | 22. Stephanus Szekely |
| 23. Joannes Kuttuari | 24. Petrus Adamides |
| 25. Demetrius Barbat | 26. Joannes Baranyai |
| 27. Petrus Bondi | 28. Joannes Mosfi |
| 29. Petrus szucs | 30. Petrus Szucsvai |
| 31. Joannes Galaczi | 32. Joannes Farkas |

- | | |
|-------------------------|-------------------------|
| 33. Paulus Trombitas | 34. Andreas Csizmadia |
| 35. Andreas Korcsomaros | 36. Besan Meszaros |
| 37. Michael Lani | 38. Petrus Bardos |
| 39. Laurentius Meszaros | 40. Gregorius Halalros |
| 41. Joannes Erdelyi | 42. Stephanus Husti |
| 43. Nicolaus Puskas | 44. Joannes Toth |
| 45. Joannes Tatrosi | 46. Joannes Szakacs |
| 47. Gregorius Darabant | 48. Joannes Cserei |
| 49. Elias Remei | 50. Joannes Tokmi |
| 51. Martinus Kapas | 52. Stephanus Barbarics |
| 53. Joannes Czigan | 54. Stephanus Becze |
| 55. Petrus Kis | 56. David Vinceler |
| 57. Gregorius Geczi | 58. Gregorius Seller |
| 59. Michael Varga | 60. Demetrius Sorgai |
| 61. Matthaesus Vinceler | 62. Andreas Kormos |
| 63. Paulus Zlotar | 64. Antonius Herlai |
| 65. Abrahamus Meszaros | |

"Summa omnium sacerdotum in Moldavia catholicae religionis sunt 10. -

(In Moldavia are 10 Catholic priests.)

Summa diakorum universim 13. -

(Totally are 13 deacons.)

Summa familiarum utriusque sexus 1020 domus. -

(Totally are 1020 families.")

Fr. Marcus Bandinus archbishop.

Original text in Latin: Urechia: "Codex Bandinus"

New edition in MCSMO, I page 342-454

59. Targoviste, the 3rd of September, 1650

**Bonaventura from Campofranco, Minorite Missionary
Describing the Moldavian realities and the one from
the Rumanian Countries, referring mostly to the
catholic communities from these historical provinces**

Catholic churches in Moldavia.

Iasi, is the capital and the Prince's residence, it has a church: there are about 30 Hungarian families, cared for by the Jesuit priests.

Cotnari, town with four churches, one inside the town, the other three outside. There are 40 families from Iasi. They have very good incomes. Jesuit priests care for the believers.

Suceava town, there have been two churches, but burned down by the Tatars, so families are few with low incomes, no missionary there.

Baia town, it is a church there, the other was burned down by the Tatars, there are nearly 40 Saxon families. Jesuits are caring for them.

Bacau: town and bishopric. There are 40 Hungarian families, cared for by a parish priest.

Trotus town, there is a church. About 30 Hungarian families. They are cared for by the Franciscan brothers from the nearby Monastery. No income.

Stanesti village, having three other villages in its jurisdiction. They have a church and 40 Hungarian families. They have no income. They are attending services in the nearby town of Trotus.

Faraoani village, it has a church. There are 150 Hungarian families without incomes, but receive some small help.

Galati town, it has a church. 40 Hungarian families, no income.

Barlad town, they have a church. 30 Hungarian families, no income.

Husi town, with a church. Nearly 150 Hungarian families. They have few possessions, but help is promised there.

To all these churches the missionary will go from the closest town, to administer to them. In an other village reside three Hungarian families, have no church.

Roman there is a new church. There are four Saxon families. They have some possessions.

Sabaoani, there are six villages, with 150 Hungarian families, two churches, one is in Sabaoani, the other in Tamaseni. In this region there is no steady income, but they have promises of help. To all these churches the missionary will go from the closest town, to care for them.

Catholic churches in the Rumanian Country.

Targoviste, the capital and residence of the Prince, there is a big conglomeration of nations, having Hungarians, Venetians, Bulgarian Saxons from Chiprovat, Germans and Poles. There is a church, where Monastic Fathers are serving, with some incomes.

Campulung, town, there is a church, 40 Saxon families. They are in the care of the Reformed Franciscan priests.

Bucuresti the second residence of the Prince, there is a church, where the Monastic Minorite monks are serving, when the Prince is staying there. Four missionary monks are to be sent to Moldavia and three to the Romanian Countries, besides the ones who are already there."

Original version in Italian: G. Calinescu in "Diplomatarium Italicum" II Rome, 1930. pages 396-397

60. 1653

Report of Bogdan Baksic about the Travel in the Rumanian Country and His Visit to the Catholic Communities from there

In the year 1653, on the 16th of February, I visited the church from Targoviste, where a Monastic Minorite brother is living. The few catholics here are living on a wage paid by the Prince, in order to have good relationship with the schismatics, who they serve and many of them convert into their rite, leaving ours. Also, the ones who get married are not asking our priest to perform the wedding, but the schismatic priest, as a Polish captain did right in front of my eyes. Their conscience does not seem to bother them.

On the 24th of February, 1653 I visited the parish church in Cimpulung Over 250 souls have the catholic rite, being Saxon by nationality, living here from ancient times, but they forgot their language, speak only in Romanian now"

Original version in Italian, published by Fermendzin page 234

61. 1653-1654

Three Reports about the Jesuit Missions'

Activity in Moldavia, Telling about the Catholic Communities from this Province

" and also we had to face threats from the robbers, who hide in the forests and attacked the people.

Finally, one of us, who ran away from Iasi into the Hungarian town Husi, was beaten by the mercenaries of the enemy troops.

We went to the Hungarian villages around Roman. There, the father, to whom the parish was given in care, tried to bring to the divine light the ignorant Christian peoples from there.

Bacau is a town etc. The Bishopric has a village in its jurisdiction, called **Trebis** and half of the town, and also a mill on the river Bistrita, etc

Besides this there is a parish church belonging to the Hungarian catholics, 200 houses.

Iasi etc. There are nearly 200 catholic houses. In the prince's court there are 700 soldiers, some of them catholics, others heretics.

Cotnari: Most of the inhabitants are catholics.

Galati etc. Here is a small church, made of earth and straw. There's no priest, 30 catholic families. When etc.

Barlad: it also has a wooden church, with no priest There are 40 Hungarian Christian houses. Vaslui, there is a church, but no priest. There are five Hungarian catholic houses.

Stanesti: it is a church, no priest. One hundred Hungarian catholic families.

Manesti: small church, no priest. One hundred Hungarian catholic families.

Trotus: there is a church, almost everybody is Hungarian.

Lucacesti: there is a church with no priest. There are 50 Hungarian catholic houses.

Solont: church without priest.

Faraoani: here is a church, no priest. One hundred Hungarian catholic houses. In the village Sabaoani it is a rather big church, built in stone, seven villages belong to it, many inhabitants are catholic, but they have no priest.

Neamt: here is a small church built of wood, some catholic houses without priest.

In **Baia** is a rather big church, built of stone, etc

Suceava: there is a big walled church, now etc. There are

three catholic houses, it was a bishopric residence in the past.

Harlau here is a small, devastated church. There are some catholic churches.

In **Husi**, there is a church. A Hungarian priest is living there. About three hundred Hungarian catholic families reside here.

Ciubarciu: the town is inside the borderlines of Moldavia, but it depends on the Tatar Khan now, together with other twenty villages where mostly Hungarian catholics are living. The church is built of wood. There is no priest."

Original version is in Latin: Fr. Pall, in
"Diplomatarium Italicum" IV, pages 241-242
and I. C> Filitti in "Din Arhivele Vaticanului" I, page 101-103

62. Bacau, the 1st of April, 1653

Request of the Catholic Community from Bacau, to the Propaganda Fide

The request is written in Hungarian, in which there is a demand regarding the designation of a new bishop and the sending of Franciscan monks.

"Our plea and request to Rome's Holy Church' Cardinals, who are working on the expansion and preservation of the faith.

We, people living in Moldavia, catholics from the town Bacau and its surroundings, humbly ask you to listen to our request. We let your Illustrious Highness know, that we have different needs living among Valachians, among them the hardest burden is to be without clergyman. Our monastery, which belonged to the Province of the Holy Saviour from Hungary, it was attached to the bishop's homes.

Since that time we endured a lot of sadness, seeing that our bishops don't heal our hurts, they are not strengthening us, they don't care about our true belief, but instead, they scandalize us, especially the Polish bishops the worst case is that of the bishop Marianus Kursky, who, last year in 1652, was coming here not like a shepherd, but like a wolf. He is not giving us a good example: everything that remained from the late bishop we had, was collected by him and the other monks: wine and other

goods, now all these were squandered by this bishop in two weeks, together with his servants. What remained they put on the carts, leaving the monks in poverty, to endure hot days and freezing together with us. The church stood 40 years without a roof. The poor monks have covered it. The bishops are not thinking of the late bishop's work. Even more: the bishop Kursky wasn't satisfied with the spread of goods: he sent a drunken servant from Poland, who tried to expel the monks from their home in order to place his servants in their place. Our judge from Bacau, when he saw what's going on, together with the entire court and the monk priests, went to His Highness, our Prince. The Prince, hearing our cry and understanding our demand, he took us under his protecting wings and forbade the disturbance of the monks, he decided to care for and defend them.

That's how we ask you in the name of God, that your Holy Congregation might hear the plea of this small Christian community from our country, and to return the poor monks into their monastery, because we don't want a foreign bishop any more. These places will be abandoned, if they're going to be taken by the Greek and Schismatic priests, as they were before the arrival of the fathers' and before we had the Archbishop by the will of God.

So we humbly ask the Holy Congregation that what will the priest Petru from Cziprovacz from Bulgaria declare to the Holy Congregation with his own voice, to be heard because he came to us together with the late bishop, he lived here, worked here and endured sufferings, so he knows many things. Though we ask the Holy Congregation of your Holiness, turning our faces towards earth, to send again Father Cziprovacz who brings this letter to you. Write a letter - please - to our Prince: and we ask the Holy Congregation to declare that our monastery should belong to the Transylvanian Custody, which is only at two days walking distance from us. God will show His gratitude to Your Holiness and the Holy Congregation.

The obedient sons of Your Highness and the Holy Congregation, sheep of the Holy Mother, the Church.

Dated in Bacau, at the first of April 1653.

Me, Gencze Istvan, the judge of the town with twelve of

ours.

Me, Koszin Balazs, former judge of the town.

Me, Bodor Gergely, former judge of the town.

Me, Zorat Gyorgy, former judge of the town.

Me, Kadar Gyorgy, former judge of the town.

Me, Vincelerd Marton, former judge of the town, now chief-steward of His Highness, the Prince.

P.S.: We humbly ask the Holy Congregation not to listen to the people, who under pretenses and with the principal seals are writing to you, making the Holy Congregation sad, walking with two faces; we are sincere in all our acts and writings. We reinforce our request with the seal of our town." (L/P/)

Original version in Hungarian: APF. SOCG. vol. 269, Fol. 485-486.
Published in MCSMO , II. Page 496-499.

63. Roman, the 8th of April, 1653

The Catholic Inhabitants' Letter to the Propaganda Fide

" that's why all of us, not only Hungarians, but Saxons from Roman, Suceava and Baia, we address this letter to Your Holiness, reinforced by our seal, complaining and asking you to ease our sufferance, to take care of our troubles and calm down our revolt and do not send Polish bishops any more. Leave them in their pomp in their homes, leave us in peace: both laic and priests, and our monks as well we learn our faith, listening to the word of God. Our priests are used to our simple life, sharing its difficulties as we do, with hunched shoulders."

Original version in Latin :

G. Calinescu in "Alte notizie", page 438-440

New edition in MCSMO II, 505-508.

64. Trotus, the 10th of April, 1654

The Franciscan Missionary from Perugia, Bernardino Valentini's Letter

**to the Bishop Pietro Vidoni Lodi,
the Pope's Nuntio from Poland**

"In the year of 1649, I've been appointed the Holy Congregation of the Propaganda Fide as apostolic missionary in the two Rumanian countries and I've been left by my prefect father here, in Moldavia, where I found out that there were over twenty priests, who tried to serve with belief. Now there are only five of them, poor and naked. In Moldavia are 32 churches, all of them need to have its own priest because of the large number of catholics and the big distances between them, but they are so poor and lacking in everything, that they don't even have the necessary vessels for communion, etc"

Original version in Italian published by
G. Calinescu in "Diplomatarium Italicum",
II. page 445-446
New edition in MCSMO, II. page 508-510

65. Rome, 1654-1657

**Resume of the Report made by Bernardino Valentini
from Perugia to the Propaganda Fide ,
about his Travel in Moldavia
and the Rumanian Country**

In the year of 1650, on the 17th of January, the Franciscan Bernardino Valentini "went to Bacau, the residence of the Catholic bishop here he rested for six weeks, at his own expenses, to learn the native language, necessary for the missionaries to hear confessions, preaching and other spiritual help. Butetc. their number went up to 8000 after words, etc in that province.

He found two Italian monastic missionaries in the mission, three Bulgarian observant fathers, two Jesuits and two Hungarians.

In the year 1654, when the Tatars, Kazachs and Hungarians invaded the region again, the master Vasile, who was a Greek schismatic, was persecuted and in his place was put another man, Gheorghe, a Moldavian Schismatic. During this invasion the named missionary was obliged to leave the town, to wander

in the mountains and in the deep forests covering long distances, to bring the Holy Sacraments to the people hiding there.

During his wanderings, he was robbed twice, serving without even the cult objects, like the cup and the liturgy, which he brought to those regions, going without them until the Hungarian Nobles gave him others"

Original version in Italian,
published in Hurmuzaki, IX/1. page 159-160

66. 1-23 June, 1655

Letters of the envoy of Gyorgy Rakoczi , the second, to the master of Moldavia, Coloman Mikes

Localities from Moldavia and the Rumanian Country,
named in these letters.

Localities:	(in the original text):
1. Podul Iloaiei	Lonyahid
2. Tirgu Frumos	Szepvaros
3. Schei	Schjei
4. Racaciuni	Rekeczyen
5. Tecuci	Zekucs
6. Tara de Jos	Alfold
7. Buceag	Bucsak
8. Teleajenul	Szelesen
9. Adjud	Egyedhalma
10. Beresti	Bevest
11. Campia de la Bacau	Bakoj mezo
12. Racaciuni	Rekeccsin
13. Carligatura	Kelligatura
14. Campia-Roman	Romanvasari mezo
15. Paraul Negru	Fekete Ag
16. Buzau	Bodza
17. Cerasu	Cserlas
18....	Sellye
19....	Tuhot
20. Haghig	Hidveg

The original texts in Hungarian, published in
S. Szilagyi, "Transylvania", I. page 401-411 and
"Okmanyar", page 192-193, 196-197 and
A. Veress, "Documente" X, page 290-292

67. Pozsony (Bratislava), 2nd of November, 1657

Report of the Franciscan Custody from Transylvania, Casimirus Domokos to the Propaganda Fide , about the Catholic Communities from Moldavia

"Moldavia is all orthodox except 12 Catholic parishes having Hungarian language and nationality, some of them have priests, but the majority have not.

These are as follows:

1. Iasi - town parish (Jaszvasar), where the Prince's residence, the catholics live mixed with the schismatics, they have a Jesuit Polish priest, who doesn't know Hungarian and his preaching has no effect.
2. The parish from Cotnari (Kathnar) has a Jesuit Polish priest.
3. The parish from Baia (Banya) has a Polish Jesuit priest.
4. The parish from Neamt (Nemecz) is without priest.
5. The parish from the town Roman (Romanvasar) has no priest.
6. The parish from the town Galati (Galacz) has no priest.
7. The parish from Trotus (Tatros) has no priest.
8. The parish from Iacobeni (Jakabfalva) has no priest.
9. The parish from Bacau (Bacho) has an ordained priest, Boldizsar Gyurgyei.
10. To the parish from Sabaoani (Szabo Falua) belong seven villages, but has no priest.
11. The parish from Faraoani (Forrofalua) is without priest.
12. The parish from Janosfalua is without priest.

At the border of Moldavia with the Rumanian Country is the Catholic town called Ciubarciu (Czoborczozs), 6 or 7 Catholic villages, there is a great need for a missionary who knows the Hungarian language, had no priest for six years, and they can't

even have one, once they've been served by the late Andrei Szepevizi from Transylvania who performed baptisms and heard their confessions."

The original text in Latin: MCSMO, II. page 511-512

68. 1658

The Missionary Angelo Tassi from Assisi's Report about the Catholic Communities from Moldavia and about the way how he was kept by the Tatars

"In all places where catholics are living, there are churches as well, in the care of a man called deacon ("maestro di canto", as they say, at the festivities where these poor catholics can't have liturgy This man opens the church and rings the bell to bring together the few people and sing together to God in their own language. The deacon is always the most learned one of the community, because he knows how to speak Latin, but he's starving, as all the rest of them. If he could receive only a scudo per month as a subvention, in order to teach the Christian doctrine, it would be very helpful. I've left there my brothers: Father Bacalario Vito, who lived in Baia, and in Bacau a priest called Tomaso "the Zocolant" (=Franciscan observant father) and an administrator of the bishopric assets. The Jesuit fathers were in Iasi and Cotnari: learning from their previous experiences proves that they hope to make a college there, so they won't die of hunger, as I was told."

The original text in Italian published by D. Gazdaru in "Miscellanea". I. page 70-71, Freiburg, 1974

69. 5th of February, 1659

Report of the Catholic Bishop from Bacau, Marian Kurski, about his visit made in the diocese from Bacau, in the autumn of the year 1658, to the Catholic Communities from Moldavia.

"I visited only two parishes, one in Cotnari and the other one in Bacau. I couldn't visit any other parishes, because of the pestilence, which has been at its height at that time and because the catholics were absent, being refugees in the forest chased away by the Tatars and other soldiers who've been sent through Moldavia against Transylvanian Prince Rakoczi, by the Turkish sultan. I'll write about all the churches generally and also about each of them:

1. The Bacau church etc. etc.

I left my Bishopric in Moldavia first because of the pestilence and second, because of the peasants' revolt, third because of the Tatar invasion and surrender, and finally, because I'm suffering from one of the worst infirmities, I left because of the lack of physicians, etc"

Original version published by
Francisc Pall in "Diplomatarium Italicum",
IV, page 243-244

70. 1660

Report of the Dominican Missionary Felix Monuid to the Pope Alexander the VIIth, about the catholics from Ciubarciu

"At Tiburtin from Tataria are 40 Polish, Valachian and Hungarian catholic houses.

First of all I met on my way to the village Tiburczin (Csoborcsok), where I found a church with bells and an altar decorated with the Virgin Maria's icon, having on her right St. Dominic and on her left St. Catherine from Siena. In the village there are over 40 Polish, Valachian and Hungarian catholic houses. Some are free others in prison, they speak their simple language and Turkish. In this church there is no priest."

Original version in Latin: A:APF Vienna, vol. 19 fol. 166-173
Newly published in MCSMO, II. page 529-530

71. 1661

**Report of the Apostolic Vicar Koicevic
about the visit made in the Catholic Communities
from Moldavia, sent to the Propaganda Fide**

Cotnari: I found among the three orthodox churches a catholic one, with three chapels in its possession.

The believers are Saxons, 199 souls, without counting the children. There are lots of vineyards around.

Harlau: We can see that a Roman-Catholic church existed here. The catholics from here are few and poor. Totally there are 20 souls under the care of the priest of Cotnari.

Baia: here are catholic Saxons, but just a few of them, 189 adults and the children

Suceava: a priest could live here pretty well. The catholics don't know about any bishop but Marcus Bandini and they don't even know what confirmation is, although they are under the care of the priest from Baia.

Tirgul-Siret: there are many schismatic churches, even a former catholic one, etc.

Targul Neamt: the Roman Catholic church, built of wood. 109 souls has left after the pestilence. No priest.

Piatra: our Catholic church, made of stone, it was big and as the old schismatics says, it was beautiful, but there's only the empty lot now. There were many Hungarian catholics, now we can't see even their trace.

Bacau: here I see two catholic churches, etc. The one, of the Lord's Mother Asleep, which belongs to the Minorite Brothers, but more can be said about it. First it belonged to the Augustines. After they left it, it was devastated. With the passing of time, it was restored by a Lady called Margareta, the daughter of the Transylvanian Prince and wife of Alexandru, the ruler of Moldavia. The old people say that this Lady built up lots of churches in the country. The church belonged to the observants but because of the Tatar invasion they abandoned it. Since 1619, they are using it again. The bishops of this diocese were Minorite Brothers, Italians, Dalmatians, Bosnian, and Bulgarian, as it is written in the Hungarian Chronicles.

Hungarian catholics are 326 in number. (The Schismatics have two churches, one of wood, the other of stone.) The villages Pascani, Valea Seaca, Trebes, Fantanele, Faraoni belong to this parish, each with its chapel. All these Hungarian

catholics number 421 souls, but they don't have any parish and cloisters because the Polish bishops took everything with them, as the old people say under oath. All these Hungarians, catholics, have their own magistrates and priests, who preach in Hungarian, they read the evangelium as well and teach the children in Hungarian.

Trotus: just a few Hungarian catholics are left: 121 souls.

Manesti: the parish of Bahna and Grozesti are belonging to it. In all these three parishes the Hungarian number 175.

Stanesti: catholics -Hungarian, 98 souls.

Solont: these have scattered because of the abductions occurring daily.

Lucaceni: 19 catholics, poor Hungarians, they go to the church in Bacau

Barlad: 74 catholics, they are also Hungarians, but not all of them know Hungarian.

Vaslui: once Hungarians have been here, but now there are only 14 souls. (the Roman catholic church was built of wood, 2 baptized children)

Husi: wooden church, covered with straw, two beautiful altars.

Galati: 126 catholics, they often fight with the monk there, for the cemetery plots.

Iasi: at the present the Hungarian catholics number 226, besides the children and foreigners. This church has been burned down by the Tatars and the Cossacks etc.

Sabaoani: the catholics are poor, the church has no assets, but the Hungarian priest has a good reputation.

Cioglani and Lecuseni, Rachiteni, Adjudeni and Tamaseni belong to Sabaoani, each has a chapel and there are 287 souls altogether.

Roman: no parish house. There are 20 souls. All of them Saxons. Of course, the biggest humiliation for us is that the schismatics have four bishops and a metropolitan in this country, the Armenians also have a bishop, the Jewish have their rabbies, and we catholics, have nobody to protect our faith and our church. All things written here are according to the sworn statement sent to your Holiness and all the things in its content, as I saw and heard -

So help me God.

Vlas Koicevic, the Vicar and Viceprefect of the

Apostolic Vicar of Moldavia,
brother Gabriel Thomasis."

The text originally published by Romul Cindea:
"Catholicismul in Moldova in sec. XVIII.",
Sibiu 1917 page 43-53

72. 1st of August, 1661

Part of the Report of Vlas Koicevic about the Catholic Priests and Monks from Iasi

"(Complaint....) the former holy homes were kept in the highest esteem not only by the catholics, but also by the schismatics, now they are being destroyed

For the lack of a catholic bishop many catholics convert to schism. The church in Iasi, as it is said by some witnesses, was not the monastic's nor the preachers', nor the observants', neither the Jesuits, but rather it was a parish church.

Here are the names of priests and the period of time they resided in Iasi:

1. Petru Damakovicz, vicar of the Holy Office from Bacau Bishopric

2. Balthasar Grigore (Gergely) - Hungarian, 1 year.

3. Sigismund Chiorul, Polish from the Order of Monastic Minorites, called "Angry (mad) Pope" by the Moldavians, because of his quick temper.

4. Mihail Rapezon, 3 years, then he went to Husi.

5. An Italian brother Bartolomeu, apostolic missionary, half a year.

6-7. Two fathers of the Preachers' Order, father Hiacint and Father Bonaventura, one is going to Ciubarciu, the other to Suceava.

8. Paul Belimar, two years.

9. Father Gaspar, Monastic Minorite, one and a half-year.

10. Franciscan father, Italian, apostolic missionary of the Monastic Minorite Order. The last "Gubernator" of the church from Iasi.

11. Two Hungarian Jesuits, Father Paul Beke and Father Martin. One, after he completed his mission, returned into Hungary, the other (Martin) died in Cotnari.

12. Three Polish Jesuits are in Iasi and Cotnari"

The original text published by Romul Cindea:

"Catholicismul in Moldova in sec. XVIII' (Sibiu, 1917), page 43-45

73. 1665

Report made by an Unknown Person about the Catholic Communities in Moldavia

"About the catholics:

Generally, about the catholic churches or parishes it can be said: They are mainly inhabited by Hungarian catholics, although if they've intermingled partly with other nation.

Hungarians, living side by side with Valachians and speaking their language, they wish to have Hungarian priests, if it is possible.

The first parish is in Tatros. 2. Grozafalva. 3. Estanfalva. 4. Forrofalva. 5. Bako town. 6. Kotnar. 7. Roman Vasar town. 8. Hust town. 9. Jas vasar.

There are some Hungarian Catholic villages, belonging to the Tatars' Khan, in which the first is Csoborcsok. I think, in Moldavia the divine cult could be promoted if the bishop from Bacau had Hungarian monks, who speak Rumanian."

The entire Italian text: MCSMO, II. page 591-593

74. 14th of December, 1668

Report of Missionary Vito Piluzzi from Vignanello

who printed in Rome a catechism in Rumanian language: a report based on a questionnaire and sent to the Pope's Nuntio from Poland. The same Vito Piluzzi sent many letters to the congregation between the 14th of December, 1668, and the 8th of August, 1670, from which we used the following information:

" A Voivod called Stefanita "Bellicane", who persecuted the catholics, went to Targul Siret and destroyed the church,

forcing the catholics to schism, in Piatra he did the same

Baia here are 200 souls

Cotnari 400 souls

Ciubarciu 325 souls

Roman 15 souls

Sabaoani 1000 souls

Barlad 100 souls..

Amagei 30 souls

Harlau 10 souls

Tg. Neamt 15 souls

Chisinau 8 souls

Piatra 4 souls

Suceava 30 souls

Husi 150 souls

Trebis 600 souls (incorrect: should be 60)

Bacau 500 souls

Faraoani 230 souls a Hungarian priest is residing there

Galati 50 souls"

Original version in Italian: published by G. Calinescu in "Diplomatarium Italicum" I, pag, 448 and Bianu in "Col. lui Traian" 1883, page 150

75. Sumuleu Ciuc, 2nd of July, 1670

The text of the common accord between Archbishop Petru Parcevic from Marcianopol, the apostolic vicar in Moldavia and the Franciscan observants' Custody in Transylvania, about the Franciscan monastery in Bacau.

In the name of the Lord. Amen. Illustrissima and Reverendissima Petru Parcevic, Archbishop of Marcianopol, apostolic vicar and administrator of Moldavia, to the named Franciscan priests from Transylvania's province. With the help of God and the Divine Mercy, to the Glory of God and to the forgiveness of the Spirit, the mentioned priests are called and introduced to the monastery of Bacau from Moldavia, if that will please the Holy See's will and the other superiors'.

Presently, the bishop resides in the monastery mentioned. Previously it was occupied by the monks of the Order of the

Holy Saviour from Transylvania. Margareta, daughter of the Transylvanian Voivod, the late catholic wife of Moldavia's Prince built it. From the beginning the monastery was in the possession of the Franciscan brothers, as the documents says. Also the old men prove this, remembering that this monastery was the home of monks who wore wooden shoes, this gave the name of this monastery.

We, Petru Parcevic, Archbishop of Marcianopol, apostolic vicar and administrator of Moldavia, we confirm and support the validity of this letter, with our signature and seal.

We, the mentioned priests agree with the above letter, and authorise it with the seal of our custody.

It is so. Father Bonaventura Karczfalvi, actual executor signed by his own hand.

Father Didactus Coniganus, lecturer in the Holy Theology and actual executor, signed by his own hand.

Father Franciscus Jegenyei, provincial custodian, signed with his own hand.

It is so. Father Cazimir Domokos, general apostolic vicar in the land of Transylvania, signed with his own hand.

Original version in Latin: MCSMO, II, page 604-607.

76. Bacau. 12th of July, 1670

Petru Parcevic's Letter to the Propaganda Fide

" ...the bishop can't perform all the functions in all the region. He needs partners, able to help in producing noble fruits of penitence in the soul of people.

About the missionaries he sincerely declared that they are not really able, not knowing the language of this region and having no stable home here.

The people are against the Poles. They don't believe in them. They ask for priests from their own nation, who are totally absent and I'm not Moses or Elijah to make wonders.

After a lot of thinking and reflecting, my opinion is, there's no better method to promote our Catholic religion in this region, than by introducing and restoring the Bacau monastery by the

Holy See of the Franciscan fathers, named "reformers" now, from the Csik See of Transylvania. The monastery belonged to this province, where we live now, founded by Margareta, daughter of Transylvania's Prince. The monastery is mentioned by His Eminence Cardinal Pazmany in his description of the Franciscan monasteries from Hungary's Crown. In case that it is needed a precise information about the Seraphic Order, this can be obtained from the Old Province's Catalogue of Hungary, where the named convent from Bacau can be easily found.

Also common sense dictates that the Franciscan fathers have to be brought back to Moldavia. Firstly for language and for the nation (Your Eminence knows that all the catholics from Moldavia are Hungarians and they ask for priests). Secondly, for good neighborhood and the assurance of mutual security."

See text in: C/1: APF SC Moldavia, I. 152-156

Text printed by Kemeny: Bisthum Bakov 69-73

Original version in Latin: MCSMO, II. 613-617.

77. Warsaw, October, 1670

The Franciscan Missionary from Norscia, Antonio Angelini's Inscriptions about the catholics from Moldavia

"In Iasi, which is the capital of the province and of the Turks, there are about 40 catholic houses, two Jesuit priests are serving in some villages, preaching in Valachian language. These people call themselves Hungarians, because the catholics are called so, but not everybody knows their language.

In Bacau, which is the residence of the bishop of the Holy Congregation, live 200 catholics and 16 schismatics.

Far away from the named town, at an Italian mile away there is a village, called Faraoani, which inhabitants fled into Valahia, only the cantor and a Rumanian man are residing there."

Original text in Italian, copied by: G: APF SC Moldavia I, 193-194

Original version in Italian: MCSMO II, page 629-632

78. Warsaw, 1670

**The Answers of the Franciscan Missionary
Giovanni Battista Del Monte to the
Questionnaire from the Propaganda Fide**

To the question about the knowledge of language for the fruitful activity of this Congregation, Battista answers: "1. Rumanian language is the language of the native people, but because this region is lived also by Hungarians the knowledge of the Hungarian language is necessary for the missionaries."

Original version in Latin: A: APF SC Moldavia I. 233-236

79. 23rd of May, 1670

**Report of the Minorite Missionary
Francisco Maria Spera about the
Moldavian Situation and from the
Rumanian Countries and about the
Catholic Communities from these
Historical, Rumanian Provinces**

"Campulung town twenty years ago I was a missionary there, there were over 70 Catholic houses and over 600 souls. At least one missionary can stay there, without any subsidy from the congregation.

Bucharest town. There is a little church built by the missionaries, an Observant is living there and very few catholics.

There is also Ramnic, but no catholics there because of the pestilence.

Iasi. Over 1000 souls, inhabitants.

Cotnari. Over 400 souls.

Trotus. Over 400 souls.

Ciubarciu. Nearly 325 souls

Roman: here is a deacon.

Sabaoani: has no priest, 1000 souls.

Barlad. There is a deacon. There are 100 souls.

Amagei: 30 souls, no priest, or deacon.

Tg. Neamt: there are 35 souls, and a deacon.

Suceava: the priest had to leave

Husi: 150 souls.

Trebis. Round about 60 souls.

Bacau: 500 souls, now many of them ran away a missionary is living there.

Faraoani: 230 souls.

Galati: 50 souls

Original version in Italian: G. Calinescu in

"Diplomatarium Italicum",

I Rome 1925, pages 103-105

80. Bacau, 7th of March, 1671

Archbishop Petrus Parcevic to the Pope's Nuntio from Poland

If the Moldavian catholics will be given to the care of the observant Franciscan monks, who are more severe, being Hungarians from Transylvania, it will be better for many reasons:

The first reason is that Hungarians are almost all of the Moldavian population and also inhabit a good part of the Tatar Countries. By thus, the priests, coming from Transylvania, being Hungarian, will be accepted by the people.

The second reason is that many missionary priests from that region know the Valachian language because their families are from these places.

The third reason is the closeness of the region. Bacau, my residence and the province of Csik are at two days' walking distance, from Sabaoani, where the monks intend to set up their monastery.

The fourth is the monastic discipline and strictness; demanded from the monks by their superiors, to the benefit of laic Christians.

The fifth is the feeling of the people who support the priests from their own nation with more affection, than the foreigners. These people, when they come to ask for a priest, are telling me: "Monsieur, we demand You to give us a priest from our own belief, because the one who doesn't know Hungarian is like one who is not Catholic." Many more people would come to the liturgy, would listen to the sermon and confess more often, because in Hungarian they could express their feelings, better

than in Valachian.

That's why God and the Holy church is sending us there, to satisfy the spiritual needs of those people.

For the above mentioned reasons, the Holy Congregation should sent here Transylvanian priests. I also ask to be given a special decree for two priests from Transylvania. One is Stefan Tapolczai, whose parents are originated from this region. He speaks Hungarian, Rumanian and Latin, he is a good orator, has good economic sense. The other one, the Bosnian Fra Francesco Derventa is serving for many years in this province. He is a father with an exemplary life, high principles, is a good listener and conscious in fulfilling the monastic rules. He speaks the three languages, mentioned above, besides his mother language, which is Slav.

Original version in Italian in A:APF SC Moldavia I. 265-267

Printed edition: PEJACSEVICH:

Petrus Parachevich LXXIX, 606-611

New edition: MCSMO II, page 653-661

81. Sabaoani, 1st of October, 1671

Letter of catholics from Sabaoani and other five villages to the Propaganda Fide , Written in Hungarian, about the Bad Behaviour of the Missionaries

"We, Christians from Sabaoani and other neighboring villages, humble and open hearted would like to report to Your Holiness the facts of our bitter life.

Our life is like those of the crazy beasts, who can never glorify God, but they live in their ignorance. That's why we want to report to Your Holiness that those missionaries who has been sent by the Holy Congregation of Your Holiness, they want to dominate us, they don't follow the rules, they are drunken, running after women, spend time together with them and they have a disgusting life, scandalous in the people's eyes, especially in ours, Hungarians. We can't have any spiritual advice from them to the forgiveness of our souls. They want to dominate us by force. Last year we had an pious priest, P. Vitus cum Joanne Baptista. They attacked the parish house

without our knowledge, they put him in chains and brought him to Lublim, where he is still imprisoned, although he has no other sin, except his piety. These priests do not accept any authority from our bishop. They tell us: "We don't care about your bishop, we have our prefect."

That's why, we humbly ask the Holy Congregation and the Holy Fathers: look, Your Highness, for the sake of Jesus Christ' death take care of our sinful souls, that we should be forgiven. We better convert to the schismatic of the Valachians and listen to their bishops, than to accept these who are not shepherds of the soul, but losers of our souls. From the Holy Congregation and Your Holiness we expect to have a favourable answer, like from the Holy Father. Dated in Szabo Falva, 1st of October, 1671.

The humble sons of Your Highness and Holiness, the Christians from Sabaoani, waiting for an answer from an understanding heart.

We, coming from Sabaoani and other five villages:
Varga Gergely,
Demo Balint,
Kati Peter,
Jano Lorinc,
Kadar Jenó,
Dobos Gergely,
Thamo Gyorgy,
Deske Gergely
and all the other people together."

Text in A.APF SOCG, vol. 435, 328-331

Published by Pall in: Controversie XXIV, 267-269

New edition in MCSMO, II. 667-669

82. Baia, the 26th of August

The Missionary Vito Piluzzi's Answers to the Propaganda Fide's Questionnaire

"To the question what kind of language should the missionary sent to Moldavia to be effective among the catholics, Piluzzi answers:

..."8. It is necessary to speak the Rumanian language, which is the native language of the country, but also Hungarian even if they understand and speak Rumanian very well.

13. In Iasi there are 600 souls. In Cotnari and Amagei together 300. In Suceava 16. In Baia 200. In Neamt 30. In Sabaoani, together with the neighbor villages round about 700. In Roman 10. In Bacau, together with Trebes could be 250. In Faraoni 100. In Trotus, together with the villages, 300. In Galati, 100, in Birlad 50. In Husi 100. In Ciubareni 90. In Chisinau 10. In Vaslui 8. In Piatra 4.

17. Catholics from Moldavia are having Roman rite, but we follow the Greek calendar.

29. In Trotus, Manesti and Stanesti there was a priest, called Don Giovanni the Hungarian, who had been ordained by Monsignor Rudzinski. Now he ran away, because he can't respond to the orders of the Monsignor Apostolic Vicar, who is too arbitrary and also wants to beat and punish him, for no reason. So, he left for Hungary and now that region has been without a priest for eight months."

37. Before, our churches had villages full of peasants who had properties, all owned by schismatics now. It is impossible to get them back, but when a man with love for our religion will come here, it will be easier."

Original version in Italian, published by
Fr. Pall in *Le Controversie* IV., Page 258-267

83. Rome, the End of Year 1677

Synthesis of Secretary Urbano Cerri about the Catholic Missionary's Activity, Report made To the Pope Innocentie the XIth. About the Moldavian Activity:

"In Moldavia, the catholics have 19 churches but only in Cotnari exists the possibility of keeping a priest. At present there are Moldavian priests and Monastic Franciscans. The last ones, being here for 13 years would like to return to Italy, as father Vitto Pilutti had done. He worked there for 23 years, and the congregation together with the people were very pleased with him. Now, the new prefect and six monks from the same order

are going there. We hope, they will make good, if they'll learn the language. In the province 4000 catholics are living, the rest are Greek-Catholic schismatics, but also a bad schismatic Prince called Stefanita-Voda, who forced all the catholics to be baptized again. After his death, people returned to their original religion. This Prince has destroyed many churches. In some places there are Armenians, Lutherans and Jewish. In Iasi, the Jesuits did good work, not too long time ago, but they fled because of the war."

The original version in C/1: Bibliotheca Corsiniana (Roma)
Codex 283, vol. 40 F.30, 478-83.
Published by Bianu: "Vito Piluttio" VII., nr.161-163
Newly published in MCSMO, II. page 674-667

84. Bacau, the 25th of March, 1678

The Franciscan Monk Istvan Tapolczai's Letter, who is Apostolic Vicar in Moldavia, to the Cardinal Giulio Spinola, Prefect of the Propaganda Fide*

"Your Eminence Lord Protector, we have a great need for a priest We couldn't have too many, as they are needed in these parts, because it is necessary to have perfect knowledge of Hungarian, Valachian, Latin and German. I humbly ask you, Eminent Sir, be kind and show us your mercy and love. It is about a priest, called Emericus Doczi, who built the cloister. Please permit this priest to come to my parish, which is called Patros (Tatros) from Moldavia. Most Reverend and Eminent Sir, I humbly request You to permit Father Giorgio Cibiniensi to come to Szabotfalva as a missionary, because he knows German, the Saxon dialect, Hungarian, Valachian and Latin, and because he knows so many languages, the people are love him.

Dated in Bacau, at the 25th of March in the 1678th year of the Lord.

Frater Stephanus Tapolczai,
Apostolic Vicar from Moldavia."

85. Bacau, 10th of July 1682

Report of the Apostolic Vicar from Moldavia, Vito Piluzzi da Vignanello, Archbishop of Marcianopolis, to the Propaganda Fide

"Your Eminence, Respected Protector Father.

Iasi: On the occasion of my visit I found out that the number of families from the town and the nearby villages is 50, but I have the feeling, that because of the repeated maltreatments and the heavy taxes their number is less day by day, and people from this region are moving to other places.

Galati: Here are 3 stable catholic families, the priest is P. Missionary Giovanni Battista del Monte, 51 years old, speaks four languages: Valachian, Hungarian, Greek and Turkish. He's an excellent man and the Turks love him.

Baia: 23 families, but as I know, the people took refuge in the mountains. The priest is Giovanni Battista Volpone da Fiorentino, 50 years old, an excellent monk.

Suciaua: Here is a single man and a stone church.

Neamt: wooden church and nearly 15 souls.

Sabaoani: stone church, with an altar.. Having no inhabitants.

Tamaseni: a ruined wooden church. There are no people.

Tetcani: All refugees, only the Recitenian (from Domafalva) stayed, 30 families, where Father Francesco Antonio de Cremona is the priest and he celebrates masses at Sabaoani.

Roman: wooden church, no catholics.

Vs (=Husz) a wooden church with two bells, there were 40 families, but as I know, many of them are refugees.

Barlad: a wooden church with two bells, ten Catholic families

Trotus: stone church with two bells, ten Catholic families, living in the forest.

Stanesti: 12 families.

Manesti: Bano, Fontanelle: all fled.

Trebes: there were 40 families, all fled.

Amagei: there is a wooden church, a bell and two families.

Cotnari: Three stone churches.

Ciuberciuc: many catholics. Faraoani: last year there were 100 families, but now only 60 remain, the rest fled to the forest.

Bacau: No church, no house. The mass is kept in a wooden shack, which was a kitchen before. After the death of Father Stefano, P. Giovanni Caioni (Janos Kajoni), a Franciscan monk, in three months he carried away everything. In the town there are 10 people, in the forest, 20"

Text in A: APF SC Moldavia vol.2, 116-119

Original in Italian, MCSMO II, page 695-700

86. Iasi. 19th of July, 1683

Letter of the Catholic Bishop of Bacau, Jakub Franciszek Dluski to the Cardinal Berberini

"Now I really understand what does it mean to be a bishop in Moldavia, where faith is a possibility, but there are many things to be done and danger and restlessness are always present. At present there are only 4 localities, where a priest can come: Cotnari, Iasi, Galati and Baia. 5 other localities, if the people will return: Bacau, Trotus, Husi, Birlad. Other places with churches but without catholics: Suceava, Fantanele, Neamt, Roman, Faraoani. Churches, which have been left: Moinesti, Vaslui and three more. At present there are 5 priests, 4 missionaries, a laic from Cotnari and another near me, which I ordained during the Easter Fast and a Monastic predeacon brother.

Printed text: Filitti: Arch. Vat. I. CXXVI, page 124/127

Original version in Italian MCSMO II, page 700-703

87. 1685?

Anonymous memorium about Moldavia and the Catholic Communities from here

"There are many catholics in Moldavia, even more, villages full of Hungarian catholics and although they are not noble, they are good Christians and you feel sorry when you see them so badly directed. Although our missionaries are not very good in their principles, these believers are not concerned with their bad behavior, they honor them and listen to them more than to their own master.

Our missionaries have no monasteries, but they live dispersed in the mirenians' houses and in their own, with women and family

To end these disorders, this order should persue for good the cleaning of the Moldavians' soul from any bad memories and opinions caused by these missionaries, and then send missionaries from another order, with a better example for life like the Jesuits, who should educate people for God through their schools, or Trinitarian Fathers.

To find this secular head I consider that in Moldavia there is nobody able to do this job, the catholics are people of a middle class or lower, and most of them are peasants. In Transylvania, the well known catholics are two: Count Apor and Count Mikes."

Original version in Italian published by I. C. Filitti,
"Un raport catolic despre Moldova la sfirsitul sec. al XVII-lea
" in "Revista istorica", 1926

88. 1688

Relations about the Actual Spiritual State of the Rumanian Country, Brought by our Father Giovanni Battista del Monte, Who Has Been Missionary for 22 Years in those Places.

"Bucharest; the catholic inhabitants from the town are up to 20 families, but there are many soldiers in the court of the Prince and more nobles and secretaries who speak the Polish and Hungarian languages, and a good number of catholics.

Campulung: there is a church of the Order of St. Maria, having over 60 catholic families, served by two reformed Franciscans and a little further there is another village, also Hungarian catholics, belonging to the same church

Buzau: there are many catholics, like in the neighboring villages.

Ramnic, where there are many catholic families as well, no churches or priests.

At Focsani many catholics of different nationalities.

In Slimmic, there are over 30 families ..

Besides these there are many catholics, spread over several villages, where for 6-7 years catholic priests have not been going at all, and they are lost spiritually. It happened to Father Del Monte to baptize children who reached the proper age, and having no priest, because of their longing, that they bring their children to the schismatics for baptism and thereafter fall easily into the schism."

Original version in Italian published by I. Ardeleanu in
"Istoria diecesei Romano-greco-catolice a
Oradiei Mari" Gherla, 1883

89. Liov, 23rd of October, 1692
Letter of Franciscan Monastic Missionary Francisco
Antonio Renzi
from Stipide to the Propaganda Fide

"While coming from Estelnek, on my way to Poland I visited the abandoned church from Neamt which had been occupied by the Poles, as I heard, thanks God - the inhabitants have left the old town and they've built a new town under the fortress. P. Pietro Grassi from Baia, a diocesan priest, the chaplain of that place. I went to Baia. The town is completely abandoned, and the churches, both catholic and schismatic are burned down ()

In Suceava, the Tatars had burned the churches and all the catholics from Baia and Suceava fled into the mountains, to live in Cimpulung

In Bacau lives the Archbishop. In Iasi, the prefect is in my place, in Galati, P. Somanzi, in Trotus P. Silvestri, in Faraoani, P. Bevilaqua. Cotnari is abandoned, but the churches are not destroyed, Husi, Barlad, Falciu, Ciubarciuc are without priest."

Text in: A APF SC Moldavia II Fol. 345-346

Original version in Italian in MCSMO II, page 716-718

90. February-November, 1696

Census of the confirmed and not-confirmed catholics from the Moldavian Localities

I. Census of all catholics from Trotus, by mentioning their marital status and if they were confirmed or not.

Petru Vincze and his wife Ana have been confirmed but their two years old daughter has not. Stefan Literati, together with his wife and servant have been confirmed.

Petru together with his wife has been confirmed but their three children have not.

Martin Czempul together with his wife Margareta and their daughter have been confirmed but their other two children have not.

Ioan Martini together with his wife have been confirmed but their three children have not.

Ioan Rorarius, together with his wife has been confirmed.

Catarina Balint, widow from Catinario, together with her three children have been confirmed. Gheorghe Jango and his wife are not known.

Petru Kosa has been confirmed, but his wife and a child, have not.

Dumitru, together with his wife has been confirmed but their two children have not

Magdalena Basko, the wife a schismatic, who is still catholic hasn't been confirmed.

II. The name of the catholics who are in town Baia.

Gheorghe Lapay, together with his wife and a child have been confirmed.

Francisc Polak, together with his wife have been confirmed but their child have not.

Blaj Tibu, widow, together with his two sons have been confirmed.

Martin Istok, widow, together with his two sons have been confirmed

Elisabeta, widow, was confirmed, but her two sons have not.

Petru Demeter, together with his wife and a child, haven't been confirmed.

Ioan Simion, widow has been confirmed but his two sons haven't been.

Dumitru Csiszpan, together with his wife have been confirmed, but their six children haven't. Elena Gergely, widow, has not been confirmed.

Moise Filek, widow hasn't been confirmed.

Ioan Szuka, together with his wife, weren't confirmed.

Vulphangus Filek was confirmed, but his wife and three children were not.

Ioan Veres, together with his wife, were not confirmed.

Dumitru Danka was confirmed but his wife with two children weren't.

Ioan Demeter etc. etc."

(The following families are also mentioned: Szuk, Luca, Farkas, Birta, Simon, Transilvani, Damater, Demeter, Stanislau, Varga, Orban and Merterk.

Families from Gorzesti: Mandra, Balay, Bimbo, Kocsis, Balik, Szuszke, Gyrbe, Szuszke, Kenk, Czepul, Gyirgy, Demeter, Racz, Danko, Demeter, Gyrbe, and Incze.

Families from Kaszon: Kuttan, Illies, Esztnaka, Simon, Simon, Bakkovi, Simon, Luku, Szarka, Gergioman, Simon, Longocs, Longocs, Balo, Luku, Szarka, Dobos, Magdo, Gal, Para, Boldo, Mikloska)

"I confirm the truth of these facts:
Francisc Carol Migrini,
apostolic missionary in Trotus town"*

* The census of the following localities was made in this style: Iasi, Barlad, Galati, Vale Draga, Valea Mare, Oldola, Faraoani, Maiaros, (Gaiceana), Cleja, Longu Mare, Slobozia, Valea Seaca, Sabaoani, Tetcani, Tamaseni, Adjudeni. For confirmation, Signatures: Felix Anton Zanuli, prefect of the missionaries, the Franciscan Apostolic Missioner Alois Bevilaqua and the preacher from Sabaoani, Ioan Battista.

Text in A: APF Cp. vol.31, 470-482 Original version in Latin in MCSMO, II. Page 733-748

91. Rome, 28th of June, 1697

**Report of the Monastic Franciscan Missionary
Bernardino Silvestri, to Carlo Agostino Farbeni,
Secretary at the Propaganda Fide**

"At this moment the Moldavian situation is not only difficult, but is really absurd, and we should report all to Your Holy Eminence, who has been serving the Court of the Holy Congregation of the Propaganda Fide for 8 years. Now you entered into the ninth year. All this time the fathers received help just once.... While, caused by the frequent devastations of the Tatars, people had to flee to the forests. Because of the privations, misery and hunger suffered for 3-4 weeks in a row, even more; such sufferings that human tongue could hardly describe.

In the town of Jasi lives Monsignor R. Prefectus, this town is his principal residence. 23 families live here, besides them others, and a lot of people. It is impossible to count them because they live in the forest as a result of the troubles. They are refugees from villages of Sabaoani, Tamaseni, Adjudeni, Rachiteni. From Faraoani, the neighbouring village, all the people are in the forest, some 160 families with P. Luigi Bevilacqua.

Also, from Trotusi, where P. Carlo Nigrini lives, 90 families are in the forest together with the people of the neighbouring villages: Brahnea, Grozesti and Casin.

In Barlad where P. Andrea Fabri lives they are in the forest. In Barlad there are 23 families, the rest I could not count because they run away from the Tatars.

In Galati, where P. Giuseppe Sonantii lives, are 10 families and 3 more in the locality nearby.

There are two other localities: namely Bacau, with a bishopric, with the adjoining villages: Trebes, (free village); Callugara, Cusbicco and Pisciata, all in the forest. Here is the residence of Msgr. illustrious and Reverend Episcopal Vicar, who never came to see the misery and visit the people of his episcopality.

Then there is Focsani... 20 families...here lives Sig. Giovanni Bercuzzlit...

There is Ciubarciuc, the village of Buciag, among the Tatars, where P. Francesco Angelo Cecangeli, exposing his life to danger.

In order to be able to keep the mission of Moldova, we need the following: the Holy Congregation has to designate a locality, either in Italy or in a seminary in Transylvania, where a priest who knows the language of Moldova well, and who could form new missions in such language, before the natives could interfere. Those priests who could function immediately, instead of standing idle for weeks, or by chance for months.

There is the necessity of renovation of the residence, in the locality of Jasi. The wooden roof should be repaired, while the roofs of the other houses are of straw.

Text in: A : APF CF. vol.31 Fol. 466-469

Printing of L. Pastor, L'attivit  missionaria del P. Bernardo Silvestri,

min. conv. e la sua elezione sulla Moldavia 1688.97 Archivum

Franciscanum Historicum XLII (1949) 273-277. New edition: MCSMO, vol. II

pag. 752-757.

Romanian translation by: Dr. Mihaly Tyukodi

92. Alba Iulia, the 2nd of March, 1702

Letter of the Catholic Nobility from Transylvania to Angelo Tamburini, General of Jesuits

"Knowing very well that the first reason of establishing the Jesus' Society is to promote all around the world the praise of God and the redemption of souls', we stand in front of Your Eminence to ask for spiritual help for our people from the extreme part of Europe. Some centuries ago, when the glorious princes of Hungary reigned, thousands of Hungarians were sent to the Fortress of Bassarabia, called Little Tartaria today, Buceag by its popular name, the reason of settling there. But later, times have changed, - as it happens - the Hungarian power was weakened by the attacks of the Turkish Emperor and the Tatar Khan; the population was forced

to subjugation, but even so it kept the fortresses and localities from the Black Sea, as well as their catholic religion. Though, several times they asked - by letters or by delegates - for priests, to come and share the bread of divine word with the starving people, we couldn't satisfy their wish, because of the flames of war between the two emperors. But now, when due to God's mercy the torch of war has burned out and the wished peace came over the people, a new road opened between us, freer and safer. So, we persist in our request to the Most Reverend Father, to bring us the divine cult, by writing a letter to the Provincial Reverend of Austria, to send immediately worthy and pious men to feed the starving souls. For this favor of Your Most Reverend Father we remain Your most devoted servants.

Alba Iulia from Transylvania, 12th of March, 1702. The Catholic Status of Transylvania."

* Original version in Latin, in Eotvos Lorand Faculty Library from Budapest, Kaprinary Collection, Fol.42, page 75-76 New edition in: MCSMO, II, page 763

*Note: we don't know, if an answer has been given and if the Austrian Jesuit provincial received any proposition. Indeed, in Moldavia the war stopped, starting the time for the return of the refugees and the restoring the ruined catholic parishes. On the other hand, in 1703 in Hungary the uprising of Rakoczi flared up and we know, that the Jesuits were the adherents of the Emperor, were expelled from the country. It might be hard to imagine that the Jesuit Order from Vienna would send Hungarian Jesuits to Moldavia.

APPENDIX II

FORMER ROMAN-CATHOLIC BISHOPRICS IN THE MENTIONED PERIOD

1. MILCOV, year 1227, funded for the Cumani by the archbishop Robert from Esztergom, from the Pope Gregorius IXth's order. He baptized the head of the Cumani people, BORZ MEMBROK, together with his family, he ordained into bishop the Dominican monk Theodoric, whom he let there with other priests, servants and soldiers. (Domokos P.P. "Renduletlenul" 14)

2. In Turnu Severin, year 1252, the King of Hungary, Bela the fourth establishes a Bishopric with the Pope's agreement, for the stoppage of all

heresy of the boguminis. (idem 16)

3. Siret, year 1371, the King of Hungary, with Pope's agreement Nagy Lajos organizes the Bishopric, which first bishop was Andreas, Franciscan monk. (idem 16)

4. Curtea de Arges, year 1382, King Nagy Lajos organizes the Bishopric (idem 16)

5. Suceava, between 1400/1432 it functions a Bishopric for the Armenian catholics (idem 16)

6. Baia, year 1410, Alexandru cel Bun, reigning Prince of Moldavia organizes the catholic Bishopric together with his wife, Losonczi Margit, who was catholic. (idem 16)

7. Bacau, year 1590, a Bishopric is created.

APPENDIX III.

1. Vatican Archives - Rome.

2. Domokos P.P "Edes hazamnak akartam szolgálni"

3. Franz Zimmermann, Carl Werner: "Unkundenbuch zur Geschichte der Deutschen in Siebenburgen" - Hermannstadt 1892

4. Antorn Kern, Der "Libellus de Notitia Orbis" Johannes O.P. Erzbischofs von Sultanieh in "Arhivum Fratrum Praedicatorum" 1938

5. The Teuton Archive from Gottingen 6. Eudoxiu Hurmuzaki: "Documente privitoare la istoria Romanilor" 1890

7. Lukesics P. I: "XV. Szadadi papak oklevelei" Budapest 1938

8. Ioan Bogdan: Arhiva din Iași 1898

9. Andrei Veress: Documente

10. Johann Sommer: "Vita Jacobi Despote" Wittenberg

11. Fr. Eusebiu Fermendzin: "Acta bulgariae ecclesiastica ab 1565 usque ad 1799", "Monumenta spectantia Historiam Slavorum Meridionalium" Zagreb 1887

12. Eudoxiu Hurmuzaki: "Vita de padre Giulio Mancinelli" in "Documente"

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