

**Keywords:** material culture, Transylvania, knighthood, Orientalism, nobility, knez.

TUDOR SĂLĂGEAN, **Noble Assembly and the Congregational System in Transylvania in the Late Thirteenth and Early Fourteenth Centuries**

**Abstract:** Ever since its formation the noble assembly of Transylvania assumed rights of decision in issues connected to landed possession, and was also empowered to withdraw rights of property and possession. Available data show the most powerful Transylvanian nobility in this age as located in the counties of northern Transylvania. The complex ethnic and administrative landscape of the province required an assembly structure larger than that of the seven “voivodal” counties, including representatives of all privileged estates of the former “duchy” of Transylvania. Such a representative body could however only be summoned by the king, the only direct and recognized authority over all administrative units of this territory. Possibly this was conceived as a way to rebuild the unity of Transylvania starting at the level of its representative structures and, at the same time, as an effective formula to control the nobility of the counties.

**Keywords:** Noble assembly, congregational system, Transylvania.

COSMIN POPA-GORJANU, **The Nobility as Bearers of Regional Identity in Fourteenth Century Transylvania**

**Abstract:** This article seeks to apply some theoretical definitions of regional identity, as refined in the field of social sciences, to the behaviour of one segment of the inhabitants of Transylvania in the fourteenth century, namely the nobility. The analysis sought to identify those cases and examples of activities pertaining to what was called the “factual” or “instrumental” elements of the regional identity, which materialized in actions carried out by the community of Transylvanian nobles. The investigation of the primary sources has identified several examples of the community of nobles of Transylvania who planned and executed various projects, consisting in petitions for redressing grievances, which contributed to the consolidation of the group’s position within Transylvania and in relation with the local ecclesiastical and lay authorities. The collective charters of privilege issued by the kings of Hungary, the voivodes of Transylvania, and the bishop of Transylvania in 1324, 1335, 1342, 1344, 1355, 1365, 1366 at the requests of the Transylvanian nobility represent instances of “instrumental” or “factual” regional identity.

**Keywords:** regional identity, nobility, collective privileges, Transylvania.

GÉZA HEGYI, **The Relation of Sălaj with Transylvania in the Middle Ages**

**Abstract:** The question how the Middle Szolnok and Crasna (today’s Sălaj county) counties related to late medieval Transylvania has generated new scholarly opinions during the last two decades. This study aims to answer this question whether the two counties belonged to the voivodate of Transylvania or to Hungary proper by focusing on the analysis of administrative relations in the

period 1200-1424. The results of the examination are leaning towards the second hypothesis. From the point of view of ecclesiastical organization, the region was in an ambivalent situation. The area of Sălaj was part of the diocese of Transylvania and the archdeaconate of Szolnok extended not only over Sălaj, but included some territory in northern Transylvania. As concerns the jurisdiction of the bishop vicars, the area of Sălaj fell within that of the vicar from the area west of Meseş, and not under that of the general vicar from Transylvania. From the point of view of fiscal administration, the two counties were administered by the chamber count of Satu Mare/Oradea, and not by the chamber count of Transylvania. The study focused on the differences between the administrative organization existing between the counties from Hungary and those of Transylvania (namely, the palatine vs. voivode's jurisdiction, the assemblies of the estates, the number of noble magistrates, the number of assessors, the rank of the county counts). As concerns Crasna county, the results of the analysis did not support the idea of its similarity with Transylvania. In regard to Middle Szolnok, until 1446 this county was under the authority of the voivode of Transylvania. This authority seems more like a personal union rather than as institutional incorporation. Here the voivode exercised his authority as a county count, and organized the county congregations as a deputy of the palatine, distinct from those that he organized in his capacity of voivode. The number of the noble magistrates, as well as that of the assessors, is also supporting the idea that Middle Szolnok was part of Hungary proper. The contemporaries' perceptions were routinely differentiating between the villages from Sălaj and those located in the "Transylvanian parts," except for a few villages belonging to Middle Szolnok county located east of the Meseş Mountains. Since Meseş Mountains were not an administrative border until the turn of the fourteenth century, representing however the north-western limit of Transylvania, the latter should be seen primarily as a geographical notion rather than as an administrative-political unit.

**Keywords:** Sălaj, Transylvania, Hungary, church administration, chamber-counties, Szolnok county, jurisdiction, voivode.

#### MARIAN COMAN, **A Game of Rhetoric. Transylvanian Regional Identities in Medieval Wallachian Sources**

**Abstract:** This article aims to analyse the Wallachian perception of Transylvanian identity in the late medieval period, roughly from the mid-fourteenth to the mid-sixteenth century. The analysis focuses on the rhetoric of identity as it has been shaped throughout the Wallachian-Transylvanian dialogue engaged in by the two socio-political elites. The main contention is that up to the mid-sixteenth century, Transylvania did not make its way into the Wallachian geographical world-view. The first section of this article seeks for an explanation of Wallachian lack of awareness of Transylvanian identity. I contend that Wallachians preferred to operate either with wider geographical frames, such as the kingdom of Hungary, or with narrower subregional ones, such as Haţeg, Făgăraş or Burzenland. My suggestion is that this preference was closely connected to Wallachians' endeavours to define their own regional identity. In