

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

the second section of the article I scrutinize the different views on Transylvanian identity brought into play in Wallachian correspondence with the different Transylvanian elites. During a first phase that lasted for almost two centuries, the name of the region remained closely connected to the titles of the Transylvanian authorities, both lay and ecclesiastical. Gradually, Transylvania also gained an autonomous geographical meaning, but the major shift took place only in the mid-sixteenth century, when Wallachians actually began to consider Transylvania a political community of its own. I contend that this change of view was only indirectly triggered by the new political status of Transylvania from the 1540 onwards. Instead, I claim that the interest taken by the Ottomans in the new principality played a major role in modifying Wallachian views on Transylvania. As a result, the Transylvanian elites' endeavours to convey a sense of a regional identity to Wallachians were successfully accomplished only in the mid-sixteenth century.

Keywords: Transylvania, Wallachia, late medieval, regional identity, rhetoric.

VLADIMIR AGRIGOROAEI, *An Interpretatio Wallachica of Serbian Influences: the Cases of Ribița, Streisângeorgiu and Crișcior (but also Râmneț)*

Abstract: The present paper explores the close ties between the mural paintings in three churches from the north and the south of the Mureș Valley, in Transylvania: Streisângeorgiu, Ribița, and Crișcior. A fourth term of comparison is added, the painted inscription of the Râmneț monastery church, in order to point out that the votive inscriptions in the three previously mentioned churches may derive from this source. The author deals mainly with the presence of certain details, especially circumstantial data (the names of kings, bishops and voivodes of the land), and with the mentioning of charters in these votive inscriptions. He argues that all of them point towards a Serbian influence and mentions a series of Serbian charter- and painted-inscriptions which could have been the sources of the Mureș Valley inscriptions. He then proceeds to verify his hypothesis, looking for other pieces of evidence indicating a Serbian influence: the poses in the votive depictions of the ktetors, the iconography of the votive paintings, but also the military saints, and the presence (in the murals of Ribița and Crișcior) of the three Hungarian Saint Kings, a probable echo of the Serbian monarchs represented in the churches of various Serbian nobility. His final argument is that the Serbian influence may have taken the form of a *stimulus diffusion*, a type of cultural transfer in which one culture receives an element from another but gives it a different form.

Keywords: epigraphy, votive painting, donors, stimulus diffusion, Saint Kings of Hungary, military saints.

EMESE SARKADI NAGY, *In modo Transilvano? Aspects of Transylvanian Altarpiece Production*

Abstract: During the last two decades of the fifteenth century the local workshops producing altarpieces for various Transylvanian towns can be traced.