

ABSTRACTS

ILEANA STĂNCULESCU, **Transylvania as it Appears in the Printed Editions of Giovanni Botero's *Relazioni Universali***

Abstract: The Italian scholar Giovanni Botero published the first edition of his famous geography *Le relationi universali* in Rome in 1591. His description of the different countries of the world, which clearly differs from the mediaeval cosmographies, also includes Moldavia, Wallachia and Transylvania. In the 1591 edition, the information about Transylvania is sparse and at times inaccurate. From my study of the different texts mentioning Transylvania found in the various editions of *Relazioni Universali*, I was able to observe how, with each republication of the book (i.e. in 1592, 1593, 1596 and 1597), the chapter on *Transylvania* is more extensive and edited.

Keywords: Giovanni Botero, Transylvania, Romanian Principalities, Moldavia, Wallachia.

KÁLMÁN ÁRPÁD KOVÁCS, **Towards a Community of Rights? From a Catholic Policy for Population Growth to the Saxon *Konzivilität* Law. The Struggle for Appeasement of National Hatred in 1760-70's Transylvania Reflected in the Religious and Social Policy**

Abstract: The author wrote the first version of this study six years ago. Because of the importance of the issue and the debates he delayed its publication. As the Romanian historical studies reached comparable results, the author deemed proper to publish his conclusions. In the 1760-70s', the Saxon nation in Transylvania was organised on the basis of estate privileges, but it also had a (modern) ethnic nature. This pre-modern nation was also unified by the Lutheran evangelic religion of its members. The Vienna Court, as a Catholic power, intended first to dissolve this corporatist, ethnic and religious entity in order to facilitate the emigration of Catholics into the royal free cities on the Saxon area. In the beginning of the 1770's, from these political steps, a central policy of "alleviation of the national animosities" developed. This policy was also urged by Emperor Joseph II and had also an effect on the expansion of the rights to the Armenian-Catholics, Greek-Catholics and the Orthodox population, if they had an elite social class, such as merchants or priests. In 1776, the question was theorised by Samuel von Brukenthal and Mihály Kornis from a typical Lutheran Saxon and Hungarian Catholic perspective. But the central policy of "alleviation of the national animosities" had also an element of serfs' protection of enlightened absolutism. Although it was declared in 1776, that "Wlachs" (Romanians) do not have the same right for agricultural lands as the Saxons, the question was debated once more in the Theresian era in 1778, as the Court Chamber and the majority of the Austrian Council of State stand to the side of the complete concivility in the Saxon Territory of Transylvania. All these bureaucratic projects anticipated the Concivility Edict in 1781.

Keywords: Concivility Edict, Transylvanian Saxons, Austrian Council of State, Samuel von Brukenthal, Mihály Kornis.