

Gabriela RADU  
(West University of  
Timi oara)

***The Description of New Hungary Representing Kingdoms, Provinces, the Banat County and Other Counties under Hungarian Sovereignty – a Revaluation Through Translation of a Major Written Tradition of European Culture***

**Abstract:** An important documentary source emerged in the eighteenth-century, the Latin work of the Jesuit priest, Samuel Timon, *Imago Novae Hungariae representans regna, provincias, Banatus Et Comitatus Ditionis Hungaricae* is still very little explored. As testified by the author himself, in his work, “he intends to present the most important facts from Hungarian provinces”. Among these provinces, a privileged place is reserved to *Banat*, important not only from a historical but also from a scholar perspective. By definition, the historical work is a custodian of valuable knowledge of the past, and its value as a cultural product relies on conveying it to future generations. The current paper presents the main arguments for the first Romanian translation of Samuel Timon’s work regarded not only as a simple documentary source, but also as a receptacle and a disseminator of a cultural outcome.

**Keywords:** *historiography, translation, recovery, source, narrative*

**Rezumat:** Important surs documentar , ap rut în secolul al XVIII-lea, opera în limba latin a preotului iezuit Samuel Timon (1675-1736), *Imago Novae Hungariae representans regna, provincias, Banatus, et Comitatus Ditionis Hungaricae* constituie un material înc foarte pu in explorat. Dup cum m rturise te însu i autorul, în lucrare “urm re te prezentarea celor mai importante probleme din provinciile ungare,” între care situa ia Banatului ocup un “spa iu” privilegiat, nu doar pentru istoric, ci pentru oricare cercet tor. Prin defini ie, un recipient al cuno tin elor valoroase ale trecutului, opera istoric este ea îns i un produs cultural întemeiat pe “transmitere”. Aceast lucrare ia în considerare justificarea primei traducerii în limba româna a scrierii lui Samuel Timon, considerat nu doar o simpl surs documentar , ci un receptacul care p streaz un produs cultural i totdat un factor care selectează i chiar transform materialul pe care îl poart .

**Cuvinte-cheie:** *istoriografie, traducere, recuperare, surs , narativ*

### Introduction

Writing about “the innocence of great distance”<sup>1</sup>, George Steiner referred to one of the most interesting aspects of the act of translation. The main idea within this statement is that the larger the time interval between the original text and the moment of translation, the easier is the interpreter’s effort to achieve a *diabasis*<sup>2</sup> of it. Although the “great distance” the author was writing about in *After Babel* is only three hundred years, for the chosen text, the *diabasis* is possible and desirable. This point of view is confirmed by Steiner himself: “Translation recompenses in that it can provide the original with a persistence and geographical-cultural range of survival which it would otherwise lack”<sup>3</sup>. A translation project, even an individual one, will try decoding, interpreting, preserving and transmitting the “universe” captured in the original work. If this “universe” is not preserved through translation, it would be sooner or later forgotten. Samuel Timon’s erudite and systematic work, circumscribed to the Enlightenment tradition, written in an austere and rigorous style, is brought to the public attention again by a first complete Romanian translation. The work itself pleads for such an undertaking, because the historical evidence relies through its content and approach to not only on local realities but also on a distinctive European dimension.

<sup>1</sup> G. Steiner, *After Babel, Aspects of language & translation*, Third edition, Oxford University Press, p. 380.

<sup>2</sup> Crossing (from Greek).

<sup>3</sup> G. Steiner, *op. cit.*, p. 416.

### Samuel Timon: a short biographical note

Renowned and respected during his life for the importance of his works, the Jesuit priest Samuel Timon is, now, almost unknown. He was born on July 20th 1675 in Tren in<sup>4</sup> known as Tren ianska Turná, in Slovak and as Tornyos, in Hungarian. He studied in the Jesuit College of Tren in between 1683 and 1691 and was admitted in the Jesuit order in 1693. He worked in Vienna as a novice and later on, he taught in Skalica<sup>5</sup>. By studying at Judenburg<sup>6</sup> and Buda, Timon completed his education. Afterwards, between 1725 and 1726, he activated as a professor at the Jesuit College of Trnava<sup>7</sup> and at the University of Kosice<sup>8</sup>, since 1721. The fact that Samuel Timon has been for a year the Rector of the Jesuit College of Cluj<sup>9</sup> should also be mentioned. He died on April 7<sup>th</sup> 1736 in Kosice (named Cassovia in Latin, Kassa in Hungarian, and Ca ovia in Romanian).

Apart of his contribution to historical field, Timon's *opera omnia* also contains works in linguistics, theology and geography<sup>10</sup>. One of Timon's most important works for the study of eighteenth century Europe has been published in two parts, one year apart from each other. Timon worked on the subject between 1714 and 1719. The first part, *Imago antiquae Hungariae, repraesentans terras, adventus res gestas gentis hunnicae. Historico genere strictim perscripta*<sup>11</sup> was published in 1733 while the second part, *Imago novae Hungariae, repraesentans regna, provincias, banatus et comitatus ditionis hungaricae. Historico genere strictim perscripta*<sup>12</sup> was published in 1734, both in Kosice.

### *Imago novae Hungariae...* – an overview

The current paper presents the second part of Timon's work, *Imago novae Hungariae...* The Romanian translation is based on the second edition published in Vienna in 1754. Structured into eighteen chapters of unequal size, preceded by a preface that will be examined toward the end of this paper, the historical work

<sup>4</sup> Town in Tren in District, placed in Northwest Slovakia.

<sup>5</sup> Town in Western Slovakia.

<sup>6</sup> Town in the state of Stiria, region situated in Southeast Austria.

<sup>7</sup> Cf. Laura Stoica, *Trnava – spa iu formativ al elitei române ardelene în secolul al XVIII-lea* în "Annales Universitas Apulensis", Series Historica, 2009, p. 101-112.

<sup>8</sup> Town in Eastern Slovakia.

<sup>9</sup> Cf. Paul Shore, *Jesuits and the Politics of Religious Pluralism in Eighteenth Century Transylvania, Culture, Politics and Religion, 1693-1773*, Co-Published with Institutum Historicum Societatis Iesu (Rome), p. 94.

<sup>10</sup> *Syllabus vocabulorum Grammaticae Emanuelis in ordine digestus*. Nagyszombat 1702; *Celebriorum Hungariae Urbium & Oppidorum topographia. Pars Secunda. Pannoniam novam complexa...* Nagyszombat 1702.; *Dies Peripateticus. Hoc est Philosophicus & Ambulatorius...* Nagyszombat 1708. (névtelenül); *Corona Regni Hungariae... Carolo VI. Imperatore tempore impositi diadematis, a Collegio Tyrnaviensi oblatam*. Nagyszombat 1712. (névtelenül); *Synopsis novae chronologicae Regnorum Hungariae. I-II*. Nagyszombat 1714, III. Nagyszombat, 1715 *Brevis commentarius IV*. Nagyszombat 1718, V. Nagyszombat 1719; [*Synopsis novae chronologicae Regnorum Hungariae, Croatiae, Dalmatiae etc. Pars I. et II. a nativitate S. Stephani primi regis hungarorum inchoata. Pars III. Ab anno 1458 ad 1526. perducta. Uo., 1714, 1715.* (Új kiad.: *Epitome chronologica... usque ad annum 1576. typis edita, nunc denuo accurate revisa, in multis correcta, aucta & usque ad annum 1736. producta*. Rost Tamás SJ által. Cassoviae, 1736. és Claudiopoli, 1764)]; *Epitome chronologica rerum Hungaricarum*. Kassa 1736; *Purpura Pannonica, sive vitae et gestae S. R. E. cardinalium, qui aut in ditionibus sacrae coronae Hungaricae nati cum regibus sanguine conjuncti, aut episcopatibus Hungaricis potiti fuerunt...* Tyrnaviae, 1715. (névtelenül); *Cum additamentis*. Cassoviae, 1745. *Aucta et emendata*. Claudiopoli, 1746. Skoda György SJ-nek is tulajdonították); *Imago antiquae Hungariae, repraesentans terras, adventus res gestas gentis hunnicae. Historico genere strictim perscripta*. Cassoviae, 1733. (Új kiad. Tyrnaviae, 1735; Viennae, 1754; Viennae, Pragae et Tergesti, 1762; Cassoviae, 1766, 1833); *Imago novae Hungariae, repraesentans regna, provincias, banatus et comitatus ditionis hungaricae Historico genere strictim perscripta*. Cassoviae, 1734. (Új kiad. Tyrnaviae, 1735; Viennae, 1754. és Viennae, Pragae, Tergesti, 1762); *Tibisci Ungariae fluvii notio, Vagique ex parte...* Cassoviae, 1735. (Új kiad. Uo., 1767); *Opusculum theologicum, in quo quaeritur, an et qualiter possit Princeps Catholicus in ditione sua retinere haereticos, vel contra poenes eos aut exilio ad Fidem Catholicam amplectendam cogere...* Tyrnaviae, 1721.

<sup>11</sup> "The Description of Old Hungary, describing the lands, arrival and the Deeds of the Hunns, edited in brief in historical genre".

<sup>12</sup> "The Description of New Hungary describing Kingdoms, Provinces, the Banat County and other counties under Hungarian Sovereignty edited in brief in historical genre".

presents in its first chapter the events that took place in the Hungarian Kingdom beginning with the reign of Saint Stephen I<sup>13</sup> in the tenth century and continuing with those that followed his death and ended with important territorial losses. The title of this first chapter, “About Hungary in general” as well as its beginning phrase, reveal the intention of the author to research “what other regions among those described, would have been occupied by Hungarians during the rule of Saint Stefan the 1st”. In this chapter, Timon rigorously describes the geographical position of the Hungarian provinces, debates on the etymology of the name *Hungaria* and, finally, presents the heraldic signs of the kingdom.

The second chapter – “About the counties of Hungary in general, about many others in particular” – contains precise, almost technical information about administrative structure of the Kingdom of Hungary. The next two chapters are: “About the four counties mentioned by Stephen Werb *czy*<sup>14</sup> and also about the territories under the Hungarian Sovereignty across the Sava River<sup>15</sup>” and “About the Banat of Machov, about the Banat of Bosnia and about various misfortunes of Belgrade”, respectively. The fifth chapter – “About the Banat of Severin” – expounds the history of the region since its founding as a *praefectura* until the Knights of Rhodes<sup>16</sup> took it in custody. The titles of the next chapters are going to be mentioned, briefly. Only the chapters that refer to facts that are of interest for this study will be further presented in more detail. Thus, the sixth chapter is entitled “About some unusual Banats”, the seventh chapter, “About the counties of Torontál<sup>17</sup> and Dobruja”, the eighth chapter “About the episcopacies founded by King Stephen”, and the ninth chapter “About the Hungarian Magistracy and the Old Institution”. The next chapter – “About Transylvania” – one of the most extensive parts of Timon’s work and the eleventh chapter – “The Description of the Székler Land<sup>18</sup>” – are of major importance for the current endeavor. Transylvania’s administrative structure is presented as constituted of Hungarian, Szekler, and Saxon Counties, the borders are clearly delimited, the etymology of the name *Transilvania* is examined and the judicial system is described.

The Jesuit historian spends an entire chapter, the twelfth<sup>19</sup>, to mention, in a chronicler’s manner, the rulers and the invaders of Transylvania together with the contiguous historical data. After the thirteenth chapter, “About the Kingdoms of Galicia<sup>20</sup> and Lodomeria<sup>21</sup>”, Timon reserves two entire chapters, the fourteen and the fifteenth<sup>22</sup>, to describe Moldavia and Wallachia, respectively. More than that, chapter sixteen presents “The memorable events in Wallachia, Moldavia and Transylvania between fifteen and sixteen hundred that concurred to the cognition of the lands of those regions; a history added by Nicholas Stephen”. The last two chapters – “About the Hungarian Illyria<sup>23</sup>” and “Some memorable events from Bosnia and Rascia<sup>24</sup> under the Rule of Carol the First, the King of Hungary, until the dereliction of this region” – are followed by an *Index* that completes and closes Timon’s historical work.

### **The Historical Perception of *Imago Novae Hungariae*...**

Appreciated and referred to by the seventeenth and the eighteenth centuries historians like Charles Du

<sup>13</sup> Saint Stephen I of Hungary (in Hungarian, *Szent István király*) born in 975? – died in 1038, considered the founder of the Hungarian Kingdom and celebrated as a saint by both, Catholic and Orthodox churches.

<sup>14</sup> Werb *czy* István (Stephen Werb *czy*, 1458-1541) jurist and statesman under Ioan Szapolyai. He published *Tripartitium opus iuris consuetudinarti inclyti regni Hungariae* in Vienna in 1517.

<sup>15</sup> The Sava is a river in Southeast Europe, a right side tributary of the Danube River.

<sup>16</sup> Also known as the Hospitallers or Order of Hospitallers, and the Knights of St John, Order of St John and currently The Sovereign Military and Hospitaller Order of St. John of Jerusalem, called of Rhodes, called of Malta.

<sup>17</sup> Administrative county of the Kingdom of Hungary.

<sup>18</sup> The Szekler Land refers to the territories inhabited mainly by the Székely.

<sup>19</sup> “The enumeration of the rulers and of the invaders of Transylvania”.

<sup>20</sup> Galicia or Halizia is a historical region in Central Europe.

<sup>21</sup> Historical region in Eastern Central Europe is currently divided between Poland and Ukraine. It was part of Austro-Hungarian Empire since 1772.

<sup>22</sup> “About Cumania or Moldavia” and “About Transalpinia or Wallachia”.

<sup>23</sup> Historical region on the Eastern coast of the Adriatic sea, located today between Dalmatia and Albania.

<sup>24</sup> Principality of Serbia inhabited and ruled by Serbs; the seat of the early medieval state of Serbia.

Fresne Du Cange<sup>25</sup> in *Illyricum vetus & novum: sive Historia regnorum Dalmatiae, Croatiae ...*, Mátyás Bél<sup>26</sup> in *Notitia Hvgariae novae historico geographica, divisa in partes quatuor ...*, József Benk<sup>27</sup> in *Imago inclytae in Transsylvania nationis siculicae historico-politica, ex ...*, Gottfried Schwarz<sup>28</sup> in *Decadum Ant. Bonfinii editio nupera Posonio-Viennensis iusto pretio aestimata* or *Joannes Severinus in Pannonia veterum monumentis illustrata cum Dacia Tibissin*, the historical work of Samuel Timon was insufficiently exploited in the Romanian historiography. Only in the eighteen and the nineteen centuries some Romanian scholars used Timon's work in their studies. For instance, the appreciation and notoriety of *Imago Novae Hungariae ...* is exemplified by a fragment from *Supplex Libellus Valachorum Transsilvaniae*<sup>29</sup>: "Gyula senior, Ducis Tuhutum nepos, aequae Dux Transylvaniae, suscepto Constantinopolim itinere, fidem Christianam ibidem saeculo X iuxta Ecclesiae Orientalis ritum amplexus est, assumptoque secum in Transylvaniam monacho Hierotheo, postea ad episcopi munus evecto, plures e popularibus quoque suis eidem Ecclesiae asseruit, docente id ipsum Samuele Timon in *Imago antiquae Hungariae*, lib. 3, cap. 5"<sup>30</sup>.

As the second example used in probating the value and the notoriety of Timon's work is a writing from the nineteenth century that belongs to a participant in the 1848 Revolution, namely to August Treboniu Laurian (1810-1881) who cited Timon's work<sup>31</sup> in *Temisiana sau scurt istorie a Banatului Temisianu* (Bucure ti, 1848)<sup>32</sup> as a reference to clarify the inferences circumscribed to "ban" title and rank.

Samuel Timon's works, all of them written in Latin, are hardly accessible nowadays for the modern researcher. Apart from some studies belonging to the Slovak research school<sup>33</sup> and a few citations that occurred in Romanian historical works<sup>34</sup>, there are no synthetic and systematical studies on Timon's writings.

### From the *praefatio*

In his arduous attempt of elaborating a historical work, Timon specified from the beginning in his *praefatio* the sources he has used, the style he has chosen for his writing: "edited in brief, in historical genre". Also, he mentioned the targeted audience of his work: "Nimirum vetera pleraque reconditiora atque abstrusiora sunt, quam quisquam, nisi expertus, credere possit. Ego quoque, qui in variis studiis vel plurimum aetatis meae versor, cum formidine scriptionem hanc inchoavi."<sup>35</sup> Even if the statement above is not explicit, it implies that his work addresses the specialist, the expert. This inference is enforced by the fact that Timon uses Latin and not a vernacular language like Hungarian or Slovak.

### The specificity of the historical endeavor

Timon's work represents a synthesis based on other more extensive sources that are filtered by the author. The author uses a large variety of sources and seems to adopt a "contemporary" perspective in rebuilding

<sup>25</sup> Philologist and historian (1610 – 1688) of the Middle Age and Byzantine Empire.

<sup>26</sup> Lutheran priest (1684 – 1749).

<sup>27</sup> Protestant pastor, theologian, botanist, historian, linguist (1740 – 1814).

<sup>28</sup> German theologian (1707-1786).

<sup>29</sup> Petition of the Romanians of Transylvania; the name of two petitions sent by the leaders of the ethnic Romanians of Transylvania to the Holy Roman Emperor Leopold II, demanding equal political rights with the other ethnicities of Transylvania and a share of the Transylvanian Diet proportional to their population.

<sup>30</sup> Gyula the Old, the nephew of Tuhutum, the Duke of Transylvania, during his trip to Constantinople, embraced the Christian faith, precisely the Eastern Orthodox Church, in the tenth century. Also, after bringing a monk, Hierotheos, with him in Transylvania, whom he raised at the rank of episcopo, Gyula brought many others from his people in this church, as Samuel Timon shows in *Imago antiquae Hungariae...*, the third book, chapter V. (trans. from Latin).

<sup>31</sup> S. Timon, *Imago novae Hungariae*, p. 28.

<sup>32</sup> A. T. Laurian, *op. cit.*, Viena, 1840, p. 31.

<sup>33</sup> Richard Marsina, "Samuel Timon and His Views on the Early Slovak History." *Studia Historica Slovaca* 13 (1984): 91-105.

<sup>34</sup> Adolf Armbruster, *Romanitatea românilor Istoria unei idei (The Romanity of the romanins. The History of an Idea)* Edi ia a II-a rev zut i ad ugit , Bucure ti, Editura Enciclopedic , 1993, p. 72.

<sup>35</sup> S. Timon, *op. cit.*

the past. Timon's work becomes, in fact, an anthology of the most important documentary sources available at that time. Even if the referred authors are cited without major observations or commentaries, Timon has significantly contributed to establishing historiography as a separate field of study by using a large number of sources, almost encyclopedically, and by examining these sources from a cultural and social perspective.

The main purpose of Timon's work is stated at the beginning: "If I would not have had in my hand some letters and some official documents of some of the most important Hungarian prelates and Kings and if I would not have read foreign history books, I would have restrained myself from this endeavor. This book aims to present the most important problems of Hungarian provinces". The preface also contains a message that is characteristic to the Enlightenment movement: "for the truth to be brought to light as much as possible".

### Written historical sources

"I have noticed that many others prefer to drink from murky and whirling springs instead of sipping the well known facts from clear rivers. These nocturnal things might have such a value at least for the scholars, so that they would bring those facts to light. It is above human power to fulfill all expectations"<sup>36</sup>.

The above translation reveals that the author's ranking of sources: regarding the "clear rivers", the "murky and whirling springs" must prevail for the historian, his mission being their clarification. In this manner, Timon redirects the historical concepts of his predecessors, especially of the chroniclers of the Middle Age, for whom the sources that would have had the endorsement of the "authority" would prevail against those that would have not.

By examining some of the sources used by the Jesuit priest, one can establish their large variety as primary, secondary and tertiary sources. These are testimonies of witnesses, narrations, memoirs, letters, catalogues of kings and emperors, genealogies, coin inscriptions etc. All of the above and many other sources constitute the raw material from which the historian deciphers the historical facts.

"For the truth to be brought to light as much as possible, I had power through specific opinions of the authors and through the narratives contained in various documents"<sup>37</sup> declares Timon. Most of the sources are written and they are bibliographical sources, documents – *vetera monumenta* – as mentioned by Timon in the preface of his work. Some of these documents are mentioned further in order to prove the large variety of the documentary sources used by Timon.

Of major interest for Timon is the document written in the chancellery of the King Bela the Fourth, after the Knights of St John<sup>38</sup> have left, in 1259, the territories donated to them by the King himself. Timon makes the following comment on this episode: "as made known by King Bela in his 1264 letter using the wording: <Finally, after the thoughtlessness of the Bulgarians during the war between us, destroyed with hatred the Kingdom of Bohemia, the Ducat of Austria and of the faithful Styria, the Banat of Severin that none of our barons wanted to take responsibility to defend, even if they were carefully solicited by us, the *magister Laurentius* defeated repeatedly the Bulgarian army, the Banat being entrusted to him by us together with the booty that some of the Bulgarians carried: more than that, some of them on the Danube banks were impaled; and thereby, once the Bulgarian shamelessness has dimmed, he returned to our Majesty especially the Banat County for the previously good state to be restored with supreme authority.><sup>39</sup> Timon concludes his narrative with the words: "Thus said the King".

In another fragment, in order to mention the donation of the province of Machov made by the King Bela the Fourth of Hungary to his relatives, Timon indicates as bibliographical source his own work: "ut in Synopsi Rerum Hungaricum indicavi."<sup>40</sup> (as I pointed out in the Inventory of the Hungarian Kings). Also in the sixteen chapter, "The Memorable Deeds from Wallachia", Timon refers to the same source: "Primam narrationis partem

<sup>36</sup> "Animadverti quoque multos malle ex fontibus, quantumvis seculentis ac turbidis, quam ex rivis purioribus notitiam rerum haurire. Valebunt fortasse hae lucubrationes apud doctos saltem eatenus, quad testatoria in lucem proferentur. Omnium expectationi satisfacere, humani viribus maius est". S. Timon, *op. cit.*, *praefatio*.

<sup>37</sup> S. Timon, *op. cit.*, *praefatio*.

<sup>38</sup> Cf. Patriciu Dragalina, *Istoria Banatului Severin (The History of the Banat of Severin)*, Tipografia Diecezan , Caransebe , 1899.

<sup>39</sup> S. Timon, *op. cit.*, p. 24.

<sup>40</sup> *Ibid.*, p. 19.

longe aliter cum Istvanffio exposueram in Synopsi Rerum Hungaricarum”<sup>41</sup>. It means: “I presented the first part of the story in *Synopsi...*” The same occurrence is found on page 118: “...quam Synopsi rerum hungaricarum inferui”, i.e. “which I deduced from *Synopsi...*”.

One of the oldest historical documents from Transylvania is used by Timon in his *Imago Novae Hungariae*. It is known that the Transylvanian Saxons have received in early times (1224) special rights and privileges from Hungarian Kings. These rights, privileges and obligations of the Saxon colonists were included in the so called *Diploma Andreanum*<sup>42</sup> issued by Andrew the Second of Hungary (1205 – 1235): “Such that all the people starting with Baraolt and ending with Sibiu, together with the lands of Saxons and of Szeklers to become a single population and to be counted in a single county, disbanded all other county roots except Sibiu.” Timon also mentions inscriptions on coins: “luce sacra Caroli similis Alba accipit ortus insolida primus ponitur arce lapis. Iulia nota fui, Carolus vim, robur et auxit, Iulia si libeat nunc Carolina vocer”, i.e. „Alba was born from sacred light as Carol. The first stone of the new citadel is placed. I have been known as Iulia, Carol has increased its strength and toughness, me, Iulia, will be named from now on Carolina, if allowed”.

In his analysis on the problematic situation that appeared in Croatia during the rule of Iona because of the territorial expansion policy of her brother, Leopold the First of Hungary, Timon raises doubts regarding the name “Lepa” attributed to the Queen of Croatia by stating: “Truthfully, in order to prove this assertion, the testimony of an old authority or of documents is necessary, otherwise [the assertion] does not exist or is fabricated”. Also in this fragment, Timon proves another one of his statements using an epitaph: “Ladislai Sanctissimi Pannoniae Regum consortum ossa quiescent”<sup>43</sup>, meaning “the bones of the relatives of Ladislau, the holiest of the kings of Pannonia are at rest”.

Beside the few written documents mentioned by now, Timon resorts on intermediate sources. These are manly works of other scholars that were either contemporaneous or preceded him. For example in the chapter entitled “About Transalpina and Wallachia”, in order to clarify the etymology of the word *vlah*, Timon refers to the work of Aeneas Silvius<sup>44</sup>. Another frequently cited work is that of Odorico Rinaldi<sup>45</sup>, *Annales Ecclesiastici* that contains a chronological description of the events within the Catholic Church. Another source that Timon mentions is the work of the Lutheran priest Michael Sigler (1535 - 1585), *Chronologia Rerum Hungaricarum, Transylvanicarum et Vicinarum Regionum, Libri Duo, nunc primum in lucem edidit, Decadis I. Monumentum II*. The Jesuit historian also mentions the work of Ioannes Lucius (1604 - 1679), *De regno Dalmatiae et Croatiae* which contains valuable references and historical maps. Numerous citations are made to the works of Gregorius Petheo and of tefan Werboczy which Timon names “viri eruditissimi atque spectatissimi et in republica maximis gravissimisque causis cogniti”<sup>46</sup> i.e. “the most erudite and outstanding men, skilled in the deepest and most cumbersome causes of public life”.

In his research, Timon does not rely only on primary and secondary souces, he also uses tertiary sources when he writes about Ioanes Hortylius which he finds in the work of Giovanni Antonio Magini<sup>47</sup>: “de Siculis tamen Ioannes Hortylius apud Ioannes Maginum in descriptione Transsilvaniae haec ad memoriam notavit” i.e. “nevertheless Ioannes Hortylius mentioned these facts about the Szeklers to remembrance”.

### Historical and/or literary writing

Taking into account the distinction made by the historian and theoretician Hayden White regarding the term “narrating” i.e. the objective presentation of existing events in and outside the evidence and “narrativizing” meaning

<sup>41</sup> *Ibid.*, p. 96.

<sup>42</sup> Golden Charter of Transylvanian Saxons.

<sup>43</sup> S. Timon, *op. cit.*, p. 124.

<sup>44</sup> Pope Pius II, born Enea Silvio Piccolomini (lat. Aeneas Sylvius; 18th of October 1405 – 14th of August 1464).

<sup>45</sup> Odorico Rinaldi or Raynaldi (1595-1671), italian hystorian and general of the Oratorian Order of Saint Filip Neri.

<sup>46</sup> S. Timon, *op. cit.*, p. 114.

<sup>47</sup> Ioannes Maginus in Latin (1555 – 1617), italian astronomer, mathematician and cartographer.

the subjective imposition of a story in which the events speak for themselves<sup>48</sup>, we favor the latter when analyzing Timon's work. Most of Timon's work represents a sequence of precise facts, of names – more or less known – of documents cited as proofs. Still throughout *Imago Novae Hungariae...*, the reader is sometimes surprised by fragments that would rather be specific to a Middle Age chronicle than to a historical writing.

Such examples where the historian was replaced by the writer can be found in many passages of *Imago Novae Hungariae*. A swift sequence of snapshot-like events, very expressive and equally powerful, are skillfully used by Timon to describe the capture and the horrible death of Despot Voivode (1511 – 1563). Despot attempted to reform the morals in Moldavia and tried to limit the powers of the boyars. He found himself under siege in the Suceava fortress for three months. Finally, he was forced to surrender to the hetman Stephen Tom a. Timon captures this moment as follows: "First, he tried to delay and to escape through guile. Then, if he cannot persuade the ones who were pressing for their first judgment, neither through suppliance, nor through promises, he climbed the horse covered with harness and showed up in the front of the assailants. After they ordered him to get down his horse, he obeyed with delay. After his garment has been taken out and verified and no deceit has been found, Despot was brought to Stephen Voivode. After hitting his shoulder first and his chest later, he has laid on the ground [...]. He was murdered by sword on November the fifth". This fragment shows that the literary narration<sup>49</sup> leads the writing beyond the chronicle towards the true historical writing, as observed<sup>50</sup> by Nancy Dyer, professor at the Hispanic Department of Texas University. The study of the use or nonuse of these "narratives" by the historian may lead to the understanding of the complexity of historiographical mission. "<Facts> are really story elements which can be suppressed, subordinated, highlighted, and manipulated as one would the elements of a novel or a play"<sup>51</sup>.

### Conclusion

Samuel Timon's work was appreciated and well known in the eighteen century, but is almost unknown in our days. A first translation of his *Imago Novae Hungariae...* can lead us to the opportunity of studying at least two important aspects of this book: a rich and various material about the past of Romanian people and a particular interpretation of the history and the legend, equally.

### References:

- Armbruster, Adolf, *Romanitatea românilor Istoria unei idei (The Romanity of the romanins. The History of an Idea)* Edi ia a II-a rev zut i ad ugit (The second revised and added edition) Bucure ti, Editura Enciclopedic , 1993.
- Bak, János M., Martyn Rady, László Veszprémy (eds.). Anonymous, Notary of King Béla, *The Deeds of the Hungarians*, Master Roger's Epistle to the Sorrowful Lament about the Destruction of Hungary by the Tartars. Central European Medieval Texts, Vol. 5. Budapest-New York, 2010.
- Dyer, Nancy Joe, "Alfonsine Historiography: The Literary Narrative", *Emperor of Culture: Alfonso X the Learned of Castile and His Thirteenth-Century Renaissance*, Robert I. Burns, ed. Philadelphia: Univ. of Pennsylvania Press, 1990.
- Shore, Paul, *Jesuits and the Politics of Religious Pluralism in Eighteenth Century Transylvania, Culture, Politics and Religion, 1693-1773*, Co-Published with Institutum Historicum Societatis Iesu (Rome).
- Simon, Andrew L., *Made in Hungary: Hungarian contributions to universal culture*, Copyright@1998.
- Steiner, George, *After Babel, Aspects of language & translation*, Third edition, Oxford University Press.
- Timon, Samuel, *Imago Novae Hungariae, Repraesentans Regna, Provincias, Banatus, Et Comitatus Ditionis Hungaricae*, Historico genere strictim perscripta a Samuele Timon, e Soc. Iesu Sacerdote. (*The Description of New Hungary representing Kingdoms, Provinces, the Banat County and other counties under Hungarian Sovereignty*) Viennae Austriae, Typis Ioannis Thomae Trattner, Sac. Caes. Reg. Aulae Bibl. et Univers. Typogr. MDCCLIV.
- Venuti, Lawrence, *Translation, History, Narrative, Meta: journal des traducteurs / Meta: Translators' journal*, vol. 50, nr. 3, 2005, p. 800-816. <http://id.erudit.org/iderudit/011597ar>.

<sup>48</sup> Hayden White, "The Value of Narrativity in the Representation of Reality," *Critical Inquiry* 7 (1980): 10.

<sup>49</sup> She was referring to a historical work emerged in 1264.

<sup>50</sup> Nancy Joe Dyer, "Alfonsine Historiography: The Literary Narrative", *Emperor of Culture: Alfonso X the Learned of Castile and His Thirteenth-Century Renaissance*, Robert I. Burns, ed. Philadelphia: Univ. of Pennsylvania Press, 1990, p. 141-58.

<sup>51</sup> *Ibid.* p. 142.