

of function gives the case endings, the postpositions, and their further independent patterns a clear and logical order (pp. 104–127). Thanks to this summational principle of description, the primarily morphological survey of the adjectives, the numerals, and the pronouns builds on the earlier treatment of the nouns.

Syntax receives a relatively short treatment in comparison with the topics already mentioned. The author is content with "syntactic remarks" (p. 7), and illustrates only those syntactic solutions that are remarkably different from Dutch (e.g. double negation, the use of *van* etc.). Similarly, among the so-called sentence-phonetic patterns the author treats only of the patterns that distinguish between sentence modalities. This, however, is probably enough to meet the demands of a reader who only wishes to become acquainted with the fundamentals.

The bibliography of the works that the author has used in preparing this new and pioneering study would necessitate a separate analysis. Let me only mention instead the understandable predominance of pedagogical studies, and conclude this review with the desideratum that Erzsébet Beöthy's work has now made possible the writing of a textbook that could be used directly in language teaching.

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Gans, David

Zemach David

A Chronicle of Jewish and World History

Prague 1592. Edited with Introduction and Notes by M. Breuer

Jerusalem 1983. 495. (Texts and Studies) (Hebrew)

Between 1879 and 1881, in the volumes of *Történelmi Tár* (Historical Sources), Sámuel Kohn published the first collection of Jewish sources of Hungarian history (Hebrew and Yiddish sources and data of Hungarian history). As the continuation of his work, Hungarian–Jewish historians, like Sándor Büchler, Lipót Kecskeméti, Miksa Pollák and others enriched the material adding several, previously unknown texts. Sándor Scheiber, who died quite recently, contributed to this work to a large extent with his last study, registering a further 55 Hebrew documents from the 10th–18th centuries. He had planned to compile a separate volume of *Monumenta Hungariae Judaica* that would have dealt with the critical analysis and translation of all the sources found up to the present time. Unfortunately, however, he did not have enough time for this enterprise. Nor could he examine the recently published critical edition of the chronicle of David Gans of Prague, a book very rich in Hungarian references.

The chronicle of David Gans was always well-known to Hungarian scholars. Kohn, for his own work, borrowed a lot from the edition published in 1682 in Frankfort–Amsterdam (?), and in 1912, a short Hungarian study drew attention to it too. (Mór Weis: . . . *The Life and Works of David Gans* (1541–1613), a *Historian and Astronomer*. Vác, 1912 (in Hungarian).

Since the original edition of "Zemach David" in 1592 in Prague, several versions and amplified editions have been published. Their correct and reliable analysis was made by M. Breuer, the editor, who also referred to the history of the work, the Hebrew and German sources of the author, and his methods in compilation. It is especially useful that within the frame of his Introduction—which in itself would make a complete study—he deals with the biography and the scientific background of Gans as well as the conditions of the birth of his work. We can agree with all of his essential statements. The author of the Hebrew chronicle and other, mainly cosmographic and geographical works, belonged to that group of the Jewish congregation of Prague whose members were well-informed about secular sciences, certain aspects of which they even

dealt with themselves. In the Prague of Rudolph II, it was not exceptional for a Jewish scholar to be familiar with Christian sources. The Christian experts of alchemy and mysticism were interested in the cabbalism of the Middle Ages and its related branches. On the other hand, the Jewish intellectuals, having a traditional education, were pleased to get acquainted with secular attainments with the help of different sources previously unknown to them. Scientific connections were often based on personal relations, and as a result, the participants of such personal meetings transmitted the debated ideas to their own religious circles. Gans, reporting to his Hebrew-speaking reading public on such personal talks mentioned, among others, the name of Tycho de Brache. See: Andre Neher: *David Gans and his time. Jewish thought and the scientific revolution of the sixteenth century*. Jerusalem, 1982 (in Hebrew).

The chief motive of Gans' Hebrew world chronicle was also this mutual interest. The author, deliberately composing his work, in the first part enumerated the events of the Jewish history and history of science from the Creation up to the very day he finished his book. On the other hand, in the second part, to his Hebrew-speaking readers, he outlines the history of the Eurasian peoples. His historical views are related to the time-conception of the six thousand year-old world that was based on Jewish sources and achieved great success in Protestantism. Based on the prophecies of Daniel, the grouping of secular events is arranged according to Babylonian, Persian, Greek and Roman histories. The Hebrew chronicler is strikingly accurate even if he gives account of less important events. The narrative is interspersed with several tales, legends and myths. He hardly mentions his own views, but often refers to his sources. M. Breuer traced all these references and established that the author had registered, along with the biblical books, fifty earlier Hebrew and eight German sources to which, obviously, the help of several further anonymous data-suppliers could be added. (Irina Sedinova: Non Jewish Sources in the Chronicle by Dávid Gans' Tsemah David, in: *Judaica Bohemicae* VIII. [1972] 3-15.)

The majority of data concerning Hungary were also borrowed from other works. Referring to this, Kohn made a selection and concentrated mainly on those parts where Gans did not mention his sources. He did so not only because of his scientific pretensions. When the collection of the Hebrew sources of Hungarian history was published in the last century, the Chief Rabbi of Budapest must have thought it proper not to deal with those parts where the author, who slightly extenuated the Czech history, described the Hungarian past rather severely. On the other hand, the positivist Kohn did not even have the opportunity to examine the chronicle taking into consideration the different relationships of the history of ideas and influence.

So, for today's scientific research, there remained several further problems to examine, a task facilitated to a large extent by the precise index-apparatus of the recent critical edition. Beside its rich collection of data, the importance of the book lies in the fact that the Eastern European Jewish population actually got acquainted with the old and recent history of their environment through Gans' work. These people could form their opinions on the basis of Gans' text, and this, in turn, affected their *Weltanschauung* and behaviour. From this point of view, we must not neglect even the "unhistorical" remarks of the Jewish chronicler. Here, within the framework of this short review we would like to mention only those data of the work which refer to Hungarian history.

In the first section of the work, which deals with Jewish history, there is only one "Hungarian", Eisih Tirnau, The author of *Minhagim* = "Customs", who lived and worked at the end of the 15th century and was the follower of Abraham Klausner of Vienna.

In the second part, which treats of world history, Gans begins his remarks on Hungarian history with the Huns. The Huns joining the Northern "Giar" tribes occupied Pannonia. The campaigns and attacks of the "Hungarians" are important elements of the chronicle. Here Gans worked mainly on the basis of German sources (e.g.: Praetorius von Bernau: *Chronica, darinnern der römischen Keiser historien*. . . Wittenberg 1561.), but he also added his own remarks. It is worth noting that the behaviour and acts of the bellicose "Hungarians" are very similar to the incursions of the Magyar tribes. Under the title "The cruel deeds of the Magyars one could never hear anything similar", a separate chapter deals with the events of the turn of the millennium. First he describes the attack in 890, when the Hungarian tribes, as imperial mercenaries in

German territory, defeated the Normans. Then he writes about the situation that took place after this victory with a peculiar change, and he mentions that the Magyars did not want to return home. Now, robbing and using violence, they destroyed the country of their previous employer. Later on, the defeated Normans joined them and at last both marauding armies had to be driven out from the Imperium with Italian help. These events were followed by the roamings in 899, 907 and 909. Let us consider a short passage from the text as an example: "In 4669, which is according to the Christian calendar 909, the Magyars attacked Thuringia and Saxony. At that time the Saxon prince was Burckhard, who led the Saxon, Austrian, Bavarian, Swabian and Frankish armies, but at the castle of Eisenach all of them were defeated by the Hungarians. Then the Hungarians devastated Thuringia, Saxony and their surroundings; they destroyed their fortresses, burnt down many towns, killed the men, bound the girls and the women at the neck and drove them like a flock of sheep."

The next section enumerates all the cruel deeds of the Magyars, before Gans goes on to write about the campaigns of the following years. It is interesting that the chronicler uses the phraseology of the biblical prophets, but breaks away from this when he mentions facts. Cases in point are, for instance, the Bavarian alliance in 915 that he mentions together with the name of Arnulf, or the attack of the German territories. Relying on his sources (Hubert Goltz: *Kayserliche Chronik*. Frankfurt a. M. 1588. and Cyriak Spangenberg: *Sachsische Chronica*. Frankfurt a. M. 1585.). Gans believed that the Magyars raided Bavaria and the neighbouring provinces moving forward along the Rhine towards Lotharingia, Worms and Frankfurt because of the arrears of imperial taxes. Their all-destructive way led across Magdeburg and Mecklenburg to Bremen. Then the Emperor payed them their "remuneration" and they made peace for nine years. In 932, violating their contract, the Magyars appeared in the West again, only to find themselves face to face with well-prepared armies. Finally, Gans describes the events of 954-955, which were the last years of the era of raids.

That is the point where Kohn intervened in the enumeration of the events and, with expurgation, continued the translation from the year 1440. But in Gans' work we can read about the events of the Hungarian history of the turn of the millennium too. He briefly mentions the coronation of Stephen I, who established the Christian religion in Hungary, the battles of the first kings of the Árpád dynasty, the penitential pilgrimage of Boleslaw, the Polish king who, on his way, also arrived in Hungary and the battle between the Czech king Otakar and Béla in 1260: "... Otakar moved against Béla, the Hungarian king, spread desolation and killed more than 100,000 men. 16,000 people were drowned in the waters of the Tisza and the Maros..."

Besides the above examples, events of Hungarian history were still mentioned about thirty times in subsequent passages. Let us now remind ourselves of some of the most important names and places: King Stephen I, János Hunyadi, Matthias Corvinus, Miklós Zrínyi, Prince István Báthory, etc., Pécs, Pozsony, Győr, Munkács, Buda, Szatmár, Tokaj; their detailed analysis will be found in the forthcoming volume of *Momenta Hungariae Judaica* planned by the late Professor Scheiber.

The historical standpoint of Gans' Hebrew Chronicle is identical to that of the imperial party, a point which must also be taken into consideration by further analyses. This fact is important not only as regards Jewish history, but also in that it reveals the inner motives of Gans' judgements. The data and statements concerning Hungarian history cannot be evaluated without taking this into consideration.

M. Breuer's clear arrangement of the text and his supplementary material make this almost forgotten chronicle a useful manual. Only very rarely are his explanations incomplete. Such cases are, for example, in connection with the name of the leader, Bulcsu, or the names of Tisza and Maros etc. But these, for a researcher who is familiar with Hungarian history and geography are easy to identify. After all, we hope that the other Hebrew sourcebooks that deal with the history of Central Europe will be published in similarly competent and scholarly editions. Hungarian and Central European scholarship will benefit much from these works.

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