

## Programm

### 29. März

- 9.30 Uhr Begrüßung
- 10.00-10.45 Uhr **Stefan Rhein** (Wittenberg): "Wie ein Stern werdet ihr glänzen in alle Ewigkeit" - Die Wittenberger Universitätsreden des Lorenz Rhodoman

Abstract: The lecture introduces Rhodoman's Wittenberg years (Oct. 1601 – Jan. 1606) and focuses on his professional activities as a professor of history at the Leucorea. In this position, he delivered numerous speeches: the inaugural lecture, the speech celebrating the centenary of the university, the speech on the Greek language, and the speech on philosophical life. Furthermore the portrait of Rhodoman, which is said to have been created in Wittenberg, will be presented. And finally the events following his death will be discussed: the funeral and the memorial to the deceased (*Manes Laurentii Rhodomanni*).

#### Pause

- 11.00-11.45: **Filippomaria Pontani** (Venezia): "Su nel ciel altro Elicona": Versifying the Life of Christ on Either Side of the Alps (1573-1589)

Abstract: Versifying the Gospel is a long-standing and widespread exercise in Europe during the second half of the 16th century: it gained popularity mainly, though by no means only, in Germany and in the Reformed countries. We shall try to investigate its (somehow problematic) origins and to draw a preliminary list of some of its main representatives (irrespective of their proficiency), with a special focus on two of the most outstanding figures, namely the Italian Tito Prospero Martinengo and the German Lorenz Rhodoman. This may lead to some thoughts not only on the literary sources of both authors, but also on the purpose, the quality and the historical meaning of this kind of (broadly speaking) "paraphrastic" poetry on either side of the Alps, under partly different partly convergent religious and cultural conditions.

- 11.45-12.15: **Enrico Magnelli** (Firenze): Hermann's Bridge before Hermann: On the Metrical Practice of Lorenz Rhodoman (and others)

Abstract: 'Hermann's Bridge', i.e. the strong tendency of the Greek hexameter (especially post-classical) to avoid word-break after the first short syllable of the fourth foot, was discovered by the great Gottfried Hermann in 1805. Before his epoch-making *Orphica*, from the fifteenth to the beginnings of the nineteenth century a great number of humanists, learned men and professional scholars had been writing innumerable Greek poems obviously paying no attention to the still unknown metrical rule—all the more since in Latin poetry of the Classical age such verse structures are perfectly acceptable (*modulatur amabile carmen*). Yet it proves quite remarkable that some 15th-century Hellenists, apparently unaware of such restrictions, nonetheless place a word-end after the 'fourth trochee' very rarely. Lorenz Rhodoman is one of them. In my paper I compare the metrical practice of some poems of his—*Arion*, *Ifelda Hercynica*, *Historia Ecclesiae*, *Threnos*, the poem for Joseph Scaliger, the *Troica*, and the lengthy *Poesis Christiana Palaestinae* [...] *libri IX*—with that of other humanists, viz. Poliziano, Filelfo, Scaliger, Sebastian Châtillon, Konrad Rittershausen, hoping to shed some light on Rhodoman's peculiar sensitivity to the niceties of Greek metre. Needless to say, this is just a first step, *editorum doctorumque virorum in usum*. Much work remains to be done, especially on the poetry of Rhodoman's German contemporaries: the case of his friend and colleague Matthaeus Gothus, who seems to share his metrical taste, is a telling one and invites to devote further studies to the school of Michael Neander.

#### Pause

- 13.30-14.00 **Rosa Maria Piccione** (Torino): Griechisch lernen an der Universität Wittenberg. Ein unbekanntes Handbuch des Lorenz Rhodoman (AAB Weimar, Oct 141)

Abstract: The paper aims at presenting a handbook for Greek language teaching, which Lorenz Rhodoman set up between the 16th and the 17th century (Anna-Amalia-Bibliothek Weimar, Oct 141). Nucleus of the book is one of Erasmus' several editions of Latin pedagogical and paraenetic texts (Magdeburg 1578, apud Wolfgang Kirchner), extended with selected texts written down from contemporary printed editions. Furthermore, the book contains a so far unknown Greek translation of some of these texts as the *Disticha Catonis*. The inquiry of the artefacts shows that this book was set up *ad usum scholarum*. The paper intends to provide an overview of Rhodoman's sources and of teaching methods as well, leading to the setting up of this singular book.

- 14.00-14.30 **Thomas Gärtner** (Köln/Osnabrück): Die Schwierigkeit, einen Drucker für neue griechische Texte zu finden. Ein Lebenstrauma des Lorenz Rhodoman

Pause

- 15.00-15.30 **Lucy Nicholas** (London): Hellenomania and the Sixteenth-century Anglo-German Axis

Abstract: This paper will examine an overlooked bond that existed between the nations of England and Germany at a critical moment during the sixteenth century, namely a shared commitment to Greek studies. With a particular focus on a circle of scholars based at Cambridge University and the (then German) city of Strasbourg, I will explore the nature of this connection in two ways. I will start with the figure of Martin Bucer, a Protestant reformer and leading Hellenist from Strasbourg, who, in 1549, upon an invitation from King Edward VI, left Strasbourg to take up a post as Regius Professor of Divinity in Cambridge. Within two years he was dead. The first part of this paper will consider the extravagant commemoration of Bucer by members of the University that ensued after his death. Cantabrigian grief was given expression in a work entitled *De obitu doctissimi et sanctissimi theologi doctoris Martini Buceri* (1551), a festschrift, that included 53 poems written in Latin and Greek that both celebrated and mourned Bucer, and powerfully attested to his spiritual leadership there. The second Anglo-German linkage to review will be the protracted correspondence of two classical scholars and reformers, Roger Ascham in Cambridge, and Johannes Sturm, the leading light of the Strasbourg Gymnasium in Germany. The many letters they wrote over twenty years point to a deep mutual interest in Greek authors. Their exchanges also speak to a joint determination to put this ancient language at the heart of an education system that they believed should be directed towards one goal: the rehabilitation of true Christian worship. These two examples of intersection raise important questions about the significance of the Greek language during this period. I will be probing the extent to which Greek was being harnessed to a specifically Protestant cause at this point in the Reformation. At the same time, it is also possible to query how closely aligned and coordinated the reform movements in these respective regions were, driven as they were by the Greek-butressed programmes of a doughty band of cross-border hellenophiles.

- 15.30-16.00 **Adriaan Demuyneck/Raf Van Rooy** (Leuven): In Search of a Genre: Georg Schrögel's *Elegia ἐγκωμιαστική in Handoverpium* (1565) between Bavaria and Brabant

Abstract: In 1565, a laudatory poem on Antwerp was published at the Plantin Press by the poorly known writer from Bavaria Georg Schrögel (fl. 1550–76), or in his Latin alias Georgius Schroegelius. The full title of the 24-page poem in New Ancient Greek is *Elegia ἐγκωμιαστική in clarissimam et praestantissimam Belgarum urbem Handoverpium Georgii Schrægeli Boii*. Schrögel wrote the poem at the occasion of the inauguration of the newly built city hall in Antwerp in February 1565, during which parts of the poem may have been recited. People attending the

inauguration could perhaps buy one of the 500 copies printed for the event, but further historical details are currently still lacking. Not only the author and circumstances of composition remain a little enigmatic. The poem's genre, too, presents a complex puzzle, combining elements from elegy, laudatory oration, epic poetry, and ecphrasis. In our presentation, we aim to introduce the poem and insist in detail on its genre features, arguing that it is very hybrid, in keeping with other poetical *laudes urbium* of the sixteenth century written in Latin and Greek. Indeed, Schrögel's Greek *Elegia ἑγκωμιαστική* forms an exceptional representative of an experimental genre *in statu nascendi*.

Pause

- 16.30-17.00 Uhr **Karen Lelittka** (Wuppertal): *Quantulum opus, quantum vitae complectitur orbem!* - Die Schildbeschreibungen in Lorenz Rhodoman's *Ilias parva* als Beispiel für die autonome Gestaltung des Werkes

Abstract: By composing the *Ilias parva*, Lorenz Rhodoman resumes the ancient tradition of 'argumenta' and combines, in compressed form, the content of the 24 books of Homer's *Iliad* and the 14 books of Quintus Smyrnaeus' *Posthomerica* in one single work, not only in Greek but also in Latin verse. The work stands especially out because it includes three 'ekphraseis' – two describing the shield of Achilles in the 'argumenta' of *Iliad* 18 and *Posthomerica* 5 as well as one describing the shield of Eurypylos in the 'argumentum' of *Posthomerica* 6. On the basis of these 'ekphraseis', the paper examines Rhodoman's treatment of the original texts by regarding content and poetic arrangement. The main focus lies on the Latin versions of the descriptions but the Greek version will be discussed as well. It will be shown that Rhodoman pursues both a poetical and a pedagogical claim: He does not follow the tradition of mere 'imitatio' of Homer and Quintus but creates his own 'opus' by adapting his models and setting different emphases. There is also a parenetic undertone as well as a moralizing tendency Rhodoman apparently wants to pass on his target readership: his students.

- 17.00-17.30 Uhr **Silvio Bär** (Oslo): Lorenz Rhodoman als Herausgeber von Quintus Smyrnaeus' *Posthomerica*

Abstract: In the 1960s, Francis Vian published his critical edition of Quintus of Smyrna's *Posthomerica* in three volumes (1963, -66, -69). Monumental as Vian's *opus grande* was – and still is, unsurpassed to this day – it rested on the shoulders of a giant: Lorenz Rhodoman. More than 150 years after its rediscovery by the Byzantine scholar Basilios Bessarion and more than 100 years after the publication of its first print by the Aldine press, Rhodoman was the first scholar who produced a critical edition of the *Posthomerica*. Although still based on the erroneous text of the Aldine (it was as late as 1807 that Thomas Christian Tychsen published a critical edition of Quintus' epic based on a collation of the manuscripts), Rhodoman's work on the text of the *Posthomerica* was groundbreaking. In this paper, I will look at how and why Rhodoman started working on parts of the text of the *Posthomerica* as a young scholar in 1577, only to return to it again almost three decades later – an enterprise that led to the publication of a complete edition just a few years before his death (1604). Furthermore, I will present and discuss a selection of Rhodoman's textual emendations and conjectures; thus, I attempt to develop a better understanding of how the scholar understood Quintus' epic and how he influenced later scholars and critics – and keeps doing so until today.

### 30. März

- 9.30-10.00 Uhr **Janika Päll** (Tartu): The Easter Cycle in Greek Poetry: Paraphrasis, Miniepic, Oration or Hymn? A Preliminary Overview of the Tradition

Abstract: During the 2nd half of the 16th century, several longer Greek Christological poems were written and printed. A great number of these poems is dedicated to the Easter Cycle, from Christ's passion to the Resurrection. Initially issued mainly in Wittenberg and Leipzig, by the end of the

century the tradition had spread to many towns of Germany. The paper will examine this cross-section of verse oration, biblical paraphrases, Christological orations and hymns in Greek with a special focus on the role of synoptic gospels in this tradition.

- 10.00-10.30 Uhr **Stefan Weise** (Wuppertal): Rhodoman's *Odyssey* – Between Admiration, Alienation and Appropriation

Abstract: This paper gives a cursory survey of Rhodoman's use of Odysseus and the *Odyssey* in his poetic works. It is divided into four sections: The first presents some important statements by Rhodoman on Homer in general; the second analyzes Rhodoman's depiction of Odysseus in his Trojan poems *Troica* and *Ilias parva*; the third shows Odyssean echoes in Rhodoman's epyllion *Arion*; and the fourth considers autobiographical passages with Odyssean imagery.

Pause

- 11.00-11.30 Uhr **Thomas Baier** (Würzburg): Neualtgrisch im Werk des Camerarius

Abstract: The paper will first give an overview of the structure and aims of the Camerarius project. Subsequently, Camerarius' significance as a Hellenist will be examined. A theological justification for the study of Greek is provided by the *Κατήχησις τοῦ Χριστιανισμοῦ* (1552): according to Camerarius, Greek has to be studied in his own time, for it represents Christian truths of faith. It has absorbed them, as it were, into a vessel designed for this purpose. Likewise, the Greek language has allowed the Word of God to be preserved for a long time without distortion. The writing offers fundamental reflections on the treatment of Greek in modern times. Camerarius rendered outstanding services to the dissemination of Modern Ancient Greek through text editions, epigrams and a historical work in the style of Thucydides on the Smalcaldic War.

- 11.30-12.00 Uhr **William Barton** (Innsbruck): Helleno(ger)mania in the Digital Age: The edition of K. B. Hase's Greek diaries

Abstract: The 'secret' diaries of Franco-German scholar Karl Benedikt Hase (1780–1864) have represented a *desideratum* for scholars of Classical Philology and Byzantine Studies since shortly after their author's death: Students and colleagues of Hase in Paris raced to make excerpts from the diary, which the scholar kept in Ancient Greek throughout his career, before the original volumes disappeared during the transfer of his estate. They would remain 'lost' for the next century, and were known only from the resulting manuscript of students' excerpts until 2020. Following the rediscovery of nine original volumes in Weimar, a new project at the University of Innsbruck (LAGOOS, 2023–2028) has as its core aim an online edition of Hase's diaries, alongside a series of analytical studies of the 2500 pages of surviving text, their author and context. After an introduction to Hase and his diaries, this paper will present the LAGOOS project's plans for a digital edition of the Greek text. This will include reflection on the digital presentation of extensive archival material, details of the project's use of the READ-COOP's AI-transcription tool TRANSKRIBUS, the new transcription model for early modern Greek manuscripts and a look forward to the result of LAGOOS' online edition.

- 12.00-12.30 Uhr **Jennifer Bunselmeier** (Wuppertal): Rhodomanologia Online – From Word to Website

Abstract: "As simple and straightforward as possible" is the project's motto for both the editing process and the digital edition itself. From the digital perspective, this means the challenges are threefold: 1. Establish a workflow that demands as little interaction with unfamiliar technical tools from the editor as possible. 2. Create a modern, easy-to-use digital edition that offers a classical, clean reading text as well as a more dynamic, digitally enhanced workplace. 3. Produce clean data that is consistent with the established standards and expectations of the digital humanities community. This paper will discuss these challenges and offer practical solutions.

1. Miguel de **Ledesma**, *Graecarum Institutionum Compendium* (296vv), **Valencia 1545**, 98v-99r  
*Cento Homericus de Christi Passione* (Christus moriens ad Deum Omnipotentem)

"ὦ πάτερ οὐράνιε χρυσοθρόνε, αἰθέρι ναίων,  
 ὦ πάντων βασιλεῦ, Θεὸς ἄφθιτε, πάντα νοήσας,  
 πάντα ζωογονῶν, σὺ πάντα πνεύματι πληρῶν,  
 γῆν ἐς Ἰουδαίων παρὰ σοῦ, ὡς μοῖραν ἐπίσπω,  
 πέμφθην, ὡς σμήξω γ' ὀρμήματά τε στοναχάς τε  
 πρώτης μητρός. νῦν πρόφρων ὡς πάντ' ἐτέλεσσα  
 δέρκεις, χ' ὡς ἔπαθον δὴ μὴ πάθε ἅ βροτὸς ἄλλος,  
 τυπτόμενος κολάφοις, ὀξέσσι πεπαρμένος ἦλοις,  
 μάστιγι κοπτόμενος, ληστής νυ ὀλέθριος ὥσπερ  
 τῷ σταυρῷ τε παγείς, σοῦ ὡς τε τελείω ἐφετιμήν.  
 Νῦν γὰρ ἀποθνήσκω, ὡς ῥήματα πάντα τελεῖται.  
 Λάμβανε γοῦν τήνδε ψυχὴν, πάτερ ὦ γλυκύς, υἱοῦ,  
 λάμβανε, ἦν γε ἔδωκα ὑπὲρ τοῦ πταίσματος ἀνδρός,  
 λάμβανε, καὶ σὺ τέοις πρόφρων ἐπὶ κάτθεο κόλποις."

"Ὡς ἄρα τὸν λέξαντα τέλος θανάτιο κάλυψε.  
 Τὸν δ' ἔλιπε ψυχὴ, κατὰ δ' ὀφθαλμοὺς κέχυτ' ἀχλύς.  
 ὡς θάνε μὲν τὰ πρῶτα Πατὴρ ἀνδρῶν τε θεῶν τε  
 σκληρόν δε βρόντησε καὶ οὐρανὸς εὐρύς ὑπερθεν  
 πόντος τ' ὠκεανοῦ τε ῥοαὶ καὶ τάρταρα γαίης,  
 ποσσὶ δ' ὑπ' ἀθανάτοισι μέγας πελεμίζεται Ὀλυμπιος  
 τεθνεῖωτος ἀνακτος, ἐπεστενάχιζέ τε γαῖα  
 ἔσσυτο πάντη πᾶσα καὶ οὐρανὸς ἠδὲ θάλασσα  
 θῦε δ' ἄρ' ἀμφ' ἀκτάς περι δ' ἀμφὶ τε κύματα μακρὰ  
 ποτιμῷ ὑπ' ἀθανάτω, ἔνοσις κ' ἄσβεστος ὀρώρει,  
 τρέσσε δ' Ἄρης νεκροῖσι καταφθιμένοισι ἀνάσσων.  
 Νύξ μεγάλη πᾶσι, σκιδρόντο τε πᾶσαι ἀγυαὶ  
 ἤματος ἐν μέσσω, καὶ ἔτρεμε χέρματα πάντα.

Polit. epig. 9.1 ("Pater noster")  
 Polit. epig. 9.2 (sed αἰθέριε Πάν in claus.)  
 Polit. epig. 9.8  
 ≈ II. 2.359  
 II. 2.356 (de Helena: hic de Eva!)  
 ≈ II. 24.509 (Priamus ad Achillem)  
 II. 1.246  
 ≈ Gr. Naz. 1366.8 ≈ Nonn. Par. 14.79  
 ≈ Or. Sib. 3.364 (θέσφατα)  
 ≈ Musae. 271, Nonn. Dion. 9.61  
 II. 16.502  
 II. 5.696  
 saep. II., etiam Hes. th. 838  
 Hes. th. 839-40 (Iuppiter vs. Typhoeum)  
 Hes. th. 841  
 Hes. th. 842  
 Hes. th. 843 (ὀρνυμένοιο)  
 Hes. th. 847  
 Hes. th. 848  
 Hes. th. 849  
 Hes. th. 850  
 Od. 2.388  
 Or. Sib. 1.375, 8.305 (de re)

2. Seb. **Castellio**, *Ionas Propheta heroico carmine Latino descriptus* (1350+ vv), **Basel 1545**, p. 83  
*Πρόδρομος sive Praecursor*: Salome cum capite Ioannis

ὧς φάτο καὶ κεφαλὴν μετὰ χερσὶ λαβοῦσα προσηῦδα·  
 "μάντι κακῶν, οὐ πώποτε μοι τὸ κρήγυον εἶπες.  
 αἰεὶ τοι τὰ κακ' ἔσκε φίλα φρεσὶ μαντεύεσθαι,  
 ἐσθλὸν δ' οὐδέ τι πω εἶπας ἔπος, οὐδ' ἐτέλεσσας,  
 καὶ πρῶτ' βασιλῆϊ θεοπροπέων ἀγόρευες  
 ὡς δὴ τοῦδ' ἔνεκα νῶιν θεὸς ἄλγεα τεύξει,  
 οὐνεκα μ' Ἡρώδης κατέχει, τὸν ἀδελφὸν ἀπούρας.  
 ἦτοι σὺ μὲν καλά, πατὴρ ὦς, κήδεο νῶιν,  
 μάντι κακῶν, νῶϊ μὲν ἔτι χαίροντε βιωμέν,  
 σὺ δὲ κακῶν αὐτῷ μάντις τε καὶ αἴτιος ἦσθα·  
 νῦν γὰρ μαντεύσων νεκροῖς αἰδοσθε βεβήκεις.  
 ἅ δεῖλ', οὐ μὲν σοὶ γε πατὴρ καὶ πότνια μήτηρ  
 ὄσσε καθαρῆσουσι θανόντι περ, ἀλλ' οἰωνοὶ  
 ὠμησται ἐρύουσι περὶ πτερὰ πυκνὰ βαλόντες".  
 ὡς φάτ' ἐπευχομένη, τάδε δ' οὐ τελέεσθαι ἔμελλεν.  
 οἱ γὰρ Ἰωαννέω πιστοὶ θεράποντες, ἐπειδὴ  
 αὐτοῦ πότμον ἄκουσαν, ἔβαν καὶ σῶμα λαβόντες  
 θάψαν ἀχνύμενοι θαλερὸν κατὰ δάκρυ χέοντες.

HHomCer 378  
 II. 1.106  
 II. 1.107  
 II. 1.108  
 II. 1.109  
 II. 1.110  
 Od. 17.397  
 Od. 3.410  
 II. 11.452  
 II. 11.453  
 II. 11.454  
 HHomAp 370 II. 2.36  
 Od. 12.12

3. Paulus **Dolscius**, *Eίς τὰ σταυρωτήρια Ἰησοῦ...* (236vv), **Lipsia 1554**, c. A4r-4v

κείς τόπον ἐρχόμενοι ὄθι **πύθετο** κράατα **ὄμβρω**,  
γόμοφισιν σταυρῶ πρὸς μιν ἔπηξαν ἐῶ  
τούς τε πόδας κέντροις παλάμας τε **πεπαρμένον** ἤλων  
**ἐκταδὸν** ὕψωσαν τοῦ θανάτοιο λαχεῖν.  
αὐτὸς δ' ἀνσχόμενος τάδε πάντα **τετληότι θυμῶ**  
πείθετο οὐρανόιο τῇ **ιότητι** πατρός.

Od. 1.161

Nonn. par. 19.95

Nonn. par. 19.117

Od.

Hom.

...  
"αὐτόθι τετμέμεναι γὰρ μέλλετε, οἷα προφητῶν  
γλῶσσα θεανθρώπου θέσφατ' ἀνεῖπε πέρι,  
αὐδῶσ' ἄντικρὺς τινα παρθένον **ἀνδρὸς ἄκληρον**  
σωτῆρ' αἰνομόρων τεξέμεν νῖα βροτῶν,  
οὐ βροτὸν ὄντα μόνον δίχ' ἁμαρτάδος ἐσθλὸν ἀπάσης  
τῆς τε δικαιοσύνης ἐννομίης τε πλέον,  
ἀλλὰ καὶ οὐρανίης γενέθλης φίτυμα **θέειον**  
καὶ θεὸν ἀνάως **ἐκγεγαῶτα θεοῦ**.  
ὃς τόδε πᾶν μόνος αὐτουργὸς κτίσεν ἠδὲ κυβερνᾷ  
πνεύματι σὺν θ' ἀγίῳ σὺν τε γονῆϊ φίλῳ.  
κεῖνος ἐπ' **ἀνδρογενῆ** φύσιν εἰμένος ἠδέ τι σῶμα  
θραυστὸν καὶ τρωτὸν θνητὸν ἐόν τε λαβῶν,  
δεινὰ σιδηρείοις ἤμελλεν **ἐπήγορος** ἤλοις  
σφίγγεσθ' οὓς ταρσοὺς ἐν ξύλῳ ἄς τε χέρας  
κάνταῦθ' ἀλλάξαι ζωῆς μόρον, ἠὲ τ' ἄρ ἡμεῖς  
τοῖς τοῦ ζῆν κείνος τοῦσχατόν ἐστι τέλος.  
καὶ τάφον εἰσελθεῖν **νεκυοπρεπῆ**, **ἔνδοθι κόλπων**  
γῆς, ἀμόρων πάντων τοῦ βιότοιο δίκην.

≈Od. 11.490!

Hom.

Gr.Naz. 1004.8 al.

Nonn. par. 19.92

Call. hymn. Del. 42

4. Johannes **Posselius**, *Evangelia dominicorum et festorum dierum*, **Wittenberg 1563**, c. B2r-v

*Dominica secunda adventus, Evangelium Lucae XXI*

Πολλὰ ἐν ὑπορόφῳ σημεῖα ὑπερθεν Ὀλύμπω  
βλέψετε, ὧ θνητοί, ποτε καὶ παντοῖα γενέδθαι.  
**λαμπρὸν** ἐπεὶ **φάος** ἐκλείψει κλυτοῦ **ἡελίοιο**  
καὶ **δίας** μήνης **τηλαυγέος αἴγλη** ὀλεῖται.  
καιόμενοί τε κομῆται, **ἄστρα τε λαμπετόωντα**  
τῆς κρίσεως νεάτης θνητοῖς **σημεῖον** ἔσονται.

Hom.

HHomLun 8

Hes. th. 110, 382

NT Luc. 21.25

...  
**παντοίων ἀνέμων** τότε καὶ θύουσιν ἀῆται.  
σμερδαλέον πνοιῆς **μυκήσεται αἶα** καὶ ὕλη.  
**κύματα** καὶ **τροφόνει** ἀνορούσει **ἴσα ὄρεσσιν**,  
**ἀκρόταται κορυφαί** μεγάλου σεύσονται Ὀλύμπου.  
πᾶσα φύσις καὶ κτίσμα ὄλου κόσμοιο τρομήσει.

Hes. op. 621

Hes. op. 508

Od. 3.290

Hom.

*Evangelia Dominicalia: Signa extremi iudicii praeununcia*

ἔσται σήματ' ἀν' ἡελίου <b>πολυπάμφαον αἶγλην</b>	<b>AP 9.591.3</b>
μήνη τ' ἐν λαμπρᾷ ἄστρασί τ' ἡγαθέοις·	
εὐρείας τ' ἐπὶ γῆς <b>ἐθνέων συνοχῆ φρενοδινῆς</b>	<b>NT Luc.21.25    Nonn. par. 12.109</b>
ἐν τε βαρυκραδίῳ πενθάδ' ἀμηχανίῃ,	
δεινῶς βομβούσης μάλ' <b>ἐριγδούποιο θαλάσσης</b>	<b>Opp. hal. 1.75</b>
<b>δεινά τ' ἀμαιμακέτων μαινομένων ῥοθίων,</b>	<b>Ap. Rhod. 3.1232    Musae. 242</b>
ταρβούντων γε βροτῶν μερόπων καὶ <b>ἀποψυχόντων</b>	<b>NT Luc. 21.26</b>
δεινοῦ ἕκητι <b>φόβου προσδοκίας</b> τε κακῶν.	
ὅσσα θεοῦ βουλῆσιν <b>ἐπὶ χθόνα πουλυβότειραν</b>	<b>Hom.</b>
<b>κόσμον ἀπειρέσιόν</b> τ' ἐστὶν ἐπερχόμενα·	<b>Or. Sib. 1.204</b>
οὐράνια γάρ τοι δυνάμεις ἐλελιχθήσονται	
καὶ <b>βηλοῦ</b> κάρτος <b>θεσπεσίοιο</b> τρέσει.	<b>Il. 1.591</b>

6. Heinrich **Mylius**, *Historia Passionis Domini Nostri Iesu Christi* (1800+vv), **Leipzig 1569**, c. F3r

(Crucifixio Christi)

ταῦτα ἰδὼν στράτος ἀντίβιος καὶ ἀγριόθυμος	
αἷψα ὑπέστη <b>ἔχων</b> ἐν στήθεσι <b>νηλεὲς ἦτορ,</b>	<b>Il. 9. 497</b>
εἰς μόρον Ἰησοῦν <b>παλάμησιν ἀφείδουσιν</b> εἶλεν,	<b>Nonn. par. 7.112</b>
καὶ ἐνὶ τῷ χώρῳ, <b>στόμα ὄν ῥα Σύρων καλέεσκε</b>	<b>Nonn. par. 19.91</b>
<b>Γολγαθά,</b> σταύρωσεν Χριστόν, <b>παλάμας</b> τε πόδας τε	
αὐτοῦ εἰς σταυρὸν <b>δεσμοῖς ἔσφιγγεν</b> ἀναιδῆ,	<b>Nonn. par. 18.189</b>
ἀμφοτέρας <b>παλάμας</b> σκληροῖς καὶ οὐτασε γόμοις,	
αὐτοῦ <b>ὀμοπλεκέας</b> κέντροις ἔτρησε <b>πόδας</b> τε.	<b>Nonn. par. 19.97</b>
καὶ δύο <b>νυκτίλοχοι</b> ἄλλοι ληίστορες ἄνδρες	<b>Nonn. par. 19.98</b>
ξὺν τῷ Ἰησοῦ χρόνῳ ἐν σταυροῦνται ἐκεῖνῳ...	
...	
ὡς φάτο· <b>τὴν κεφαλὴν ἔκλινε</b> καὶ <b>εἶκαθε πότμῳ.</b>	<b>Nonn. par. 19.160</b>
αὐτὰρ ἐν εὐπήκτῳ νάῳ τὸ πέτασμα τάχιστα	
ἐσχίσθη δύο εἰς τὰ μέρη. καὶ <b>πάμπαν ἄνωθεν</b>	
<b>σμερδαλέον</b> τε <b>τρόμησεν</b> ὅλη γαίῃ τε ἐσείσθη,	<b>Q.Sm. 1.708</b>
<b>ἠλίβατοι πέτραι</b> καὶ ἐσχίσθησαν ὁμοίως,	<b>Hom.</b>
σμερδαλέος σεισμὸς νεκῶν <b>κευθμῶνας ἄνωξε.</b>	<b>Or. Sib. 8.413</b>
πολλά τε τῶν ἀγίων νεκῶν τότε σώματ' ἔγειρεν,	
καὶ <b>σάφα</b> ἐκ τύμβων <b>παλινάγρετα σώματα φωτῶν</b>	<b>Nonn. par. 5.82</b>
εἰς πτολίεθρον ἔβαν εὐδείελον <b>Ἰροσολύμων,</b>	<b>Nonn. par. passim</b>
καὶ πολλοῖς ἐφάνοντο βροτοῖς ἐκεῖ ἔνθα καὶ ἔνθα.	

7. Michael **Retellius**, *Poëmatum Graecorum libri duo*, **Gdansk 1571**, c. 41v

(Hymnus in Christi Resurrectionem, 160vv)

ἀγάλλεται **αἶα πελώρη** Hes. th. 159 al.  
ἦς πρότερον τῆ σαρκὶ παθὼν σὺ ἐνανθρώπησας  
σταυρωθεῖς, πληγαῖς μογερῶν τυφθεῖς ὑπὲρ ἡμῶν,  
πόλλ' ἔπαθες κακὰ δεινὰ δαμεις ὀδύναςικι πικρῆσι  
ξανόμενον μάστιξι σε χλευάσσαν στρατιῶται,  
σοὶ παλάμαις ἀνάγνοισι πελιδνὰ ραπίσματα δῶκαν,  
ὥστε ῥέειν σου πορφύρεον μάλα αἶμα χαμάζε.  
πῆξαν δ' ἐν στέρνῳ λόγχην σοὶ χειρὶ παχείῃ·  
ἡλίου ἐκλείπει σέλας ὅ,τι πρὶν ἔσκε φαεινὸν,  
ῥήξατο σεῖο πάθημα πέτρας, εἴλυμά τε ναοῦ.  
εἶλε βροτοὺς πάντας **θάμβος τὰ μὲν εἰσορόωντας**, Il. 3.342  
ἀλλὰ πάθος τόδε σοὶ νίκη καὶ κῦδος ἔγεντο  
εὖσημον, θάνατός σου κύδιμος ἔσκε θρίαμβος.  
ἦν **ὄλοην μοῖραν** μογερῶν σὰρξ πᾶσα δέδοικε, Hom.  
σεῖο κράτος κτείνεσκε βιαίως **κῆρα μέλαιναν**. Hom.  
εἰς **αἶδα πύλας** κατέβης φοβερὸς στονοέσσας. Hom.

8. Matthaeus **Gothus**, *Historiae vitae et doctrinae Iesu Christi* (5400+ vv), **Basel 1573**, pp. 106-107

(Crucifixio Christi)

εἰς χῶρον κρανίου δὲ φερόνυμον ἄμιγα Χριστῷ  
ἄνδρε δὺ κομίσαντο **κακοπραγέας κτασιάνδρους**.  
πῶσιν διψαλέω δὲ **χοληκρατὲς ὄρεγον ὄξος**  
κ' οἶνον σμυρνισθέντα ποτὸν **βαρύπικρον** ἔκιρναν.  
καὶ μὴν ἐπ' ὀρθωθέντι συνήορον αὐτόθι πρέμνω  
**σταυροτύπῳ** δήσαντο **σιδηρογόνων** διὰ κέντρων  
αἰλινὰ πειράμενοι **παλάμας ἐκάτερθε** ταθείσας. Nonn. par. 20.126  
νέρθεν **ὀμοζυγέας πόδας** ἄζυγος ἦλος ἐτρύπη.  
σταυρὸς δ' Ἰησοῦ μέσος ἴστατο **ψυχοραϊστῶν**  
**ὑψικρεμασθέντων ἀνδρῶν**, καὶ ἀάσχετον ἦδη  
ἔδραμεν ἄρμα θοὸν **τριτάτης θανατηφόρον ὄρης**. Nonn. par. 19.67  
**δασπλήτων** δ' ὑπὲρ αὐτὸς ἔων λιτάνευσε **φονήων** Nonn. par. 19.129  
ὑπιτόκον γενέτην, θέμιδος **ὄπιν οὐκ ἀλεγόντων**. Il. 16.388; Hes. op. 251  
καὶ Πιλάτος καλάμου **νοερῷ** τετυπωμένον **ὀλκῷ** Nonn. par. 19.108  
**γράμματα** **τρισοόγλωσσα** φορούμενον **εἶν ἐνὶ θεσμῷ** Nonn. par. 3.27, 6.166  
Χριστοῦ τίτλον ὑπερθεν **ἐπηώρησε** **καρήνου**. Nonn. Dion. 4.456 al.  
καὶ τότε **κοσμοσόιο φονόχραντοι** στρατιῶται  
λυτροφόρου δάσαντο μετ' ἀλλήλοισι χιτῶνας.  
καὶ πανυφάντου κλῆρον ὑπὲρ πέπλοιο βάλλοντο.



9. Theodosius **Fabricius**, *Paean de Iesu Christo vero* (241vv), **Wittenberg 1573**  
(de Christi Passione)

αὐτὸς ὑπερζαθεῖο θεοῦ σωσίμβροτος υἱὸς  
 πάσχει ἄλγεα πολλὰ λιπανγέος ἐντὸς ἰαθμοῦ  
 σὺν θνητοῖσι γονεῦσιν ὑπαὶ κονίησι τανυσθεῖς.  
 πάντεσσιν τ' ἐπίχαρμα ἐὼν καὶ ἄθυρμα βροτοῖσι  
 σταυρῶ γομφωθεῖς μάλ' ἀπηνέα πότμον ἐπισπεῖ  
 εἵνεκ' ἀτασθαλῆς χθονίων ὀλεσθήνορος ἀνδρῶν.  
 Πήματα θειογόνους τοιαῦτα δὲ πάντα ταλάσσει  
 ἐν βιότητι ὁμῶς πεπρωμένον ἐστὶν ἅπασι.  
 χρῆ Χριστὸν φιλέοντα φιλεῖν τὰ παθήματα Χριστοῦ  
 παντοίης ὀδύνησι παρειμένοι ἠδὲ μόγοισι  
 ζωῆς εἰς τὸ θέατρον ἐλεύσομεν ἀφθάρτοιο.  
 κείνη ὁδὸς γὰρ ἔφν πρὸς ἀτέρμονα αἰθέρος αὐλήν,  
 ταύτη καὶ πατέρων κλυτὸς ἐνθεόλαος ὄμιλος  
 εἰς βίον αἰὲν ἐόντα θεόσσυτον ἴχνος ἔπηξεν.

cf. Hsch. σ 180  
 Od. 13.310, 16.189 Nonn. par. 8.2 Hsch. ι 15  
 QS  
 Theocr. 2.20 + LXX  
 Hom.  
 Hes. th. 516 Nonn. D. 28.273 Par. 10.124  
 II. 15.164  
 Hes. op. 353  
 Opp. cyn. 2.267  
 Nonn. par. 3.17  
 (cf. J. Martin, Κατήχησις 1573, γ8v)  
 Nonn. par. 14.23

10. Paul **Jung**, *Historia Passionis, Mortis, Sepulturae et Resurrectionis* (1000vv), **Wittenberg 1574**  
(Crucifixio Christi)

ἦε οὖν Χριστὸς μερόπων πολὺ φίλτατος ἀνὴρ,  
 τῶν ξυμπασάων ἔμμορος ἀμπλακιῶν.  
 ἦε εἰσόκ' ἵκανε φατιζομένοιο κρανίου  
 χῶρον καὶ κώλων αἰσχροὺς ἐόντα τόπον.  
 αὐτόθι τετράπλευρον ἔφν δόρυ ὑπόθι γαίης,  
 καὶ μιν σταυρόμεναι ἐμμεμαῶτες ἔσαν.  
 καὶ δύο ἀνθρώπω, θνητῶ σταυροῦσι σὺν αὐτῶ  
 λυτρωτῆ μερόπων κοιράνω ἡμετέρῳ.  
 ἀλλὰ φίλον Χριστὸν μέσον ἔστησαν γλυκύθυμον,  
 υἷα μοννογενῆ πατρὸς ἐπουρανίου.  
 οὐτιδάνοις οὕτως μιχθεῖς ἀνδρεσσιν ἀλιτροῖς  
 ὤλετο σὺν χθονίοις νυκτιλόχοισι βροτοῖς.

Hom. / Gr. Naz. AP 8.142.6  
 Od. 8.480  
 Nonn. Par. 19.89  
 Nonn. Par. 19.92  
 II. 20.468  
 Nonn. Par. 20.131  
 Nonn Par. 3.82 Gr. Naz. 470.14  
 ≈Theogn. 1.377  
 Nonn. Par. 19.99

11. Marcus **Simon**, *Historia Passionis Domini ...*, **Wittenberg 1588**, c. D3v  
*Resurrectio Christi* (57vv)

ἴφι γὰρ ἐκ νεκρῶν σταυρώθεις Χριστὸς ἀνέστη  
 αἰρόμενος κεφαλὴν. τύμβοιο θύρα πυκινὴ περ  
 οὐκ ἀέκοντα βίηφι δυνήσατό μιν κατερύκειν,  
 οὐδὲ στίχαι ἀνδρῶν δόλιχ' ἔγχεα χερσὶν ἐχόντων.  
 αὐτὰρ δυσμενέων πάντων ἀέκητι ἀνέστη.  
 ἐξ ἀρχῆς ἀπόλωλε κακὸν μόρον, οὐδέ τις ἡμῖν  
 θαλπωρὴ, εἴπερ τις ἐπιχθονίων κατάλεξε  
 κεῖνον ἀνιστάναί, ἐπ' αἴστος [ἄριστος] δὴ περὶ πάντων  
 οἶχετο ἀνθρώπων· θανάτου δὲ σιδήρεα λύσας  
 δέσματα ἀντίθεον κεφαλὴν καὶ ὄμματα καλὰ  
 εἰς αἰγιγενέτην βίοντα μάλ' ἴφι ἄειρε.  
 καὶ θανάτ' ἀθάνατος νῦν ἤματα πάντα ἀνάσσει,  
 καὶ μεγάλῃ δυνάμει δάμνησι φησιμβροτον ἐχθρόν...

Od. 1.403  
 Hom.! II. 4.533  
 Od. 6.240  
 Od. 1.166  
 Od. 1.167  
 Od. 1.208  
 Hom.!  
 Hom.  
 II. 13.339

VII, vv. 118-136 *Flagellatio et crucifixio*

Ὅνπερ ὑποτρομέων κρατερὸς πρόμος, ὕβρει πολλῇ  
ἀμφιέπων θεὸν ἄνδρα καὶ ὄξυόδουσιν ἱμασθλαῖς,  
σταυρῶ **λωβήεντι** μετήρορον ἦκε παγήναι,  
χειρὲ τε καὶ **σφυρὰ δισσὰ πεπαρμένον ὄξεί κέντρῳ**,  
**αἰχμητῶν ὑπὸ χειρσί**, **δυσὶν μεσσηγὺ** κακουργοῖν.

**Γαῖα δὲ παμμήτειρα** καὶ οὐρανὸς εὐρύς ὕπερθε  
συμπάσχοντε φάνησαν ἐῶ **κτιστῆρι** παθόντι.  
ἠέλιος γὰρ κρύψεν ἄφαρ **τερψίμβροτον αἶγλην**,  
τρεῖς ὥρας, καὶ πᾶσαν ἀνὰ χθόνα πέπταθ' ὀμίχλη·  
**παλλομένη δ' ὑπὸ γαῖα βαθυρρίζους σχίσε πέτρας**·  
θεσπεσίου δὲ **πέτασμα** διάνδιχα **ρήγγυτο νηοῦ**·  
τύμβοι δ' ἠνοίγοντο, καὶ ἔμπνοος ἐκτὸς ὄρουεν  
ἀρχεγόνων κλυτὸς ἐσμός, ἐοῦ μετ' ἔγερσιν ἄνακτος.

Ὅς τότε ἔὼν γαίης τε μεταίχιμος ἠδέ τ' Ὀλύμπου  
σεμνοῦς **ἐξεπέτασσε** βραχίονας, οἷον **ἅπαντας**  
**ἀμφοπεριπτύξων** καθ' ὅλην χθόνα· καὶ πάθος ἔτλη  
πάμπαν ἀνεξικάκως· ἠρήσατο δ' ἐσθλὰ φονευταῖς,  
οἳ ῥά ἐ κερτομίησιν ἐλεγχίστησιν ἄμυσσον·  
πίνειν δ' αἰτίζοντι **χολημιγῆς** ὄξος ὄπαζον.

Αὐτὰρ ὁ λαοσσόον **τελέσας** καὶ δριμὺν **ἄεθλον**,  
πνεῦμα θεῶ παρέθηκε, καὶ ἄπνοος **ἐκ φρενὸς ἀγνῆς**  
ἔβλυσεν **αἰχμάζοντι** λύτρον καὶ φαίδιμον ὕδωρ.  
ὥς θάνεν αἰσχίστοιο θεοῦ πάις ἄλγεσι πότμου!

≈ Q.S. 3.12

Nonn. Dion. 40.484

Ap. Rhod. 3.801/Triph. 261

Arg. Orph. 211 Nonn. D. 22.314+5.511

[Archil. fr. 24.13 W.] ≈ Nonn. D. 5.160

H.Hom. 30.1

Hom.

inscr.

Nonn. Dion. 20.334

Gr. Naz. 490.14 Hsch. β 68

Gr. Naz. 490.13

≈ Or. Sib. 1.372 ἐκπετάση χειρας καὶ πάντα μετρήση

Hes. th. 951, 994

≈ Nonn. par. 5.19

Nonn.

13. Tito Prospero **Martinengo**, *Poemata diversa cum Graeca tum Latina*, **Roma 1582 (Roma 1590<sup>2</sup>)**

(Hymnus ad Christum, 712vv)

καὶ τότε καρχαλόων ἀμνὸν λάβεν ὄχλος ἀλάστωρ  
ἀργινόμενα θεοῖο, καὶ εἰς πάγον ἄστεος ἐγγύς,  
ὥστε **κυνῶν ὀρυμαγδὸς** ἀπήλασεν **ύλακομῶρων**,  
**σταυρὸν** ἐπωμάδιον **νίκης** ἄπερ **ὄπλον** ἔχοντα.  
ἦχι μιν **ἐξετάνουσαν** ἐπ' ἰκρίῳ ἀλγινόμεντι  
παγχάλκοις ἤλοισι χέρας μὲν ὑπερθε κεραίῳ,  
αὐτὰρ ἔνερθε πόδας πήξας χαλκήρεσι κέντροις.  
ξὺν δέ οἱ ἐν σκολόπεσσι δὺω **ληϊστορε φῶτε**  
δουρατέοις ἐνέπηχθεν ἐπηόρω ἔνθα καὶ ἔνθα,  
ὥς κεν ἐπίρρητος πᾶσι μυσαρὸς τε φανείη  
ὁ **τριφίλητος** ἄναξ καὶ σωτὴρ **πάγκλυτος** ἡμέων  
κείμενος ἐν μέσσω **φηλητέων**, ὡς πρόμος αὐτῶν.  
καὶ τότε τωθάζεσκε βέβηλος Χριστὸν ὄμιλος  
δεῖν' **ἐπιμυχθίζων**, καὶ **δέννοις** ἰοβόλοισιν  
**ἄκριτα πολλὰ** φλύων καὶ ἀεικέα ψευδέϊ γλώσση.  
αὐτὰρ ὁ γ' ὑβριστῶν τῶνδ' οὐκ **ἐμπάζετο** θυμῷ  
οὐδὲ καθήπτοντο φρενὸς αὐτοῦ πικραὶ ἐνιπαὶ  
**ἀρνυμένιο** βροτῶν **μογερόν γένος**, αὐτὰρ ἐπειδὴ  
ἦχι **διωλένιος** τρηχεὶ ἐπὶ δουρὶ κρεμάσθη  
**χείρεσι πεπταμέναις**, ἵνα **πηχύνειεν** ἀλιτροῦς  
**αἰώρημ' οἰκτρὸν πεπεδημένος ἀργαλέησιν**  
γυῖα πέδαις, ἀδινῆ **τερσαίνετο χεῖλεα** δίψη,  
οἷάπερ **ἀγχιθανῆς** θανάτου **κρατέρ' ἄλγεα πάσχων**,  
καὶ **χροδὸς ἀζαλέοιο** χέας τὸ **θεόρρυτον** αἶμα  
**ρύσιον** ἀμπλακιῶν **ἀκεσίμβροτον** ἡμετεράων.

...  
οὐδέ τι σιγήσω τὰ **τεράατα**, ὅσσα περ αὐτοῦ  
πάσχοντος συνέβη **πολυθαμβέα**, ἠδὲ θανόντος.  
δὴ τότε γὰρ **μέσσω** γένετ' ἦματι νύξ **ἐρεβεννή**·  
ἠέλιος γὰρ εἶν **χαροπὴν** ἀπέκρυσεν **ὀπωπὴν**,  
οὐδὲ μὲν οὐδ' ἐτάλασεν ἀποθνήσκοντα θεᾶσθαι  
**οἰκτίστῳ θανάτῳ** θεὸν ἄμβροτον, ὅς μιν ἔτευξεν  
φαιδραῖς **ἀκτίνεσσι διαυγέα**. ἐκ δὲ **κεάσθη**  
εὐρὺ πέτασμα **ράγην νηοῦ** τότε θεσπεσίοιο,  
**γαῖα τε παλλομένη** σείσθη, καὶ λᾶες ἀτειρεῖς,  
**στύφλά τε πετράων**, ὀρέων **ῥία** τ' ἐξεάγησαν  
**ύλήεντα** διαπρό, καὶ αἰπήεντες ἔναυλοι  
ύψηλοὶ σκόπελοί τε **παρ' ἠϊόνεσσι θαλάσσης**.

Chr. Pat. 659

Od. 17.205

Il. 10.185-186 Od. 14.29

Rom. Mel. cant. dub. 77.3.1

Nonn. par. 19.93

≈ Od. 15.427

Theocr. 15.86 (de Adone) Chr. Pat. 1646

Hymn. Hom. Herm.

Gr. Naz. 1011.1

Lycophr. 777

Od. 8.505

Hom.

Od. 1.5

Arat. 179

Arat. 202 (de Andromeda)

Arat. 204

Nonn.

≈ Eur. suppl. 1047 (Euadne) Opp. cyn. 2.345

Nonn. Dion. 16.251

Nonn. par. 19.159

Hom.

Nonn. Dion. 26.116

Nonn.

Gr. Naz. 1230.6

Lith. Orph. 8

Q.S.

Nonn.

Or. Sib. 1.375, 8.305

Hom.

Opp. cyn. 1.241

Od. 11.412

Opp. hal. 4.351

Hom.

Gr. Naz. 490.13

Gr. Naz. 490.14

≈ Aesch. Prom. 748

Od. 9.191

Musae. 234

14. Nicolaus **Reusner**, *Operum Nicolai Reusneri...* tomus II, **Jena 1592**, pp. 110-112  
*Triumphus Iesu Christi Regis* (fragm.: 56vv)

Χριστὸν ἄνακτα μέγιστον **αἰείσομαι**, ὃς μάλα πολλὰ  
**πλάγχθη**, ἐπεὶ **στυγερῆς** θνητοὺς ἐρρύσατο **μοίρας**,  
αὐτῶν οἱ σφετερῆσιν **ἀτασθαλίησιν** ὄλοντο.  
πολλὰ δὲ μοχθήσας καὶ **ἐπισπὼν** κῆρα **μέλαιναν**  
**ἠοῖ** σὺν **τριτάτῃ** ἀπεδωκῶς **νόστιμον ἦμαρ**  
ἐκ νεκῶν ἀνόρουσε **μετάρσιος**, ὄψε δὲ μακρὸν  
οὐρανὸν **εἰσανέβη**, **πατὴρ** εἰς ἔδος **ἀθανάτοιο**,  
**ἀρνύμενος** ψυχὰς ἀνθρώπων, εἶὼ τε **νόστον**.  
τῶν ἄμοθὲν γε θεός, θεοῦ υἱεῦ, εἶπε καὶ ἡμῖν.

...

καὶ γὰρ ὑπερβασίῶν σφέων **ἄχθος ἐπωμαδὸν** αἶρων  
**τλήσεν ἀνασχόμενος** κατὰ μὲν θυμόν τε δέμας τε  
**ἄλγεα νήριτα** καὶ **στοναχάς**· ἐν ἀπήμονι τρωθεῖς  
σταυρῶ καὶ πικρῶς **δεδαϊγμένος ὄξει χαλκῶ**.  
**ῥύστασθεῖς** δέ τ' **ἄεικελίως** καὶ δεινὰ πεπονθῶς  
ἐξέχεε ψυχὴν ἔθεν εἰς **μόρον αἰνὸν** ἐκόντι.

...

ἐξαπίνης **πᾶσαι** πόλεως **σκιῶντο ἀγειαί**.  
**νύξ γένετο σκοτόεσσα** **πελώριος ἡματι μέσσω**  
ἀρχαῖόν τε χάος λυπρὴν ἐπεβήσατο χώραν.  
ἠνι δὲ κινυμένης σεισμός τάχα γαίνεται αἴης  
σφόδρα, καὶ αἰφνιδίως **ποταμοὶ στονάχησαν ὄρη τε**,  
πένθος δὲ **σπιλάδας** τε καὶ **εἴλυμα** ῥήσατο ναοῦ.  
ταῦτα βλέπων μακρὰν Διονύσιος ἔξοχος ἄλλων  
ἔννεπεν· ἢ κόσμος τελετήν καὶ πτωσὶν ἀπειλεῖ  
ἢ τι θεὸς φύσεως πάσχει **κακὸν ἔσχατον** αὐτός.

15. Jonas **Latomus**, *Precatio Christi ad Deum Patrem suum coelestem* (88vv), **Rostock 1593**, A3v  
(Christus ad Deum Omnipotentem)

Νῦν αὖ παῖδ' ἀγαπητὸν ἀποκτεῖναι μεμάασιν·  
ὄψαι, αἱ κ' ἐθέλησθα, πάτερ φίλε, σῶ δ' ἐνὶ θυμῶ,  
οἱ τοι δυσμενέες καὶ ἀνάρσιοι ἐγγὺς ἔασιν,  
σχέτλιοι, οἱ ἐπεὶ οὔτι νοήμονες οὐδὲ δίκαιοι,  
οὔτε θεοὺς δείσαντες, οἱ οὐρανὸν εὐρὸν ἔχουσιν,  
οἱ τ' εὖ μὲν βάζουσι, κακῶς δ' ὄπιθεν φρονέουσι·  
τοῖος γὰρ νόος ἐστὶν ἐπιχθονίων ἀνθρώπων.

HHom. Od. 1.1-2  
Ap.Rhod. 1.6  
Od. 1.7  
Hom.+QS 5.500  
Ap.Rhod. 4.244 Od. 1.9  
Gr. Naz./Nonn.  
Arat. 32 Hes. th. 262  
Od.1.5  
Od. 1.10  
Gr. Naz. 988.9  
≈Il. 3.362  
Hom. Ap. Rhod. 3.1288  
Hom.  
Od. 16.109, 20.319  
Gr. Naz./QS  
Od.  
Or. Sib. 1.375  
Mosch. epit. Bion. 1-3  
Od. 5.405, 6.179!  
(an τελευτήν voluit?)  
Or. Sib. 3.486

16. Frédéric **Jamot**, *Varia poëmata Graeca et Latina*, **Antwerp 1593**, pp. 50-54  
(Hymnus in Resurrectionem, 60vv)

καὶ γὰρ **πολυχανδέος ἐγγὺς** **ιοῦσαι**  
σήματος, ἀγχίστοις **κεκυλισμένον** εἶδον **ὄπωπαῖς**  
πῶμα τάφου **βαρύφορτον**, ἀκινήτου τινὸς ἄχθους  
**ἀντίτυπον μίμημα**, καὶ ἀγχιπόροισι πεδίλοις  
δυσάμεναι **κενεῶνας ἀμειδίτοιο βερέθρου**  
ἡμενον εἰσορόωντο νέον παρὰ δεξιὰ τύμβου,  
μίτρης **δαιδαλέης κεκαλυμμένον** εἶματι λευκῶ.

Theocr./QS/Nonn. Nonn. par. 11.74  
Nonn. par. 20.6 Opp./Nonn.  
Nonn. par. 20.7  
Nonn./Or.Sib. ≈Nonn. par. 11.102  
Arg. Orph. 967  
≈Nonn. Dion. 16.99

***Hermann's Bridge before Hermann:  
on the metrical practice of Lorenz Rhodoman (and others)***

- [1] Hermann's Bridge: word-break after the first short syllable of the fourth foot, i.e. the 'fourth trochee', is avoided.

See e.g. *Il.* 6.2 πολλά δ' ἄρ' ἔνθα καὶ ἔνθ' ἴθυσσε | μάχη πεδίοιο

• G. Hermann, *Orphica*, Lipsiae 1805, 692-696.

• "Exceptions about once in 550 lines in Homer", i.e. 0,18% (M. L. West, *Greek Metre*, Oxford 1982, 38 n. 18); "in Omero 66 casi", i.e. 0,24% (M. Cantilena, *Il ponte di Nicanore*, in M. Fantuzzi - R. Pretagostini [eds.], *Struttura e storia dell'esametro greco* I, Roma 1995, 40).

- [2] Early 20th-century polemics: "A prize version in the *Saturday Westminster Gazette* of December 24 (26), 1914, was accorded especial praise, and received the honour of being reprinted in the Educational Supplement of *The Times* of January 5, 1915. One of the hexameters in it ended παρὰ σοῖσι πόδεσσι βάλοιμι, and this, as well as a line ending πάροιθεν ἐγεύσαο κρήνης in an introductory poem to the *Essays and Studies presented to William Ridgeway* (Cambridge, 1913), make it possible to doubt whether [...] scholars realise the *extreme* rarity of such a break—so common and elegant in Latin, *modulatur amabile carmen*—in the Greek hexameter, particularly in Elegiacs" (S. Gaselee, *Greek Elegiacs. The Break after a Trochee in the Fourth Foot of the Hexameter*, "CR" 29, 1915, 48).

- [3] In Latin: see P. E. Knox, *Ovid's Metamorphoses and the Traditions of Augustan Poetry*, Cambridge 1986, 84-87

- [4] Analyzed texts

Filelfo, *Psych.* = Francesco Filelfo (1398-1481): G. Cortassa - E. V. Maltese, *Francesco Filelfo. De psychagogia*, Alessandria 1997

Poliziano, *Epigr.* = Angelo Poliziano (1454-1494): F. Pontani, *Angeli Politiani liber epigrammatum Graecorum*, Roma 2002

Châtillon, *Prodr.* = Sebastian Châtillon (Castellio: 1515-1563): *Ionas Propheta, heroico carmine Latino descriptus. Item, Πρόδρομος, sive Praecursor, id est, vita Ioannis Baptistae, Graeco carmine heroico reddita, libris III*, Basileae 1545

Scaliger = Joseph Justus Scaliger (1540-1609): *Poemata omnia*, ex Museo P. Scriverii, Berolini 1864<sup>2</sup>

*Propria* = *Silva variorum carminum, Encomia librorum, Funebria*

*Vers. sel.* = Greek translations from Catullus, Vergil, and Propertius

*Moretum* = Greek translation of the *Moretum* (from the *Appendix Vergiliana*)

*Mart.* = Greek translation of a fair number of Martial's epigrams

*Dist. Cat.* = Greek translation of the *Disticha Catonis*

Rhodoman, *Ilf. Herc.* = K. Volckmar, *Laurentius Rhodomann's Lobgedicht auf Ilfeld*, Programm des Königlichen Pädagogiums zu Ilfeld, Nordhausen 1854

*Hist. Eccl.* = *Historia Ecclesiae sive populi Dei*, [Francofurti] 1581

*Arion* = S. Weise, *Der Arion von Lorenz Rhodoman. Ein altgriechisches Epyllion der Renaissance*, Stuttgart 2019

*Palaest.* = *Ποίησις Χριστιανή. Παλαιστίνης, ἥτοι ἀγίας ἱστορίας, βίβλια ἐννέα. Poesis Christiana. Palaestinae, seu Historiae Sacrae, libri novem*, Francofurti 1589

- Thren.* = Ἦρωσ, ἦτοι Θρήνος Σαξωνικός. *Carmen lugubre Serenissimo Principi Heroique incomparabili, Dn. Friderico Wilhelmo* [...], Witebergae 1602
- Scal.* = Γενέθλια Ἰωσήφου τοῦ Σκαλανοῦ, ἀνδρὸς εὐγενεῖα τε καὶ σοφία διαφέροντος, Witebergae 1602
- Gothus, *Catech.* = Matthaeus Gothus (1548-1619): *Κατηχητικά, σὺν ἀντιθέσει τῶν ἐναντιουμένων. Pietatis puerilis, et doctrinae catecheticae expositio, cum antithesi contrariae*, Francofurti 1574
- Rittershausen, *Rhod.* = Konrad Rittershausen (1560-1613): poem on the death of Rhodoman, in AA.VV., *Manes Cl. V. Laurentii Rhodmani*, Witebergae 1608

## [5] Data

	hexameters	violations	%
Filelfo, <i>Psych.</i>	559	32	5,72
Poliziano, <i>Epigr.</i>	221	3	1,38
Châtillon, <i>Prodr.</i>	1362	75	5,51
book I	510	22	4,31
book II	453	31	6,84
book III	399	22	5,51
Scaliger, <i>Propria</i>	119	2	1,68
<i>Vers. sel.</i>	301	5	1,66
<i>Moretum</i>	123	5	4,06
<i>Mart.</i>	795	55	6,92
<i>Dist. Cat.</i>	377	13	3,45
Rhodoman, <i>Ilf. Herc.</i>	439	4	0,91
<i>Hist. Eccl.</i>	687	7	1,02
<i>Arion</i>	1248	9	0,72
<i>Palaest.</i>	4590	30	0,65
book I	326	8	2,45
book II	291	2	0,69
book III	1086	9	0,83
book IV	719	3	0,42
book V	548	1	0,18
book VI	257	2	0,78
book VII	251	1	0,39
book VIII	634	3	0,47
book IX	478	1	0,21
<i>Thren.</i>	219	1	0,46
<i>Scal.</i>	161	1	0,62
Gothus, <i>Catech.</i>	2497	17	0,68
Rittershausen, <i>Rhod.</i>	145	19	13,10

[6] Rhodoman's 'violations'

(a) Full 'violation': - ~ | ~ -

*Palaest.* 3.463 πάνδημον κατὰ λιμόν, ὀδευὲς ἔθηκεν ἄλευρον

(b) Apparent word-break after the *longum*: - : ~ | ~ -

*Palaest.* 1.10 ἔξοχα δ' εὐαγέεσσιν. ἐγὼ δὲ νέοισιν ὀδηγός

(c) Apparent word-break after the *biceps*: - ~ | ~ : -

*Palaest.* 3.136 ὕψιστος ταμίης· μετέπειτα δ' ἐς ἔθνος Ἀβράμου

(d) Apparent word-break after both *longum* and *biceps*: - : ~ | ~ : -

*Palaest.* 1.312 εὐφράνθη δ' ὁ γέρον, ὡσεὶ τις ἐς ἄϊδα νεύων

	(a) - ~   ~ -	(b) - : ~   ~ -	(c) - ~   ~ : -	(d) - : ~   ~ : -
<i>Ilf. Herc.</i>	-	2	1	1
<i>Hist. Eccl.</i>	-	4	-	3
<i>Arion</i>	2*	5	-	2
<i>Palaest.</i>	5**	22	1	2
<i>Thren.</i>	-	1	-	-
<i>Scal.</i>	-	1	-	-

\* Or perhaps just 1, if at line 553 one divides οὐ τις.

\*\* At 1.41 a proper name is involved.

Hellenomania and the sixteenth-century Anglo-German axis

ITEM 1

*De obitu doctissimi et sanctissimi Theologi Doctoris, Martini Buceri*

Prose epistle by Nicholas Carr, sig. Civ<sup>v-r</sup>

[PLUS margin note referring to Bucer: eius in notandis hominum moribus παρησία ('His frankness in censuring men's habits)]

Sed parum profuisset in docendo autoritas, nisi liberior quaedam admonendi obiurgandique ratio accessisset. Quam licet facete in Gorgia irridet Socrates, tamen in hiis perditissimis temporibus, tam multorum socordia et mollitie nisi adhibeatur, nec in vita integritas, nec in studiis constantia reperiri poterit. Hac ille medicina usus in sanandis nostris moribus (sed neque tam immoderate ut θρασυνόμεινοι sophistae, neque tam lente et frigide quam solent nostri πρόσκαιροι)<sup>1</sup> primum amicos ipsorum pudore, deinde inimicos et reluctantes, cum sanctissimae vitae exemplo, tum severiore obiurgatione in officio continebat.

But his influence in teaching would have been less successful had a certain franker system of advising and rebuking not accompanied it. Socrates may have humorously teased in the Gorgias, however, unless that [i.e. the teasing] is applied to these most benighted times and to the indolence and weakness of so many, there can be found no soundness in life and no firm-mindedness in studies. He [Bucer] used this medicine for healing our habits (but not so excessively as the 'over-bold' sophists are accustomed to do, or so slowly and insipidly as our 'ephemerals' [tend to do]); first he used to hold to their duty friends by making them ashamed of themselves, then opponents who struggled against him, both with the example of his own outstanding life and also with a stricter reproof.

ITEM 2

*De obitu doctissimi et sanctissimi Theologi Doctoris, Martini Buceri*

Poem by John Culpepper, sig. Kiv<sup>v</sup>

Concidit insignis summae pietatis alumnus,  
Qualem nulla dabunt tempora longa virum.  
Maeonio veteres tribuunt miranda poetae,  
Hoc praecone Dei sed fuit ille minor.  
Propter doctrinam si collaudetur Homerus,  
Quid nos Bucerum concelebrare vetat?  
Illius ingenium miratur Graecia felix,<sup>2</sup>  
Bucerus multum praestitit ingenio.  
Ille fuit vates, vero mendacia iungens,  
Bucerus vates, nil nisi vera docet.  
Fontibus illius multi sua scripta rigarunt,  
Hic sancta mentes relligione rigat.  
Sed quid confertur caeco Bucerus Homero,  
Qui vitae nobis lumina tanta dedit?  
Artibus ingenuis adiunxit dogmata sacrae  
Legis, qua Christum noscere quisque potest.  
Scripturae praestans interpretes atque magister  
Iam coepit nostris liber abesse malis.

[lines 1-18 of 48]

<sup>1</sup> Both these Greek words are also used in the Bible.

<sup>2</sup> This is ambiguous: *felix* could agree with *Graecia* or *ingenium*.



He has died, an outstanding collegian of the utmost piety,  
The kind of man whom the long years will not give [again].  
The ancients attribute wondrous deeds to the Lydian poet,  
but he [Homer] was a lesser figure than *this* herald of God.  
If Homer is to be praised highly on account of his learning,  
What prevents us celebrating Bucer in our droves?  
Fortunate Greece admires the genius of the former,  
[but] Bucer was by far superior in *his* genius.  
The former was a prophet, who conjoined lies to truth;  
Bucer is a prophet who teaches nothing but the truth.  
Many have bedewed their own writings in the fountains of the former;  
*this* man bedews minds with his sacred religion.  
But why is Bucer compared to blind Homer,  
who<sup>3</sup> gave so much light of life to us?  
To the noble arts he [i.e. Bucer] conjoined the doctrine of the sacred  
law by which each man is able to get to know Christ.  
An outstanding interpreter and teacher of Scripture,  
now began to get away, free from our evils.

**ITEM 3**

*De obitu doctissimi et sanctissimi Theologi Doctoris, Martini Bucer*

Poem by William Ludwig, sig. Miii<sup>r</sup>

Personuit Christum sanctae tuba<sup>4</sup> maxima legis,  
Lumina scripturis, lumina clara dedit.  
Exemplar vitae, sermonis norma, trilinguis,  
Doctrinae solidae,<sup>5</sup> flosque decusque fuit.  
[lines 7-10 of 12]

The greatest trumpet of the sacred law proclaimed Christ.  
He brought light to Scripture, brilliant light.  
A model of living, a conversational standard, conversant in three languages,  
He was a flower and ornament of genuine learning.

**ITEM 4**

*De obitu doctissimi et sanctissimi Theologi Doctoris, Martini Bucer*

Poem by John Culpepper, sig. Kiv<sup>r</sup>

ῥήματα νῦν χριστοῦ τίς<sup>6</sup> ἐρμηνεύσεται ἡμῖν;  
τίς δύναται παυλοῦ μυστικὰ πάντα [ᾠλέγειν];<sup>7</sup>  
[lines 9-10 of 24]

Who will now interpret the words of Christ for us?  
Who is able [to proclaim] all the mysteries of Paul?

---

<sup>3</sup> The antecedent of *qui* is not clear – it is presumably Homer, who has just been described as blind.

<sup>4</sup> A possible play on *bucina*, the Latin word for a horn, and Bucer's name.

<sup>5</sup> I have taken this as *solidae* though it appears as *solide* in the printed version.

<sup>6</sup> This must be scanned long.

<sup>7</sup> This last word is illegible and I have resorted to conjecture.

ITEM 5

*De obitu doctissimi et sanctissimi Theologi Doctoris, Martini Bucer*

Poem by John Frere, sig. Kii<sup>v</sup>

Βούκηρος οἱ τέθηκε τοῦ θεοῦ στόμα.  
θνητῶν ὃν οὐδεὶς ὧδε βλέπει πάλιν.  
τί δακρῦεις θανόντα τοῦτον ὦ ξένε;  
ἔζησε φῦς<sup>8</sup> ἄνθρωπος ἀγγέλου βίον,  
καὶ τοῦ θεοῦ θέλημα πράττων γνησίως  
λαὸν δίδασκε [sic] τοὺς λόγους χριστοῦ μόνον.  
θνήσκει γέρων φύσει κάτω βροτῶν νόμῳ,  
νῦν δὴ βροτοῦς λιπῶν ἄνωθι ναίεται.  
τί οὖν κλαίεις; κόσμῳ θανῶν ζάει θεῷ,  
αὐτοῦ τὲ ὄψιν εἰσορᾷ σὺν ἀγγέλοις.  
μὴ ζᾷν [sic] νομίζων ἀγνοεῖς θείαν γράφην.  
πιστὸν τὸ ῥῆμα, ζῆ πάλιν πιστὸς ἄνηρ.  
[whole poem]

Alas, Bucer, the mouthpiece of God, has died.  
No mortal will thus look upon him again.  
Why do you weep for this dead man, o stranger?  
As a man he lived the life of a messenger [of God] by nature,  
And, performing the will of God truly,  
He taught the people the words of Christ only.  
He dies naturally as an old man [and] in accordance with the law of mortals below,  
But now indeed having left [us] mortals, dwells above [in heaven].  
Why therefore do you weep? By dying to the world, he lives for God.  
And I look upon the sight of him with the angels.  
If you think he does not live, you are ignorant of the holy writ.  
Faithful is the saying: a man of faith lives again.

ITEM 6

*De obitu doctissimi et sanctissimi Theologi Doctoris, Martini Bucer*

Poem by Nicholas Carr, sig. Iiii<sup>v</sup>

Γέρμανου<sup>9</sup> μάντην τύμβος κατέκρυψε βρέταννος  
ἀντὶ δὲ τῶν θείων γῆιν' ἀμειβόμενος.  
τούνομα; Βούκηρος, μῦθον θεοῦ ὅστε μάθησας  
ἐκ μεγάλου στόματος τοῦτον ἔειπε [sic] βροτοῖς.  
[whole poem]

A British tomb holds prophet of Germany,  
Exchanging something of earth for things divine.  
What was his name? Bucer who, having learnt the word of God,  
Spoke this to mortals from his great mouth.

<sup>8</sup> This must be scanned as a long.

<sup>9</sup> The 'a' must be scanned long, possibly influenced by the Latin *Germānia*.

ITEM 7

*De obitu doctissimi et sanctissimi Theologi Doctoris, Martini Buceri*

Poem by Henry Eland, sig. Ki<sup>v</sup>

Ἀπέρχεται Βούκηρος ὢν ἀνὴρ μέγας  
πόνους μέγας, λόγῳ μέγας, πίστει μέγας.  
Βούκηρον ὃ θρηνεῖ νέκυν Γερμανία.  
Βούκηρον ὃ κλαίει νέκυν Βρεταννία  
Ἄργεντορατὴ ζῶντα· τὸν φεύγοντα μὲν  
Κανταβριγία δὲ τὸν θανόντ' οὐκ ὄντ' ἔχει.<sup>10</sup>  
[lines 1-6 of 21]

A great man though he was, Bucer departs.  
Great in exertion, great in word, great in faith.  
Oh, Germany laments the corpse of Bucer.  
Oh, Britain weeps for the corpse of Bucer.  
Strasbourg [had] him alive; and Cambridge  
[had] him in exile and [now] has him in death, no longer alive.

ITEM 8

*De obitu doctissimi et sanctissimi Theologi Doctoris, Martini Buceri*

Poem by William Temple, sig. Mi<sup>v</sup>

Germania: Me miseram, cecidit mea gemma, mea inclita proles?  
Lux mea surrepta est, periit mea sola voluptas?  
Anglia: Flere licet. Quid flere iuvat? Quis numina frangat?  
Fata quis avertat? Sic stat sententia Parcae.  
Germania: Sic est: ast utinam morientia lumina et ipsa  
Clausissem, et poterat propria tellure reponi.  
Anglia: Siste tuas lachrymas, animum deponere noli:  
Idem animus nobis, eadem doctrina, voluntas  
Una: tuum, quodcunque meum est, vere esse putabis.  
Sic iacet extinctus propria tellure Bucerus.  
Germania: Ut mihi grata manes, sic sum tibi grata vicissim.  
Inque vicem meritis pariter certamus utraeque.  
Det Deus ut nullus amor his<sup>11</sup> decrescat in annis.  
[lines 13-27 of 27]

Germany: Oh woe is me. Has that jewel of mine, my distinguished offspring died?  
Has my light has been snatched away, my sole pleasure perished?  
England: You can weep. But how does weeping help? Who can shatter destiny? Who  
can overturn death? Thus stands the decision of Fate.  
Germany: It is as you say: but would that I myself had closed the dying eyes of the man;  
In that case he was able to be placed in his native earth.  
England: Stop your tears, and don't cast down your mind. We share the same mind,  
The same learning, a single will. You shall consider whatever is mine to be  
truly yours.  
In this way the deceased Bucer lies in his native earth.  
Germany: Since you remain dear to me, I am accordingly in turn dear to you.

<sup>10</sup> The printed copy seems to have ἔτι here, but ἔχει is preferable.

<sup>11</sup> The printed copy seems to have *hic*, but *his* seems better.

As for what each of us deserves, we each compete equally.  
Let God grant that no love may diminish through these years.

**ITEM 9**

**John Cheke's (Latin) Preface to his translation from Greek of Plutarch's Περὶ Δεισιδαιμονίας (*De Superstitione*).**  
**trans. William Elstob and appended to John Strype's *The life of the learned Sir John Cheke* (London 1705), pp. 255-6.**

Hence came these sayings of the Greeks, 'Fear God and honour your parents'. Therefore is the word 'superstition' treated with equal respect. And from this duty did the most renowned among the Greeks receive their commendations. As Agesilaus is represented in Xenophon, ἀεὶ δὲ δεισιδαίμων ἦν, νομίζων τοὺς μὲν καλῶς ζῶντας οὐπω εὐδαιμόνας, τοὺς δὲ εὐκλεῶς τετελευτηκότας ἤδη μακαρίους ('to be always possessed with the fear of God, esteeming these not yet happy who live well, but believing them to be really blessed who had already made an honourable exit out of the world'). So St Paul in the Acts praises the Athenians as men of religion when he calls them 'deisidaimones' such as feared God or were superstitious. And those controversies in religion which happened between the Jews and St Paul are by Luke styled Ζητήματα περὶ δεισιδαιμονίας ('certain questions about superstition or fear of God'). These are taken in the favourable sense. But for the most part it is taken in a difference sense... and has a worse meaning; and then the word contains in a notion of unprofitable fear of God.

**ITEM 10**

**John Cheke's Preface (as above)**

p. 266.

St Paul fitly names ἐθελοθρησκεία 'will worship'. Which is wholly contained in those voluntary inventions and judgements of ours, framed after our own lusts.

**ITEM 11**

**Letter LXXIII Sir John Cheke to Henry Bullinger, from Strasbourg, March 1556**  
**trans. R. Hastings in *Original Letters relative to the English Reformation*, pp. 146-7**

I hear that Ignatius has been sent to you to be translated and printed, a measure which I suppose has been adopted for certain reasons. I had seen the book at Augsburg and had copied out some of the passages where the name of the Mass was mentioned and where he speaks of the wives of the Apostles. I request you, my Bullinger, and implore you again and again, to take care that the Greek be printed together with the translation. For it is of very great importance to scholars to read the author himself in his own language, and especially where grave and controverted matters are to be considered. I never read a translation without requiring the author himself as an interpreter of it. ... When Ignatius and the other authors of whom we are deprived came into my mind, I could not but commend to you the cause of those authors, and entreat you, as it were, in their name not to suffer them to speak only through interpreters, when they might readily be seen and heard by many in their own language, and be rescued from the danger of destruction which usually attends the Greek writers.

**ITEM 12**

**Ascham poem to Bucer, in J.A. Giles, *The Whole Works of Roger Ascham*, vol. 3, pp. 288**

Quicquid delirant ventres, stolidique papistae,

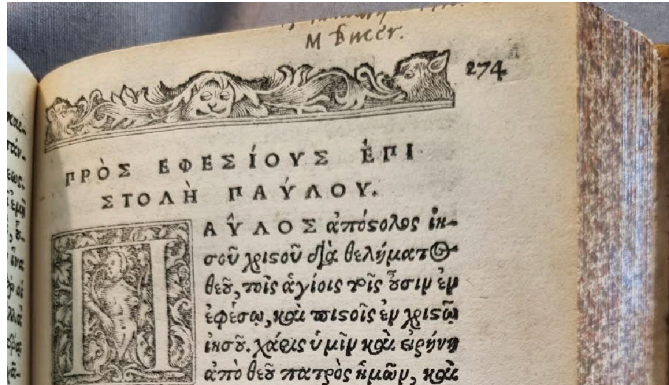
Haec vox, Paule, tua est, vita, Bucere, tua est.

[lines 5-6 of 14]

Whatever men driven by their bellies and foolish Papists think in their dullness, this is your teaching Paul, this is your life, Bucer.

**ITEM 13**

**Ascham's Greek Bible: Τῆς καινῆς διαθήκης ἅπαντα. Novi testament omnia (Basel, 1531), held at Hatfield House**



**ITEM 14**

**Ascham letter of 1547 to Sir John Astley, in J.A. Giles, *The Whole Works of Roger Ascham*, vol. 1, p. 108**

Expectamus, imo Deum oramus, ut omnis ἐθελοθησκεία in hoc parlamento tollatur. Quam late patet hoc Graecum vocabulum, et quem impetum facit in universas verae religionis partes, explicare tibi potest Grindallus noster. Veram doctrinam Christi populus omnis libentissime amplectitur; sola sacerdotum natio contra veritatem repugnabit.

We hope for, nay, we pray God, that all ‘will-worship’ be removed in this Parliament. How widely this Greek word is understood and what an attack it makes against the universal parts of true religion, our Grindal can explain to you. All the people most gladly embrace the true doctrine of Christ; only the class of the priesthood will fight against the truth.

**ITEM 15**

**Ascham letter to Sturm of 1550, contained in J.A. Giles, *The Whole Works of Roger Ascham*, vol. 1.2, p. 225**

Nam quum audiet abs te, quam praeclarum sit τὸν ἄρχοντα φιλοσοφεῖν<sup>12</sup> et rempublicam consilio, non fortuna gubernari, consilia autem optima ex optimis hauriri libris, nec meliorem unquam, cum a sacris fontibus discesseris ad formandum consilium, ipso Aristotele exstitisse: ne dubites, quin hoc facto tuo, in instituendo principe nostro, uberrimam voluptatem, quum singulari laude tua confluentem in universam Angliam et singulos Anglos transfusus sis.

For when he [i.e. King Edward VI] hears from you how splendid it would be if ‘the king becomes a philosopher’, and the state were guided by counsel, not by fortune, and the best counsels were absorbed from the best books, and that no one ever existed better [for this purpose] than Aristotle himself, when from his sacred fountains you have gone to the forming

<sup>12</sup> Paraphrasing Plato's *Republic*, Book 5, 473d: Ἐὰν μὴ, ἣν δ' ἐγώ, ἢ οἱ φιλόσοφοι βασιλεύσωσιν ...

of your counsels, do not doubt but that by having done this, in instructing our Prince, you are destined to pour out for all England and every Englishman the richest pleasure, flowing with your matchless excellence.

**ITEM 16**

**Ascham's *The Scholemaster* in J. A. Giles, *The Whole Works of Roger Ascham*, vol. 3, pp. 105-6**

But concerning the true notes of the best wits for learning in a child, I will report not mine own opinion, but the very judgement of him that was counted the best teacher and wisest man that learning maketh mention of; and that is Socrates in Plato, who expresseth orderly these seven plain notes, to choose a good wit in a child for learning:

1. εὐφυΐης ('of good disposition')
2. μνήμων ('of good memory')
3. φιλομαθῆς ('a lover of learning')
4. φιλόπρονος ('industrious')
5. φιλήκοος (inclined to listen')
6. ζητητικός ('disposed to enquiry')
7. φιλέπαινος ('a lover of praise')

And because I write English and to Englishmen, I will plainly declare in English both what these words of Plato mean and how aptly they be linked and how orderly they follow one another.

[Cf. Plato, *Republic*, book 7, 535b-d where Socrates outlines the key qualities, rather like those already identified for the best rulers, that should be in students, although the last item, φιλέπαινος, which is not in fact a classical Greek word, is not mentioned in Plato].

**ITEM 17**

**Poem by Peter Dasypodius, in *Ioannis Sturmii Consolatio ad Senatum Argentinensem De Morte Clarissimi et Nobilissimi viri D. Iacobi Sturmii*, sig. Ciii<sup>v</sup>**

Φράδμονος εὐσεβέος [sic] φιλοπάτριδος, ἠδὲ δικαίου  
κᾶν ποτ' ἐν ἀνθρώποις του<sup>13</sup> κλέος ἀνδρὸς ὀλῆ,  
τοῦτον ὅμως στέργων θεὸς ἐν μακάρεσσι κελεύει  
Ἀμβροσίης μετέχειν ἄφθιτον αἶδιον.  
Αὐτὰρ τοῖος ἔην [sic] περὶ πάντων Στούρμιος ἄλλων,  
τῷ παρέχει θεὸς οὖν τοιάδε δῶρα πατήρ.

[whole poem]

Even if you, the reputation of a man who is shrewd, pious, patriotic and just, should perish among mankind at any time, nevertheless, God in his love bids this man, immortal [and] everlasting, to partake of the ambrosia among the blessed ones. But, [Jacob] Sturm was of such quality as regards all other matters, God, the father, thus provides gifts of such quality to him.

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<sup>13</sup> Standing for τινός.

*Quantulum opus, quantum vitae complectitur orbem!*

Die Schildbeschreibungen in Lorenz Rhodomans *Ilias parva* als Beispiel für die autonome Gestaltung des Werkes

I. Übersicht der Gewichtung der Schildbeschreibungen in Rhodomans *Ilias parva*

Homer, <i>Ilias</i>	Rhoman, Homer-Periochen	Homer, <i>Ilias</i>	Rhoman, Homer-Periochen
1. Gesang: 611 Verse	1. Perioche: 37 Verse	13. Gesang: 837 Verse	13. Perioche: 35 Verse
2. Gesang: 877 Verse	2. Perioche: 84 Verse	14. Gesang: 522 Verse	14. Perioche: 44 Verse
3. Gesang: 461 Verse	3. Perioche: 39 Verse	15. Gesang: 746 Verse	15. Perioche: 38 Verse
4. Gesang: 544 Verse	4. Perioche: 41 Verse	16. Gesang: 867 Verse	16. Perioche: 52 Verse
5. Gesang: 909 Verse	5. Perioche: 53 Verse	17. Gesang: 761 Verse	17. Perioche: 41 Verse
6. Gesang: 530 Verse	6. Perioche: 31 Verse	18. Gesang: 617 Verse	18. Perioche: 67 Verse
7. Gesang: 482 Verse	7. Perioche: 38 Verse	19. Gesang: 424 Verse	19. Perioche: 45 Verse
8. Gesang: 565 Verse	8. Perioche: 28 Verse	20. Gesang: 503 Verse	20. Perioche: 51 Verse
9. Gesang: 713 Verse	9. Perioche: 49 Verse	21. Gesang: 611 Verse	21. Perioche: 48 Verse
10. Gesang: 579 Verse	10. Perioche: 27 Verse	22. Gesang: 515 Verse	22. Perioche: 37 Verse
11. Gesang: 848 Verse	11. Perioche: 49 Verse	23. Gesang: 897 Verse	23. Perioche: 55 Verse
12. Gesang: 471 Verse	12. Perioche: 37 Verse	24. Gesang: 804 Verse	24. Perioche: 37 Verse

Quintus Smyrnaeus, <i>Posthomerica</i>	Rhoman, Quintus-Periochen
1. Buch: 830 Verse	1. Perioche: 52 Verse
2. Buch: 666 Verse	2. Perioche: 61 Verse
3. Buch: 787 Verse	3. Perioche: 64 Verse
4. Buch: 595 Verse	4. Perioche: 53 Verse
5. Buch: 663 Verse	5. Perioche: 67 Verse
6. Buch: 651 Verse	6. Perioche: 55 Verse
7. Buch: 734 Verse	7. Perioche: 45 Verse
8. Buch: 504 Verse	8. Perioche: 40 Verse
9. Buch: 546 Verse	9. Perioche: 43 Verse
10. Buch: 489 Verse	10. Perioche: 38 Verse
11. Buch: 501 Verse	11. Perioche: 36 Verse
12. Buch: 585 Verse	12. Perioche: 52 Verse
13. Buch: 563 Verse	13. Perioche: 49 Verse
14. Buch: 658 Verse	14. Perioche: 51 Verse

→ ø Länge eines homerischen Gesanges: ~ 654 Verse

→ ø Länge einer homerischen Perioche: ~ 45 Verse

→ ø Länge eines Quintus-Buches: ~ 627 Verse

→ ø Länge einer Quintus-Perioche: ~ 50 Verse

II. 1. Textbeispiel: Rhod. *Il.parv.Hom.* 18,48–65

<p>[...] πρῶτα δὲ κάμνεν  ἀσπίδα· τῆ δ' ἔνι θῆκε μέγαν περιηγέα κόσμον·</p> <p>50 αἰθέρα σὺν φαέεσσι, σὺν οἷς νεπόδεσσι θάλασσαν,  γαῖαν ὁμοῦ πτολίεσσι καὶ ἀνδράσι σὺν θ' ἅμα καρποῖς  ἀγρονόμοις τε βοτοῖς καὶ θήρεσι καὶ μελέτησι  παντοίαις, ἐν ὅσαις στρέφεται βίος αἰόλος ἀνδρῶν.  ἔνθα πόλις δισσή· τῆ μὲν γάνος ἀμφιτεθῆλει</p> <p>55 Εἰρήνης, Ὑμέναιος, εὐσκαρθμοὶ τε χορεῖαι  νεϊκέα τ' εἰν ἀγορῆσι Δίκη θ', ἥ νεϊκεα παύει.  τῆ δ' ἄρ' Ἐνυάλιος περὶ τείχεα μακρὰ δεδήει,  καὶ πόνος ἦν ἐκάτερθε λόχος θ' ἅμα καὶ φόνος ἀνδρῶν.  ἔνθ' ἄροσις νειοῦ σὺν ζεύγεσιν. ἐνθάδ' ἔριθοι</p> <p>60 ἀμῶντες τέμενος βαθυλήϊον, ἐνθάδ' ἄλωη  βρίθουσα σταφυλαῖς καὶ εὐφροσύνη τρυγοῶντων.  ἔνθα βοῶν ἀγέλη καὶ ἀδηφάγον οἶμα λεόντων  εὐμενίη τε κυνῶν. οἷων νομὸς ἔνθα καὶ ἔνθα.  ἐνθάδε παρθενικῆσι μετ' ἠϊθέοισιν ἐλαφροῖς</p> <p>65 ἱμερόεις ὀρχηθμός· ὅσος βίος, ὅσσίχον ἔργον!</p>	<p>suscipit Ignipotens scutumque excudere primum  apparat, informat mundi cui totius orbem:</p> <p>50 aethera cum stellis, fluidum cum piscibus aequor,  terram, homines, urbes, fruges pecudesque ferasque  et diversa hominum studia et distincta laborum  munia, quae vitam certa ratione gubernant.  hic urbes geminae, pax unam laeta coronat:</p> <p>55 hic festis celebrant connubia mixta choreis,  illic rixa fori et ius, cui discordia cedit.  parte alia violens Mars circum moenia flagrat:  insidiae et labor et caedes utrinque vigescunt.  ruricolis labor est alibi: per iugera messem</p> <p>60 exercent alii; gravibus quoque onusta racemis  vineae adest: dat laeta novum vindemia mustum.  sunt armenta boum, rapida sunt fauce leones  pervigilesque canes; ovium quoque pascua; nymphis  cum blandis saltant iuvenes et murmura miscent.</p> <p>65 quantum opus, quantum vitae complectitur orbem!</p>
<p><b>Sim.gr.:</b> 50–53 de caelo, mari, terra scuto indiditis cf. etiam Q.S. 7,201–203    55 εὐσκάρθμοι τε χορεῖαι] vide etiam Rhod. <i>Ep.Crus.</i> 2,52 (μετ' εὐσκάρθμοισι χορεῖαις)    65 ὅσσίχον] cf. Theoc. 4,55 (ὅσσίχον ἐστὶ τὸ τύμμα καὶ ἀλίκον ἄνδρα δαμάσδει); de re cf. etiam [Theoc.] 19,5–8</p>	<p><b>Sim.lat.:</b> 48 <i>Ignipotens</i>] cf. eadem sede Verg. <i>Aen.</i> 8,628.710    49 <i>totius orbem</i>] = Lucr. 3,989    50 <i>piscibus aequor</i>] = Verg. <i>georg.</i> 4,388; <i>Ciris</i> 394    51 <i>pecudesque ferasque</i>] = Stat. <i>Theb.</i> 10,141    53 <i>ratione gubernant</i>] = Paul. Petric. <i>Mart.</i> 4,412    56 <i>discordia cedit</i>] cf. Claud. 24,48    57 <i>parte alia</i>] cf. Verg. <i>Aen.</i> 8,433.682 et al.    62 <i>armenta boum</i>] = Verg. <i>georg.</i> 2,515    64 <i>murmura miscent</i>] = Verg. <i>Aen.</i> 4,210    65 <i>complectitur orbem</i>] = Claud. <i>carm. min.</i> 32,13</p>



II. 2. Textbeispiel: Rhod. *Il.parv.Quint.* 5,4–19:

<p>             πρῶτα σάκος, τῷ πάντα, τά τ' αἰόλα κόσμος ἔργει,              5 ἔνθεσαν Ἥφαιστου πινυταὶ χέρες· ἐν γὰρ Ὀλύμπου              ἔδρανον εὐφάεεσσι μετ' ἀστράσιν ἀμφιτανύσθη              σύν τ' αὔραις πνοιαῖς τε καὶ ὀμβροτόκοις νεφέεσσιν              ἀήρ. ἐν δ' ἄρα φῦλα τανυπτερύγων πετεηνῶν              καὶ ῥόος Ὠκεανοῖο καὶ ἄλλου χεύματα πόντου              10 πλαζόμεναί τε νέες μετὰ κύμασιν. ἐν δ' ἄρα μέσσω              γαῖα μεθ' οἷς θήρεσσιν ἐν οὔρεσι καὶ πεδίοισι              καὶ ποταμῶν θαλάμοισι βροτῶν θ' ἄμ' ἀπείροني φύτλη,              ὧν πόνος ἐκπεπόνητο διακριδὸν ἀμφὶ κυδοιμοῦς              ὄπλων τ' ἡρεμίην κουροτρόφον. ἔνθ' ἔσαν ἄγραι,              15 ἔνθα μάχαι τε φοναὶ τε καὶ αἰόλα πήματ' Ἄρηος              νίκη τ' εὐνομίη τε δικασπόλος. ἐνθάδ' ἀρότρου              ἔργον ἔην δρεπάνης τε φερέσβιον, ἐνθάδ' ἑορτῶν              ἀγλαίη θαλῖαι τε χοροϊτίδες, ἐνθ' ὑμέναιοι.              ἐνθ' Ἀρετῆς παύροισι μάλ' ἀμβατὸς ἦε κολώνη.         </p>	<p>             mirus erat clypeus: cui Mulciber omnia dextra              5 artifice indiderat, quae continet ardua rerum              machina: se vario pandebat sidere coelum              cumque auris ventisque suis et nubibus aër              fusus erat, tranat quem natio picta volucrum.              Oceani quoque sparsus erat cum gurgite Pontus              10 fluctivagaeque rates. medio sed terra iacebat;              inde ferae montes, pecudes hinc herbida carpunt              prata; undis ludunt pisces. hominumque vagantur              diversae passim gentes; non omnibus idem              est labor: hic pax, hic bellum, venatio, pugnae              15 et strages; post haec victoria, cui Themis adstat              iuraque dat populis. hic rurisecantis aratri              fervet opus falcisque labor, festisque coloni              indulgent, celebrant epulas, ducunt hymenaeos.              hic arx virtutis, quam non fas scandere pigris.         </p>
<p> <b>Sim.gr.:</b> 5–8 ἐν γὰρ—πετεηνῶν] de caelo et aëre cf. Q.S. 5,6–12    6 εὐφάεεσσι ... ἀστράσιν] cf. Nonn. <i>D.</i> 8,111 (ποικίλον εὐφάεεσσι κεκασμένον οὐρανὸν ἄστροις)    7 ὀμβροτόκοις νεφέεσσιν] ~ Orph. <i>H.</i> 82,5 (ὀμβροτόκους νεφέλας); cf. etiam 21,2    8 τανυπτερύγων πετεηνῶν] cf. Hom. <i>Il.</i> 12,237 (οἰωνοῖσι τανυπτερύγεσσι)    8sq. καὶ ῥόος—κύμασιν] de Oceano et navibus cf. Q.S. 5,14.80    10sq. ἐν δ'—πεδίοισι] de terra et feris cf. Q.S. 5,7.17–21    14 de operibus belli cf. Q.S. 5,25–37    16 νίκη—δικασπόλος] de pace cf. Q.S. 5,44–46    16sq. ἐνθάδ'—φερέσβιον] de operibus agrestibus cf. Q.S. 5,57–65    17sq. ἐνθάδ'—ὑμέναιοι] de festivitatibus cf. Q.S. 5,66–76    19 de monte Virtutis cf. Q.S. 5,49–56         </p>	<p> <b>Sim.lat.:</b> 4 <i>Mulciber</i>] cf. Verg. <i>Aen.</i> 8,724; Homer. 858   <i>omnia dextra</i>] = Lucan. 1,378    5sq. <i>ardua... / machina</i>] cf. Stat. <i>silv.</i> 1,1,63sq. (<i>strepit ardua pulsu / machina</i>)    6 <i>sidere coelum</i>] cf. Verg. <i>Aen.</i> 1,259; Ov. <i>met.</i> 13,292 et al.    7 <i>nubibus aër</i>] = Ov. <i>ars</i> 3,173    8 <i>fusus erat</i>] = Moret. 16   <i>picta volucrum</i>] cf. Verg. <i>georg.</i> 3,243; Verg. <i>Aen.</i> 4,525    9 <i>gurgite Pontus</i>] = Verg. <i>Aen.</i> 11,624; Lucan. 5,234 et al.    10 <i>fluctivagus</i>] vox rara    13 <i>omnibus idem</i>] = Verg. <i>georg.</i> 3,244; Verg. <i>Aen.</i> 10,112 et al.    16 <i>iuraque dat populis</i>] cf. Ov. <i>fast.</i> 1,207 (<i>iura dabat populis</i>)    17 <i>fervet opus</i>] = Verg. <i>georg.</i> 4,169; Verg. <i>Aen.</i> 1,436         </p>

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# Lorenz Rhodoman als Herausgeber von Quintus Smyrnaeus' *Posthomerica*

Konferenz „Helleno(ger)mania: Lorenz Rhodoman und der Philhellenismus des 16. Jahrhunderts im digitalen Zeitalter“: Bergische Universität Wuppertal, 29./30. März 2023

Silvio Bär (Universität i Oslo)

## Die Text- und Editions-geschichte der *Posthomerica*: Abriss

Handschriftliche Überlieferung:

- Archetypus ( $\Omega$ ), 13./14. Jh., verloren.
- Subarchetypus (Y) und Hydruntinus (H) <  $\Omega$ , 14. Jh., verloren.
- 20 erhaltene MSS, 15 Jh., davon 3 < Y, der Rest < H.

Vgl. Vian (1963, xlvi): „Y est la première copie de  $\Omega$ ; elle est aussi la meilleure, si l'on compare son texte à celui de H. [...] H commet un nombre important d'omissions et de fautes qui sont imputables à la négligence du scribe.“

Zwischen 1453 und 1462: Entdeckung des Hydruntinus (H) im 1480 zerstörten Kloster San Nicola di Casole (Otranto, Apulien) durch Basilius Bessarion.

1505: *Editio princeps* bei Aldus Manutius (Venedig) basierend auf (einer Abschrift von) H.

Vgl. Tychsen (1783, 39): „Quem codicem exscripserit Aldus non constat, sed fuit ille valde corruptus et lacunas habuit non paucas [...]. Equidem suspicor Aldum ipsum illum librum secutum esse quem repererat Bessarion [...].“

1577: Lorenz Rhodoman: Teilausgabe der *PH* (Bücher XII–XIV, basierend auf dem Text der Aldina) mit lateinischer Übersetzung und Emendationen, im Auftrag von Michael Neander.

1604: Lorenz Rhodoman: Gesamtausgabe der *PH* (basierend auf dem Text der Aldina) mit lateinischer Übersetzung, Emendationen und zahlreichen Paratexten.

1807: Thomas Tychsen: Erste kritische (auf Kollation von MSS beruhende) Gesamtausgabe der *PH*.

1850: Hermann Köchly: Kritische Gesamtausgabe der *PH* mit *prolegomena* und Kommentar.

1963, -66, -69: Francis Vian: Kritische Gesamtausgabe der *PH* mit französischer Übersetzung und Anmerkungen (massgebliche Ausgabe mit unübertroffen ausführlichem Apparat).

## Rhodomans Emendationen zu den *Posthomerica*: Auswahl (Text nach Vian 1963, -66, -69)

1,404–406 [...] πολέμοιο δ' ἔρωσ λάβεν Ἴπποδάμειαν  
Ἀντιμάχοιο θύγατρα, μενεπτολέμοιο δ' ἄκοιτιν  
Τισιφόνου. [...]

406 σιφόνην H : τισιφόνην Y : Τισιφόνου Rhodoman

2,113–117 ἀλλήλοισ δ' ὀάριζον ἐπ' εἰλαπίνῃ καὶ ἐδωδῆ,  
ὃς μὲν ἀριστήας Δαναῶν καὶ ὄσ' ἄλγε' ἀνέτλη  
ἐξενέπων, ὃ δὲ πατὴρ ἐοῦ καὶ μητέρος Ἡοῦς  
ἀθάνατον βίον αἰὲν ἀπειρεσίης τε ρέεθρα  
Τηθύος Ὠκεανοῦ τε βαθυρροῦ ἱερὸν οἶδμα.

116 αὐτὰν ἄνὰ τὸν H : ἀθανάτου Y : ἀθάνατον Rhodoman

3,710–712 [...] ὄρτο δ' ἀυτμῆ  
Ἥφαιστου μαλεροῖο, γόος δ' ἀλίστος ὀρώρει  
Μυρμιδόων. [...]

711 μελάθροιο codd. : μαλεροῖο Rhodoman

4,538–540 ἀντίθεον δὲ Θόαντα καὶ Εὐρύπυλον μενεχάρμη  
ἠκέσατ' ἐσσυμένως Ποδαλείριος ἔλκεα πάντα  
ὄσσα περιδρύφθησαν ἀπ' ἐκ δίφροιο πεσόντες.

538 εὐρύαλον codd. : Εὐρύπυλον Rhodoman

5,456–458 Αἴας δ', ὡς ἴδε μῆλα κατὰ χθονὸς ἀσπαίροντα,  
θάμβεεν ἐν φρεσὶ πάμπαν· οἴσατο γὰρ δόλον εἶναι  
ἐκ μακάρων. [...]

457 γόλον codd. : δόλον Rhodoman

- 6,72–73 ὦ φίλοι, οὐκέτ' ἔοικε μεθ' ὑμῖν πόλλ' ἀγορεύειν  
σήμερον· ἐν γὰρ δὴν κάματος πέλει ἐσσυμένοισιν.  
73 ἐσσυμένοισιν codd. : ἀχθυμένοισιν Rhodoman
- 7,533–535 ὡς ἄρα Τρώιοι υἷες ἐν ἀνδράσι Κητείοισιν  
ἀμφὶ μέγαν βασιλῆα Νεοπτόλεμον φοβέοντο  
πᾶν ὅ τι χερσὶν ἔηκεν. [...]  
534 μενεπτόλεμον Ω : Νεοπτόλεμον R et Rhodoman
- 8,76–80 πρῶτος δ' ὄβριμος υἱὸς εὐπτολέμου Ἀχιλῆος  
δάμνατ' ἐν Μελανῆα καὶ ἀγλαὸν Ἀλκιδάμαντα,  
υἷας Ἀλεξινόμοιο δαίφρονος ὅς τ' ἐνὶ κοίλῃ  
Καύνῳ ναιετάεσκε διειδέος ἀγχόθι λίμνης  
Ἴμβρω ὑπὸ νιφόντι παραὶ ποσὶ Ταρβήλοιο.  
80 ὄμβρω codd. : Ἴμβρω Rhodoman
- 9,152–153 δεΐδιδε γὰρ μὴ δὴ μιν ἐφ' ἠνία χεῖρας ἔχοντα  
υἱὸς ἐὺς Πριάμοιο κατακτείνῃσι καὶ αὐτόν.  
152 δῆριν H : δὴ νιν P : δὴ μιν Rhodoman
- 10,84–90 αὐτὰρ Πηλεΐδαο πάϊς δυοκαίδεκα φῶτας  
Τρώων αὐτίκ' ὄλεσεν ὑπ' ἔγχρῃ πατρὸς ἐοῖο·  
[.....]  
καὶ Φάλιν ἠδὲ Γα<λ>ηνόν, ὅς οἰκία ναιετάεσκε  
Γαργάρῳ αἰπεινῇ. [...]  
89 γαηνόν codd. : Γαληνόν Rhodoman
- 11,155–156 [...] κατηρείποντο δὲ λαοὶ  
αὐτως, ἠὺτ' ἄμαλλα θέρευς δυσθαλπέος ὄρη.  
156 δυσθαλπέος codd. : εὐθαλπέος Rhodoman
- 12,94–97 [...] ἀμφὶ δὲ γαῖαν  
Ἀργείων ἐλέλιξεν ὑπαὶ ποσὶ, σὺν δ' ἐτίναξεν  
ἠέρα πᾶσαν ὑπερθε, βάλεν δ' ἀκάμαντα κεραυνὸν  
ἠρώων προπάροιθεν. [...]  
96 ἄμα πάντα codd. : ἀκάμαντα Rhodoman

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### Rhodoman's *Odyssey* – Between Admiration, Alienation and Appropriation

**Text 1** Rhodoman, *Troica* (1604), ll. 1222–1223, 1699–1700

ἦν δ' ἐθέλης τὰ μεταξὺ καὶ εἰς κόρον ἄχρι δαῖναι,  
Σμυρναίῳ ἀγάπαζε περίφρονα Μοῦσαν ἀοιδοῖν.  
[...]  
πάντα τὰδ' εὐφραδέως Σμυρνήϊος εἶπεν ἀοιδός.  
τόνδε φίλει καὶ ἔλισσε φίλων Ἑλληνίδα Μοῦσαν.

**Text 2** Rhodoman, *Dedication of Dion's Trojan Speech*, ll. 1–5, 26–29 (ed. Gärtner)

Χρήσιμα πολλὰ λέγει σεμνοῖς ἐπέεσσιν Ὅμηρος  
πρὸς βίον ἀνθρώπων· ὁ γὰρ ἦν παιδεσσιν Ἀχαιῶν  
ἰδμοσύνης ἄρχων πολυειδέος· ὡς δὲ ῥεέθροις  
Ἰκεανὸς χθόνα πᾶσαν ἀειπληθέσσι διαίνει,  
5 ὡς ὁ γ' ἔχει πάσης σοφίης ῥόον. [...]  
αὐτὰρ ὁμως, τοῖός περ ἐών, πολύμυθος Ὅμηρος  
ψεύδεα πολλὰ λέγει, ζωῆς δ' οὐ σύμφορα κοινῆς  
πρήξει καὶ μελέταις· τίνα γάρ, τίνα λῆρον ὑφαίνει  
ἀμφὶ θεῶν; ποίους τεύχει σφέας, αἴσχος ἀκοῦσαι;

**Text 3** Letter by Rhodoman to Crusius (26 January 1583)

Τὴν εὐγνώμονα [...] καὶ σοφὴν παραίνεσίν σου τοῦ μὴ προσωποποιῆσαι τοὺς ἐθνικοὺς θεοὺς  
*tantum abest, ut moleste feram, ut tibi pro ea gratias agam habeamque amicissimas et*  
*maturius ab amicis de hoc me admonitum fuisse vellem. Satis enim diu hic ethnicae*  
*superstitionis mori indultum fuit. Sit tandem finis εἰδωλολατρευμάτων vel, si mitigare licet,*  
*νεανειυμάτων, quae mihi ipsi tacito quodam sensu non nunc primum displicere coeperunt. Sed*  
*autoritatis nesciocuius illecebra et variae delectationis persuasion et tyrannica assuefactionis*  
*vi adhuc deceptus et ad retinendum illa impulsus fui.*

**Text 4** Rhodoman, *Poetic Epistle to Christophorus Frey*, ll. 22–24 (ed. Gärtner)

[...] αὐτὰρ Ὅμηρος  
ὡς τὸ πάλαι καὶ νῦν διζήμενος ἄρτον ἀλάται.  
οὐχὶ πανόλβιός ἐστιν, ὃς ἔλλαχε μοῖραν Ὀμήρου.

**Text 5** Rhodoman, *Troica* (1604), ll. 503–510 (general description of Odysseus)

ἐκ δ' ἰθάκης μενέδουπον ἐπὶ στρατὸν ἦλθεν Ἀχαιῶν  
ἠδυεπὴς πολύπειρος ἐπὶ κλοπος ἐσθλὸς Ὀδυσσεύς,

- 505 υἱὸς Λαέρτew, Ἰθάκης κατὰ δῆμον ἀνάσσωv.  
 παντοίαις δ' ἀρετῆσιν ἐν Ἑλλήνεσσι κέκαστο,  
 βουλὰς τ' ἐξάρχων ἀγαθὰς πόλεμόv τε κορύσσωv.  
 λαοῖς δ', οἷσιν ἄνασσε, πατὴρ ὡς ἥπιος ἦεν,  
 οὔτινά πω ῥέξας ἐξαΐσιον οὔτε τι εἰπῶv
- 510 ἐν δῆμῳ, ἥ τ' ἐστὶ δίκη θεῶv βασιλῆων.  
*pergit et ex Ithaca populosa ad castra Pelasgum  
 dulciloquus, fortis, catus atque peritus Ulysses,*
- 505 *civibus imperitans Ithacae Laertia proles.  
 nemo illum praestet virtutibus inter Achivos.  
 instructor pugnae, consulti haud futilis auctor.  
 profuit hic populo, genitor ceu mitis et aequus.  
 nec quemquam dictis aut factis laesit iniquis*
- 510 *e sibi commissis, quod dignum est principe munus.*

**Text 6** Rhodoman, *Il.parv.Quint.* 5.35-40 (Odysseus' plea against Ajax)

- 35 αὐτὰρ ὁ φῆ μύθοις καὶ μήδεσι πουλὺ γενέσθαι  
 κρείσσωv Αἰακίδαο καὶ οὐκ ἔργοισι χερείων.  
 δείξατο δ', ὡς πινυτοῖσι λόγοις καὶ ἐπίφρονι βουλή  
Ἀργείους ὀνίνησι πολὺ πλέον ἢ χερὸς ἀλκῆ  
 κείνος, εὐφροσύνη τε μεμιγμένον ἔλλαχε κάρτος.
- 40 Πηλείδην δ' αὐτὸς δηῖων ἐρρύσαθ' ὁμοκλήης.
- 35 *hic se consiliis multum verbisque disertis  
 Aeacida praestare nec armis esse minorem,  
 imo ait eloquio sese monitisque Pelasgis  
 plus prodesse, manus quam prosit viribus ille,  
 quod sibi coniunctum cum robore mentis acumen.*
- 40 *se quoque Pelidae rapuisse ex hoste cadaver.*

**Text 7** Rhodoman, *Il.parv.Quint.* 5.62–64 (Odysseus' comment on Ajax' suicide)

αὐτὸς δ' οἰκτρὸν ἔφαινεv ἐπ' ἀνέρι πένθος Ὀδυσσεὺς  
 αἴσαν μεμφόμενός τιν' ἀπηνέα καὶ χόλον ἀνδρός,  
οὔ κρατέειν θέμις ἐστὶ καὶ ἄλγεσι μέτρα τίθεσθαι.  
*ipse nec expertem luctus se ostendit Ulysses:  
 „Culpa“, ait, „haec fati est et, cui se tradidit, ira  
 < >“*

**Text 8** Rhodoman, *Il.parv.Quint.* 4.51–53 (Odysseus cannot take part in Achilles' funeral games)

λείπετο δ' αὖ βασιλεὺς Ἰθακήσιος οἶος ἀέθλων,  
 οὐνεκεν ἔλκος ἔτειρεv, ὅτ' ἀμφ' Ἀχιλλῆος ἐτύφθη.  
ᾧ τάχα φέρτερον ἄλλο θεὸς τεκμήρατ' ἄεθλον.  
*solus erat ludi, solus quoque muneris expers  
 rex Ithacae, tardat vulnus, quod cepit Achillem  
 defendens: meliora viro sed praemia restant.*

**Text 9** Rhodoman, *Troica* (1604), ll. 1675–1700 (summary of the *Odyssey*)

- 1675 πάντων δ' ὕστατος ἦλθεν ἐπ' ἔσχαρεῶνα καὶ ἦθη  
πατρὸς ἐοῦ νόστοιο μεταχρονίιο τετευχῶς  
υἱὸς Λαέρταο, καὶ οὐ κρατερῶν τις Ἀχαιῶν  
τόσσον ἐπὶ χρόνον ἔσκεν ἀνόστιμος ἠδὲ πλανήτης  
τόσσω τ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω  
1680 τόσσα τ' ἄπωθε μόγησε καὶ οἴκοθι τλήμονι θυμῷ  
ὡς Ὀδυσσεὺς δέκα πάντας ἐλισσομένους ἐνιαυτοὺς  
ξεῖνος ἐὼν καὶ ἄνοστος ἐν ἀλλοδαποῖς μερόπεσσι,  
ὡς πέσε Τρώϊον ἄστρῳ, μεσηγὺ δὲ μυρί' ἀνατλάς  
ἦλθεν ἐεικοστῷ περ ἔτει πατρῷον οὔδας.  
1685 τοῦ δὲ σαφῶς ἐνέπει πολυκηδέα νόστον Ὀμηρος,  
ὡς Κικόνων χάρμη πειρήσατο, Λωτοφάγων τε  
μειλιχίην ἐδάη, Κυκλώπων τ' ἔκφυγεν ὕβριν,  
Ἴπποτάδην τ' ἀφίκανε καὶ οὐκ ἀπονήσατ' ἀητέων,  
Λαιστρυγῶν θ' οἱ ὄλεσσε μιῆς δίχα νῆας ἀπάσας,  
1690 εἰς δὲ σύας Κίρκην τράπεν ἀρχοῦ νόσφιν ἐταίρους,  
ἴκετο δ' εἰς Αἴδου καὶ ἐσέδρακεν ἔθνεα νεκρῶν,  
καὶ φύγε Σειρήνας καὶ Σκύλλην ἠδὲ Χάρυβδιν,  
Ἥελίου τε βόας κλέψαν καὶ τίσσαν ἐταῖροι,  
κῦμα δὲ μιν φέρε μοῦνον ἐς ἱρὸν δῶμα Καλυψοῦς,  
1695 ἐπτὰ δ' ἔτη τελέσας γυμνὸς Φαίηκας ἴκανεν,  
οἳ μιν ὁμοῦ πολλοῖς κτεάνοις οἴκονδε κόμιζον,  
πτωχῷ δ' εἰδόμενος μετέβη δόμον, ὁψὲ δ' ἀναιδεῖς  
Πηνελόπης μνηστῆρας ὁμῶς υἱῆι δαΐξεν·  
πάντα τάδ' εὐφραδέως Σμυρνῆϊος εἶπεν ἀοιδός.  
1700 τόνδε φίλει καὶ ἔλισσε φιλῶν Ἑλληνίδα Μοῦσαν.

- 1675 *postremus repetit patrios cum laude Penates*  
*(distulerat reditum mora cui tardissima) mitis*  
*Laërtae proles, inter quia nullus Achivos*  
*tot miser erravit reditumque optavit ad annos*  
*totque hominum mentes liquide cognovit et urbes,*  
1680 *tot tulit aerumnas, forti quot pectore Ulysses*  
*hinc foris, inde domi. bis quinos namque per annos*  
*hospes erat vagus et multis in gentibus exsul,*  
*postquam Troia ruit: tum mille incommoda passus*  
*in patriam rediit, vicesimus ivit ut annus.*  
1685 *anxificum cuius reditum decantat Homerus:*  
*conflictu expertus Ciconas, cognoscit amicos*  
*Lotophagum mores, Cyclopumque effugit iras.*  
*consulit Hippotaden, ventorum haud munere gaudet.*  
*Laestrygon perdit classem, ratis effugit una.*  
1690 *in porcos vertit socios Circe, integer est dux.*  
*hinc venit ad Ditis functorumque agmina vidit.*  
*Syrenas cautus fugit et Scyllam atque Charybdin,*  
*Solis furantur comites pecora atque repensant.*  
*aequorea hinc solus defertur ad antra Calypsus.*  
1695 *septemque hic actis Phaeacida devenit annis,*  
*in patriam referunt qui ipsum cum munere lauto.*

*mendicique habitu subit aulam. deinde protervos  
Penelopes pater ipse procos natusque trucidant.  
Smyrnaeus cuncta haec vates canit ore disertio.*  
1700 *Graiam quisquis amas Musam, hunc ama et imbibere totum.*

### Text 10 *Odyssey and Arion*

*Odyssey* 22.35–40

ὦ κύνες, οὐ μ' ἔτι φάσκεθ' ὑπότροπον οἴκαδ' ἰκέσθαι

δήμου ἀπὸ Τρώων, ὅτι μοι κατεκείρετε οἶκον,  
δμωῆσιν τε γυναίξιν παρευνάζεσθε βιαίως,  
αὐτοῦ τε ζώντος ὑπεμνάσθε γυναῖκα,  
οὔτε θεοῦς δείσαντες, οἳ οὐρανὸν εὐρὺν ἔχουσιν,  
οὔτε τιν' ἀνθρώπων νέμεσιν κατόπισθεν ἔσεσθαι·  
νῦν ὑμῖν καὶ πᾶσιν ὀλέθρου πείρατ' ἐφῆπται.

*Arion* 1211–1215

ὦ κύνες, οὐ μ' ἔτι φάσκεθ' ὑπότροπον ἐνθάδ'  
[ἰκέσθαι]

ἐκ πελάγευς ῥοθίων, ὅθι μοι κατεκείρατε χρυσὸν

αὐτῷ τε ζώντος ἀφείλατε νήριτον ὄλβον  
οὔτε θεοῦς δείσαντες, οἳ εὖ σκοπέουσιν ἅπαντα,  
οὔτε τιν' ἀνθρώπων νέμεσιν τρομέοντες ὀπίσσω.  
νῦν δ' ὑμέας τάχα πάντας ἐοικώς δέξετ' ὀλέθρος.

### Text 11 Letter by Rhodoman to an anonymous doctor of laws (6 October 1603)

*Iam propter studium et amorem Graecae Poëseos locum mihi propinquirem exoptas. Ideoque exemplo Ulyssis Homerici me invitas ac velut innoxia quaedam Siren allectas. [...]*

*De altero, quod amorem patriae attinet, hoc tibi repono me nulli nec Ulyssi ipsi concedere. Quod exemplo interim probabo utcunque, dum magis confirmem. Cum Stralsundam Jena migraturus in Ericetum Bitterfeldicum evectus essem, ubi mons Bructerorum tanquam nubes quaedam se procul ostentabat: plus vicies ad illum respectabam nec absque suspiriis. Ob quid, rogitas: ob patriae chariss(imae) vicinitatem. Quanto desideratiorem patriam ipsam mihi esse putas? Fumi ille contuitum optabat; ego*

ἰέμενος κύκνειον ὑπὸ ξυλόχοισι λιγαίνειν  
πατρίδος ἧς θανέειν ἱμείρομαι.

### Text 12 Philipp Melanchthon, *Praefatio ad Homerum* (CR XI 409)

*Homerus de religione, de Diis immortalibus, ea quae tum usitata fuerunt, ipse quoque secutus est, nec illis quidem temporibus et apud illas gentes alia fuit religionis forma, quam qualem Homerus describit. Utrum ea vera an falsa, non hic disputo.*



# HELLENO(GER)MANIA - Lorenz Rhodoman und der Philhellenismus des 16. Jahrhunderts im digitalen Zeitalter- 29./30. März 2023 (Wuppertal)

## Neualtgrischisch im Werk des Camerarius

Thomas Baier (Würzburg)

### Textstellen / Werke

- 1) Camerarius, in: Institutio puerilis literarum Graecarum Phil(ippi) Mel(anchthonis)

Dimidium facti fertur qui coepit habere

Aspera principii dicitur esse via

Quam qui complanat grates laudesque meretur

Nempe ita plus toto aut totius instar habes

- 2) Luther, Martin, Deudsch Catechismus, Wittenberg: Rhaw 1529, A2r.:

„Diese Predigt ist dazu geordnet / und angefangen / das es sey ein unterricht fur die kinder und einfeltigen / Darumb sie auch von alters her auf Griechisch heisset Catechismus / das ist ein kinderlere ...“. „das ein jeder hausvater zum wenigsten die wochen ein mal seine kinder und gesinde umbfrage und verhoere / was sie davon wissen odder lernen / Und wo sei es nicht konnen / mit ernst dazu halte.“

- 3) Katechesis 1552 (A2r)

ἐκ στόματων νηπίων καὶ θηλαζόντων, φησὶν ἡ γραφή, κατηρτίσω αἶνον (Psalm 8, 3)

ὕπηρετείτω γοῦν ἡ τῶν γραμμάτων καὶ γλωσσῶν ἀπασῶν ἐρμηνεία, τῇ τοῦ θεοῦ δόξῃ καὶ τοῖς νέοις τὰ τῆς εὐσεβείας καφάλαια ἐξαγορευέτω, ὧν γνῶσει τε καὶ ἀπομνημονεύσει αὐτοὶ τε ἀρεσκόντως τὸν θεὸν θρησκολεύοντες διατελῶσιν, καὶ πρὸς ἐντελεῆ σύνεσιν τῶν θείων μυστηρίων ἀφίκωνται.

φυσικῶν τινῶν ἐφ' ἡμῖν καταβληθέντων σπερμάτων τοῦ ποιεῖν τὰ δέοντα, ἡμεῖς δὴ τὸ ἀπὸ τουτῷ ἐσμὲν ἡμῖν αἴτιοι αὐτοὶ τῆς τῶν καρπῶν ἀποκομιδῆς. καὶ ὅτι ἐν ἡμῖν αἱ τῆς εὐζωΐας ἀρχαί.

- 4) Libellus catecheos 1563 (B4r):

cum sint naturalia quaedam semina sparsa in nobis, ut id quod debemus faciamus, nos deinceps auctores nobis ipsis, ut fructum percipiamus, et beatæ vitæ causas esse in nobis [...]

- 5) Katechesis 1552 (A3r)

Διὰ τοῦτο πᾶς νυνὶ γρηγορεῖτω, καὶ αἰρέτω τοὺς ὀφθαλμοὺς πρὸς ἔλλαμψιν τοῦ θεοῦ φωτός. τὸ γὰρ σκότος ὑπὸ τοῦ αἰδίου ἡλίου διεσκεδάσθη. τὴν νύκτα ἢ τῆς ἡμέρας ἦν ἐποίησεν ὁ θεός, ἐπιφάνεια κατηύγασεν. Οὐχ ὑπὸ νέφους ἔτι ὄντες πλανώμεθα, ἀλλ' ἐν τῷ φάει περιπατοῦμεν.

- 6) Libellus catecheos 1563 (A2r):

Quapropter unusquisque nunc vigilet et attollat oculos ad splendorem divini luminis. Nam tenebrae ab aeterno sole discussae sunt. Noctem illius diei apparentia, quem fecit Deus, illustravit. Non amplius subter nubem erramus, sed in luce ambulamus.

- 7) Katechesis 1552 (A2v):

οἱ πάλαι ἐξουθενημένοι καὶ μονονουχὶ ὡς ἄλογοί τινες ἄνθρωποι παρ' ἄλλοις τισὶν ἔθνεσι καταγνωσθέντες.

οὐρεὰ τε σκιάοντα θάλασσά τε ἠχήμεσσα (II. 1, 157) πελάσαι καὶ πλησιοχωρήσαι ... γῆς διάγοντας ὥστε μίαν ... ἀμφοτέρων εἶναι ... ἅπαντες τούτου τοῦ κόσμου ἔνοικοι.

8) Katechesis 1552 (A2v-A3r):

Ἕλληνες τε καὶ βάρβαροι, μεγάλοι καὶ μικροί, σοφοὶ καὶ ἀμαθεῖς, δυνατοὶ καὶ ἀσθενεῖς. πλούσιοι καὶ πένητες, ἄρχοντες καὶ ὑπῆκοοι. δεσπότης καὶ δοῦλος.

9) Katechesis 1552 (A4r)

ἄπιστοι, σκληροί, τυραννικοί, ἀναιδεῖς, βέβηλοι, ἄθεοι

πιστοί, πρᾶοι, ἀρχικοί, αἰδημονες, φοβούμενοι τὸν θεόν, εὐσεβεῖς ἐν πάσῃ ἀληθείᾳ καὶ σεμνότητι καὶ καλοκαγαθία  
τῇ ἀρεσκούσῃ τῷ μόνῳ καλῷ κάγαθῷ θεῷ ... .

10) Libellus catecheos 1563 (praef. p. 11)

Itaque autor hortatorque et impulsor fuit, ut iis capitibus, quorum consummatione initia doctrinae Christianae solent atque debent, perscriberetur greco sermone ratio atque tractatio illius in his regionibus

ut iis verbis atque orationis quoque figuris omnia exponerentur, quibus auctores doctrinae Ecclesiasticae usi essent.

### Opera Camerarii

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