

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^{v-r}

[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)¹ 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^v

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,²
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 interpres atque magister
Iam coepit nostris liber abesse malis.

[lines 1-18 of 48]

¹ Both these Greek words are also used in the Bible.

² 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,
who³ 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^r

Personuit Christum sanctae tuba⁴ maxima legis,
Lumina scripturis, lumina clara dedit.
Exemplar vitae, sermonis norma, trilinguis,
Doctrinae solidae,⁵ 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^r

ῥήματα νῦν χριστοῦ τίς⁶ ἐρμηνεύσεται ἡμῖν;
τίς δύναται παυλοῦ μυστικὰ πάντα [?λέγειν];⁷
[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?

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

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

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

⁶ This must be scanned long.

⁷ 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^v

Βούκηρος οἱ τέθηκε τοῦ θεοῦ στόμα.
θνητῶν ὃν οὐδεὶς ὧδε βλέπει πάλιν.
τί δακρῦεις θανόντα τοῦτον ὦ ξένε;
ἔζησε φύς⁸ 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 θεῶ,
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^v

Γέρμανου⁹ 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.

⁸ This must be scanned as a long.

⁹ 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^v

Ἀπέρχεται Βούκηρος ὦν 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.¹⁰
[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^v

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 his¹¹ 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.

¹⁰ The printed copy seems to have ἔτι here, but ἔχει is preferable.

¹¹ 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 οὕτω εὐδαίμονας, 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,

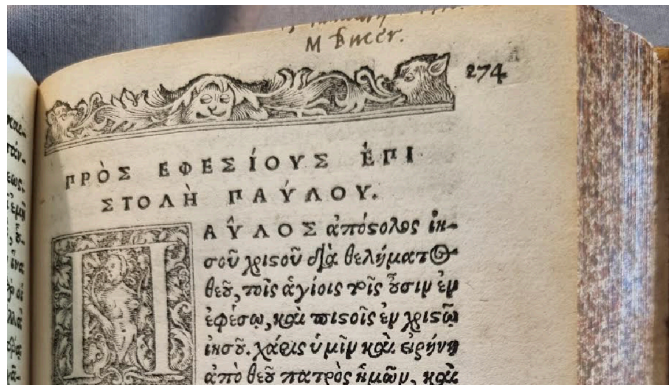
Haec vox, Paule, tua est, vita, Bucere, tua est.

[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 φιλοσοφεῖν¹² 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

¹² 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. εὐφυῆς ('of good disposition')
2. μνήμων ('of good memory')
3. φιλομαθής ('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^v

Φράδμονος εὐσεβέος [sic] φιλοπάτριδος, ἠδὲ δικαίου
κἄν ποτ' ἐν ἀνθρώποις του¹³ 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.

¹³ Standing for τινός.