

Eduardo del Pino, *La Victoriae in freto Gaditano descriptio* de Bonaventura Vulcanio: un caso más del “limae labor” de los autores neolatinos.

This paper deals with the poem called *Victoriae in freto Gaditano descriptio*, written by the Flemish humanist Bonaventura Vulcanius. It was published on the Gibraltar victory occasion, in which the Netherlands fleet defeated the Spanish on 25th April 1607. It happens that in the Library of Leiden University is preserved the draft of that poem. So we can compare both texts and reckon the reasons for the differences between them.

Humanism, Neo-Latin Poetry and “limae labor”, History of the Eighty Years War between Spain and the Low Countries.

Stefan Elit, Ein kaiserlicher Wüterich und zwei antagonistische Simons. Der *Nero furens* als Beispiel aus dem Paderborner Jesuitendramenkorpus.

Shortly after 1600 an anonymous pater of the Paderborn Jesuit college presented the remarkable (anti-protestant) tragedy *Nero furens*. The drama not only focuses on the legendarily furious emperor, but even more on Simon Petrus and Simon Magus as antagonistic doppelgangers, the latter also inciting further Neronian atrocities. After the violent death of Simon Magus, the drama ends at the moment when Nero is outbursting in wrath and wants to go after Petrus and the Christians in Rome. The article analyses the context and plot structure and discusses possible pretexts of the play which exercises brilliant rhetorics, shows well opposed ‘dramatis personae’, and it throws a spotlight on regional theatrical practice in early modern Germany.

Jesuit Drama, Early Christianity, Roman Empire, Confessional Quarrels, Comico-Tragoedia, Hereticsm.

Peter Grossardt, Sprachliche Bemerkungen zu Poggio Bracciolinis Brief aus Baden (I 46 Harth).

The following paper will deal with various syntactical and lexical difficulties in Poggio’s famous letter to Niccolò Niccoli about the baths at Baden, which often triggered different renderings by modern translators. Taking account of Poggio’s sometimes idiosyncratic style and of contemporary linguistic discussions, it will be shown that these problems usually can be solved with a fair degree of certainty and that in most cases the text needs no emendation. In an appendix a comparable passage in Flavio Biondo’s *Italia illustrata* will be analyzed. It follows that the ruins of Cicero’s splendid villa at Puteoli could still be seen in the fifteenth century and that therefore Poggio, too, probably visited the place and alluded to this visit in the opening part of his letter.

Poggio Bracciolini, Baths of Baden (Switzerland), Waterfall of the river Rhine, Story of Jupiter and Danae in Terence’s *Eunuchus*, Cicero’s villa at Puteoli, Use of “instar” and “interrarus” by Poggio, Use of “nedum ... sed etiam” in (late) antique, medieval and humanistic texts.

Delila Jordan, Die beiden frühneuzeitlichen Editionen des Berichts von Martin Baumgartners Reise ins Heilige Land zwischen literarischer Aneignung und wissenschaftlicher Editionsarbeit.

This article deals with a comparison of two editions of Martin Baumgartner von Breitenbach’s pilgrimage in 1507. In the first part of the article, the journey of the pilgrimage group is described, the participating persons are characterized, and it is outlined how the original – now lost – report was written down. The second part of the article deals with the historical background of the two editions which were published in 1594 by Christoph Donauer and in 1721 by Bernhard Pez respectively. The third part of this work is devoted to a comparison of the editions. Therefore, the differences between these two editions are outlined and explained by the different motivations and historical and intellectual background of Donauer and Pez. The comparison shows that the two editions differ significantly regarding the author’s intervention in the text. While Donauer attempts

to present himself as the author by modifying the text, Pez appears as a neutral editor in the wake of the emerging critical historical science.

Pilgrimage, Martin Baumgartner, Christoph Donauer, Bernhard Pez, authorship, critical historical science.

Walther Ludwig, Die *Epigrammatum libelli quatuor* von Salomon Frenzel (1588) – eine biographische und literarische Auswertung.

Salomon Frenzel (1561–1600), professor of ethics at Helmstedt and rector of the cathedral school at Riga, was crowned as poeta laureatus under the emperor Rudolph II in 1584 and was raised to nobility by him. The paper offers a detailed interpretation of Frenzel's *Epigrammatum libelli quatuor*, Prague 1588, and also deals with his *Epigrammatum sylvula prima*, Wittenberg 1593, as well as with his *Epigrammatum pars altera*, Helmstedt 1599, with special focus on the epigrams dealing with himself, his family, his coronation as poeta laureatus, his funeral epigrams for emperors, princes and poets, and on the epigrams dealing with such diverse matters as music, ethical concepts, classical and contemporary poets, love-matters and Frenzel's ennoblement in 1589. The epicedion written for Mathias Bydzovinus ab Aventino in Prague (1590), but not published either in the 1593 or the 1599 editions of the epigrams, is here edited from a manuscript.

Salomon Frenzel von Friedenthal, Latin poetry in Silesia (16th century), Latin poetry in Bohemia (16th century), Melanchthon, Joseph Justus Scaliger, Lipsius, emperor Maximilian II, emperor Rudolph II.

Walther Ludwig, Musik in Ferrara – der Hymnus an die ‚Musica‘ des Girolamo Faletti (1557) und die *Nutricia* des Angelo Poliziano.

Girolamo Faletti (ca. 1518–1564) was D. I. U. of Ferrara, held high offices under the dukes Ercole II and Alfonso II d'Este, and became Conte di Trignano. The book *Hieronymi Faleti de bello Sicambrico libri IIII, et eiusdem alia poemata*, Venice 1557, contains a hymn to the goddess 'Musica' in 166 hexameters which was written ca. 1550 and dedicated to Ercole II. The paper gives an edition and the first translation and interpretation of this hymn before the background of the literary and musical situation in Ferrara at the time. The personification of 'Musica' is also studied; Angelo Poliziano's *Sylva cui titulus Nutricia* with its personification of 'Poetica' is proposed as a model of Faletti's text.

Girolamo Faletti, Ferrara (16th century), music and poetry (16th century), Ercole II d'Este, Cipriano de Rore, Angelo Poliziano, *Nutricia*.

Patryk M. Ryczkowski, *Paraphrasis historiae de Susanna* by Adamus Placotomus Silesius and the 'raptularius' (notebook) of Mikołaj Lubomirski.

The article provides, firstly, a critical edition and literary analysis of the biblical poem *Paraphrasis historiae de Susanna* by Adamus Placotomus Silesius (1584). An attempt to identify the author and to contextualise his poem within the circle of the dedicatee, Sykstus Lubomirski the Elder, and his son, Mikołaj Lubomirski, is made. The codex unicus of the poem formed a part of the notebook belonging to the latter; hence, his life and poetic activity are outlined. Secondly, the material presentation, content, and transmission of the codex are discussed. Included are the remarks on the materials of Żegota Pauli, the 19th-century scholar who had owned the codex before it reached the Biblioteka Jagiellońska. Eventually, hitherto unknown evidence from his notes on its lost part is introduced, as it should have involved Mikołaj's comments on Placotomus and his poem.

Susanna, biblical poetry, Placotomus, Lubomirski, Poland-Lithuania, Olomouc.

Roland Sauer, *Vitae Melissi*. Die frühen Lebensbeschreibungen des Paulus Schedius Melissus.

The first Latin biographies of Paulus Schedius Melissus are all based on his curriculum vitae contained in the *Icones virorum illustrium* of his friend Jean-Jacques Boissard, published in 1598. It was

written while the poet himself was still alive. In view of its significance, this text has been translated here and is briefly commented upon. In order to portray the last few years of the life of Melissus, as well as his death (in 1602), character, and reputation, later biographers frequently relied upon parts of the funeral oration delivered by Simon Sten at the University of Heidelberg. The relevant extracts of this are also translated in this paper. The literary portrayals by Boissard and Sten were to become the most important sources quarried in a series of 17th- and 18th-century biographical articles about the late humanist poet. The article concludes with a survey of more recent biographies of Melissus written in German.

Paulus Schedius Melissus, Latin biographies, Jean-Jacques Boissard, Simon Sten, Melchior Adam, Johann Peter Lotichius.

Florian Schaffenrath, Das Lob Venedigs und seiner Krieger: Francesco Modestis *Venetias* (1521).

In 1521, the Dominican monk Publio Francesco Modesti (1471–1557), born near Rimini, published his epic poem *Venetias* in 12 books in which he describes the wars between Maximilian I (1459–1519) and Venice in the years 1507–1508. The following essay describes the circumstances in which the poem was written and Modesti's motivation to seek the support of the Serenissima through this historical epic. In addition to the historical background, the structure, and the content of the *Venetias*, it will be studied in particular how Modesti contributes to the contemporary 'gloria' discourse by explicitly pointing out on several occasions that great deeds alone are not enough for immortal fame. It also needs a poet who celebrates these deeds.

Publio Francesco Modesti, *Venetias*, Neo-Latin Epic Poetry, Humanism in Venice, Venetian Wars 1507–1508.

Raphael Schwitter, „I, liber, in tenebras!“ Zur antiislamischen Versinvektive des Martin Le Franc und einem neuen Textzeugen der *Errores legis Mahumeti* des Juan de Segovia in BnF, Ms. lat. 3669.

At the beginning of Paris, BnF, Ms. lat. 3669, a partial copy of the *Corpus Cluniacense*, one finds an elegiac poem in which the provost of Lausanne, Martin Le Franc (1408–1461), sends the Qur'ān to the depths of hell. Along with the admonitory writings of the *Cluniacense* and additional glosses, probably also from the hand of Le Franc, the poem forms the hermeneutical filter that determines the reception of the Qur'ān in Christian terms. Le Franc's polemics correspond to a pattern typical of the time, but his unforgiving tone stands in striking contrast to the efforts of Juan de Segovia (c. 1395–1458), whom he had met at the Council of Basel. Since Ms. lat. 3669 contains a hitherto unknown copy of Segovia's *Errores legis Mahumeti*, the collection was arguably copied in Aiton (Savoy) in the late 1450s and then sent to Le Franc, who subsequently supplemented it with his polemics.

Anti-Islamic invective, propemptikon, Martin Le Franc, Juan de Segovia, *Corpus Cluniacense*, Christian reception of the Qur'ān, Council of Basel.

Gábor Tüskés, The Re-Evaluation of Ferenc Rákóczi II's *Confessio peccatoris*.

This paper sums up the results of a research project carried out in the Institute for Literary Studies of the Hungarian Academy of Sciences in the past five years. Written in exile in France and Turkey between 1716 and 1720 in Latin, *Confessio peccatoris* had its genesis at an intersection of various cultures in European autobiography. It is a special source for history and the history of thought, as well as a moving personal document. Its subjective quality points to Rousseau and the political autobiographies and autobiographical novels of the nineteenth century. This paper will examine the genre, the concepts of sin and grace, the relationship between fiction and reality, strategies of self-portrayal, and modes of narration.

Autobiography, confession, exile, Jansenism, fiction, apologia.