



EUROPATRIDA

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1. INTRODUCTION



Fig. 1: The Parliament of Austria, built in Neo-Hellenic Style (24.06.2006)

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For most of recorded history, the area what the Republic of Austria encompasses today has not been a single and independent territorial unit. Over time, parts of it have belonged to much larger entities including the Roman Empire, the Kingdom of the Franks, the Holy Roman Empire, the Kingdom of Hungary, and finally the Austro-Hungarian Empire. Due to the mountainous nature of the land and its position on the important route along the Danube valley, it largely remained a sparsely populated, peripheral frontier region until the Habsburg rule. But also in the heyday of the Habsburg Empire its major cultural centres apart from Vienna –most significantly Budapest and Prague– were situated outside the borders of today’s Austria. Until 1918, it is almost impossible to distinguish Austrian history and (literary) culture from wider Central European developments. The following selection therefore consists of Ancient Greek texts concerning Austria in a geographical sense, not necessarily in a political sense, more precisely:

1. texts that have been written within or about the geographical area of present-day Austria (*i.e.*, the Eastern Alps region);

2. texts that have been written in praise of rulers of former territories within the geographical area of present-day Austria (esp. of the Houses of Babenberg and Habsburg).

FURTHER READING

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Joachim HERRMANN (ed.), *Griechische und lateinische Quellen zur Frühgeschichte Mitteleuropas bis zur Mitte des 1. Jahrtausends u. Z.*, Berlin 1988-1992 (4 vols.).

Martin KORENJAK, Florian SCHAFFENRATH, Lav ŠUBARIĆ, Karlheinz TÖCHTERLE (eds.), *Tyrolis Latina. Geschichte der lateinischen Literatur in Tirol*, Wien et al. 2012.

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2. ANTIQUITY

2.1. The area between Lake Constance and the Hungarian plains

STRABON, *Geographika* 7.1.5 = p. 292 C.

(Stefan RADT, *Strabons Geographika. Band 2.*

Buch V–VIII: Text und Übersetzung, Göttingen 2003, pp. 240-242)

It was not until the 5th century BC that the Eastern Alps came to the Greeks' attention. Herodotus is the first known writer to locate the sources of the Danube to the west, in the territories of the Celts. Earlier accounts, such as Pindar's *Third Olympian Ode* (13-15) and Aeschylus' *Prometheus Unbound* (fr. 197 TGF), had placed them in the mythical lands of the Hyperboreans in the far north. However, more detailed information on the area of present-day Austria became available only when the Romans arrived in the area. Following the foundation of Aquileia in 181 BC, Roman merchants and entrepreneurs began to trade with the Kingdom of Noricum and to exploit the rich gold and iron mines of the region. After 15 BC, the Eastern Alps were incorporated into the Roman Empire with varying degrees of violence. In the early 1st century AD, the Greek geographer Strabo described the area between Lake Constance and the Hungarian plains, as it was before the Roman conquest:

ὁ δὲ Ἐρκύνιος δρυμὸς πυκνότερός τέ ἐστι καὶ μεγαλόδενδρος ἐν χωρίοις ἔρυμνοῖς κύκλον περιλαμβάνων μέγαν· ἐν μέσῳ δὲ ἴδρυται χώρα καλῶς οἰκεῖσθαι δυναμένη, περὶ ἧς εἰρήκαμεν. ἔστι δὲ πλησίον αὐτῆς ἢ τε τοῦ Ἰστρου πηγῆ καὶ ἢ τοῦ Ῥήνου καὶ ἢ μεταξὺ ἀμφοῖν λίμνη καὶ τὰ ἔλη τὰ ἐκ τοῦ Ῥήνου διαχεόμενα. ἔστι δ' ἡ λίμνη τὴν μὲν περίμετρον σταδίων πλείονων ἢ <χιλίων> τριακοσίων, διάγραμμα δὲ ἐγγὺς διακοσίων· ἔχει δὲ καὶ νῆσον, ἣ ἐχρήσατο ὀρμητηρίῳ Τιβέριος ναυμαχῶν πρὸς Οὐνδολικούς· νοτιωτέρα δ' ἐστὶ τῶν τοῦ Ἰστρου πηγῶν καὶ αὕτη, ὥστ' ἀνάγκη τῷ ἐκ τῆς Κελτικῆς ἐπὶ τὸν Ἐρκύνιον δρυμὸν ἰόντι πρῶτον μὲν διαπερᾶσαι τὴν λίμνην, ἔπειτα τὸν Ἰστρον, εἴτ' ἤδη δι' εὐπετεστέρων χωρίων ἐπὶ τὸν δρυμὸν τὰς προ<σ>βάσεις ποιεῖσθαι δι' ὀροπεδίων· ἡμερήσιον δ' ἀπὸ τῆς λίμνης προελθὼν ὁδὸν Τιβέριος εἶδε τὰς τοῦ Ἰστρου πηγὰς· προσάπτονται δὲ τῆς λίμνης ἐπ' ὀλίγον μὲν οἱ Ῥαῖτοι, τὸ δὲ πλεόν Ἑλουήττιοι καὶ Οὐνδολικοί· <ἔπειτά εἰσιν οἱ Νωρικοί> καὶ ἡ Βοῖων ἔρημία, μέχρι Παννονίων· πάντες, τὸ πλεόν δ' Ἑλουήττιοι καὶ Οὐνδολικοί, οἰκοῦσιν ὀροπέδια· Ῥαῖτοι δὲ καὶ Νωρικοί μέχρι τῶν Ἀλπειῶν ὑπερβολῶν ἀνίσχουσι καὶ πρὸς τὴν Ἰταλίαν περινεύουσιν, οἱ μὲν Ἰνσούβριοι συνάπτοντες, οἱ δὲ Κάρνοις καὶ τοῖς περὶ τὴν Ἀκυληΐαν χωρίοις.

2.2. Inscription from Carnuntum, mid-1st century AD

(Péter Kovács, *Corpus inscriptionum Graecarum Pannonicarum. Editio III. Aucta* [= HPS 15], Budapest 2007, 6, no. 8)

While the provinces of Noricum and Pannonia are remarkably rich in Latin inscriptions –a sign of the high degree of (self-)romanisation in this area–, there are only few examples of Greek epigraphy. One exceptionally fine specimen is the following bilingual grave stele from Carnuntum, which was set up for the slave Florus. A standard Latin funerary inscription is followed by a Greek epigram and a concluding dialogue between the passer-by and the deceased.

Florus P(ublii) VEDI(i) P(ublii) f(ili) Fab(ia tribu) Germani ser(vus)
 an(norum) XXVI h(ic) s(itus) e(st).
 [domi]nus ob meritis [eius] fecit.
 [οὐ γάμον οὐχ] ὑμέναιον ἰδ[ῶν οὐ νύ]νφια λέκτρα
 [κεῖμαι] πρὸς στήλῃ κεκλι[μέν]ος παρ' ὁδῶ. —
 χαῖρε, [Φλ]ῶρε.— χαῖρε καὶ σύ, τίς ποτ' εἶ, ξένε.



Fig. 2: Reconstructed Roman Baths in Carnuntum. © Römerstadt Carnuntum, atelier olschinsky

2.3. Reflections in Carnuntum about the human life

MARCUS AURELIUS Antoninus, *Ad se ipsum* 3.7

(Joachim DALFEN, *Marci Aurelii Antonini Ad se ipsum libri XII*, Leipzig 1979, pp. 20-21)

The most important Roman city within the borders of present-day Austria was arguably Carnuntum, the capital city of Pannonia superior. There, Septimius Severus was proclaimed Emperor in 193 AD, and retired Emperor Diocletian tried to save the tetrarchy in the Conference of Carnuntum in 308 AD. During the Marcomannic Wars (166-180 AD), Carnuntum served as Imperial headquarters for some years. It was during his stay there that Emperor Marcus Aurelius Antoninus wrote some books of his famous “Meditations” (Τὰ εἰς ἑαυτὸν, *Ad se ipsum*), in which he displays his philosophical reflexions based on Stoic ideas using a brief, aphoristic style. According to his thoughts, a man’s actions should lead to a peaceful state of mind (“apathy”) in every situation. Wisdom, virtue and justice are the guiding principles with which everyone should comply. The emperor and philosopher died in 180 AD due to illness during a campaign either in the city of Vindobona (modern Vienna, Austria) or in Sirmium (modern Sremska Mitrovica, Serbia).

The quoted passage is the seventh chapter of the third book of the “*Meditations*”, which was written in Carnuntum. Marcus Aurelius emphasizes that a man who focuses on his own divine mind lives a peaceful life and neither feels the need for recognition nor wishes to withdraw from public life nor fears death:

τὰ ἐν Καρνούντῳ.

(...)

μὴ τιμῆς ποτὲ ὡς συμφέρον σεαυτοῦ, ὃ ἀναγκάσει σέ ποτε τὴν πίστιν

παραβῆναι, τὴν αἰδῶ ἐγκαταλιπεῖν, μισῆσαί τινα, ὑποπτεῦσαι, καταράσασθαι, ὑποκρίνασθαι, ἐπιθυμῆσαί τινος τοίχων καὶ παραπετασμάτων δεομένου. ὁ γὰρ τὸν ἑαυτοῦ νοῦν καὶ δαίμονα καὶ τὰ ὄργια τῆς τούτου ἀρετῆς προελόμενος τραγωδίαν οὐ ποιεῖ, οὐ στενάζει, οὐκ ἐρημίας, οὐ πολυπληθείας δεήσεται· τὸ μέγιστον, ζήσει μήτε διώκων μήτε φεύγων. πότερον δὲ ἐπὶ πλέον διάστημα χρόνου τῷ σώματι περιεχομένη τῇ ψυχῇ ἢ ἐπ’ ἔλασσον χρήσεται, οὐδ’ ὀπωστιοῦν αὐτῷ μέλει· κἄν γὰρ ἤδη ἀπαλλάσσεσθαι δέη, οὕτως εὐλύτως ἄπεισιν ὡς <εἰ> ἄλλο τι τῶν αἰδημόνως καὶ κοσμίως ἐνεργεῖσθαι δυναμένων ἐνεργήσῃε, τοῦτο μόνον παρ’ ὅλον τὸν βίον εὐλαβούμενος τὸ τὴν διάνοιαν ἔν τι ἀνοικεῖω νοεροῦ πολιτικοῦ ζῶου τροπῇ γενέσθαι.

2.4. Geography of the northern part of the late Roman Empire

Ioannes Lydos, *De magistratibus populi Romani* 3.32

(Richard WÜNSCH, *Ioannis Lydi De magistratibus populi Romani libri tres*, Leipzig 1903 [repr. Stuttgart 1967], pp. 120-121)

During the 5th century AD, Roman rule in the Eastern Alps collapsed, as depicted in the *Vita Sancti Severini* by Eugippius. However, during the *renovatio imperii* of Emperor Justinian I (reigned 527-565 AD), at least the southern part may have experienced Byzantine influence.

That the area was still considered important in Justinian’s times may be implied by a passage in “*On the magistrates of the Roman Empire*” (Περὶ ἀρχῶν τῆς Ῥωμαίων πολιτείας, *De magistratibus populi Romani*), written by John Lydus around 550 AD. In this work, John Lydus covers the development of the imperial administration by depicting the history of several offices – especially of the Praetorian prefecture– beginning with the mythical origin of Rome. In doing so, he laments the decline of the formerly efficient Roman administration. “*On the magistrates*” is one of the most important sources of the imperial administration of the late Roman Empire, even though John Lydus’ reports are scarcely reliable.

In the following passage John Lydus offers a short description of the geography of the northern part of the Empire, focusing on the course of the rivers Rhine and Danube:

Ἐκ τῶν Ῥητικῶν ὁρῶν, ἃ τῆς Κελτικῆς ὀρεινῆς εἶναι φησιν ὁ Καῖσαρ ἐν βιβλίῳ τῷ πρώτῳ τῆς κατ’ αὐτὸν Γαλλικῆς ἐφημερίδος, ἐκ μιᾶς πηγῆς ὁ τε Ῥῆνος ὁ τε Ἰστρος, οὐδέτερος δὲ αὐτῶν μὴ τὴν ἐπωνυμίαν ἀμείψας ἐπὶ τὴν θάλασσαν ἐξωθεῖται. ὁ μὲν γὰρ Ῥῆνος πᾶσαν τὴν Γαλατικὴν μεσόγειον τριχῆ διηρημένην εἰς Κελτικὴν, Γερμανικὴν καὶ Γαλατικὴν διατρέχων, οὐκ ἄρδει μόνον αὐτὴν μετὰ Ῥοδανόν, ἀλλὰ καὶ φρουρεῖ, φυλάττων ἀνεφοδόν. πρὸς δὲ τὸ πέρας σχεδὸν τῆς ῥύσεως εἰς Μόσον τὸν ποταμόν, γείτονα τοῦ βορείου πρὸς δύσιν ὠκεανοῦ, ὀλισθαίων ἀποβάλλει μὲν τὴν οὖσαν αὐτῷ κατ’ ἀρχὰς ἐπωνυμίαν, μετ’ ἐκείνου δὲ τοῖς τῆς Βρεττανικῆς θαλάττης ἐπισύρεται κόλποις. ὁ δὲ

Ἰστρος ἐάσας τὸν ἀδελφὸν Ῥῆνον πρὸς δύνοντα ἥλιον ἀναχωροῦντα αὐτὸς ἐπὶ τὴν [ἑώρα]ν μερίζεται. καὶ ἄχρι μὲν Παννονίας, ἣν Ἕλληνες Παιονίαν δι' εὐφωσίαν καὶ φυγὴν βαρβαρισμοῦ καινοτομοῦντες ἐκάλεσαν, καὶ Σιρμίου, τῆς πάλαι μὲν Ῥωμαίων εὐδαίμονος πόλεως, νῦν δὲ Γηπαιδῶν, τὴν ἰδίαν διασφᾶζει προσηγορίαν· περὶ δὲ τὴν Θρακίαν εἰλούμενος ἀποβάλλει μὲν παρὰ τοῖς ἐπιχωρίοις τὸ ἔμπροσθεν ὄνομα, Δανούβιος μετακληθεῖς· οὕτω δὲ αὐτὸν οἱ Θραῖκες ἐκάλεσαν, διότι ἐπὶ <τὰ> πρὸς ἄρκτον ὄρη καὶ θρασκίαν ἄνεμον συννεφῆς ὁ ἀήρ ἐκ τῆς ὑποκειμένης τῶν ὑγρῶν ἀμετρίας σχεδὸν διὰ παντὸς ἀποτελούμενος αἴτιος αὐτοῖς συνεχοῦς ἐπομβρίας ἀποτελεῖσθαι νομίζεται, Δανούβιον δὲ τὸν νεφελοφόρον ἐκείνοι καλοῦσι πατριῶς. καὶ ταῦτα μὲν περὶ τῶν ποταμῶν ὡς ἐν παρεκβάσει κατὰ Σαμω[ν]ικὸν τὸν Ῥωμαῖον ἱστορικόν, ὃς πρὸς Διοκλητιανὸν καὶ Γαλέριον τὸν γέροντα περὶ ποικίλων ζητημάτων διελέχθη.

3. MIDDLE AGES

3.1. A big fat Greek wedding

So-called “MANGANEIOS PRODROMOS”, Epithalamium on the wedding of Henry II, Duke of Bavaria and Margrave of Austria, and Theodora Komnene (1148), vv. 1-50. (in K. J. HEILIG, “Ostrom und das Deutsche Reich um die Mitte des 12. Jahrhunderts. Die Erhebung Österreichs zum Herzogtum 1156 und das Bündnis zwischen Byzanz und dem Westreich“, in T. Mayer, K. Heilig, C. Erdmann, *Kaisertum und Herzogsgewalt im Zeitalter Friedrichs I. Studien zur politischen und Verfassungsgeschichte des hohen Mittelalters* [= MGH Schriften 9], Stuttgart 1944 [ND 1952], 1-271, at 245-248)

For most of the Early Middle Ages, the Eastern Alps were a frontier region of the Carolingian (later Holy Roman) Empire, with the purpose of protecting the empire against Avar and Hungarian invasions. Only during the 12th century, the Margraves of Austria (belonging to the House of Babenberg) established themselves as major players in Central Europe through military prowess, loyalty to the respective Emperor, and high-ranking marriages. This culminated in the reign of Margrave/Duke Henry II (ruled 1141-1177), who was related to the imperial dynasties of both Salians and Hohenstaufen through his mother Agnes, and related to both the transitional Emperor Lothair of Supplinburg and the influential Dukes of Saxony through his first consort Gertrude. These contacts won him the Duchy of Bavaria after a dispute between King Conrad III (his half-brother) and the former holder of that position; his imperial relationship also enabled him to marry Theodora Komnene, the niece of Byzantine Emperor Manuel I Komnenos, during the Second Crusade. A court poet, who is usually referred to as “Manganeios Prodromos” today, was commissioned to write a magnificent epithalamium in the ancient tradition:

Εἰς τὴν κυρὰν Θεοδώραν
τὴν τοῦ σεβαστοκράτορος καὶ τὸν σύζυγον αὐτῆς
τὸν ἀδελφὸν τοῦ ῥηγὸς Ἀλαμανίας.

Ἀλαμανία χόρευε καὶ σκίρτα καὶ λαμπρύνου·
τοῦ γὰρ σεβαστοκράτορος τῇ παγκαλλίστῃ κόρῃ
ὁ δοῦξ ὁ μεγαλόδοξος πανευτυχῶς ἐνοῦται
καὶ γίνεται λαμπρότερος ἀπὸ τῆς λαμπροτέρας
καὶ μεγαλοδοξότερος ἐκ τῆς ἐνδοξοτέρας.

δαδούχει πόλιν, ἥλιε, σκηπτουχετῶν Ῥωμαίων,
κατάλαμπε, κατάστραπτε καὶ τὴν παστάδα ταύτην
καὶ ταῖς λαμπραῖς ἀκτίσί σου καὶ ταῖς ἀνατολαῖς σου
καταύγαζε τὸ πρόσωπον τοῦ νεονύμφου ζεύγους
καὶ τοῦ σεβαστοκράτορος τὸ ῥόδον νυμφαγῶγει.

βασιλικὴ φωσφόρε μου, πορφυροβλάστητέ μου,
ἡ πόλις σου πρεσβεύω σοι καὶ δυσωπῶ καὶ δῆμος.

ἀνάτειλον, ὁ χρυσαυγῆς, ἀπὸ τοῦ σοῦ κοιτῶνος
καὶ πέμψον τὰς ἀκτίνας σου καὶ τὰς μαρμαρυγὰς σου
καὶ τῷ φωτί σου λάμπρυνον καὶ τοῦτον τὸν ἀστέρα
τὸν ἐξ ἐσπέρας εἰς αὐγὴν ἡμερινὴν ἐλθόντα.

μὴ πάσας τὰς ἀκτίνας σου, μὴ πᾶσάν σου τὴν αἴγλην,
μηδὲ τὸ φῶς τοῦ δίσκου σου, μηδὲ τὸ πᾶν σου σέλας
εἰς τὸν ἀστέρα σήμερον ἐκπέμψης τῆς ἐσπέρας,
ἵνα μὴ κρύψῃς τῷ πολλῷ φωτί σου τὸν ἀστέρα,
ἀλλὰ μικράν τινα τῶν σῶν ἀπόμοιραν ἀκτίνων
ἀπόπεμπε καὶ φώτιζε καὶ φαίνει τὸν ἀστέρα.

Ῥώμης φωστήρ πολύφωτε, κρατούσης βασιλίδος,
ἂν γὰρ τὴν πᾶσαν αἴγλην σου πρὸς τοῦτον ἀποπέμψης,
ἐν τῷ φωτί σου τῷ πολλῷ κρυβήσεται τελείως·
ἡλίου γὰρ ἐκλάμποντος ἀστήρ οὐ συνεκλάμπει.

ἀλαλαγμόν, Ἀλαμανοί, καὶ κρότον ἐκτελεῖτε·
στήσατε σήμερον χορὸν χαρᾶς ἀνεκλαλήτου·
ὁ τοῦ ῥηγὸς γὰρ ἀδελφὸς ὁ δοῦξ ἐπιγαμβρεῦει
τῷ βασιλεῖ τῷ κραταιῷ τῷ κλαδί τῆς πορφύρας
καὶ προσλαμβάνει δύναμιν καὶ δόξαν ἐπικτᾶται
ἐκλαμπροτέραν μάλιστα καὶ περιφανεστέραν.

χαῖρε πανευτυχέστατε χαῖρε καὶ δοῦξ νυμφιε,
χαῖρε ῥηγὸς αὐτάδελφε μεγαλοδοξοτάτου·
ἀπὸ γὰρ δόξης σήμερον πρὸς μείζω βαίνεις δόξαν,
ἀπὸ τιμῆς εἰς κρεῖττονα τιμὴν ἀναβιβάζῃ·
τὸ ῥόδον γὰρ τὸ παμπρεπὲς τοῦ πορφυροβλαστήτου
ἐνοῦται καὶ συμπλέκεται καὶ συναρμόζεται σοι.

ὁ τοῦ ῥηγὸς αὐτάδελφος, ὁ δοῦξ, ἀστήρ ἐγένου
καὶ τῷ φωτί τοῦ γίγαντος μεγάλως ἐλαμπρύνθης
καὶ νῦν Ὠρίων γέγονας μεγάλου βασιλέως

καὶ λάμπεις καθαρώτερον· ἤλιψ γὰρ ἐγγίξεις
ἐκ τῆς κλεινῆς συζύγου σου καὶ τῆς ἐπιγαμβρείας.
ἔχεις ῥηγὸς αὐτάδελφε πανευτυχῆς νυμφίε,
ῥόδον ποικίλον καὶ μικτὸν ἀπὸ χρωμάτων δύο,
ἐξ ὑακίνθου πατρικοῦ πορφύρας πατραδέλφου.
χαῖρε λοιπὸν πανέντιμε μετὰ τῆς πανενδόξου·
τοῦ γὰρ σεβαστοκράτορος ἡ παγκαλλῆς θυγάτηρ
ὡς ῥόδον εὐγενέστατον τὸ γένος λαμπρυνεῖ σου
καὶ μῦρον χρηματίσει σοι πολύτιμον εὐῶδες.

3.2. Henry II, Frederick Barbarossa and Manuel I Komnenos

Ioannes KINNAMOS, *Histories* 6.4

(A. ΜΕΙΝΕΚΕ, *Ioannis Cinnami Epitome rerum ab Ioanne et Alexio Comnenis gestarum*, Bonn 1836, pp. 261-262)

When Frederick Barbarossa was elected Emperor of the Holy Roman Empire, he sought reconciliation with the former Dukes of Bavaria. In order to restore them to their prior rights, he had to divest Henry II of the Duchy of Bavaria. However, as it would have been intolerable for Henry II and Theodora Komnene to suffer a diminishment of their ducal status, a solution was found in the elevation of the old Margraviate of Austria, formed in Carolingian times and subordinated to the Duchy of Bavaria, to an inheritable Duchy under the immediate authority of the Emperor. This promotion and the associated privileges were bestowed upon Henry II and his consort Theodora by Emperor Frederick Barbarossa at the Imperial Diet at Regensburg on 8 September 1156 and documented in the so-called “Privilegium Minus”, which is considered an important step towards the development of Austria as a distinct political entity.

Later on, in 1166, Henry II, now Duke of Austria, and Theodora Komnene played a key role in a diplomatic mission to Serdica (Sofia), where they tried to mediate in a dispute between Frederick Barbarossa and the Byzantine Emperor Manuel I Komnenos about the supremacy over Italy and Rome:

ἐν ᾧ δὲ ταῦτα ἐγίνετο, Ἑρρίκος Ὀστριχίων δούξ σὺν τῇ γυναικὶ Θεοδώρα, τῇ βασιλέως ἀδελφιδῇ, ἐπὶ Σαρδικὴν ἦλθε, Φρεδερίκον τε τὸν Ἀλαμανῶν ῥήγα τῷ βασιλεῖ διαλλάζων καὶ πολέμων ἐκεχειρίαν Οὐννοῖς ἐξαιτησόμενος. Φρεδερίκος γάρ, ὡς ἐν τοῖς ἔξωθέν μοι δεδιήγηται λόγοις, βασιλέως ἀντιπράκτορος αὐτῷ, τὴν τε Ῥώμης ἀρχὴν παρὰ μικρὸν ἀφηρησθαι ἤλθεν, ἐς τὸ πάλα ἔθος ἀνακεχωρηκέναι τοῦ ἐν Ῥώμῃ ἀρχιερέως συνομολογήσαντος, καὶ ἄλλα τῶν οὐ κατὰ γνώμην ὑπέστη πολλά, τῶν τῆδε ἔθνῶν ἐκπεπολεμημένων αὐτῷ ταῖς ἐκ βασιλέως συνωθήσεσι. δι’ ἃ καὶ ὀλίγω μὲν πρότερον, ὀπηνίκα ἔτι ἐν κακοῖς ἦν, ὑποποιεῖσθαι τὸν βασιλέα θέλων, πέμψας φίλια διελέξατο κατὰ Οὐννων τε ὡσπερ εἶρηται συνάρασθαι αὐτῷ ὠμολόγει. ἐπεὶ δὲ τὰ ἀμφὶ τῇ Ῥώμης ἀρχῇ τῷ πάπα διωμολογημένα ἀνατετράφθη ζυνέβη, ἅτε δὴ βασιλέως μὲν ἐπὶ Βυζάντιον τὴν Ῥώμης καὶ αὐθις μείναι ἰσχυριζομένου βασιλείαν, τοῦ δὲ

πάπα τούτο μὲν οὐ καταδεχομένου ἐν Ῥώμῃ δὲ βασιλεύειν αὐτὸν ἀξιούντος, διὰ ταῦτα ἀναθαρσίσας Φρεδερίκος αὐθις τὴν δυσμένειαν ἐξεδείκνυ, εἰς γῆν τε τὴν Ῥωμαίων εἰσβαλεῖν διανοούμενος βαρβαρικῇ τινι ἀπονοίᾳ ἤδη καὶ διαμερίζειν αὐτὴν τοῖς περὶ αὐτὸν ἤρξατο. ἐπεὶ δὲ τοῦ βασιλέως ἀντιπραττομένου ἐπινοίαις ἐτέραις ἄπρακτος ἦν, ἐπὶ τὴν δι' Ἑρρίκου τούτου καὶ Βλαδιγράτζου ἐπεῖδε πρεσβείαν, μηχανώμενος ὅπως ἂν ἐν φιλίας προσχήματι ἀποσχέσθαι τῶν κατ' αὐτοῦ ἐγχειρουμένων ἀναπέισας τὸν βασιλέα αὐτὸς οὕτω ἕς τὸν κατὰ Ῥωμαίων εὐχερῶς ἀποδύσθαι πόλεμον. ἀλλὰ βασιλεὺς ταῦτα ἐννοησάμενος Ἑρρίκον μὲν σὺν εὐμενεῖα εἶδεν ἄνεσίν τε πολέμου Οὐννοῖς αἰτήσαμένῳ ἐπένευσε, τῶν δὲ ἀμφὶ τῷ Φρεδερίκῳ πέρατι δέδωκεν οὐδέν. ἀλλὰ Ἑρρίκος ἐπὶ οἴκου ἀναχωρῶν, ἐπειδήπερ ἐν Παιονίᾳ ἐγένετο, Στέφανον ἀναπέιθει τὴν Ταυροσκυθίδα διωσάμενον κόρην θυγατέρα τὴν αὐτοῦ ἀγαγέσθαι.

4. MODERN ERA

4.1. Bucolic praise of Empress Maria Theresa

Adam Franz KOLLÁR, Χάριτες εἰδύλλιον, vv. 34–55

(in F. C. SCHEYB, *Musae Francisco et Mariae Theresiae augustis congratulantur ob scientias, bonasque artes eorum iussu et munificentia Vindobonae restitutas*, Wien 1756, 132-134)

While the study of Ancient Greek –including composition of Neo-Ancient Greek verse and prose– flourished in Early Modern Italy, Germany, and Britain, there is rather little pertinent material from Austria. Things only changed in the 18th century, when Vienna became home to many Greek emigrants and one of the centres of the Greek Enlightenment.

When the new auditorium for the University of Vienna –the current home of the Austrian Academy of Science– was inaugurated in 1756, a collection of several panegyric texts in all the languages of the Habsburg dominions was presented to Empress Maria Theresa. Among them also a Greek poem could be found, the idyll on the Graces (Χάριτες εἰδύλλιον), composed by Slovakian scholar Adam Franz Kollár (1718-1783).

This bucolic song consisting of 131 hexametric verses imitates the idylls of Hellenistic poet Theocritus (3th century BC). Just like Theocritus Kollár uses Doric Greek mixed with elements of other Greek dialects and Homeric forms. In his poem, the two countrymen Daphnis and Amyntas –typical names for bucolic characters– meet on their way to Vienna. By exchanging verses, they praise the university's new auditorium and especially Empress Maria Theresa. They describe the new building as a home for Apollo and the Muses and portray the empress as a just, beautiful and godlike protector of the realm. By building the auditorium, she created a new home for the fine arts in Vienna:

ΑΜΥΝΤΑΣ.

Ἦ φίλε Δάφνι Διὸς πεφλαμένε κώρας
σπεύδεν χρῆ βραδέως ἀνετοίμως εἰς ὁδὸν ἄνδρας
ἔς πόλιν ἕς τε θεᾶς ἱερὸν λῆς ναὸν ἰκέσθαι,
αὐτὰρ πᾶ θυσῖαι, Δάφνι φίλε, πᾶ ἑκατόμβαι;
ΔΑΦΝΙΣ.

τῆνα μὲν οὐχ ἁμῶν, τὸ δ' ἔφ' ἁμῖν· τᾶ ποτὶ κράνα
τᾶδε καθίζαντες Σικελὰν συνθῶμεν αἰοιδάν,
ἧ «Χάριτες» ἢ «Νόστος Ἄθνας» τὰν ἐπὶ κλησιν.
ἀθανάτοις θνατοῖς τε φίλοι γ' ὕμνοι καὶ αἰοδαί.
ΑΜ.

καλὸν (ἐμῖν δοκέει) καὶ σύμφρονα μῦθον ἔειπας.
καυγούστῳ πόκα καὶ Πτολομαίῳ καὶ Βερενίκῃ
ἄνδανε ποιμενικὸν μέλος, ἄνδανε Δωρὶς αἰοιδά-
ἄπτεο σύριγγος, φίλε Δάφνι, καὶ ἄρχεο πρᾶτος.
ΔΑ.

Κύνθιε, Παρνάσσω μεδέων, εἴ τοι γε Βιέννα
ὑψιμεδεῦσα φίλη, νειοκτίστοισι μελάθροις,
καὶ μεγάροισι τεοῖς εἰ τέρπειαι, εἰς ἐμὸν ἦτορ
ἔρχεο, πότνε πάτερ, καί μοι συνάεισον ἄνασσαν
τὰν σὰν, Αὐσονίου Ζανὸς κυδρὰν παράκοιτιν.
ΑΜ.

Μῶσαι Πιέριδες, θεῖον γένος, εἴ τι Βιέννα
ἠνεμόεσσ' ὕμνι μέλει, εἰ δόμον οὐρανομήκη
δερκόμεναι γηθεῖτε κατὰ θυμὸν κραδῖαν τε
πέμπετ' ἐπὶ πραπίδεσσιν ἐμαῖς Παρνάσσιον ὀμφὰν
εἰς ἔπος ὑμετέρας εὐεργέτιδος βασιλείας.



Fig. 3: Former “New Auditorium” of the University of Vienna, now home of the Austrian Academy of Sciences. © BWag/Wikimedia Commons

4.2. The endeavour of Markidis-Pouliou brothers for a newspaper

(*Ephemeris*, No. 1, 31th December 1790)

In the late 18th and early 19th century, Vienna housed the world's most important Greek publishing houses and printing presses. The first Greek newspaper, the *Ephemeris*, was printed there in 1784, but soon discontinued. Its issues do not survive. On the 31th December 1790 (Julian calendar), the *Ephemeris* was revived by the brothers Markidis-Pouliou, who explain their endeavour in the preface. It is written in classicising pre-katharevousa prose, which already displays some phenomena of Modern Greek (e.g. μετὰ for μετὰ, νὰ for ἵνα, ὡσάν for ὡς, τέτοιος for τοῖος, enclitic possessive pronouns...) while essentially being compatible with Ancient Greek:

Τῷ φιλαναγνώστη.

ἰδοῦ ἢ πρὸ πολλοῦ ἐπιθυμηθεῖσα, καὶ ὑποσχεθεῖσα εἰς τὴν ἀπλῆν διαλέκτον ἐφημερίς, ὡς ἓνα νέον φυτὸν, ὅπου ὀλίγον κατ' ὀλίγον αὐξάνει εὐανθεῖ, καὶ τέλος εὐκαρπόντας προξενεῖ μύρια καλά· καὶ μ' ὅλον ὅπου αὕτη ἢ ἐφημερίς με ἓνα τέτοιον φυτὸν κατὰ τὴν ἐπωφελῆ ἔκτασιν καὶ ἔκβασιν τῆς ἀρμοδίως δύναται, καὶ πρέπει νὰ παρομοιασθῆ, με ὅλον τοῦτο διαφέρει ἄλιν ἀπὸ αὐτὸ πολὺ κατὰ τὴν καλλιέργειάν της, ὡσάν ὅπου ἓνα τέτοιον φυτὸν φυσικῶς τουτέστι καὶ χωρὶς κόπον ἀνθρώπων φθάνει εἰς τὴν ῥηθεῖσαν ἀκμὴν, ἀλλὰ πολὺ ἄλλως ἔχει τὸ νῦν ἐπιχείρημα τῆς ἐφημερίδος, ὡσάν ὅπου αὕτη ὄχι μόνον ἔργα χειρῶν ἀπαιτεῖ, ἀλλὰ καὶ δαπάνην οὐ τὴν μικρὰν καὶ μέγαν πόνον, καὶ ἔκτασιν τοῦ αὐτοῦ νοός, ὄντας αὕτη, κατὰ τὸν εἰς τὴν εἶδῃσιν ὀρισμὸν τῆς μία συλλογῆ καὶ ἐκβολῆ διαφόρων πηγῶν.

4.3. Graz, the city of the Graces

Ludwig MAYR, *Chariton Polis*, vv. 122-140

(L. Mayr, ΧΑΡΙΤΩΝ ΠΟΛΙΣ. *Die Stadt der Grazien. Beschreibung der Stadt Graz nebst den wichtigsten Sagen aus Stadt und Umgebung. Griechisch und Deutsch*, 2nd ed., Graz 1902, 12)

From the 19th century onwards, composing Neo-Ancient Greek poetry became an intellectual pastime of Austrian school-teachers and classicists. A particularly delightful example is the epyllion “Χαρίτων πόλις-The city of the Graces”, a panegyric epyllion on the city of Graz, the capital of the Austrian region of Styria. Its author, Tyrolean classicist Ludwig Mayr (1851-1944), composed it while working as a teacher in Graz. In 1897 he published the first edition of his poem consisting of 326 dactylic hexameters. Following its great success a second edition followed five years later, extended by about 600 verses.

The title of the work is a multilingual pun: Against linguistic evidence, Mayr deliberately derives the city's Slavic name from the Latin Graces (Greek: Charites) and thus creates a link between the city of Graz and classical culture. By an imaginative use of Homeric language and style he miraculously succeeds

in describing modern city life around 1900, including cyclists, tramways, and electricity, in Ancient Greek poetry. In the passage below he manages to sneak praise of his beloved homeland Tyrol into the panegyrics of his new home Graz, when he mentions a tavern serving South Tyrolean wine and relates a (newly coined) myth of how Dionysos came to Tyrol and chose that region to produce his “well-tasting nectar”. It is a curious coincidence that the same building houses the Greek restaurant “Dionysos” today:

ἐγγύθι δ' ἐν στείνῳ μικρὸς δόμος ἐστὶν Ὀρείτεω
 Οἰνιάδεω, ὃς δὴ ῥα κομίζει ἐπ' ἤματι αἰὲν
 δαιτυμόνας πολλούς· ἐν γὰρ παρέχει σφισὶν αἰὲν
 ἀσπάσιος βρώμην ἐσθλὴν τε καὶ αἶθοπα οἴνου.
 ἦ ῥα δόμου ὑπόγαια πίθους κεύθει μεγακύκλους
 οἴνου ἠδυπότου, ὃν Τηρίολις φέρεν αἶα.

καὶ γὰρ τήνδε Διώνυσος στεφανηφόρος ἦλθε
 πουλὴν ἄγων θίασον, Νύμφαι δ' ἐφέπονθ' ἅμα πολλαί.
 στάς δ' ἄρα Τηρίολιν θηήσατο, οὐθαρ ἀρούρης,
 ἦν πέρι οὔρεα κύκλω ἐλήλαται οὐρανομήκεα.
 καὶ τότε δὴ πάλλων θύρσον μετεφώνεε πᾶσιν·
 ”ἦ καὶ Τηρίολις φερέτω δῶρόν μευ ὀπίσσω,
 νέκταρ ἠδύποτόν τε κακῶν τ' ἐπίληθον ἀπάντων.“
 τοῖον δὲ οἴνον παρέχει ἀρίγνωτος Ὀρείτης
 αἰὲν ἐυφραίνων θυμὸν ξείνοιο ἐκάστου.

ἔνθα μὲν ἐν μεγάροισι γεραίτεροι ἄνερες ἦγται,
 μουσοπόλοι δ' ἀκαδήμειοι, ἀριδείκετοι οὐλαῖς.
 πάντες δ' ἐκ στομάτων καπνὸν φύλλων ἀνιείσιν,
 οἶά τ' Ἀπόλλων δῶκε, χατεῦσι τε οἴνου ἔηος.

4.4. Francis II/I Emperor's Hymn (1st stanza)

(Josef M. STOWASSER, *Das Gott erhalte griechisch und lateinisch*, in: *Achtundzwanzigster Jahresbericht über das k.k. Franz Joseph-Gymnasium in Wien*, Schuljahr 1901/1902, III)

Another Austrian school-teacher was Josef Maria Stowasser (1854-1910), the author of a famous and still widely-used Latin-German school dictionary. However, he also published playful translations of Austrian folk songs into Greek and Latin verse (and *vice versa*), as well as the following Greek rendering of the Emperor's Hymn and former Austrian national anthem.

The hymn was originally written for Emperor Francis II/I by Lorenz Leopold Haschka and set to music by Joseph Haydn. For his Ancient Greek translation, Stowasser used the revised text created by Johann Gabriel Seidl in 1854 in honour of Emperor Franz Joseph I:

ἸΩ θεὸς οὐρανόθεν μεδέων, σῶσόν τε φύλαξόν θ'
ἡμετέρην γαίην καίσαρά θ' ἡμέτερον,
τῆς ὀρθῆς δόξης ὑπερείσμασιν ἰσχυρωθεὶς
ἡμᾶς οὗτος ἀεὶ χερσὶ σοφαῖς ἀγάγοι.
γενναίως τε καὶ ἀνδρείως διαδήματι πατρῶν
αὐτοῦ ἀμύνωμεν ὅστις ἂν ἐχθρὸς ᾖ,
αἰεὶ δ' Ἀψβούργων μεγάλων τὸ στέμμα κλεεννὸν
εὐθύνοι πότμον τῆς χθονὸς Αὐστριακῆς.



Fig. 4: Graz around 1900. Stengel & CO., Dresden: „Graz – Hauptplatz“, color combination print, 9x14cm, produced in 1900, Postkartensammlung GrazMuseum Online: URL: <http://gams.uni-graz.at/o:gm.708> [14-03-2019]

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