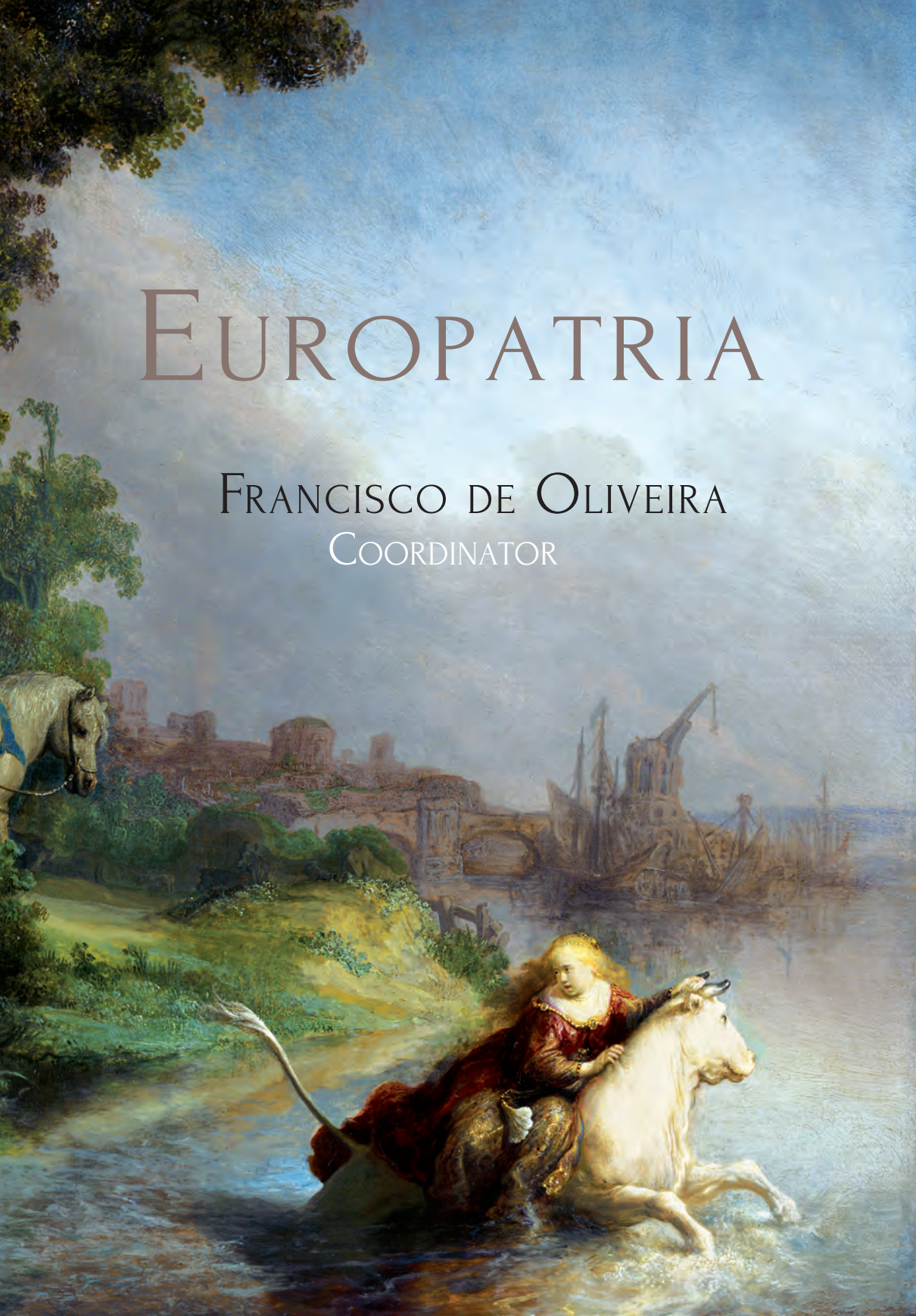


EUROPATRIA

FRANCISCO DE OLIVEIRA
COORDINATOR



Elisabeth Klecker - University of Vienna
Email: elisabeth.klecker@univie.ac.at
(Texts: 10-23; 25-28)

Kurt Smolak - University of Vienna
Email: kurt.smolak@univie.ac.at
(Texts: 1-9; 24)

AUSTRIA

1. Introduction

Due to the complex past of the Central European region any attempt to specify “Austrian” achievements in the field of literature or to select “Austrian” highlights of the Latin tradition instantly faces questions of definition. It is essentially for practical reasons that Latin literature of the post-Roman era has come to be classified according to modern political reality, though there is a scientific consensus on the limits of national concepts of literature.

If we speak about literature of today's Austrian territory it could be argued that the Austrian soil hosted one of the great works of ancient (Greek) philosophy: the Roman emperor Marcus Aurelius († 180) is supposed to have written most of his *Meditations* in the military camp of Carnuntum. Subdued by Augustus in 15 BC and under provincial administration since the reign of Claudius, Noricum is occasionally mentioned in later Roman historiography, but usually Eugippius' *Vita Sancti Severini* († 482 in Favianis, probably Mautern near Krems, Lower Austria) figures among the earliest items included in schoolbooks of Austrian literature. The hagiographic text owes its privileged position to the vivid description it gives of a border region in times of declining central power – though it was written in Italy by an author who perhaps never met the saint during his life-time nor visited the places where he had lived.

In the early Middle Ages no sovereign state existed on the territory of modern Austria, geographic conditions being unfavourable to the formation of larger political, administrative or cultural entities. The

margraves of Babenberg who ruled the *marcha orientalis* since 976 controlled very little of modern Austria (the name Ostarrichi appears for the first time in 996, in a document concerning Neuhofen/Ybbs, a small market place in today's Lower Austria). The country was split into various spheres of influence, subject to rivalling claims of the bishops of Passau, Salzburg, or Aquileia in the south, with Christian missionary activity and profane political aims closely connected (*text 1*). Intellectual life centred at ecclesiastical institutions, e.g. the Benedictine abbeys of St. Peter's at Salzburg (*text 3*), Mondsee, Melk, St. Paul's in Carinthia. Hagiographic *vitae* and *passiones* as well as liturgical hymns were composed to promote the cult of local saints (*text 4*) and to enhance the prestige of monasteries where relics were kept. In the case of Koloman (*text 9*) whose corpse was transferred to the Babenberg residence at Melk in 1014 the introduction of a patron saint was certainly meant to back efforts to consolidate the Babenberg rule.

In the late Middle Ages and the Early Modern period Austrian literature is best conceived as literature written in the hereditary territories of (the Austrian branch of) the House of Habsburg (*casa d'Austria*). There is an immense corpus of neo-Latin literature dedicated to family members or serving the aims of the dynasty (e.g. legitimizing Habsburg rule by historiographic fictions of a Trojan ancestry). At various occasions (up to the silver wedding anniversary of Francis Joseph and "Sisi" in 1879, *cf. text 28*) encomiastic poetry was composed in a variety of genres from epigram to large-scale epic. Obviously the language of the Roman Cesars suited the Habsburg self-fashioning as successors to the Roman Empire (with their residential city Vienna as new Rome on the Danube, *text 22*) according to the idea of *translatio imperii*. Furthermore the language of the Roman Catholic Church was viewed as particularly appropriate to the proverbial *pietas Austriaca* (*text 21*) and eulogies duely focussed on the Habsburgs' role of defenders of Christianity against the Ottoman threat and of Catholic faith against Protestant heresy.

The year 1365 was of major importance for Latinity in the Eastern part of today's Austria and Eastern central Europe in general: Arch-duke Rudolph IV (1339-1365), ambitious son-in-law to Emperor Charles

IV (*cf. text 10ab*) who had established a university at Prague in 1348, founded Vienna university which was to win special reknown for its professors of mathematics and astronomy (i.a. Georg of Peuerbach 1423-1461, Johannes Regiomontanus 1436-1476). Humanist ideas entered the Habsburg dominion with Enea Silvio Piccolomini (1405-1464; Pope Pius II 1458), who served as secretary to Emperor Frederick III (1415-1493), but it was Frederick's son Maximilian (1459-1519) who fully appreciated the usefulness of modern humanist eloquence for administration and diplomacy and welcomed classizising poetry for purposes of his self-representation. At Vienna he established a college entirely devoted to the new learning (*Collegium poetarum*); it was to be directed by the German arch-humanist Conradus Celtis (1459-1508), whom Maximilian granted the privilege to crown poets laureate.

The 16th century saw the spread of Protestantism in Upper and Lower Austria: Members of the nobility frequently enrolled at Wittenberg and the estates sponsored highschools in Linz and Graz, inviting Protestant teachers from Germany, whereas the Habsburg rulers relied on the Society of Jesus in their endeavours to recatholize their countries. In 1550 Emperor Ferdinand called the Jesuits to Vienna, where they opened a college offering free courses in the artistic disciplines and gradually assumed control of the University and the entire educational system. Classes were held in Latin, and the three Habsburg universities of the order (Vienna; Graz /Styria; Trnava / Slovak Republic) produced an enormous amount of Latin texts in verse and prose (comprising theological treatises, manuals, but also charming emblems). Among the poetic production dramas staged at imperial festivities (*ludi Caesarei*) stand out for literary quality (subtle imitation of Senecan tragedies) as well as opera-like scenography.

Besides the university the court library (even before the new building was opened under Charles VI, *cf. text 19*) became a (more tolerant) meeting place for the scientific community, a favourite destination of scholars from abroad. The Latin correspondence of its directors Hugo Blotius (1533-1608) and Peter Lambeck (1628-1680) still extant in the Austrian National Library testifies to their international networks.

The survey would be incomplete without mentioning the presence of Latin in the public space. The use of Latin was common for inscriptions on buildings and monuments, but also for textual elements on visual media of imperial propaganda (ephemeral festival and funeral decorations, shooting targets!). Contemporary testimonies leave no doubt that the Emperor and his surroundings, including representatives of foreign courts were expected to have a sufficient command of Latin to appreciate the allusiveness of emblematic inscriptions and decipher coded propagandistic messages.

In the 18th century, during the reign of Maria Theresia intellectual life gradually shifted towards German, though Latin remained the official language in the kingdom of Hungary until the revolution of 1848 (*cf. text 20*). The role of Latin in the non-German-speaking countries of the 19th century multiethnic “Donaumonarchie” is still to be explored. Recent research seems to suggest that Latin served as a means of neutralizing nationalist tendencies and expressing loyalty towards the ruling dynasty. Throughout the centuries, besides being the language of the Catholic Church and the learned world, Latin was a language of power and politics, and a kind of symbolic code for the Habsburg Holy Roman Emperors.

Modern editions

Christani Campililiensis *Opera poetica*, ed. Walter Zechmeister, Turnhout 1992 (Corpus Christianorum. Continuatio mediaevalis 19)

Friederike Harl, – Ortolf Harl, *Ubi erat lupa. Römische Steindenkmäler* <http://www.ubi-erat-lupa.org> Picture database of antique stone monuments containing inscriptions to around the time of Justinian (500 AD)

A. Lhotsky, *Privilegium maius. Die Geschichte einer Urkunde*, Wien 1957.

Fritz Lošek, *Die Conversio Bagoariorum et Carantanorum und der Brief des Erzbischofs Theotmar von Salzburg*, Hannover 1997 (Monumenta Germaniae Historica. Studien und Texte 15)

Francesco Petrarca. *Letters of Old Age. Rerum senilium libri I-XVIII*, transl. by A.S. Bernardo, S. Levin & R.A. Bernardo, 2 vols., Baltimore 1992.

Early modern prints of Neo-Latin texts can be accessed easily on the website of the Austrian National Library: ABO Austrian books online http://www.onb.ac.at/bibliothek/digitaler_lesesaal.htm.

Further reading

- Kurt Adel, *Das Jesuitendrama in Österreich*, Wien 1957 (Österreich-Reihe 39/40).
- Christian Gastgeber – Elisabeth Klecker (Hgg.), *Neulatein an der Universität Wien*, Wien 2008 (Singularia Vindobonensia 1).
- Fritz Peter Knapp, *Die Literatur des Früh- und Hochmittelalters in den Bistümern Passau, Salzburg, Brixen und Trient von den Anfängen bis zum Jahre 1273*, Graz 1994.
- Fritz Peter Knapp, *Die Literatur des Spätmittelalters in den Ländern Österreich, Steiermark, Kärnten, Salzburg und Tirol von 1273 bis 1439. Die Literatur zur Zeit der habsburgischen Herzöge von Rudolf IV. bis Albrecht V. (1358-1439)*, Graz 2004.
- Martin Korenjak, Florian Schaffenrath, Lav Subaric, Karlheinz Töchterle (Hgg.), *Tyrolis Latina. Geschichte der lateinischen Literatur in Tirol*, 2 Bde., Wien 2012.
- Kurt Smolak, *Christentum und römische Welt. Auswahl aus der christlichen lateinischen Literatur*, Wien 1990/91 (Orbis

2. Texts

Text 1: Early Christian Inscription from Ovilava (modern Wels, Upper Austria)

*Fl(avius) Ianuarius mil(es) vivus fecit.
Condita sepulcro hic pausat Ursa,
crestiana fidelis, annorum XXXVIII. Per partum
subito ducente impio fato est tradita tartaris
5 imis et me subito linquit, sibi coniugem pro tempore
iunctum. Quem ambulo et quero miser, quem ipse
aeterna condidi terra. O quit tribuat genesis,
qui separat convirginios dulcis, ut non licuit
nobis iugiter supernam frunisci caritatem!
10 Hoc dico legentibus et lacrimis prosequor verba:
coniuncti amantis semper se benedicere debent,
quia nihil erit dulcius quam prima iuventus.*

Text 2: The so called *Conversio Bagoariorum et Carantanorum* (around 870)

The conversion of the Bavarians and the Carantani in modern Carinthia to Christianity, organized by the bishops of Salzburg:

1. Incipiunt quaedam exceptiones de vita apostolici viri, beati scilicet Rovdberti, qualiter ad regionem pervenit Bavvariam. *Tempore igitur Hildiberti regis Francorum, anno scilicet regni eius secundo, honorabilis confessor Christi Hrodbertus in Wormatia civitate episcopus habebatur. Qui ex regali progenie Francorum ortus catholicae fidei et euangelicae doctrinae totiusque bonitatis nobilissimus refloruit doctor. Erat enim vir simplex, pius et prudens, in sermone verax, iustus in iudicio, providus in consilio, strenuus in actu, conspicuus in caritate, in universa morum honestate praeclarus. Ita innumerabiles ad eius sacramentissimam convenerunt doctrinam et ab eo aeternae salutis documenta susceperunt. Cumque fama sanctae conversationis illius longe lateque crebesceret, pervenit ad noticiam cuiusdam ducis Bagoariae regionis nomine Theoto, qui supradictum virum dei enixis precibus, prout potuit, libentissime rogare studuit per missos suos, ut hanc provinciam visitando sacra inluminaret doctrina. Unde praedicator veritatis divino compunctus amore assensum praebuit. Primo suos dirigens legatos, postea vero ad Christi gregem lucrandum per semetipsum venire dignatus est. Hoc audiens praefatus dux magno perfusus est gaudio obviamque illi cum suis pergens sanctum virum euangelicumque doctorem cum omni honore et dignitate suscepit in Ratispona civitate. Quem vir domini coepit de christiana conversatione admonere et de fide catholica inbuere; ipsum non multo post et multos alios istius gentis nobiles atque ignobiles viros ad veram Christi fidem convertit sacroque baptismo regeneravit et in sancta corroboravit religione. Praefatus itaque dux sancto viro concessit licentiam locum aptum eligendi sibi et suis, ubicunque ei placeret in hac provincia ecclesias dei construere et cetera ad opus ecclesiasticum habitacula perficere. Tunc supradictus vir domini accepta licentia per alveum Danubii usque ad fines Pannoniae inferioris spargendo semina vitae navigando iter arripuit; sicque tandem revertens ad Lauriacensem pervenit civitatem multosque ibi infirmos variis languoribus oppressos orando per virtutem domini sanavit. Deinde arrepto itinere pervenit ad quendam locum, qui vocatur Walarium, ubi ecclesiam in honore sancti Petri principis apostolorum construxit et dedicavit. Praefatus itaque dux ibidem primitus ei in circuitu aliquas*

proprietatis possessiones tribuit. Postea vero ad noticiam venit sancto pontifici Hrodberto aliquem esse locum iuxta fluvium Ivarum antiquo vocabulo Iuvavensem vocatum, ubi antiquis scilicet temporibus multa fuerunt mirabiliter constructa aedificia et tunc paene dilapsa silvisque cooperta. Hoc audiens vir domini propriis cupiens prospicere oculis, quid inde ipsius rei veritas haberet, propter fidelium animarum lucrum divina disponente gratia coepit Theodonem rogare ducem, ut istius loci ei potestatem tribueret ad extirpanda et purificanda loca et ecclesiasticum, prout ei libitum foret, ordinare officium. Quod ipse dux consensit tribuens in longitudine et latitudine de territorio super duas leuvas possessiones, ut inde faceret, quod ei placeret ad utilitatem istius sanctae ecclesiae. Tunc vir domini ista coepit renovare loca. Primo deo formosam aedificans ecclesiam, quam in honore sancti Petri principis apostolorum dedicavit, ac demum claustra cum ceteris habitaculis clericorum per omnia ordinabiliter construxit. Postea vero delegato sacerdotali officio omnem ibidem cottidie cursum congruo ordine fecit celebrari. Tunc praedictus doctor Hrodbertus cupiens aliquos adipisci socios ad doctrinam euangelicae veritatis propriam repetivit patriam. Iterumque cum duodecim revertens discipulis secumque virginem Christi nomine Erindrudam adducens, quam in superiori castro Iuvavensium statuens, ibidemque colligens congregationem sanctimonialium et earum conversationem rationabiliter, sicut canonicus deposcit ordo, per omnia disposuit. Ipse quoque assidue totum spatium istius circumiens patriae, confirmans animas christianorum admonensque in fide fortiter permanere, quod verbis docuit, operibus adimplevit mirificis. Ubi constructis consecratisque ecclesiis ordinatisque inferioribus et superioribus gradibus proprium sibi ordinavit successorem. Ipse vero praesciens longe ante diem vocationis suae confirmatis discipulis ad propriam remeavit sedem; ibique adstantibus admonitione divina peracta fratribus inter verba orationis spiritum reddidit in pace, die videlicet resurrectionis domini nostri Iesu Christi. Ad cuius sepulchrum exuberant innumera beneficia curationum cunctis fideliter petentibus usque in hodiernum diem per eum, qui vivit et regnat deus per omnia saecula saeculorum. Amen.

6. Item anazephaleos de Avaris. *Antiquis enim temporibus ex meridiana parte Danubii in plagis Pannoniae inferioris et circa confines regiones Romani possederunt ipsique ibi civitates et munitiones ad defensionem sui fecerunt aliaque aedificia multa, sicut adhuc apparet. Qui etiam Gothos et Gepidos suae ditioni subdiderunt. Sed post annos nativitatis domini CCCLXXVII et amplius Huni ex sedibus suis in aquilonari parte Danubii indesertis locis habitantes, transfretantes Danubium, expulerunt Romanos et Gothos atque Gepidos. De Gepidis autem quidam adhuc ibi resident. Tunc vero Sclavi post Hunos inde expulsos venientes coeperunt istis partibus Danubii diversas regiones habitare. Sed nunc qualiter Huni inde expulsi sunt et Sclavi inhabitare coeperunt et illa pars Pannoniae ad diocesim Iuvavensem conversa est, edicendum putamus. Igitur Carolus imperator anno nativitatis domini DCCXCVI Aericum comitem destinavit et cum eo inmensam multitudinem Hunos exterminare. Qui minime resistentes reddiderunt se per praefatum comitem Carolo imperatori. Eodem igitur anno misit Carolus Pippinum filium suum in Hunia cum exercitu multo. Qui perveniens usque ad celebrem eorum locum, qui dicitur Rinch, ubi iterum omnes eorum principes se reddiderunt Pippino. Qui inde reverrens partem Pannoniae circa lacum Pelissa inferioris ultra fluvium, qui dicitur Hrapa, et sic usque ad Dravum fluvium et eo, usque ubi Dravus fluit in Danubium, prout potestatem habuit, praenominavit cum doctrina et ecclesiastico officio procurare populum, qui remansit de Hunis et Sclavis in illis partibus, Arnoni Iuvavensium episcopo usque ad praesentiam genitoris sui Karoli imperatoris. Postmodum ergo anno DCCCIII Karolus imperator Bagoariam intravit et in mense Octobrio Salzburc venit et praefatam concessionem filii sui iterans potestative multis adstantibus suis fidelibus adfirmavit et in aevum inconvulsam fieri concessit.*

7. *Simili modo etiam Arn episcopus successor Virgilii sedis Iuvavensis deinceps curam gessit pastoraalem undique ordinans presbyteros et mittens in Sclaviniam, in partes videlicet Quarantanas atque inferioris Pannoniae, illis ducibus atque comitibus, sicut pridem Virgilius fecit. Quorum unus Ingo vocabatur multum carus populis et amabilis propter*

suam prudentiam. Cui tam oboediens fuit omnis populus, ut, si cuique vel carta sine litteris ab illo directa fuit, nullus ausus est suum neglegere praeceptum. Qui etiam mirabiliter fecit. Vere servos credentes secum vocavit ad mensam et, qui eorum dominabantur infideles, foris quasi canes sedere fecit ponendo ante illos panem et carnem et fusca vasa cum vino, ut sic sumerent victus. Servis autem stauipis deauratis propinare iussit. Tunc interrogantes primi deforis dixerunt: cur facis nobis sic? At ille: Non estis digni, non ablutis corporibus, cum sacro fonte renatis communicare, sed foris domum ut canes sumere victus. Hoc facto fide sancta instructi certatim cucurrerunt baptizari. Et sic deinceps religio christiana succrescit.

Text 3: Carmina Salisburgensia

Poems from Salzburg, written in the Carolingian period by anonymous monks in the Benedictine monastery of St. Peter's in the city of Salzburg. The collection contains funeral epigrams for the bishops of Salzburg, among them Virgilius († 784), a learned missionary from Ireland, who built Salzburg's first cathedral and inaugurated a period of prosperity:

II.

*Hic pater et pastor humilis doctusque sacerdos
Corpore Virgilius pausat, quem Hibernica tellus
Disponente deo partes direxit in istas;
Quique regebat ovans praesentis culmina sedis
5 Ferme quaterdenos caris cum fratribus annos,
A quibus ille et amatus erat, pie quos et amavit.
Interim et erexit pulchro molimine multa
Insuper et miseris largus, simul omnibus aptus:
10 Pro quo, quisque legis versus, orare memento.*

Text 4: Altmann of St. Florian (d. 1223), *Passio Sancti Floriani*

Selected passages from Altmann's poetic version of the martyrdom of St. Florian, a Roman official who was martyred at the beginning of the fourth century near the Roman garrison of Lauriacum (now Lorch, Upper Austria). The metrical text of the *passio* was completed with a short rhythmical one (*ritmus*) by the same author.

P r o l o g u s

- Adgrediar metricis floriani martiris almi
*Laude pia dignam modulis perstringere palmam,
Te monstrante uiam, qui prestas christe sophyam.
Martir ades calamumque iuues insufficientem:*
- 5 *Annue conanti tua sacra referre trophea,
Nam deuota tibi mens estuat, inclite palmes.*
- 340 *Cum iuuenis quidam, reliquis truculentior istis,
Vocibus adcurrentes astantes arguit: >O quid
Cessatis tepidi, quare precepta potentum
Regum negligitis, cur iussa moram paciuntur
Presidis inuicti, cur o sic statis inertes?<*
- 345 *Hiis dictis ruit ipse ferox furaliter actus,
Sicut possessor suus illum daemon agebat,
Athletamque dei iam uerba precantia puro
Corde refundentem uinctum saxoque grauatum
Propulit in preceps, mox iusto uindice penam*
- 350 *Excipiens meritam tanti pro criminis ausu:
Namque fatiscantis oculi crepuere reuulsi,
Insanumque caput premitur caligine ceca,
Cuius erant cordis oculi prius obtenebrati.
Martir ad ima cadit, sed suscipit unda cadentis*
- 355 *Corpus, et in petra quadam, que prominet undis,*

*Euebit eiectum petre pro nomine passum:
 Petra quidem christus, custodia firma suorum.
 Hic quoque, dignatus monstrare suę pietatis
 Munera, mox aquilam custodem destinat illi*
 360 *Quatinus argueret auis illa carens ratione
 Irrationales uesani presidis actus:
 Ecce creatoris auis inperio famulatur,
 Vt presumptoris hominis ratio doceatur,
 Quam sit pestiferum, quod imago dei specialis*
 365 *Esse deum uerum negat hunc, cui paruuit ales.
 Quos homo crudelis auibus tradit laniandos,
 Fida tuetur auis sine clade sui tumulandos.
 En rationalis factura fidem crucifixi
 Euacuare parat et ministerium crucis borret,*
 370 *Sed uolucris crucis expressit uenerabile signum,
 Cum super incumbens expansis protegit alis
 Martiris exanime corpus fidissima custos.
 Tunc quedam uidua ualeria nomine dicta,
 In rerum censu paupercula, sed pietate*
 375 *Prestans et largo uirtutum munere diues,
 Per uisum monita rapuit clam corpus humandum;
 O martir christi, qui celica regna petisti,
 Qui dum uicisti mortem, uitam meruisti,*
 445 *Sic tu nos presta celebrare pia prece festa,
 Purget ut incesta molimina uita modesta,
 Nosque iuuare uelis, ut clerus plebsque fidelis
 Gaudeat in celis per opem sancti michahelis.*

Ritmus de eodem

*In hoc festo martiris fratres iocund[e]mur
 Ne fermenti ueteris fece pregrau[e]mur
 Sinceres in azimis simul epul[e]mur
 Et preclari militis palmam ueneremur*

1 Cor. 5,6sqq.

- 5 *Iste sicut lilum palmes germinauit* cf. Os. 14,6
Et in aquis syloe uestem candidauit cf. Iob. 9,7sqq.
Vt uernans in iericho rosa rutilauit cf. Sir. 24,18
Nam in agni sanguine stolam lauit cf. Apoc. 7,14; 22,14
- Tractus ante iudicem litem contestatur*
- 10 *Se trinum deum colere non inficiatur*
Et mortis sententiam pati gloriatur
- Vt perenni gaudio liber perfruatur*
- Ex egypti tenebris postquam est translatus* cf. Ps. 106,14
Mox accinctus renibus pedes calciatus cf. Ex. 12,11
- 15 *Speciali baculo fortiter armatus*
Phase uerum peragens transit immolatus
- Exiens de iericho hierusalem tetendit* cf. Luc. 10,30
Vnde quondam saucius buc homo descendit
Et palmę ducissimos fructus adprehendit Cant. 7,8
- 25 *Cautus et ad lapidem pedem non off[e]ndit* cf. Ps. 90,12; cf. Matth. 4,6/ Luc. 4,11
- Iam uictor stelliferam colit regionem*
Et conpensat premio duram passionem
Nam de messe percipit benedictionem
Christum sibi conputans summam portionem
- 30 *Nostram non ambigimus cateruam decere*
Ut hoc festum studeat colere sincere
Sed hoc non sufficimus decenter inplere
Tu autem o domine nostri miser[ere]ere

Text 5: The original donator's inscription of the so called Verdun altarpiece, created by Nicholas of Verdun in 1181 as a pulpit in the church of the Augustinian monastery of Klosterneuburg near Vienna:

QVALITER ETATVM SACRA CONSONA SINT PERARATVM
 CERNIS IN HOC OPERE MVNDI PRIMORDIA QVERE
 LIMITE SVB PRIMO SVNT VMBRE LEGIS IN IMO
 INTER VTRVMQVE SITVM DAT TEMPVS GRACIA TRITVM
 5 QVE PRIVS OBSCVRA VATES CECINERE FIGVRA
 ESSE DEDIT PVRA NOVA FACTORIS GENITVRA
 VIM PER DIVINAM VENIENS REPARARE RVINAM
 QVE PER SERPENTEM DEIECIT VTRVMQVE PARENTEM
 SI PENSAS IVSTE LEGIS MANDATA VETVSTE
 10 OSTENTATA FORIS RETINENT NIL PENE DECORIS
 VNDE PATET VERE QVIA LEGIS FORMA FVERE
 QVAM TRIBUIT MVNDO PIETAS DIVINA SECVNDO:
 ANNO MILLENO CENTENO SEPTVAGENO
 NEC NON VNDENO GWERNHERVS CORDE SERENO
 15 SEXTVS PREPOSITVS TIBI VIRGO MARIA DICAVIT
 QVOD NICOLAVS OPVS VIRDVNENSIS FABRICAUIT

Text 6: Inscription on the tympanon above the main entrance of the Romanesque church of St. Peter's monastery in Salzburg (12th century):

*Ianua sum vite, salvandi quique venite !
 Per me transite, via non est altera vite !*

Text 7: Inscription on the tympanon above the main entrance of the former Benedictine monastery of Klein-Mariazell in Lower Austria (12th century):

*Porta, Maria, poli, Messye pervia soli,
 nobis clave precum resera bona celica secum !
 Stella, parens solis, rege cellam numine prolis !*

Text 8: A parodistic charta of wandering scholars from the region of St. Pölten, capital of Lower Austria, probably written in the 13th century:

[1] *In nomine summe et individue vanitatis.*

[2] *Surianus, diutina fatuorum favente demencia per Austriam, Stiriam, Bawariam et Moraviam presul et archiprimas vagorum scolarium, omnibus eiusdem secte professoribus, sociis et successoribus universis fame, siti, frigore, nuditate perpetuo laborare.*

[3] *Quia cruda simplicitate et inerti stulticia impellente nos nostri prepositi nondum piget, inmo eadem mens est, ut bona summa putemus aliena vivere quadra mobiles et instabiles more hyrundinum victum per aera queritantium ac et illac, quocumque inconstantis, mutabilis et mirabilis animi nostri levitas nos inpegerit, tamquam folium, quod a vento rapitur, et quasi scintille in arundineto infatigabiliter fatigati discurremus et interdum iuxta rigorem inordinati nostri ordinis ludibria et verbera experti, qualia nec Sarmentis iniquas Cesaris ad mensas vel vilis Galba tulisset, egentes, angustiati, afflicti, fame prodigi, fame siti que tabidi, frigore tremuli, gelu rigidi, rictu tumidi, habitu miseri, vestiti lintheolo super nudo, uno semper pede nudo, a domibus laycorum expulsi, ab hostiis clericorum sepe repulsi utpote vespertiliones, quibus nec inter quadrupedia nec inter volatilia locus datur, stipem tamen, tamquam in diebus rogationum nati, semper rogare cogimur alienam:*

[4] *dignum est, ut et nos quandoque iustis petencium desideriis favorabiliter annuamus.*

[5] *Ea propter vestre indiscretioni notum esse volumus per presentes, quod nos inclinati precibus venerabilis in Christo fratris Sighardi, ecclesie Sancti Hippolyti per Austriam archidiaconi, recognoscentes beneficia, que nobis in eadem ecclesia pene a cunis usque ad caetera sunt impensa, ipsam ecclesiam cum suis officialibus eximimus ab exactione, inmo potius vexatione, qua eos tam in festo patroni quam dedicationis, quin inmo per circulum anni indebite vexabamus, de nostra liberalitate, voluntate quoque et conniventia cathedralium sociorum, contradictores ab ingressu taberne perpetuo suspendentes.*

[6] *Nulli ergo claustrali secularive persone nostrum inordinatum ordinem professe liceat hanc nostre donacionis exemptionisve paginam temerare vel eciam ei ausu temerario contraire, si nostram irrationabilem, fatuam et indiscretam effugere voluerit ulcionem.*

*effuso sanguine pro Christi nomine
bravium vite accipit.*

...

Ad Terciam:

*Gaude, o felix Austria,
cedant adversa penitus,
veni augere gaudia
nunc sancte nobis spiritus.*

*Laudes conemur cantibus
Cholomanno depromere
novo in nostris partibus
iam lucis orto sidere.*

*Gracie carismatibus
Cholomannum egregium
ornasti et virtutibus,
rex Christe, factor omnium.*

*Per aquam et incendium
necis hunc amarissime
ducis in refrigerium,
eterne rex altissime.*

*Odorem dat, cum frangitur,
dulcem vas pigmentarium,
dat martir hic, cum moritur,
magnum salutis gaudium.*

*Precamur, multiphariam
post hanc nos duc miliciam,
o lux, beata trinitas. Amen.*

Sequencia:

Letabundus
fidelis in celis
cetus iocundetur,

Totus mundus
volenter decenter
letus moduletur

Cholomanni variam
pugnam et victoriam
gaudiosam,

Qui relinquens Scociam
casu venit Austriam
fructuosam.

Explorator creditur,
flagris diris ceditur
Christi miles,

Serram addunt cruribus
cum tormentis pluribus
hostes viles.

Suffocatus resteo
Cholomannus laqueo,
viret restis.

Nulla nocens vicio
finitur suspendio
Dei testis.

*Mulctandus obticuit,
innocens occubuit,
suum non aperuit
os ut agnus.*

*Coherens constancie
non cedit iniurie,
domum subit glorie
martir magnus.*

*Princeps pacis, Ihesu,
libera ab esu
infernalis
nos tyranni*

*Et ad sabbatorum
sabbatum polorum
prece perduc
Cholomanni.*

Text 10: Francis Petrarch (1304-1374) comments on the forged *Privilegium maius*

The *Privilegium maius* is a document forged at the behest of Duke Rudolf IV of Austria (1339-1365), ambitious son-in-law of Emperor Charles IV. In the *Privilegium Maius*, Austria is endowed with rights similar to those of the electors of the Holy Roman Empire, Austrian rulers are bestowed the title of archduke and granted royal insignia. The *Privilegium* consists of several documents, two of them purport to have been issued by Caesar and Nero. Emperor Charles IV refused to confirm the *Privilegium Maius*, instead he asked the famous humanist to give his opinion as an expert in classical literature and Roman history. In his answer (*Seniles* 16,5) Petrarch points to the historical incorrectness of the forged Roman edicts, he lists evident anachronisms and generally insists on the stupidity of the forgerer. His

letter is a masterpiece of invective ridiculing Rudolf and his court whom Petrarch labels as ignorants not coming up to the standards of modern learning (represented by himself and his sponsor Charles IV). With all its brilliance the letter should be considered an example of how historical knowledge and philological method can be exploited for political purposes and humanists were prepared to serve the interests of mighty rulers.

Text 10a: *Privilegium maius*

Nos Iulius imperator, nos cesar et cultor deorum, nos supremus terre imperialis augustus, nos sustentator orbis universi plage Orientalis terre suisque incolis Romanam veniam et nostram pacem. Vobis mandamus per nostrum triumphum, quod vos illi precelso senatori nostro avunculo pareatis, quoniam nos eidem et suis heredibus sueque domus descendentibus donavimus vos in feodatariam possessionem perpetuo tenendum sibi et suis posteris inperpetuum relinquentes, quod nullam potestatem super eos statuere debemus. Nos ei et dictis suis successoribus largimur omnes utilitates Terre orientalis memorate. Insuper nos eundem avunculum nostrum et omnes eius successores assumpsimus consiliarium in secretissimum consilium Romanum taliter, quod deinceps nullum perpetuum negotium sive causa fieri debeat suo sine scitu. Datum Rome capitali mundi die Veneris regni nostri anno primo et exactionis auri anno primo.

Text 10b: Petrarch, *Seniles* 16,5

Claudum usquequaque mendacium est, facile deprehenditur, acris ac velocis ingenii iudicium egre fugit.

Producitur enim inane cyrographum, ampullosum, veri vacuum, per nescio quem, sed procul dubio non magistrum literatumve hominem, sed scholasticum rudemque literatorem, utique mentiendi avidum, sed fingendi mendacii artificium non habentem. Quod si habuisset, nunquam certe tam insulsas ineptias effudisset. Solent enim huiusmodi artifices verisimilitudine aliqua falsum condire, ut quod nunquam fuerit, quia tamen his que fuerunt simile est, et ipsum fuisse credi possit. Hic si forte ius Romanum et Imperii maiestatem armis et legibus et virtute fundatam atque vallatam nugis suis everti posse crediderat, quod extreme erat

insanie, debuit saltem artificiosas nugas et coloratum proferre mendacium, quod non statim oculis etiam lippientibus appareret. De quo quidem figmento, Cesar, dubius non sum quin tibi illico tuisque proceribus, sapientissimis viris atque doctissimis, et in primis cancellario tuo oculo prorsus ac lynceo, tota funditus illius nebulonis scena patuerit.

Text 11: Epitaph for the entrails of Emperor Frederick III

When Emperor Frederick III died at Linz / Upper Austria in August 1493 his body was exenterated to be transported to Vienna and buried at St. Stephen's; his entrails remained at Linz, and the famous humanist Conrad Celtis was commissioned to write an epigram for a separate tombstone:

*INTESTINA CVBANT FRIDERICI HAC CAESARIS VRNA
ET COR QUOD SACRO PREFVIT IMPERIO.
QVINQVAGINTA ANNIS RHOMANVM REXERAT ORBEM
ATQUE VNO PACIS TEMPORA SEMPER AMANS*

Text 12: Riccardo Bartolini (Richardus Bartholinus Perusinus, d. 1529),
Odeporicon sive itinerarium

In 1515 the Perugian humanist Riccardi Bartolini who owns special reknown for his classizising epic poem in praise of Emperor Maximilian (*Austrias*) had to accompany his master cardinal Matthaueus Lang von Wellenburg, when the cardinal negotiated the marriage between Maximilian's grandchildren and the offspring of Wladislaw Jagiello, king of Hungary and Bohemia. On his journey to Pressburg (modern Bratislava) the cardinal stopped at Vienna, where he was magnificently received and entertained by the representatives of the city. The program included a visit to St. Stephen's where the sumptuous marble tomb of Maximilian's father had been finished only two years earlier:

Postero die sole iam exorto divi Stephani templum petivimus, ubi peracto sacro altare tum argenti aurique facti infectique varietate tum

multarum reliquarum ut nunc aiunt genere refertum admirationi omnibus fuit. Verum cum tot ex Austriaca domo duces imperatoresque animo complector inde et civitatem de qua alii multa retulere et templorum ornatum tantopere auctum esse crediderim, quod si a priscis factitatum aetate autem nostra sub duobus Caesaribus patre et filio cognitum est. Nam Fridericus cum sibi Mausoleum ante obitum condere iam incepisset, morte praeventus opus inchoatum perficere nequivit, Divus Maximilianus cum viginti annos prope labor intermissus nunquam fuerit non sine omnium mortalium admiratione perfecit. De quo pauca, ut quanta de se post mortem cura sit mortalibus cognoscas recitabo. Sepulchri opus quadrangulare est longitudine ulnarum quinque latitudine fere dimidia; in ambitum | septem bicubitale aequis fenestrarum intervallis opus amplectitur. Quod ubi primum ab imo surgere incipit latius est, arctatur tenditque introrsum quatenus ad cippum pervenit, ubi corpus conditum est surgitque laevissimo marmore quoad coronam lapideam offendit quae altrinsecus porrecta sepulcrum ambit. In inferiore basi quaque versus multigenae animalium figurae in concavo lapidum quod per ambitum ducitur instar ludentium videntur. Supra mirabiles innumerabilium sanctorum effigies, in angulis autem exporrectisque in latere lapidibus electorum principum Germaniae imagines sunt. A summo imoque scalae lapideae quibus cum ad fastigium mausolaei pervenitur Friderici Augusti Rom. Imperatoris corpus lapideum iacens imperiali paludamento corona ornatumque visitur tanto artificio, ut saxo venerationem quandam habere quoddammodo impellamur. Lapidis genus alibi porphiriacum venis tamen albicantibus, alibi emathitem esse affirmares, ita sanguinem repraesentare videtur. Supra pallentius est, sed versicolor; eruitur in Norico in agro Iuvaviano.

Text 13: Epitaph of the historiographer and diplomat Johannes Cuspinianus (1473-1529), Vienna, St. Stephen's

*EXCOLUI PRIMUM MUSAS ET APOLLINIS ARTES,
NEMPE FUI MEDICUS TUNQUE POETA SIMUL.
POSTEA ME REBUS NATUM MAIORIBUS AUXIT*

CAESAR ET ORNAVIT PRAESIDIS OFFICIO.
ILLA IGITUR NOSTRO SINT VERBA INSCRIPTA SEPULCHRO
UNICA: VIXI OLIM, CUSPINIANUS ERAM.
HISTORIAE IMMENSAE MONIMENTA AETERNA RELIQUI.
VIVUS IN IIS SEMPER CUSPINIANUS ERIT [...].

Text 14: Vienna besieged by the Ottoman army under Sultan Suleiman, so called first Turkish sieg (1529)

In the Middle Ages as well as in early modern times students at Vienna University were organized in *nationes* (*Austriaca, Hungarica, Rhenana, Saxonica*) according to their homecountry. The fees of membership were collected by procuratores who kept the *liber nationis*, a register of students. In 1530 the procurator Stephan Sprugel complains that for fear of an Ottoman invasion no new students enrolled at the university; his lament abounds in then widespread stereotypes of the Turks' barbarian cruelty:

Liber nationis Rhenanae fol. 277^r, lin. 6-36

Nam annus superior 29 tribulationis angustiarum, ac extremae calamitatis et omnis miseriae plenus fuit. Nempe eo anno Deus Optimus Max. ob nostra delicta nos his malis punivit quae olim minatus est peccanti populo Iudaico Levitici ca. 26. et Deute. 28. Nonne dominus adduxit super nos gentem de longinquis, et de extremis terrae finibus in similitudinem aquilae volantis cum impetu: cuius linguam intelligere non potuimus, gentem procacissimam quae non deferebat seni nec misertus est parvuli? Nam in Septembri Caesar Turcarum cum ingenti ac potentissimo exercitu (nam fertur habuisse milites ultra 300000) per Ungariam quasi volando venit in Austriam: eam pro maiori parte devastavit, agros prata ac vineas depastus est, templa, arces, oppida, pagos, villas incendit homines (proh dolor ac dedecus totius nedum Germaniae sed Christianitatis) sine sexus ac aetatis discretionem crudelissime occidit. Matronas ac virgines videntibus maritis ac parentibus stupravit, illisque spurcissime ac plus quam bestialiter est abusus. Eodem anno et mense Viennam undique in

aqua et terra obsedit. Cuius obsidionis principium fuit die 25 Septembris. Discessus seu finis die 16. Octobris. De qua obsidione ac inaudita sanguinolentissimi tyranni crudelitate malo silere quam pauca scribere. Nam mihi si linguae centum essentque ora centum et ferrea vox, omnia tantae crudelitatis genera percurrere minime possem. Praetera non minori crudelitate Turcica gens vere canina usus est posteriori anno 1530 iterum eodem mense Septembri in sanguinem Christianum. Nam quidam Turcarum praefectus cum 40000 aliquot milia partim ex Hungaris partim ex Germanis occidit abduxitque ac omnia igne ferroque devastavit.

O Deus Opt. Max. secundum immensam misericordiam tuam his malis finem imponere velis oramus. Ac nos quos precioso tuo Sanguine redemisti sub alis tuis protege defende custodi. Fiat, fiat, fiat.

Text 15: Hieronymus Arconatus (1553–1599), *Iocus de origine thermarum Badensium*

In his elegy the Silesian poet Hieronymus Arconatus invents a mythological aition explaining the origin of the hot thermal springs of Baden near Vienna (a spa already frequented in Roman times). The idea may have been inspired by Christoph von Schallenberg, a nobleman at the court of archduke Matthias and a poet himself, who is telling a quite similar story in a German ballad:

*Danubii ripas et moenia celsa Viennaee
post vigiles curas liquerat alma Venus.
Captatura igitur requiem florentia tempe
et resonas valles non procul urbe petit,
scilicet umbrifero qua surgunt vertice colles
ac modo de calidis fontibus unda scatet.
Pone sequebatur gestans puer aliger arcum
accensas et adhuc fert Cytherea faces.
Huc ubi deventum est, subsistunt frigida in umbra
gramineoque locant languida membra thoro.
Abiicit illa faces et pectora nudat anhelda,
ille arcum et pharetram ponit inermis humi.*

*Mutua dumque sibi defigunt oscula, lentus
 serpit in amborum lumina victa sopor.
 Forte per halantes egressae fontibus herbas
 errabant nymphae liberiore pede:
 Pars caput aureolis pingebat floribus, ista
 certabat choreis, voce erat ista prior.
 Iamque referre pedem ad limina nota parabant
 et vitreis sese mergere rursus aquis:
 Ecce duo aspiciunt molli data corpora somno,
 ast illis nullum numen inesse putant.
 Suspendunt timidae gressum perque omnia ocellos
 volventes trepidant hac novitate rei.
 Quid faciant dubitant: procedere non sinit anceps
 formido, prohibet vertere terga pudor.
 Arcum mirantur pueri hamatasque sagittas,
 mirantur circum quae nova flamma volet.
 Accedunt tamen atque faces multo igne coruscas
 abripiunt lymphis subripiuntque suis.
 Exardet gelidus subito liquor, aestuat unda
 et ruit aeternus – quis putet? – inde calor.
 Tunc una ex nymphis „Sunt ista Cupidinis,“ inquit,
 „spicula, sunt flammae matris Acidaliae.
 Quid porro mirum lymphas hinc fervere nostras:
 Ferbuit hac pelagus saepe polusque face.“*

Text 16: Georg Calaminus (1547-1595), *Rudolphottocarus*

In his *tragoedia nova Rudolphottocarus* Georg Calaminus stages the war between Rudolph I of Habsburg and Przemysl Ottocar of Bohemia (battle of Dürnkrut-Jedenspeigen “Marchfeldschlacht” 1278); the drama is based on a careful study of historical sources, including medieval manuscripts kept in the imperial library. Though no evidence can be found in his published papers, Franz Grillparzer who dramatized the same subject in his *König Ottokars Glück und Ende* (1825) seems to have been familiar with

Calaminus' drama, and the chorus concluding act 3 may well have been among the models for his famous eulogy of Austria *Es ist ein gutes Land*.

<i>O situ tellus, & amoena fundis</i>	450
<i>Austria: o magni decus orbis olim:</i>	
<i>Quae sinu gestas bona tot beato.</i>	
<i>Vitis en laetos Cererisque colles:</i>	
<i>Aequora & flauis spatiosa campis:</i>	
<i>Flumen argento locuples natante:</i>	455
<i>Aureos montes, nemora & vireta:</i>	
<i>Pinguium saltus pecudum: ferarum</i>	
<i>Lustra saltantum: riguos & hortos.</i>	
<i>En lacus septem quibus ora gestit</i>	
<i>Austriae gaudens Anaso vocari.</i>	460
<i>En lacus infra fluuium hunc quaternos</i>	
<i>Inferae laetis regionis agris.</i>	
<i>En plaga longe bifida sed amnes</i>	
<i>Piscium plures generosiorum.</i>	
<i>En croci flores & odora fila:</i>	465
<i>Et salis fontes: veterisque ferrum</i>	
<i>Norici certans Chalybum metallo.</i>	
<i>Marte ceu Rhenum veteres tegebant</i>	
<i>Ausones: nostris ita miles oris</i>	
<i>Ense Romanus vigil excubat:</i>	470
<i>Vandalos, Quados, Herulosque ab Istro</i>	
<i>Quando alaudarum legio fugaret.</i>	
<i>Hinc auis regni proceres Quirini</i>	
<i>Signa dant nostris sacra ferre alaudas.</i>	
<i>Et soli quondam dititione donant.</i>	475
<i>Caesares donec dominos Fridrici</i>	
<i>Euehunt nostros meritis probatos:</i>	
<i>Et duces supra titulis priores.</i>	
<i>Ac leuant armis generi gerendis:</i>	
<i>Quae sacrum vestit diadema regum.</i>	480

*Tot Saracenos sub Muris meis sepeliens
Ipse murus noster
Sub exiguo hoc lapide
Dum bonos nomenque meum in universum
protulit hic occultari consensit*

...

Text 18: *Aculeus sine vulnere seu epigrammata de magnifica Caesarum urbe Vienna* (1701)

In 1701 a small booklet of epigrams was issued as the annual congratulation for the newly graduated students of Vienna University; it is entirely devoted to the city of Vienna, its most famous buildings and places. Amazingly the collection includes a series of distichs punning on the then famous pubs and inns. Though moralizing and condemning on the surface, we may wonder whether these epigrams were on the contrary meant to arouse interest as a kind of advertising:

Nr. 165

Ad Anatem

*Incessu si quis titubanti ex aede recedat,
non ego miror: anas taliter ire docet.*

Nr. 184

Ad viridem Arborem

*Quod bruma in media semper bene floreat arbor:
Hoc habet a Baccho rite rigata suo.*

Text 19: Carl Gustav Heraeus (1671-1725), *Lex bibliothecae*

When a new splendid library for the imperial book collection had been built by the court architect Joseph Emanuel Fischer von Erlach, Emperor Charles VI ordered it to be open to public studies. The Swedish scholar Carl Gustav Heraeus who was in charge of the imperial collection of antiquities and coins is said to be the author of short instructions of how to behave in the library; the text is clearly modelled on the famous Roman *leges XII tabularum*:

Imperator Caesar Carolus Divi Leopoldi Augusti filius, Augustus, bibliothecae suae usum communem facit. Nemo limen clanculum transcurrito neve loculis manum admoveto. Quem optas librum petito, utitor, purum servato. Ne igitur caesim punctimve ferito neve notis compungito. Philyram interserere et quaevis excerpere fas esto. In eo ne incumbito exscripturus ne papyrum imposito atramentum et arenam longe dextrorsum arceto. Idiota, famulus, iners, fabulator, obambulator exesto. Silentium teneto neve altius legendo alios abtundito. Abiturus librum claudito, parvum in manus reddito, magnum ministro admonito super tabula relinquito. Nihil solvito, ditior abito, frequentius redito.

Text 20: Maria Theresia (1717-1780), Latin speech at the diet of Pressburg (1741)

After the unexpected death of Emperor Charles VI in October 1740 the Pragmatic Sanction of 1713 which was to guarantee his daughter's succession to the Habsburg dominions was violated by Frederick II of Prussia who immediately invaded Silesia; in 1741 the allied forces of the French and Bavarians captured Linz and advanced towards Vienna. Maria Theresia who had been crowned *Rex Hungariae* in June 1741 turned to the Hungarian estates for military support. Her Latin speech (which seems to have been prepared by her minister Johann Christoph von Bartenstein) was enthusiastically answered by the acclamation "*Vitam et sanguinem pro rege nostro Maria Theresia*":

Afflictus rerum status in quo Divinae Providentiae Nos collocare placuit, plane singulare, ut ipsi nostis, exposcit auxilium. Agitur de conservando Hungariae Regno, de Persona Nostra, de Prolibus nostris. Derelictae ab omnibus, non est, quo confugiamus, quam ad fidelitatem, ad arma, et priscam virtutem Hungarorum, in quibus fiduciam omnem reponimus. Speramus itaque ab inclytis Regni statibus capiendum promptum consilium quemadmodum praesenti rerum discrimini opportune occurri possit.

Text 21: *Austria periculis superior* (1742). Emperor Maximilian on the Martinswand near Innsbruck

Emperor Maximilian's well-known passion for hunting as well as his selfrepresentation as fearless knight (e.g. in the German verse-epic *Theuerdanck*) gave rise to the popular story of his adventure and miraculous rescue in the Martinswand near Innsbruck: While pursuing a chamois, Maximilian found himself in a steep rocky place, unable to move at the risk of his life. Having passed two days in this desperate situation he made signs to his hunting party watching the scene from the bottom of the valley and asked for a priest to give him the blessing with the Eucharist. Shortly afterwards an angel is said to have appeared in the guise of a young countryman and led him safely down the rocks. The story is frequently hinted at as an example of rewarded (Catholic) veneration of the most holy sacrament. The version given below forms part of a series of poems depicting similar seemingly desperate moments in history, when the dynasty was preserved by Divine Providence in reward for their proverbial piety. In 1742 the collection was meant to encourage Maria Theresia who had to defend her heritage in the Austrian war of succession:

*Montibus excelsis omnem natura Tyrolim
Provida munivit, facilis ne forte pateret
Hostibus accessus, seu ut quas divite gazas
Ostentat foecunda sinu, his secura teneret
Moenibus inclusas; sed quamvis aspera saxis,
Aerisque horrenda jugis, tamen aemula planis
Terris delicias offert quoque Principe dignas:
Namque etiam calvis ubi surgit montibus, ipsum
Quos pulsare putes sublimi vertice coelum,
Cernes rupicapras volucris nunc rupis hiatus,
Intervalla modo montium transmittere saltu,
Hisque viatorum pascentes lumina, coeptum
Saepe morantur iter, venatorumque citatos
Per juga summa pedes vano conamine lassant.
Impiger bis, solito venandi ductus ab aestu*

*Prae reliquis instare feris quoque noster amabat
Princeps: non labor, humanae non in via calci
Saxa, viaeque sibi multo discrimine tritae
Hinc poterant revocare Ducem. Fors acrius una
Celsa in rupe haerens juvenes accenderat ignes;
Nec mora: sternere glande parat; sed saltibus illa
Culmina nota petit, decretosque effugit ictus;
Dux instat, celerique premit per saxa fugacem
Cursu, saepe tubum lethali glande minacem
In praedam intendens; verum illa per avia, perque
Devia praecipitat saltus: nec segnior ille
Insequitur, manibus virgulta, & saxa prehendens
Obvia. Lubrica, nec raro vestigia lapsu
Falsa, redire licet moneant, semper tamen urget,
Atque audax instaurat iter; spes crescit, amorque.
Sed tandem, innumeris oculos dum saltibus illa
Fugit, spes praedae juvenem, viresque relinquunt:
Desistit, reditumque parat: sed ut omnia circum
Lustrat, nec reducem quo possit figere gressum,
Invenit, aut inconsultum quae duxerit isthuc
Semita; supremi positum se in margine montis
Cernit in horrificas ullo sine tramite valles
Praecipitis: stupet hic primum, pallensque fatetur
Errorem, damnatque suos jam cautiore aestus
Intempestivos. Tandem ut vana omnia sensit,
Inclamare suos, quos vix contingere visu
Sollicitos poterat, jamque ima in valle tenebat
Hos Domini tum cura sui, licet irrita; namque
Consilium, studiumque, artemque eluserat omnem
Praecelsi natura loci. Jam fulserat Eos
Tertia; nec cibus, infirmos quo recreet artus,
Humanive erat auxilii spes ulla relicta.
Supremo ergo parat Princeps se accingere fato,
Quod non Religionis honor, non patria, avitae aut*

*Stirpis gloria, sed caprae non cauta cupido
Saxa inter cogit, rupesque subire inhonorum.
Prodidit hic primum sese Divinior illa, &
Austriacis innata viris, lanituentia pressg
Corda fames, qua velatum sub farre supremum
Delibare ardet Numen; verum invia rupes
Hoc quoque solamen morituro dulce negavit.
Ut tamen (Austriacae pietatis suspice pulchrum
Ingenium) saltem haec caperet solatia visu,
Ut poterat, mandat signis, & voce, latentem
Afferri sub pane Deum. Mora nulla: Sacerdos
Advolat, & tenui Cereris sub fragmine Numen
Delatum e templo sublimi ostendit in auro.
Illico Dux pronus lunato poplite adorat,
Quodque nequit propius contingere, mille salutat
Votis, ex imo ducens suspiria corde.*

...

*Jamque animo spes omnis abest, & corpore vires,
Inque petra Princeps lanquens, moriensque recumbit,
Dum subito juvenem securo accedere gressu
Cernit, terga rudi centone caputque galero
Tectum, firmantemque levi vestigia quercu;
Vultum si demas, ruri natum omnia produunt.
Principem hic attonitum primum de more salutat,
Mox, nec quo missus, nec quae via duxerit illuc,
Quaerentem sperare jubet: vivit Deus, inquit,
Te servare potens: agresti & more prehensum
Dextra, pone sequi hortatur; nec plura locutus
Ignoto ducit supremo e culmine montis
Calle Duce, redditque suis. Quis gaudia, plausus,
Jubilaque, arva quibus sonuere atque oppida, & urbes,
Quis satis enarret? rursus dum chara tueri
Principis ora datum tanto e discrimine salvi.
Jamque videre, & promeritis super aethera ferre*

*Laudibus ardebant omnes, qui tramite certo
 Ductor inaccessa docuit descendere rupe;
 Ipse parat pretium servatae reddere vitae
 Ruricolae Princeps; verum quaesitus in omni
 Incassum turba est. Hinc non suspicio vana:
 E coelo aligerum quendam de gente fuisse,
 Quem vigil, Austriadum quod curat commoda, coelum
 Maximiliano inter tam multa pericula adesse
 Et comitem voluit, servatoremque salutis.*

...

Text 22: Ludwig Bertrand Neumann (1726-1777), *Supplementum ad Lib. VI. Aeneidos*

Pursuing a humanist tradition of completing the Eneid and supplying a 13th book, Neumann, a member of the Piarist Order, wrote a supplement to book 6, giving a continuation of Virgil's famous vision of future Roman heroes up to the 18th century. Eneas is allowed to catch a glimpse of Habsburg's splendor, he even meets Maria Theresia whom at first sight he mistakes for his mother Venus. The idea of exploiting a literary genre signalling continuity was almost certainly suggested by the traumatizing experience of discontinuity after the death of Charles VI, when Habsburg lost the imperial crown to Karl VII. of Wittelsbach-Bavaria.

*Iamque simul lassus dictis, et fata deinde
 Imperii maiora premens, abrumpere caute
 Sermonem aggreditur: tantum suspiria lenta
 Terque quaterque imo graviter de pectore ducit (sc. Anchises).*

...

*Sic fatus, in altum
 Una montem abeunt, ex quo se maxima vallis
 Fundebat late, tumulis intersita crebris.
 Subsistunt simul: et qua oculos per inane ferebant,
 Admirandae urbis fumantia rudera cernunt*

20

*Attoniti: Eversos arcus, et tecta revulsa,
Marmoraque et lapides, foedeque iacentia templa;
Omnia demembrata, et in atris sparsa ruinis.
Miratur visum Aeneas: an Pergama rursum* 25
*Cernimus, et moestos Troiae pereuntis agones ?
O satis est vidisse semel ! meminisse dolori est !
Heu nimis haec haerent animo spectacula nostro !
Cui contra Anchises: equidem haud tu Pergama cernis:
Quodque vides flumen rapidis devolvier undis,* 30
*Ne Simoenta putes, aut noti littora Xanthis:
Et licet assurgant plures super aethera colles,
Nusquam Ida est.
Urbs Roma est. Quocumque vides, illa inclita Roma est,
Quam fore dicebam generi domicilia nostro,* 35
*Dardaniaeque vicem ingentem. Quae fulmina belli
Scipiades ambos, belloque potentis Iuli,
Augustique patris, fortisque in proelia Drusi
Ingentes animas magno dabit ardua mundo,
Cuius ego imperium (neque tum non vera loquebar)* 40
*Ultra Sauromatas, confiniaque ultima Thulis
Fatidicus posui, totumque amplectier orbem.
Quam modo mutata est ! quam non sibi constat ab illo:
Cum dominos terrarum orbis, Regumque magistros
Fronde coronatos sacra, spoliisque nitentes* 45
*Curribus auratis duci in Capitolia vident,
Captorumque ducum, populique ambiente caterva !
Sed nosti: nulla humanis constantia rebus.
...
Ut res, nate, fluunt ! ut sese tempora volvunt !
Immutantque vices ! Tibris sua iura Danubio
Tum cedit lassus: et qua modo inutilis herba est,
Incultique vepres, spelaeaque coeca ferarum,
Primum humilis surget, Vindobona nomine, vicus,* 155
Castrorum nostris statio: crescetque per annos:

*Postremo nova Roma caput super aethera tollet,
 Dives opumque, belloque potens, et clara triumphis,
 Caesaribusque superba suis, sedesque beata
 Aeterni Imperii, nulloque abolebilis aevo. 160
 Incipiet rursus, incipiet novus ordo meorum
 Aeneadam, rursus incipiet dare iura Quirinus:
 Rursus Numa aderit, fortisque in proelia Tullus:
 Rursus Augusti, et Iuli animae, nova Numina terris
 Ostendent sese, mutato nomine tantum 165
 Gente sub AUSTRIACA; sic tum Domus alta vocanda est.
 O divum soboles ! sanguis meus ! o cito currant
 Tempora lenta ! O vos videam decora ultima nostri !
 Sic fatus, lacrimarum imbres in pectora fudit
 Laetitia exultans, et verba novissima pressit. 170
 Aeneas inde erectus, et dicta volutans
 Concipit ingentes animo generosior ignes.
 Et, pater, exclamat: vidi per amoena vireta
 Vidi heroum animas, quas fati proximus ordo
 Emitteret terris. Quin nunc et Numina gentis 175
 Cognatae ostendis ? nil maius dicere possis.
 ...
 Magnus avus (sc. Maximilianus)! sed maior avo, quem laurea sarta
 Circumfere vides, CAROLUS cognomine Quintus,
 Indomitus bellis heros, et maximus armis. 270
 Proh Superi ! quantis clarescet ubique triumphis
 Inclitus ingenio puer, atque ingentibus ausis !
 Ille senem Augustum, Iuli quoque Caesaris ignes,
 Pompeiumque animo claudens, volvetur in arma
 Intrepidus; ferrumque agitans, galeaque coruscus, 275
 Iam quatiet muros, iam funditus oppida vertet:
 Iam ruet in medias aerato pectore turmas.
 Hic Vir, hic est, Romana suis qui regna coronis
 Aequabit, super Oceanum venturus ad Indos.
 Nunquam visa prius, et vasto gurgite septra 280*

Illius ingenti resonabit America fama.
 ...
Ibit enim tacitas CAROLUS divinus ad umbras: 375
Nullus erit regnorum heres, sobolesque virilis;
Sola Domum, et tantas servabit Filia sedes.
Vix ea fatus erat; cum lux clarissima late
Explicuit sese: veluti si Aurora grabato
Purpureo exsurgens foribus properaret apertis, 380
Auratas sensim accumulans toto aethere flammis.
Aspiciunt defixi ambo. Cum maxima Diva
In medium ingressa est. Omnesque aequaliter umbrae
Constiterant simul attonitae, pictisque repente
Surrexere toris, atque obvia gressibus ibant, 385
Almae frontis honos, et amoeni gloria vultus,
Et gravitas simul incessus, simul ardua cervix
Nil mortale dabant. Aeneas ipse Cythera
Advenisse ratus matrem, iam incedere contra
Instituit gaudens, et amicas iungere dextras. 390
Retrahit Anchises: quae tanta audacia, nate ?
Siste gradum: non illa Venus, non haec tua mater;
Pandorae quamvis, almaeque simillima Divae.
Miranti haec fatur. Quam dixi, haec FILIA MAGNA est
Illius ingentis CAROLI, THERESIA MAGNA, 395
Aeneadum felix Mater, quam sera loquentur
Secula, quam Tagus, quam Ganges, Indus, Araxes,
Quique bibunt Nilum, Lybiaeque calentis arator,
Quique habitant longe glacialia littora, noscent.
Nil Roma huic aequale habuit, nec habebitur orbi. 400
 ...

Text 23: Christoph Regelsperger SJ (1734-1797), *Prater insula*

In 1768 Emperor Joseph II opened the imperial hunting grounds on the banks of the river Danube to the public; since then the so-called Prater

– described by Christoph Regelsperger in the terms of a locus amoenus – has become a favourite recreation area for the urban population as well as an attraction for thousands of tourists every year.

*Insula cunctarum salve pulcerrima, flavo
Quas fert cunque ingens tergore Danubius!
O quam te cupidi, quam laeti invisimus, Eos
Quum primum nitidam reddidit alma diem?
Purior hic animos & corda oblita dolorum
Mulcet & innumeris detinet aura jocis.
Hic, procul aprica quae sol fugat igneus urbe,
Captamus gelida frigora sub tilia.
Interea Zephyris trepidat motantibus arbos,
Et circumfusae dulce queruntur aves.
Hic securus aper notae vetus incola sylvae
Errat, & humanas non pavet insidias.
Illic cervorum nullo prohibente per agros
Pascuntur teneri gramina laeta greges.
Carpite felices, nunc gramina carpite cervi,
Dum licet, hoc urbis jam nemus instar erit.
Cernitis, ut rapidis effusa Vienna quadrigis
Posthabita silvam gaudeat urbe sequi.
Jam video totis tentoria surgere campis,
Qua prius impavidae subsiliere ferae.
Et sibi quisque dapes, mensasque in cespite ponit,
Gramineoque juvat membra levare toro.
Pallentes curae, luctusque & longa diei
Taedia tam laetis sedibus este procul.
Hic rugas posuisse decet, frontemque severam,
Haec sacra est puris insula tota jocis.
Hic Charites, Charitumque soror secura Voluptas
Ducunt festivos per vaga prata choros.
His comites jungunt sese Cantusque sonori,
Grataque sollicitis Gaudia pectoribus:*

*Et faciles Risus, & acerbi nescia luctus
Spes & quae metuit fallere cana Fides.
Tum delapsa recens coelo Concordia ab alto,
Et flavas olea Pax redimita comas.
Ecce autem media, silvam quae findit, arena
Invehitur niveis conspiciendus equis
Aut Deus, aut certe Divum genus. Illius ore
Majestas roseo, blanditiaeque sedent.
Fallimur, an Josephus hic est, qui civibus istas
Praebuit augusto munere delicias?
Cedite, qui dixit cervis, hac cedite silva,
Sint populo hic posthac otia longa meo.
...*

Text 24: Johannes Baptista Premlecher OSB (1731-1789), *Lucubrationes poeticae*

De Caesaris adventu Romam 1769

*Non sic Scipiades prostratis venit ab Afris,
Quum ferret Latio Punica signa Jovi:
Non Magnus victi spoliis orientis onustus
In se sic oculos vertit et ora virum:
Et quamvis quarto veberet sua bella triumpho,
Laurigeros non sic Julius egit equos;
Vt se Josepho jactavit Caesare Roma,
Motura invidiam, si licuisset, avis.
Illius adventus centum superare triumphos
Visus, et innumeros unicus Ille duces.
Vidisses migrare suis e sedibus urbem,
Vt primum Eoum sol patefecit iter.
Omnibus unus amor magnae spectare Thesaeae
Progeniem, et tanti Principis ore frui.
Sperne triumphales, veterum miracula, pompas*

Roma ! data est fatis non tibi pompa minor.
 Tunc nitidos victoris equos niveasque quadrigas,
 Tunc fera laudarunt militis ora trucis.
 Tunc hominum multo placuit respersa cruore
 Laurus, et edocti vincula ferre duces,
 Oppidaque et fractis vectae cum moenibus urbes,
 Et stantis curru grande supercilium.
 At nunc innocuam melius, nunc sanguine siccam
 Caesaris exornat mitis oliva manum;
 Qui, quanto ingreditur semet minor, et genus altum
 Dissimulat, tanto scit latuisse minus.
 Quippe Illum Pietas, quum Divum advolvitur aris,
 Et castus prodit Relligionis honos,
 Et recti studium, durisque exercita Virtus
 Casibus, et nullo pectora fracta metu,
 Quaeque latus stipat jucundo affabilis ore,
 Et pleno effundens Gratia dona sinu;
 Quae facit, ut, quamvis nullo de Caesare stirpem
 Duceret, huic regnum maxima Roma ! dares.
 At non Ille tui jactat diademata regni:
 Qua se effert, amor est magna corona tuus.
 Sic regnasse juvat: non digna est rege voluptas,
 Exanguis populos posse tenere metu.
 Talis Trajanus, quum majestate remota
 Muros, Roma ! tuos ingrederetur, erat:
 Talem illum memorant Capitoli templa petentem
 In tenui medium plebe tulisse gradus.
 Non ille armatas per compita densa phalanges,
 Quo foret in turba tutior, ibat agens:
 Sed solo ante alios insignis frontis honore
 In populi ardebat se grege ferre parem.
 Viderat hoc urbis Genius, celsaque Tonantis
 Rupe sedens tales edidit ore sonos:
 O ! nimium felix Trajano praeside Roma !

Quae bona tam laetum fata dedere diem!
Sic orbi imperites: sic libertatis avitae
Nil tibi sit posthac quaerere dulce decus.
Dum flectet magni imperii Trajanus habenas,
Libera erunt illo principe colla magis.
Ergo age, Trajanum victuris insere chartis,
Illius ut nomen tempora sera legant.
Atque aliquis magna quondam de stirpe nepotum,
Hujus qui revebat gaudia lucis, erit.
Ecce ! tibi rapido veniet novus hospes ab Istro,
Traiano quem tu dixeris esse parem.
Verum aliae stabunt tunc arae, aliique colentur
Divi (Tarpeja Jupiter arce fuge !)
His, quamquam imperio tum maximus, Ille minorem
Se geret: hos multa religione colet;
Et circum plaudet populus, junctusque litanti
Inter sacra bonis gestiet ominibus.
Tum vero accinctus gladio latus Ille corusco
Stabit sacrilegis bella movere viris.
Atque utinam tunc, quum extremis de finibus orbis
Fundet in Ausoniam barbara castra Furor,
Hunc utinam tibi Roma ducem tunc fata pararent:
Nec tractaret iners Martia sceptrum manus;
Non haec tecta gravi gemerent disjecta ruina,
Non ederet tantas barbarus ignis opes.
Ille acri gaudens artus firmare labore
Sterneret adversos obvius ense globos.
Verum aliter visum superis. Ventura nepotum
Ista Viri virtus secula sera manet.
O ! quantus per regna ibit, quantosque ciebit
Hosti (infesta licet non ferat arma) metus!
At tibi quam facilis veniet, vultuque serenus!
Talis Pieridum scandit Apollo juga.
O ! fluite, o ! celeri decurrite secula motu:

*Non hac candidior fulserit ulla dies:
O ! fluite, ut, cupidis quum civibus offeret ora,
Omnis in officium sedula Roma ruat!
Ecce ! patent sancti penetralia casta senatus,
Obvia Pontificum sacra corona venit:
Fulgent alta Viro summi fastigia templi,
Sideribus lucet ceu domus alta Jovis:
Et prisca heroum certant monumenta videri,
Dignaque, quae veteri stet nova Roma loco.
Dixit; et ornatus florenti tempora sero
Omnem laetitiis imbuit Hesperiam.*

Text 25: Georg Bucszky, Lament on the execution of Marie Antoinette

(Oct. 16th 1793)

*Extremam rabiem sanguineus furor
Gallorum exeruit ! Lassa doloribus
MAGNAE NATA THERESIAE,*

*Princeps Hungara, Diuae Austriadum Domus
Germen Caesareum, concidit, heu nefas !
Turpi carnificis manu.*

*Iam serum officium est, flere nec expedit,
Gauderet lacrimis, urbe Lutetiae,
Nostris bellua centiceps
Reginae innocuo pasta cruore: non
Lamentis populus barbariem arrogans
Mitescit. Pede Martio*

*Calcandum genus. Astra Enceladi agmine
Oppugnare ferox. Graecia Conjugae
Ulrix Tyndaridis, rate*

*Millena Phrygii littora Dardani
Claudens, Argolicis ignibus Ilion
Exussit, neque perfido*

*Expauit Paridi propitiam Cypri
Diuam, aut fulmineos Hectoris impetus
Declinauit iners. Pudor !*

*Si quis Teutonico sanguine Caesarum,
Et Rege Hungariae progenitam abnuat
Insontem Sobolem acrius*

*Ulcisci. Reuolet Pannonidum cohors
Olim Pragmatici foederis horridus
Vindex: aere nouo, et Viris*

*Praepollens reuolet. Martis adoream
Majorem ut cumulet. Corruat, occidat
Monstrum ingens gladio, et fame.*

*Cum fratris Ludovicus nece saucius
Ventosum Hungaricis navibus Adriam
Sulcaret et stupuit Viros*

*Martis Parthenope sanguine Nobili
Ortos. Vos, quibus est par Genus et vigor
Mentis, Vos patiemini*

*ARPAD NEPTIS ut impune cadat manu
Galli Carnificis? contremuit sacra
Ictu hoc Urna Theresiae*

Matris. Dispereat pestis inhospita,

*Naturam rabie, juraque Gentium
Infando opprobrio ruens.*

*Humano, heu! Sequanam, heu! cerno rubescere
Mistam sanguine, stratosque Parisios
Denso funere civium;*

*Cerno, altum ut volitans Caesarea excitet
Victores Volucris; compita ut Anglicis
Conculcata sonent equis.*

*Hic supplex veniam, poplitibus minor,
Celta a Pannonio milite flagitat,
Non haec facta suis domi,*

*Non haec pollicitus, dum rabie impia
Rideret superos. Prussus ibi ferit
Iusta caede superstites.*

*En! ut cusa diu fulmina Iberiae
Palantes quatiant. Castra Sabaudicis
Enodata jugis, procul*

*Hinc ferrata petant planitiem seges.
Haec sunt sacrilegae dona propaginis:
Haec sunt, discite posteri!
Hausti praemia Regum juguli, et fera
Libertate animi, non sine plausibus,
Temnentis populi Deum.*

*At Vos! Austriacis fletibus Hungari
Heroas lacrimas jungite, sartaque
Lauri funere Gallico*

*Parta Urnam decorent; morteque Martio
Supremam Cineri dicite Naeniam
Celtarum horribilem urbibus.*

Text 26: *Salutatio Caesaris* 1816

During the Napoleonic wars the propagandistic success of the Marseillaise inspired the creation of a hymn praising Emperor Francis II / I, the so-called Kaiserlied. The text composed by Lorenz Leopold Haschka (but modified by an unknown author for the official version) was set to music by Joseph Haydn. On February 12th 1797, the Emperor's birthday, the anthem was sung in the theatres of Vienna and Francis I was so pleased by it that he presented Haydn with a tabatiere decorated with his portrait. At the occasion of the Emperor's visit to the city of Salzburg a Latin version appeared in print:

*Deus servet Te, FRANCISCE!
Bonum nostrum Caesarem,
Indulgensque votis hisce
Tuam et progeniem!
Diu splendeat corona
Gloria justitiae!
Omnia quaecunque bona
Deus conferat in Te!*

*Io, Caesar, Tu, FRANCISCE,
Honos, decus principum!
Hic amorem nostrum disce!
Juvat hoc Juvavium:
Laudes Tuas celebrare
Omnes certant fervidi.
Te vereri, Te amare
Est cujusque optimi.*

*Vivas, regnes in splendore
Pacis, O Pacifice!
Laetus orbis Tui flore
Omnis et Germaniae!
Deus servet Te, FRANCISCE!
Bonum nostrum Caesarem,
Indulgensque votis hisce
Tuam et progeniem!*

Text 27: Emperor Francis Joseph I (1830-1916): Latin diary 1842

Hapsburg children (boys as well as girls) in general received a solid education including at least basic knowledge of Latin. Lessons continued during the holidays and at the age of 12, the future emperor Francis Joseph had to exercise his Latin by writing a Latin diary (Austrian National Library, cod. Series nova 12508). In a rather clumsy style he tries to give an account of his journey from Vienna to Bad Ischl where the imperial family used to spend the summer months:

29 Augusti

Haec est dies felix qua pervenimus in Ischl apud nostros parentes. Mane abivimus ex Lambach et ivimus usque Gemunden unde per Traunsee super Dampfschiff navigavimus usque Ebensee, unde curru fuimus brevi tempore in Ischl, ubi apud nostros parentes prandimus; et post illud fecimus deambulationem ad lacum Wolfgang.

30 Augusti

Hac die pluvit.

Text 28: Johannes Neuschel, *Epithalamium* for the wedding of Francis Joseph I. and Elisabeth of Bavaria (1854)

Johannes Neuschel's calligraphic manuscript (Austrian National Library, cod. Series nova 3261) for the imperial wedding of 1854 is a fine example illustrating the baroque fashion of artificial poetry still alive in the 19th

century: in his congratulation an intext marked by letters in blue and red ink forms the well-known Habsburg motto *Bella gerant alii* ...

<i>Pompa super</i>	b a a <i>gitur, Populo exultante per Urbem,</i>
<i>Exornataqu</i>	e l u <i>minibus Monumenta refulgent.</i>
<i>Ast ego, quippe humi</i>	l i s <i>vates, de more, sacrati</i>
<i>Connubii baud so</i>	l i t <i>us Solennia pangere Fastu;</i>
<i>Festi Sign</i>	a t r <i>iumphalis, per Carmina pando.</i>
<i>Duae, etsi lan</i>	g u i <i>da, Laetitiam sat, votaue produnt.</i>
<i>Sponso T</i>	e f a <i>cto, decurrant aurea Lustra;</i>
<i>Sisque pe</i>	r e n <i>ne Throni Columen, sis Gloria Regni.</i>
<i>Nil prorsum v</i>	a l u <i>isse meum cognosco Poema</i>
<i>Hisce in Carmi</i>	n i b <i>us; tamen, Augustissime Caesar !</i>
<i>Isthoc, si</i>	t x e <i>nium, quo majus ferre nequirem.</i>

In columna tres Lineae descendentes sequentem memorialem comprehendunt versum: Bella gerant alii, Tu, felix Austria nube