Marci Antonii Flaminii De Rebus Divinis Carmina (Romanian Edition)

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Author: Flaminio Marco Antonio

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FLAMINIO, or Flaminius (Mark Anthony), an eminent Latin poet, whose family name was Zarrabini, was born at Serevalle in 1498. His father, John Anthony, who first changed the family name to Flaminio on entering a literary society at Venice, was himself a man of learning, and Professor of Belles Letters in different academies in Italy; and has left some works both in prose and verse, particularly twelve books of letters, in which are many particulars of literary history. He bestowed great pains on the education of his son, and sent him, when at the age of sixteen, to Rome, with a poem addressed to Leo X. exhorting him to make war against the Turks; and a critical work, entitled "Annotationum Sylvæ." Leo appears to have been so pleased with the appearance of young Flaminio, as to request that he might remain at Rome, promising to encourage his studies there; but although this did not take place, in his after visits to Rome the Pope patronised him with

great liberality, and Flaminio answered every expectation that had been formed of his talents. In 1515 he accompanied the Count Castiglione to Urbino, where he resided some months, and was held in the highest esteem by that accomplished nobleman for his amiable qualities and great endowments, but particularly for his early and astonishing talents for Latin poetry. In this year he published at Fano the first specimen of his production, with a few poems of Marullus, not before printed, in a very rare volume 8vo, entitled "Michaelis Tarchaniotæ Marulli Neniæ. Ejusdem epigrammata nunquam alias impressa. M. Antonii Flaminii Carminum libellus. Ejusdem Ecloga Thyrsis." Of these poems some have been printed, often with variations, in the subsequent editions of his works; but several pieces appear there which are not to be found in the edition of Mancurti, published at Padua, by Comino in 1727, which is considered as the most complete; whence it is probable this early production of Flaminio was not known to his editors. After this Flaminio was removed by his father to Bologna, for the study of philosophy; after which he returned again to Rome, and formed an intimacy with the most illustrious scholars of that city. Without devoting himself to any profession, he for some years attached him-

self to the Cardinal de Sauli, and after his death resided with the Prelate Ghiberti, either at Padua, or at his see of Verona. In 1538 he went to Naples in consequence of a long indisposition, and by relaxation from his studies recovered his former health, and repaired to Viterbo, where Cardinal Pole then resided as Pontifical Legate, and honoured Flaminio by the most friendly intimacy. He also accompanied the Cardinal to the Council of Trent, but refused the office of Secretary to this Council; and by this refusal, as well as by other parts of his conduct, and a certain liberality of sentiment displayed in some of his writings, gave rise to suspicions that he was inclined towards the opinions of the Reformers. Whether this was actually the case has been a subject of dispute among his biographers; but that he was suspected is certain, for his writings were for some time prohibited in the Index Expurgatorius of the Roman Church. His death, which happened at Rome in 1550, was lamented by all the learned of his time; and he appears to have deserved their highest encomiums. His poems place him in the first rank of the Latin school.

MARGARITÆ

HENRICI GALLORUM REGIS SORORI

M. ANTONIUS FLAMINIUS.

Cum Petrus Carnesicus, lectissimus et ornatissimus vir, de tua singulari erga Deum pietate, et assiduo literarum studio, ad me multa scripsisset, hortatusque esset ut si quid novi elucubratus essem, id ad te mitterem, quod tibi scriptorum meorum lectionem non injucundam esse solere affirmaret; hoc tam præclaro de te testimonio commotus, et cum hominis amicissimi auctoritate adductus, tum humanitate tuâ fretus, Carmina, quæ de rebus divinis proxime composui, ad te mittere non sum veritus. In his ego a meo vetere instituto discessi. Davidem ego, et ejus similes poetas imitari malui, quam Horatium vel Catullum: propterea quòd in scriptione rerum divinarum, ut munditiam Latini sermonis et elegantiam adhibendam esse non nego: sic omnem orationis pompam et fucum, et calamistros removendos censeo. Itaque ut C. Lucilius poeta perantiquus dicere solebat se non Persis