

THE HUMANIST KASPAR BRUSCH AND HIS  
HODOEPORIKON PFREYMBDENSE

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The Humanist Kaspar Brusch (who was born in 1518 and came from an Eger family) is an interesting example of an intellectual attitude which was probably possible only in the period before the end of the Council of Trent. To the end of his life, Brusch vacillated between the confessions, probably viewed the religious quarrel as a temporary state of affairs that could be overcome, and cultivated close contacts with bishops and abbots who leaned toward the old church as well as with preachers of the new doctrine. This lack of constancy was a characteristic trait of Brusch (as it was of many Humanists). He spent a large part of his life traveling. His material insecurity was expressed, on the one hand, in a bitterness toward the uncomprehending rich which occasionally rose to the surface, and, on the other hand, in a pronounced self-confidence, especially with regard to the imperial honors he received. He possessed, finally, a remarkably strong love of his native soil, which had perhaps been awakened by his teacher in Hof (Upper Franconia).

This study attempts to correct some inaccuracies in the Humanist's biography, but it must be emphasized that the source material on his life is very limited. His works reveal cool discernment as well as the rudiments of a

kind of historical critique, which, to be sure, had no subsequent influence. His most important historical work, the fruit of his journeys, was published in Ingolstadt in 1551 under the title „Monasteriorum Germaniae Praecipuorum ac maxime illustrium Centuria prima“. Also worthy of note is his history of Lorsch, which he wrote in 1553 on commission of the Bishop of Passau; this history was a strongly pro-Reformation work.

The author also attempts a brief interpretation of a smaller travel poem by Bruschi, the „Hodoeporikon Pfreymbdense“, which describes a journey on horseback in October 1554 from Passau into the Upper Palatinate and back. The trip was occasioned by an invitation from the landgrave of Leuchtenberg. The work is distinguished by its vivid descriptions of the countryside and the insertion of independent episodes dealing with historical or legendary incidents.