

1521		1521
{p. 2a} {A ii}		{p. 2a} {A ii}
Epistola Acquarii		Letter from Aquario
EPISTOLIUM COLERICUM Magistri Acquarii ad Scardaffum Zaratanum Merlini poematis corruptorem.		An angry letter from Magister Aquarius to the Charlatan, Scardaffus, corruptor of Merlin's epic poem. ¹
Laudabilis et observabilis apud antiquos usanza fuit, ut in suarum frontibus epistolarum, aliquam salutationem, percipiant et ascribant recipienti eas condignam.	1.	There was a praiseworthy and exemplary custom among the ancients that, at the beginnings of their letters, they would strive for some greeting worthy of the person receiving them and insert it.
Quam igitur salutem ut huiusmodi mantineamus costumamentum tibi sbudellatissime Scardaffe convenientem mandabimus?	2.	What suitable greeting, therefore, shall we send to you, O most gutless Scardaffus, so that we might maintain a custom of this sort? ²
An dei gratiam?	3.	God's grace?
minime, quia Christum Sanctamque Mariam renegasti, an corporis bonam valetudinem?	4.	No way, because you renounced Christ and Holy Mary; to the good health of your body?
absit, es etenim (ut diu sbaiafasti) consumatissimus Herbolattus, et Avicenam, Hippocratem, Galienum Mesuen totum avantaris imprendisse, et ideo de sanitate conservanda non ullum tibi habes mancammentum, nam (teste plotino) male guaribit alios, qui sibi medemo infirmanti dare soccorsum nequit.	5.	Far from it, since you are a most consummate herbalist (as you have loudly claimed for a long time), and you have prided yourself on having fully grasped Avicenna, Hippocrates, Galen and Mesue, and therefore you have no shortcomings concerning the maintenance of your health, for (as Plotinus attests) he will heal others badly who does not know how to succor his own ailing self. ³
Verum tibi congruum illud disticon inveni. Dens tibi si caderet quoties fers ore bosiam lam tua non posset pane ganassa frui.	6.	In truth, I found that couplet apt for you: "If a tooth fell from your mouth each time you lied, already your jaw could no longer chew bread."
An tibi richezzam denariosque desiderem?	7.	Shall I desire riches and money for you?
Ad pro postum, nequaquam.	8.	To no purpose whatsoever.

Te namque per botegas toga brocata decorum, colana torquatum, supra Mullettam cavalcantem saepe sguaitamus observamusque, non tibi, Mullettaeque tuae polimenta desunt, non staffiles recamati, millibus et stringulis ornati.	9.	For we often spy and observe you riding past the shops, handsome on your little mule, with a brocade robe wearing a necklace; and neither you nor your little mule lack finery—no lack of embroidered straps or a thousand little decorative cords. ⁴
Qua propter richissimum te arbitramur.	10.	So we conclude that you are quite rich.
O si teipsum considerares, quam bellum nobis de te spectaculum praebes, quum passu portantino tich tach pedibus sonantibus hinc inde per Urbem cursitas.	11.	Oh, if only you could really see yourself, what a beautiful spectacle you make when you race this way and that through the city at a trot, with those hooves sounding tick-tock!
An tibi filios optabimus?	12.	Shall we wish children on you?
nec ita, quando quidem castratus es, nam dum in arte castratoria te peritum iactabas, quendam soldatum lergnam patientem eunichizare	13.	Not this either, since indeed you have been castrated, for while you were boasting about being an expert in the castrating art, you dared to turn a certain soldier suffering from a hernia into a eunuch,
{p. 2b} {A ii v}		{p. 2b} {A ii v}
presumpsisti, credens (ut usaris) aliquem ditesticulare Porcellum, illi miserulo genitalia simul et animam cavasti,	(13)	believing you were removing the testicles of some pig (as you usually do), you plucked this poor man’s genitals and at the same moment, his life,
Porro soldati ceteri, non pocum tua pro imperitia sdegnati, te nasconditer pigliarunt ligaruntque, ac sine tantis tenais, ferrisque affogatis, tibi castronato baricocolos extirparunt, fadigamque filios generandi penitus abstulerunt.	14.	and later, other soldiers, not a little indignant over your lack of skill, secretly grabbed you and tied you up, and without so much as pliers and red-hot instruments, they tore off your balls, castrato, and completely eliminated the hassle of fathering children.
Hinc tibi supra pilastrum quendam carmen attacatum fuit, creditum poetae godii.	15.	Because of this, a poem was hung on some pillar for you, believed to be from the poet of Goito. ⁵
Legis adimpletor meritat Scardaffus honorem, Vult oculum pro oculo, pro pede vultque pedem. Sic, dum testiculos morienti taiat ab uno Milite, testiculos praebet et ipse suos.	16.	“Scardaffus deserves to fulfill the law’s function: it calls for an eye for an eye, a foot for a foot. So, since he cut off the testicles of a dying soldier, he supplies

		his own testicles.”
Ringratiandus tamen est magister Zucconus peritissimus castrator, qui rogatus, nisi tradidisset aiuttum, tirasses merito sursum* (ut aiunt) calzas,		Yet Magister Zucconus, the expert castrator, should be thanked, who was asked if he would help, by whose merit you coughed up (as they say) your last breath, ⁶
Ergo nec huiusmodi salutatio convenit homini docto, ricco, castratoque.	17.	therefore, a salutation of this sort is not fitting for a rich, learned and castrated man.
Tanta denique fantasticatione cerebrum gratavi, quod pulchra, quod sufficiens, quod omni laude dignissima, per me salus retrovata est.	18.	I scratched my head with so much pondering, that at last a beautiful, ample, and most praiseworthy greeting was found by me.
Accipe igitur frater mi Scardaffe, mi frater dico, quem super furcas tam filialiter et voluntariter appicatum viderem, et crocitanes cornachias effossis oculis nutrientem.	19.	Accept, therefore, my brother Scardaffus—my brother, I say, whom I with familial love would so happily and willingly see hanging on the scaffold, feeding cackling crows with your plucked out eyes.
Mi denique frater, cui cancarorum quattuor galeas desidero, cui quantas per contadinorum copias sentimus nominare giandussas angonias codosellas desideramus in corpore, talibus namque gratiis (sunt enim gratiae gratis datae) perfectior, et praticatior Herbolattus evaderes.	20.	And so, my brother, for whom I wish for four helmets full of cankers, for whom we desire such maladies of the body as we hear lots of peasants call boils, buboes, and the like, for with such favors (indeed these are favors freely given), you will carry on as a more accomplished and more skilled herbalist.
Sint itaque tua salus infrascripta mala, quae Merlinus noster in quartadecima macaronice loquens de Saturno ait: capitis dolor, Hydropisia, Mazzuccus, lancum, carbones, morbida pestis, Angonaia, malum costae, quartanaque febril, Flegma, tumor ventris, vermes, colicique dolores,	21.	Thus, may the bad things written below be your salutation, things which our Merlin mentions while speaking of Saturn in Macaronic Book 14: Headache, hydropsy, delirium, bovine pox, carbuncles, the black plague, inguinal swellings, flank pain, quartan fever, phlegm, stomach tumor, worms, acute colitis,
{p. 3a} {A iii}		{p. 3a} {A iii}
Petra vesigarum, cancar, giandussa, bogrones, Franzosus, fersae, cagasanguis, Rogna, varolae, Defectus cerebro, rabiesque frenetica, clavus,	(21)	kidney stones, cancer, boils, buboes, French pox, measles, dysentery, mange, smallpox, microcephalia, mad rabies,

Stizza canina, dolor dentorum, Scrofa, Puvide*, Goltones, postema, tumor vel lergna vocatur Testiculi, brofolae, tegnosaque codega, lepra, Schelentia, gulae sicitas, tum pectoris Asma, Sanctique Antonii morbus, morena, podagra, tisica febris, Mugancae, tardaeque pedanae.		encephalitis, canine distemper, toothache, scrofula, pip, mumps, abscess, testicular tumor or it is called hernia, pustules and ringworm, leprosy, angina, dry throat, then bronchial asthma, St. Anthony's plague, hemorrhoids, gout, tuberculosis, rhagade, and slow-foot ailment. [cf. V 15.362-73]
Haec itaque Saturni familia tua sit salus, mi dilecte Scardaffe, quia iuxta meritum, dandum est precium, nec tantum haec eadem in tuo corpore desideramus.	22.	Thus, may your salutation be these relatives of Saturn, my beloved Scardaffus, because just as merit should be rewarded, we likewise greatly desire these things in your body.
Verum tum in famiglia et parentela tua, tum in amicis benefactoribus et tibi benefactoris appeto, quis non ista fideli percuperet familiari?	23.	In truth, I strive to be beneficial not only to you, but also to your immediate and extended family, to your friends and benefactors—who has not yearned for this for a trusted family member?
Ut autem sis felicior, haec irremediabilia fore velimus, et in his voluptatibus te nestoreos agere dies divi concedant.	24.	Moreover, so that you may be happier, we could wish these ailments to be beyond cure and in the midst of these pleasures may the gods grant you to reach the age of Nestor.
Vin scire quod tuum beneficium erga me sic bene tibi desiderare commovit?	25.	Do you want to know what your kindness towards me thus rightly moves me to desire for you?
arrige aures, bricone.	26.	Perk up your ears, you rascal.
Divinum quippe volumen Merlini Cocaii mihi furtim surripuisti, Mox omni latrina merdolatus imboazzanter ad lucem venire fecisti.	27.	Evidently, you furtively stole away the divine volume of Merlin Cocaio and then had it crappily brought to light more shitty than any latrine.
Audiat Terra, Coelum, Mare, Plutoque causam falsificationis eiusdem voluminis praeclari, et subtiliter universis tuae sceleraginis rebus fantasticatis, iratus aetheris arbiter te summo de troni solio fulmine devoret.	28.	Let the earth, sky, sea and Pluto hear the case of the falsification of this illustrious volume, and the heavenly judge, understandably enraged at all your wickedness and made up stories, will consume you with a lightning bolt from the highest seat of the throne.
Scelerate, proterve, Ribalde, Ladro, sacrilegiis plenissime, Venisti iam pridem ad me, nescio quibus lusenghis, petere veniam, ne te amplius	29.	Villain, ruffian, rogue, thief, full of blasphemies, you came to me already some time ago, with all sorts of

per expressum Zaratanum, subdolum, falsum, ribaldonem manifestarem,		flatteries, to ask mercy so that I would not continue to reveal you as a patent Charlatan, a double-crosser, a liar and a rogue,
quando quidem quotidie sentiebam te super bancos et pulpitos predicare et zaratanizare, ubi vendebas bissolos impiastros cerottos de stercore canis compositos, probans esse optimum ad expellendam rognam Cerottum.	30.	seeing that everyday I heard you up on pulpits and benches preaching and acting the charlatan, where you were selling vials, plasters, and ointments made of dog shit, demonstrating the ointment to be excellent for getting rid of mange.
Avantabas quin etiam te	31.	You prided yourself moreover on
{p. 3b} {A iii v}		{p. 3b} {A iii v}
sanare absque bragherio rotturas, cavare dentes, foecundare mulieres, purgare oculorum pannos et catharates, extirpare petras, et omnia haec absque dolore faciebas, immo facere dicebas, quosdam componebas siroppos, pilulas, unguentos, confectos, quos falso appellabas Dragantes, Dyaquironem, elefanginas, crocias, aureas, sine quibus et cetera.	(32)	healing ruptures without trusses, on pulling teeth, on impregnating women, on purging eyes of films and cataracts, on extracting [kidney/gall] stones, and you did all these things without pain, or rather, you said you did; you concocted syrups, pills, unguents and confections which you deceptively called astragalus, ceruse, ivory plasters, saffron [oil], gold, sine qua non's, etc.
His ego tuis ribaldariis motus, per quas non modicas acquirebas pecunias et homines perimebas non tuli, imo te per strionem publicassem, ni subito venisses ad veniam.	32.	I was not taken in by these crooked schemes of yours, for which you acquired no small amount of money and destroyed people; on the contrary, I announced publicly that you were a warlock, so that you would be punished right away.
Ego benignus cessi, mox humiliter nostris in penetralibus accepi, ubi nostras lucubrationes aliquantillas ostendi.	33.	I kindly yielded, then I humbly accepted [you] into my inner sanctum, where I revealed a bit of my night-time labors.
Tu tamen fraudolenter me inadvertente poema praeclarissimi poetae Merlini Cocaii Macaronicum robasti, corrupisti, falsificasti, et multa non sua interposuisti, et plures libros surripuisti, quos tibi tribuere volebas, Manigolde, furcifer malignissime,	34.	But while I was not looking, you fraudulently stole the macaronic epic of the illustrious poet Merlin Cocaio, you defaced it, falsified it and inserted many things that were not his, and you secretly removed many books, which you planned to attribute to yourself,

		rapsallion, you most malicious gallows bird;
Esset enim sacrificium non modicum Deo gratum te scortegare, homo pessime, non homo sed bestia, diabolazze; praeterea sic imbozzatum, castratum, totum ab illo mutatum stampare fecisti.		it would indeed be a sacrifice rather pleasing to God to skin you, horrid man, not man but beast, you nasty devil; in the meantime, you had it published like this—defiled, castrated, and completely altered from that [which it was]. ⁷
Quid promerebat Vates inclitus sic a te viciari?	35.	What celebrated poet deserved to be damaged thus by you?
Utique causa vindicandi te, quoniam tuas insectabar malignitates?	36.	Undoubtedly it was in order to avenge yourself, because I aggressively pursued your wicked deeds?
Simulator pessime, quem de Ganelonis maganzesi natum iudico, et quem patefacturus sum per Barrum, per ladrum, per Rofianazzum.	37.	Wretched dissimulator, you whom I believe descended from Ganelon Maganzesi and whom I will expose as a swindler, a thief and a nasty pimp.
Vade in malam crucem et quantum Ovidius naso desiderat in ibin multiplicatum millies in te nunquam deficiens veniat.	38.	Go to a bad end, and whatever Ovid Naso desired in his Ibis may it be multiplied a thousand times on you, never letting up. ⁸

¹ *Zaratanus* means charlatan.

² *sbudellatissime*, from *budella*, intestines.

³ *sbaiaffare*, to talk about at length, to talk like a charlatan; *avantaris* is in Italian *vantarsi*, to brag about. Famous medical doctors: Avicenna (981-1037), Hippocrates (c. 460-c. 370 BCE), Galen (c. 130- c. 200) and Mesue, also known as Muawiyah (777-857).

⁴ to spy: *sguaitare* is dialectal for to observe carefully.

⁵ Goito, a small town northwest of Mantua.

⁶ *tirare le calze* is an Italian expression meaning to die (cf. V 20.496).

⁷ *imboazanter*, *boazza*, cow dung, *boazzare* (also *sboazzare*), to defile with manure.

⁸ Ovid's 644 line invective against Ibis was written early in the 1st century CE, and an edition of Ovid's works (including the Ibis) was published in Italy in 1471.

1521

Laudes Merlini

EIUSDEM MAGISTRI Aquarii Lodolae ad illustrem dominu Pasarinum Scarduarum comitem, de vita et moribus Merlini Cocaii, et de inventione huius voluminis.

Dudum, serenissime princeps adeo meum imbalordasti cervellum, ut tibi de catatione voluminis huius aliquid ispienare velim, quod de memoriae cadastris quasi mattus cascarim.

Quam ob rem ne tantum mihi amplius tribuas impazzum, accipe rem, non quam orecchis, aut naso, audivi, verum his manibus pertoccavi.

Iam pridem nosti quantum ego sim in curiosare, Mundum sollicitus, diversasque rerum proprietates, et hoc herbolattos, dentiumque cavatores, braghirorum conciatores maximamenter condecet. Accidit nos aliquanti Herbolatti Armeniam versus navigabamus, causa retrovandi radices, herbas, lapides, vermiculos et huiusmodi facendas ad conficiendam Tiriacam bisognatissimos.

Erant nobiscum super eandem medesimamque Garavellam, seu Barcam intelligibilius dimandandam Magister Salvanellus bocca torta, Mag. Dimeldeus zucconus, Mag. Ioannes baricocola, Mag. Buttadeus grata roгна, et ego, magister Acquarius Lodola.

Erant praeterea quatuor praticatissimi artis physicae Giudei, Samuel videlicet, Nabaioth, Helcana, Ruch.

Isti omnes insimul aequoris schenam traversando schavezzabamus.

1521

Praises of Merlin

From the same Magister Aquarius Lodola, to the illustrious Lord Passarino, Count of Carp: on the life and customs of Merlin Cocaio, and on the origination of this volume.

1. For a long time now, most serene Prince, you have addled my brain so that I should be willing to explain to you something regarding the discovery of this volume, consequently I have almost fallen mad from the ledgers of my memory.
2. Therefore, lest you should make me any crazier, take this, which I did not hear with my ears, or my nose, but actually touched with my hands.
3. You have known for a while now how keen I am to explore the world, and the various characteristics of things, and this is fitting for herbalists, teeth-pullers and tanners of britches above all.
4. It happened that some of us herbalists were navigating towards Armenia in order to find roots, herbs, stones, worms and these sorts of things utterly essential for concocting treacle.¹
5. There were among us on that very same caravel (or boat, as it is more intelligibly called) Magister Salvanellus Boccatorta, Mag. Dimeldeus Zucconus, Mag. Johannes Baricocola, Mag. Buttadeus Gratarogna, and I, Magister Aquarius Lodola.²
6. In addition there were four Jews, experts in the arts of natural science, namely Samuel, Nabaioth, Helcana and Ruch.
7. All of us were busting our backs together crossing the ocean.³

At pluribus exactis giornis, ventorum contrariatio tanta surrexit, et pluviarum discrepantibus ventositatarum fulminibus tanta fluctuatio nos accoiavit, quod ad quandam inhabitatam, et inherbosam Terram nostra tandem Garavella se nolendo inzapellavit. Ibi ergo nescio

{p. 4b} {A iiiii v}

quo portu recepti, anxii, stracchi, affamati, bagnati tandem desmontavimus in sabionigeram littoris spiazam, et aliquanticulum repossati, surreximus ad investigandam loci proprietatem.

Terenus erat primamenter arenosus, unde foltum pignarum intravimus boscamen, insofribilem caldum Phoebus illic sparpagnabat, quapropter tum pro maris balordimento sbalanzantis, tum pro solsticii boimento, ad cuiusdam smisuratae Montagnae cavernam prestiter confugimus.

Quae primo in intramento guardantibus intro, non pocam mentis cagarolam incutiebat.

Verum gaiardos assumentes animos deliberavimus accepta prius victuaria, nec non lanternarum lusoribus, illam finaliter incuriosare.

Facto itaque signo crucis, Magistro Salvanello davantum eunte subintravimus, et caminantes, caminantes semper magis ad bassum andabamus.

Post duorum caminamentum dierum, ecce vetustas cadaverum gambas, testas, brazzos, spallas, variaque diversorum animalium acatavimus ossamina, quibus calcatione pedum trapassatis, antrum spaciosum cum duabus de brunzo portis mirae* lavoratis ac intertaiatis aspeximus,

8. Yet after many days had gone by, such a conflict of winds arose, and such a fluctuation of windy rains welcomed us with lightning bolts going in every direction that in the end our caravel was forced aground against its will on some uninhabited and barren land.⁴

{p. 4b} {A iiiii v}

9. Therefore, having been taken into I don't know what port, uneasy, tired, starving, drenched, we disembarked at last onto a sandy beach of the coast, and having rested a little bit, we rose up to start investigating the nature of the place.

10. At the outset there was sandy terrain, from there we entered a thick wood of pine trees; Phoebus [Apollo] was spreading insufferable heat there, so, having been discombobulated not only by the wildness of the sea, but also by the boiling of the summer solstice, we hastily fled together into a cavern in an enormous mountain.

11. At first, when we looked inside the entrance, that [cavern] struck us with no small amount of diarrhea of the mind.

12. But adopting brave spirits we decided to explore it after all with lantern lights, after first gathering up provisions.

13. Having made the sign of the cross, with Magister Salvanelus going in front, we went in, and walking, walking, always heading downward we went on.

14. After a two-day hike, behold, we found ancient legs, heads, arms and shoulders of cadavers, and various bones of different animals; having passed over these with the tread of our feet, we beheld a spacious cave with two bronze doors, marvelously worked and carved;

hic dubitativi per horam unam remanivimus,
quis prius introgredi bastaret animo,
resembrantes illis sgnavililoquis gattis qui
concilio facto, consultaverunt Apolinem quis
Mezeni persuttum prior assaltare deberet, aut
magis assomiabamur Toppis vel Soricis, qui
sortem buttarunt, qualis foret attacaturus
Sonalium adversanti Gatto.

tandem ad guisam pegorarum, unum
presumptuosiore alii seguitavimus.

Imus hinc inde per illam cerchitantes grottam,
vidimus incudines, martellos, tenaias,
scarpellos, et haec similia multum rugine facta,
vidimus insuper gambas, schincas, testasque
homininas quanta maravigliatione
afficiebamur tu ipse pensato. Ulterius
proceden-

{p. 5} {A v}

tes ecce (mirabile dictu) marmoricias undecim
adnumeravimus sepulturas, quarum
granditudinem non meum est calamo
distorchiare.

Super illas autem porphidina tabula ficcabatur
pendula qua litterulis antiquis et indoratis hoc
Epigramma compositum per nostrum
Merlinum Cocaium poetam mantuanum
sculpabatur. Lege.

Hos sculpsit tumulos Merlini dextera vatis,
Magnanimos posuit sub quibus ipse duces.
Qui phlegethontas superis caedentibus
umbras,

Lustrarunt, et res, quas egocunque cano.
Scripsimus exámetro baldensce poema
cothurno

Non tamen ad metam sors tulit ire suam.

His dudum subtiliter fantasticatis,
Epigrammata sepulchrorum sigillatim
perlegere comenzavimus,

15. here we stood for one hour, uncertain
about who would have the courage to
enter first -- resembling those meowing
cats, who, having formed a council,
consulted Apollo as to who should be first
to assault half a prosciutto; or rather we
were similar to rats and mice, who drew
lots as to which one would attach the bell
to the enemy cat.

16. Finally, like sheep, one more
presumptuous than the others, we
followed.

17. We went here and there searching
through that grotto: we saw anvils,
hammers, pliers, chisels and other such
things covered with rust; in addition, we
saw human legs, shins and heads: you
yourself can imagine with what
wondrousness we were afflicted.

{p. 5} {A v}

18. Proceeding further along, lo! (a wonder to
relate), we counted eleven marble
sepulchers, whose great size it is not in my
power to squeeze out with a pen.⁵

19. Above these, in addition, was affixed a
hanging porphyry tablet, on which this
epigram was sculpted with antique gilt
letters composed by Merlin Cocaio, our
Mantuan poet. Read:

The right hand of Merlin the bard sculpted
these tombs, under which he placed
magnanimous leaders. These [leaders],
having slaughtered those above,
illuminated Phlegethontic shadows and
the matters about which I (whoever I am)
sing. I wrote this Baldine poem in the
heroic hexameter, yet destiny did not
allow me to advance to its end.⁶

20. After musing over these things thoroughly
for some time, we began to read the
sepulcher's epigrams one by one;

erant (velut dixi) lapides undecim galantiter et
strafozatae per sculpturam fabricatae.

Quarum in medio formosior aliis sepultura,
super quattuor leones bronzineos eminebat, et
in porphidina monumenti bianchitudine talia
notabantur carmina. Lege.

Baldo nempe gravi sum debilis urna sepulto,
Quem nihil infernae terruit unda stygis.

Ad manum dexteram ipsius sepulchri
candidissimus alter Tumulus a quattuor
bianchezantibus sublevabatur columbis, hoc
etiam intaliatus metro. Lege.

Semper apud Baldum contempto patre
Rubinus

Vixit, et a tumulo non procul esse tulit.

Ad sinistram vero eiusdem sepulchri baldenscis
aliud virgulatum, ac totum discoloribus
intravaiatum vidimus sepulchrum, in quattuor
gattis sorianis apostantem, ubi disticon
subseguitans legebatur.

Vixi praedator Cingar, sed lapsus ad orcum
Flevi, mens fletus coepit et alta meos.

Apud Rubini marmor talis quoque versus in
quodam saxo notabatur, ad guisam furni
fabrica

{p. 5b} {A v v}

to, supraque quattuor grandes et parvas,
grossas et subtiles trevellas sustentato. Lege:

Captus ab egregio Baldi Philotheus amore
Dicor, hic ossa petram spiritus astra tenet.

Non procul apud Cingar lapidem hos annotato
versus in faciem tumuli ab aliis differentiantis,
(erat enim plus altus quam longus) vidimus,

21. there were (as I said) eleven stones
elegantly fashioned and constructed by
sculpture.

22. of which one tomb, more beautiful, stood
out among the others upon four bronze
lions, and the following verses were noted
in porphyry on the white monument.
Read:

23. "To be sure, I am a frail urn for the
internment of weighty Baldus whom
nothing terrified in the Stygian waters of
hell."

24. On the right side of this sepulcher there
was another pure white tomb raised up by
four whitish doves, similarly engraved
with this couplet. Read:

25. "Rubinus always lived in the presence of
Baldo despite his father, and he could not
stand to be far from his tomb."

26. To the left side of this Baldine sepulcher
we saw another sepulcher, striped and all
carved with different colors, positioned on
four Syrian/striped cats, where continuing
along, this distichon was read. Read:

27. "I, Cingar, lived as a predator, but having
slipped into hell, I wept and my lofty mind
started my weeping."

28. On Rubinus' marble [headstone], a verse
of the following sort was also noticed on a
rock, like that made in a furnace,

{p. 5b} {A v v}

29. and held up on four beams large and
small, thick and thin /four large, broad
beams and four small, narrow ones.
Read:

30. "Held captivated by remarkable love fo
Baldo, I am known as Philotheus: here
my bones occupy this stone, my spirit
[occupies] the stars."

31. Not far off, near Cingar's stone, we saw
these verses written on the front of a
tomb which differed from the others, (i

quem Circes et Medea metalliciae sustentabant
anxiositer. Lege.

Si me semicanem fecit natura, quid inde?
Falchettus vidi tartara, cerno deos.

Quapropter hac pro versifichitudine
considerascebamus eundem Falchettum
exitisse semimastinum, apud quem
pulcherrimum saxum, totum vignarum maderis
circumtorchiatum inspeximus, supra duos canes
et duos hircos depositum, sic epitaphizatum.

Lege.

Nobilis Hircanus dedit huic sua membra
sepulchro,

Cui nutrix mater Cingarum ipsa fuit.

Apud eandem Hircani sepulturam carmen istud
haerebat lastrae calcedonii, et pondus marmoris
quatuor lincae maculosae obliviosaeque
sustentabant.

Infans ut Baldo vixit Moschinus, homoque,
Si ditem haud secum viderat, astra videt.

Non procul ab ipso monumentum aliud sublime
fundabatur super quattuor noctivagos
vespertiliones corpore vastos, et hoc signabatur
epithaphio. Lege.

Hic Vinmazze lates, Centaurus qui licet esses,
Non tamen a superis destituere bonis.

Ad aliam vero partem apud Philothei bustum sic
in marmore seminigrefacto et semirubefacto
carmen habebatur, sub eodemque sepulchro
puella illisa et depressa gemebat. Lege.

En ego lironus subiens Acheronta, latroni
Flens vidi poenam quae mihi danda fuit.

In aliam quoque bandam in urna vel potius in
maximo botazzo prosam istam vidimus
inscriptam vino, ut ab odoratu pensari poterat.

was in fact taller than it was long),
which was held up by metal [statues] of
Circes and Medea. Read:

32. If nature made me half-dog, what then
I, Falchettus, saw Tartar; now I view
the gods.

33. On account of this poetry we figured
out that this same Falchettus had been
half-mastiff; next to him we observed a
most beautiful stone, all entwined with
dripping vines, seated on two dogs and
two goats, with an epitaph as follows.
Read:

34. "Noble Hircanus [Billygoat] gave his
limbs to this sepulcher, whose nurse
was Cingar's mother."

35. Next to this same tomb of Hircanus was
this poem attached to a plate of
chalcedony, the weight of marble was
held up by four forgotten spotted
lynxes:⁷

36. "As an infant Moschinus lived with
Baldus, and as a man, if he saw no
riches at all for himself, [now] he sees
the stars."

37. Not far from this, another monument
was found high up on four night-flying
bats with huge bodies and stamped
with this epitaph. Read:

38. "Here you lie hidden, Virmazzo,
although you were a centaur,
nonetheless you are not forsaken by
the good gods."

39. On the other side next to Philotheus'
tomb, there was this poem on the half-
blackish and half-reddish marble, and
under the same sepulcher a beaten and
repressed girl was groaning. Read:

40. "Behold—I, Lirone, am entering
Acheron, crying: I see the punishment
that is to be given to a thief like me."

41. In another area in an urn or rather in a
huge bottle, we saw this writing
inscribed with wine, as could be

{p. 6} {A vi}

Nec in coelo gratia nec in inferno poena datur
Bofonibus, Hic ergo vivam bocalus.

Obstupefacti pro huiusmodi Epithaphio
deliberamus evolvere petram instar Cocaii
stopantem os Urnae, quo facto, cernimus en
hominem magrefactum, barbatumque usque ac
umbilicum, et insuper ludentem secum more
magatellantis cum gallis, bechiris, nonnullisque
fraschulis.

Quid me, inquit, molestatis, desviatisque?

Ad quem nos, qualis et cuius es tu?

et ille, sum qui fui, sed ero qui non eram, si
dederitis quod non dedistis.

Nos verbum aenigmatizatum et dignum
oedipodensci splanatione admirati retulimus, di
clarius.

Tum ille suspirans, Nulla gratia datur in coelo
buffonibus, buffonus extiti, quo nec coelum nec
infernus possunt me suscipere, in vobis tamen
humanis hoc pendet arbitrium, si boni aliquid
pro me feceritis, ad coelum pergam, si malum
imprecabimini, prestiter in infernum
strassinabor, videte vos.

At nos, quid vis? bonum aut malum?

Et ille, Quod naturaliter homo desiderat.

Quo dicto sic mutus conticuit, ut ab eius
unquam bucca potuimus nientum ulterius
accipere.

Itaque frater quidam Gelminus, qui nobiscum
aderat, psalmos, hymnos, requiem aeternam,
dona eis, domine et a porta inferi barbottare
comenzavit.

deemed from the smell:

{p. 6} {A vi}

42. "Neither favor in heaven nor
punishment in hell is given to buffoons,
therefore I, Bocalus, shall live here."

43. Astonished by such an epitaph, we
decided to roll off the rock stopping the
mouth of the urn like a cork; having
done that, lo! we saw a scrawny man
with a beard down to his navel, up on
top playing as magicians do with
acorns, cups and little sticks.⁸

44. "Why," he said, "do you harass me and
make me go astray?"

45. "What are you, and of what kind?" we
asked him.

46. And he said, "I am who was, but I will
be who I was not, if you will grant what
you did not grant."

47. We drew back astonished at this
enigmatic saying, worthy of an Oedipal
explanation -- speak more clearly.

48. Then sighing, he said, "No mercy is
shown in heaven to buffoons, I was a
buffoon, and neither heaven nor hell
can accept me, but this judgment
depends on you humans: if you will do
something good for me, I will go to
heaven, if you pray for something bad,
then I will be dragged into hell at once;
you decide."

49. And we asked, "What do you want,
good or bad?"

50. And he answered, "What a man
naturally desires."

51. After saying this, he became completel
silent, so that we were never able to
get anything further from his mouth.

52. Therefore, a certain Father Gelminus
who was with us, began to mutter
psalms and hymns, and "Grant him
Lord, *requiem aeternam*" and "From

Unde nobis adstantibus ille corpore desligatus
ad coelum squadras inter aetherias semper
goditurus passavit.

Nec pochinum imparavimus, homines bufones
partem nec in coelo nec in inferno tenere, sed
nostrum est orare pro illis qui nostras
buffonizando melenconias eripiunt.

Nos perinde transeuntes ulterius ecce maximun
instar monticelli sepulchrum de saxo vivo
scarpellatum, supra quattuor ulmi siccos
troncones apozatum, sic scriptum.
Fracassus cubitos longus quadraginta, sub orco

{p. 6b} {A vi v}

Luciferi ad mundum cornua bina tuli.
In quibus ereptas quoniam duo mille ferebam
De poenis animas, pellor ab arce poli.
Ante fores coeli suplex exoro tonantem
Ut mihi pro tanto crimine det veniam.
Iudicis at magni fuit haec sententia, tot stet
Annos fracassus quot fuerant animae.

His itaque fantasticanter animadversis, huius
nostri vatis Merlini aliquod quaerebamus
indicium. Qui de stanciis diabolorum quinque
libros composuerat.
Post longam querositatem et investigationem
vastum quendam cassonem vel dicimus cofinun
desotteravimus, quo securibus et manarinis
spezzato eiusdem nostri poetae laureati Merlini
thesaurum invenimus, videlicet in arte
Macaronica doctissima volumina, libros,
librettos, libricolos, librazzos, et mille alios
scartafacios.

the gate of hell...”

53. Whence with us standing there, freed from his body, he passed happily into heaven amid heavenly hosts.
54. And we learned not a little: men who are buffoons have no part in heaven or in hell, but it is up to us to pray for those who steal away our melancholy by their buffoonery.
55. In the same way passing further along, behold, this writing was carved on a huge sepulcher like a small mountain on rock set atop four dried elm trunks:

{p. 6b} {A vi v}

56. “I, Fracassus, forty cubits long, took two horns to earth from down in Lucifer’s hell; I am driven from the celestial vault because I was carrying in them two thousand souls snatched from punishment. A suppliant, thundering before the gates of heaven I beg that I may be forgiven for such a crime. But this was the sentence of the great judge: that Fracassus must stay as many years as there were souls.”
57. Therefore, having observed these things musingly, we searched for a sign of our poet Merlin, who had composed the five books on devils’ country.
58. After a long search and investigation, we unearthed a sort of vast chest or we could say a coffer, in which, after breaking it open with an ax or a hatchet, we found a treasure trove of our poet laureate, Merlin, that is to say extremely learned volumes in the macaronic art: books, small books, little books, big old books and a thousand other scribblings.⁹

Ergo nos magis alegri quam si croesi dinaros catavissemus (quandoquidem nobis philosophis magis scientia quam pecunia granditer agradat) incoepimus quadam animi voluptuositate ac ingorditate, modo hunc modo ilium scartabellare codicem.

Erat autem inter alia volumina liber aliis maior De universis rebus naturalibus tractans, non forsitan inferior Aristotelicis Platonisque sothiezzis.

Erat insuper alter de supernaturalibus, multis in argumentis Platoni contrarius.

Erat volumen de striis et striabus, et hic non pocum contrariabat dominicinis fratribus.

Erat liber intitulatus Bariuth. alter Transbarach. alter Rabaioth. alter Sgnirifot. alter Scarcacol. alter Cracricon. alter Striblafel. alter Argnaficoticon. alter Schinphoniapeliticonicon, et plures alii, quos de mei memoria cascavisse doleo, qui tractabant de fantasiis et argutiis et galantariis tam iocundis, quod homines forsitan eloqui non esset bisognosum, scio quid

{p. 7} {A vii}

dico quando dico favam.¹⁰ Inter alios hoc magnum volumen De gestis et facendis Baldi recatatum fuit, quod in quandam capsettam unicum faceto libello intitulato Moschea et Zanitonella governavimus, multa insuper epigrammata et epistolas non ante stampatas invidia et rancore poltronis manigoldique Scardaffi, quae omnia (velut credere dignum est sibi attribuere in successu temporis volebat, suas tamen dessoteravimus magagnas, quem totum per orbem vergognavimus, licet quid sit vergogna nunquam villanus, gaioffus, canis

59. Therefore, we began to rifle through this tome with mental delight and voraciousness, happier than if we had found the coins of Croesus (seeing that learning is ever so much more pleasing to us philosophers than money).

60. Among the other volumes there was also one book larger than the others, dealing with all natural phenomena, which was perhaps not inferior in subtlety to Aristotle and Plato.

61. In addition, there was another, about supernatural things, contradictory to Plato in many cases.

62. There was a volume on witches and warlocks, and this was not a little incompatible with the Dominican brothers.

63. There was a book entitled Barrichut, another Transbaruch, another Robaiott another Sgnirifot, another Scharcacol, another Cracricron, another Striblafel, another Argnaficoticon and many others which I regret have fallen from my memory, which dealt with fantastical things, both clever and elegant, which perhaps it is not necessary for men to speak of; I know what I am saying when I tell a tale.

{p. 7} {A vii}

64. Among others was found this great volume *On Baldo's Deeds and Doings*, which we kept in the box together with a small humorous book entitled *Moschaea and Zanitonella*; and in addition, many epigrams and epistles not published earlier due to the jealousy and rancor of the worthless and rascally Scardaffus, who planned to one day attribute all the writings to himself, however we unearthed his crime, and shamed him throughout the

mastinus, asinus imparavit.

Ipse magnum volumen Baldi deturpavit, violavit robbavit et castravit, ut supra diximus in epistolium ad medesimum Scardaffum.

Caeteros autem libros abandonantes in eodem capsone, deliberavimus ad barcam hunc transferre, sed aut deus aut diabolus non tulit hoc, nam cum pariter omnes suppositis spallis illum portare sforzaremur, tantus illico terremotus, et ventus, et petrarum incussio sbattere comenzavit, quod relicto cophino scapinare cepimus,* dubitativi quidem illam nobis montagnam adossum ruinare,

tandem extra cavernam retornati non vento, terremotuque rafinante navim descendentes intravimus et a littore nec bene discostati, vidimus illam miraculose natate terram, et a nostris oculis iam quarantas miliaros longe factam, et apud illam non amplius remedium es appropinquare posse, quoniam si marinari saltem ibi prendere portum minazzant, illico medesimus terremotus cum tonitruationibus, e nivolorum perturbatione movetur.

Ego itaque propriam ad patriam retornatus, nor audebam formidine quadam aperire capsulam illam, qua Baldensce poema, et libros quinque de inferno posueram simul cum Moschaea et Zanitonella. Tandem animatus aperui reperique dum ergo multa secretu-

{p. 7b} {A vii v}

dine studerem, ac pocum dormirem super illos, comentariolum meum, et argumenta

world, although he who is a villain, a scoundrel, a mastiff dog, an ass, never learns what shame is.

65. He corrupted, violated, stole and castrated the volume on Baldo, as we said above in the letter to the same Scardaffus.

66. While leaving the other books in the same big box, we decided to transport this to the boat, but either God or the devil did not take it, for at the same time that we were being forced to carry it up on our shoulders, suddenly such a trembling of the earth and wind and a hammering of rocks began to bang about, that we started to run away, quite afraid that that mountain would crash down on us.

67. Having at last come back out of the cavern, with the wind and the earthquake not stopping, going down, we boarded the boat and when still not far from shore we saw that country swim miraculously, and already carried forty miles away from our eyes, and there was no way to ever be able to approach it again, since if sailors so much as threaten to make port there, immediately the same earthquake is roused with thundering and snow storms.

68. Therefore, having returned to my own homeland, out of awe I did not dare to open that chest in which I had placed the poem about Baldo and the five books of hell together with the *Moschaea* and the *Zanitonella*.¹¹ At last finding courage, I opened and found [them]: then, once I had studied them

{p. 7b} {A vii v}

69. with much secrecy and had slept on them for a bit, I wrote a little

cuiuscumque libri composui, univique libros
infernus cum prioribus Baldi gestis.

Sed meam ob gentilezzam magistrum
Scardaffum ciroitum duxi, et occulte studiolum
meum illi palesavi.

Ladronazzus itaque furtim et libros Merlini, et
mea pariter comentaria sustulit, et inordinatos
et male castratos imprimere fecit, immo
confusos, et iam non Merlini libros apparentes.

Verum amicorum favore suffragioque meorum
suas descoperui falsitates, et per rasonis forzam
coactus fuit primum et verax volumen edere,
nec bene tamen limatum, et multa quae in
primo Scardaffi libruzzo fuerant male dolata
bene dolavi, primamque in imaginem retornavi.

Et haec denique bastare possunt quantum de
recatatione huius voluminis.

En itaque, serenissime princeps, tibi modum
reperitionis huius voluminis diffuse spianavimus
nec me id somniasse putato, quandoquidem
plurimos tibi adducere possum testes, maxime
coherbolattos meos.

Infantasticabile vero nostri poetae sentimentum
iam menses pene septem adeo sforzatus sum
distorthiare vel magis crevellare, quod meum
ingenium quasi (velut aiunt) de birlo cascavit.

Singula tamen brancatissime ad ultimum
attacavi, tantam philosophiae, astronomiae,
cosmographiae, musicae, nigromantiae,
phisicae, alchimiae sparpagnationem et
doctrinam maravigliatus, ut nihil Pythagoram,
nihil Platonem, Ptolomeum, Boetium,
Zoroastrum, Avicennam, Geber fuisse iudicatur
est.

commentary of my own and argument:
for each book, and I joined the books o
hell with the earlier deeds of Baldo.

70. But on account of my kindness, I led the
surgeon Magister Scardaffus to my
study and showed it to him covertly.

71. Consequently, that nasty thief took
Merlin's books furtively, and likewise
my commentaries, and had them
printed -- disorganized, and badly
castrated, indeed jumbled and not even
appearing now to be Merlin's books.

72. Nevertheless, with the favor and
goodwill of my friends, I discovered his
deceptions, and he was compelled by
the force of reason to publish the first
and true volume, not well polished
however, and I retouched many things
that in Scardaffus' first little book had
been badly done and I returned it to its
former appearance.

73. And these things then, can suffice as fo
the rediscovery of this volume.

74. Behold, therefore, O most serene
Prince, we have now extensively
explained the finding of this volume,
and you should not think that I
dreamed it, given that I can lead forth
many witnesses, especially my co-
herbalists.

75. Incredibly, but truly, I have made an
effort already for nearly seven months
to untangle the meaning of our poet, o
rather to sift it, so that it my mind has
nearly toppled (as they say) like a
[spinning] top.

76. Nevertheless, I utterly devoted myself
fervently to each area: to philosophy,
astronomy, cosmography, music,
necromancy, natural science, alchemy -
I was so astounded at the breadth and
the doctrine, that [in comparison]
Pythagoras and Plato, Ptolemy,
Boethius, Zoroaster, Avicenna, and

Praeterea grandiloquacitationem, sermonisque pinguedinem masticantes, Ciceroni, Vergilioque incagare praesumimus.

Nonne quendam parlandi bravariam et altezzar sua demonstrant carmina?

{p. 8} {A viii}

Raspantes nequeunt in stropam stare cavalli,
Hic nitrit, hic saltat, lassantque sbrocare corezas

Martinulosque rotant curvas flectendo
balestras,
Dantque focum schioppis tuf taf sborrante
balotta.

Hic gnacarae, pifari strepitant, cornaeque
metalli,
Celsa fracassatae conturbant sydera lancae,
Polvificant nebulas pedibus repetando cavalli.

Quid in pulcherrimis comparationibus adeo
laudare convenit Lucanum?
Ecce noster Merlinus quid de Baldo scribens ait.

Cum quali furia Taurus sub amore Vedelli,
Millibus a canibus quum assaltatur in agro,
Nunc pedibus ferrat, nunc illos cornibus urtat.
Et spargens sabiam magnos trat in aere calzos,
Oreque spumigero coelum mugitibus implet.

Iterum,
Qualis Vilanus cui nuper forza Botazzi
Creverat, humectat levam dexteramque
spudazzo,
Verzelam stringit, fragiles retridat aristas.

Geber should be considered as nothing

77. After that, while chewing over the grandiloquence and the meatiness of the discussions, we presume to give a shit about Cicero and Vergil.
78. Don't his poems demonstrate a certain authority and loftiness of speech?

{p. 8} {A viii}

79. "The pawing horses cannot stand still in their restraints; this one neighs, this one bucks and they let loose farts." [cf. V 1.239-40]
80. "They turn the windlasses, cocking the curved crossbows."¹² [cf. V 16.41]
81. "They light the fuses on their rifles and bullets are discharged with a toof-taff" [cf. V 4.485]
82. "Here clappers, pipes and metal horns make a ruckus; broken lances disturb the heavenly stars and horses send up clouds of dust with their stamping feet."¹³ [cf. V 1.240-41]
83. Why indeed is it fitting to praise Lucan for his most splendid comparisons?
84. Here's what our Merlin says, writing about Baldo:
85. "With what fury a bull in love with a young heifer, when it is assaulted in a field by a thousand dogs, first wounds with its hooves, then gores with its horns; and spreading sand, gives big kicks into the air and fills the sky with howls from its foaming mouth." [cf. V 11.265-68]
86. Again, "As a peasant, whose strength had increased just now from the power of the bottle, moistens his left and right hand with spit, grips the stick and beat: the fragile awns [of grain]."¹⁴ [cf. V 18.76-8]

Si descriptionem alicuius maritimae tempestatis quaeris, quid tuum vadis rumpendo cermisonem circa primum Aeneidos Vergilii dicentis? Una Eurusque, Notusque ruunt, creberque procellis:

Aphricus, en Merlinus ait.
Iam gridor aetherias hominum concussit
abyssos,
Sentiturque ingens cordarum stridor et ipse
Pontus habet pavidos vultus, mortisque colores
Nunc Sirocus habet palmae, nunc Borra
supercciat,
Irrugit pelagus, tangit quoque fluctibus astra,
Fulgure flamigero creber lampezat olympus.
Vela forata micant crebris lacerata balottis,
Horrendam mortam Nautis ea cuncta minazzant
Nunc sbalzata Ratis celsum tangebant olympum
Nunc subit infernam unda sbadachiante
paludem.

Si moralitatem, laudabilesque autoritates optas
quid Juvenalem, Horatium, Terentium ve scar-

{p. 8b} {A viii v}

tabellare bisognat? audi Merlinum nostrum,
Post damnum pentire valet, mihi crede,
negottam,
Dum nova plaga tumet ferro est taiandi rasonis,
Qui nimis indusiat, caldum non mangiat arostun
Contra fortunam grandis pacia videtur spingere
navigium.
Nullus nempe labor dilectos lassat amantes.

87. If you want a description of some tempest at sea why do you go breaking your head about the first book of Vergil's *Aeneid*, saying: "Una Eurusque Notusque ruunt creberque procellis Africus, et vastos volvunt ad litora fluctus (Eastwind and Southwind rush together, and Southwest wind, thick with squalls" [Aeneid, 1.85-6].¹⁵

88. Behold Merlin says: "By now human cries have shaken the farthest reaches of space and a great whistling of ropes is heard and the sea itself holds faces terrorized and tinged with death. First Sirocco is victorious, then Boreas has the upper hand; the ocean roars and even touches the stars with its waves; Olympus flashes continually with flaming lightning bolts. The perforated sails tremble lacerated by a barrage of bullets and all these things threaten a horrible death for the sailors. Now an upsurge made the ship touch Olympus, now amid pounding waves it went down to the infernal swamp."¹⁶ [cf. V 12.472-6, 483-5]

89. If you want morality, and praiseworthy authors, why do you need to rifle through Horace, Juvenal or Terence?

{p. 8b} {A viii v}

90. Listen to our Merlin:
91. To repent after the crime, believe me, does no good.
92. A fresh wound should be cut with the blade of reason while it is swelling.
93. He who arrives late does not eat hot roast.
94. It is a great folly to propel a ship counter to fate.
95. No labor ever tires happy lovers.

Sum felix, omnis pro me vult ponere vitam. Sum pauper, nullus pro me vult ponere robbam	96. If I'm well off, they all want to offer their lives for me; if I'm poor, none of them want to offer their stuff to me." [V 4.227-30]
Quas natura negat vires, Amor arte ministrat.	97. What nature denies men, love provides through skill.
Consilium nihil est hoc si quis negligit uti, Consilium male dat, qui non bene suscipit illud.	98. Advice is worth nothing if someone neglects to use it; one gives advice badly who does not receive it well.
Et vulpes etiam vecchiae quandoque trufantur.	99. Even seasoned foxes sometimes get tricked.
Non est ulla fides unquam credenda vilanis.	100. One should never believe in a peasant's good faith.
Perdimus interea propter tardare boconem,	101. Meanwhile by delaying we lost the mouthful. [He who hesitates is lost]
In trapolam tandem vulpecula cascat.	102. Eventually the young fox falls into the trap.
Propter dinarios homines sunt absque pudore.	103. Humans have no shame when it comes to money.
Est villanorum toleranda superbia nunquam.	104. Haughtiness should never be tolerated in a peasant.
Plus Roma parit quam francia Gallos.	105. Rome gives birth to more Gauls [/pox] than does France. ¹⁷
Femina vas sine fundo est,	106. Woman is a bottomless container.
Nam plus vita placet quam centum mille Tesori.	107. For life is more pleasing than a hundred thousand treasures.
Vult nihil ambitio nisi vanos pascere ventos.	108. Ambition wants nothing except to feed on empty winds.
Ambitionem hominem cernens dic esse vilanum	109. When you observe an ambitious man, say he is a knave.
Villanus mazzare virum pro pane patiret.	110. A peasant may be allowed to kill a man for bread.
Qui nimium mangiat, ne creppet, cingula mollat	111. He who eats too much, if he would not burst, must loosen his belt.
Nam qui famescit si parlat tempora perdit.	112. Because one who is starving, wastes time if he speaks.
Candida Virginitas quam* pulchro in corpore prestat	113. How virginity shines forth pure in a beautiful body. [V 17.79]
Femineum est plorare, virum decet esse modestum,	114. It is fitting for a woman to cry, for a man to be modest.
Verum quem nobis patriae est super astra locatur.	115. Truly, our homeland is located beyond the stars.

Est mala grandilitas praeter mangiare figaros,	116. It is greatness to eat apples before figs.*
Sempre difficilis est scortegacio codem.	117. It is always difficult to skin the tail.
Non apud ardentis est paia tenenda facellas.	118. One should not hold burning kindling near straw.
Dissimulare nequit nec fingere quisquis amator.	119. No lover is capable of dissimulating or pretending.
Hic amor ad stum mandat finaliter omnes.	120. This love delivers every one to the stove/ fire eventually.
Non desperatae plagae medicina catatur.	121. No medicine can be found for a desperate wound.
{p. 9} {B}	{p. 9} {B}
Est amor angoscae speties, mentisque venenur	122. Love is a kind of anguish and a poison c the mind.
Heu libertatis venditor omnis amans.	123. Alas, all who love, sell their freedom.
Crede mihi pocum Miles guadagnat honorem qui spoiat poverum decreputumque virum.	124. Believe me, a soldier who strips a poor and decrepit man, earns little honor.
Quisquis est bellus putat esse bruttos	125. Whoever is handsome thinks he is ugly
Iugiter altros.	126. And on and on.
Denique totum morale volumen retrovabis.	127. In short, you will find the whole volume concerned with ethics.
Si curiositatem Astronomiae velis, quid tantas metallici Rami sphaeras?	128. If you wish deep knowledge of astronomy, why [do you need] so many metal spheres?
Quid Euclidem conaris intelligere?	129. Why do you try to understand Euclid?
Vide tertiam et quartam decimam Baldi macaronicen, quandoquidem poteris ibi diffusius brancare.	130. See the 13th and 14th Macaronic book of Baldo because there you will be able to fully understand.
Ecce quid de Luna dicitur.	131. Look what is said about the moon:
Cernebam lunam maculosa fronte biancam, Distenebrare maris scoios, terraeque paesos. Hanc servant medici quando medicina malato Dando est, haec faceret quandoque cagare budelas.	132. "I was observing the white Moon with her spotty face dispel shadows from th cliffs of the sea and the lands of the earth. Doctors observe her to know when medicine is to be given to patients and when she would make them shit out their intestines." [cf. V 14.43-4, 54-5]
O eloquentissimum, o peritissimum poetam!	133. O most skillful and excellent poet!

Si quaeris descriptionem battaiarum, rumorem, ordinem squadrarum, denique militiae artem, lege primam, decimam, et decimam nonam, vigesimam primam Macaronicem.
Si navale bellum, lege quintam decimam.

Si artem magicam, decimam octavam, si musicam et cosmographiam, vigesimam, Si alchimiam, duodecimam.
Sed nil dicimus de arte poetica, Vide quale principium facit melius assaium quam Vergilius.

Phantasia mihi quaedam fantastica venit.
Historiam Baldi grossis cantare camaenis,
Altisonam cuius famam, nomenque gaiardum
Terra tremit, Bartrumque metu se cagat adossum.

Sed volendo cuncta declarare pulcherrima, totum oporteret adducere volumen in testimonium, Tu, ingeniose princeps, melius quam ispienare velim nosti.

Verum super omnes quae in ipso fuerant virtutes, propheticum habuit spiritum, nam de pontificatu Iulii et Leonis predixit, deque Gonzagarum felicitate, diversorumque nobilium suae civitatis. Tedet me

{p. 9b} {B i v}

hoc nobile volumen ab illo non fuisse recognitum, nam (teste Columella) Terra quo magis lavoratur magis ingrassatur,

Id probatur, quia [(]sicut Vergilius) multa carmina reliquit imperfecta.
Attamen solertia qua fungor ad melius quo potu primam in formam redigere curavi, Sed Scardaffi et avaritia et perfidia multum honoris detrimentum perpessus sum.

134. If you want a description of battles, of noises, of troop deployment, in short, any military art, read the Macaronic Books 1, 10, 19 and 21.

135. If a naval battle, read Book 15.

136. If the art of magic, read Book 18, if music and cosmography, Book 20; if alchemy, Book 12.

137. But we have said nothing about the poetic arts: Look at how he makes an opening quite a lot better than Vergil does:

138. "A certain fantastic fantasy has come to me, to sing the story of Baldo with the plump muses, whose high sounding fame and noble name make the earth tremble and the abyss beshit itself in fear." [cf. V 1.1-4]

139. But wishing to proclaim all the beauties it would be necessary to bring in the whole book as testimony; you, clever Prince, please understand better than I know how to explain.

140. In truth, beyond all the virtues that were in this, it had a prophetic spirit, for he predicted the pontificates of Julius and Leo, and the happiness of the Gonzaga family, and of their various noble cities. It distresses me

{p. 9b} {B i v}

141. that this noble volume was not reexamined by him for, as Colomella attests, land that is better plowed is more fertile.

142. This is proven (like Vergil) he left many verses imperfect.

143. Nevertheless, I execute the work with skill as well as I was able, I took pains to restore it to its initial form, as well I was able; but due to the greed and perfidy of Scardaffus, I endured much that is

detrimental to my honor.

Scio quod multi admirati sunt quoniam nimis
indusiavit ad lucem prodire.

144. I know that many people were
astounded because so much time
passed bringing it to light.

Incusanda est numorum cupiditas, nam
temporibus nostris virtus depressa tenetur, et
avaritia philosophiae preposita est.

145. A lust for money is to be blamed, for in
our day, virtue is suppressed and greed
is more important than learning.

¹ *tiriacam*: early treacle began as an antidote to snake bite (around 350 BCE), by the 16th century *teriac* had become a general remedy concocted from 50-100 esoteric ingredients – many Italian cities had their own official recipe; A. Luzio corrects *bisognatissimos* to *bisognatissimas* to agree with *facendas*, *Le maccheronee*, Bari: La Terza, 1928; pp. 276-83.

² The names of the professors of “herbology” who make the the voyage of discovery are humorous: Salvanelus Boccatorta could be Little Satyr Twisted-mouth: Gabriele Codifava derives Salvanel from L. selva, and writes, “In Roman mythology the “Silvani” are the equivalent of satyrs in Greek myths... In some Italian legends, of the Dolomites for examples, the Salvanel is an odd character who lives wildly in the forest, often associated with pagan rituals and witches.” Dimeldeus Zucconus, Honeygod/God of honey Pumpkin; Johannes Baricocola, John Balls: *baricocola* are apricots, used figuratively; Buttadeus Gratarogna, Toss-god Scratchmange; Aquarius Lodola, the author of this introductory pamphlet, Waterbearer Lark.

³ *schenam... schavezzabamus* (breaking our backs): cf. Ital. *scavezzare*, to break, as in “to break ones neck.”

⁴ *inzapellavit* – ran aground, from *zapellus*, snag, obstacle, from Massimo Zaggia, *Macaronea minori*, p. 821: “*inciampo, intoppo.*”

⁵ *distorchiare*, Luzio defines this as extricate, detangle (cf. *torchio*, press -- for printing books, crushing grapes, etc.).

⁶ *egocunque*: the -unque suffix in Latin is translated in English as –ever, as in whoever, whatever; to see “unque” with the first person subject pronoun may be unusual.

⁷ *oblivios* – I don’t know why the spotted lynxes are oblivious.

⁸ *galla, ae*: the gall-nut, acorn.

⁹ *manarina* cf. Ital. *mannara* or *mannaia*,, an ax, like one used in decapitation.

¹⁰ *favam* Lat. faba, bean; short form of Ital. *favola, fiaba*, a fable.

¹¹ Luzio cites the errata corrige, which substitutes for the five books of hell the “libros tres Zoroastrem” (three books of Zoroaster).

¹² *martinulos*: Ital. *martinetto*, a winch used for loading a large crossbow.

¹³ *repetar*: Zaggia, op cit. to kick (citing a *Glossario milanese* by F. Marri), p. 19.

¹⁴ *verzelam* is perhaps a green stick; cf. L. *virga*.

¹⁵ *cermisonem* means head in Northern Italian dialects.

¹⁶ *sbadachiate*, from Italian *sbatacchiare* is to hit, slam into violently.

¹⁷ Play on words as in 12.354—Gauls and galls, as in sores due to syphilis, supposedly rampant in Rome on account of corrupt clergy.

{p. 9} {B i v}

MERLINI Cocaii Apologetica in sui excusationem.

Quisquis es, o tu qui meum hoc grassiloquum perlegendo volumen ridere paras, ride, sed non irride. quia si dementer irridendo rides, alter Marguttus rideas irrisus.

Verum quoniam experientia nos omnes esse medici volumus, sic omnes aut interpretes aut correctores librorum esse presumimus.

Audiant itaque huiusmodi correctores et faciles aliorum emendatores et antequam me corrigant apologeticam istam legere dignentur.

Ars ista poetica nuncupatur ars macaronica a macaronibus derivata, qui macarones sunt quoddam pulmentum farina, caseo, boriro [sic] compaginatum, grossum, rude et rusticanum, ideo macaronices nil nisi grassedinem, ruditatem, et vocabulazzos debet in se continere.

Sed quoniam aliud servandum est in Eglogis, aliud in Elegiis, aliud in heroum gestis diversi mode necessarium est canere, Verbi gratia de rustico Zambello scribens dicam.

O codesella vides illas Tognazze fomennas? Cur sic sberlucent? Stellis incago daverum, Nostrae someiant fomnae tot nempe padellae.

{p. 9} {B i v}

Merlin Cocaio's Apology in his own Defense

1. Whoever you are, O you who are getting ready to laugh while reading my greasy-sounding book, laugh, but don't ridicule. Because if you laugh while rudely ridiculing, you may laugh like another Margutte ridiculed.¹
2. In fact, just as we all wish at times to be doctors based on our experience, so too we all presume to be book critics or editors.
3. Therefore, let these so-called editors and clever proofreaders of others' books listen up, and before they correct me let them deign to read this apology.
4. Let this poetic art be proclaimed the Macaronic art, derived from macaroni -- macaroni which are a kind of starter dish concocted with flour, cheese, and butter: big, rough and rustic; likewise Macaronics should not contain anything in it other than greasiness, crudity and big ugly words.
5. Whereas it is proper to phrase things one way in eclogues, it is necessary to phrase them another way in elegies and another in heroic epics; thus for example, writing for the peasant Zambello, I might say:
6. "Oh pox, do you see those women, Tognazzo? Why are they sparkling like that? I really don't give a shit about the stars; truth be told our women are like so many frying pans."

{p. 10} {Bii}

Iterum de barba Tognazzo.
Est verum quod nos o cara brigata chilo
Venimos, ut nobis faciamus scire casonem.

Hoc parlandi genus rusticanum rusticis
convenit.

Parlatio vero minus grossa Tempestatibus
maritimis, bellorum descriptionibus, et
quibusvis rebus non rusticanis applicanda
est.

Si tamen in aliquibus locis succurrit loqui aut
de deo, aut de sanctis, indignum et
vituperabile esset non uti latinitate aliqua,
non tamen tam alta, quod videatur lapis
preciosus limo sepultus, et gemma porcis
anteponita.

Ideo post Musarum macaronicarum
suffragia, quandoque thaliam invocare ubi
condecet voluimus.

Mordebor tamen a multis, quod utor
carminibus nimium incompetentibus,
maxime, se cagat adossum, passare delaium,
dicendo nientum, Non erat anchoram, e non
erat appenam, et innumerabilia quae
grossolaniter proferre debemus.

Immo veram macaronicen huiusmodi
vocabula sapiunt, nam quo magis grossiora
sunt, eo magis macaronicam, adducunt
elegantiam. et tanto plus intelligibilia quanto
grossolania.

Ut quidem enim Macaron inventum est?

{p. 10} {Bii}

7. In like manner, from Uncle Tognazzo, "It's
true that we, mah fellah citizens, have
gathered here together so we can make
the case known."

8. This kind of speaking fits the rusticity of
rustics.

However, a less crude way of speaking will
need to be applied to storms at sea, battle
descriptions and any other non-rustic
topics.

9. If, moreover, in some places one happens
to speak of god or of the saints, it would
be undignified and reprehensible not to
use Latin to some extent, yet not so
elevated that a precious stone seems
buried in mud, and gems cast before
swine.

10. In keeping with our admiration of the
Macaronic muses we wished to invoke
Thalia whenever and wherever it is
suitable.

11. Yet I am attacked by many people because
I use verses which are improper,
especially, "he shits himself," "over
yonder," "not saying nothing," "it wasn't
yet," "it hadn't hardly," and innumerable
phrases which are more gross than we
ought to mention.

12. Indeed, genuine Macaronics smack of
these kinds of vocabulary words, because
the grosser they are, the more they add
macaronic elegance to it, and the cruder
they are the more intelligible.

13. How indeed is a given Macaronic word
invented?

Dicimus se cagat adossum, melius (fateor) dici potuerat timet. Sed cur, inquam, fuit repertum macaronicon?

Sed cur, inquam, fuit repertum Macaronicon?

Causa utique ridendi, Ergo se cagat adossum positum est causa ridendi, et non orandi, nam vulgariter dicimus, El si caga adosso di paura, quando quidem vulgare eloquium, est Macaronicis poetae latinizare.

Sed dicet aliquis, vocabula fingis, o Merline, quibus patria tua solet uti tantummodo, exempli gra., doniare puellas, cimare, tracagnum et cetera, quae tantum aut mantuanice, aut bressanice possunt intelligi.

Respondeo, quod veluti non omnes aut Grecum, aut hebreum, aut arabicum, aut chaldeum, aut denique latinum simul intelligunt, Ita nil mirum si cuncti mantuanicum,

{p. 10} {B ii v}

aut Florentinicum, aut Bergamascum, aut todescum, aut sguizzarum, aut scarpacinum, aut spazzacaminum minime sciunt pariter intelligere.

Ut quid ordinantur Commentatores ac linguarum interpretes? Ut quid translatores?

Procul dubio causa splanandi linguarum incognoventiam. Ergo non fas est meipsum auctorem interpretare.

14. We say, "he shits himself," it would have been better (I confess) to say, "he is frightened."

15. But why then, I ask, was the Macaronic word invented?

16. To promote laughter, of course! Therefore, "he shits himself" is proposed to prompt laughing and not praying, for commonly we say, "he is scared shitless," seeing that vulgar speech is Latinizing of a Macaronic poet.

17. But someone says: "You make up words, O Merlin, which only your native land is accustomed to using, for example, "to womanize girls," "to top-up," "bludgeon," etc. which can only be understood in Manutan or Brescian.

18. I respond that, just as not everyone can understand Greek or Hebrew or Arabic or Chaldean, or indeed even Latin,

{p. 10} {B ii v}

19. it is no surprise that others are equally unable to understand Mantuan or Florentine, or Bergamasque, or German, or Swiss, or Shoeshinese or Chimney-sweepese.

20. Why then are commentators or interpreters of languages appointed? Why are there translators?

21. Without a doubt so that they can explain the mystery of the languages. Thus, it is not fitting that I, the author, explain myself.

Iterum obiurgaris me non sillabarum
quantitatem observasse, respondeo iterum,
quod veluti summopere difert orthographia
vulgaris et toscana latinitati Ciceronis, et
Vergilii carminibus, Ita Macaronices regula
difert a latina sicut inferius videbis.

Praeterea si me ignorantem, minime
doctum, minime poeticum reperis et probas,
non erras, immo cedo, et fateor id humeris
meis pondus congruum non fuisse.

Verum qualem cognoscis talem tibi amicum
accipe.

22. You also chide me for not having observed
the [vowel] quantity of the syllables; I
respond again that than just as Tuscan and
vulgar orthography differ greatly from
Cicero's Latin and Virgil's verses, just so
Macaronic rules differ from Latin ones, as
you will see below.

23. In the meanwhile if you should happen
upon me and find me to be ignorant,
minimally learned, and minimally poetic,
you are not in error -- indeed I cede, and
confess the weight was not suited to my
shoulders.

24. But he whom you recognize as such
embrace as your friend.

¹ Margutte, the character who laughs to death in Luigi Pulci's *Morgante*.

Normula macaronica de Sillabis		The Little Macaronic Norm of Syllables
Normula sillabarum macaronicarum haec est. ut quaelibet vocabula vulgariter latinizata scribi debent in forma vulgari, sicut Orecchia, occhius, rozzus, razza, et innumerabilia.	1.	This is the norm for Macaronic syllables: that any vocabulary words in the vulgar tongue that have been Latinized ought to be written in the vulgar form, as “orecchia” (ear), “occhius” (eye), “rozzus” (coarse), “razza” (race, kind) and countless others.
Latina vero vocabula suam observant quantitatem, ut Caballus, focus, accendo etcetera.	2.	Latin words however, retain their proper [vowel] length, like “caballus” (horse), “focus” (fire, fireplace), “accendo” (I light).
Quaelibet dictio macaronica, cuius prima sillaba duas habet consonantes, non haerentes sequenti sillabae sunt ad placitum, ut gridare, sbraiare, tracagnum, tamen non succedente vocali, quia tunc brevis esset, ut briossus.	3.	Any Macaronic expressions whose first syllable has two consonants, not sticking to the following syllables, are [divided] by choice, as “gridare” (to shout), “sbraiare” (to bellow), “tracagnum” (club); yet not to the vowel after that, since then it would be short, as in “Briossus.”
Quaelibet dictio quae litteram i. et u. claudit inter duas vocales latine fit longa, ut Maia. sed macaronice fit ad placitum, ut taiare, sbraiare et cetera.	4.	Any word whose letter “i” or “u” is closed in between two vowels, in Latin is long, like “maia,” but in Macaronics is by choice, as “taiare” (to cut), “sbraiare (to bellow), etc.
Quaelibet adverbia terminantia in a. aut in e. aut in o latine sunt longa, quamvis multa in e excipiuntur sed macaronice sunt ad placitum,	5.	Any adverbs terminating in “a,” “e” or “o”, in Latin are long, although many in “e” are exceptions, but in Macaronics, they are by choice,
ut valde, longe, retro, ultra, erga, etce.	6.	like “valde” (greatly), “longe” (far), “retro” (behind), “ultra” (beyond), “erga” (towards), etc.
Reliqua vero latinitatis aut vulgaritatis orthographiam ser-	7.	The remaining words however retain either Latin or vulgar spelling,
{p. 11} {B iii}		{p. 11} {B iii}
vant; verbi gratia, si hoc nomen aqua non potest latiniter aptari versibus, scribe vulgariter aqua tunc de brevi fit longa	8.	for example, if the noun “aqua” cannot be adapted to the meter in Latin, write “acqua” in the vulgar

syllaba.		tongue, then from a short syllable a long one is made.
Denique sicut Vergilius ac caeteri vates in arte poetica potuerunt alterare syllabas auctoritate sua, verbi gratia Reliquias, Ita Macaronicus poeta non minus hanc auctoritatem possidet circa scientiam et doctrinam propriam, ut catare et cattare, quamvis rarissime.	9.	Lastly, just as Vergil and other bards in the poetic arts could alter syllables by their own authority, for example, "reliquias" (remnants), so no less, the Macaronic poet seizes this authority regarding his own understanding and doctrine, as "catare" and "cattare" (to find), although very rarely.
Item macaronice potes duas vocales collidere in medium dictionis, ut curiosus, trisillabum facere potes, ut stare possit carmen.	10.	Likewise, you can put two vowels together in the middle of a word, as in "curiosus" -- you can make it trisyllabic, so that it will fit into the poem.
Item sicut plurima vocabula diferunt a derivatis suis quantum ad syllabas, ut sedes habet primam longam, et sedile brevem, Flagrum et flagellum; ita macaronice dicemus frater et fradellus, Cagna et cagnola, et multa alia.	11.	Likewise, just as many words differ from their derivatives in regards to syllables, as "sedes" (seat) has the first long, and "sedile" short; "flagrum" (whip) and "flagellum"; so, we may say in Macaronics, "frater" (brother) and "fradellus," "cagna" (female dog) et "cagnola," and many others.
Tamen de principio ad finem libri repperies me latinae poesiae et regulae summa cum diligentia adhaerere.	12.	Yet from the beginning to the end of the book, you will find that I adhere with the greatest diligence to the rules and poetics of Latin.
Reliqua vero non bene tibi quadrantia equo animo feras, et haec bastabilia sunt quantum ad sillabarum macaronearum Regulam.	13.	However, bear with equanimity the rest [of the words] not really squaring up, and these things are enough concerning the regulation of Macaronic syllables.

1521: Letters to and from the author and the editor, and one from Federico Gonzaga		1521: Letters to and from the author and the editor, and one from Federico Gonzaga
Version 2M		Version 2M ¹
EPISTOLA VOLGARE DIL Autore di Merlino Cocaio, al Impressore di esso Alessandro Paganino		Letter in the Vernacular by the Author of Merlin Cocaio to the the publisher of this [work], Alessandro Paganini
{p. MM}		{p. MM}
ODO Alessandro mio, che soperchiamente ramaricandovi disleale, e mancator di fede ovunque giti me chiamati, quando che io vhabbia promisso quel nostro volume de sogni appellato Merlino, che meglio, si per lo Auttore, si pei lettori, puotevamo dimandare iattura di tempo, il quale dopo niegarvi presommo, la raggione a voi parte, a me totalmente, appoggiasi, stolto fu promettervi quello che mio non e, ma di miei soperiori, attendere piu stolto saria copiosamente produr a luce quello che gia mi doglio havermi lassiato da le man uscire, stoltissimo, se lo accumulato volume anteposto al cimento de cotanti dotti e consumati Poeti, mi accumulasse il gia scoperto vituperio.		I hear, my [dear] Alessandro, that going on and on about it wherever you go, you call me dishonest and oath-breaker, since I promised you that volume of dreams of ours called Merlin, that we could have better labeled a waste of time both for the author and for the readers, which I later presume to deny you, the reason depends partly on you and wholly on me; it was foolish to promise you what is not mine, but belongs to my superiors, it would be more foolish to keep [the promise] to liberally bring to light that which I already regret having allowed to leave my hands, and most foolish, if the loaded volume put to the test by so many learned and consummate Poets might load me down with the vituperation previously displayed. ²
Il geminato colpo solo e chi danna lhomo, Voi nulla sapendo qual fosse lo Auttore, io men lo Impressore promulgasti (non so come) la ignorantia mia,		It is only double guilt which harms a man: you, knowing nothing about who the author could have been, and I, less about the publisher, you made known my inexperience/ lack of judgment (I don't know how),
E ritrovandomi totalmente alhora che per il Mundo tal opra se diffuse, cosi di vita come di habito alieno da quel		and finding myself then while such a work was being circulated all over the world, completely altered both as to life and

<p>tempo in che per mio destino la composi, non puoti far che sin a la profusione di lagrime non mi atristassi, dil che per obviar un quanco a la dubiosa mia confusione, mi sovense (quando che gia era stampita) in manco danno reformarla, sperando chel coperocchio di Merlino mi dovesse perpetuamente occultare, che colpa secreta meglio e perdonata, ma non rimembrandomi la sententia di essa veritate, che niente gli e occulto che finalmente non sia revelato, di subito quinci e quindi scoperto mho veduto, donde giustissimamente negarvi la promissa debbo, e voglio, Dio vi consola.</p>		<p>habit from that time in which I fatefully composed it, you can't help but become sad enough for a profusion of tears, from this it came to me that in order to alleviate a bit my wavering uneasiness (after it had already been printed) to reform it into [something] less detrimental, hoping that the cover of Merlin would hide me forever, because a secret shame is more easily pardoned, however, not bearing in mind the adage of this truth: that nothing is ever hidden which is not eventually revealed, I suddenly saw myself exposed this way and that, thus, quite justifiably, I must and I will withdraw my promise, [may] God comfort you.</p>
{p. MM i v}		{p. MM i v}
Version 2M		Version 2M
RISPOSTA DI ALESSANDRO Paganino al Auttore di Merlino		Response from Alessandro Paganini to the Author of Merlin
<p>Il Biasmare, o vilificare se medemo sovente fia lodato, sovente riprovato, quinci la humilitade, quindi la viltà de animo si comprende, non so lepidissimo mio Poeta, se dunque dovemo biasmar o pur lodar quella vostra cotanto piena di restio e pertinace opinione, che per niuna guisa non mi volete concedere che io satisfaccia a tanti Signori, Cardinali, Vescovi, Dottori, Oratori, Relligiosi, Laici, li quali mai non cessano vessarmi, stimularmi che homai produca tal opera, e non permetta che tanto stia sepolta.</p>		<p>To criticize or malign oneself may often be praised, often blamed: on one hand humility is involved, on the other baseness of character; I don't know, my very clever Poet, whether we should therefore criticize or instead praise that notion of yours so obstinate and full of reluctance, so that you are by no means willing to allow me to satisfy so many Lords, Cardinals, Bishops, Professors, Orators, Clergy and Lay people, who never cease to pester me, to goad me, so that I would at last produce such a work, and not permit it to stay buried for long.</p>
<p>per il che non accetto luna de le escusatione che me haveti fatto, cio e che tal opra vi debbia cumulare scorno, peroche voi (si come nella Citate vostra</p>		<p>for this reason, I do not accept one of the excuses that you have made to me, and that is that such a work would bring scorn upon you, given that you (as I understand</p>

<p>da molte persone intendo) la componesti a complacencia de diversi vostri compagni, in stato che liberamente farlo puotevati, che al presente non vi fuora concesso forse, poi tal opra meritamente sento lodare di honestate, cosa incredibile a chi la legge, che tal soggetto e materia qual, e, cosi sobriamente dal inhonestate se ne passi.</p>	<p>from many people in your city) wrote it for the entertainment of several of your companions, when you were in a position to be able to do so freely, which would not be possible for you at present perhaps; then [too], I hear the work justly praised for decency, an incredible thing for those who read it, that the subject matter and content such as it is, so soberly avoids indecency.</p>
<p>Et indi molti sospicoro che nel stato in che mo ve trovati la componesti, ma non sanno, che chi me la diede secretamente da stampire molte cose vi sotrasse, le quale penso che alquanto fossero tinte over macchiate, per tanto circa il vostro particolare non vi escuso, ma pongo la mano ne la piaga, per che caggione non mi la puoteti concedere,</p>	<p>And subsequently, many people suspected that you wrote it in the position in which you now find yourself, but they don't know that the person who gave it to me to print clandestinely, took out many things, things which I think were tainted or stained; therefore, regarding this particular [concern] of yours, I don't excuse you, on the contrary I put my hand in the wound, for what pretext you are unable to bestow it on me,</p>
<p>voi sempre vi occultasti sotto altre mille cause, ne mai quello che mo da un vostro amico intendo me dicesti, per tanto cognosco certissimo che non son per haverla piu da voi, a danno e iattura dil honore vostro, e fama e guadagno mio, peroche dal Signor Illustrissimo Mantuano una copia nho ricevuto, la quale gia sin a lultima carta se stampisse, non cosi corretta ne cosi grande come quella che intendo essere gita cibo di Volcano,</p>	<p>you have always kept hidden under a thousand other motives, nor will I ever understand what you have told me just now about a friend of yours, consequently, I am most certainly aware that I am no longer going to get it from you, to the detriment and loss of your honor, but rather I received a copy of it from the most illustrious Mantuan Lord, which has already been printed right up to the last page, not as correct, nor as great as the one I understand was thrown away as food for Vulcan,</p>
<p>se lho fatto senza vostra saputa, incolpate (se incolpar si de) la ragione, e tutto il Mundo che mi astringe a tal impresa,</p>	<p>if I did this without your knowledge, blame reason (if one must blame), and the whole world that coerces me to such an undertaking.</p>
<p>Questa si e la copia de la littera di sua Illustrissima Signoria la quala vi mando, la vostra e mia si per escusarmi se molti errori sono incorsi nel stampare (quando che la copia non era di vostra mano salvo che meggia), si per escusar</p>	<p>This is the actual copy of the letter concerning his most illustrious Excellency which I am sending to you, your [letter] and mine, in order to apologize on my own account that so many errors occurred in the printing (since the copy was not from</p>

voi, che non mi haveti potuto concedere la emendata e limata in spacio de un anno.		your hand, but the best available), and also to excuse you, for not being able to turn over to me the amended and polished copy in the span of a year.
[Added in versions 2MDa and 2MDb:]		[Added in versions 2MDa and 2MDb:]
Ultra queste, un Dialogo fatto in vostra defensione contra li maledici, pregato volsi far imprimere.		In addition to this, please be so kind as to have published a Dialog made in your defense against slanderers.
1521 Letter from the editor to the reader		1521 Letter from the editor to the reader
ALEXANDER PAGANINUS.		Alexander Paganini
Non potuit mi lector quin ob temporibus penuriam, et plurimorum instantiam primatum, maxime Illustrissimi Federici Marchionis Mantuae, quamplures incurrerent inter imprimendum errores, partim culpa Impressorum, partim copiae in elimatae, nam veram et castigatam secum invidus abstulit Vulcanus, quos tamen errores infra notare volui Philomuso corrigente.		It could not be helped, my [dear] reader, on account of the unavailability in those times, even at the insistence of many nobles, especially the Illustrious Marchese Federico of Mantua, that so many errors occurred during printing, partly the fault of the Printers, partly of the unpolished copy, for jealous Vulcan took away with him the proper and corrected [copy], nonetheless, I wanted to note those errors below, corrected by Philomuso. ³
Letter from then Marchese Federico Gonzaga, not printed in the 1521 <i>Opus Merlini Cocai</i> , but found in the archives in Mantua.		Letter from then Marchese Federico Gonzaga, not printed in the 1521 <i>Opus Merlini Cocai</i> , but found in archives in Mantua. ⁴

<p>Paganino de Paganinis. Egregie amice noster carissime.</p> <p>Perché intendemo che, stampando voi Merlino Cocaio, seti stato interotto da l'auctore di esso, perhò, havendoni voi recercato che vi vogliamo accomodare di una copia che havevamo presso di noi, voluntieri semo stati contenti, et mandamovila, così vi piacerà con diligentia di proseguire l'opera,</p>		<p>To Paganino Paganini:</p> <p>Dearest and most illustrious friend, because we understand that while you were printing Merlin Cocaio, you were interrupted by the author of this, however, having requested that we be willing to accommodate you with a copy we had in our possession, certainly, we were pleased to and are sending it to you, so that you will agree to continue your work with diligence,</p>
<p>che ni fareti singulare piacere, et instamovine molto facendola coretta et più presto sia possibile. Alli commodi nostri ni offerimo, Marmioli XVI Novembris 1520</p>		<p>which will provide us singular satisfaction, we insist in this that you make it quite correct and as soon as possible. We offer ourselves to our pleasures,⁵ Marmirolo, November 16, 1520.</p>
<p>Additional letter found in the 2MDa and 2MDb versions of the 1521 edition.</p>		<p>Additional letter found in the 2MDa and 2MDb versions of the 1521 edition.</p>
<p>EPISTOLA VOLGARE DIL Auttore di Merlino.</p>		<p>Epistle in the Vernacular by the author of Merlin.</p>
<p>Ho visto e trascorso Alessandro mio, la ignorantia che gia per il mondo stampita se diffunde, vituperevole circa tre cose, la prima non era ben scritta per non essere la copia mia, la seconda molti errori di gramatica e sillabe, cosa in vero a me di molta noglia, la terza molti carmi e sententiae alquante mordace che sarebbero stati meglio secreti vi sono in luce, a me di qualche infamia, pur a tutto il mondo ne dimando humilmente perdono, certificando che se fora possibile revocarla, di subito la revocarei, Nulla di manco mi persuado che li egregi e saggi spirti pensarano, che se fra dodeci Apostoli dil nostro Salvatore un sacrilego proditore pessimo reuscite,</p>		<p>Dear Alessandro, I have seen and looked through the foolish thing that already printed is being distributed all over/ throughout the world, reprehensible regarding three things, the first, that it was not well written, since is was not my copy, the second, many errors of grammar and metrics – something actually very distressing to me, the third, many verses and phrases somewhat biting that would have been better kept secret are now in the public domain, to me of some dishonor, so I humbly beg the pardon of everyone/ the whole world, certifying that if it were possible to revoke it, I would immediately revoke it; nonetheless I am convinced that noble and wise souls will consider, that if among twelve Apostles of</p>

<p>che maraviglia se drento una tanta moltitudine un sciagurato peccatore, qual son io vi se ritrova? perdonato dunque mi sia da gli homini, che appresso idio piu verro sicuro.</p>	<p>our Saviour there ended up being one dreadful blasphemous traitor, what wonder is it if within such a multitude one finds a sinner such as I myself am.⁶ Therefore, let me be forgiven by men, since before God/ god I will go more assured.</p>
--	--

¹ The Associazione Amici di Merlin Cocai has produced a photocopy edition of the 1521 *Opus Merlini Cocaii* which includes the three known variations of the letters concerning the printing of the volume, *Opus Merlini Cocaii Edizione Toscolanense (1521) delle opere macaroniche di Teofilo Folengo* (Bassano del Grappa and Mantua, Chiribella, 1994, edited by Angela Nuovo, Giorgio Bernardi-Perini and Rodolfo Signorini). This letter is from a copy known as 2M, the few variants in 2MDb include *Mondo* for *Mundo*, and *coperchio* for *coperocchio*. Scholars have expertly organized the editions of Folengo's 1521 opus, most notably Massimo Zaggia, *Macaronee minori* (Torino, Einaudi, 1987), pp. 560-88) and Angela Nuovo *Alessandro Paganino e Teofilo Folengo* (work cited above, (Appendix) pp. 1-30; now systematic numbering for these letters would be useful -- could any of you sort this out? (It is tricky to determine what counts as a sentence, I tried and failed.)

² *cimento*, Latin *caementum* (cf. cement), initially a mixture of salts to test precious metals.

³ Philomuso is the name the author uses for himself in the *Dialogus Philomusi* a Latin dialogue found among these letters in some exempla.

⁴ This letter was apparently sent by twenty year old Federico Gonzaga (1500-1540) together with his copy of the *Baldus* to Paganino Paganini, father of Alessandro Paganini and owner of the publishing house at Toscolana on Lake Garda, the letter was published by Attilio Portioli in *Merlin Cocai, Le opere maccheroniche* (Mantova, 1882-1889, vol. 1, p. LXXXVI, Archivio Gonzaga, busta 2926, libro 263, c. 71 v); here I have copied the version quoted in the article by Nina Calzolaio in *Il Dialogus Philomusi: edizione, attribuzione, commento,* *Quaderni folenghiani*, 3 (2000–2001), p. 62.

⁵ A valediction seen frequently in letters of the era, "alli comodi vostri ni offerimo," akin to "we remain at your service," here with *nostris* (our) instead of *vostri* (your) Gonzaga seems to offer himself to his own pleasures: could be a humorous variation or an error.

⁶ This idea that no one should be surprised if in such a multitude [of clergy], diversity is found is expressed also in the *Dialogus Philomusi*, "I, for my part, believe that those intelligent people are about to figure out that with such a large number of clergy, it will stand to reason that some are disturbed by phlegm, many flare up with bile, and many more give off the scent of salt: for the childishness of one, it is not at all right for an honest or fair judge to bring cause against the union of so great a council," sect. 39.

DIALOGUS PHILOMUSI Disertissimus interloquentibus Euticio et Eudemo.	1.	A very skillfully expressed dialogue about Philomuso with Euticio (Lucky) and Eudemo (Happy) speaking together ¹
EUT. Salve mi Eudeme.	2.	Euticio: Greetings, my Eudemo.
EUD. quid rei est?	3.	Eudemo: What's up?
EUT. hunc vicum obiter praeterienti mihi occurrit, quo antehac melior convixit nemo, viserem, Verum semper occupatum repperio.	4.	Euticio: On the way through this district, it happened that I would visit someone whom no one surpasses in conviviality, however I find him busy all the time.
EUD. huiusmodi moris hominum est, ut iugis eos aliqua distineat cura.	5.	Eudemo: It's the custom of these sorts of men, that some matter detains them continually. ²
EU. quare non potius aut volucrum aucupatu, sive quarumlibet animantium ferini venatus captu delectaris, ut sunt levipedes lepores, latebrosi cuniculi, pavidae Damulae, vivaces Elaphi? Sed nunc, quid agis?	6.	Eu[ticio]: ³ Why don't you enjoy yourself instead, with bird-catching, or with the capturing of some sort of wild animals in a hunt, as for example swift-footed hares, lurking rabbits [<i>cuniculi</i>], panicky little Does, lively Stags? But now, what are you doing?
EUD. legebam nescio quid.	7.	Eudemo: I was reading I don't know what.
EUT. Ha ha, optime, si te quid facias latet.	8.	Euticio: Ha ha, that's great, if what you're doing is hidden from you.
EUD. sat acriter necessarium admonuisti tuum, Usque adeo ne habes, ne quam horrendum olim venantibus eveniret spectaculum animadvertas?	9.	Eudemo: You have admonished your close friend quite sharply. Haven't you even considered, what a horrible spectacle it used to be for the hunters?
EUT. quorsum tendas expecto.	10.	Euticio: I'm waiting to see where you're headed.
EUD. Adonidi videlicet et Meleagro, quorum alter ab Apro interfectus lassivae etiam Veneri luctus materiam incussit, Alter venatorum omnium, unius adlantidis puellae gratia, in se provocavit in-	11.	Eudemo: Clearly to Adonis and Meleager, the first of which, slain by a boar, provoked an occasion for mourning even in lascivious Venus, the second, on account of the only daughter of Atlantis [Atalante], roused the envy of the other hunters against him;
{p. MM ii v}		{p. MM ii v}
vidiam, proinde furoris impatiens patruelibus mortem Civibus lugubrem funeris pompam, rabiem matris cuidam* [crudam*], et sibi fatalem interitus		then, not able to bear his fury, he brought on the death of his relatives, a lugubrious funeral march for the townspeople, the [savage] fury of a mother, and the fatal firebrand of his own

stipitem conscivit, Quid ni tragicis silvas praebet venatio? congregari feris ferinum est.		untimely demise; what does the hunt offer if not woods for tragedies? ⁴ To battle brutes is brutal.
EUT. perornate ac succinte edisertasti, Herbam victor habe, sed cur me suspendis? iam fare quid legeris, tanti ne aestimas illud?	12.	Euticio: You have expounded ornately and also succinctly—have the victory Frond; but why do you keep me in suspense? Tell me already what you were reading, do you think it's really good?
EUD. vin scire?	13.	Eudemo: Do you want to know?
EUT. quid oculis captus eflagitat?	14.	Euticio: What does someone enthralled by his eyes require?
EUD. facetiarum sane ingeniosum.	15.	Eudemo: Certainly someone talented in humor.
EUT. quem?	16.	Euticio: Who?
EUD. Merlinum.	17.	Eudemo: Merlino.
EUT. sat, intelligo, Enim vero plurimum offendor id hominum genus, quibus vitae solitudo nomen indiderit, hisce oblectari poetridibus.	18.	Euticio: Say no more, I understand; in fact I am really quite offended that this sort of man, to whom the solitude of life [monastic life] bestows a name, delights in these school-girl rimes. ⁵
EUD. Num unius ob causam reliquos aut insimulaveris, aut pares esse tibi persuaseris?	19.	Eudemo: Will you presume to accuse all the others on account of one, or are you convinced that for you they are all the same?
EUT. quid ni, cumquaue me vertero pariter concolores spectem?	20.	Euticio: Why not, since wherever I turn, I see them together in the same colors?
EUD. humanos igitur animos, perinde atque ovium vellera infici posse arbitraris?	21.	Eudemo: Do you surmise therefore that human souls can be dyed/ stained in the same way as sheep skins?
EUT. nimirum, saepe etenim si quando quispiam consultorum palpaverit iudicem munere, quo suam tueatur sagacius causam, mox illum ipsum ex albo nigrum efficit.	22.	Euticio: Without a doubt, in fact often whenever any of the lawyers has coaxed the judge with a gift, so that he might look into his case more keenly, he caused the [judge] himself to go from white to black. ⁶
EUD. argutule oras, num eiusmodi quoque mentis caeteros mortales censueris?	23.	Eudemo: You speak cleverly; do you suppose other mortals are likewise of such a mind?
EUT. nequaquam pulchrum naturae varietas est.	24.	Euticio: Not at all, variety is the spice of life.
EUD. optime tu te vicisti, nosce animum cuiuscunque mortalium vel immoderata efferri laetitia, vel timore, vel persepius ira vexari adeo, quod plerunque in semet	25.	Eudemo: Great, you've outdone yourself. Understand that the soul of any mortal is carried away by immoderate joy or dread, or more often it is vexed by anger to the point

discerpatur, quot filii tot Matres, tot naturae, ingeniorumque impetus, trahit sua quemque voluptas, quot homines tot sententiae, Nec mirum si quidem huic in huiusmodi Milesiis versari cupido incesserit, Nil tamen ex quo professus est, quam nunc incolit, Achademiam.		that a great many times it may be wrenched apart by itself: As many children as there are mothers, and dispositions, and impulses of innate temperaments—“Each is lead by his own delight”—there are as many opinions as there are people. Nor should it be a surprise if indeed this person came along with a desire to spend time on these kinds of Milesian tales, yet not after he had professed in the academy which he now inhabits. ⁷
EUT. cui nam quod faris patet?	26.	Euticio: For whom is what you are saying clear?
EUD. Illum equidem priusquam se cucullasset, agnovi, Cui nomen erat Hieronymus. Adolescens plane facetus, hilaris, festivus, venustulus, ferme cunctis gratus, haud illepidus, et ut paucis expediam ad id genus omnia Mile-	27.	Eudemo: Well, I knew him before he got himself cowed: his name was Girolamo. As a young man [he was] distinctly witty, cheerful, fun-loving, charming, agreeable to almost everyone, by no means inelegant and, in short, utterly Milesian in all that kind [of thing] and
{p. MM iii}		{p. MM iii}
siissimus, ad nonnullas propensus virtutes, bonae indolis iam tum protendebat auspiciam.		inclined to no few virtues, and already then, he held promise of a good beginning.
EUT. quis nam, quo id opus conderet, impedit?	28.	Euticio: Who then compelled him to produce that work?
EUD. quidam coetaneorum Donismundus (ni fallor) nomine, vel mage cognomine, qui, cum Felsinae litterarum studiis incumberet, extremo functus die trucidatus occubuit, quem noster Merlinus, una cum plerisque sodalium quos huic ludicro inseruit volumini, Baldum vocitat. Postea vero militaturus Deo, cum sacram introisset Relligionem illam, derelictam poesim, rei omnino inscius, impressam audiens peraeagre tulit, non tantum quod imperfectam (iam enim ad umbelicos attigerat) verum etiam inelimatam reliquisset, quin potius, quandoquidem ad vulgi aures prodierat huiusmodi fabellas hominem claustra	29.	Eudemo: There was a certain person among his peers named Donesmondi (if I am not mistaken), or rather this was his last name, who, although he was devoted to literary studies in Bologna, having finished his last day, he lay dead, murdered, whom our Merlino, together with many of his companions introduced into this playful volume, called <i>Baldus</i> . ⁸ But afterwards, when he had entered that blessed religious order to become a soldier of God, completely unaware of the matter, upon hearing about the printing of his abandoned poem, he took it very badly, not so much because he had left it unfinished (for he’d already reached the tail end of the book), although still unpolished,

obedientiae colentem lusisse, quod procul dubio falsum est.		but rather because it had reached the ears of the people that a man inhabiting a cloister of obedience, had toyed with fables of this sort, which, without a doubt, is false.
EUT. Istuc profecto clam me fuerat quo circa, supraquam credi possit, Relligionem illam, ac si phoebeum iubar, unicum exemplum, ob huiusce offensam aliquantulum labis contraxisse me piguit, Verum cedo, qua de re ipsum denique castigarit auxeritque opus?	30.	Euticio: Certainly, until now, this was unknown to me, for that reason, it upset me more than one can believe that that Religion—like the radiant light of Phoebus, an incomparable model—had contracted a slight blemish from this man. But, out with it: for what reason did he then correct and augment the work?
EUD. si facilem admoveris auditum, seriatim aggrediar.	31.	Eudemo: If you are ready to lend an ear, I will proceed in an orderly fashion.
EUT. nec sibilum edam.	32.	Euticio: I won't make a sound.
EUD. Audi itaque, Ille, tum iam rem vulgarem auspicatus, tum sui pudoris gratia eque compulsus, Mantuam sibi patriam repedit, dispersas usque quaque recollecturus schedulas, Deinde, rogatus a plerisque primatibus, et nonnullis galeriti ordinis, aedere libellum optime recognitum voluit, verum plus obedientiae quam eorundem amicorum vincula praevaluere. Cessit, ac igni dicavit opus.	33.	Eudemo: So, listen: having already foreseen the thing being made public, and driven by his own sense of shame, he returned to his homeland Mantua, in order to gather together the documents, till then dispersed all over the place. Then, having been asked by many leaders, and not a few of cardinal's rank, he decided to publish the small book very well revised, but the bonds of obedience prevailed over those of these same friends. He stopped, and consecrated the work to the fire.
EUT. ergo periit?	34.	Euticio: So, it was lost?
EUD. minime, finem expecta, rogatus cuidam familiarium copiam tradidit, quae defuncto possessore patuit et inscio Authore impressa evasit.	35.	Eudemo: Not at all—wait until the end: Having been asked, he handed over a copy to one of his acquaintances, which was revealed at the death of the owner and unbeknown to the author, ended up published.
EUT. Addidit ne haud scio quaedam Amo-	36.	Euticio: Did he add, I hardly know what, something about love or,
{p. MM iii v}		{p. MM iii v}
ris vel, ut perhibent, Muscarum segmenta.		as they maintain, segments of flies? ⁹
EUD. Neutiquam, cuncta pristino in habitu confixit, sed postremam limationi tantummodo manum imposuit modo, licet optime correctata igni, minus correctata luci	37.	Eudemo: Absolutely not—in its original configuration he bound [them] all together, but only recently did he set his hand to editing, although they were delivered quite

tradita sint.		acceptably corrected to the fire, to the light of day less corrected.
EUT. Age obsecro, sodes, qui nam tot male opinantibus satisfiet?	38.	Euticio: Come now, please, I beg you, how ever will he satisfy so many people thinking badly [of him]?
EUD. arbitror equidem quosque cordatos in tanto relligiosorum numero censituros, fore necesse alios pituita molestari, multos bile excandescere, quamplures salibus redolere, nam unius infantia, tanti concilii coetum, probi aequive iudicis minime est agere reum.	39.	Eudemo: I, for my part, believe that those intelligent people are about to figure out that with such a large number of clergy, it will stand to reason that some are disturbed by phlegm, many flare up with bile, and many more give off the scent of salt: for the childishness of one, it is a not at all right for an honest or fair judge to bring cause against the union of so great a council. ¹⁰
EUT. Quare huiusce imprimendae poetriae sui maiores non ei facultatem abstulerunt?	40.	Euticio: Why didn't his superiors take away his means of publishing this doggerel?
EUD. Immo quo ad ipsos et ipsum pariter fieri potuit obstiterunt, at vi, desiderio ve Complurium illustrium virorum haud consecuti sunt. Tu vere, inquam, cuius rei gratia hanc prohibitum iri assentiris operam? Cum nil et inhonestum afferat, tum vel taedio depressos animos studentium his non insulsis libellis expergiscendi, ac salvo pudore recreandi sit potissimum Argumentum. Qua propter iam quisque hominum conquiescat, propterea quod, pridem quam ille cucullatus esset, levissimis haec iocis luserit, proinde, ab omnibus fere exoratus, suas exitiosas (ut aiunt) alioqui dulcissimas emacularit Sirenas.	41.	Eudemo: No, because they opposed them and him equally, to the extent that it was possible, but due to the vigor, or desire, of a good many illustrious men they were not successful at all. I ask you, honestly, on account of what do you agree this work should be banned? Not only would it convey nothing immoral, but besides, it would be an extremely effective Motive for awakening with these not so silly little books the spirits of students depressed by boredom, and for entertaining without a breach of decency. On account of that, everyone should just relax now, given that he played with very lighthearted jokes before he had been cowed, and then, persuaded by nearly everyone, he decontaminated his devastating (as they say) but otherwise very pleasant Sirens.
EUT. Iam ista missa facias velim, quando quidem crepusculum noctis obtenebrescit.	42.	Euticio: I would like you to let these things go now seeing that the crepuscule of the night grows dark. ¹¹
EUD. Ito felix.	43.	Eudemo: Go in good cheer!

¹ My gratitude to the Associazione Amici di Merlin Cocai for providing a photocopy edition of the 1521 volume, with all the extras, including two versions of this dialogue, in *Opus Merlini Cocaii, Edizione Toscolanense (1521) delle opere macaroniche di Teofilo Folengo* (Bassano del Grappa and Mantua, Chiribella, 1994). The presentation and translation of this dialogue by Nora Calzolaio was helpful: “Il Dialogus Philomusi: edizione, attribuzione, commento,” *Quaderni folenghiani*, 3 (2000–2001): 57–106: I have followed Calzolaio’s system of numbering the sections (which starts with the title). The character Philomuso, beloved of the Muses, or lover of the Muses, represents the author, Teofilo Folengo; the Greek names of the interlocutors are equally cheery: Euticio means good fortune and Eudemo, means pleasing to the people.

² The Latin word here for continually, *iugis*, is an adjective formed from *iugum*, yoke; the gist seems to be that Euticio finds the talented partner he enjoyed visiting previously, engaged.

³ Section 6 is usually attributed to Euticio, but the speaker is referenced simply as EU (unlike the other attributions in the Dialogue which are either EUT or EUD): it seems as though it should be Eudemo who suggests the distraction (of hunting) to the disappointed Euticio; at any rate there is something odd here.

⁴ In Ovid tells the stories of Meleager (*Metamorphoses* 8.315-549) and Adonis (10.704-39), which both involve death to hunters.

⁵ Nora Calzolaio notes that the periphrase “id hominum genus, quibus vitae solitudo nomen indiderit” refers to monks, op. cit. p. 84.

⁶ The word coaxed is a bit mild for the Latin *palpaverit*, which is more like stroked.

⁷ Vergil, *Eclogues*, 2.64-5, “trahit sua quemque voluptas “ is also used at the end of the Cipadense *Baldus*.

⁸ Research has shown that there was indeed a Francesco Donesmondi, a young Mantuan, son of Francesco Gonazaga’s minister of finance, murdered in Bologna in 1515; he is mentioned again in the posthumous prefatory piece *Argomento sopra il Baldo* of 1552: see Luca Curti, “Per la biografia di Teofilo Folengo: la morte di ‘Baldo’ (Francesco Donesmondi),” *Giornale storico della letteratura italiana*, vol. 169, (1992), pp. 530-531.

⁹ References are works included in the 1521 edition, the *Zanitonella*, pastoral eclogues about love and other matters, and the *Moschaea*, a mock epic war between ants and flies.

¹⁰ Words for viscous liquids (here phlegm (*pituuta*) and bile) are used to represent sexual activity as is salt (see for example in the *Pomiliones* “ne oblanguescat flamma ne sal desipiat”, p. 115/ p. H ii; *salo* p. 118, *nitro*, p. 150); *concilii coetum*: in his study on Latin sexual vocabulary, J.N. Adams lists *concilium* as a substitute for *coitus*, *Latin Sexual Vocabulary* (Baltimore, Johns Hopkins Press, 1982).

¹¹ The word *crepusculum* added here, making the phrase quite overdetermined, appears to have been added because it contains the letters “cul” (butt), and follows shortly upon *cucullatus* and *emacularit*, cf. *cuniculi* above.