

GB Folengo: Samples 1 with Captions (and Utilitarian Translations)

Passages are from the works of Giovanni Battista Folengo (1490-1559). His four core publications, some 2,000 pages, may be cited briefly as: *Pomiliones* [1533], *Psalms* [1543], *John* [1546 and 1555], *James and Peter* [1555]. For more information on the editions, please see <https://verbalmask.hcommons.org/>.

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The massive *Commentary on the Psalms*, and the subsequent commentaries on the *Epistles* of John, James and Peter exemplify parody, a “comic refunctioning” of biblical commentaries and the scriptures on which these are based, *Parody: Ancient, Modern, and Post-Modern*, Margaret A. Rose (Cambridge, 1993), p. 52. These texts “confuse the normal processes of communication by offering more than one message to be decoded,” (Rose, p. 87). Essential for deciphering the erotic aspect of the message is the analysis of the lexicon by Jean Toscan, *Le carnaval du langage: le lexique érotique des poètes de l'équivoque de Burchiello à Marino* (Lille, Presses Universitaires 1978, 1981); helpful is *The Latin Sexual Vocabulary* by J.N. Adams (Baltimore, John Hopkins, 1982); see also glossaries based on these texts under Erotic Lexicon on the Verbal mask site cited above.

1. The author speaks up for fellow monks who are not fed enough to sing loudly.

Psalms {pdf 260, p. 122}

{33.3} Bene psallite illi in vociferatione.

Nollem profecto hinc argumentum sumere psallentium choris praefectos, perinde ac si tota psallendi uis ac summa, in uoce forti & ualida potissimum consisteret: alioqui tenuissimae uocis homines, ut sunt plerique mei instituti homines, ob rationem uictus, ac parsimoniam, a tam laudabili munere laudandi Deum excluderentur.

Certainly I would not wish leaders from the choirs of singers to take up this theme, as if the whole force and most important point of singing, consisted chiefly in a strong and powerful voice: otherwise, men of a very feeble voice, as are most men of my institution, would be excluded from such a praiseworthy gift of praising God, on account of their diet and frugality/ way of life and parsimony.

Follow-up: one could explore the meanings of to sing, and/ or of vociferation: in the same paragraph, the author explains:

Vociferationem enim hic uocat uates decentem illam (ut sic dicam) oris gesticulationem, quae ex eo fit atque oritur, cum mens adeo plene afficitur gaudio, ut se continere uix possit, quin in uocem aliquam intestini sui gaudii testem erumpat. Proinde alio in psalmo sic canit uates: Tunc repletum est gaudio os nostrum, et lingua nostra exultatione. quanquam tamen Fel. non uociferationem, sed iubilationem simpliciter transtulit: alius uero clangorem. quod quidem totum sic reddit. Paraphrastes: Operam

date ut quamoptime cantetis, et cum animi alacritate.

For here the bard calls vociferation that fitting (as I might say) gesticulation of the mouth, which comes about and arises from it when the mind is affected by joy so fully that it can scarcely contain itself, that it might not burst forth into some sort of sound as a witness of its own internal joy. Accordingly, in another psalm, the bard sings thus: Then our mouth is filled with joy, and our tongue with exultation. Still though, Felix [Pratensis] translated not vociferation but simply jubilation, but another [commentator] [translated] clamor. The whole of which indeed Paraphrastes [Johan Campensis] renders thus: Make an effort so that you sing as well as possible, and with alacrity of the spirit.

One could look further into the terminology for sound, which expands beyond vociferation:

Psalms {pdf 445, p. 214v}

Felix: Vlulabo mouens me huc & illuc, in meditatione doloris mei. Dictionem quippe illam, quam nos legimus contristatus, Hebraeis uox est summae consternationis animi, dolorisque immensis testis. Prae dolore, inquit Campensis, moueo me nunc huc nunc illuc, & inter orandum conturbor. Factus est, inquit scriba ille, in agonia prolixius orans.

For Felix [writes] thus: I howl moving myself hither and thither, upon meditation of my pain. Of course, that utterance which we read “saddened,” in Hebrew is a word of the greatest consternation of the spirit, and a witness to immense pain [**dolorisque immensis testis**]. Because of pain, Campensis says, I move myself now here now there and, praying at intervals, I am flung into confusion. He has been made more prolix/ ample, says that scribe, by praying in a struggle.*

*better translation sought

2. Better a blatant heretic than a hypocrite.

Psalms {pdf 777, p. 380v}

{119.15} In mandatis tuis exercebor, & considerabo vias tuas.

Quod enim secundum Dei legem quis uiuere possit, frequens id agit exercitatio, atque assidua in illius doctrina meditatio. Secus enim nulla in terris certa esset de Deo notitia. Nam a lege, Dei uoluntas intelligitur. Quid si intellecta spernitur? Scelus id uidetur inexpiable. Spernitur tamen etiam ab his interdum, qui illius profitentur cognitionem, ac religionis effigiem. Obsecro, unde is uanissimus coelestium donorum usus? Puto equidem ab infecto mundi amore animo, fideique debilitate, ne dicam absentia, originem habere. Qui ita affecti sunt homines, in diuulganda Dei lege exercentur quidem, sed ad quaestum, ad gloriam ad uulgi plausum: uiasque domini considerant, non quo illas terant, atque in salutis sibi usum uertant, sed ut inde nomen sibi comparent, aut illas prorsus diruant: quod proprium haereticorum est, atque illorum

affinium hypocritarum. **Quanquam certe malle[m] patentem haereticum in domo Dei tolerari, quam hypocritam, qui suavissimo suo illo existimationis propriae ueneno imbutus, quicquid agit, quicquid**

{pdf 778, p. 381}

-quid turpissimo commentatur animo, id totum in suum pertrahit colorem, tetrum nimirum, fucatum, pallidum, horrendum, exitialem, odiosum, Deoque infensum, tantum abest ut quod sequitur illi probetur.

For as far as someone being able to live according to the law of God, frequent exercise does that and assiduous meditation on the teaching of that. Otherwise [secus] in fact there would be no reliable fame concerning God on earth. For by law, the will of God is understood. What if once understood, it is scorned? Yet it is sometimes scorned even by those who profess knowledge of that [law], and an image/ model of religion....

Although certainly I would prefer a patent heretic be tolerated in the house of God, rather than a hypocrite, who, imbued with that extremely sweet poison of his own self-estimation, whatever he does, whatever he ruminates in that most shameful mind of his, he drags all of it into his own façade, foul to be sure, dyed, lurid, horrid, deadly, hateful, hostile to God: it is far from the case that what follows is approved by him.*

3. Bones

Psalms {pdf 242, p. 113}	{pdf 242, p. 113}
{31.11} Infirmata est (inquit) in paupertate virtus mea et ossa mea conturbata sunt.	{31.11} ... my virtue is weakened through poverty and my bones are disturbed.
Ex hebraeo: Infirmata est in iniquitate fortitudo mea. vel ut legit Felix: in delicto meo corrui[m] virtus mea. Utrunq[ue] enim filio Dei conuenit, qui in hoc loco innocentissimi sui corporis defectionem, ac lassitudinem, paupertatem uocat, ob cuius languorem omne animi robur infirmatum dicit. Corrui[m], inquit, in delicto meo uirtus mea.	From the Hebrew: My fortitude has been weakened in my iniquity. Or as Felix reads: in my crime my virtue topples. For whether it is fitting for the son of God, who, in this passage calls the deficiency and lassitude of his most innocent body, poverty, on account of its languor: all strength of the soul, he says, is weakened. My virtue, he says, topples in my crime.

<p>Vide amantissimi nostri bonitatem, qui mortalium delicta, propter quae ab innocentia illa, qua pares angelis conditi fuerant, in abominabiles uitiorum sordes, turpitudinemque corruerant, sua asserat, atque in ipsis ferendis, delendisque, uim</p>	<p>See the goodness of our most beloved, who asserts as his own the crimes of mortals, on account of which, from that innocence with which they had been fashioned equal to angels, had fallen into abominable baseness and turpitude, his own [crimes], and in relating these things and expunging [them],* the spirit complains</p>
<p>{pdf 243, p. 113v}</p>	<p>{pdf 243, p. 113v}</p>
<p>omnem spiritus elanguisse expostulet. Ego, inquit, qui peccatum non feci, sub alienorum peccatorum onere coactus sum cadere: quae tamen mea esse uolui, cum pro ipsis reus factus emori decreui. Peccata nostra alio quoque in psalmo sua uocat, dicens: Longe a salute mea uerba delictorum meorum.</p>	<p>all vigor has languished. I, he says, who did not commit sin, have been coerced to fall under the burden of others' sins, which still I wished had been mine, when I resolved to die having been made guilty on their behalf. Our sins too, he calls his own in another psalm as well, saying: Far from my salvation are the words of my crimes/ sins.</p>
<p>Ossa porro sua turbata memorat, quo uel ipsis rebus inanimis occasionem praebeat considerandi, cuius ponderis sarcina illa extiterit, quae non solum intestina omnia perturbationibus eiusmodi obnoxia commouerit, ac plane concusserit, sed & ipsa quoque ossa, alioqui dura, atque inertia, conturbauerit. Non raro enim istuc obuenit, ut ex uehementi perturbatione permoto spiritu, ossa quoque ipsa tremant, nulliusque uirtutis sint. Quare in nonnullis morientibus id moris esse conspicimus, quod lachrymabilem quendam in modum contremiscunt, horribiliterque distenduntur prae angustia & agonia. Deficiente enim uitali succo atque humore, tum ossa, tum caeterae corporis partes, utpote suo pastu destitutae, uim suam amittunt: idcirco contabescunt ac dissoluuntur, ex qua quidem re tremor ac debilitas oriri solet. Caeterum ossa in</p>	<p>Again he mentions his troubled bones, whereby he actually offers an occasion for considering these inanimate things themselves, whose well-known load of weight stood out, which excited not only all the innards liable to perturbations of that sort, and shook them thoroughly, but also disturbed the bones themselves, in other respects hard and inert. For not rarely it happens to that thing, as a result of vehement perturbations from a deeply moved spirit that even the very bones quake and are of no force. For which reason, in not a few dying [souls], we observe it to be a habit that they tremble all over in a certain tearful way, and are horribly distended due to narrow straits and agony. For with the vital juice and humors lacking, both the bones and the other parts of the body, destitute, as is natural, of their sustenance, let slip their vigor; for that reason, they waste away and are dispersed, from which event in fact,</p>

scripturis pro dignioribus animi uirtutibus interdum accipi sciunt studiosi.	quivering and debility usually arise. For the rest, scholars know to accept bones in scripture now and then for the worthier virtues of the soul.
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Follow-up: More about bones in *Psalms*:

pdf 252, p. 118;

pdf 368-9, p. 176-176v;

pdf 432-3, p. 208-208v;

pdf 691, p. 337v.

4. Terminology: In my translation and annotations of the first work published by GB Folengo, *Dialogi, quos Pomiliones uocat*, 1533, I introduced readers to some of the key terms that both Teofilo and Giovanni Battista Folengo employ.

Psalms {pdf 101, p. 42v}

Spes ergo, fides, fiduciaque, quae idem pene sunt, impetrant a Deo: praeterea nihil, quo tandem tuarum actionum supercilium deponere perdiscas.

Therefore hope, faith and trust, which are almost the same/ the same as “pene” are granted by God, nothing else, by which you may at last learn to set aside the haughtiness of your actions.

Further examples of all these terms abound:

Pene is merely an alternate spelling of the adverb *paene* (almost, nearly), but is used (300 times in the *Psalms*) in contexts in which it suggests the Italian word *pene* (penis, phallus).

humanae pene collapsae {pdf 265, p. 124v}

collapsed human pene

pene indomabile {pdf 374, p. 179}

untamable pene

innumerae pene erectae sunt {pdf 407, p. 195v}

innumerable pene are erect/ almost innumerable [places of worship] have been erected

pene incredibilem {pdf 420, p. 202}, {pdf 671, p. 327v}

pene in nobis extinctum reuiuiscere {pdf 259, p. 121v}

to revive the pene extinct in us

immitem immanemque pene {pdf 562, p. 273}

huge and unstoppable pene

Heu remem pene incredibilem {pdf 491, p. 237v}

Ah, an almost incredible thing, pene

praeque gaudio pene insanire uidetur {pdf 673, p. 328v}

prae laetitia pene insaniunt {pdf 686, p. 335}

pene dicere erubesco {pdf 712, p. 348}

I blush to say pene
 pene extinct-
 pene extincta {pdf 295, p. 139v}
 pene extinctam {pdf 791, p. 387v}
 pene extinctum {pdf 906, p. 445}

Spes (hope) is used for what may fill a **pene**, so it is often akin to *sperma* (semen, sperm).

{pdf 325, p. 154v} O spem, quo tuas stylo laudes celebrabo?...

(O hope, with what style/ pen will I celebrate your praises...)

{pdf 241, p. 112v} Quid si porro spe firma erectus (vide quid agat spes)

(Again, what if, having been raised/ erected by firm hope (see what hope can do...))

and see {pdf 246, p. 115}: **spem** firmam... **sperai**... **spe** certa... **spes** tua firma... **spe**ique oratio... Nam oratio **spei** auxilio denudata, impia est, & quae proculdubio repulsam, e qua confusio, atque animi desperatio emanat, refert. Ita **spem** ignauam... Siquidem **spes** orationis calcar est, oratio uero **spei** stimulus.

A piling up of variations on a term within a paragraph or page is rather frequent. *Animus* and *anima*, which often function as phallus, are involved in a number of these concentrated exhibits:

pdf 184-5, p. 84-84v, which also includes a study of *in vanum*; pdf 175, p. 79v;

pdf 188, p. 86;

pdf 240-1, p. 112-112v.

Another such involves *rect-*, for which there are several passages in *Psalms*, *Rectis formosa est laus*, pdf 258, p. 121, and one that starts off with an upbeat description of the peaceful/ passive man:

pdf 325, p. 154v

Pacificum hic uocat uirum illum, qui neminem contemnens, omnibus benefacit, dat, commodat, dissidia componit, pacemque cum omnibus, ut eum admonet Paulus, seruat.

[The poet, David] calls that man peaceful/ passive, who looks down on no one, provides benefit to all: he gives, accommodates, resolves disagreements, and keeps the peace with all, as Paul admonishes him.

Folengo then adds to his portrait of the *vir pacificus*:

{pdf 359, p. 171v}

Etiam uir pacificus meus, hoc est, amicus meus quo nitebar, edens panem meum, magnificauit contra me insidias.

Even my peaceful/ passive man/hero, my friend on whom I was leaning, eating my bread, was vaunting treacheries against me.

[Cf. *pane caret*, Teofilo Folengo, *Varium poema*, *De Surrento*, 44.9.]

Linguistic playfulness is everywhere in sight: GB Folengo does so much with say, just the root *lab-*, *laps-* (to slip, glide):

<ol style="list-style-type: none"> 1. collabor 2. collapsio, 3. collapsus 4. delabor 5. dilabor 6. delapsus, 7. dilapsus 8. elabor, elapsus 9. illabor, illapsus 10. labasco, labascere 11. labefacto 12. labilis, -is, labile; labilior, -ius; labilissimus 	<ol style="list-style-type: none"> 13. labo, labare 14. labor, 15. lapsus, lapsare 16. lapsus 17. perlabor, 18. perlapsus 19. praeterlabor, 20. praeterlapsus 21. prolabor, 22. prolapsus 23. relabor 24. relapsus
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5. Conclusion and Lack Thereof

I have finally grasped why I am unable to produce an effective display of samples: I am a small-plot gardener dazzled by a treasure trove that extends beyond my line of sight.

Giambattista (Giovanni Battista) Folengo died in 1559, after having published vast works of erotic erudite parody which exploited scripture and biblical commentaries for entertainment and social criticism. Had he been the brother of contemporary writer, François Rabelais, I think there would be many fine publications regarding his extraordinary achievement. But GB Folengo was the brother of Teofilo Folengo, and there continues to be a lack of appreciation for the intellectual and linguistic heights attained by Italian writers, especially in the sixteenth century.

Ann Mullaney, February, 2022

<p>Quam quidem rem considerans Propheta, timensque ne mens in rebus hisce nihili occupata creatoris amorem in creaturas retorqueret, illam pene sopitam dormitabundamque, blandiusculis inuitat uerbis, dicens: Lauda anima mea dominum. Mea animula, inquit, uagula, delicatula, quid in imis uersaris? quo tuum destinasti amorem? infelix. Quid, oro, in terris est, quod admodum laudare debeas, & admirari? quid putas inueniri posse in hoc mundo, quod tuum non quaerat interitum?</p>	<p>Indeed, the Prophet, considering this thing/ matter, and fearing lest the mind, occupied in these things of nought, would turn back the love of the creator into the creatures, he beckons her almost asleep and drowsy, with sweet words, saying: Praise the Lord, my soul. My dear, little soul, he says, so delicate, what are you doing in the depths? Where did you aim your love? fruitless. What, I pray, is there in the earth, that you ought to praise and admire? what do you think can be found in this world that does not seek your own destruction?</p>
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Samples 2: *Psalms 51 Commentary* by Giovanni Battista Folengo (1543) translated and briefly annotated by Ann E Mullaney (2022)

GB Folengo, <i>Psalmi</i> , 1543	GB Folengo, <i>Commentary on the Psalms</i> , 1543
{pdf 430, p. 207}	{pdf 430, p. 207}
PSAL. LI. Psalmus Daud, cum ueniret ad ipsum Nathan propheta, quando ingressus fuerat ad Bethsabee.	Psalms 51. A psalm of David, when Nathan the prophet came to him, after he had gone unto Bathsheba.
{51.2} Miserere mei Deus secundum magnam misericordiam tuam.	{51.2} Be merciful to me, God, according to your great mercy.
Non est, opinor, tam profligatae uitae homo, qui hoc psalmo medullitus inspecto & gustato, non ad sua protinus execranda scelera moueatur, atque ad exemplum tanti regis, ut fuit Daud, ad implorandam Dei clementiam non se accingat. Quot enim syllabae aut apices literarum in hoc diuino insunt psalmo, tot ignita mihi uidentur esse iacula.	There is not, I think, a man of such a profligate life who, after having inspected and tasted this psalm in his marrow, would not immediately be moved to condemn his own sins, and would not also, with the example of such a king as was David, gird himself to implore the mercy of God. For however many syllables or points on the letters there are in this divine psalm, these seem to me to be so many fiery darts.
Haud insolens id quidem: uerba enim quae ab amaritudine uerae poenitentiae, a corde serio contrito proficiscuntur, istiusmodi armata sunt robore, ut ipsas quoque res inanimas, nedum corda humana, commouere sint apta.	That is indeed hardly unusual: for words which come forth from the bitterness of true penitence, from a serious contrite heart, are armed with vigor of such a sort that even inanimate things themselves, let alone human hearts, are apt to be moved.
Daud quidem, tantus scilicet uir, tam diues, tam sapiens, tam barbaris formidabilis, tam immensis a Deo donatus bonis, en quomodo suae prorsus oblitus dignitatis in foedissimum carnis lapsum misere proruit: cui & homicidium fidelissimi atque adeo religiosissimi addidit militis.	Indeed David, such a man that is, so rich, so wise, so formidable to barbarians, gifted by God with such immense advantages, behold how, utterly forgetful of his own dignity, he has desperately rushed forth into the most loathsome lapse of the flesh, and to which he has added the murder of a most faithful and even most devout soldier.
Arca (inquit uir ille) Dei, & Israel & Iuda habitant in papilionibus, & dominus meus Ioab (is enim totius exercitus Daudis imperator erat) & serui domini mei super faciem terrae manent, & ego	The ark (said that man) of God, and Israel and Judah dwell in tents, and my lord Joab (for he was the commander of the whole army of David) and the servants of my lord remain on the face of the earth [i.e. on the

<p>ingrediar domum meam, & comedam, & bibam, & dormiam cum uxore mea?</p>	<p>open fields], and I should go into my home and eat and drink and sleep with my wife? [2 Samuel 11.11]</p>
<p>O animum certe pium & generosum. Is tamen ita de Dei religione & cultu, addo & maiestatis regiae optime meritis, ab ipso (illius antea stuprata uxore) obtruncatur rege, seu ipsius iussu ad Rabath moenia hostium sagittis confossus occubuit. Putas ne subito regem, horrendum post adulterium, strenuique militis occisionem, ad cor rediisse? non credo: nam nuncio mortis Vriae a castris allato, misit, ut sacra refert historia, & introduxit Bethsabee in domum suam, & facta est ei uxor, peperitque ei filium.</p>	<p>Oh, a pious and generous spirit to be sure. Yet he, so well-deserving concerning the religion and worship of God, and, I add, of royal majesty, is cut down (with that man's wife having been previously raped) by the king himself or by his order: he lay dead stabbed by the enemy's arrows at the walls of Rabath. Do you think the king came back at once to his senses after the horrible adultery and the murder of a vigorous soldier? I don't believe so, for when the report of the death of Uriah was brought from the camp, he sent for Bathsheba, as sacred history relates, and introduced her into his house, and she was made his wife and bore him a son.</p>
<p>Verum a uate Nathan, orto iam puero, admonitus, a laetis se statim hymenaeis ad luctum dedit, suamque Deo detegens turpitudinem, in illa amarissima ab ipsis consternati cordis radicibus eruta prorupit uerba: Peccaui Domino.</p>	<p>However, admonished by the prophet Nathan, with the boy already born, from the joyful wedding he gave himself straightaway to grief, and revealing his turpitude to God, he burst forth in those most bitter words plucked from the very roots of a consternated heart: I have offended the Lord. [2 Samuel 12.13]</p>
<p>Quae sane uerba cum attentius considero, tot gemitus, suspiriaque interiuentia uidere mihi uideor, quot elementariae in eis positae sunt literae. Tamen non contentus (ut erat uerae resipiscentiae typus & imago) huiusmodi suum notis detexisse peccatum, atque subinde a uate audiuisse, Dominus quoque transtulit peccatum tuum, non morieris: arrepto psalterio, hanc lachrymosam Deo cecinit odam: Miserere mei Deus secundum magnam misericordiam tuam. Parum dicit, sed multum prae se fert: magnam enim implorans misericordiam, magnum suum fuisse delictum innuit, magnamque miseriam. Magnum, inquit, peccatum peccaui, idcirco tuam magnam, o Deus, imploro misericordiam. Magnis sane uulneribus</p>	<p>Then when I consider these words more attentively, I seem to see as many groans and sighs lying in between [them], as there are elementary letters placed in them.¹ Still, not content (as was the type and image of true repentance) to have revealed his sin by signs of this sort, and to have heard thereupon from the prophet: The Lord has transformed your sin as well, you will not die; having snatched up the psalter, he sang this tearful ode to God: Have pity on me, God, according to your great mercy. He says little, but displays much, for by imploring great mercy, he intimates that his offense was great, and his misery was great. I have sinned, he says, a great sin, for this reason, O God, I implore your great mercy. Surely with great wounds flowing here and there with gore, great care and healing is very necessary, which indeed I do</p>

<p>hinc inde sanie defluentibus, magna peropus est cura & medela: quam quidem totam tua in bonitate ac misericordia sitam esse non ambigo.</p>	<p>not doubt is wholly centered in your goodness and compassion.</p>
<p>Et haec pro dictione, magna, exponenda sint dicta, quae in Hebraeorum codicibus non invenitur, sed id solum, Miserere mei Deus secundum bonitatem tuam, et secundum amplitudinem miserationum tuarum dele transgressiones meas: quod noster interpres vertit,</p>	<p>And these words are to be explained as sayings, “magna” which is not found in the Hebrew manuscripts, but only this: Have mercy on me, God, according to your goodness, and according to the extent of your compassion, blot out my transgressions, which our interpreter translates:</p>
<p>{51.3} Et secundum multitudinem miserationum tuarum dele iniquitatem meam.</p>	<p>{51.3} And according to the plenitude of your pity, blot out my iniquity.</p>
<p>Multitudinem hic uocat Daud diuinarum miserationum largitiones, propterea quod Deus multifariam sua uti solet misericordia erga uere poenitentes. Quemadmodum enim uariae sunt diuinae legis transgressiones, ita uariis utitur modis Deus ad nostram subleuandam miseriam. Clamat igitur misera anima: O Deus, cuius conspectum, quo etiam abditissima permeas, non sum ueritus, cuiusque offensionem tam parui duxi, pro nihiloque habui, ut in profundam peccatorum uoraginem & barathrum me me sponte coniecero, quo me uertam?</p>	<p>Here David calls a plenitude of divine kindnesses recompenses, for the reason that God generally uses his mercy in many ways toward the truly penitent. For, just as the transgressions of divine law are various, so God uses various ways to alleviate our misery. Therefore, the wretched soul cries out, O God, in whose sight, with which you pass through even the most hidden things, I am not afraid, I have considered the offense of every man so small, and have regarded it as nothing, that I have of my own free will thrown myself into the deep chasm and abyss of sins, whither will I turn?</p>
<p>Peccaui, multumque peccaui, atque iterum peccans peccaui supra modum. Ad quem uero pro tot meis amplis, nefandisque peccatorum maculis abstergendis confugere debeo, nisi ad te, qui natura, contra hominum morem, misericors es, et multus ad ignoscendum? Ego enim cum totus perditus sum, atque a iustitiae semitis prorsus extorris, id spei nihi-</p>	<p>I have sinned, and I have sinned much, and sinning again, I have sinned exceedingly. To whom, on behalf of my many extensive and wicked spots, ought I have recourse for cleansing, if not to you, who by nature, and contrary to the custom of men, are merciful and assiduous in pardoning? For when I am totally lost, and utterly expelled from the paths of justice, nonetheless that of such little hope</p>
<p>{pdf 431, p. 207v}</p>	<p>{pdf 431, p. 207v}</p>

<p>-lominus tantillae, meo in afflicto pectore non omnino extinctum esse tuo munere sentio: quo certe utcunque animatus, tuam audeo etiamnum ego omnium miserrimus compellare misericordiam, clamoque, ac quanto possum eiulatu ingemino: Miserere mei Deus secundum magnam misericordiam tuam, & secundum multitudinem miserationum tuarum dele iniquitatem meam.</p>	<p>with your gift I feel in my afflicted breast not to be altogether extinguished, for which no matter how animated, I most wretched of all, still dare to compel mercy, and I cry out, and as much as I am able, I redouble with [my] wailing, Have mercy on me, God, according to your great compassion and, according to the plenitude of your pity, blot out my iniquity.</p>
<p>{51.4} Amplius laua me ab iniquitate mea, & a peccato meo munda me.</p>	<p>{51.4} Wash me further from my iniquity and cleanse me from my sin.</p>
<p>Suam exaggerat uates, hisce repetitis eiusdem significationis uerbis, causam & dolorem. Etiam, inquit, atque etiam laua me, meamque abluens iniquitatem, quicquid a me peccatum est, expunge. Mea enim, fateor, & semel & bis atque iterum delesti scelera, ego uero omnium ingratus cecidi iterum. Quare tu, qui dixisti, In quacunque die ingemuerit peccator, omnium iniquitatum eius non recordabor, mearum ne recorderis, quia ingemisco, quia mei me peccati dispudet, illachrymo, totamque hanc nemorosam suspiriis & fletibus impleo solitudinem. Nec mihi certe meaeque ob commissa facinora miseriae quietem ullam, aut consolationem polliceri debeo, donec abs te audiam, remittuntur tibi peccata tua. Munda me igitur, o animarum purificator, meique miserere:</p>	<p>The bard exaggerates his blame and his pain with these repeated words of the same meaning. Again, he says, and yet again, bathe me, washing away my iniquity, expunge from me whatever is sin. In fact, you have blotted out my evil deeds, once and twice and yet again, I confess, but again I, the most ungrateful [person] of all, fell. For which reason you, who said: In whatever day the sinner will groan, I will not be mindful of all of his iniquities,² do not recall [all of] mine, because I groan, because I feel ashamed for my sin, I cry, and I fill this whole wooded wasteland with my sighs and cries. Nor because of deeds committed by my wretchedness should I promise any quiet for myself, until I shall hear from you: Your sins have been forgiven. Cleanse me therefore, O purifier of souls, and have mercy on me,</p>
<p>{51.5} Quoniam iniquitatem meam ego cognosco, & peccatum meum contra me est semper.</p>	<p>{51.5} Because I recognize my iniquity, and my sin is always facing me.</p>
<p>Ego enim qui hactenus caecus fui meique peccati notitiam aut non habui, aut me habere dissimulaui, en ad cor reuersus immensam illius cognosco, consideroque turpitudinem, cuius uis &</p>	<p>For I who, thus far have been blind and have not had knowledge of my sin, or have feigned to not have, behold, having returned to my senses [<i>cor</i>], I examine and contemplate the immense shame of that</p>

<p>periculum, ob oculos perpetua, ueluti Alecto, scelerum meorum ultrix, meo ingenti uersatur horrore. Adest, adest in anima continua, quae die noctuque meam dilacerat conscientiam, transacti facinoris memoria, mortisque chirographum, ac certa, peracerbaque, ni tu eximas, damnatio. Quod si forte mea haec miseria eo crudelior, quo diuturnior, uulgo est ignota, num te, o secretorum omnium cognitor, latere potuit? Etenim</p>	<p>[i.e. <i>cor</i>], whose power and danger, right before [my] eyes, like Alecto, unending avenger of my crimes, is stirred/ turned round and round by my immoderate horror. Here, right here in my soul is present a continual memory of a past disgrace which lacerates my conscience day and night, a handwritten note of death, and a certain very bitter, unless you save it, damnation. Because if perhaps this wretchedness of mine is crueler the longer [it lasts], it is generally unknown, but, O knower of all secrets, could it hide from you? And indeed</p>
<p>{51.6} Tibi soli peccaui, & malum coram te feci.</p>	<p>{51.6} Against you alone I have sinned, and I have done evil before you.</p>
<p>Te uidente (heu scelus, si me specto, inexpiabile) te uidente, inquam, peccare non sum ueritus. In te, in te unum, tuis neglectis inspirationibus, peccaui & malum coram te feci. Te iudice, te ultore, te omnia ab excelso tuae maiestatis solio inspectante, collibranteque, sceleri scelus addere non erubui. Quid agam? quem implorem? ad quem confugiam, nisi ad te? quem etsi ego impudentissimus omnium tam nequiter offendi, atque irritaui, pium tamen esse, atque ad parcendum facilem, benigneque liberalem certo scio. Parce itaque, ut pollicitus es, miserere, ac meam delens iniquitatem, amplius laua me ab iniustitia mea, & a peccato meo munda me,</p>	<p>With you seeing (alas, if I look at myself, the crime is inexpiable), with you seeing, I say, I am not afraid to sin.³ Against you, against you alone, having neglected your inspirations, I have sinned and I have done wrong before you.⁴ With you as judge, with you as avenger, with you inspecting and measuring everything from the lofty throne of your majesty, I did not blush to add crime to crime. What shall I do? Whom shall I entreat? To whom shall I flee if not to you? Whom I know for sure to still be pious and ready to spare, and benevolently liberal, though I, the most shameful of all, have offended and irritated so wickedly. So spare [me], as you have promised, have mercy and blot out my iniquity, wash me further from my injustice and cleanse me from my sin,</p>
<p>{51.6} Ut iustificeris in sermonibus tuis, & vincas cum iudicaris.</p>	<p>{51.6} So that you may be justified in your speech, and prevail when you will be judged.</p>
<p>Veniam certe, mi Domine, condonaturum te uere sua scelera cognoscent, & serio confitenti, iam a prima rerum origine promisisti. En ego</p>	<p>Surely, my Lord, they will know clemency, you are really going to forgive their crimes, and, to one seriously confessing, you have promised already from the first origin of</p>

<p>igitur qui peccavi, qui malum coram te feci, qui peccatum meum cognosco, detego, detestor, atque ex animo fateor. Illam, illam tuam ab aeternis promissam seculis meo iure peto ueniam. Si quidem mea mihi prorsus condonaueris scelera, ut es pollicitus, misericordiamque mihi perfido praestiteris, merito aequissimus iudicaberis, in seruandis promissis, susque deque constantissimus, qui forsitan ab impiis dirus, implacabilis, atque ad seruanda promissa meis offensus delictis, durus & difficilis iudicaris. Ut igitur tuam ad contumeliam improbi nequicquam id obganniant homines, miserere mei, & tuam me in gratiam, meis mihi omnibus remissis peccatorum debitis, admitte. Quantum porro ad me attinet,</p>	<p>things. Behold therefore, I who have sinned, who have done wrong before you, I who recognize my sin, disclose [it], curse [it] and confess from my heart. That clemency, that clemency promised from eternal ages I entreat by my right. If indeed you will absolve me utterly of my crimes, as you promised, and if you will show compassion to treacherous me/ to me a traitor, you will be rightly judged most equitable in keeping promises and most constant up and down, you who perhaps are judged by the impious to be dire, implacable, and as for keeping promises, offended by my crimes, hard and difficult. So therefore they snarl in vain, the impious men, at your affront, have mercy on me and admit me into your grace, having forgiven me all my debts of sin. Moreover, as for what pertains to me,</p>
<p>{51.7} Ecce enim iniquitatibus conceptus sum, & in peccati concepit me mater mea.</p>	<p>{51.7} For behold, I was conceived in iniquities, and in sins my mother conceived me.</p>
<p>Si meum quidem ortum, ortum autem? si meum potius turpem, in peccatis una totum cum secundinis illis sordidis matris meae prouolutum intueor, recordorque conceptum, mirum nequaquam uideri potest, si a genuina carnis illecebra stimulatus, tractusque deliqui: uerum cum tuam contra contempler bonitatem, misericordiamque mihi immeritissimo toties praestitam, uerso animo, mihi uideor (prò scelus) in tam altum desperationis mea culpa proruisse barathrum, ut resipi-</p>	<p>If indeed my conception/ birth, [was it] also a beginning?*** If instead my shame, at the same time I see myself rolled along wholly in sin with that sordid after-birth of my mother, and I remember having been conceived, it could seem by no means strange, if stimulated by inborn enticements of the flesh, and having been drawn along, I have offended, but when on the other hand I contemplate your goodness, and the compassion offered to me, most unworthy, so many times, against my will, I seem to myself in my guilt (oh, the wickedness) to have plummeted into such a deep abyss of despair that</p>
<p>{pdf 432, p. 208}</p>	<p>{pdf 432, p. 208}</p>
<p>-scentiae iam spes extet nulla. Idcirco non iam mirum solummodo esse debet, si toties emundatus, iterum atque iterum in idem reuolutus sum lutum,</p>	<p>now no hope of recovery exists. For this reason now it ought to be not merely surprising, if as many times cleansed, I rolled about again and again in the same</p>

<p>sed etiam mirum in modum admirandum, planeque stupendum, atque omnem omnium quod superet admirationem. Quis id credat, tenero adhuc nondumque animato in utero materno conceptui adhaerescere peccatum? simulque cum puero & crescere, & enutrir? Heu inevitabilem peccati sordem.</p>	<p>mud, but actually surprising in an astonishing way, and clearly stupefying, and too because it surpasses all astonishment of all [people]. Who would believe that sin adheres to the tender fetus still not yet animated in the maternal womb? and grows and is nourished at the same time as the child? Alas, the inevitable squalor of sin.⁵</p>
<p>Ecce, o misericordissime, in iniquitatibus conceptus sum: num id diffiteor? Te, ut sic dicam, anteaquam possem, aut uellem, occultissimo quodam reatus genere offendi: neque id sane inficior. Quid? Non'ne mea quoque genitrix in ipso conceptionis aestu & calore, toro sacro, cui cupiditas, quae poena est peccati, annexa est, abusa, in te deliquit, peccatoque obnoxia fuit? Num itaque mundum de immundo conceptum semine, immundo ab utero exire absque peccati macula potuit?</p>	<p>Behold, O you most merciful, I was conceived in iniquities, do I deny it? I have offended you, as I might say, by some very hidden kind of accusation, before I was able or wished to, nor indeed do I disavow it. What? Didn't my mother too in the very heat and passion of conception, on the sacred bed, to which cupidity, which is the punishment of sin, having been bound, abused, offend against you, and wasn't she guilty of sin? So, could a clean fetus come forth from an unclean seed, an unclean womb, without the stain of sin?</p>
<p>Verum o illa satis prima fuisset miseria, neque ego omnium ingratisissimus alia aliis accumulassem delicta, in immensumque exaggerassem. Attamen sint illa quidem immensa, sintque adeo immania, ut ultra progredi nequeant, num mihi propterea despondendus erit animus? nunquid tuarum omnino pollicitationum mihi excidet memoria? minime id quidem omnium: nam</p>	<p>O that first misery would truly have been enough, had not I, most ungrateful of all, piled up other misdeeds onto others and had I not exaggerated immensely. But indeed let them be immense, let them be so huge that they are unable to proceed further, will my spirit for this reason be despondent? Will the memory of your promises destroy me altogether? This indeed least of all, for</p>
<p>{51.8} Ecce veritatem dilexisti, incerta & occulta sapientiae tuae manifestasti mihi.</p>	<p>{51.8} Behold, you have loved truth: the uncertain and hidden things of your wisdom, you have manifested to me.</p>
<p>Edoctus nimirum abs te, qui mihi haud raro subterraneis tanquam cuniculis, rerum uulgo omnino incognitarum scientiam, sapientiamque instillasti, nescire haudquaquam possum, te ueritatem diligere: hoc est, quaecunque olim pollicitus es, te stabili firmoque seruaturum consilio ac decreto. Hoc sane posito, quid ultra uereor? quid,</p>	<p>Doubtlessly instructed by you, who by no means rarely has instilled wisdom in me like in subterranean tunnels, knowledge of things altogether unknown to the multitude, I can scarcely not know that you love the truth, this means, whatever you promised earlier, is to be preserved by you, [you] steady and firm, with intention and resolve. Indeed, assuming this, what more</p>

<p>inquam, ad te pro exoranda uenia, quam semper promisisti, promittisque continue, ab Amoraeorum castris transfugere dubito? Sed quoniam tua absque ope id tentare uelle, summa esset temeritas & scelus, tu, non alius,</p>	<p>do I fear? Why, I say, in beseeching you for indulgence, which you have always promised, and continually promise, do I suspect you have fled from the camp of the Amorites? [Cf. Joshua 10]* But because to wish to attempt it without your help, is the greatest rashness and wickedness, you, not another,</p>
<p>{51.9} Asperges me Domine hyssopo, & mundabor: lauabis me & super niuem dealabor.</p>	<p>{51.9} You will sprinkle me, Lord, with hyssop, and I will be cleansed: you will wash me, and I will be made whiter than snow.</p>
<p>Olim enim duobus oblati passeribus pro sacrificio purificandi a lepra, ut in Leuitico legimus, ex illis alter (hic Christus erat) in uase occidebatur fictili super aquas uiuentes: alter uero sic uiuus, qui humanum spiritum per Christi mortem ad uitam resurrecturum, ut inquit Radulphus monachus, portendebat, cum ligno cedrino, coccoque & hyssopo in sanguine occisi tingebatur, quoque ille, qui affectus erat lepra, conspergebatur.</p>	<p>For in the past with two sparrows offered as a sacrifice while purifying from leprosy, as we read in Leviticus, one of these (this was Christ) was killed in an earthen vessel over flowing waters, but the other thus alive, which portended that the human spirit was resurrected to life through the death of Christ, as Radulphus the monk said, when it was dipped in the blood of the one killed, with cedar wood, scarlet and hyssop, that one also that was spattered, was affected with leprosy. [Leviticus 14, 1-7]</p>
<p>Hyssopus porro, herba nimirum humilis, odorisque non insuauis, ac natura petrosis innascens locis, fides est, qua nostra, ut inquit Petrus, purificantur corda.</p>	<p>Hyssop, furthermore, a humble grass, and not sweet in scent, and originating naturally in rocky places, is faith, by which, as Peter says, our hearts are purified.</p>
<p>Hesychius uero diffinit hyssopum boni odoris, gratiam spiritus, cooperatricem emundationis nostrae esse: utrunque enim uatis intentioni seruit, qui ut erat mysteriorum legis doctissimus, clamabat se minime iam amplius hircorum aut taurorum carnificina, sed fide potius in Christi sanguine & morte intincta expiari posse, mundarique a peccati labe ac lepra.</p>	<p>But Hesychius [of Alexandria] defined hyssop to be of good scent, pleasing to the spirit, an aide to our cleansing, and indeed each serves the purpose of the poet, as he was most learned of the mysteries of the law, he exclaimed himself able to be expiated now not at all by the butchery of goats or bulls, but rather by faith and dipped in the blood and death of Christ, and to be cleansed from the dishonor of sin and leprosy.*</p>
<p>Si, inquit, tua gratia, o Deus, ac fide, tanquam hyssopi fasciculo in cruore Christi madefacto, ueluti consummata, perfectaue expiatione, resperseris me, measque notas dilueris, mundus</p>	<p>If, he says, O God, you will sprinkle me with your grace and faith, soaked in a bundle of hyssop as in the blood of Christ, as in a consummate and perfect expiation, and you will wash away my marks, I will</p>

actutum efficiar, niueque ipsa candidior euadam, modo tu meam hanc (quid a me possum?) diluas maculam. Scio, scio (inquam) purificationem omnem animarum in fide Iesu Christi sitam esse: qua sane impetrata,	immediately be made clean, and I will prove to be whiter than snow, if only you (what can I do by myself?) wash away this stain of mine. I know, I know (I say) all purification of souls is centered in the faith of Jesus Christ, which surely obtained,
{51.10} Auditui meo dabis gaudium & laetitiam, & exultabunt ossa humiliata.	{51.10} For my hearing, you will bestow joy and happiness, and the humbled bones will exult.
Mirum quam immensam animo concipiat laetitiam peccator, qui post longum in lachrymis moerorem, post suspiria, post gemitus, singultusque a cordis penetralibus euulsos, audit tandem in spiritu consolationis uerba illa: Dimissa sunt tibi peccata tua, uade in pace. Hunc uersum clarius reddunt Hebraei: Fac me, inquit, audire gaudium & laetitiam, exhilara ossa quae tu percussisti. Hebraei enim, quoniam optandi carent tempore futuro, Indicatiui uti solent, ut in hoc psalmo uidere est. Ceterum nullo alio affectu, ac motu interiori tam prosternitur corpus, quam cum moeret animus, & tristis est. Spiritus, inquit, tristis exiccat ossa, nedum carnem mollem, ac minimo cuique morbo expositam. Quare	It is wondrous what immense joy a sinner may conceive in his mind, one who, after a long lamentation in tears, after sighs, after moans and sobs wrenched from the innermost chambers of the heart, at last hears these words of consolation in the spirit: Your sins have been dismissed, go in peace. The Hebrews render this verse more clearly: they say, Make it that I hear joy and happiness, gladden my bones which you have struck. For the Hebrews, since they lack a future tense for the optative, usually use the Indicative, as one sees in this psalm. However that may be, a body is so prostrated by no other emotion and interior commotion as when the soul grieves and is sad. The sad spirit, he says, dries the bones, not to mention the flesh that is soft and exposed to the least distress. Whereby
{pdf 433, p. 208v}	{pdf 433, p. 208v}
illiusmodi efficaciae moeror est ac tristitia, qua in sua deflenda peccata stringitur ex animo poenitens, ut corpus plane totum pallore & macie tabidum, prorsusque informe reddat, ac usque ad ossa penetret, ipsaque concutiat & conturbet. Auditis postea uerbis uitae, quibus ingemiscenti animae, seseque absque ulla sui commiseratione in poenitentiae labore maceranti, a spiritu dicitur,	the grief and sadness of an influence of this sort – from which one repenting from his heart is pressed while bewailing his sins, so that the body, completely wasting away from paleness and scantiness, renders [it] utterly shapeless – also penetrates unto the bones and shakes them and disturbs them. After having heard the words of life, with which it is spoken by the spirit to the groaning soul, and without any commiseration for itself and for its own macerating labor of repentance,

<p>Vade in pace, iam amplius noli peccare, omnia quamprimum serena fiunt: exhilarescit anima, carni que suos obducitur uigor, atque ossa ipsa nuper a Deo, ob metum iudicii percussa planeque pertrita, consolidantur, & ut sic dicam, letitia [sic, laetitia, 1585] gestiunt.</p>	<p>Go in peace, do not wish to sin further, may all things become serene as soon as possible: the soul grows exhilarated, and its vigor is covered/ wrinkled over by flesh, and its very bones, just now struck and thrashed by God on account of fear of judgment, are made solid, and as I might say thus, they gesticulate/ exult in happiness.</p>
<p>Quod si quidem tam pulchrum corporis habitum ob condonatum nobis peccatorum ueniam nanciscimur, quid de interiore mentis pulchritudine dicendum? quid de ossibus animae quae sunt illius uires, censendum? nullam certe in hoc mundo consolationem cum hac comparare posse iudico.</p>	<p>Indeed, because if we find such a beautiful appearance of the body on account of the pardon of sins granted to us, what should be said about the beautiful interior of the mind? What ought one surmise about the bones of the soul which are its strength?⁶ Surely I think no consolation in this world can compare with this.</p>
<p>Vnde non absque ratione hic clamat uates: Auditui meo dabis, hoc est, facies me audire propter remissa mihi peccata, gaudium & laetitiam, atque proinde ipsa per se inertia exultabunt ossa, ob poenarum metum consternata. Verum tu interim, quo facilius rem hanc iterum queam assequi,</p>	<p>Whereupon, not without reason the poet proclaims here: You will give to my hearing, this means, make it that I hear gladness and joy because my sins have been forgiven, just so my bones, inert in themselves, will exult, consternated owing to fear of punishment. But you, meantime, so that I am able to attain this thing more easily once again,</p>
<p>{51.11} Auerte faciem tuam a peccatis meis, & omnes iniquitates meas dele.</p>	<p>{51.11} Turn your face away from my sins, and blot out all my iniquities.</p>
<p>Ne sis, inquit, acer nimium peccatorum meorum inspector, sed potius auerte faciem tuam ab eis, illa nimirum mihi neutiquam imputans, perindeque tegens, ac si nunquam extitissent: ea tu, qui potes, e debiti syngrapha expungens, illorum amplius non recorderis. Peccaui, non nego, iniquitatemque ego infelix, prorsusque exlex factus, meditatus sum in cubili meo: astiti uiae non bonae, malitiam subinde non odiui. Tu, quae tuae est perfectissima naturae consuetudo, sic ista omnia in me abluere, ut ne illorum quidem odor supersit ullus. Ad haec,</p>	<p>Be not, he says, a too keen inspector of my sins, but rather, turn your face away from these, not imputing them to me in any way, and covering [them] just as if they had never existed: expunging them, you who can, from the ledger of debts: be mindful of them no longer. I have sinned, I do not deny [this], and I, a wretch, having become entirely lawless, have meditated iniquity in my room: I have stood in paths not good, and repeatedly have not shunned malice. You, as is the most perfect practice of your nature: wash away all these things in me so that not even an odor of them survives. To this [I add],</p>

{51.12} Cor mundum crea in me Deus.	{51.12} Create a clean heart in me, God.
Quam uerum illud est, quamque omnis consolationis plenum, quod ab auro, sapientissimoque Christi ore sedentis olim in monte, uniuersoque sancientis mortalium generi bene uiuendi legem, prolatum fuit: Beati, inquit, mundo corde, quoniam ipsi Deum uidebunt.	How true that is and how full of every consolation, what was brought forth from the golden and very wise mouth of Christ, sitting formerly on a mountain, and ordaining the law of living well for the entire race of mortals, Blessed, he said, [are those] with a clean heart, since they will see God.
Verum quod castis plurimam auget consolationis uim animis, id merum Dei munus est. Ipse enim, ut hic uides, cor mundum in nobis creat, indiesque magis innouat, ac nostris in uisceribus suum sanctum spiritum inhaerescere facit. Vult sane diuina maiestas nos nostro minime duci spiritu, sed suo.	But because it greatly increases the force of consolation for chaste souls, it is a pure gift of God. For he himself, as you see, creates a clean heart in us, and restores it from day to day and makes his holy spirit become fixed in our innards. ⁷ Surely the divine majesty wishes us to be lead by our own spirit not at all, but by his.
Elegantes quippe mores, aut actiones quoque honestas, addo & utiles in ouium conuictu, atque in Ecclesia, in medium afferre, non multum adeo difficile uidetur: sed cor habere mundum, pureque defaecatum, atque in coelestibus contemplandis uegetum & exercitatum, iam id Dei est opus, illiusque effectio, ac, ut sic dicam, creatio.	Elegant customs, naturally, or rather honest actions, I add, and useful in the intimacy of the sheep fold, and in the Church, to bring [these] into the middle has not seemed very difficult thus far, but to have a clean heart, pure and decontaminated, as well as vigorous and practiced in contemplating celestial matters, is even now the work of God, and an achievement of his, and, as I might say, a creation.
Sed quia id muneris, quoad in imperfecto hoc uitae statu uiuitur, perfecte haudquaquam haberi potest, studium tamen illud sedulum adipiscendi cordis munditiam, a Deo pro perfectione computari solet.	But since that [sort of] gift can scarcely be considered perfect, as long as one lives in this imperfect state of life, still that sedulous effort toward obtaining cleanliness of the heart is usually reckoned by God as perfection.
Et ut breuiter, quae sit cordis puritas intelligamus, in subsequentibus aperitur.	And so that we might understand quickly, what purity of heart is, it is revealed subsequently.
{51.12} Et spiritum rectum innoua in uisceribus meis.	{51.12} And renew an upright spirit within my innards.
Est itaque spiritus sanctus, qui & rectus, stabilis, principalis, munificusque, ut interpretatur Fel. appellatur, qui que	Thus it is the holy spirit, who is also called upright, steadfast, preeminent and bountiful, as Felix translates, ⁸ and who is

nostrae omnis munditiae & candoris effector est & autor.	the maker and author of all our cleanliness and radiance.
Quocirca ad diuinam illam uisionem, in qua animarum tota constitit beatitudo, posse aliquando hebetum hunc nostrum peruenire intellectum absque Dei spiritu, qui rectus est & sanctus, impossibile omnino est: uerum cum omnibus, qui ad huiusmodi mentis puritatem toto anhelant conatu, obuius sit & praesto, coelestis orandus est pater, ut suo nobis concesso spiritu, cor, quod sordidum ex se est, mundum efficiat, & spiritum rectum, qui nos ad iustitiae semitas reducat nostris in uisceribus, cordisque penetralibus, unde omnis ebullit impuritas, innouare uelit.	Wherefore, for that divine vision, in which exists the whole beatitude of souls, it is altogether impossible that it be able to reach this lethargic intellect of ours without the spirit of God, who is upright and holy, truly with all those who pant from the whole effort for purity of mind of this sort, let it be exposed and at hand, one ought to pray to the heavenly father that with his spirit relinquished for us, the heart, which is dirty from itself, he makes clean, and he wishes to renew the upright spirit which leads us back to the paths of justice in our innards, and in the secret chambers of the heart, whence all impurity boils up. ⁹
Nam nouo semper indiget auxilio uetusta nostra imbecillitas. In uisceribus meis, uertunt Hebraei, in me. Putas hic uatem minimum exoptasse donum? maximum id quidem omnium est. Nam cor, omni abrasa impuritate & inquinamento, templum subito fit Dei, uirtutumque omnium domicilium, atque altissimarum con-	For our old feebleness always requires new help. In my innards, the Hebrews translate: in me. Do you think the poet was longing for the smallest of gifts? That was indeed the greatest gift of all. For the heart, with every impurity and defilement rubbed off, suddenly became a temple of God, and an abode of all virtues and a vessel capable of the deepest contemplations.
{pdf 434, p. 209}	{pdf 434, p. 209}
-templationum uas capax. Quantum certe nobis contendendum est, ne tam nobile (sordescant ut uis caetera) coelestis numinis sacrarium, alicui aperiatur turpitudini & peccato. Proinde die noctuque, uel usque ad rauim, clamandum erit:	As much as [possible] surely, we should make an effort, lest we might open such a noble sanctuary of celestial divinity (let the rest be as vile as you wish) to turpitude and sin. Hence one should cry out day and night, even until hoarseness:
{51.13} Ne proicias me a facie tua, & spiritum sanctum tuum ne auferas a me.	{51.13} Do not cast me away from your face, and do not take your holy spirit away from me.
Ecce quomodo absque circumlocutione, quae sit cordis mundities, rectusque spiritus, exponit. Spiritum, inquit, sanctum ne auferas a me: qui spiritus secundum uarias suas operationes, cum	Behold how he sets forth without circumlocution, what the cleanliness of the heart is, and the upright spirit. Do not take away the holy spirit, he says, the spirit who, according to its various operations,

unus tamen atque idem sit, uariis appellari nominibus a prophetis maxime consuevit.	although it is yet one and the same, is most wont to be called by various names by the prophets.
Quid sit porro a facie Dei proiici, breuibis aperit Paraphrastes: Ne destituas me, inquit, a solito fauore tuo. Nam certe quidem a diuinae manus fulcimento cor lassum non continenter sustentatum, sua in turpitudine, & faece a terrenarum nimirum rerum amore contracta, perire necesse erit.	What it may be, moreover, to be cast down from the face of God, the Paraphrast reveals in a few words: Do not leave me destitute, he says, from your customary favor. ¹⁰ For indeed surely the weary heart – not continually sustained by the support of the divine hand, in its turpitude and dregs contracted no doubt from the love of earthly things – will necessarily perish.
Quod sane beatissima uatis anima perpendens, sibique prudentissime timens, sic Deum rogat: Ne proicias me a facie tua: id est, ne me adeo obbrutescere, obcaecarique sinas, o Deus, ut de tua prorsus gratia desperem.	Since of course, the most blessed soul of the bard, when pondering, and fearing for itself most prudently, beseeches God thus, Do not cast me from your face, that is, do not allow me to become so brutish and blinded, O God, that I despair utterly of your grace.
Quod uero quamplurimis id meruerim nominibus, a te scilicet abiici & contemni, omnes plane, ob meum iam omnibus palam factum delictum, non ignorare possunt.	Since in fact I have deserved it by very many accounts/ names, that is, to be cast off and despised by you, clearly all [people] cannot ignore [it] on account of my crime, already made known to all.*
Attamen de tuo inexhausto gratiarum fonte confisus, etsi sordidus, infinitisque peccatorum maculis notatus, tuam clementissimam etiamnum audeo compellere misericordiam, quantisque ualeo mei afflicti cordis uiribus, clamo, inculcoque: Ne proicias me a facie tua, & spiritum sanctum tuum (sine quo, quantusquantus sum, totus immunditiis effluo) ne auferas a me, neque mihi illum deneges, imo da, datumque conserua: nam in illo omnem inesse sanctitatem, in me autem omnem turpitudinem & improbitatem, clare uideo. Redde,	But still, trusting in your unexhausted fountain of grace, even if [I am] vile, and marked by infinite stains of sins, even so, I dare to compel your most clement compassion, and with as much strength of my afflicted heart as I am able, I cry out and I insist, Do not thrust me from your face, and do not take away from me your holy spirit (without which, however much I am, I flow forth with foulness), and do not refuse that to me, rather give, and preserve what was given, for I see clearly all sanctity is in him, but in me all turpitude and depravity. Restore,
{51.14} Redde mihi laetitiam salutaris tui, & spiritu principali confirma me.	{51.14} Restore the joy of your salvation to me, and confirm me/ make me strong with a principal spirit.

<p>Salutis tuae, uertunt Hebraei. Dictionem item illam, Principali, uel libero, uel liberali, uel principe quoque, ut Paraphrastes, reddunt. Sic ille: Restitue mihi gaudium, quod de salute mihi per te praestanda concepi, & spiritu illo principe (cui scilicet caeteri subiecti sunt spiritus) muni me. Aliis uero, spontaneo, seu libero, aut liberali, ut diximus, interpretari aptius uisum est: & est sensus, Fac domine, ut concepta de tua misericordia fiducia, de condonatis mihi peccatis, quae est per Christum salus, laeter, gaudeamque tuo in spiritu, non in meo, meisque uiribus, quas tandem in peccato deprehensus, luce clarius nihil eas esse intueor.</p>	<p>Of your safety, the Hebrews translate. Also that expression, <i>Principali</i>, they translate either with liberated or liberal or also principal, as Paraphrastes does. He [says] thus, Restore to me the joy that I have conceived of salvation offered to me by you, and protect me with that principal spirit (the one that is to which the others spirits are subject). But to others it seemed more fitting to interpret, [with that] spontaneous [spirit], or liberated or liberal, as we have said, and the meaning is, Lord, make it that having conceived your compassion in trust, which is salvation through Christ, I rejoice and delight in your spirit, not in my own and in my own powers, these having been caught at last in sin, I see them to be clearer than light.*</p>
<p>Iam demum persensi miser, quam turpi seruitutis conditione mea obstructa fuerit anima. Verum tu nunc spiritu libero, non coacto, non humano, non seruili, non superstitioso, non timido, confirma me, & recrea. Quo sane impetrato, quid boni non audebo? Et ut caetera, quae tui spiritus calore, uel ab ipso durissimo improborum pectore tanquam scintillae e flamma erumpere deberent, modo non dicam, ego certe</p>	<p>Now at last I have perceived [myself] wretched, how my soul has been obstructed by the foul condition of my servitude. But now you, in a liberated spirit, not coerced, not human, not servile, not superstitious, not timid, make me firm and restore me. Once this has been granted, what will I not dare that is good? And as for the rest, which, with the warmth of your spirit, or even from the very hardest breast of the wicked, should erupt like sparks from a flame, only let me not say/ let me almost say, I am certain</p>
<p>{51.15} Docebo iniquos vias tuas, & impii ad te conuertentur.</p>	<p>{51.15} I will teach the unjust your ways, and the impious will be converted to you.</p>
<p>O gratam sanctae animae sponsonem. Verus enim poenitens, cuique a spiritu, longos post fletus, se factum esse Dei filium per gratiam redditur testimonium, atque omnia propterea remissa illi esse peccata, tanto afficitur charitatis ardore & incendio, ut illud ipsum spiritus donum, quo operante se mundum effectum conspicit, in alios effundi peccatores, ut & ipsi resipiscant ad uitam, mirabiliter expetat.</p>	<p>O promise welcome to the holy soul. For, the true penitent and [the one] to whom after long weeping by the spirit, witness is rendered [that] he has been made the son of God through grace, and for this reason all his sins have been forgiven, he is affected with so much ardor and burning of caritas, that that very gift of the spirit, by which he observes the world effected by him laboring, to be discharged into other</p>

	sinner, and so that they themselves come back to life, let him strive admirably.*
Docebo, inquit, prauos uias tuas, quibus sane ad te itur. Dicam, inculcaboque ad aliorum eruditionem, quanta fecisti tu Deus animae meae: at contra quam immensus, quam turpis, quam periculosus meus fuerit lapsus: contra uero, quantum suauitatis, laetitiaeque mihi attulerit spiritus ille tuus princeps ac liberalis, praedicabo. Mirum ni meo exemplo & doctrina, impii ad te conuertantur: hi dico, qui a te iandudum aversi, ambulant uias non bonas. At uero tu prius	I will teach the wicked your paths, he says, by which indeed one goes to you. I will say, and I will insist upon the instruction of others, how much you have done, God, for my soul, yet on one hand, how immense, how shameful, how dangerous my lapse has been, but on the other, I will preach how much sweetness and joy your spirit, principal and liberal, has brought to me. It is a wonder that if not for my example and my teaching the impious may be converted to you, these [people], I say, who having turned away from you a while ago, walk in paths not good.* ¹¹
{51.16} Libera me de sanguinibus Deus Deus salutis mea, et exultabit lingua mea iustitiam tuam.	{51.16} Free me from blood, God, God of my salvation, and my tongue will extol your justice.
Nonnullis latinior uisa est uersio, si, exaltabit, uerteris: id curent grammatici, nos interim aliud. Videtur hic mihi uates uelle dicere, neminem ad informan-	To some the translation is seen as more Latinate, if you translated ‘will exalt’ [exaltabit not exultabit]: the grammarians care about this, we meanwhile [care about] something else. Here it seems to me that the poet wished to say, no one
{pdf 435, p. 209v}	{pdf 435, p. 209v}
-dam aliorum uitam, in his maxime rebus quae ad animarum rectionem attinent debere ascisci & promoueri, praeter illum cui spiritus sanctus una cum anteaetae uitae purgatione datus sit: hoc est, cuius appetentiae, motusque animi, adeo per spiritus sancti praesentiam sedati sint, ut aliorum scelerum merito dici possit & monitor & censor.	ought to be approved and promoted for shaping the life of others, chiefly in these matters which pertain to the guiding of souls, except that one to whom the holy spirit was given together with the purging of past life, this means, whose desires and motions of the mind have been so calmed by the presence of the holy spirit, that he could be said to be the monitor and censor of others’ crimes.
Alioqui sordidus annulus sordidum, ut aiunt, digitum. Qua fronte, oro, rudis adhuc in schola Domini adolescens, aut in carnis lasciuiam & luxu altus, indoctusque, & cui mille etiamnum insunt effraenatae mentis	Otherwise, dirty ring, dirty – as they say – finger. ¹² With what countenance, I pray, will an adolescent as yet untrained in the school of the Lord, or nourished by lasciviousness and excess of the flesh, and untaught, and for whom there are still now

<p>perturbationes atque aegritudines, moderandarum animarum, quae ad perfectissimum uitae statum conditae sunt difficillimam illam, uiris tantummodo integerrimis debitam, prouinciam sibi sumere, uindicare, atque imprudenter nonnunquam praeripere audebit?</p>	<p>a thousand unbridled disturbances and afflictions of the mind, of souls to be controlled, which have been prepared for the most perfect state of mind, that most difficult province of all, destined only to the most unimpaired, dare to take up for himself, to claim it [free] and at some point to heedlessly seize it?</p>
<p>Audent tamen nonnulli, audent indocti, audent omnium ineptissimi, bardi, attoniti, stipites, & qui a montibus incultis, aprorum more, descendentes olent haram, quique affectu tandem potius belluino pertrahuntur, quam Dei spiritu. O miserrimam animarum conditionem, quibus huiusmodi contingunt superiores.</p>	<p>Some still dare, the unlearned dare, the most inept of all dare, the dull, the stunned, the logs/ doorposts, and those who, coming down from uncultivated mountains, like wild boars, smell of the pigsty, and who are drawn in the end by bestial emotion rather than by the spirit of God. O most wretched condition of souls, to whom things above of this sort happen/ to whom superiors happen.¹³</p>
<p>Vide igitur, o cuius mens adhuc obscura est, & humi pressa, cuiusque animus arrogans est, ac fraeni impatiens, quid tantus rex sibi antea coelitus dari petierit quam ad alienam instituendam uitam sese exponeret.</p>	<p>See, then, [you] whose mind is still obscure and pressed to the ground, whose character is arrogant and impatient of the bridle, what such a king asked to be given to him before he would put himself out establishing another life.</p>
<p>Petierat enim sua prius ablui peccata, cor item candidum sibi & mundum, una cum spiritu recto & libero donari innouarique, ut ita totus spiritualis effectus, illud tandem Deo de se polliceri auderet: Docebo, inquit, iniquos uias tuas, & impii ad te, non ad me, qui nihil sum sine te, conuertentur, meoque exemplo tuum ad cultum certatim accurrent.</p>	<p>For first he asked that his sins be washed away, and also that he be granted a bright and clean heart, and be restored together with an upright and liberated spirit, so that having been made wholly spiritual, he would dare at last to promise to God concerning himself: I will teach the wicked, he said, your ways, and the impious will be converted to you not to me, [I] who am nothing without you, and from my example they will eagerly run to your worship.</p>
<p>Interim uero quod me ad id idoneum tuo afflatus spiritu sentiam, libera me de sanguinibus Deus [1585: o Deus], Deus salutis meae. Sanguis in scripturis haud raro pro turpi carnis operatione, naturaeque mortalis corruptela accipi solet: sanguis rursus peccatum est, summumque scelus, atque immane aliquod flagitium, unde illud est: Sanguis sanguinem tetigit. Sanguines uero in plurali, pro concupiscentiae peccato ac lue, sumi cernimus.</p>	<p>But meanwhile, that I may feel suited to it let me feel the blasts of your spirit, free me from blood, O God, God of my salvation. Blood in scriptures not at all rarely is accepted for the shameful working of the flesh, and the corruption of mortal nature; again blood is sin, and the highest crime, and some immense disgrace, whence it is that: Blood touched/ struck blood. But bloods in plural, we see taken up for the sin and affliction of concupiscence.</p>

<p>Quare Ioannes illos qui ex Deo nati sunt, ab illis qui e carnis concupiscentia, feruoreque libidinis, discernere uolens, sic ait: Qui non ex sanguinibus, neque ex uoluntate carnis, neque ex uoluntate uiri, sed ex Deo nati sunt.</p>	<p>For this reason, John, wishing to separate those who were born of God, from those who [were born] from concupiscence of the flesh and the fervor of libido, said thus, Those who were born not from blood and not from the will of the flesh and not from the will of man but from God.</p>
<p>Quocirca uates in superioribus conquestus est dicens: Ecce enim in iniquitatibus conceptus sum. Etenim qui nondum prima illa infelici carnis natiuitate extincta, in qua Adae, irae nimirum filii nascimur, per gratiam non renascitur, totus sane caro est, nempe carnis concupiscentiis obnoxius, in peccatis ueluti sus in coeno uolutatur.</p>	<p>Wherefore, the bard complained as above saying, Behold for I was conceived in iniquities. And indeed, he who, with that first unfortunate birth of the flesh not yet extinguished, in which we are born of Adam, the sons evidently of wrath, is not reborn through grace, is indeed wholly flesh, naturally liable to the lusts of the flesh, is rolled about in sins, like a pig in mud.</p>
<p>Alia igitur quaerenda est natiuitas: quae fit per Christum ex Deo, qui nouae huius natiuitatis effector est per Iesu Christi fidem, qua operante, e corruptibili carnis ortu ad immortalem renascimur, efficimurque filii Dei uiuentis: quam quidem nemini unquam contigisse uidimus, nisi illi qui ab innatis illis, atque, ut sic dicam, insitiuis concupiscentiarum flammis abhorrens e carne in spiritum transire satagit, & nisu omni contendit.</p>	<p>Another nativity therefore is to be sought, which comes about through Christ, from God, who is the maker of this new birth, through faith in Jesus Christ, working with which, we are reborn from the birth of corruptible flesh to immortal [flesh*], and we are made sons of the living God, which indeed we have seen never happen to anyone unless to one who from those innate things, and, as I might say, shrinking back from those adopted/ spurious flames of concupiscence, endeavors to cross from the flesh into the spirit, and strives with every effort.</p>
<p>Verum cum id a Deo expetendum esse censeret, compertumque haberet Dauid ab illo, qui ubertim sua elargitur dona, tam rarum sibi concedi munus ac beneficium, maxima animi anxietate, quam geminatio illa, Deus Deus, satis aperte demonstrat, & petit quanto ualet mentis ardore instat, uociferaturque: Libera me de sanguinibus. Deus. Deus, inquam, salutis meae.</p>	<p>But when he determined that ought to be petitioned from God, and David had discovered from him, who bestowed his gifts abundantly, such a rare tribute and benefit to be conceded to him, with the greatest anxiety of the intellect, how that doubling up – God, God – demonstrates quite openly and asks with how much ardor of the mind he insists he is strong, and he cries, Free me from blood. God, God of my salvation.*</p>
<p>Victus enim ab effraenatis concupiscentiarum motibus, in nefandum illud, foedissimo omnium exemplo, impegi adulterium: neque id satis, sanguinem sanguini insuper</p>	<p>For vanquished by the unbridled movements of concupiscence, to be thrust into that abominable adultery, with the foulest example of all, nor is that enough, I heaped blood upon blood. For with an</p>

<p>accumulaui. Nam uiro innocuo a me sceleratissimo omnium interempto, quo mea ulterius progredi potuit iniquitas? Excessit, fateor, id scelus scelerum omnium cumulum & summam.</p>	<p>innocent man killed by me, the most wicked of all, in what way could my iniquity progress any further? That crime has exceeded, I confess, the consummation and height of all crimes.</p>
<p>Me ne (heu facinus indignum) alienam constuprasse uxorem? Me ne uiri innocentissimi, atque adeo, quo meum obtegerem peccatum, seu potius, quo liberius meum sedare possem incendium, non paruae meorum ciuium multitudinis effudisse sanguinem?</p>	<p>Me verily (alas, an unworthy deed) to have raped someone else's wife? Me to have shed the blood of a most innocent man and, so that I might cover my sin, or rather so that I could more freely calm my fire, [to have shed the blood] of a not small crowd of my fellow citizens?</p>
<p>Verum ad me per te reuersus, o Deus, tuam ad misericordiam confugio: nam si certe me meis a sanguinibus liberaueris, non ero ingratus, sed passim omnibus exaltabit lingua mea iustitiam tuam: hoc est, immensam tuam, quae mea immensa dele-</p>	<p>But returning to myself through you, O God, I appeal to your compassion, for surely if you will have freed me from my blood, I will not be ungrateful, but here and there my tongue will exalt all your righteousness, this means, your immense [righteousness], which deleted</p>
<p>{pdf 436, p. 210}</p>	<p>{pdf 436, p. 210}</p>
<p>-uerit peccata, in spiritu exultans laudabo bonitatem, qua nimirum impium gratis iustificas per fidem. Et ut sane id quidem aptius, sanctiusque a me queat perfici,</p>	<p>my immense sins, exulting in spirit I will praise goodness, by which no doubt you charitably pardon the impious. And so that it is indeed able to be accomplished more aptly and more piously by me,</p>
<p>{51.17} Domine labia mea aperies, & os meum annuntiabit laudem tuam.</p>	<p>{51.17} Lord, you will open my lips, and my mouth will announce your praise.</p>
<p>Vide quomodo Daud in omnibus ferme psalmis rem, utpote religioni nostrae ad sciendum necessariam, eandem dicat, & replicet: nempe actiones illas omnes, quae a uirtute proficiscuntur, a Deo esse.</p>	<p>See how David says and repeats the same thing in almost all the psalms, namely, what is necessary to be known by our religion: all those actions, obviously, which proceed from virtue, are from God.</p>
<p>Mirum, si putes te absque Dei ope diuinas posse rite laudes celebrare: ipse enim est qui spirituales illos in mente hominis format conceptus, & desideria laudandi Deum, quae tamen, nisi noua denuo gratia uim linguae suppeditet annunciandi quae a corde hausit, in anima interiore suo illo aestu contenta remanent.</p>	<p>It is surprising if you think [that] you, without the help of God are able to duly celebrate divine praises, for it is he himself who forms those spiritual concepts in the mind of man, and the desires for praising God, which however, unless new grace may supply anew the power of the tongue to announce what derives from the heart, will</p>

	remain in the inner soul content with their own passion/ seething.
Idcirco Daud desideriorum illiusmodi excessum in se sentiens, atque, ut sic loquar, irritamentum, illud in primis exoptasse uisus est, ut ad exuscitandum in aliis laudandi Deum ardorem, alio illo spiritus munere donaretur, quo ea quae de Deo in intimis animae recessibus conceperat, ore proloqui posset.	Therefore David, sensing in himself an excess of these sorts of desires, and, as I might say thus, a stimulus/ incitement, seemed to have longed for it especially, so that in order to incite in others the ardor of praising God, he might be given that other gift of the spirit by which those things concerning God which he had conceived in the inmost recesses of his soul, he could speak with his mouth.
Nihil non quidem rerum earum, quibus diuinum extolli potest nomen, os a Domino reseratum, eloqui idoneum est.	Indeed nothing not of those things, by which the divine name may be extolled, the mouth opened by the Lord is suited to utter.*
Aperi, inquit Deus ad Esdram, os tuum, & bibe quo te potauero. Cui ille: Apertum est os meum, & non est clausum amplius.	Open, said God to Ezra, your mouth and drink where I will [give] you to drink. He to him, My mouth is open, and is no longer closed. [2 Esdras 14.38]
Ad celebrandas itaque diuinas laudes & scite & caste, cor prius, linguam postea atque os a Deo moueri oportet.	For celebrating therefore divine praises both expertly and chastely, first it behooves the heart to be moved by God, afterwards the tongue and the mouth too.
Cuius sane muneris per Christum nobis erogandi typus fuit praecursoris pater, qui iussu Dei mutam prius relaxans linguam, in illud mirabile prorupit canticum: Benedictus dominus Deus Israel.	Indeed the father was a type of precursor for the paying out to us of whose gift through Christ, who earlier by order of God, relaxing the mute tongue, burst into that wonderful song, Blessed be the Lord God of Israel.* ¹⁴
En laus illa, de qua nunc loquitur uates, ab ore coelitus reserato decurrens: Os, inquit, meum annunciabit laudem tuam, si tu mea prius tetigeris labia, aperuerisque, ac calculo emundaueris ignito.	Behold that praise, concerning which the bard is now speaking, flowing from the mouth opened from heaven: My mouth, he says, will announce your praise, if first you will have touched my lips, and opened [them], and will have cleansed [them] with burning coal.
{51.18-19} Quoniam si uoluisse, sacrificium dedissem: utique holocaustis non delectaberis. Sacrificium Deo, spiritus contribulatus, cor contritum & humiliatum Deus non despicias.	{51.18-19} Because if you had desired, I would have given sacrifice: certainly you will not be delighted with bunt offerings/ holocausts. A sacrifice to God [is] a crushed spirit: God, you will not spurn a contrite and humbled heart.

<p>Ex Hebraeorum interpretibus nonnulli hunc sic reddunt uersum: Quoniam si amares uictimam, redderem: sed holocausta non oblectant te. quare is erit sensus, ut elegantissime a Paraphraste exprimitur: Externis, inquit, sacrificiis, etiamsi plura offerre coner, non placaberis: neque hostia quae altari imponitur, delectaberis: sed sacrificia (sic alium huic affuit uersum) quibus placatur Deus ea sunt, animus poenitentia fractus, & cor dolore concussum & uulneratum.</p>	<p>Some of the interpreters of Hebrew [scriptures] translate this verse thus: Since if you loved a [sacrificial] victim, I would give it back to you, but burnt-offerings do not delight you. Hence, this is likely the meaning, as is expressed elegantly by the Paraphrast: Even if, he says, I endeavor to offer many external sacrifices, you will not be appeased, nor will you take pleasure in a sacrificial offering which is placed on the altar, but the sacrifices with which God is pleased are these: a soul broken by contrition and a heart wounded and stricken by sorrow.</p>
<p>Haec a quocunq̄ue offerentur tibi, o Deus, despiciere nunquam poteris. Vide quomodo infiniti illi sacrificiorum acerui in unum corculum, & illud quidem fractum & contusum, per Christum desiere.</p>	<p>You will never be able to despise these [sacrifices] offered to you by whomever, O God. See how those infinite heaps of sacrifices in one little heart, and indeed that [heart], broken and bruised, have ceased through Christ.¹⁵</p>
<p>Dici facile non posset, quam iucunde diuina intueatur maiestas cor, animae scilicet receptaculum, quod sese duriter in poenitentiae labore macerans, suamque duritiam, ob longum in peccandi consuetudine morem acquisitam, lachrymis emolliens, contundensque in mortariolo diuini amoris, & id sane sapientiae pistillo, frequentique amaritudinis contusione, ex se toto, quantulumcunque est, suauissimum conficit unguentum, quod demum in candida fidei pyxide repositum, conditumque fragrantissimo orationum puluere, diuino consecrat numini: fieri quippe non potest, ut cor huiusmodi commotione affectum a Deo despiciatur.</p>	<p>It could not be easy to say, how joyfully divine majesty gazes at a heart, to wit, a receptacle of the soul, that steeping itself harshly in the labor of repentance, and softening its own hardness – acquired by reason of long practice in the habit of sinning – with tears, while pounding in the little mortar of divine love, and by all means with that pestle of wisdom, and with the frequent pounding of bitterness; and from its whole self, however small it is, makes ready an extremely sweet unguent, which at length has again been put into the shining white box of faith and preserved with the extremely fragrant residue of orations, it consecrates to the divine godhead; naturally it cannot happen, that the heart moved by this sort of commotion is disdained by God.¹⁶</p>
<p>Quid aliud senses [sic, censes 1585] praesagiisse unguentum illud, quod mulier peccatrix, fracto alabastro, effudit super caput Iesu?</p>	<p>What else do you think that other unguent portended, which the sinning woman, having broken the perfume box, poured over the head of Jesus?¹⁷</p>
<p>Huc certe omnia Iudaeorum sacrificia libationesque, ac quibus potissimum religionis fidem testabantur, spectabant</p>	<p>To this end certainly all the sacrifices and the libations of the Jews, and [those things] with which above all they testified to the faith of religion: they observed burnt</p>

holocausta, thuraque, & perpetuae ad aras templi fumigationes.	offerings, incense and perpetual fumigations at the altars of the temple.*
Unde illud in primis, uel tum quidem illis in umbrosis ritibus & caeremoniis, a populo suo requisiiuit Deus, cor uidelicet contritum & humiliatum.	From which above all that, or indeed then in those shadowy rites and ceremonies, God required from his people: a heart, of course, contrite and humbled.
Neque unquam tam uetusta fuit aetas, in qua, recondito quodam modo atque afflatu, mortalium diuinum illud animis non instillauerit oraculum Deus: Fili, praebe mihi cor tuum.	Nor was there ever an age so ancient in which, hidden in a certain way and with afflation/ inspiration, God did not instill that divine oracle in the souls of mortals, Son, offer your heart to me.*
Vide igitur quid hic uates praesenserit.	See therefore what the poet sensed beforehand.
Si uoluisses, inquit, sacrificium tibi more patrum offerri, haud multum quidem mihi difficile fuisset, uel hircum, uel taurum, uel quaeuis alia iugulasse animantia: uerum tu non solum uulgaria illa, cunctisque obuia, & minimae aestimationis sacrificia non appetis, sed etiam nec holocaustum sacrificiorum	If you had wished, he said, the sacrifice to be offered to you in the manner of the fathers, indeed it would not have been very difficult for me to have slain a buck or a bull or any animal you wish, but you do not desire not only those ordinary sacrifices, common to all, of minimal value, but you do not even require
{pdf 437, p. 210v}	{pdf 437, p. 210v}
omnium maximum & nobilissimum requiris.	the greatest and most noble holocaust of all sacrifices.
Quid igitur a nobis, quod tibi gratum futurum sit, offerri potest?	What therefore can be offered by us which will be pleasing to you?
Iam illud quid sit uideo: uideo enim quod afflictis cordis, amarique spiritus, quo noster in nobis uetus conteritur Adam, nouusque per gratiam effigiatur, non despicias holocaustum.	Now I see what that is: for I see that you do not disdain the burnt offering of the afflicted heart and of the bitter spirit, by which our old Adam is ground down in us, and is fashioned as new through grace.
Sed interim quod meum atteritur cor, tuasque ad aras mactatur,	But meanwhile because my heart is worn away and is sacrificed at your altars,
{51.20} Benigne fac in bona voluntate tua Sion, ut aedificentur muri Hierusalem.	{51.20} Act kindly, Lord, in your good will for Zion, so that the walls of Jerusalem may be built.
Eleganter id quidem a nostro interprete est uersum: nam benigne facere, est aliquem beneficiis demereri. Benignitas uero, ipsa est munificentia & liberalitas.	That was elegantly translated by our interpreter, for to act benevolently is to oblige someone with benefits. But kindness itself is munificence and liberality.

<p>Optauit hic igitur uates, Sion seu Hierusalem non tantum moenia erigi & parietes, quantum illa omnia quae ad perfectum Dei cultum, ut ipse iam instituerat necessaria uidebantur.</p>	<p>Therefore here the bard wished not so much fortifications and walls to be built in Sion or Jerusalem, as all those [things] which seemed necessary for the perfect worship of God, as he himself had already established.</p>
<p>Et ut quidem nihil non praesto fuisset, deerat tamen templum, quod tanto semper studio per se construi posse & concupiuerat, & saepe a Deo impetrare contenderat.</p>	<p>And so that nothing would not have been available, yet the temple was lacking, which he had always desired with such zeal to be able to construct for himself and had often endeavored to obtain from God.</p>
<p>Verum aliud tunc aedificium, murosque alios, atque aliam Hierusalem ac Sion spectasse tantum uatem arbitror, Ecclesiam nimirum per Christum exaedificandam: in cuius meditullio excelsa fidei turris construenda erat, muri que circumponendi in gyro, quae sunt angelorum excubiae, doctorumque labores, ac munimenta, ut inquit Augustinus, immortalitatis.</p>	<p>But then I think that such a bard aimed at/ considered another building, and other walls and another Jerusalem and Zion, doubtlessly a Church to be built through Christ, in whose interior a lofty tower of faith was to be constructed, and walls to be placed around in a ring which are the night watches/ sentries of angels, the labors of the learned and the monuments, as Augustine says, of immortality.</p>
<p>Ad haec torcular in primis, quod solus calcavit Christus, in ipsa urbis platea collocandum erat, nempe ministerium uerbi Dei, sanctissimo Christi intingendum cruore, premendumque a domino, ut inquit Hieremias, uirgini filiae Iudae.</p>	<p>To these, first of all the press, which Christ alone trod, ought to be set up in the very avenue of the city, the ministry of the word of God, to be sure, to be soaked in the most holy blood of Christ, and pressed down by the lord, as Jeremiah says, for the virgin daughter of Judah. [Lamentations 1.15, Jeremiah 14, et passim.]</p>
<p>Ait igitur: Subtracto, o domine, tuo ab hisce nostris iam consenescentibus caeremoniarum libaminumque ritibus & sacrificiis intuitu, benefac Sion illi coelestium uere rerum speculatrici, & id quidem pro tua bona uoluntate, gratuitoque tuae bonitatis munere, quo tuae tandem Ecclesiae, quae uera est Hierusalem, nostra uero haec umbratilis, splendor ille insignis murorum, utique uirtutum, piarumque animarum, atque altissimarum contemplationum & excessuum, appareat.</p>	<p>Thus he says, having taken away your regard, O lord, from these already decaying rites and sacrifices of ceremonies and libations of ours, bless Zion, truly an observer of celestial things, and that indeed for your good will and the free/ gratuitous gift of your goodness, for which reason at last, to your Church, which is the true Jerusalem, this [church] of ours to be sure will appear shadowy: that distinguished splendor of walls, of virtues certainly, and of pious souls, and of the deepest contemplations and digressions/ deviations/ excesses.</p>
<p>O si me aetas illa in humanis adhuc agentem inueniret:</p>	<p>Oh if that age would find me still acting in human affairs,</p>

{51.21} Tunc acceptabis sacrificium iustitiae, oblationes & holocausta, tunc imponent super altare tuum vitulos.	{51.21} Then you will accept the sacrifice of justice, oblations, and holocausts, then they will lay calves upon your altar.
Tunc sane (hem rerum uicissitudines) tunc, dico, simulatque uenturae illi Sion, tua sanctissima praesentia, o Deus, quae est bona patris uoluntas, bene feceris, murosque illi incorruptos aeternosque circumieceris, atque illius ciues, recti, principalis, liberi, sanctique spiritus priuilegio, autoritateque praerogatiua munieris, acceptabis sacrificium, non amplius uitulorum, boumque aut altilium, sed iustitiae, sed fidei, sed puritatis, sed amoris.	Then, surely (ah, the vicissitudes of things), then, I say, as soon as things about to come to that Zion, your most holy presence, O God, which is the good will of the father, you will have done well, and you will have built those eternal incorruptible walls around him, and his citizens, upright, principal/ chief, liberated, you will have fortified with the privilege and the prerogative authority of the holy spirit, and you will accept the sacrifice, no longer of calves, or cattle or birds, but of justice, but of faith, but of purity, but of love.
Tunc, inquam, amari cordis contritique, humiliati ac usquequaque in poenitentiae dolore confracti, gratae tibi erunt oblationes & holocausta, accensa nimirum, absumptaque a coelesti diuini ardoris conflagratione, atque super aras desideriorum, diuinarumque purgationum oblata: tunc demum, imponent super altare tuum uitulos, non illos quidem petulantes & lasciuos, sed laborum nostrorum tuas concinentium laudes: concelebrantiumque tuam bonam erga omnes generatim uoluntatem, cui tamen interim & semper omnis debetur honor in secula seculorum. Amen.	Then, I say, of a bitter and contrite heart, humiliated and shattered on all sides in the pain of repentance, the oblations and burnt offerings will be pleasing to you, having been kindled doubtlessly, and taken up by the divine celestial conflagration of fire, and offered upon the altars of desires and divine purgations; then at last, they place on your altar calves, not only those wanton and lascivious, but of our lips singing your praises, and concelebrating your good will toward all in general, to whom still in the meantime, and always, every honor is due forever and ever. Amen.

Index entries for Psalm 51

	Alpha order [added]	Index entry	Page no.
1.	2191	Uriae innocentia generosa	207.a
2.	575	Davidis scelus horrendum; poenitentia	207.a; Ibid.
3.	129	Animae afflictiae descriptio	207.b-d
4.	453	Conceptus hominum turpitude summa	207.d

5.	1548	Ortus hominum turpitudine summa.	207.d
6.	962	Genitricum immundities	208.a
7.	1616	Peccati sordes inevitabilis	208.a
8.	147	Animarum purificatio in quo sita	208.b
9.	1569	Passerum duorum sacrificium quale	208.b
10.	1060	Hyssopi herbae descriptio	208.b
11.	1569	Passerum duorum sacrificium quale	208.b
12.	1627	Pecorum carnificinam nihil ad sacrificia facere	208.b
13.	1606	Peccatoris laetitia quae esse debeat	208.b
14.	2113	Versionum psalterii mira varietas et obscuritas	208.b
15.	2092	Tristitiae descriptio	208.b-c
16.	1708	Poenitentiae descriptio	208.b-c
17.	500	Cordis mundi excellentia	208.d, 209.a
18.	2132	Visio divina quae	208.d
19.	501	Cordis puritas quae	208.d
20.	2013	Spiritus sancti vis	198.c, 208.d, 321.b
21.	1632	Perfectio hominis quae	208.d
22.	2132	Visio divina quae	208.d
23.	500	Cordis mundi excellentia	208.d, 209.a
24.	1709	Poenitentia exemplum	209.a-d
25.	1808	Rectores animarum et vitae aliorum qui esse debeant	209.c
26.	1905	Sanguinis significatio in scripturis.	209.c
27.	1021	Hominis ortus duplex	209.d
28.	2147	Virtutis actiones omnes a Deo esse.	210.a
29.	1550	Oris formandi vim a Deo esse.	210.a
30.	1391	Mentis conceptus a Deo formari	210.a
31.	493	Cor, animae receptaculum	210 [b]
32.	1872	Sacrificiorum acervos in unum corculum et illud quidem fractum contusumque desiisse per Christum	210.b
33.	1869	Sacrificia vera quae	210.b-c
34.	1867	Sacrificii veri et divini descriptio.	204.d, 206.d, 210. b-c
35.	1479	Muri, piarum animarum typus	210.c
36.	1002	Hierusalem Ecclesia typus	210.c
37.	2152	Vituli, labiorum typus in sacrificiis.	210.d

¹ *elementariae litterae*: letters of the alphabet; it does not seem that special attention is given to the actual number of letters in the expression *Peccavi Domino*, but rather to the briefness of David's admission after the severity of his crimes.

² *Omnium iniquitatum eius...* (I will not be mindful of all of his iniquities), Ezekiel 18.22.

³ *te vidente*: before your eyes; right in front of you, cf. Genesis 47.19.

⁴ *in te, in te unum*: in coded discourse, *unum* is sometimes used for *anum* (anus), as (perhaps) in the following passages: pdf 050, p. 17; pdf 252, p. 118; pdf 513, p. 248v; pdf 846, p. 415; pdf 857, p. 420v; and see below 51.18-9. *inspirationibus*: inspirations used elsewhere for the life giving force in a (phallic) soul: cf. pdf 374, p. 179 (and see pdf 192, p. 88; pdf 301, p. 142v; pdf 738, p. 361). Here *unum* and *inspirationibus* may invoke sexuality.

⁵ 51.7: Original sin scrutinized; further discussion of the sins of the fathers and mothers passed along to offspring is found at Psalm 109.14, pdf 741, p. 362v.

⁶ The bone study here at 51.10 follows upon others that were more thorough, at 31.11: pdf 242-3, p. 113-113v and 32.3: pdf 252, p. 118.

⁷ *ac nostris in uisceribus suum sanctum spiritum inhaerescere facit* (and make his holy spirit adhere to our innermost parts): both *viscera* (p. 95, 116, 224) and *inhaeresco* (p. 181-2) are attested as carrying sexual meanings, see *The Latin Sexual Vocabulary*, J.N. Adams, 1982. The context supports an erotic reading.

⁸ Felix Pratensis, or Felice da Prato (c. 1460-1559), was renowned for his Latin translation of the psalms, *Psalterium ex Hebraeo ad Verbum Translatum*, Venice, 1515.

⁹ The upright soul made an appearance at Psalms 33.1, pdf 258-9, p. 121-121v, where, as here, the root word *rect-* is exploited to comical effect.

¹⁰ The Paraphrast: Johannes Campensis, or Jan Van Campen (1490-1538), Christian professor of Hebrew at Leuven/ Louvain and Cracow, author of a well-known paraphrase on the Psalms (1532) known as the *Paraphrasis Campensis* (translated and published in English in 1539).

¹¹ *Mirum ni meo exemplo & doctrina*: Google translates: It is wonderful, unless by my example and doctrine, the ungodly turn to Thee. Help needed here: is Folengo saying that the impious would be converted to God if not for his (Folengo's) writings? Also does the emphasis on *principalis* and *princeps* seem pointed?

¹² *dirty ring, dirty, as they say, ... finger*, pdf 435, p. 209v: Is there a reference for this saying?

¹³ *superiores*: the word could mean things or entities above, or from above, or it could mean superiors, that is, people of a superior rank who, here, are acting like smelly libidinous beasts. The expression "*in superioribus*" is used on this same page and dozens of times in the volume as a textual reference, meaning, as stated above.

Superiores is also used in complaints against one's superiors: *Quod quidem superiores illos*, pdf 465, p. 224v; *Quod si porro necessarii sunt magistratus & superiores*, pdf 502-

3, p. 243-243v; Hyperbole est, qua bonos ab improbis superioribus, rectoribusue multitudinis prorsus atteri significatur, pdf 094, p. 39.

¹⁴ The Benedictus was the song of thanksgiving uttered by Zechariah on the occasion of the circumcision of his son, John the Baptist, Luke 1.68–79, Wiki.

¹⁵ *in unum corculum... cor, animae scilicet receptaculum*: in this passage, there seems to be a transference of the meaning of *cor* (heart) from phallus to orifice: *cor-culum* as a *receptaculum*, see pdf 708, p. 346 where *cor* is both a fountain of strength and a receptacle; cf. pdf 660, p. 322, where *corculum* functions more as phallus, and for another curious use of the word see poem 54, line 1, *Varium poema* by Teofilo Folengo, and the closely related poem 59.

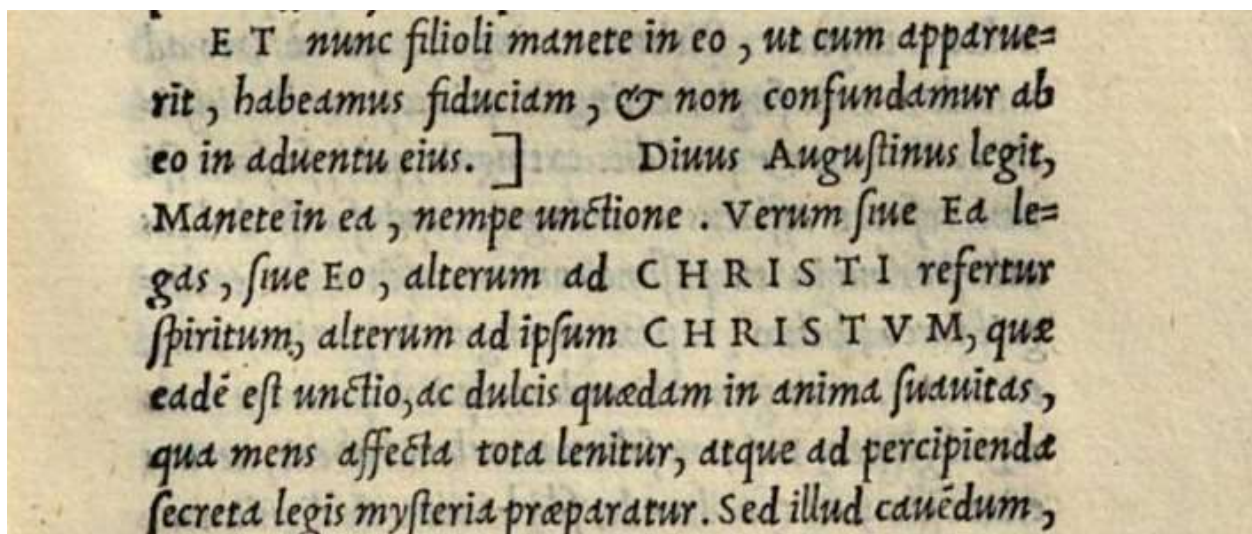
¹⁶ Mortar and pestle were frequently invoked by Italian writers from Boccaccio on to portray sexual intercourse: many early references are found in the *Dizionario storico del lessico erotico italiano*, by Valter Boggione and Giovanni Casalegno, Milan, Longanesi, 1996, pp. 222-3, 382. Incidentally, Jean Toscan traces the use of *fede* (faith) to *pestello* through the Greek word *pistaeia*, *Le carnaval du langage: le lexique erotique des poètes de l'équivoque de Burchiello à Marino* (Lille: Presses Universitaires, 1981), p. 1909. There is more to be said concerning this passage, isn't there?

¹⁷ Cf. Mark 14.3, Matth. 26.7, Luke 7.37-50.

Samples 3: Toward an Appreciation of Giovanni Battista Folengo's *Commentary on the First Epistle of John*, 1546 (1547, 1555, 1559)

by Ann E Mullaney, May 6, 2022; with corrections, July 21, 2022

For most readers, the *Commentaria in primam d. Ioannis epistolam*, *Io. Baptista Folengio monacho Mantuano auctore* (*Commentary on the First Epistle of John* by Giovanni Battista Folengo, Mantuan, author, monk) will be his most accessible work. It is much shorter than his earlier *Commentary on the Psalms* – about 80,000 words compared with 555,000 words; sentences are shorter and the syntax a little less arduous than in the *Psalms*; content is less quirky than that of his first published volume, *Dialogi, quos Pomiliones vocat*. An accessible, but shocking work, these *John Commentaries*, because no matter how simple and sing-songy the biblical text, Folengo manages to transform the message into parody and humorous erotica.



I. The Text

The 1546 first edition is a beautiful volume from the famous Venetian publishing house founded by Aldo Manuzio. A less attractive second edition appeared the following year in Antwerp; in 1555, a third edition of the *Commentaries on the First Epistle of John* was published in Lyons together with subsequent works by the author; a fourth was issued in 1559 again by the Aldine Press, nearly identical to the original edition. All four editions may be read online, at Google Play Books and elsewhere, see the extensive list of available copies: **GB Folengo John Extant Public copies Apr 1 2022.pdf**

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II. Donation Request Letter to Reginald Pole



Reginald Pole by Sebastiano del Piombo

Hermitage, St Petersburg

ILLUSTRISSIMO PRINCIPI,
CHRISTI'que ecclesiae Cardinali
domino domino Reginaldo Polo,
Iohannes Baptistae Folengius S. D.

*Quod te diligam, pater, atque
observem, in causa est tua integritas.
quod te admirer, virtus, iunctaque
cum amplitudine dignitatis
mansuetudo. quod deinceps te veluti
quoddam divinitatis simulacrum è
coelo lapsum cum venerer, tum (ferè
dixi adorem) amplectar, et exosculer,
tua illa facit nota omnibus in adversis
patientia, eventuumque humanorum
alta quadam despectio, et risus.
Postremo autem quod te, virum
alioqui praeclarissimis in rebus
occupatissimum, meo ipso
quinquemestri partu audeam
onerare, spes lucri est. At lucrum id
esto mihi quamoptatissimum, si te
adeo strictim devincire poterò, ut tu
mihi perpetuo partonus sis, ego
cliens: seu mavis ex servis unus, quod
aiunt, emptis de lapide. modo de tuis
unus dicar, triumpho. Vale tui
ordinis et fax, et sol.*

To the Most Illustrious Prince and Lord
Cardinal of the Church of Christ, Lord
Reginald Pole, Giovanni Battista Folengo
sends greetings.

That I love/ esteem you, father, and respect
[you], your integrity is the reason. That I
admire you, [the reason is your] virtue and
clemency joined with fullness of dignity.
Then, that I not only revere you as a certain
simulacrum of a divinity fallen from heaven,
but also (I almost said I adore) I embrace
[you] and kiss you tenderly, that patience of
yours against all opponents makes known,
and a certain lofty disdain for human events/
fate, and laughter. Finally also that I may
dare to burden you, a man extremely busy in
other extremely distinguished affairs, with
this five month old offspring of mine, [the
reason is] the hope of money. But no matter
how very sought after this money may be by
me, if I might hold you so closely, that you
would be my patron forever, I your client, or
if you prefer, one of your slaves, as they say,
bought on an auction block. If only I may be
called one of yours, I triumph.
Be well, flame and sun of your order.

Reginald Pole (1500-1558) was an English cardinal and the last Catholic Archbishop of Canterbury. He was a great nephew of Plantagenet kings Edward IV and Richard III; he himself wrote in his *De unitate* (1536) that he had been singled out by King Henry VIII (a cousin through Pole's father) to receive an excellent education. His studies and other interests brought him to Italy. He was at the famous University of Padua off and on from about 1521 to 1526 and thereafter resided chiefly in Italy.

Events in Pole's life which seem relevant for an understanding of Folengo's letter include his break with Henry over the King's negation of papal power and his execution of Thomas More and others. Henry VIII reacted badly to Pole's refusal to do his bidding. He wanted Pole's head and since Reginald was in Italy, he retaliated by imprisoning his mother, Margaret Pole, and two of his male relatives on suspicion of treason: all three were executed. Margaret (beheaded May 7, 1541) was beatified by the Roman Catholic Church in 1886 as a martyr. Due to the charges of treason against Pole and his family members, he was attainted *in absentia* and lost his lands, title and money.

Thus, it could seem odd that not many years later the Benedictine monk Folengo would praise Pole not only for his patience and his disdain for human events, but also for his laughter. And odd that he chose to target Pole with a public entreaty for funds, after the book was published. Odd too that he chose to use such flowery language: "I not only revere you as a certain simulacrum of a divinity fallen from heaven, but also (I almost said I adore) I embrace [you] and kiss you tenderly." In a later piece, Folengo mentions Pole twice in a discussion about monks and literature: the two men may have been friendly with one another, see the opening letter of Folengo's *Commentaries on the Canonical Epistles of the Apostles, namely: First Epistle of St. James, First and Second of St Peter, First of St. John*, Lyons, Sebastian Gryphius, 1555, p. 9, 15.

A detailed, illustrated biography like that by historian Thomas Mayer, *Reginald Pole: Prince and Prophet* (Cambridge UP, 2000) provides insights and a wealth of details about Pole. One such detail, is that Vittoria Colonna, a famous poet and religious intellectual, likely commissioned the painting of him by Sebastiano del Piombo glimpsed above (Mayer, p. 389). Folengo had written to and about Colonna in his *Dialogi, quos Pomiliones vocat*, pp 40-50. The dialogue, interspersed with epitaphs for Colonna's deceased husband, seems mocking: it seems to question the image of Colonna and Ferrante D'Avalos as a devoted couple. In the letter to Pole, I do not perceive the mocking tone which I noted toward Colonna (and others) in the earlier work by Folengo. Not mocking, maybe teasing? But surely, if Pole objected to this letter of entreaty, it seems unlikely that it would have been published again in both the 1547 and 1559 editions.

Thomas Mayer concludes his biography of Pole with speculation about Pole's homosexuality and his self-fashioning (pp. 439-51 and elsewhere); more needs to be said about Folengo's appeal to Pole for funds, and his playful familiarity:

But no matter how very sought after this money may be by me, if I might hold you so closely, that you would be my patron forever, I your client, or if you prefer, one of your slaves, as they say, bought on an auction block. If only I may be called one of yours, I triumph.

To be sure, patronage is a fascinating topic, especially in the Italian Renaissance world of letters. One thinks of Machiavelli's relationship to the Medici family, Ariosto's relationship to the Este, to princes and courts and writers, and I hope that one will think about the Folengo brothers' relationship not only to Reginald Pole but also to the Gonzaga family and to the Orsini (see Teofilo Folengo's dedication to Paolo Orsini of his *Poema varium*, and the letter to Camillo Orsini in the 1540 edition of GB Folengo's *Selected Psalms Commentaries*). There is hope scholarly work will continue to add to our understanding of the patron-artist dynamic generally and the Folengo-Pole relationship in particular.

III. Index

Twenty pages of alphabetically ordered entries of the Index for the *John Commentaries* appear immediately after the dedicatory letter to Pole and before the text proper. Here the 411 entries are spaced generously for easy reading in contrast with the crowded 2,202 entries placed at the end of Folengo's vast *Commentary on the Psalms*. In this piece of mine entries are given with the page numbers from the 1546 edition \back slash numbers\, and from the 1555 edition, with the footnote number (FN) I assigned to them in my hybrid transcription. The interplay of Index and text is engaging.

GB Folengo John 1546 Index April 26 2022.pdf

1. Many of the entries call attention to the **social and socio-religious commentary** of the text:

Periculosa nostri temporis conditio, in qua quilibet pene particularem sibi effingit religionem, unde ortae sunt haereses, atque scribentium multitudo.

(The dangerous situation of our times, in which almost anyone may make up his own particular religion, from which heresies have arisen, and a multitude of writers.) \26.b\ {1555 p. 300} FN 132

2. Some are **playfully suggestive**:

Proprium hominis est labi, Dei autem erigere. (It is typical of men to slip away, but of God to erect.) \14.b\ {1555 p. 279} FN 84

3. Others **require knowledge of the erotic lexicon**.

Essential for understanding the coded meanings is a knowledge of the erotic lexicon identified and explored by Jean Toscan: *Le carnaval du langage: le lexique érotique des poètes de l'équivoque de Burchiello à Marino (XVe-XVIIe siècles)*, Lille, Presses Univ., 1981 (thèse 1978), 4 vols; glossary of ~2300 terms with English: [Erotic Lexicon July 1 2019](#). Also useful are *The Latin Sexual Vocabulary*, J.N. Adams (Baltimore, John Hopkins, 1982) and the *Dizionario storico del lessico erotico italiano: Metafore, eufemismi, oscenità, doppi sensi, parole dotte e parole basse in otto secoli di letteratura italiana* (Milan, Longanesi, 1996) by Valter Boggione and Giovanni Casalegno.

3.a. *Descriptio morum illius, qui odio in alium elatus, fit pene amens.* (Descriptio of the behavior of that one who, raised up in hate for another, becomes almost demented.) \35.b\ {1555 p. 315} FN 171

Then, in the text proper we see not just the humorous **pene amens** (almost crazy/ **demented phallus**), but an image of frenzy and disfigurement wrought by *ira* (hatred/ sexual ardor), followed by a lengthy description of bristling hissing snakes, 1555 pp. 315-6. *Pene*, as in the first example above, often slips by as an innocuous adverb (an alternative spelling of *paene*, meaning almost, nearly), but does mean penis in Italian and signifies phallus in many of its hundreds of appearances in Folengo's writings.

3.b. *Eos pinguissimum habere animum necesse est, qui in curis libenter occupantur terrenis.* (Those who gladly occupy themselves with terrestrial concerns, must have a very thick soul.) \95.a\ {1555 p. 417} FN 349.

3.c. *Adhortatio ad perseverantiam.* (Exhortation to perseverance.) *Ingenii signum est vani ab incoepto facile desistere.* (It is a sign of an unreliable natural talent to desist readily from an undertaking.) \58.b\ {1555 p. 355-6} FN 242-3. These two Index entries usher in a particularly audacious passage.

3.d. *Divinorum cognitio vix longa acquiritur exercitatione, et sudore.* (Knowledge of divine [matters] is acquired with difficulty from long practice and sweat.) \5.b\ {1555 p. 263}

IV. Prologue

Original text image: GB Folengo 1546 PROLOGUE BNC Firenze.pdf

The Latin text, transcribed: **GB Folengo John Prologue Orig 1546 and 1555.pdf**

Colorful Latin text with Index entries placed as footnotes and my translation: **GB Folengo John Prologue Highlighted w English May 6 2022.pdf**

Color Commentary to Accompany the Prologue of Giovanni Battista Folengo, *Commentaries on the First Epistle of John* 1546, 1555

GB Folengo starts right off with more than a hint of naughtiness by telling the reader that Christian philosophy depends on “charitas” (love/ charity, often spelled caritas in English), \1546 page 1.a\, 1555 p. 257. The Italian word *carità* is used by writers drawing on the erotic lexicon to signify the charitable offering of one’s own body (see Toscan, pp. 1042-7). The first six Index entries strongly reinforce this meaning. Toscan defines philosophy as *sodomie*.

“when dying, he commended his own mother to him”: mother, although rarely, was used to designate the back end. Offhand I can think of only a couple of references that may

illustrate this designation: Teofilo Folengo's poem, *Ad matrem virginem* (*Varium poema*, 3), and Berni's "Capitolo a Messer Baccio Cavalcanti sopra la gita di Nizza" vv. 103-9. The verb *morire* (to die) is well-attested in writings of the era with various acceptations related to sexual activity, Toscan explores some of these, pp. 499-502.

Rem arduam tento, atque eo difficiliorem, quod illius virtus a plerisque mortalium ignoratur: "I am attempting **an arduous thing**, and the more difficult because the **virtue of it** is ignored by many mortals": the meaning of ***rem arduam*** (the **arduous thing**) becomes something more than its antecedent [the interpretation of Christian philosophy] would indicate, once it is "recognized and laid before the eyes of all, it is disguised, and like a plaything (***res ludicra***), laughed at," [*res ludicra* could also be translated comic act]. It is not just a thing, but **that thing/ thang**. It is so great a thing (***rem tantam***), until now, unknown. Our author strives to explain it to others, \2.b\ p. 260. And ***rem tantam***, again below: "Who, they ask, has dared to undertake **such a thing** as the interpretation of **divine matters** (***divinarum rerum***), having scarcely learned the first rudiments of Greek [letters]?, \4.b\, not in 1555. Following close upon **divine things, celestial things**:

*sic doleo divitias Spiritus in **tam arcto** ab illis concludi **armariolo**, ut **pene** affirmare ausint amplissimam **rerum coelestium** exuberantiam **in nullo**, quod **graecum** non sit, reponi posse **scrinio**.*

(thus I am pained [that] the riches of the Spirit are closed up in such **a narrow little cabinet** by them, that they almost dare to assert the very ample abundance of **celestial matters** is able to be stored **in no box** that is not **Greek**)

Wily **res** even makes a brief cameo in the final sentence of the Prologue, *His igitur haud **ab re** delibatis...* (Therefore, though these [matters] were hardly **out of place**...). Folengo does not hesitate to pull apart idiomatic expressions and exploit each defenseless word.

quod illius virtus (the **virtue of that [thing]**): translated as virtue, yet *virtus* could also be manliness, vigor, aptitude or excellence.

\1.b\ {1555 p. 258}

"...himself the pastor, us sheep..." In many passages throughout his works, Folengo objected to these sorts of comparisons between God and humans.

"almost all of us are occupied with investigating divine providence and the abyss of desire. What?" **Quid?** often signals a passage with loaded words. Here, it draws the reader's attention not so much to the abyss of desires which preceded it, but to what follows: a veiled reference to Martin Luther.

The sentence beginning, "Then indeed truly the impetus of the stream gladdens the city..." does not require commentary.

{1555 p. 259}

veram... viam: the expression seems innocent enough, but not when one has seen *via* used a hundred times to designate a specific pathway in the body, as in *Dirige cor tuum in uiam rectam* (Direct your heart on the right path, 1555, Peter, p. 251). And, *Non cadam, inquit, quandiu sperauero. Non elabar. Non, ne minimum quidem, in uia iustitiae titubabo* (I will not fall, he says, as long as I hope/ am be full of hope. I will not slip away. No, not even a little bit will I wobble in the path of justice), Folengo, *Psalms*, pdf 201).

{1555 p. 260}

Folengo fusses at the prevalence of discussions about arcane matters among not just the learned (*docti*: experienced in sexual practices) – those who worship on Monte Cassino [home of the famous Benedictine monastery] – but also among wool-workers, barbers and cobblers: trades marked in code for sexual activity. “They all strive to explain so great a thing (***rem tantam***) until now unknown. I digress.” For further examples and analyses of learning (doctrine, erudition, etc.), see Toscan, pp. 1251-1284.

quique humeros collapsae pene fidei structurae supponere desiderant (and who desire to place their shoulders under the almost collapsed structure of faith): note the juxtaposition of *collapsae* and *pene* and well, the whole image.

{1555 p. 262}

“Yet, warning the reader that he not read my [writings], if in [my] commentaries he should desire anything other than the naked and succinct sense of the author.” *Nudum* is well-served by naked, but *succinctum* has additional meanings: hiked up to the waist, as a robe; strapped on like a sword. Folengo does signal his intentions clearly here, as he did in the Preamble to his first published work, where he explained his predilection for naked praise of vice: *nuda... elogia vitiorum* (*Pomiliones*, p. 5/ p. A iii).

Folengo concludes that he always had in mind to be helpful not hurtful: *prodesse certe non obesse mihi semper fuit animus*.

Greek erudition

The last pages of the 1546 Prologue are included in both the 1547 and 1559 editions, but omitted from the 1555. I do not think the omission was a mere oversight. I think these two pages – loaded as they are with references to Greeks, Greek erudition, carrying Greeks in one’s breast, storing celestial things in Greek boxes – were too obvious. And there may be more going on in these pages than just an exuberant do-si-do with The Unspeakable Vice of the Greeks: Folengo reiterates that he himself is not steeped in Greek letters. At any rate, the ten occurrences of Greek (***graec-***) in these two pages compel the reader to perceive the erotic parallel text.

V. Samples

1. A brief passage which highlights the mixture of biblical phrases and previous glosses with erotica that is Folengo’s special power.

\36.b\ {1555 p. 318}

O nostros testudineos in uia Dei passus. Ferrei propemodum facti sumus, ac duriores quam quos repetiti hi ictus edomare possint. Miramur tamen, querimurque delicatissimi, si Deo placet, homines, si nostram ob tarditatem ea repetant sancti autores, atque ad fastidium usque, ut blatterant quidam, inculcent, quae uix semel, ac tenuiter, ut pretiosior assolet liquor ab aurea stillare fistula, prolata, satis omnibus, et qui in coelis sunt spiritus, et qui in terris agunt homines, facere debuissent, nisi nostra obstitisset duricies, atque in his quae-	O, our tortoise-like steps in the path of God. We have been made just about iron-like and harder than those whom these repeated blows could subdue. Yet we are amazed and, extremely delicate men, we complain, if it pleases God, if on account of our slowness the holy authors may repeat these things, and even to the point of annoyance as they blather something, ram home those things not just once, or delicately, so that the rather precious liqueur is wont to drip from the golden pipe brought forward/ lengthened, should have made/done enough for everyone, both those spirits who are in heaven and those who drive men on earth, unless our hardness might get in the way and,
{1555 p. 318}	{1555 p. 318}
-rendis, quae aeterna pollicentur bona, segnicies.	in seeking these things which promise eternal good [things], [our] sluggishness.

2. **Secus**, an alternate form of the noun *sexus*, means sex, as in gender and sexual organs, *secus* is also an adverb meaning otherwise, differently. Folengo's *secus* often manages to carry these two disparate meanings at the same time:

\84.a\ {1555 p. 399}

Sic ueri quidem Patres, sic pastores, sic qui sunt a Deo magistratus suum ita attemperant animum et curam ad subditorum salutem, ut aequae hi patrum seueritatem amare possint, et rigorem, ac solent illorum lenitatem ferre, et amare. Qui secus agunt, subditos magis exasperant, et effraenes reddunt, quam dociles et morigeros. Tyranni quidem ab hoc horrent affectu, qui suis in moderandis subditis nihil in primis tam quaerunt, quam timeri. ^{FN} Quid mirum?	Thus indeed the true Fathers, thus the pastors, thus those who are magistrates of God, adjust their own soul and care for the salvation of [their] subjects such that these may in like manner love the severity of the fathers and the rigor, as typically they support and love their gentleness. Those who do otherwise/ sex, further exasperate their subjects, and render them unruly, rather than docile and yielding. Indeed, tyrants tremble at this affection who, in regulating their subjects, principally seek nothing so much as to be feared. What is surprising [in that]?
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FN Pastoris boni ac mali partes. (Roles of the good and the bad pastor.)

Two additional examples: 107.a\ {1555 p. 438}

<p>Puto equidem dominum IESUM hunc soluisse nodum, cum dixit: Quaecunque petieritis Patrem in nomine meo, dabit uobis. Absolutissima haec est finitio, quod qui aliquid in Christi nomine postulat, indubitanter accipit. Qui uero secus rogat, aut non obtinet, aut suum ad exitium et damnationem (quo in eo illud prophetae locum habeat, absorpti sunt in beneplacitis eorum) obtinet.</p>	<p>I think lord Jesus loosened this knot when he said, Whatever you ask of the Father in my name, he will give to you. This is a most unconditional definition, that who asks for anything in the name of Christ indubitably receives [it]. But he who asks for sex/ otherwise, either does not obtain [it], or obtains [it] to his own death and damnation (so therefore one may consider that passage of the prophet: they are absorbed in things well-pleasing to them). [A misquote of Psalm 141.5-6]</p>
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and \33.b\ {1555 p. 312}

<p>Ea itaque tota uidetur esse ratio dilectionis mutuae inter Christianos. Qui secus amant, humano ducuntur affectu, natura plerunque sordido, et instabili.^{FN}</p>	<p>So that seems to be the whole reason for mutual love among Christians. Those who love sex/ in another way are led by human affection, very often sordid and unstable by nature.</p>
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FN Vera dilectionis mutuae ratio. (The true reason for mutual delight.)

3. A major theme of John's epistle is **the vileness of this world**, a theme which Folengo addresses in various ways.

Sometimes with a light touch:

Sancti viri hunc mundum eo mirantur modo, quo mimos solent scaenicos. (Holy men admire the world in that way, in which they usually [admire] theatrical farces.) \76.a\ {p. 385} FN 285.

Sometimes with solicitude: \29.b\ {1555 p. 305}

<p>Dei enim infensi cum sint, atque ultro ad pietatem ferrei, quid succi spiritus a tam duris mentibus prodire posse existimas? Proinde quicquid agunt, ferum est, durum, immite, uarium, exitiale. Quod si quid tamen lenius datur cernere, id totum lascium est, effoeminatum, languidum, ac mundo deditum.</p>	<p>Since [mindless people] are hostile to God and wantonly iron-like toward piety, what breath of sap/ liquor do you think is able to come forth from minds so hard? In like manner, whatever they do is fierce, frightful, rough, fickle, destructive. Because still if one is permitted to discern anything gentler, he is wholly lascivious, effeminate, languid and devoted to the world.</p>
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Sometimes with bitterness: \43.a\ {1555 p. 328}

<p>2.15 Nolite diligere mundum, neque ea quae in mundo sunt. Si quis diligit mundum, non est charitas Patris in eo.</p>	<p>2.15. Refuse to love the world, and those things which are in the world. If anyone loves the world, there is no love of the Father in him.</p>
<p>Oro, nunquid eget glossis absolutissimum istuc axioma? Si quis diligit mundum, non est charitas Patris in eo. Quemadmodum enim a Patre, uti ab oceano quodam gratiarum immenso, uirtutum riuuli dimanant: ita a mundo intemperanter amato, tanquam a spurcissima ebulliunt cloaca uitiorum agmina. Non hic mundum appellat pulcherrimam hanc faciem uniuersi, cu-</p>	<p>I pray [you], can that extremely complete axiom need glosses? If someone loves the world,* there is no love of the Father in him. For rivulets of virtues flow from the father, just as from some immense ocean of graces; so from the world immoderately beloved, streams of vices bubble up as though from an extremely filthy sewer. Here he does not call the world this most beautiful appearance of the universe,</p>
<p>{1555 p. 329}</p>	<p>{1555 p. 329}</p>
<p>-ius opifex est Deus: sed foedas rerum inanium cupiditates, luxumque illum contaminatissimum, ac libidinem: qua qui exuberant, felices mundi possessores, beatique censi solent.^{FN}</p>	<p>whose artifex is God, but rather, foul desires of inane things, and that extremely polluted debauchery and libido, in which those who flourish/ gush – lucky possessors of the world – and are typically thought to be happy.</p>

^{FN} Quid mundi nomine intelligat Ioannes. (What John understands by the term world.)
[Index entry repeated below, \44.a\ p. 330, FN 197.]

*mundus (world) is often used for the nether regions of the trunk of the human body.

Sometimes with bitter resignation: After a long passage on God, eternal life and Christ (pp. 527-30), Folengo sums up his argument in clear, simple, I think bitter language.

\160.a\ {1555 p. 530}

<p>Ipse sane uia est solus, per quam tuto itur ad uitam, cuius autor ipse est, ac summa: imo absque illo nulla esset uita. Is unus itaque adorandus, unus quaerendus, unus amandus: quia sine illo non ulla potest esse uia, nisi obliqua: nulla uita, nisi misera: nullus amor, nisi foedus et exitialis nullum bonum, nisi fictum. Ergo cum talis sit noster dominus ac Pater,</p>	<p>He [Christ] alone is the way by which one safely goes to life, whose author and subject matter is himself: yes, without him life would be nothing. He alone is to be adored, he alone to be pursued, he alone to be loved: since without him not any path if not oblique could there be, no life if not wretched, no love if not shameful and deadly, no good if not fictitious. Therefore, when our lord and father is such,</p>
<p>5.21. Filioli custodite uos a simulacris.</p>	<p>5.21. Children, guard yourselves from images.</p>

VI. Word Lists

Italian writers who drew on the erotic lexicon frequently used an overabundance of superlatives (if there is such a thing). In a casual but thorough search I found nearly 200 superlatives in the *Commentaries on the First Epistle of John*, and see *Gli Asolani* by Pietro Bembo for an earlier display of *superlativi* used to further erotic discourse.

GB Folengo John Superlatives Oct 2020.pdf

And here is a more casual and less thorough list of about 100 adverbs and other transition words: **GB Folengo John Adverbs etc.pdf**

Both lists are now incorporated in the 11,800 entries of the **GB Folengo Glossary**:
<https://docs.google.com/spreadsheets/d/1PfxDC6FtQwPz67FoJWXoYrDgwt9XyJPDEUqWUNOoAdo/edit?usp=sharing>

Other lists which could be helpful for decoding these texts may be found at my site,
<https://verbalmask.hcommons.org/>

VII. Censorship:

In the 21st century surprisingly effective censorship of Folengo's work is the result of stonewalling, a refusal to engage in communication with or about the texts and their author. In his own day, GB Folengo was rebuked by a contemporary, Dionisio Faucher, see a brief presentation of Faucher's Latin poems chiding Folengo:

D Faucher and GB Folengo June 14 2018.pdf

Official censorship began in the 1550s as Folengo's works made appearances on many an Index of Forbidden Books, where he was in good company along with Dante, Boccaccio, Machiavelli, Bembo, Ariosto and his own brother, Teofilo Folengo. Numerous lists of forbidden books were drawn up by cities and countries and the Vatican. Many sources for these lists are available, and yet it is difficult to get a clear picture both of the scope of the censorship and the actual effect of it. My notes show vigilance against Folengo's biblical commentaries did not let up, as all three works of "biblical commentary" were repeatedly prohibited:

In Psalmos commentaria: Portugal, 1561, 1581.

In primam Ioannis Epistolam commentaria: Parma, 1580.

In canonicas Epistolas Iacobi, Petri, ac Ioannis primam, commentarii: Portugal, 1561, 1581. Spain, 1583. Rome, 1596.

from Thesaurus de la littérature interdite au XVIe siècle: auteurs, ouvrages, éditions avec addenda et corrigenda by J M De Bujanda, René Davignon, Ela Stanek, Marcella Richter, (Montréal, Librairie Droz, 1996)

As time passed, readers no longer grasped the irreverent aspect of Folengo's works: Magnoald Ziegelbauer (1689-1750), in his literary history of the Benedictine Order,

treats Folengo's work as though it were straight biblical commentary, *Historia rei literariae ordinis S. Benedicti* (Augsburg, Martin Veith, 1754) vol. 4, p. 34 et passim. As stated above, the most effective censorship involves a refusal to engage with authors and their works.

VIII. Questions and Answers

1. Why? Why would a Catholic monk mock holy scripture?

It is not difficult to understand why an individual would rebel against a society in which his education, his livelihood, his options for forming close relationships, for producing offspring, essentially all aspects of life in this world and others were controlled by religious institutions. Plus, I think Folengo had a great talent for mockery and sophisticated linguistic entertainment, it was his schtick.

2. Where can I find additional scholarship on these texts?

In the future. Today one sees calls for papers on topics such as the Church and Hypocrisy, Fruitful Interdisciplinary Collaborations, Underrepresentation, etc. so surely there will be articles forthcoming on GB Folengo's parodies.

3. The Church was really powerful, and by the 16th century dominated Western civilization – how could Folengo hope to find readers?

Yes, the Church was very powerful especially on the Italian peninsula. And yet an erotic code in literature had been going on for much longer than the Church, so although Folengo likely saw that Christianity would continue to dominate Europe and the newly colonized Americas, he might have hoped that transgressive humor would persist in making his parodies enjoyable as long as Latin and the erotic code were understood.

4. Were there other parodies of the bible and biblical commentaries?

Yes, but they were generally short and rather basic compared with these tomes of Folengo's. Try a search for sacred parody.

5. Is his work blasphemous?

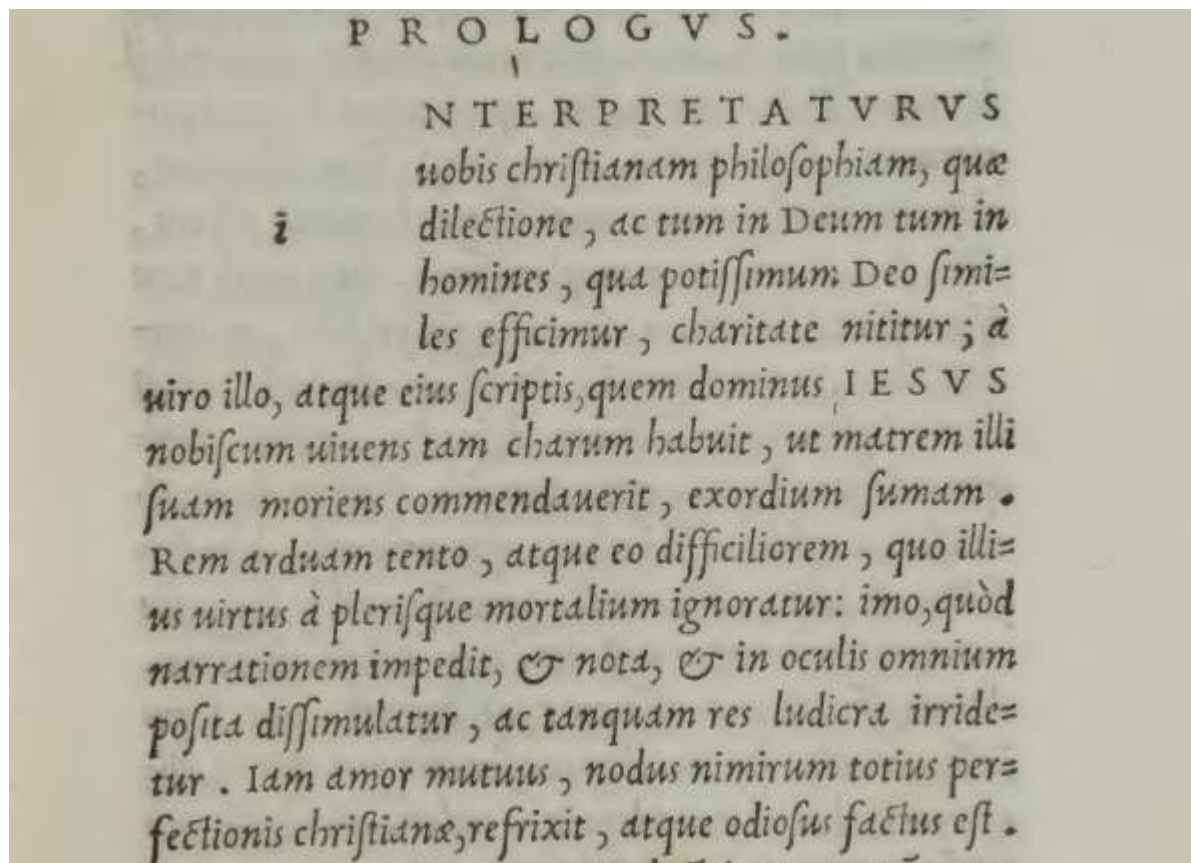
Well, yes. But if you mean is his work criminally blasphemous, the answer would depend entirely on current laws which vary from place to place, year to year. Wikipedia, "Blasphemy law" provides some basic information. Regardless of the current trend away from criminalization, Folengo's works have yet to be properly studied: this lack of attention is most likely due to a perception that his works are blasphemous.

Documents to Accompany *Toward an Appreciation of Giovanni Battista Folengo's Commentary on the First Epistle of John, 1546*

1. GB Folengo John **Extant Public copies** Apr 5 2022.pdf
2. GB Folengo John **Hybrid Transcription** 1546 1555.pdf
3. GB Folengo John 1546 **Letter to Pole** May 2022.pdf
4. GB Folengo John 1546 **Index** April 26 2022.pdf
5. GB Folengo **1546 PROLOGUE** BNC Firenze.pdf
6. GB Folengo John **Prologue Hybrid Transcription**.pdf
7. GB Folengo John **Prologue Highlighted w English** May 6 2022.pdf
8. GB Folengo John **Prologue Color Commentary**.pdf
9. GB Folengo John **Superlatives** Oct 2020.pdf
10. GB Folengo John List **Transition Words**.pdf

GB Folengo **Glossary**,

<https://docs.google.com/spreadsheets/d/1PfxDC6FtQwPz67FoJWXoYrDgwt9XyJPDEU9WUNOoAdo/edit?usp=sharing>



GB Folengo: Samples 4 Scholars, 2023

Loosely arranged to accompany the talk, *Giovanni Battista Folengo: Laughing at and with Scripture*, by Ann E Mullaney, March 11, 2023

“The more learned grow almost mute” (*obmutescunt pene doctiores*)

Folengo, *John Commentaries*, 1546 p. 30

PENE: alternative spelling of *paene* a Latin adverb meaning otherwise, differently; in Italian: penis, phallus. *Pene* appears hundreds of times in GB Folengo’s works: see for yourselves what you think it means.

{pdf... = Folengo, Psalms, 1543}

1. ac **pene** extra se factus {pdf 023, p. 3v}
2. adstabo erectus. **Pene** {pdf 041, p. 12v}
3. totus exhorresco, ac **pene** adducor... adeo nullam in me cerno esse firmam... {pdf 041, p. 12v}
4. id humanae **pene** collapsae non admittunt uires {pdf 265, p. 124v}
5. **pene** in nobis extinctum reuiuiscere {pdf 259, p. 121v}
6. rem **pene** dictu incredibilem {pdf 313, p. 148v}
7. **pene** indomabile {pdf 374, p. 179}
8. ita in orbe passim uniuerso innumerae **pene** erectae sunt {pdf 407, p. 195v}
9. **pene** incredibilem {pdf 420, p. 202}
10. Heu rem **pene** incredibilem {pdf 491, p. 237v}
11. immitem immanemque **pene** {pdf 562, p. 273}
12. ut animam **pene** extra corpus rapiant {pdf 619, p. 301v}
13. ad ueram **pene** collapsam religionis fabricam {pdf 667, p. 325v}
14. **pene** incredibilem laudandam {pdf 671, p. 327v}
15. praeque gaudio **pene** insanire uidetur {pdf 673, p. 328v}
16. prae laetitia **pene** insaniunt {pdf 686, p. 335}
17. **Pene** quidem infinitae sunt piscium species in mari {pdf 710, p. 347}
18. De innouatione porro animae quid sentiam, **pene** dicere erubesco {pdf 712, p. 348}
19. Christum digito **pene** demonstrans {pdf 770, p. 377}
20. **pene** extincta {pdf 791, p. 387v}
21. qui odio in quempiam elatus **pene** amens fit ac furiosus? {John, 1555 p. 315}
22. totam Christianae Reipublicae machinam **pene** labefactatam posse denuo erigi, ac instaurari {John, 1555 p. 371}

23. prostratam erigo, **pene**que oblitteratam innouo dilectionis formam {John, 1555 p. 444}
24. ac **pene** fides nutat {John, 1555 p. 467}
25. inuictum **pene** uicit insuperabilis {1555 p. 497}

SECUS: Adverb, otherwise, differently; alternate of *sexus*, *sex*

1. **Secus** uero hi agunt qui propter fidei synceritatem filii Dei effecti sunt.
But these people do otherwise/ **sex** who on account of the sincerity of faith are made sons of God. {pdf 265, p. 124v}

2. **Secus** uero illos agere cernimus
But we see them doing otherwise/ **sex** {pdf 729, p. 356v}

3. Ea itaque tota uidetur esse ratio dilectionis mutuae inter Christianos. Qui **secus** amant, humano ducuntur affectu, natura plerunque sordido, et instabili.
So that seems to be the whole reason for mutual love among Christians. Those who love **sex**/ in another way are led by human affection, very often sordid and unstable by nature.

Index : **Vera dilectionis mutuae ratio. (The true reason for mutual delight.)** FN 163 {John p. 312}

4. **Qui secus agunt**, subditos magis exasperant, et effraenes reddunt, quam dociles et morigeros. Tyranni quidem ab hoc horrent affectu, qui suis in moderandis subditis nihil in primis tam quaerunt, quam timeri.^{FN} Quid mirum?

Those who do otherwise/ sex [secus], further exasperate their subjects, and render them unruly, rather than docile and yielding. Indeed, tyrants tremble at this affection, those who, in regulating their subjects, principally seek nothing so much as to be feared. What is surprising [in that]? {1555 p. 399}

^{FN}. Pastoris boni ac mali partes. (Roles of the good and the bad pastor.)

META: a short hand term for passages in which Folengo refers to his own coded terminology

1. **Spes** ergo, **fides**, **fiducia**que, quae idem **pene** sunt...

Therefore hope, faith and trust which are the same as *pene*/ are almost the same...

2. Renouamini **spiritu mentis** uestrae: hoc **cor** agat, hoc **mens**, hoc **animus**, hoc demum quicquid in uobis est, nouo laetitia cantico peragat.

Be renewed by/ in the **spirit** of your **minds**: let the **heart** do this, [let the] **mind** [do] this, let the **soul** do this, finally whatever this is in you, let it perform a new song of joy. {pdf 260, p. 122}

3. Porro **Verbum**, inter alias significationes quae passim in scripturis nobis obuia fiunt, **rem**, **negotium**, **factum**que significat. Videamus, inquit **pastores illi felicissimi**, hoc **uerbum**, quod **factum** est nobis: hoc est, **rem ipsam**, de qua nobis dictum est.

But the **Word**, amid other meanings which become obvious to us here and there in scripture, means **thing**, **activity**, **fact**. Let's see this **word**, say **those very happy shepherds**, that has been **made** for us: this means, **the thing itself**, about which we have been told. {pdf 359, p. 171v}

4. ut **pene** nihil aliud qua **verbo**, qua **vita**

that he appears to have wished to teach **almost nothing else** by [his] **word** and [his] **life** {John, 1555, p. 258}

COLLOCARE SPEM, FIDUCIAM, FEDEM, GLORIAM

1. {pdf 029, p. 6v}

Vides ne o lector quid agat fides? Tu igitur, clamat in nobis **fides**, susceptor meus es, gloria mea: hoc est, tu solus es gloria illa mea, qua gloriari & possum, & debeo. Alii enim genus, diuitias, patriam, honores, addo & iustitiam propriam, propria opera, proprias religiones, ut lubet, iactitent: ego autem, uel inuito mundi fastu, usque ad raucedinem uociferabor, **quod tu solus es, in quo meam spem omnem ac gloriam collocaui**. Neque uero mihi opus erit **caput, mentis**, atque adeo **animi** indicium, prae confusione ac dolore humi figere, ut hi solent qui **capite** damnati ad supplicium ducuntur, **cum tu caput ipsum meum erigis, ac me tandem gloriosum reddis...**

Do you not see, O reader, what faith does? Therefore, **faith** cries out in us, you are my supporter, my **glory**: this means, you alone are that **glory** of mine, in which I can and must pride myself. For others flaunt race, riches, country, honors as they please, and, I add, their own justice, their own works, their own religions, but I, even with reluctant disdain of the world, I will shout up until hoarseness **that you are the only one in whom I have placed all my hope and glory**. And verily I will not need to position my head – an indicator of the **mind** and of **intellect** – on the ground due to shame and pain, as those condemned men typically do who are being led to **capital** punishment, **when you raise up my very head and render me at last glorious...** {pdf 029, p. 6v}

2. {pdf 046, p. 15}

{5.12} Et laetentur omnes qui sperant in te, in aeternum exultabunt et habitabis in eis. /{5.12} Let all who hope in you be happy, and they will exult in eternity and you will dwell in them./

Petierat propheta Dominum, ut impiorum studia & consilia refringerentur, ac euanescerent: nunc petit, ut eos qui illius se fidei commiserint, ita iuuet, quo sempiterno gaudio laetari queant. **Perpende, te obsecro, qualis illorum futura sit merces, qui spem omnem suam, haud in se, sed in Domino collocauerunt. In aeternum, inquit, exultabunt: seu, ut alia habet litera, ouabunt, more scilicet triumphantium. Quod quidem gaudii genus proprium eorum est, qui iam defuncti corpore, uitam degunt cum Deo.** Sed si ad praesentem quoque uitam gaudium hoc referre malis, quid ni affirmem aliud in hoc mundo tam solidum, tamque uerum esse nullum, **praeter id, quo anima Deo unita per spem, atque amorem, afficitur?** Caeterum quid tam in rebus humanis exultabile? quid tam triumphali ouatione dignum, quam Deum in se habere, ueram scilicet uitam, ueram beatitudinem, uerum bonum, ueram salutem? Haec illa est foelicissima alias nobis facta promissio. **Inhabitabo, inquit, in eis, & inambulabo:** & ero illorum Deus, & ipsi erunt mihi populus.

The prophet had asked the Lord that the pursuits and plans of the wicked might be broken apart and disappear; now he asks that he might help those who have committed themselves to faith of him/ that one, in such a way that they are able to rejoice in everlasting joy. **Carefully consider, I beseech you, what the future reward will be of those who have placed all their hope, not in themselves, but in the Lord. In eternity, he says, they will exult, or, as another text has it, they will revel, that is, in the manner of those triumphing. This kind of joy is proper to those who, having already died in the body, live their life with God.** But if you prefer to bring back this joy to the present life, why should I not assert that there is nothing else in this world so solid and so true, **except that by which the soul united to God is affected through hope and love?** Otherwise, what else in human affairs is so able to exult? What is so worthy of a triumphal ovation as to have God in oneself, that is, true life, true beatitude, true good, true salvation? This is that most blessed promise made to us up till now. **I will dwell among them, says he, and I will amble to and fro among [them]:** and I will be their God, and they will be my people.* {pdf 046, p. 15}

*Suggestions for better translation, especially of *inhabitabo* and *inambulabo*?

3. {pdf 188, p. 86}

{25.2} Deus meus in te confido, non erubescam. /{25.2} My God, I confide in you, may I not be ashamed./

Deus meus, inquit, te solo nitor: cui semel, & me, & mea omnia, soli commisi. **Non desunt quidem alia, & ea sane multa, quae me lactent spe falsa, pollicitationibusque inanibus:** at ego meo periculo edoctus, **spem** meam in rebus nihili collocare dedidici. **Quare, non pudefiam, obsecro, spe mea, quae in te solo fixa est, frustratus.**

My God, I depend on you alone, to whom I have entrusted myself and all that is mine, once and for all. There are certainly not lacking others, and indeed they are many, **who entice me with false hope, and with empty promises,** but I, having been taught by my own peril, **have lost the habit of putting my hope in things of no consequence.** For which reason, let me not be made ashamed, I beseech [you], **frustrated by my hope, which is fixed in you alone.** {pdf 188, p. 86}

4. {pdf 440, p. 212}

Porro risus, consensio quaedam est e **corde** optime sibi conscio manans, qua uir sanctus diuina approbat iudicia, in illisque considerandis incredibilem in modum delectatur, gaudetque, **ac uanos, breuique desituros scelerati hominis conatus ridens, non absque animi stupore clamat:** En uir ille, qui modo omnium **tumidissimus,** nempe in fortunae gremio lasciuiens, exultantiusque sese efferens, **spem omnem suam in rebus fortunae collocauerat:** en, inquam, quomodo mutata sorte factus est omnium miserrimus, atque eo quidem infelicio, quod illis quibus paulo ante maximo cum fastu imperare consueuerat, derisioni factus est, ac fabulae.

Moreover, laughter is a kind of harmony flowing from a **heart** well aware of itself, by which route a holy man endorses divine judgments and, in considering those, he delights in an incredible way, and rejoices, **and laughing at the futile and soon to end efforts of the wicked man, he cries out not without astonishment of his soul/ mind:** Behold that man, who was the most puffed up of all, sporting to be sure in the lap of fortune and, exalting himself more exultantly, **he had placed all his hope in matters of fortune:** behold, I say, in what way by a change of fate, he became the most miserable of all, and indeed the more unhappy, because for those whom he had been accustomed to command with the greatest pride a little before, he became [an object] of ridicule and fable.

{pdf 440, p. 212}

5. {John 1546, 30.b/ 1555, p. 306-7}

Aurea profecto nostra haec esset aetas, si re perinde ipsa homines praestarent, ut uerbis praedicant. Quid non de fide, fiduciaque in Deo per Christum collocanda docent uel ipsae mulierculae? Iam iustificationis originem et meritum ab omnibus uulgo hominibus, si otium tibi est audiendi, audies definiri. obmutescunt pene doctiores. Verum, cum manus ad stiuam admouendae sunt, emerseritque opus aliquod praeclarum, quod dandum sit uirtutis nostrae specimen, quamue solícite et robuste Dei opera, quae nostri omnino neglectu perficiuntur, nauanda sint, ostendendum, frigent omnes: nihilque non amori proprio, summa cum iniuria rei cognitae, postponunt.

Naturally this age of ours would be golden, if men would make good with an actual deed just as they preach with words. What do even the little women themselves not teach concerning putting faith and trust in God through Christ,?* Now you will hear the origin and merit of justification defined generally by all men, if you have the leisure for listening. The more learned grow almost mute. However when hands ought to be moved to the plow handle, and some illustrious work has arisen, that ought to be given as proof of our virtue/ manliness, how solicitously and valiantly the works of God – which are accomplished entirely with our neglect/ disregard, – ought to be done with zeal, [that work] about to be pointed out, they lack vigor: they do not put aside any of their self-love, with extreme injury of the known thing.*

{John 1546, 30.b/ 1555, p. 306-7}

*passage needs better translation

ISTUC, ILLUD, ALIQUID, etc.

In Samples 3, the I drew attention to **res** (thing, fact, deed) as a substitute for phallus in the Prologue to Folengo's *John Commentaries*:

Rem arduam tento, atque eo difficiliorem, quod illius uirtus a plerisque mortalium ignoratur: "I am attempting an arduous thing, and the more difficult because the virtue of it is ignored by many mortals": the meaning of rem arduam (the arduous thing) becomes something more than its antecedent [the interpretation of Christian philosophy] would indicate, once it is "recognized and laid before the eyes of all, it is disguised, and like a plaything (res ludicra), laughed at," [res ludicra could also be translated comic act]. It is not just a thing, but that thing/ thang. It is so great a thing (rem tantam)...

Samples 3: Toward an Appreciation of Giovanni Battista Folengo's Commentary on the First Epistle of John, 1546. p. 6-7.

It would be fruitful to look for other “things” of this sort, especially neuter and indefinite pronouns and adjectives. J. N Adams, elucidates this and other similar maneuvers in *A Type of Sexual Euphemism in Latin*, J. N. Adams, *Phoenix*, Vol. 35, No. 2 (Summer, 1981), pp. 120-128. <https://www.jstor.org/stable/1087331>

PACIFICUS, PANIS, PAX, RECT-, SPE-

Here, lastly, are two long passages for someone to translate.

1. {pdf 325, p. 154v}

...Et transiui, inquit, hoc est, paululum deinde uixi, **posteaquam tumidum illum sic se efferentem uidi**, & ecce non apparebat: adeo omnia superborum umbra sunt, ac fumus. Tu fili, **quantumcunque illi tumeant**,

{37.37} Custodi innocentiam, & uide aequitatem, quoniam sunt reliquiae homini pacifico. /{37.37} Guard innocence, and see fairness, because there are remnants for the peaceful man. [King James: Mark the perfect man, and behold the upright: for the end of that man is peace]/

Tu tantum, inquit, aequitatem in omnibus custodiens, quae ad te attinent, ora, caetera Deo committe. Et sic quidem proborum reliquiae, hoc est, quicquid post mortem hominis relinquitur, piis aeternum est, reliquiae uero impiorum interibunt non quod omnium tam proborum, quam improborum **animae** immortales non sint, sed quia eae ita miserae erunt & infelices, ut merito non esse quis eas dicturus sit: illae uero sic uitae illi aeternae, quae Deus est, unitae, ut solum res illas uere esse iudicet quae tanto bono **coniunctae** sint, atque **adglutinatae**. **Pacificum hic uocat uirum illum, qui neminem contemnens, omnibus benefacit, dat, commodat, dissidia componit, pacemque cum omnibus, ut eum admonet Paulus, seruat.** Felix tamen, atque adeo caeteri ferme Hebraeorum interpretes, non innocentiam & aequitatem legunt, sed innocentem, simplicem, & **rectum**. **Obserua**, inquit Fel. **simplicem, & respice rectum, quoniam nouissimum uiro pax.** Alius tamen ex Hebraeo, **Custodi synceritatem & uide rectum: nam postrema uiro pax.** Id enim in primis a nobis uult spiritus, ut omisso anxio illo studio, ac cura aliena considerandi scelera, nos tantum illos, qui puro sunt **anim**o & **recto**, nobis in exemplum proponamus. quod si, quos tibi deligas in uitae duces, non habes, deerit ne tibi unquam Christus, quem hic spiritus innocentem, **rectumque ac pacificum** appellat? Caeteros enim ut a **rectitudinis** linea facile deflectere, quae est humana conditio, deprehendas, Christus tamen idem semper est, qui uirtutum omnium autor idcirco in miseram hanc aerumnarum uallem e patris sinu descendit, ut uel solus ad perfectissimae uitae institutionem sufficeret. Non nos igitur tantum deterrere debent nefariae improborum actiones, quantum proborum **rectae** ac sanctae, **animare**. Paraphr. Cum modo innocentiam & aequitatem adamasse uisus est. Sit tibi curae, ait, integritas,

& specta semper id quod **rectum** est: eum enim, qui talis est, pax manet perpetua. **Vide quomodo proborum reliquiae, seu, ut uult Felix nouissimum: seu ut alii, postrema, pax sit aeterna, ac quies.**

{37.38} Iniusti autem disperibunt simul, reliquiae impiorum interibunt.

Id enim, quod in superioribus eisdem propemodum uerbis dixit, replicat. Iniusti, inquit, punientur, & **semen impiorum peribit.**

{37.39-40} Salus autem iustorum a Domino, & protector eorum in tempore tribulationis. Et adiuuabit eos Dominus, & liberavit eos, & eruet eos a peccatoribus, & saluabit eos, quia sperauerunt in eo. /{37.39-40} But the salvation of the just is from the Lord, and he is their protector in time of tribulation. And the Lord will help them and free them, and he will rescue them from sinners and save them, because they have hoped in him./

O spem, quo tuas stylo laudes celebrabo? Vide, mi lector, quot bona ab unica illa uirtute, quam salutis anchoram Paulus appellat, proficiscuntur: salus nimirum a Deo. **Vis ne aliud?** protectio rursus, dum hic a domino peregrinamur, patrocinium, liberatio, & id genus aliae auxiliares, ut ita loquar, copiae. **Haec, inquam, omnia uni contingunt animae, si in Domino spem omnem suam collocauerit. Et ego hic quidem (fateor) non possum non meum aperire animum. Cum**

{pdf 326, p. 155}

enim totus interdum in me collectus, a quam bono pendeam domino & patrono, recolo, prae laetitia insanio, reprehendoque meipsum si aliquando secus egerim, aut opinatus fuerim. Vacillantia quippe omnia esse, iam demum intellexi. Sol, luna, stellaeque, & quicquid in coelis est quod per se, aut mutuato lucet lumine, sed & angeli ipsi quoque, cum mihi seruiant, quid in eis **spem** ponam? Miror equidem si inueniatur dominus, qui in seruo **speret**. Venio autem ad inferiora. Diuitiae ne huiusmodi sunt aut bono aut perennitate praeditae, ut merito quis in eis **sperare** debeat? quid his fragilius, aut fortunae indignationi magis expositum? Quid porro illud unum omnium (ut dicunt) maximum, principum scilicet fauorem memorem, cum nihil unquam sub sole tam praeceps uisum sit, & uarium, & periculosum? Si cymbae uitreae, semieue gelu constricto anni lapsantibus pueris fidendum est, & ego quoque tam titubantis rei fidam uestigio. Amicorum uero frequentiam non habeo cur demirer, aut qua admodum niti debeam. Siquidem inter homines nihil adhuc homine fallacius inueni. Omnes enim quae sua sunt, non quae Iesu Christi, aut amicorum, quaesiuisse expertus sum. Ergo in his iterum **sperare** audebo? Insaniam omnino, si ulla alia in re deinceps **sperauero**, praeterquam in illo, qui solus suis in pollicitationibus constans est, utpote natura aeternus & incommutabilis. Verum ut haec omnia, quae dixi, infirma sint, planeque indigna, quibus res tam nobilis, uti homo est, fidere debeat, illud autem infirmissimum, atque absque dubio periculosissimum, illis in rebus quae in nobis insunt, **sperare** uelle: huius enim generis sunt, scientia, literatura, artesque, quas uocant, liberales, ac disciplinae: hisque

addo uoluntatem, arbitrium, atque actiones illas, quae a fide charitateque, tum in Deum, tum in proximum, proficisci uulgo existimantur. Etenim absque calore diuino haec omnia penitus ieiuna sunt & gelida. Deo itaque gratiae habendae sunt, in illoque sperandum, non in hac aut illa re, & operatione quamuis excelsa, & coelesti. A spe quidem, quam in Deo habemus, bona omnia ortum habent: ab ea autem quae alia in re est, quae Deus non sit, mala. Itaque ut suavissima spei adoratione psalmum finiam, speret Israel in domino ex hoc nunc et usque in seculum: cui laus sit in seculorum secula, Amen.

2. {pdf 359, p. 171v}

Porro Verbum, inter alias significationes quae passim in scripturis nobis obuiaae fiunt, rem, negotium, factumque significat. Videamus, inquiunt pastores illi felicissimi, hoc uerbum, quod factum est nobis: hoc est, rem ipsam, de qua nobis dictum est. Nam Hebraeis id moris est, ut quodlibet negotium, aut factum, uerbum dicant: ita ut etiam diuinam legem, praeceptaque, atque interdum prophetias, uerbum nuncupent: adeo celebrior Hebraeis uerbi significatio uisa est, quam Latinis. Illud postremo notandum, nunquid qui dormit, clarius absque interrogatione, ut legunt Hebraei, posse legi. Qui iacet, inquiunt, non resurget. Quod si tamen nostra alicui magis arridet litera, expungendum omnino erit nunquid, & sic legendum: Qui dormit non adiiciet ut resurgat. Decumbere, inquit Paraphrastes, tam grauiter coepit, ut nunquam ualetudinem pristinam recepturus sit.

{41.10} Etenim homo pacis meae, in quo speraui, qui edebat panes meos magnificauit super me supplantationem. /{41.10} For even a man of my peace, in whom I hoped, who ate my bread, he has extolled a replacement over me./

Nulli dubium quin hic Christus de Iuda dicat, cum haec eadem pro se citauerit uerba in Euangelio. Sed clarior erit sensus si, etiam, non etenim, legas, ut uertunt Hebraei & est ac si dicat Seruator: Quod ab ipsis meis, patrisque hostibus derisioni habitus sim ac ludibrio, atque propterea morti addictus, non mirum admodum uideri potest: uerum illud me angit, quod etiam homo, qui cum arctissima mihi intercesserat familiaritas, cuique fidebam, qui & meo mecum uicitabat pane, sublato pede, ueluti calce petebat me. Litera porro quae est Hebraeis, sic potest legi: Etiam uir pacificus meus, hoc est, amicus meus quo nitebar, edens panem meum, magnificauit contra me insidias.*

*cf. *pane caret*, Teofilo Folengo, *Varium poema*, 1533, 44. *De Surrento*, p.183/ M iiii.