

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
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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: Peccauit 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 peccauit, 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 mea sponte coniecerim, 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>
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<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 crueller 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 contemplor 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>
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<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 dealbabor.</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
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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 ablue, 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.
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-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, breuibus 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 sponsionem. 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 quocunque 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
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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, mურიკе 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 circumiecero, 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 lasciuious, 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.

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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.