

1517 Paganini Aquario Lodola Laudes Merlini		1517 Paganini Aquario Lodola in English
MERLINI COCAI POETAE MANTUANI LIBER MA CARONICES LI- BRI XVII NON ANTE IMPRESSI [P Title page/ P + i]		The Book of Merlin Cocaio, Mantuan Poet: 17 Macaronic books never before published [P Title page/ P + i]
Magistri Aquarii, herbolatti in arte cristeriensi peritissimi ad illustrem dominum Passarinum comitem Scarduarum libellus de laudibus Merlini Cocai.	1.	From Magister Aquarius, herbalist, expert in the art of enemas, to the illustrious Lord Passarino, Count of Carp, a pamphlet in praise of Merlin Cocaio.
dudum serenissime comes adeo meum imbalordasti cervellum, ut tibi de retrovatione huius voluminis aliquid scriberem quod de memoriae cadastris quasi mattus caschaverim, et ne tantum mihi prebeas amplius impazzum, Accipe rem, non quam audivi sed his manibus pertocavi.	2.	For such a long time now, most serene Count, you have rattled my brain so that I would write something about the discovery of this volume for you, that I almost went mad over the ledgers of my memory, and lest you continue to cause me such craziness: Accept this which I did not hear, but actually touched with these very hands.
Iam pridem nosti quan- tum ego sum in curiosando mundum diversosque mundi costummos sollicitus. et hoc herbolattos, cavatores dentium, magistros bragirorum con- decet.	3.	You have known for a while how keen I am to go exploring the world and the various customs in the world, and this is suitable for herbalists, teeth-pullers and masters of britches.
Accidit quod nos aliquanti Herbolatti na- vigabamus ad partes armeniae causa retrovan- di radices, herbas, lapides, vermiculos, et huius modi facendas ad conficiendam triaquam.	4.	It happened that some of us herbalists were navigating toward Armenian in order to find roots, herbs, gems/pebbles, little worms and things of this sort for concocting treacle.
Erantque inter nos super illam garauellam Magister Quin- tinus scaramella: Magister Salvanelus Boccatorta, Magister Dimeldeus Zuconus, Magister Io- annes baricocola, Magister Buttadeus de gratta rognis, et ego, Magister Aquarius lodola, Sed con- trariante fortuna tanta nos discrepantia vento [P Aq. Lod. p. 1/ P + i v.]	5.	Among us on that caravel were: Magister Quintinus Scaramella, Magister Salvanelus Boccatorta, Magister Dimeldeus Zuconus, Magister Johannes Baricocola, Magister Buttadeus de Grattarognis, and I, Magister Aquarius Lodola; [P Aq. Lod. p. 1/ P + i v.]
rum in altum mare diversaliter acoiavit quod no- stra garauella se ad quandam inhabitatam et inher- bosam insulam tandem inzzapellavit.	6.	but contrary Fortune welcomed us hostilely with such a discrepancy of winds on the high seas, that in the end our caravel ran aground on an uninhabited and barren island.
Nos itaque semivivi tanto pro sbalordimento fluctuum des- smontavimus in siccam littoris harenam et ali- quantillum repossati surreximus ad vestigandam	7.	So, half-dead from such a frenzy of waves, we disembarked onto the dry sand of the shore and after resting a little while, we rose up to investigate the island.

insulam.		
Terrenus ibi sabionizzus erat, unde diversos intravimus pignarum boschos, intolerabilem Phoebus ibi caldum effundebat, unde constricti tanto caliditatis boimento, sub cuiusdam montagnae smisuratissimae cavernam adfugimus,	8.	The terrain was sandy there, so we entered various pine woods; Phoebus was spreading intolerable heat there, so, constrained by such sweltering heat, we fled down into a cavern of a truly immense mountain.
Quae nimis obscura nos in aspectu solo spaventabat, tamen valorosum assummentes animum, deliberavimus accepta victuaria et lumine per illam curiosare.	9.	It was so dark that just looking at it scared us; nonetheless, putting on a brave attitude, we resolved to explore the cavern, after getting food and a torch.
Facto itaque signo crucis subintravimus et caminantes caminantes caminantes semper magis ad bassum andabamus:	10.	Then, after making the sign of the cross, we went down into it and walking, walking, walking went further and further down.
Post caminamentum duorum dierum, ecce vetustas gambas, testas, variaque ossa diversorum animalium retrovabamus, et paulo ante spaciosum antrum cum duabus portis de bronzo mire laboratis aspeximus, hic stetimus dubio si per unam horam si dentrum pergere debebamus:	11.	After a two-day hike, behold! We found ancient legs, heads, and the assorted bones of various animals and a little in front of that we gazed upon a spacious cave with two bronze doors, marvelously wrought; here we stayed for an hour unsure whether we should go inside.
Tandem ad fozam pegorarum unum presumtuosiorum aliis sequebamur:	12.	Finally, like sheep, one more presumptuous than the others, we followed.
Imus hinc inde cercantes per speluncam, vidimus maleos, martellos, tenaias, incudines, et haec similia valde rugimenta, vidimus testas, brazzos, gambas humanas, quantum [P Aq. Lod. p. 2/ P + ii] to stupore afficiebamur, tu ipse puta.	13.	We went searching here and there through the cave: we saw hammers, pliers, anvils and other such things, all very rusty; we saw human heads, arms and legs; imagine for yourself how astonished we were. [P Aq. Lod. p. 2/ P + ii]
Ulterius procedentes ecce (mirabile dictu) marmoreas undecim adnumeravimus sepulturas, quarum magnitudinem non explicare meum est, super illas autem tabula porphidina longa et larga dependebat, in qua litteris aureis hoc Epigramma compositum et sculptum a nostro Cocaio patebat.	14.	Proceeding further along, behold -- a wonder to relate! We counted eleven marble sepulchers whose immensity I'm unable to describe; above these, there was also a long, wide porphyry tablet hanging down, on which was displayed this epigram in gilt letters composed and sculpted by our Cocaio.
Hos sculpsit tumulos Merlini dextra Cocai, Texit magnanimos in quibus ipse viros. Hi phlegethontes coelo donante per umbras Lustrarunt, ac res quas retulere mihi, Scripsimus haeroico libros in quinque coturno: De baratro sensi quidquid ab ore suo.	15.	"The right hand of Merlin Cocaio sculpted these tombs in which he concealed magnanimous men. By heavenly grace these men roamed through Phlegethontean shadows, and the things which they reported back to me, I wrote in the heroic mode in five books: whatever I experienced of hell from their mouths."
His dudum fantasticatis, coepimus epigrammata sepulchrorum singulatim legere, erant (ut dixi) undecim tumuli, et medius illorum erat formosior, totus de alabastro, in cuius bianchitudine talia notantur carmina.	16.	After mulling over these things a while, we began to read the epigrams on the sepulchers one by one, there were (as I said) eleven tombs and the middle one was more beautiful than the others, all in alabaster, in whose whiteness these verses are inscribed.

Hic iaceo Baldus, qui inferni rumpere portas Non timui, nec me terruit una Stygis. Vidi ego Cocyti fremitum, suspiria, fletus, Terrisonas voces, perpetuamque necem. Lapsus ab inferno, placui contemnere mundum, Hoc ve cavernoso monte rogare deum.	17.	“I, Baldus, lie here, who was not afraid to break down the doors of hell; nor did a Stygian one frighten me. I saw the raging of Cocytus, the sighing, the wailing, the terrible-sounding voices and death everlasting. Having fallen into hell, I was content to disdain the world and to ask god for strength in this cavernous mountain.”
Ad manum dextram ipsius sepulchri alter candi dissimus tumulus super quattuor lapideas colum- bas suspendebatur hoc geminum carmen premens. [P Aq. Lod. p. 3/ P + ii v.]	18.	On the right side of this same sepulcher, there was another pure white tomb was suspended on four stone columns, this couplet hanging down from it. [P Aq. Lod. p. 3/ P + ii v.]
Semper apud Baldum contempto patre Rubinus Vixit, et a tumulo non procul esse tulit.	19.	“Rubinus always lived with Baldus [despite] his father’s contempt, and he could not stand to be far from his tomb.”
Ad sinistram autem aliud marmoreum virgulatum cerni mus sepulchrum, ubi tale legebatur disticon:	20.	On the left moreover, we observe another sepulcher of striped marble, where the following distich was read.
Perversus vixi Cingar, sed lapsus ad orcum Flevi, nec pietas defuit alta mihi.	21.	“I Cingar lived as a pervert, but when I slipped into Orcus, I wept and noble piety did not abandon me.”
Apud Rubini sepulchrum talis quoque versus su- per niveum monumentum scribebatur.	22.	On Rubinus’s sepulcher there was also this poem written above the snow-white monument.
Captus ab egregio Baldi Philotheus amore, Infernum vidit, nunc tenet astra iugi.	23.	“Captivated by extraordinary love for Baldus, Philotheus saw hell, now he occupies the stars of the yoke [i.e. the constellation of Libra].”
Post hec legimus apud Cingar lapidem tales anotatos versus in quodam sepulchro reliq[ui]s diffe- renti, erat enim plus altum quam longum.	24.	After these, near Cingar’s stone, we read these verses left inscribed on another sepulcher, which was in fact taller than it was long:
Si mihi dimidium corpus canis extitit, hoc non Falchettus potuit displicuisse deo.	25.	“If my body appeared to be half dog, this Falchettus could not be displeasing to god.”
Quapropter intelleximus per illam versificationem hunc Falchettum habuisse formam semicaninam, apud quem aliud niveum saxum, hoc carmine vidimus scriptum.	26.	So on account of that versification we understood that this Falchettus had a half-dog shape; near that was another white rock which we saw written with this poem:
Nobilis hircanus iacet hic, non cognitus orbi, Cui nutrix mater Cingar ipsa fuit.	27.	“The noble Hircanus lies here, not known in the world, whose nurse was Cingar’s mother herself.”
Apud hanc Hircani sepulturam, talis quoque su- per album saxum disticus erat.	28.	Next to this burial of Hircanus there was also the following distich on the white stone:
Parvulus ut Baldo vixi, iuvenisque senexque Moschinus sine quo me lapis hic nec habet.	29.	“As a little one, and as both a youth and an old man I, Moschinus, lived with Baldo, without whom this stone would not have me.”
Non procul ab ipso monumentum sublime funda[ba]- tur hoc signatum distico.	30.	Not far from this one a sublime monument was found stamped with this distich.
Hic Virmazze lates, Centaurus q[ui] licet esses	31.	“Here you lie quietly, Virmazzo, although you were a Centaur, still you cannot be devoid of human

[P Aq. Lod. p. 4/ P + iii] Non tamen humana mente carere potes.		intelligence.” [P Aq. Lod. p. 4/ P + iii]
Ad aliam partem apud sepulchrum Philothei sic in marmore scriptum erat.	32.	On the other side near Philotheus' sepulcher the following was written in marble:
Ecce ego Lironus subiens Acheronta, Pyratae Flens vidi poenam quae mihi danda fuit.	33.	“Here I, Lirone, entering Acheron wailing, saw the pirates' punishment which was to be given to me.”
In alio quoque saxo ad modum centenari sculpito hanc prosam admirati sumus.	34.	Then on another stone, actually sculpted like a milepost, we were amazed by this writing:
Nec in coelo gratia, Nec in inferno pena datur buffonis, hic ergo vivam Bocalus.	35.	“Neither mercy in heaven nor punishment in hell, is given to a buffoon, therefore, I, Boccalo will live here.”
Obstupefacti pro tali epigramate, deliberavimus evolvere lapidem ab ostio sepulture huius, quo facto, ecce videmus hominem macilentum, barbaturum usque ad summitates pedum, et cum gallis, bechiris, nonnullisque bagatellis ludebat,	36.	Stupefied by such an epigram, we decided to turn over the stone at the mouth of this tomb; having done this, behold! We saw an emaciated man, a beard down to the top of his feet, and he was toying with gall-nuts, cups and little playthings.
quid, inquit, me infestatis?	37.	“Why, are you pestering me?” he says.
ad quem nos, quis es tu?	38.	We to him, “Who are you?”
sum qui fui, sed ero qui non eram, si vos dabitis quod non dedistis.	39.	“I am who I was, but I will be what I was not, if you will grant what you have not granted.”
Nos verbum aenigmatatum admirati respondemus, dic clarius,	40.	Amazed at this enigmatic statement, we reply, “Speak more clearly.”
Ille suspirans dixit, nulla gratia datur in coelo buffonis, nec ulla pena inferno, bufonus fui, i[mm]o coelum et infernus dedignantur me suscipere, in vobis autem hoc pendet arbitrium, si per anima mea aliquid nonum feceritis, ad coelum pergam, si malum in infernum portabor, vide te vos,	41.	Sighing, he said, “No mercy is shown in heaven to buffoons, nor any pain in hell; I was a buffoon, indeed heaven and hell disdain to receive me; however, this judgment depends on you. If you will do something good for my soul I will go to heaven, if bad, I will be taken to hell; you decide.”
cui nos, quid vis, bonum aut malum? et ille, quod naturaliter homo desiderat,	42.	We answered him, “What do you want, good or bad?” And he, “What a man naturally desires.”
et sic dicens adeo conticuit, quod ab eius numquam ore amplius potuimus verbum accipere,	43.	And saying this he became silent to such a degree that we were never able to get another word from his mouth.
illico quodam frater Gelminus, qui nobis cum venerat, coepit barbottare psalmos cum req[ui]em [P Aq. Lod. p. 5/ P + iii v.]	44.	Then and there, Father Gelminus who had come with us, began to murmur psalms, with the Requiem aeternam, and in a short time, freed from his body, [Boccalus] was taken to heaven by angels, from which we learned no small thing, in realizing that

<p>aeternam, et in parvo spacio ille solutus corpore portatur ab angelis in coelo, unde nec parum didicimus intelligentes quod buffoni non habent partem et in coelo et in inferno, sed reliquorum hominum est deprecari deum pro illis.</p>		<p>buffoons have no place in either heaven or hell, however, it is up to the men left behind to entreat god for them.</p> <p>[P Aq. Lod. p. 5/ P + iii v.]</p>
<p>Nos ulterius intuentes, ecce sepulchrum mirae magnitudinis apparuit, in cuius latere pendebat hoc Epitaphium.</p>	45.	<p>While we were considering this further, behold, a sepulcher of surprising magnitude appeared, on whose side was hanging this epitaph:</p>
<p>Longus ego cubitos quadraginta: reversus ab orco Luciferi ad mundum cornua bina tuli. In quibus ereptas quoniam duo mille ferebam De poenis animas, pellor ab arce poli. Ante fores coeli supplex exoro tonantem, Ut mihi pro tanto crimine det veniam. Iudicis at recti fuit haec sententia, tot stet Annos Fracassus quot fuerant animae.</p>	46.	<p>"I was forty cubits long; I took two horns from Lucifer's hell back to the world, because I was bringing two thousand souls in them snatched away from punishment; I am driven away from the celestial vault. Before the gates of heaven, I, a suppliant, beseech the Thunderer to grant me pardon for such a crime. But this was the sentence of the righteous judge: Let Fracassus stay [there] as many years as there were souls."</p>
<p>His itaque diligenter animadversis quaerebamus aliquod indicium huius vatis et artificis merlini cocai, qui scripserat (ut sua testabantur carmina) quinque libros de diavorum patria.</p>	47.	<p>So after we had observed these things attentively, we sought some trace of this poet and artificer, Merlin Cocaio, who had written (as his verses kept attesting) five books about the country of the devils.</p>
<p>Post lungam querositatem et investigationem quendam magnum cassonem desotteravimus, quo securibus fracto, Huius nostri laureati Cocai tesaurum atrovavimus, viz. in arte macaronica doctissima volumina, libros, librettos, libricolos, librazos et mille alios schartafacios.</p>	48.	<p>After a long search and investigation, we unearthed a certain large chest, in which, after breaking it open with axes, we found a treasure of this laureate of ours, Cocaio, namely, extremely learned volumes in the Macaronic art: books, little books, small books, big old books and thousands of other scribblings.</p>
<p>Nos magis alegri quam si cresi denarios catavissemus (quia nobis philosophis magis scientia quam pecunia gradat) coepimus quadam ingorditate scartabellare modo hunc modo illunc erat inter alia volumina quoddam maius aliis tractans de cunctis cosis naturalibus, et supra celestibus, erat liber tractans quantas batarias fecit rex Carlonus franciosorum rex:</p>	49.	<p>We were happier than if we had found the riches of Croesus (since to us philosophers, wisdom is more pleasing than money);</p> <p>[P Aq. Lod. p. 6/ P + iiiii]</p> <p>we began to rifle through them this way and that with a certain greediness. Among the other volumes there was one larger than all the rest dealing with natural things and those beyond the skies; there was a book dealing with all the battles conducted by King Charles, king of the French.</p>
<p>erat liber de striis et strionibus, et hic frates dominiginos impugnabat assaium,</p>	50.	<p>There was a book about warlocks and witches, and this attacked the Dominican brothers well enough.</p>
<p>erat liber intitulus barrichut alter transbaruch, alter robaiott, alter sgnirifot, alter scharcacol, alter cracricon, alter stritricetz alter argnafel: et plures alios, quod ad memoriam</p>	51.	<p>There was a book entitled Barrichut, and another Transbaruch, another Robaiott, another Sgnirifot, another Scharcacol, another Cracricron, another Stritricetz, another Argnafel and many others which I</p>

<p>non habeo qui tractant de cosis tam subtilibus quas homines non decet eloqui,</p>		<p>don't have in my memory, which deal with things so subtle that it is not fitting for men to utter them.</p>
<p>inter alios superdictos quin que libros de inferno accepimus et in quadam cassu la governavimus et ipsum librum de gestis magnanimi Baldi, ceteros vero libros linquentes in capsula deliberavimus illam portare ad navem, Sed aut deus aut belzebug non tulit hoc.</p>	<p>52.</p>	<p>Among the other books mentioned above we took the five books of hell and arranged them in a small chest, and this [present] book on the deeds of the magnanimous Baldo, leaving however the other books in the chest, we decided to carry that to the ship; but either God or Beelzebub did not take this along;</p>
<p>Nam cum pariter omnes subiectis spallis illam portare sforzaremur tantus illico terremotus, et ventus, et petrarum incussio exorta est, quod statim confugere coepimus, dubitantes illam montagnam nobis ruinare adossum. et sic relicta capsula tandem extra cavernas exivimus, sed quia non cessabat terremotos, ingredimur navem et a littore vix discostati, statim illam insula vidimus miraculose natantem et a nostris oculis ducentos migliaros discostatam apud quam non amplius possibile est apropinquare, quoniam si marinari saltem ibi desmontare minazzant, idem terremotus cum</p> <p>[P Aq. Lod. p. 7/ P + iiiii v.]</p> <p>tonitruis et nubium perturbatione movetur.</p>	<p>53.</p>	<p>for, right when we were all making an effort to carry it, with our shoulders beneath it, suddenly such an earthquake and a wind and a hammering of rocks started up that we immediately began to flee, fearing that the mountain would crash down on us; and thus, having abandoned the chest, we emerged at last outside the cavern. But when the earthquake would not stop, we boarded the ship and scarcely had we distanced ourselves from the shore, when right away we saw the island swimming miraculously and at a distance of 200 miles from our eyes; and it was not possible to draw near to it ever again, since if sailors even so much as threaten to disembark there, a similar earthquake is roused, with thunder and a commotion of storm clouds.</p> <p>[P Aq. Lod. p. 7/ P + iiiii v.]</p>
<p>Ego itaque prima ad propriam patriam iunctus quadam formidine non audebam illam aperire capsulam, in quam hoc idem opus Baldi, et libros de inferno posueram, tamen animatus eandem aperui, et tantum hoc volumen de gestis Baldi adinveni, nec dum bene limatum, quia ut posset credi, haec a Merlino coccaio prima fuit copia,</p>	<p>54.</p>	<p>Therefore as soon as I reached my own homeland, full of dread, I did not dare to open that particular little chest in which I had placed this work of Baldus and also the books of hell; nevertheless, having revived, I did open it and found only this book of Baldo's deeds, not even well-polished, since as could be believed, this was Merlin's first draft.</p>
<p>libros autem de inferno non inveni, quos aut miraculose evanuisse, aut aliquem robasse valde suspicor, et forsitan ad lucem in processu tempis videbuntur.</p>	<p>55.</p>	<p>The books of hell, however, I did not find -- either they vanished miraculously or, as I strongly suspect, someone stole them and perhaps they will be brought to light in due time.</p>
<p>En igitur Serenis. P. tibi modum Inventionis huius voluminis enarravi, nec me somniasse puta, quoniam multos possum aducere testes, maxime predictos Herbolatos infan tasticabile vero sentimentum nostri poetae in hoc lib. vii. iam pene menses adeo sforzatus sum crevelare quod ingenium quasi (ut ait) de birlo cecidit.</p>	<p>56.</p>	<p>Here, therefore, O most serene Prince, I have told you the manner of the discovery of this volume, and do not think I was dreaming, because I can lead forth many witnesses, especially the aforementioned herbalists; I have made a real effort to sift through the non-fantastical meaning of our poet in this book for nearly seven months now, to such an extent that my mind has nearly toppled (as one says) like a bowling pin.</p>

Singu la tamen ad ultimum taccacissime brancavi: tantam philosophiae, astronomiae, cosmographiae, spernazacionem admiratus ut Pythagoram, Plato, quam pluresque philosophios reputaverim nientum.	57.	Nevertheless, I enthusiastically seized upon each book, from the first to the last, admiring such great disdain for philosophy, astronomy and cosmography, that I came to consider Pythagoras, Plato and many other philosophers as nothing.
Praeterea grandi loquaci tationem sermonisque grassitudinem masticans Cice. Virgilioque incagare praesumo.	58.	Furthermore, chewing over the grandiloquence and the richness of the discussions, I presume to not give a shit about Cicero and Vergil.
Nonne quandam altezam granditudinem ve renidet illud carmen: Raspantes ne queunt in stroppam stare cavalli?	59.	Doesn't his poetry glow with a certain loftiness or rather greatness of speech? "The pawing horses cannot stand still in their restraints" and in other passages. [cf. V 1.239]
et in alio loco Martinulosque rotant curvas flectendo balestras,	60.	63. ".. and they turn the windlasses, cocking the curved crossbows" [V 16.41]
Dantque focum sgioppis tuf taf sborrante balotta?	61.	64. "They light the fuses on their rifles, bullets are discharged with a toof taff." [cf. V 4.485]
Quid in comparationibus laudatur Lucanus? ecce [P Aq. Lod. p. 8/ P + v] Noster Merlinus cocaius quid de Baldo scribit.	62.	Why is Lucan praised for comparisons? [P Aq. Lod. p. 8/ P + v] Here is what our Merlin Cocaius writes about Baldo:
Cum quali furia taurus sub amore vedellae Millibus a canibus quando assaltatur in agro, Nunc pedibus ferrat, nunc illos cornibus urtat, Et spargens sabiam magnos trat in aere calces Oreque spummoso coelum mugitibus implet.	63.	"With what fury a bull in love with a young heifer, when it is assaulted in a field by a thousand dogs, first wounds with its hooves, then gores with its horns; and spreading sand, launches big kicks into the air and fills the skies with howls from its frothy mouth." [cf. V 11.265-69]
Talis erat Baldus etc. et in alio loco.	64.	Such was Baldus etc., and in other passages:
Qualis cum bocca porcus Cingiarius aperta, Quem cazzator habet speto pungente feritum, It per campagnas, boschos, it per cavedagnas. Sanguineam spum[m]am torto cum dente biassans.	65.	"As a wild boar with its mouth open, which a hunter has wounded with a sharp spear, goes through the countryside and woods, goes through the tops of fields, breaking branches and bushes, spewing bloody foam from its curved tusks." [cf. V 4.368-71]
Si descriptionem unius tempestatis maritimae quaeris, quid tuum rumpis cermisonem in Virg. dicente: Una Eu- rusque, Notusque ruunt, creberque procellis Aphricus, et vastos voluunt ad littora fluctus,	66.	If you want a description of a tempest at sea why do bash your brains saying: "Una Eurusque Notusque ruunt creberque procellis/ Africus et vastos volvunt ad litora fluctus" (Eastwind and Southwind rush together—and Southwest wind, thick with squalls, and they roll huge breakers toward the beaches) [Aeneid, 1.85-6]
Ecce quanto Merlinus noster bene cantat.	67.	Look at how well our Merlin sings:
Ecce repentinus ventorum stulus arivat, Borra prior, contraque illum sofiando sirocco. En Garbinus adest contra quem grecus amollat corezas grandes quibus aeth[e]ra summa rebumbant. Fulgure flamigero creber lampezzat olimpos,	68.	"... when suddenly the army of winds arrives. First Boreas, and blowing against him, Sirocco. Behold! Garbino is here, against whom Greco lets loose big farts, which resound in the highest skies. Olympus flashes teeming with flame-throwing lightning and lets

Atque procellosas laxat sborrare piozas.		stormy rains shoot out.” [cf. V 12.460-70]
Si mortalitatem quaeris, quid Hora., Juve, Teren. scartabellare bisognat?	69.	If you want morality, why do you need to rifle through Horace, Juvenal, Terence? Behold again -- our Cocaius:
En rursus noster Cocaius. Omnes sunt medici, sua sed medicamina spernunt, Omnes compagni, sed non compagna scudella. Sum dives, quisquam pro me vult ponere vitam, [P Aq. Lod. p. 9/ P + v v.] Sum pauper, nullus pro me vult ponere robbam.	70.	“They are all doctors, but they spurn their medicine; they are all friends, but won’t share a friendly pint. I’m rich, everyone is willing to die for me; I’m poor, no one wants to spend a penny on me.” [cf. V 4.227-30] [P Aq. Lod. p. 9/ P + v v.]
Si curiositatem delectabilem astronomiae dicere velis quid tantas sphaeras mundi? quid Euclidem intelligere conaris?	71.	If you wish to discuss the enjoyable curiosity of astronomy, why so many spheres of the universe? Why do you try to understand Euclid?
qua re in lib. x imo totum, lege quia totus astrologiam sapit, videbis quanto distincte non alios imitatus astrologos omnes enucleatur circulos, et hoc in persona Cingaris demonstratur, viz. in illa profundissima materia de luna, et quantum bene diffinit eius defectus, et crescentum, et proprietatem, ait enim.	72.	For this reason, read everything in Book 10 since it is all about astrology; you will see how clearly everything is explained by orbits, not copying other astrologers, and this is shown by Cingar’s character; specifically in that extremely profound subject matter of the moon, and how well he defines its waning and waxing and its qualities, indeed he says:
Cernebam lunam maculosa fronte biancam, Distenebrare maris scoios, terraeque paesos. Hanc servant medici quando medicina malato Danda scit, haec faceret quandoque cagare budellas.	73.	“I was watching the white Moon with her spotty face dispel shadows from the shoals of the sea and the lands of the earth. Doctors observe her: she knows when medicine is to be given to the patient and when this would make him shit out his intestines.” [cf. V 14.434-55]
O peritissimum, o eloquentissimum, poetam, ecce quod principium assumpsit et si comparandum est principio virgiliano, ait enim Virgilius.	74.	O most skillful, O most excellent poet! Look at the opening he chooses and if it is comparable to the Virgilian opening, for Vergil said:
Arma virumque cano, troiae qui primus ab oris Italiam fato profugus laviniaque venit Littora, multum ille* terris iactatus et alto .	75.	“Arma virumque cano, Troiae qui primus ab oris/ Italiam fato profugus laviniaque venit/ Littora multum ille et terris iactatus et alto” (I sing of arms and the man who first came to the Lavinian shore from the coast of Troy -- a fugitive of fate, he was greatly tossed about on land and sea) [<i>Aeneid</i> , 1.1-3]
Ecce quam magnificentiam noster Merlinus in principio ostentat.	76.	Look what magnificence Merlin displays in his opening.
Fantasia mihi quaedam fantastica venit Historiam Baldi grossis cantare camaenis. Altivagam cuius famam, nomenque gaiardum Terra tremit, bartrumque metu se cagat adossum. Sed volens omnia formosa declarem oporteret totum librum spaciatamenter legere, tu, ingeniose prin [P Aq. Lod. p. 10/ P + vi]	77.	“A certain fantastic fantasy has come to me, to sing the story of Baldo with the fat muses, whose high flying fame and noble name make the earth tremble and the abyss beshit itself in fear.” [cf. V 1.1-4] But wishing to proclaim all the beautiful parts, it would be necessary to read the whole book immediately; you, clever Prince, know quite well what I wish to explain.

<p>ceps, melius quam explicare velim, nosti, tedet me hoc nobile volumen ab illo non fuisse et revedutum et copitum, o quanto melius fuisset nam terra quo plus aratur, plus fecundat, testante colomella.</p>	<p>[P Aq. Lod. p. 10/ P + vi]</p> <p>I am sickened that this noble volume was not both revised and copied by him; oh, how much better it would have been, since where land is better plowed, it is more fertile, as Columella attests.</p>
<p>Exierunt autem nonnulli pedagogi idioti qui iam questio nem moverunt, ipsum cocaium non fuisse mantuanum, o grandis difficultas hoc scire, cum ipse poeta testetur in sexta decima macaronice, sic dicens,</p>	<p>78. However, worthless pedagogue idiots emerged who stirred up debate: that this Cocaio was not Mantuan; oh, what a great torment to learn this, since the poet himself attests in the 16th macaronic, saying thus:</p>
<p>Nomine cocaius dicor de sanguine mantos, unde datur intelligi, non tantum ipsum fuisse mantoanum, verum est de genologia mulieris mantos, qui maga, dicitur aedificasse urbem, suo nomine dictam Mantoam,</p>	<p>79. "I am called by the name Cocaius of Manto's blood," wherefore it is understood not so much that he was Mantuan, rather that his female lineage was from Manto, a mage, it is said, who built the city called by her name, Mantua.</p>
<p>Sed ad maiorem probationem potest deprehendi in diversis locis, quantum bene mores et costumos eiusdem civitatis depingit, et maxime in primis septem libris,</p>	<p>80. But a greater proof can be discerned in the various passages: how well he depicts the habits and customs of these same citizens and principally in the first seven books.</p>
<p>Find these verses then, noted in the front of this book, which we decided should be written, where talking about himself, he says:</p>	<p>81. Find these verses then, noted in the front of this book, which we decided should be written, where talking about himself, he says:</p>
<p>Si queris qui sim patria mantous, et annis Sub quibus imperii vixi, sub rege gaioffo, Cuius in arbitrio macaronica regna stetero, Si nomen, cocaius ego Merlinus apellor.</p>	<p>82. "If you inquire who I am, Mantuan in country, and the years under whose rule I lived, under King Gaioffo, in whose jurisdiction the Macaronic kingdom stands. [Cf. Dante, Inferno 1. 66-76.]</p>
<p>Si queris qui sim patria mantous, et annis Sub quibus imperii vixi, sub rege gaioffo, Cuius in arbitrio macaronica regna stetero, Si nomen, cocaius ego Merlinus apellor. Cocaius nomen, titulus Merlinus, in agro Dum mater pregnans cocaium forte botazzi Quaereret ammissum peperit me, nomen et istud Sortior, utque scias Merlini significatum, Quotidie ad cunas tulerat mihi merla becatam, Nam mea se in vino genitrix me infante negavit. Cocaius vocor hinc, Merlinu[or] [sic] nominor illinc.</p> <p>[P Aq. Lod. p. 11/ P + vi v.]</p>	<p>83. If [you ask] my name, I am called Merlin Cocaio. Cocaio is my name, Merlin is my title; while by chance my pregnant mother had been looking for a bottle-stopper lost in a field, she gave birth to me, and I was given this name [Cocaio is cork, stopper]; and so that you may learn the meaning of Merlin: every day a merle had carried a beakful to my crib for me, since my mother drowned in wine when I was an infant. Here, I am called Cocaio; there I am named Merlin.</p> <p>[P Aq. Lod. p. 11/ P + vi v.]</p>
<p>Inclita magnanimi Baldi cantavimus arma: Non stilus heroicus placuit mihi, clara poesis Me macaronenscis vatem manifestat in orbem.</p>	<p>84. "We sang of the noble arms of the magnanimous Baldo. The heroic style was not pleasing to me; brilliant Macaronic poetry shows me to the world as a bard.</p>
<p>Silaba longa brevis propriam tenet undique normam, Libertate mea raro corrumpimus illos.</p>	<p>85. The long and short syllables maintain their proper length everywhere; I rarely corrupt them with my [poetic] liberty.</p>

Multa meo ingenio vocabula plura catavi, Quae sine comentis intendere quisque valebit.	86.	I wrote very many vocabulary words of my invention; which anyone will be able to understand without explanations." [cf. V 22.1-132]
Ecce quam liquido suam denotat patriam, et suum intimat studium, nulla igitur sit altercatio inter istos ignorantas, et quo tempe fuit aut sub quo imperio vixit ipse met testatur, quando ait sub rege Gaioffo, quis fuit iste rex Gaioffus, Ioannes Schannagatus in historiis suis et Petrus bricola suis in supplementis descriperunt.	87.	See with what smoothness he establishes his homeland and tells about his studies, therefore let there be no disagreement among these ignoramuses; and as to what age it was, or under whose rule he lived -- he himself attests and says under the reign of Gaioffo; who this king Gaioffo was, Johannes Scannagatus in his histories and Petrus Bricola in his supplements described.
. In quo situ orbis regna macaronica sint, multi scriptores dixerunt, precipue Tibertus pizzaferus et Gulielmus mangiafigus.	88.	In what location the Macaronic reign is, many writers have spoken, especially Tibertus Pizzaferrus and Guglielmo Mangiafico.
Denotat etiam poeta noster fuisse de villanis parentibus, eo quod mater sua impregnata de se dum cercaret cocaium Botazzi partuivit illum et sic casus nomen fecit,	89.	It is noted moreover that our poet was of peasant parents, therefore, because his mother, impregnated with him, gave birth to him while she was looking for a bottle stopper, and thus chance created his name.
Merlinus significat eo quo merla avis sibi quotidie mangiamentum ferebat in cunis, quia mater sua, dum esset infans, semet anegavit in tinello vini, o grandis et nunquam audita desgratia,	90.	The reason he is called Merlin means therefore that the merle brought edibles to his crib everyday, since his mother was drowned/ drowned herself in a vat of wine while he was an infant -- O such a great and unprecedented calamity!
Baldi gesta decantavit quia ut clare patet in libro, ipse poeta mantovus vidit et loquutus est Baldum quando ipse Baldus versabatur apud mantuam.	91.	He recited the deeds of Baldo so that they would be clearly available in a book; the Mantuan poet himself saw Baldo and spoke to him when Baldo himself lived near Mantua.
Et bene noster Poeta servat Normam silabarum, nonnulli tamen dicunt in hac arte Macaronica non debent [P Aq. Lod. p. 12/ P + vii] ri servare breviamenta, neque longamenta,	92.	And our poet observes the standard length of syllables, even though some worthless people say that in this Macaronic art, it is not necessary to maintain the long and short qualities of vowels, [P Aq. Lod. p. 12/ P + vii]
o rudes et grossolani quos tanta matezza piavit. scandite merlini carm. videbitis postea si norma servetur.	93.	O rude and uncouth people, who are gripped by such madness: scan Merlin's poems and then you will see if he maintains the norm.
Sua tamen auctoritate licet raro corumpit silabas sed non omnes hanc potestatem habent.	94.	Although, infrequently, he corrupts the syllables on his [poetic] authority; however, not everyone possesses this power.
Denique splendidissime princeps, ne in longum protrahar, anuncio tibi quae dixi fuisse verissima, et sic testor coram supradictis meis coherbolattis.	95.	Lastly, O most splendid Prince, lest I drag on too long, I announce to you that what I have said is utterly true and I swear to this before my co-herbalists mentioned above.
Vale memor mei ex urbe alchedamach, Magister Aquarius.	96.	Farewell, remember me in the city of Alchedamach, Magister Aquarius.
Hanc subsequentem aeglogam in eadem capsula	97.	[P.S.] I found this following eclogue in the same

retrovavi,
quam tibi etiam mittere non renui: Iterum vale.

chest, which I didn't decline to send to you as well.
Again, farewell.