

Books by Giovanni Battista Folengo (1490-1559) in addition to the 1533 Dialogi, quos Pomiliones vocat (for which see folengo.com)

Most of the publications listed here are currently offered on Google Play Books, free – THANK YOU to the libraries, individuals, and entities like Google who are making these books available. If you find others please let me know.

GB Folengo published a dizzying array of satire and sexual innuendo using bible verse as a vehicle. These works are NOT what is generally thought of in the 21st century as biblical commentary.

1540

Ioan. Baptistae Folengii Mantuani, Monachi Divi Benedicti, In Psalmos Commentaria
Basel, Michael Isingrin, 1540.

Commentaries on about 40 Psalms, later expanded to all 150 Psalms and reissued in 1543, 1557 and in 1585.

GB Folengo, *Commentaries on the Psalms*, 1543, Basil, Michael Isingrin.

<http://books.google.com/books?id=8eNDAAAACAAJ&printsec=frontcover#v=onepage&q&f=false>

*Cum gratia & privilegio Caesaræ Maiest.
in annos quinque.*

B A S I L E A E
APVD MICH. ISINGRINIVM,

M. D. XL.

Transcription of title:

IOAN. BAPTISTAE FOLENGHII MANTUANI, MONACHI DIVI BENEDICTI, IN PSALMOS COMMENTARIA, quibus permulta quae hodie passim controversa sunt, tanta pietate gravitateque deciduntur, ut nullus tam iniquus esse volet, quin se ex harum lectione longe meliorem doctioremque factum agnoscat.

Translation into English:

Commentaries on the Psalms by Giovanni Battista Folengo, Mantuan, Monk of St Benedict, many of which have been disputed all over in our day, set down with such piety and gravity that no one would wish to be so unjust as to not acknowledge that he has been made far better and more learned from the reading of these.

1543*

IN PSALTERIUM Davidis Israelitarum regis et vatis divinissimi, Ioan. Baptistae Folengii Mantuani Monachi Cassinatis commentarii, Basel, Michael Isingrin, without a date but presumed to be 1543.

Title page below after list of publications.

“Commentaries” on all 150 Psalms; preface to the Christian reader which explains that the content is humorous; four prefatory letters: 1. from a monk, Anastasius, to the pious Reader, dated 1543; 2. and 3. an exchange between brothers Nicodemo and Giovanni Battista Folengo (dated August and December 1542); and 4. from Giovanni Battista to Cardinal Ercole Gonzaga, undated. The beautiful dense volume includes an Index of Psalms (first lines), a little Table, and more.

A copy from Enghien, Belgium has a hand written publishing date of 1543; other copies do not have this date, but do include the prefatory letters dated 1542 and 1543.

<https://play.google.com/books/reader2?id=lboFsPuWNJ0C&printsec=frontcover&output=reader&hl=en>

A copy from the Bavarian State Library, Munich, Germany:

https://play.google.com/books/reader2?id=_gpEAAAACAAJ&printsec=frontcover&output=reader&hl=en

1557

Commentary on the Psalms, Michael Isingrin, Basel:

https://play.google.com/books/reader?printsec=frontcover&output=reader&id=mV_vgsMmie0C&pg=GBS.PT1

1585 Commentary on the Psalms

Title page of this magnificent edition from the Reformation era insists that it is expurgated, but it does not appear that much of the text has been eliminated.

Roma, Bibliopolas Socios, 1585

Permission granted by Pope Gregory XIII on the title page
and by Thomas Zobia, commissioner of the Inquisition (PDF p. 14)

[Pope Gregory XIII (Ugo Boncompagni), (1502- April 10, 1585, Pope 1570-85), from Bologna, taught law in Padua to, among others, Reginald Pole and Alessandro Farnese.]

There is a long letter to Cardinal Alessandro Farnese (1520-1589), grandson of Paul III and son of the notorious Pier Luigi Farnese. Another letter, to the Pious Reader, insists that the author is not the (heretical) Johannus Campanus, but rather the pious and Catholic Ioannes Campensis. Both figures were historical and contemporary, but neither, obviously, is the real Giovanni Battista Folengo. Following these are the four letters previously published in the 1543 edition.

Copy from the Library of Lyons:

https://play.google.com/books/reader?id=tv_f0RpDZbEC&printsec=frontcover&output=reader&authuser=0&hl=en&pg=GBS.PR4

Other works:

1546

***Commentarium in Sancti Johannis epistolam,*
Venice, Aldus Manutius, 1546.**

(Commentary on the Epistle of St. John)

https://play.google.com/store/books/details/Giovanni_Battista_Folengo_Commentaria_in_primam_D?id=qvs7AAAACAAJ

1547

**Commentaria in primam D. Ioannis epistolam
Antwerp, Ex officina Ioannis Loci.* (Loei.) Anno 1547**

(Commentaries on the first Epistle of St John)

Publisher Jan Van der Loe (Joannes Loeus), (c.1506-1566)

Permission granted for publication on February 24, 1546 by Petrus Curtius (Pierre de Corte, 1491-1567), Pastor of St Peter's in Louvain, later to be Bishop of Bruges.

Dedicatory letter to Cardinal Reginald Pole in which Giovanni Battista Folengo mentions that his work is five months old (referring to the 1546 edition), followed by a long Index and a Prologue.

Reissued along with commentaries on other Epistles in 1555, see below.

Copy from the Austrian National Library:

<https://play.google.com/books/reader?id=KUBJAAAACAAJ&printsec=frontcover&output=reader&hl=en>

1555

IN CANONICAS APOSTOLORUM EPISTOLAS, D. VIDELICET Iacobi unam, D. Petri duas, ac D. Ioannis primam, Commentarii. IO. BAPTISTA FOLENGIO, MANTUANO MONACHO AUTORE. Lyons, Sebastian Gryphius, 1555

(Commentaries on the Canonical Epistles of the Apostles, namely: First letter of St. James, First and Second letters of St Peter, First letter of St. John.)

Long prefatory letter from Giovanni Battista to his colleagues on the embassy to the Spanish monks, the Reverend and erudite monks, Abbots Eutychio Festino and Hieronymo Sylvae*, pp. 2-16; the Epistles of the Apostles: 1 James pp. 17-97, 1 Peter pp. 98-203, 2 Peter pp. 204-256, 1 John, pp. 257-532.

Note: Gryphius (c. 1492-1556) printed suspect texts and even sheltered authors in trouble for heretical writing. His friends included Etienne Dolet who was burned as a heretic in 1546 (Wiki).

On Google Play books, found under the name Folengius.

Bavarian State Library:

<https://play.google.com/books/reader?id=56s7AAAACAAJ&printsec=frontcover&output=reader&authuser=0&hl=en&pg=GBS.PA1>

Additional copy from the Bavarian State Library:

<https://play.google.com/books/reader?id=zfs7AAAACAAJ&printsec=frontcover&output=reader&authuser=0&hl=en&pg=GBS.PP5>

1559

**Commentaria in primam D. Ioannis epistolam
Venice, Aldus Manutius, 1559**

(Commentaries on the First Epistle of St. John)

Permission granted by Pope Paul III (1468-1549)

Copy from Bavarian State Library

http://books.google.com/books?id=tvS7AAAACAAJ&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q=absque&f=false

More?

A possible lost volume, cited in the Italian Wikipedia article:

Vita Sancti Simeonis monachi, in Officium sancti Symeonis monachi et eremitae Armenii, cum illius vita nuper recognita. Eredi Lucantonio Giunta, Venice, 1552

The only known copy of the book is reported here as having been in the British Library but having been destroyed during World War II.

Title page to the **1543** edition of the Psalm commentaries:

IN PSALTERIUM
Davidis Israelitarum regis & vatis divi-
nissimi, Ioan. Baptistæ Folengij Mantuani Monachi Cassinatis
commentarij, summa fide, mira luce, grata breuitate,
ex ipsa Hebraica ueritate con-
fecti & absoluti.

CHRISTIANO LECTORI.

*Ecce tibi, Christiane Lector, absoluta tandem FOLENGII theologi citra cōtrouersiam con-
summatissimi, in omnes Davidis odas doctissima planeq; diuina commentaria: in quibus sanè siue
rarā viri eruditionem, spiritusue ardore flārantem animum consideres: siue sensuum candorem
& acumen, mysteriorū item rerumq; abditissimarū luculentā explicationem: siue etiā aptā con-
cinnamq; versuum & sententiarū connexionem spectes: siue fidam deniq; diuersorum interpre-
tationum collationem: quin & non minus appositas quā iucundas atque vtilis suis locis digressiones,
cohortationes, admonitiones (vt teres interim pura dictionis filum, ac bene latinarū vocum pro-
prietatem, quæ Romanam elegantiam illam veterem, grauitatemq; Theologicam, planè referant,
omittam) diligentius expendas: hæc inquam omnia, nisi summa laude admirationeq; digna esse iu-
dicaueris, omnem mihi fidem (qua apud me nihil est antiquius) abrogari uolo.*

His igitur feliciter frueri, ac Valē.

Transcription:

IN PSALTERIUM Davidis Israelitarum regis et vatis divinissimi, Ioan. Baptistæ Folengii Mantuani Monachi Cassinatis commentarii, summa fide, mira luce, grata breuitate, ex ipsa Hebraica veritate confecti et absoluti.

CHRISTIANO LECTORI.

Ecce tibi, Christiane lector, absoluta tandem FOLENGHII theologi citra controversiam consummatissimi, in omnes Davidis odas doctissima planeque divina commentaria: in quibus sane sive raram viri eruditionem, spiritusve ardore flagrantem animum consideres: sive sensuum candorem et acumen, mysteriorum item rerumque abditissimarum luculentam explicationem: sive etiam aptam concinnamque versuum et sententiarum connexionem spectes: sive fidam denique diversorum interpretum collationem: quin et non minus appositam quam iucundas atque utiles suis locis digressiones, cohortationes, admonitiones (ut teres interim purae dictionis filum, ac bene latinarum vocum proprietatem, quae Romanam elegantiam illam veterem, gravitatemque Theologicam, plane referant, omittam) diligentius expendas: haec inquam omnia, nisi summa laude admirationeque digna esse iudicaveris, omnem mihi fidem (qua apud me nihil est antiquius) abrogari volo. His igitur feliciter frui, ac valete.

Translation into English:

ON THE PSALMS of David, King of the Israelites, most divine poet, commentaries by Giovanni Battista Folengo, Mantuan, Monk of [Monte] Cassino, prepared and completed from the Hebrew truth itself with utmost faith, startling elucidation and welcome brevity.

To the Christian Reader.

Here for you Christian reader, completed at last by the consummate theologian, Folengo, without regard to controversy: extremely learned and clearly divine commentaries on all the odes of David, in which naturally you should consider either the rare erudition of the man, or [his] soul burning with the ardor of [his] spirit, or you should look at the candor and acuity of the senses, and likewise the brilliant explanation of the mysteries and of matters most secret; or also the apt and neatly arranged connection of the verses and meanings; or, finally, the faithful comparison of various commentators, yes, and in his own passages you should judge more attentively [as] no less appropriate than delightful and useful the digressions, exhortations and admonishments (so that meanwhile the smooth texture of limpid style and the special character of Latin expressions, which clearly recall that ancient Roman elegance, and Theological gravity, I might omit): all these things, I say, if you should not judge [them] to be worthy of the highest praise and admiration (to me nothing is more important than this) I wish all confidence in me to be annulled. Therefore, happily enjoy these, and be well.

[Stamp of printers logo]

With an extremely rich Index of subjects, and expressions and of the psalms as well, in which anything may be found by its location.

Basel, by Michael Isingrin

[Date added by hand:] 1543

