

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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