

ON TRANSLATING *HUEVOS ASADOS*: CLUES FROM CHRISTOF WIRSUNG

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Translations, with all their flaws and inaccuracies, can nevertheless provide valuable clues for deciphering arcane passages of a literary work. True, a translator may, deliberately or inadvertently, distort the meaning of his source, but his interpretive effort--even when it involves an obvious error or a suppression--deserves scrutiny. Pármeno's curious exclamation about Celestina's husband, which has prompted a variety of responses by exegetes of the *Tragicomedia*, from the work's early translators to the recent article by Miguel Garcí-Gómez, "*Huevos asados*: afrodisíaco para el marido de Celestina," *Celestinesca*, 5:1 (mayo 1981), 23-24, offers a case in point. Surprisingly, the German translator Christof Wirsung, who shows no sign in either of his renditions of the puzzling phrase (1520 and 1534) of having understood its connection to aphrodisiacs, supplies, in a circuitous fashion, support for Garcí-Gómez' thesis that Celestina's husband consumed *huevos asados* ("dried testicles") to reactivate his flagging libido.

If Wirsung, who was an apothecary by trade and therefore quite knowledgeable about aphrodisiacs, missed the erotic point of Pármeno's words here, he had good reason. The Italian translation that was his source said absolutely nothing about eggs, either in the literal or in the figurative sense. In fact, Alfonso Hordognez' version of the phrase, which is interesting in its own right,¹ seems to have led at least one other early translator astray, as the following catalogue demonstrates:

Rojas: ¡O qué comedor de huevos asados era su marido!

Hordognez (1506, 1514, 1515, Venice 1519): O che coman-
dator de boni (1525, 1531, 1535, 1541: obi) arrosti
era suo marito.

Wirsung, 1520: Ach was gutten anschaffers vorausz zu
guten braten was jr man.

1527 French translation: omits the passage

CELESTINESCA

Rastell (?), English adaptation, ca. 1530: omits the passage

Wirsung, 1534: Ach was guten anschaffers sonderlich zu brotessen was jr man.

Lavardin, 1578: O quel friand de bons rostiz, ô quel aualleur de bons morceaux estoit feu son mary!

Mabbe MS, ca. 1603-11: O what a devourer of roasted Egges was her husbände!

von Barth, 1624: Qualis, Dii boni, luroo ovorum assatorum erat quondam maritus ejus!

Mabbe, 1631: O what a deuourer of roasted egges was her husband?

French translation, 1633: O quel grand aualleur d'oeufs fris estoit son mary!²

To judge from this list, the early translators offer almost no help for understanding Pärmeno's cryptic exclamation. The last three merely follow the wording in the Spanish *Tragicomedia*. Unfortunately, von Barth's gloss on the problematic spot, "more plebis Hispanae" (p. 344) is neither elaborated nor substantiated. Lavardin, who blended the Italian and Spanish texts ("bons rostiz ... aualleur"), makes no reference to *huevos*, and his expansion of the original phrase fails to shed light on its meaning. The first French translator, who also had access to both the Spanish and the Italian, chose to omit the entire passage, as did the author of the *Interlude of Calisto and Melebea*. For his part, Wirsung, apparently dissatisfied with his attempt in 1520 at a literal translation of the original Italian reading, replaced "good roast" with "eating bread" in 1534. In short, if the translators spied an aphrodisiac in Pärmeno's remark about Celestina's husband, they either kept their own counsel on the matter, or else the key to their vocabulary code is no longer clear to the reader.³

What a welcome surprise it is, then, to encounter in the German translations a passage added to Pärmeno's register of Celestina's talents that does sharpen our understanding of her late husband's mysterious behavior. This passage, which occurs at the very end of the description of Celestina's *laboratorio*, immediately before Calisto impatiently puts an end to his servants' harangue: "Bien está, Pärmeno; déjalo para más oportunidad; asaz soy de ti avisado" (Severin ed., p. 62), is, to all appearances, Wirsung's own invention.⁴ Without forgetting to have Pärmeno cast doubt on Celestina's supposed powers, the pharmacist Wirsung has him indicate exactly how she treated sexual dysfunction in old men. Since the 1520 and 1534 versions differ--and not just in content: Wirsung's second text shows marked linguistic and stylistic improvement--it is necessary to quote both:

1520

sy macht auch die man vermüglich
 in dem werck der vnkewsch da
 treybt sy wüder mit/ darzu braucht
 sy bibergailen/ spatzē hirn/
 würmlin haissen cantarides/
 stinci/ zibeto/ vñ vil der glei-
 chen sachen darumb sy von alten
 narrē oft besucht wirt/ von denen
 sy grosz gelt vñ klaine costung zu
 wegen bringt/ wasz bemüe ich mich
 zusagen von jrer boszhait vñ
 allerschnedesten dingen damit sy
 vmb get alsz im grund falsch
 erdicht erstuncken vñ erlogen
 also herr hastu ain tail doch
 den wenigsten erzelt vō jrem
 hantwerck (C_iV)

1534

Vnd ob schon das alles/ nichts
 dann narrenweysz/ vnd ein betrug
 were/ ... Noch eins hette ich
 schier vergessen/ das jhr doch
 nit wenig nutz truge/ sy macht
 ein vermischung/ die altenn buler
 widder fruttig zu machen/ darumb
 sie von den altenn narren fast
 besucht ward/ denen sie auch der
 halffter am barn nit vergasz/
 sonder sie schand die auf das
 lebendig/ bracht auch mit ringem
 kostenn/ ein gute Summa gelts von
 jn/ zu disem braucht sie Bibergay-
 lenn/ Spatzenhiern/ stendelwurt-
 zen/ Klayne vnd grüne käfferlen/
 Zibeth/ Stinci ein würmlin vnnd
 dergleichen/ was bemühe ich mich
 zu sagen/ von jrer boszheytt vnnd
 büberey/ damit dise alte vmbge-
 het/ es wurde mir ain gantz jar
 darzu nicht genug sein. (E_i^r-E_i^v)

The ingredients in these two prescriptions, identical except for the addition of satyrion in the second--"small green beetles" (1534) are the equivalent of "cantharides" (1520)--were among those that tradition credited with aphrodisiac properties. Oddly, none of them figures in the part of Celestina's laboratory where she kept those things necessary "para remediar amores y para se querer bien" (p. 62), unless one wishes to view her "cabezas de codornices" as a mere variant of Wirsung's "sparrow brains."⁵ Since, however, Pármeno concludes his list of Celestina's love

1520 TRANSLATION

She also makes men capable of un-
 chaste activity again. She deals
 in this, too. For this she uses
 beaver testicles, sparrow brains,
 little worms called cantharides.
 [Spanish fly], skink, civet, and
 many more such things, on account
 of which she is visited often by
 old fools, from whom she gets much
 money at little expense to herself.
 But how can I relate everything
 about her wickedness and the vile
 things with which she deals, which
 are completely false, made up,
 stinking, and wrapped in lies? Sir,
 I have told you something, even
 though the least part, of her trade.

1534 TRANSLATION

And even if all of that were naught
 but foolish tricks and fraud ...
 Another matter I almost forgot,
 which indeed brought her not a little
 profit. She made a mixture which
 makes decrepit lovers active again,
 for which reason she was visited
 often by old fools whom she left
 nothing, but rather skinned alive,
 extracting a goodly sum of money
 from them at small expense to her-
 self. For this mixture she uses
 beaver testicles; sparrow brains;
 satyrion; small, green beetles;
 civet; skink, a small worm; and
 the like. But how can I relate
 everything about her wickedness
 and the vicious deeds with which
 this old woman deals? A whole
 year would not be enough time for
 me to do that.

potions and cures with an inclusive "y otras mil cosas" (p. 62), we cannot go far wrong if we extend her stock of erotic remedies by the standard items named in the two Wirsung prescriptions. One of these, *algalia* 'civet', can be incorporated without question: Celestina had it on hand to prepare perfumes (p. 61).⁶ There is no trouble, either, with including two others, skink and satyrion, because their widespread use in amatory medicine is confirmed by none other than Rodrigo Cota, who had Love imply to the old man whom he is trying to tempt that he can be rejuvenated without recourse to such aids:

Sin daño dela salud
puedo, con mi suficiencia,
convertir el impotencia
en muy potente virtud
sin calientes confaciones,
sin comeres muy abastos,
sin conservas ni piñones,
estincos, sateriones,
atincar ni otros gastos. 7

If, finally, we accept that Celestina's amatory arsenal could not have failed to contain the ubiquitous cantharides (cf. Garcí-Gómez, p. 25 and p. 31, n. 8), we have accounted for all but one of the ingredients in the prescriptions for impotent old men that Pármeno recites in the German *Celestina* translations.

This ingredient, beaver testicles--which is important enough to hold first place in both the 1520 and the 1534 prescriptions--represents our crucial missing link. If we can establish that it, or some closely related item, was as likely to have been recommended by Celestina as the other aphrodisiacs named by the Spanish Pármeno's German cousin, then Garcí-Gómez' reading of the *huevos asados* line becomes more than merely plausible. To do this, we need to take into account the clues supplied by Christof Wirsung in his professional capacity as pharmacist.

When Wirsung published, in 1568, the weighty compilation of medicinal remedies known as his *Artzneybuch*, which was to earn him a lasting international reputation, he included in it material gleaned from years of private study as well as from attendance at medical conventions in his native Augsburg, which regularly played host to doctors from many nations. To secure the confidence of his public--he possessed no medical degree--he had the book examined and approved in advance by a qualified physician.⁸ This means for us that his medical advice should be seen not as that of an eccentric or a quack, but rather as representing what was at the time considered both customary and sound.

It is in this light that we must examine the relevant portions of the section of Wirsung's *Artzneybuch* entitled "Was Mannlicheit mehre und fürdre," "What increases and augments potency." Here we read, for example, that "the generation of the seede is hindred ... (amongst diuers other causes) of age also" (p. 294). When we scan the remedies proposed for this condition in an effort to find beaver testicles, we discover that they occur only in ointments. A typical recipe follows:

One may vse outwardly Waxe made to an Oyntment, with oyle of Beuercod. Or take Beuercod, Marierom gentle, oyle of *Costus*, of each a like much, put thereto a little Muske or *Zibeta*, and therewith annoynt the yarde, with other places adioyning vnto it. If you will haue a slighter, then take the gall of a Beare [sic].⁹ (p. 295)

Did Celestina concoct such a preparation for her aging husband's use? Perhaps, but even if we imagine that she did--and this would mean that we would have to posit the existence of several additional ingredients in her laboratory (of those named in this prescription, only musk and civet are mentioned in the Spanish *Tragicomedia*)--we are still left wondering about her husband's dietary regime.

The picture becomes at once clearer and more confused when we look at some of the products that the *Artzneybuch* recommends that a man suffering from impotence ingest:

But in generall, these things are good for the increase of humaine seede, and to recouer the losse thereof againe, to wit, Eggs, Milks, Rise drest in Milke, Sparrowes braines, yea the whole birds. Also the stones of these Beasts following, vis. as of Bulls, Cocks, Bucks, Rams, Bores, and all their pissels. (p. 294)

This passage is vexing: on the one hand, since it prescribes animal testicles as a routine treatment for sexual dysfunction, it strongly suggests that Celestina the apothecary counted them among her amatory remedies; on the other, since it also mentions eggs in the same context, it fails to settle the issue of just what Pármeno meant when he said that Celestina's husband used to consume *huevos asados*. There is, however, one further bit of information in the *Artzneybuch* that appears to tip the scales in favor of Garci-Gómez' interpretation of this phrase. It reads as follows:

And aboue all other things is the confection *Diasatyrion* commended, for it strengtheneth the stomacke. (p. 294)

Leaving aside the implications of the second part of this comment (except to observe that the long-suffering patient would certainly need a strong stomach to be able to tolerate some of the mixtures made up for him by his would-be healer), let us consider what went into the confection diasatyrion.¹⁰ Its chief ingredient, the satyr orchid, has long been credited with aphrodisiac power, as its name suggests. Most orchids, in fact, were likely candidates for such a distinction because of the shape of their tubers; the very word orchid derives from the Greek word for testicle.¹¹ Diasatyrion, though, did not rely for its effect on this suggestive plant alone. It also contained another potent ingredient: "Testiculorum vulpis."¹²

Summarizing the circumstantial evidence provided by Christof Wirsung, we see that it points to Garcí-Gómez' reading of Pármeno's exclamation about Celestina's husband, despite the garbling of this line in both German *Celestina* translations:

1. Wirsung adds a passage in each translation that shows Celestina as an expert in dealing with the sexual problems of old men.

2. The mixture she prepares to treat these elderly clients consists of standard aphrodisiacs.

3. The first ingredient in both prescriptions is beaver testicles.

4. Although this ingredient is designated exclusively for external use in this chapter of Wirsung's *Artzneybuch*, the testicles of other animals are there named among the foods useful for combatting impotence.

5. Eggs, though mentioned in this same list, pale into insignificance when set alongside the most highly touted remedy for this condition, diasatyrium.

6. This confection contained two powerful aphrodisiacs: the testicle-shaped tubers of the satyr orchid (which Wirsung, interestingly, added in 1534 to the list of ingredients in the mixture that Pármeno claims that Celestina prepared to rejuvenate doddering old men) and fox testicles.

Adding this assembly of facts to the analysis by Garcí-Gómez of the context (both literary and extra-literary) in which Pármeno's famous remark occurs, it seems now even more likely that its author meant to imply that Celestina's aging husband was in the habit of consuming aphrodisiac potions containing animal testicles. Perhaps, we might conjecture, his wife was kind enough to administer his medicine in the form of diasatyrium: of the satyr orchid we read "Sein geschmack ist etwas süßz" (Brunfels, p. XXXIX), "Its taste is somewhat sweet."

One final note. Garcí-Gómez' assertion: "¿Huevos testículos? A la mayor parte de los lectores de *Celestina* no se habrá escapado la asociación" (p. 27), is apparently not borne out by the translators of the *Tragicomedia*. Nevertheless, it is undoubtedly true that at least some readers have jumped to the same conclusion that Garcí-Gómez so thoroughly documents. Let us mention just one case in point. During the discussion of a paper on Hordognez' *Celestina* translation, one member of the audience suggested translating *huevos asados* as "prairie oysters."¹³ It may be that some of those present thought he was referring to the drink consisting of a raw egg, seasoned and swallowed whole, whose purported restorative power has made it a best-seller from New Orleans (especially during Mardi Gras) to Berlin. The more discerning listeners, however, were sure to have ruled out this possibility, since the *huevos* consumed by Celestina's husband were not raw, but *asados*. The only prairie oysters that make sense in this context are those defined as "the testicles of bull calves used as food."¹⁴

"Prairie oyster," or its variant "mountain oyster" 'the testis of a calf, sheep, pig, etc., used as food', could even be recommended to some

future English translator of *Celestina* as an ideal substitute for the *huevos asados* mentioned by Pármeno--accompanied by a scholarly note, of course.¹⁵ Both of these terms, like their Spanish forerunner, connote an aphrodisiac (oysters, to the English-speaker, being at least as clear an erotic allusion as *huevos* to the speaker of Spanish), and all three are decipherable as euphemistic expressions for animal testicles: the all-important element in the German *Celestina*'s treatment of "decrepit lovers" and, to judge from the available evidence, a staple in the diet of her Spanish counterpart's late husband.¹⁶



NOTES

¹ Whenever possible, references in these notes will be to author and Snow number only [=LCDB, in *Hispania*, 59 (1976), 610-60, and in the supplements published to date in *Celestinesca* (these numbers are preceded by an S)].

In refusing to accept the Italian translation of *Celestina* as an authentic textual witness, Garcí-Gómez may be erring on the side of caution (see his article, pp. 30-31, n. 7). Distinguished scholars who have taken the opposite view include Emma Scoles, LCDB 521-22, and J. Homer Herriott, LCDB 56. It should be remembered that the Rome 1506 edition of the Italian translation appears to be the oldest extant version of the *Tragicomedia*, that it was written by a Spaniard, and that it is generally accurate. Hordognez was not, of course, infallible, and his rendition of the *huevos asados* passage may well have been erroneous. The *comedor* → *comandator* transformation aside (Garcí-Gómez minimizes its importance), there remains that of *huevos* → *boni* (corrected to *obi* in some later editions). Perhaps Hordognez read, or thought he read, *buenos* rather than *huevos* in his Spanish source. If, on the other hand, Hordognez' wording correctly reflects that of his model (an early, lost *Tragicomedia*), the chapter of *Celestina* criticism on *huevos asados* may need to be expunged and replaced by one on **buenos asados*.

² This information has been assembled using the following editions:

Rojas; ed. Dorothy S. Severin, LCDB 176, p. 60 (and p. 247, n. 62);

Hordognez; ed. Kathleen V. Kish, LCDB 242, p. 62 (and pp. 20-21, n. 14); and Denis L. Drysdall, ed. Lavardin, LCDB 221, p. 28;

Wirsung (Augsburg: Grimm & Wirsung, 1520), B_{vii}^v;

1527 French translation, ed. Gerard J. Brault, LCDB 220, p. 38 (and p. 247, n. 25);

Rastelli (?), LCDB 237, A_v^v;

Wirsung (Augsburg: Steiner, 1534), Diiij^r;

Lavardin, ed. Denis L. Drysdall, *LCDB* 221, p. 61;

Mabbe MS, ed Guadalupe Martínez Lacalle, *LCDB* 238, p. 134;

von Barth (Frankfurt: Typis Wecheliani apud Danielelem & Davidem Aubrios & Clementem Schleichium, 1624), p. 27;

Mabbe (London: J[ohn] B[eale] and sold by Robert Allot, 1631), p. 15.

The reading of the French 1633 translation is given by Brault, p. 247, n. 25. We have not yet examined the Flemish translation (first ed. 1550).

³ There is some evidence that readers in former times might have recognized *huevos asados* as an aphrodisiac. In a "notable dietary for those who have weak backs . . . composed by a nameless English poet about the year 1597" we read:

An oyster pie & a Lobsters thighe
hard eggs well drest in Marow
This will ease your backes disease
and make you good Cocksparrowe.

See Norman Douglas, *Paneros; Some Words on Aphrodisiacs and the Like* (New York: Robert M. McBride & Co., 1932), pp. 40-41. In this connection, it is interesting to note that the most recent German *Celestina* translation, *LCDB* 205.1, p. 27, employs the phrase "many a hard egg" when rendering the *huevos asados* passage: "Ihr Mann hat manches harte Ei herunterwürgen müssen."

⁴ Lorenzo González Agejas, who spotted this interpolation in the 1520 edition, included a Spanish translation of it (inaccurate in some details) in "*La Celestina. ¿Está completa según hoy la conocemos? Una traducción alemana de 1520. Pasajes nuevos que contiene.*" *La España Moderna*, 6 (julio 1894), 78-103, at p. 96. Considering it just one more piece of evidence for his theory of a lost, more "complete" *Celestina*, he offered no observations on its content.

⁵ Douglas reports that "brains . . . have been acclaimed a precious ichor for increasing the geniture" (p. 33) and cites an aphrodisiac recipe containing "the brains of love-loving sparrows" (p. 74). Modesto Laza Palacios, *LCDB* 58, pp. 108-09, reports Gerónimo de Huertas' commentary, in his "Anotación al capítulo XXIII del libro X de Plinio," on quails, "estas aves tan falaces y luxuriosas." A versatile medicinal source, the quail, whose applications were many, including the following: its brain was used in a remedy for epilepsy; it was one of the ingredients in an ointment to cure sterility; and

Untando los testiculos con los huevos de estas aves causan delectación, y bebidos, estimulan la Venus y causan amor; y para el mismo efecto hace Kuesnero, médico, un linimento de su unto mezclado con elebro. (p. 109)

⁶ Laza Palacios, after quoting Laguna (who notes that civet "despierta la facultud genital, y . . . da increíble deleite en el acto venéreo si se untan los dos competidores con ella"), concludes that "con seguridad Celestina sugeriría a su dirigidos que se frotasen bien con algalia y verían" (p. 94).

⁷ *Diálogo entre el Amor y un viejo*, ed. Elisa Aragone (Firenze: Felice le Monnier, 1961), pp. 89-90, ll. 207-15. Of the items named here by Cota, Celestina's laboratory contains only one, *piñones* (p. 62), which she used, Pármeno says, to prepare "aceites . . . para el rostro" (p. 61). Note, however, that Laguna indicates that they also "aumentan la esperma, despiertan la virtud genital" (Laza Palacios, p. 169). Similar virtues were attributed to *estincos*, *sateriones*, and *atincas*; see these terms in Laza Palacio's "Glosario" and the comments of Aragone, ed., p. 90, n. to l. 314.

⁸ See Julius Wilde, "Christophorus Wirsung, der bedeutendste Apotheker des 16. Jahrhunderts," *Süddeutsche Apotheker-Zeitung*, 77. Jahrgang, Nummer 76 (22. September 1937), 737-39; and our article, *LCDB* S396, p. 15, n. 11. In preparing the present article, we have used the first edition of the *Artzneybuch* and the first edition of its English translation, *Praxis Medicinæ uniuersalis; Or A generall practise of Physicke*, tr. Iacob Mosan (London: Edmund Bollifant, 1598), the source of the parenthetical page references in our text. Plate 1 shows the title page of the 1592 German edition.

⁹ The last word here appears to be a typographical error; the German original specifies *Eber* 'boar' (*Artzneybuch*, p. 260).

¹⁰ The prefix "dia" is explained in *The Oxford Dictionary of English Etymology*, ed. C. T. Onions et al. (1966; rev. 1969; rpt. Oxford: Clarendon Press, 1976) as follows:

In Gr. medical terms *diá* with a genitive pl. was used to denote the composition of medicaments, as *diá triōn pēperēōn phármakon* drug made of three peppers, *diá tessárōn*, *diá pēnte* of four, five ingredients. Many of these were combined into single words by Latin physicians, whence DIAPENTE, DIATESSARON; the formation of some became obscured through apprehending Gr. *-ōn (w)* as *-on (ov)*, which was latinized as *-um*, as in DIACHYLUM.

¹¹ *The Oxford Dictionary of English Etymology* entry has orchid "f. orchid-, wrongly assumed stem of *L. orchis* - Gr. *ōrkhis* testicle." Orchids, particularly satyrion, have continued to rank high on the list of aphrodisiacs. Wirsung's contemporary Otto Brunfels, the noted botanist whose *magnum opus* was illustrated by Hans Weiditz (the artist for the German *Celestina* translations), begins his account of *Stendelwurtz* 'satyrion' with the remark "das es die mañ freydig macht vnnd wolgerüst," "that it makes men active and well armored"; *Contrafayt Kreüterbuch* (Strassburg: Hans Schotten, 1532), p. XXXVIII--a translation of the Latin first ed., 1530, whose title page we reproduce, Plate 2. For a seventeenth-century illustration and a capsule description, in verse, of this same plant (which was also known, among other things, as *Knabenkraut*) see Plate 3, reproduced from Joh. Joachim Becher, *Parnassus Medicinalis* (Ulm: Joh. Görlin, 1663). It is worth noting that the

tuber of the broad-leaved orchid is listed in Table 13-4. "Plants Used as Aphrodisiacs," of a recent textbook as "very valuable as restorative, tonic, and aphrodisiac; taken with milk as nutritive drink"; see Walter H. Lewis and Memory P. F. Elvin-Lewis, *Medical Botany; Plants Affecting Man's Health* (New York: John Wiley & Sons, 1977), p. 330.

12 See Laza Palacios, "Confaciones," where the source for this information is given as "un código semi-oficial, la Farmacopea Valentina" (p. 118). Under this same entry, the author supplies the following general information about confections:

Confación deriva del verbo latino conficere, que significa acabar o perfeccionar, y con esta palabra se designaban, según Palacios, diferentes medicamentos compuestos de simples electos, reducidos en polvos y con fingidos con miel, o azúcar ...

13 An abstract of this paper, by Kathleen Kish, appeared in the *South Atlantic Bulletin*, 37 (1972), 87-88.

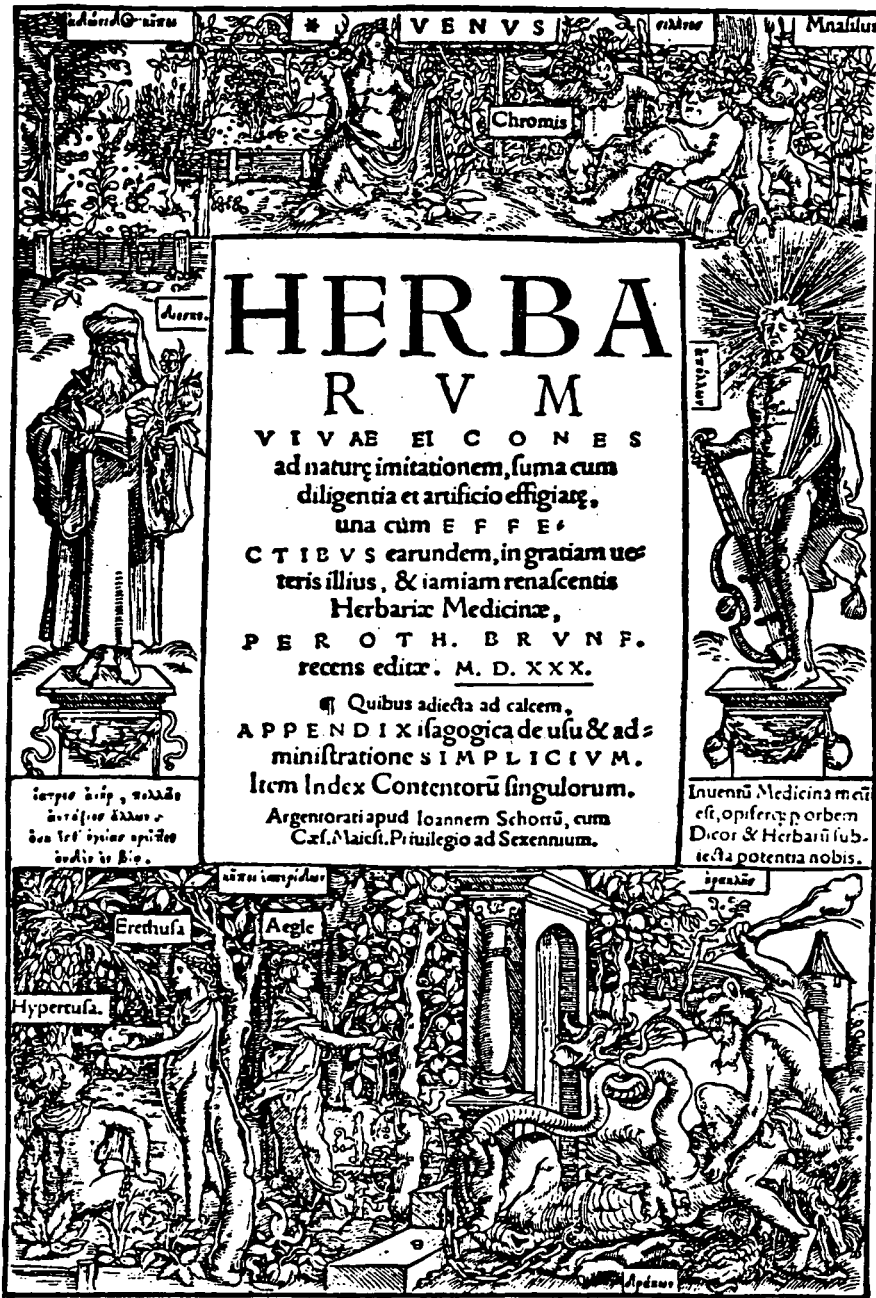
14 *Funk & Wagnalls Standard College Dictionary*, text ed. (New York: Harcourt, Brace & World, Inc., 1963). This usage is apparently restricted to the United States and Canada.

15 The definition of "mountain oyster," with a cross-reference to "prairie oyster," is given in *The Random House College Dictionary*, rev. ed. (New York: Random House, 1975).

16 The research for this article was carried out at the Herzog August Bibliothek, Wolfenbüttel, West Germany, in the summer of 1981. Financial assistance from the following sources is gratefully acknowledged: the Penrose Fund of the American Philosophical Society; the College of Liberal Arts of the University of Tennessee, Knoxville; and the Research Council of the Graduate School of the University of North Carolina at Greensboro. We wish to thank also Professors Henry Kratz and John Osborne, of the Department of Germanic and Slavic Languages of the University of Tennessee, Knoxville, for numerous helpful suggestions.



Pármeno con Areúsa. Auto 7º ¿Burgos, 1499?



HERBARVM

VIVAE ET CONES
 ad naturę imitationem, summa cum
 diligentia et artificio effigiatę,
 una cū EFFE-
 CTIVS earundem, in gratiam uest-
 teris illius, & iamiam renascentis
 Herbarię Medicinę,
 PER OTH. BRVNŦ.
 recens editę. M. D. XXX.

¶ Quibus adiecta ad calcem,
 APPENDIX isagogica de usu & ad-
 ministracione SIMPLICIVM.

Item Index Contentorũ singulorum.

Argentorati apud Ioannem Schortũ, cum
 Cęsar. Maiest. Privilegio ad Sexennium.

ἰατροῦ ἄσπι, ἰατροῦ
 ἰατροῦ ἄσπι, ἰατροῦ
 ἰατροῦ ἄσπι, ἰατροῦ
 ἰατροῦ ἄσπι, ἰατροῦ

Inuentũ Medicinã mētē
 est, opifera p̄ orbem
 Dicor & Herbarũ sub-
 tectã potentia nobis.



Title page designed by Hans Weiditz / STRASBOURG 1530

PHYTHOLOGIA

IV. Eimbeur, Erug Blum, Palma Chilla, SLUG CRUSBLUMEN/ ZUGBLUMEN



Eimbeur.

Zur

Die Eimbeur ist sehr erdarm und leicht
Die harte die Wurzel ist erdarm reich.
Dem Wurzeln gibt sie Kraft/ sie macht auch daß man
Im Wurzeln Epil/ wie sie so geblut/ befrucht man.

Commenarius.

1. Tamen aus Erdbede.

Wurzeln/ Erdbede von 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Después de doce años y cinco meses de espera

Los restos de Fernando de Rojas recibieron digna sepultura en la Colegiata de Talavera

TOLEDO (Luis Moreno Nieto, corresponsal). Exactamente doce años y cinco meses han esperado los restos del autor de «La Celestina» a recibir digna sepultura. Estaban depositados desde el día 30 de mayo de 1968 en el despacho oficial del alcalde de Talavera de la Reina. Al fin han sido inhumados en un nicho abierto sobre el muro lateral derecho del claustro ojival de la colegiata talaverana de Santa María, fundada en el siglo XIII por el cardenal Jiménez de Rada. El cadáver de Fernando de Rojas fue sepultado a raíz de su muerte, el 8 de abril del año 1541, junto al altar mayor de la Iglesia del convento de Madre de Dios, convento extinguido en 1930, fue en marzo de 1936 cuando el cónsul de España en Nueva Orleans, Luis de Carassa Echevarría, identificó los restos en presencia de varios académicos de la Lengua y de la Historia.

El traslado de los huesos del bachiller Fernando de Rojas tuvo lugar, solemnemente, desde el Ayuntamiento a la cercana iglesia colegial, con asistencia de personalidades del mundo literario, representaciones de los Ayuntamientos de Madrid y la Puebla de Montalbán, diputados, corporación municipal y millares de talaveranos. Ofició el clero local presidido por el arcipreste. Habían sido depositados en una pequeña urna de cerámica de medio metro de anchura. Otras dos urnas semejantes con los restos de su esposa y de uno de sus hijos fueron depositados en el mismo nicho cubierto con una placa también de cerámica y motivos ornamentales talaveranos en la que se lee: «Aquí yace el bachiller Fernando de Rojas que compuso la co-

media y tragicomedia de «Calisto y Melibea». Y fue nacido en la Puebla de Montalbán (Talavera de la Reina), 1541-1980.»

El alcalde de Talavera, Pablo Tello Díaz, pronunció un discurso exaltando la figura del genial escritor y aludiendo a las vicisitudes que explican, aunque no justifiquen, los sucesivos aplazamientos de la inhumación. El acto fue prologado la víspera por Dámaso Atonso que pronunció una conferencia sobre el presente y el futuro de la Lengua española en el mundo. El Ayuntamiento talaverano ha querido enmarcar el acontecimiento dentro de una semana cultural en la que hubo proyecciones de la película «La Celestina», representaciones teatrales de la obra, conciertos musicales, concurso literario, etc.