

Quemar Press

LO SOMPNI

The Dream

**Bernat
Metge**



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Preview:

Beginning of *Lo Sompni - The Dream* - by Bernat Metge

(Early Catalan text beneath Quemar's English translation. We stress that it is not necessary to be able to read the Catalan, as it is translated above)



A little time had passed since I was imprisoned, not for any demerits that my pursuers and enviers knew against me - something afterwards shown clearly to their shame - but because of their iniquity alone, that they felt towards me, or perhaps because of some secret judgment by God! One Friday, close to midnight, studying in the chamber to which I had become accustomed, the one which was testimony to my deliberations, a great, strong wish to sleep came to me. Standing up, I walked this room a little while, but I was surprised by so much tiredness, which convinced me to lie on the bed, and suddenly, without undressing, I fell asleep, not at all in an habitual way, but in the way sick or hungry people often sleep.

Being in this state, it seemed to me that a man of medium stature appeared to me, with a reverent face, clothes of downy crimson velvet sown with golden double crowns, with a deep red hat on his head. And two men with mighty stature accompanied him. One of them was young, intensely beautiful, and was holding a rota [medieval zither] between his hands. The other was very old with a long beard, eyeless, and he held an immense staff in his hand. And there were many falcons, goshawks and dogs, of different kinds, surrounding everything described above, and crying out, howling fearsomely.

POCH temps ha passat que stant en la preso, no per demerits que mos perseguidors e envejosos sabessen contra mi, segons que despuys clarament a lur vergonya ses demostrat; mas per sola iniquitat quem havien, o per veuntura per algun secret juy de Deu; un divendres, entorn mitja nit, studiant en la cambra hon yo havia acostumat estar, la qual es testimoni de les mies cogitacions, me vench fort gran desig de dormir, e levantme en peus passegi un poch per la dita cambra. Mas soptat de molta son, convenchme gitar sobrel lit, e soptosament, sens despullar, adormim, no pas en la forma acostumada, mas en aquella que malalts o famejants solen dormir.



Estant axi, a mi aparech, a mon vijares, un hom de mitja estatura, ab reverent cara, vestit de vellut pellos carmesi, sembrat de corones dobles daur, ab un barret vermell en lo cap. E acompanyavenlo dos homens de gran estatura; la hu dels quals era jove fort bell, e tenia una rota entre les mans. Laltre era molt vell, ab longa barba e sens ulls, lo qual tenia un gran basto en la ma.

E entorn los dessus dits havia molts falcons, astors e cans de diversa natura qui cridaven e udolaven fort letjament.

And when I had looked with more attention - especially at the man I spoke about above, with the medium stature - it seemed to me I saw the King John of Aragon, of glorious remembrance, who passed through this life a short time ago and who I had served for a long time. And, doubting who it was, I was in terrible fear. So then he said to me:

- Let all fear leave you, for I am who you think I am.

As soon as I heard him speak, I knew him. Trembling, I said:

- Oh, Sir, how can you be here - did you not die the other day?

- I did not die - he said. I returned my spirit to God, who had given it to me, and left my body to its mother.

- The spirit? How? - I said - I cannot believe that the spirit could be anything, anything that can have take a different path to that of the body.

- Then, what do you understand me to be? - he said. Do you not know that, the other day, I moved from the corporal life in which I was?

- I heard that said, I replied. But I do not believe it now, for if you were dead, you could not be here. And I see that you are living. But people tell what they want, for they are always happy about what is new, and especially about



a new lordship - or as some trick, they have made it famous that you are dead.

- That news is true. I have paid the debt to nature, and it is my spirit who speaks with you.

-You, Sir, can tell me what you please - but, speaking with reverence, I will not believe that you can be dead; for dead men cannot talk.

- True, he said, the dead cannot talk; but the spirit does not die. So speaking is not impossible for it.

- It does not appear to me, I said, that the spirit could be anything after death, for I have seen animals and birds and men die on many occasions and I did not see that a spirit or anything else could exit a body. Through that, I could recognise that the body and spirit were two separate, distinct things. But I have believed always that this thing people call spirit or soul may be but natural warmth or blood inside a body that ceases because of some discrepancy in its four humors, the way fire does, through the wind that casts it from its place. Or - when the subject is corrupted - where it extinguishes, and from that moment forward people do not see it.

E quant haguí be remirat specialment lo dessus dit hom de mitja estatura, a mi fo vijares que vaes lo rey en Johan de Arago, de gloriosa memoria, que poch temps havia que era passat de aquesta vida; al qual yo longament havia servit. E duptant qui era, espahordim terriblement.

La donchs ell me dix:

«Lunya tota pahor de tu, car yo son aquell quet penses.»

Quant yo l hoy parlar, coneguíl tantost; puy tremolant digui:

«O Senyor, com sou vos aci? e no moris l altre dia?»

—No mori, dix ell, mas lexi la carn a la sua mare, e reti l esperit a Deu quil me havia donat.

—Com, l esperit! digui yo, no puch creure quel esperit sia res, ne puixa tenir altre



camí sino aquell que la carn té.

—E donchs que entens, dix ell, que sia yo? No sabs que laltre dia passí de la vida corporal en que era?

—Hoyt ho he dir, respongui yo. Mas ara no ho crech, car si fosseu mort, no foreu aci. E enten que sots viu; mas la gent ho diu per tal com ho volria, car tostemps se alegra de novitats, e especialment de novella senyoria, o per alguna barateria que vol fer, ha mes en fama que sots mort.

—La fama, dix ell, es vera, que yo he pagat lo deute a natura, e lo meu esperit es aquest que parla ab tu.

—Vos, Senyor, me podets dir queus plaura. Mas, parlant ab vostra reverencia, yo no creure que siau mort; car homens morts no parlen.

—Ver es, dix ell, quels morts no parlen; mas l esperit no mor. E per consegüent no li es impossible parlar.

—No m par, digui yo, quel esperit sia res apres la mort, car moltes vegades he vist morir homens e besties e ocells, e no veyia que esperit ne altra cosa los isques del cors, per la qual yo pogues conèixer que carn e esperit fossen dues coses distintes e separades. Mas tostemps he cregut que ço que hom diu esperit o anima no fos als sino la sanch o la calor natural que es en lo cors, que per la discrepància de les seues quatre humors mor, axí com fa lo foc per lo vent qu'il gita de son loch, o quant es corromput lo subject en que es qui sapaga; e daquí avant nol veu hom.



- You are much deceived, he said; it appears that you do not make out the difference between spirit and spirit.

- No I do not make out any, I said; I see all living things die in the one way.



- It is not true that they die in one way, he said; but as three types of vital spirits created by our Lord God: some, beginning from Him at the world's creation, are angels, and not covered in flesh; others, in the new principle of the Creator are covered in flesh but do not die with it. They are men. Others are covered in flesh, and they are born and die with it. They are brute animals. Man was created in the middle, so that he was lower than angels and higher than beasts, so that he could have something in common with the higher and the lower, to know immortality with angels and mortality of the flesh with animals, until resurrection remedies mortality.

- As I have said, Sir, that the deaths of all living things I have seen die have taken one form, and I never saw anything in contradiction. Therefore, I do not believe that, especially when I see that Solomon was of the same opinion as me in the Book of Ecclesiastes, saying: the death of men and beasts is one, and the condition of each is equal. As men die, they die; all things breathe, and man has nothing more ahead of him than does the animal.

- It does not seem, he said, that you have clear knowledge of the intention you allege the wise man to have; for he did not say that in his own person, but of the ruthless and weak; and that is what attracted Saint Gregory in the *Dialogue*, and Saint Thomas in *Summa contra Gentiles*. And it seems to be well that it is like that, for in the end of the said Ecclesiastes, almost at his determination, he adopts: 'Dust returns to the land from whence it came, and the spirit returns to He, Who has given it.'

And soon it says: 'We hear all the final words together: Fear God and maintain His Commandments. Doing that creates all men.'



In these words it seems Solomon spoke as the voice for many people, asking them all to hear him, expressing his authentic conclusion. And you know well how people believe many things they are unable to see.

- True - I said: but I do not hold those who do to be wise. That which I see I believe, and nothing more than that concerns me.

-Say, he responded, before you came into the world, what were you?

- That which I will be after death, I said.

- What will you be?

-Nothing.

- So you were nothing before you were engendered?

-That is how I believe it to be, I said

-Why do you believe it to be that?

- Because every day I see that a woman, through uniting with a man becomes pregnant when before she was not; and then she makes an infant appear, who goes from not existing to existing.

- Yes; but, he said, that which you have seen in others, you have not seen it in yourself. But tell me, if you remember, what you were before you were engendered.

- Me, I said, I do not remember, nor am I certain that I was a being, for I did not see it; but I believe well that I was nothing, as I am a man- I am like the others and must follow in their footsteps.

- So, he said, you believe that which you have not seen?



- True, Sir, I believe some things I have not seen and, for what I grant you, I cannot deny it, and in truth, as I think of it more, I see it clearer, for on many occasions I have believed several things that could not be proven clearly. Especially something truly common to all people. If one asked any person who is their father, they would nominate the one they think it to be, but they would not know it certainly, rather by belief alone.

- It is well, he said; the great pleasure the debater has when the person replying not only grants their conclusion, but proves it.

Then fright started to pass away from me, and still doubting what he was telling me, I wanted to move closer to kiss his hands.

- Away!, he said, for the body in which you see me covered, is that of a phantom, and you are not at liberty to touch it, nor could you.



— Molt est enganat, dix ell; appar que no fasses differentia entre esperit e esperit.

— No n hi fas alguna, digui yo; que totes les coses animades veig morir en una manera.

— No es ver que en un de esperits vidals ha creat nostre Senyor Deu. Uns que en la creatio del mon hagueren començament dell, e no son cuberts de carn, e aquests son los angels: altres qui han novell principi del Creador, e son cuberts de carn, mas no moren ab aquella, e aquests son los homens; altres qui son cuberts de carn, e nexen e moren ab aquella, e aquests son los animals bruts.

Lome es estat creat en lo mig, per tal que fos pus baix quels angels e pus alt que les besties, e que hagues alguna cosa comuna ab lo subira e ab lo jusa, ço es a saber, immortalitat ab los angels, e mortalitat de la carn ab les besties, entro que la resurectio reparas la mortalitat.

—Jaus he dit, Senyor, que totes les coses animades he vist morir en una forma, e james non viu lo contrari; e per conseguent als non crech, majorment quant veig que Salomo, en lo libre appellat *Ecclesiastes*, fo de la opinio en que yo son, dient: Una es la mort dels homens e de les besties, e equal es la conditio de cascu. Axi com moren los homens, moren aquelles; totes coses espiren, e lhome no ha res mes avant que la bestia.

—No appar, dix ell, que hajes clara conexença de la intentio del savi que has allegat; car ell no dix aço en persona sua, mas dels impiadosos e infirmants. E axi ha plagut a sent Gregori, en lo *Dialech*, e a sent Thomas, *Contra los gentils*. E appar be que axi sia, car en la fi del dit *Ecclesiastes*, quaix determenant hi ajusta: «Tro sia tornada la polç en la sua terra don era, e lesperit retornant a aquell quil ha donat.»

E apres un poch dix: «la fi de les paraules totes ensemps oyaume : «Tem Deu e serva los seus manaments. A aço fer es creat tot hom.» En les quals paraules appar que Salomo en persona de molts parlava. Puys deya que l hoysen tots ensemps, exprimi a aquells la dita sua conclusio verdadera. Noresmenys, be sabs tu que moltes coses creu hom que no pot veure.

— Ver es, digui yo; mas nols tench per savis aquells quin usen. Ço que veig crech, e del pus no cur.

— Digues, respos ell, abans que venguesses en lo mon, que eres?

—Ço que sere apres la mort, digui yo.

—E que seras?

—No res.

—Donchs no res eres abans que fosses engendrat?

—Axi ho crech, digui yo.

—E per que ho creus?

—Per tal com cascun jorn veig que la dona per lo ajustament del hom se fa prenys, e dabans no ho era. E puys pareix alguna criatura, la qual de no esser ve a esser.

—Hoc; mas, dix ell, ço que tu has vist en altres, no ho has vist en tu mateix. Empero diguesme, sit recorda, que eres abans que fosses engendrat?

— A mi, digui yo, nom recorda, ne son cert que era, car no ho viu. Mas be crech que no era res; car hom, son axi com los altres, e conve que seguesca lurs petjades.

—Donchs, dix ell, tu creus ço que no has vist?

—Ver es, Senyor, que algunes coses crech que no he vistes. E per ço que he atorgat no



ho puch negar, e a la veritat, com mes hi pens, pus clar ho veig; car moltes vegades he cregut diverses coses que nos podien clarament provar; e majorment una cosa fort comuna a totes gents. Si hom demanava a cascun hom qui es estat son pare, ell nomenaria aquell ques pensa que ho sia, pero no ho sabia certament, sino per sola creença.

—Be esta, dix ell; aço gran plaer es al arguint, com lo responent no solament atorga la sua conclusio, ans la prova.

La donchs lespahordiment me comença a passar, e duptant encara en aço quem deya, volguim hi acostar per besarli los peus e les mans.

—Girat, dix ell, car aquest cors de quem veus cubert fantastich es, e nol pories ne tes legut tocar.



-The one you used to serve, revere and honor has transformed to dust.

Then immense tears came from my eyes and moans and great sighs from my heart, my wounds re-opened, and all my bones ground together. The hour



was more painful for me than the one in which I learned he had repaid that debt to nature.

- Do not cry, he said, nor be sorrowful, for that would be a useless remedy. You need not cry for my sake, because I am in accord with God's Grace, and I would not want to return to the world to be a monarch - even less for your lamenting, for if you have lost me, the one who was your lord, you have received such a good and better one. He will cast you from this prison - in which you are - with all your honour - and will not tolerate any persecution of you; because he is truly just and virtuous and soon he will recognise the ill intention of your pursuers, even if, in order to behave towards them with the reason of his new Lordship, he will not transfer you as soon as you would like, and deserve in justice. Then if you serve him, he will know to compensate you. But there is no need to tell that to you like great news, for you know him well.

-Sir, I said, that is true, and I have that hope in him. But at present the tides do not look promising.

- O, he said: common malady of men: they believe that which they desire very much may never come, or if it does, it seems to them to be late, should it come some day.

-Someday, Sir, I said, I will be very happy. What is done well is done swiftly. In the present, I am not concerned much with that. What pleases our Lord God, and him, will please me.





—Aquell al qual tu solies servir e fer reverentia e honor, convertit es en polç.

Dels meus ulls isqueren ladonchs fort espesses lagremes, e del cor gemechs e sospirs grans les plagues me refrescaren e tots los meus ossos cruxiren. E aquella hora fo a mi pus dolorosa que aquella en la qual sabí que ell havia pagat lo deute a natura.

—No plors, dix ell, ne sies trist, car de remey inutil usaries. Quant es per mon interes, not cal plorar, car covinentment estich per gratia divinal, e per esser monarcha, no volria tornar en lo mon; e ja menys per lo teu plant; car si a mi has perdut, qui era ton Senyor, tan bo e millor lo has cobrat. Ell te gitara a ta honor de la preso, en que est, e no sofferra quet sia fet tort; car fort es just e virtuos, e conexera tost la mala intentio dels teus perseguadors. Jatsia que per comportar aquells, per raho de la sua novella Senyoria, not espatxara tan tost com tu volries e mereixs per justicia. Puy sil serveys, ten sabra be remunerar; pero a tu no ten cal fer grans noves, car bel coneixs.

—Senyor, digui yo, ver es, e aytal esperança he yo en ell. Mes a present non veig venir les mars.

—O, dix ell, comuna malaltia es dels homens, que ço que molt desigen no creen que james los venga, o sils ve es tart a lur parer, ab que venga qualque dia.



—Qualque dia, Senyor, digui yo, ben sere content; car prou se fa tost ço que bes fa. Quant es a present, daço no cur molt: ço que a nostre Senyor Deu e a ell plaura, sera plasent a mi.



-Only, Sir, if it does not vex you, I beg you to tell me what spirit is, and let me understand its immortality, if it is possible, for I am desperate to know about it, as I cannot understand it; you have told me that you returned it to God. And it follows, as a consequence, that spirit is something immortal.

- Your understanding is right he said, and it does not seem strange to me if you cannot understand it all, for you do not want to theorize intently about it.



There is not a thing in the world, however easy, that does not become difficult or almost impossible to someone who does not want to do it.

-Sir, I would theorise about it willingly, but my clumsy mind is not sufficient to understand such a high matter, without your help.

-Now then, pay attention diligently to what I will tell you, he said. Many Doctors in the Divine Church, philosophers, poets, and other knowledgeable and devout men dealing with this matter have done what they can to give the men of this world understanding, in words, as with writing, what the spirit or soul is. In the human body, they are the one thing, but, according to the different roles the soul has, it is named many things. Animating the body, it is called soul;. When it wants something, it is called courage. When it knows something, it is called thought. When it remembers something, it is called memory. When it judges fairly, it is called reason. And when it inspires something, it is called spirit. Nevertheless, it has one, simple essence.

Understanding it much better than they knew how to say, they have not been able to explain it perfectly, nor I, while I am covered in the clothes that you see me wearing: I could not tell you much more about it than they have said; until the time our Lord has decreed for my penance has passed. I am to have some of men's faults, not much less than I would have if I were still accustomed to flesh. There is only one thing that I can add, that I can tell you for certain, for in my self I see it: what the Doctors of the Divine Church have known by Divine Revelation - things related by those resuscitated and told about the soul being rational are true, and many philosophers and poets have moved very close to the truth, as much as the human mind can comprehend it.





Solament, Senyor, si nous es enuig, vos suplich quem vullau dir que es esperit, e quem doneu entendre la sua immortalitat, si possible es; car ab gran congoxa estich de saberho, per tal com no ho puch entendre. E vos haveume dit que lhaveu retut a Deu, e segueixse per consequent que esperit sia alguna cosa immortal.

—La tua conclusio, dix ell, es vera, e no m marvell si no ho pots entendre, car tu no hi vols primerament especular. No es cosa en lo mon, per facil que sia, que no torn dificil, o quaix impossible, al no volent fer aquella.

— Yo, Senyor, volenter ho faria. Mas lo meu grosser enginy no es sufficient a comprendre tan alta materia sens ajuda vostra.

— Ara donchs, dix ell, atten diligentment a aço quiet dire.

Molts doctors de la Esglesia de Deu, filosofos, poetes, e altres scients e devots homens tractants de aquesta materia han fet lur poder de donar entendre als homens del mon, axi de paraula com ab escriptura, que es esperit o anima; car en lo cors humanal una matexa cosa son. Mas, segons la diversitat dels officis que la dita anima exerceix, es en moltes maneres nomenada.

Car vivificant lo cors, es appellada anima; e volent, coratge; sabent, pensa; remembrant, memoria; justament judicant, raho; e spirant, spirit. Empero la sua essencia una sola es e simple. E entenent ho molt mils que no ho saberen dir, no ho han pogut perfetament explicar, ne yo, dementre que sia cubert daquesta vestedura quem veus portar, not hi poria molt mes dir que ells han dit. Car, entro que sia passat lo temps per nostre Senyor a ma penitencia ordonat, obligat son en partida als deffalliments de aquells, no molt menys que



si encara era ajustat a la carn. Una cosa tan solament hi pux anadir, quet dich certament, per ço com ho veig en mi matex, que ço quels doctors de la Sgleya de Deu han sabut per revelacio divinal, e per relatio de molts resucitats, dit de la anima racional, es ver. E molts filosofos e poetes se son acostats assats a la veritat, en quant humanal enginy ho pot compendre.



I said, - Sir, I know nothing more than I knew. I cannot see how my knowledge has grown here - with the exception of your testimony.



- It is not something slight, he said, in such a doubtful issue to have a testimony, with which the exceptional, the irrefutable agree, without any other mediation than certain science.

- So, with your mercy, Sir, tell me what they wrote, the doctors of whom you speak, what sense you made of it, to instruct me better?

Then he lowered his eyes, and with his face almost angry, said:

- It is for me to tell you something that will give you little, for you will understand little of it, but may it be worth whatever it may for you. The question of 'what the soul is' was discussed greatly among the ancient philosophers. And Nasica said it was the heart. Empedocles, that it was blood. Others said a part of the brain mostly held it. Others said the soul's place and throne were within the heart. Others, within the brain. Zenon said it was fire. Aristoxenus said the harmony of sounds. Xenocrates said the soul was numerical. Plato saw it as having three elements. Reason is the main one, placed in the head, while another part, rage, is in the breast, and another, desire, under the entrails. Dicearcus said the soul is nothing, and we speak of animals and animated things in vain. Galen said the soul is complexion. Others said it was the body. Aristotle, the one who came closer to the truth, after Plato, than those I've mentioned, said it is the Greek word *entelequeia*. It means continued, durable movement.

And the men of whom I speak, each fought as best as he could to prove his opinion.

Nevertheless, the doctors of God's church, people who have seen profoundly and well that a man's soul is created by God as a spiritual substance in itself, albeit they say it in different ways. A substance vivifying the body, rational



and immortal, convertible to good and evil. And you may know, certainly, that it is so? Nevertheless, I'll state it for you quickly, so you can understand better.

The soul was created by God, someone with reason does not ignore that, because everything that exists is a creator or a creature. No creature, however, can have creative substance, for all things that have substance were given it by God, and cannot give it to others - for otherwise, it would be a creator.

So what is left is to grant that Our Lord God created it. It is clear He can create mortal and immortal things.



—Senyor, digui yo, aytant ne se com ne sabia. No veig que dals sia crescut mon saber a present, sino de vostre testimoni.

—No es poch, dix ell, en tan duptos fet haver testimoni qui, sens altre mija depos de certa sciencia; majorment quels altres concordants ab ells sien majors de tota exceptio e irrepellibles.

— Sia vostra merce donchs, Senyor, quem digats quen han escrit los dits doctors, e vos quen sentits per tal que mils ne romanga instruit.

— Ladonchs ell baxa los ulls, e ab cara quaix irada, dix:

— A mi cove dir ço quet fara poch fruyt, car aytant poch ho entendras. Pero valrat ço que pora. Entrels antichs filosofos fo gran questio que era la anima. E dix Nasica quel cor. Empedocles la sanch. Altres digueren que una part del cervell tenia lo principat de la anima. Altres quel loch e cadira de la anima eren en lo cor. Altres en lo cervell. Zenon dix que la anima era foch. Aristoxenus, armonia de sons. Xenocrates, nombre. Plato fenye triplicitat en la anima, lo principat de la qual, ço es, raho, posa en lo cap, e les dos parts, ço es ira, en los pits, e cupiditat dejes les entramenes. Dicearcus dix que la anima no era res, e que vanament deya hom animals e coses animades. Galien dix que la anima era complexio. Altres, que era cors. Aristotil, qui, apres de Plato, se acosta mes a la veritat quels dessus nomenats, dix que era Endelecheia, vocable grech que vol dir continuat moviment e perdurable. E cascu dels dessus dits se esforça a provar la sua opinio com mils pogue.

»Empero los doctors de la Esglesia de Deu, los quals molt profundament e be hi han vist, affermen, jatsia que en diverses maneres ho diguen, que la anima de l hom es creada per Deu substantia espiritual propria, vivificadora del seu cors, rational, e immortal, e en be e en mal convertible. E sapies certament que axi es. Empero, per ço que mils ho entengues, declararho he breument.

»La anima esser creada per Deu, algu qui raho haja no ho ignora; car tota cosa que ha existencia, o es creador, o es creatura. Mas alguna creatura no pot esser substantia; car tota cosa que ha haver substantia creadora cove que la haja de Deu, pus no la pot donar a altres, car per ço la ha reebuda tan solament que la hage per si; car en altra manera seria creadora.

Resta donchs atorgar que nostre Senyor Deu la haja creada, qui evidentment pot crear coses mortals e immortals.





The soul is spiritual substance, who could deny that? All corporeal things are contained by three lines, longitude, latitude and depth, which cannot prove the same for the soul. Although the soul might be aggravated by the body's weight, while accompanying it, it understands opinions of things with curious application. It thinks about celestial things profoundly, natural things with subtle, close investigation, and of its creator, it desires to know great things. And if it had been corporeal, thinking, it might not see spiritual things. It's clear it is a substance in itself, as there is no other spirit who receives flesh and is hurt or feels joy from its passions - which are love, revulsion, desire, horror, delight, dolor, hope, desperation, fear, daring, wrath, and docility.



The soul vivifies the body, because it loves this prison with a great love, from the moment it is given, loving it because it cannot be free. It is tortured strongly by its pain. It has misgivings about death and cannot die, as you see before you. Like this, it's fearful for its body's situation, because the body sustains it, and with its body's eyes, it rejoices at seeing beautiful things, with its ears, at hearing melody, with its nose, at smelling pleasant scents, with taste, at fine flavours, and with its touch, at touching soft things, hard, rough, smooth...



Que la anima sia substantia espiritual, qui ho pot negar?

»Totes coses corporals per tres lineas son contengudes, ço es longitut, latitut e profunditat, les quals nos pot provar que sien en la anima; jatsia que, mentre es acompanyada al cors, sia agreujada per lo carrech de aquell, les opinions de les coses ab curosa sollicitut enten; les coses celestials, profundament pensa; les naturals ab subtil indagatio cerca; e del seu creador, grans coses desija saber. E si era corporal, ab les sues cogitations les coses espirituals no veuria.

»Que sia propria substantia, clar es, com algun altre espirit no reeba carn, ques dolga o salegre de les sues passions, que son, amor, hoy, desig, abhominatio, delectatio, tristor, sperança, desperatio, temor, audatia, ira e mansuetut.

»Vivificadora es del seu cors; car encontinent que li es donat, ama de gran amor lo seu carcer; amalo per tal com non pot esser franca. Turmentada es fortment per ses dolors, dupta la mort, e no pot morir, segons que per avant veuras; e axi es temerosa del cars del seu cors per ço que mes per ell sia sostenguda. E ella ab los ulls del cors se adelita en veure belles coses, ab les orelles hoyr melodia, ab lo nas sentir odors plasents, ab lo gust bones sabors, ab lo tocament coses molls, dures, aspres e lises tocar.



And although it does not use these things and is not maintained by them, nevertheless when they are unattainable, it desires them and is greatly sorrowful. It is not that they are beneficial or attractive to it naturally, but that they are so to its body and, sometimes, the soul sins to satisfy its body.

Therefore, the life of the body is the soul's received presence. Death is their separation. With the body living, the soul exists in all its parts, in no place less than another. That's well, but it's true that it is more ardent in some places, more feeble in others. It exists, however, in every part of the body, giving vital force and enough nourishment and it cannot leave the body at will or stay there when its creator orders it to go. When it's ordered to stay, all doors are shut, then they open for it, when the opposite is the order. And you see it every day, for many men will be terribly injured and not die, and others at very slight cause will surrender their spirit.

The soul is rational. I think no one doubts that when they see that it deals with divine things, knows human things, learns many arts and noble disciplines, and exceeds all animals in reason.

It has the ability to comprehend its own cogitations and express them in language. Set in the body, it sees many things and it exists throughout almost every place, but it does not leave the body. It moves, the same as if it ran in a great space, it explores ideas and shows itself what it sees with its cognitions. Endowed with reason, it found the different figures of letters, the usefulness of different arts and disciplines, it encircled cities with walls, improved the fruits of the earth with industry, explored the lands and the sea, penetrated great mountains, constructed ports for the use of navigators, and adorned the earth with beautiful edifices. Then who can doubt his reason



when, illuminated by its creator, it makes such marvellous things visible by art. All the more, immortal is the rational soul, I think you don't doubt that.

- How can it not be doubted!, I said; proving it will take mastery.

- but how is it not proven in me, who lives without a body?

- By my faith, sir, you must well believe me ignorant, that you think I might believe steadfastly that you are soul or spirit.

- How, he said, don't you grant that the spirit exists?

- Yes, I grant that, but not one who lives without a body, just as the body does not live without it. Sir, for all the things you have said to me, by my judgement you haven't proven to me with necessary reasons - only with persuasions mingled with faith - that man's spirit may be immortal. I see no evidence I should believe it.

- And who would give you necessary reasons, he said, to prove invisible things, especially when you wish to think negatively about it? If you remember, you have already granted to me that there are many things Man has to believe and cannot see.

- It's true, Sir, but what will I do? Believe everything Man will tell me?

- No, not at all, but you should believe what most people say and believe. And especially when it is very close to reason - for, in each thing the agreement of all people has virtue and strength of law by nature.





E jatsia ella de aquestes coses no hus ne sen sostenga, empero con li son levades, ha de aço gran tristor, desijant aquelles, no axi com a profitoses ne plasents a ella naturalment, mas al seu cors; e devegades per complaureli pecca. La vida donchs del cors es presentia de la anima per ell reebuda; e la mort es departiment de aquella. La qual, vivent lo cors, es tota en les sues parts, e en un loch no es menor que en altre. Be pero es veritat que en algun loch se ha pus ardentment, e en altre pus flacament; pero en cascun loch del cors se esten e li dona vital força e nodriment competent, e no pot exir del cors com se vol, ne romanirhi com lo seu creador lan mana exir. Quant a ella es manat estar, totes les portes li son tancades. Puy obrense con li es manat lo contrari. E pots ho veure cascun jorn, car molts homens seran terriblement nafrats, e non morran; altres per fort leugeres occasions retran lespirit.

»Rational es, nom pens que algu hi dupte, quant veu que tracta coses divinals, sap les humanals, apren moltes arts e nobles diciplines, e per raho tots los animals sobrepuja. Donat es a ella compendre les sues cogitations, e ab la lengua exprimir aquelles. Ella posada en lo cors veu moltes coses, e quaix per tot loch se esten, e del cors nos departeix. Mouse, e en si mateixa, axi com en un gran espay corrent, discorre e presenta a si ço que ab la sua cogitatio veu; e dotada de raho, ha trobades diverses figures de letres, utilitat de diverses arts e diciplines; ha cenyides ciutats de mur; los fruyts de la terra ha millorats ab industria. Discorra les terres e la mar, forada grans muntanyes, fabrica ports a utilitat dels navegants, ha ornada la terra ab bells edificis. Donchs qui pot duptar de la sua raho, com, illuminada per lo seu creador, fa esser vistes coses tan maravolloses fetes per art? Inmortal es encara mes la anima rational, e nom pens que hi duptes.



—Com no duptar! digui yo; en provarho sera la maestria.

—E com, dix ell, no es assats provat en mi qui visch sens cors?

—Per ma fe, Senyor, bem tenits per ignorant, queus pensau que yo crega fermament que vos siau anima o espirit.

—E com, dix ell, no atorgues esser espirit?

—Si atorch, mas no que visque sens cors, aixi com lo cors no viu sens ell; car per molt, Senyor, quem havets dit, nom havets provat a mon juy per rahons necessaries, sino ab persuasions mesclades ab fe, quel esperit del hom sia immortal; ne veig coses evidents per que ho dega creure.

—E quit daria rahons necessaries, dix ell, a provar les coses invisibles, e majorment que tu hi volguesses malignar? Sit recorda, ja m has atorgat que moltes coses hom ha a creure que no veu.

—Ver es, Senyor; mas que fare? Creure tot ço que hom me dira?

—No pas, mas deus creure ço que major part de la gent diu e creu. E majorment pus se acost molt a raho. Car en cascuna cosa latorgament de totes les gents virtut e força ha de ley de natura.



- I'm disposed to believe it, Sir, if you prove to me that most people hold your opinion.

Then he made his face a little brighter, and he said:

First, with the authority of the gentiles, Jews, Christians and Saracens, then with reasons and demonstrations, I will prove to you as much as is possible for me, for we hold a substance which is difficult to completely prove between our hands, especially when the antagonist here does not want to grant a thing that holds to reason, that the rational soul lives without body and is immortal.

-That will give me great pleasure, Sir, but if you would like to pay me the great courtesy of using reasons and demonstrations first, that would please me more.

- I understand you now: you doubt those things, and wishing to hear them soon, you mean you have studied enough authorities. And I don't contradict you there, but I will tell you about such of those you may not know, by chance. And what you request pleases me, but if I speak reason, grant that reason to me.

- What you dictate, Sir, will please me.

- Now then, pay diligent attention, and I tell you some things posed by the masters of letters, and others posed by the true theologians.

There exists nothing in nature that remembers things past, foresees things coming, can encircle present times, which are all divine abilities - nothing but the rational soul. Nor can it be found to come but from God, as all things that sense, know and live have a resemblance to God, as the rational soul



then may know, sense and live, it follows that it has an appearance like God, and is immortal in consequence.



—Apparallat son de creureho, Senyor, sim provats que la major part de la gent sia de vostra oppinio.

La donchs ell esclari un poch la cara, e dix:

«Ab auctoritats, primerament, de gentils, juheus, cristians e Sarrahins, puy ab rahons e demonstrations, te provare tant com possiblem sera; car materia dificil a plenerament provar tenim entre mans, majorment quel adversari no vulla atorgar ço a que rahonablement es tengut, que la anima rational viu sens cors e es immortal.

—Gran plaer ne haure, Senyor. Mas sim volieu fer tanta gratia que de les rahons e demonstrations usasseu primerament, molt pus placent me seria.

—Ja t enten, dix ell; tu duptes en aquelles, e desijantles tost hoyr, vols dir que de auctoritats prou n has legides. E no t hi contradich. Pero yo ten dire de tals que tu per ventura ignores. E plaume ço que demanes. Mas si raho dich, atorgala m.

—Axi com vos, Senyor, dictareu em plaura.



—Ara donchs atten diligentment, e dirten he algunes quels maestres de les letres seculars, e altres quels theolechs vertaders han posades.

»No es res en natura que recort les coses passades, prevehia les esdevenidores, e puxa abraçar les presents; les quals coses son divinals, sino la anima rational, nes pot trobar que puxa pervenir sino de Deu; axi que tot ço que sent, qui sap e qui viu ressemblant es a Deu. Con la anima rational donchs sapia e senta e visque, segueixse que es semblant a Deu, e per consegvent immortal.



Furthermore, all intellectual substance is incorruptible, because it is set apart and not dependant on the body, but the rational soul is intellectual substance, so it should be incorruptible. Further, all things singular and uncombined, like God, an Angel and similar beings, are immortal, because they contain no conflict, which is corruption's cause - something that can only exist in compounded things. The rational soul is naturally singular, not combined of anything: God created it from nothing, so it is immortal.

Still, a form is only corrupted by some action of a contradictory form or by corruption of one of its parts, or by some cease in its causation, just as heat is destroyed by the action of turning cold; by corruption of one of its parts, just as the virtue of sight is destroyed if the eye is destroyed; by some cease in its causation, just as the air's clarity ceases when it lacks the sun's presence - which was its cause. But the human soul cannot be corrupted by some action of something opposite to it, because it has no opposite, as it is possible for it to know and be receptive to everything contradictory, through its own discernment. In a similar way, it could not be corrupted by corruption of one of its parts, as it is a form that is not dependent on its body to exist. Neither could it be corrupted by some cease in its causation, for it can have no cause but what is eternal. Thus, in no way could it be corrupted, and it is immortal in consequence.

And if the soul could be corrupted by any corruption of its body, it would follow that its existence is impaired if its body is. But if a virtue of the soul was weakened when its body was injured - this could only be temporary, by accident.





Mes encara tota substantia intellectual, per tal com es separada, e no dependent del cors, es incorruptible. Mas la anima rational es substantia intellectual; cove donchs que sia incorruptible. Pus avant, totes coses simples e sens compositio, axi com Deu, Angel, e semblants, son immortals; car son privades de contrarietat, que es causa de corruptio; la qual no pot esser sino en coses compostes. Mas la anima rational es simple naturalment e sens compositio, car de no res la crea Deu; donchs es immortal.

»Encara mes, alguna forma nos corromp sino per actio de son contrari, o per corruptio de son subject, o per defalliment de la sua causa. Axi com la calor ques destroueix per actio de fredor. Per corruptio de son subject: axi com destrouit l ull se destroueix la virtut visiva. Per defalliment de la sua causa: axi com la claredat de l'air, que cessa defallint la presentia del sol, ques causa de aquella. Mas la anima humana no pot corrompre per actio de son contrari. Car alguna cosa no es a ella contraria, com per l'enteniment possible ella sia conexedora e receptiva de tots los contraris. Semblantment, ne per corruptio del seu subject, com ella sia forma no dependent del cors, segons son esser, ne per defalliment de la sua causa, car no pot haver alguna causa sino eternal. En alguna manera donchs no pot corrompre, e per conseguint es immortal. Noresmenys, si la anima se corromp per la corruptio del cors, cove quel seu esser sia debilitat per debilitatio de aquell. Si empero alguna virtut de la anima es debilitada, debilitat lo cors, aço no ve sino per accident,





Understand by this that the soul's virtue relies on some corporeal organ, just as sight is impaired when the organ is impaired - but only by accident. And it can be seen for this reason: if some aspect of the soul was ever impaired, mending the organ would never restore it. And we see in contrast - as much as the virtue of sight may be impaired - if the organ is mended, the virtue of sight is restored. Then, as discernment is a virtue of the soul that does not rely on an organ, as we just saw here, it does not diminish of its own accord, nor by misfortune, by old age, nor by any other impairment of the body.

But if the action of discerning turns into weariness or limitation from some infirmity of the body, that is not from weakening of discernment; but from



the forces of things it depends upon - virtues of imagination, memory and cognition. So it shows that discernment is incorruptible: and by consequence the human soul is intellectual substance.

Further, everything that moves by itself is eternal, for it never forsakes itself, that is why it does not stop moving - any other way and it would die, as life cannot exist without movement, and all things with motion are nature's source and principle. And you know well that the principle has no starting point, because all things come from it. And it can not be born of anything - it could not be the principle itself, if it were born of another thing. Then, if it can never be born, neither can it die, because if this principle was dead, it could not be born from another thing or create itself.

So it is necessary that all things are born from this principle, and that the principle of movement follows this, as it moves by itself. And that thing cannot be born or die, or it would be necessary that every creature cease moving, and there would be no force propelled by motion. As it is clear that something that moves by itself is eternal, who is there, who could deny that this nature is given to the rational soul, that can feel itself being moved by its own force, not by something strange, and without any thought that it could ever become unprotected by itself?



en quant, ço es a saber, la virtut de la anima-fretura de orgue corporal, axi com la vista es debilitada, debilitat l orgue; pero per accident. E appar per la raho seguent. Car si a aquella virtut venia per si alguna debilitatio null temps se restauraria reparat l orgue. E vehem pero que per molt que la virtut visiva sia vista debilitada, si l orgue es reparat, la virtut visiva es restaurada. Com donchs l enteniment sia virtut de la anima que no fretura d orgue, segons que dessus appar, ell nos debilita per si ne per accident, per vellesa o per altra qualsevol debilitatio del cors. Si pero en la operatio del enteniment esdeve fatigatio o empaxament per infirmitat del cors, aço no ve per debilitatio del enteniment; mas de les forces de les quals aquell fretura, ço es a saber, de les virtuts ymaginativa, memorativa e cogitativa. Appar donchs quel enteniment es incorruptible, e per conseguent la anima humanal que es substantia intellectiva.

»Mes avant, tota cosa que per si mateixa se mou es eternal, car null temps se desempara de si; e per conseguent no cessa de moure, car en altra manera morria, com vida no puixa esser sens moviment. E a totes coses que son mogudes aquella es la font e principi de natura. E saps be quel principi no ha neximent, car d ell ixen totes coses, e dalguna no pot nexer, ne seria principi, si d altre era engendrat; lo qual si james no nasch, aytant poch pot morir; car mort lo principi, ne ell nexeria d altre ne de si crearia. Axi que es necessari que del principi nasquen totes coses, e que principi de moviment sia per ço com per si mateix se mou. E aquella cosa no pot nexer ne morir, o es necessari que tota criatura çes de moure, e que no aconseguesca alguna força per la qual primerament empesa sia moguda. Con donchs sia clar aquella cosa ser eternal que mou si mateixa, qui es qui puixa negar aquesta natura aytal esser donada a la anima rational, que sent esser moguda per força sua e no per estranya, e no per pensa ques puixe esdevenir que james sia desemparada de si mateixa?



Also, the rational soul is created for the purpose that it always understands, loves and remembers God. And if it were mortal, it would not always do what it was created to do. So it follows that it is immortal.

But each day, you see that many men who behave well suffer poverty, sicknesses, losses and great persecutions, and die in these things. And many men who behave badly prosper as they would wish, and never suffer any adversity. If such souls died with the body, God would be strongly unjust, as he would not grant everyone what they should have. As God's justice may be essential, it should be that the rational soul lives after any corporeal death and in some time have recognition or reprimand - anyone who should have them. So if they does not reach these living in body, it must be after their death, or you would have to concede that God is unjust - something that is impossible and far from the common opinion of men. Do you wish to speak on this, or something that went to your heart?

- Sir, I do not wish to say anything about this now, only that I grant you have made very good points of persuasion to me, but some of them, without faith, to my judgement, are not necessarily conclusive enough, that man may not contradict them reasonably.

Sir, in truth, the last five seem to me much more founded than the others and strongly reasonable and exempt from all contradiction. And I believe the one which starts *all things that move by themselves are eternal* was posed by Cicero, in his work *Tusculanes*.

- True, he said, and he had already posed it himself before that, in book vii of *De Republica*. And Plato said it much earlier in *Phaedrus*. If you know anything you could say to the other reasons, say it?



- Sir, I could say many things about them, but I know well that ultimately I would have been tracing lines in the sand. Faith draws me to believe them, while some scruple of doubt may come to me. I am happy; let us go forward, Sir, if it will be by your grace, and you wish to tell me of the authorities you offered me.

- It pleases me, he said, but what will we do, if you cannot contradict this reasonably? Now I have seen what great delight you find in that?



»Mes encara, la anima racional es creada a fi que tostemps entena, am e recort Deu. E si era mortal, no faria sempiternalment ço perque seria creada. Donchs segueixse que es immortal. Mes cascun jorn veus que molt hom de bona vida sofer pobresa, malalties, perdues e grans persecutions, e mor en aquelles. E molt hom de mala vida es prosperat axi com vol, e james no sofer adversitat. Si la anima de aytals moria ab lo cors, Deu seria fort injust, car no retribuheria a cascu ço que mereix. Com sia donchs necessari que la justitia de Deu se exercesca, cove que la anima rational visca apres la mort corporal, e que qualque temps hage premi o punitio de ço que merescut haura. Si donchs vivent lo cors no la ha, necessari es que apres mort daquell la haja; o hauries atorgar que Deu es injust, la qual cosa es impossible e luny de la comuna oppinio dels homens. Vols a aço res dir, o quet va per lo cor?

—Senyor, no hi vull als dir a present, sino queus atorch que molt bona persuasio me haveu feta. Pero algunes nhi ha que a mon juy sens fe no conclouhen tan necessariament que hom no hi pogues rahonablement contradir.

A la veritat, Senyor, les cinch darreres me aparen molt pus fundades que les altres, e fort rahonables e exempts de tota contradictio. E es mes vijares que aquella que comença, que tota cosa que per si mateixa se mou es eternal, hage posada Cicero en lo seu Tuscula.

—Ver es, dix ell, e ja abans la havia posada ell mateix en lo .vij. libre de Republicha. E molt abans la havia dita Plato in Phedone. Si res saps que poguesses dir a les altres rahons, digues ho.

—Moltes coses, Senyor, hi poria dir; mas be conech que a la fi en arena hauria laurat: fe mi induheix a creureles, posat que algun escrupol de dubitatio mi ocorrega. Yo son content; anem avant, Senyor, si vostra merce sera; e vullaume dir les autoritats quem haveu offertes.

—Plaume, dix ell; mas que farem que no hi poras rahonablement contrastar? E segons que veig gran delit hi trobes.



- Delight? I asked. Sir, speaking with your Reverence, I find none in that, but in disputing or considering things well, man travels better to a true understanding of them.

- True, he said. And, because that is your intention, open your ears, and if any doubt comes to you, say what you wish to say.

Job, who our Lord God testified had no parallel on earth said 'the inferno is my house, and I have prepared my bed in the dark' - nevertheless, a short time afterwards, seized by the hope of deliverance, he adjusted that: 'for I know that my Redeemer lives, and on the last day, I will return from the earth to life, and again I will wear my skin; and in my flesh, I will see my Saviour, God.

If Job had that hope, he did not believe that his soul was mortal.

- Sir , you have told me you would begin with the New Testament but I see that you have begun with the Old Testament. I beg you to tell me if it was through forgetting or some scientific reason?

-I start, he said, there where I should. Job is more suited to the New Testament than the Old. His lineage was from Esau. I spoke of him him first, as he was the best example from the Old Testament. He prophesied early, deeply and clearly about Jesus Christ, who came afterwards, redeeming all. Observe for yourself if he merits that first place in his own time.





—Delit, digui yo, Senyor, parlant ab vostra reverentia, nol hi trob. Mas disputant o ruminant be les coses perve hom mils a vera conexença de aquelles.

—Ver es, dix ell. E pus de tal intentio est, obra les orelles, e si algun dupte ti ocorre, digues ço que vulles.

»Job qui, testificant nostre Senyor Deu, no havia par en la terra, dix:

«Infern es la mi casa, e en tenebres he parat lo lit meu.»

»Empero un poch apres, presa per ell esperança de desliurament, hi ajusta:

«Car yo se quel meu redemptor viu, e en lo darrer dia resuscitare de la terra, e altra vegada sere vestit de la mia pell; e en la mia carn veure Deu salvador meu.» Si aquesta esperança havia Job, no crehia que la sua anima fos mortal.

—Senyor, vos me haveu dit que començariu als gentils, e veig que haveu començat als juheus. Suplichvos quem digau si ho feu per oblit o de certa scientia.



—Yo començ, dix ell, alla hon dech; car Job no fo juheu, ans fo be gentil: be es veritat que fou del linatge de Esau. He ell posat primer, per tal com entrels gentils fo lo millor, es pres a profetar profundament e clara de Jesu Christ, qui puy vench per reembre los juheus e los gentils. Veges donchs si mereix principat entrels seus.



-Honestly, Sir, he deserves it well, but until this moment I always thought his philosophy was Judaic, because he was held in great reputation in the Old Testament. Now I see how he clearly prophesied about the human body's resurrection.

-And now have you realised, he said, what these Gentiles have prophesied? And what about Balaam, Eritrea the Sibyl, Virgil and Ovid? You were deceived - let's go forward.



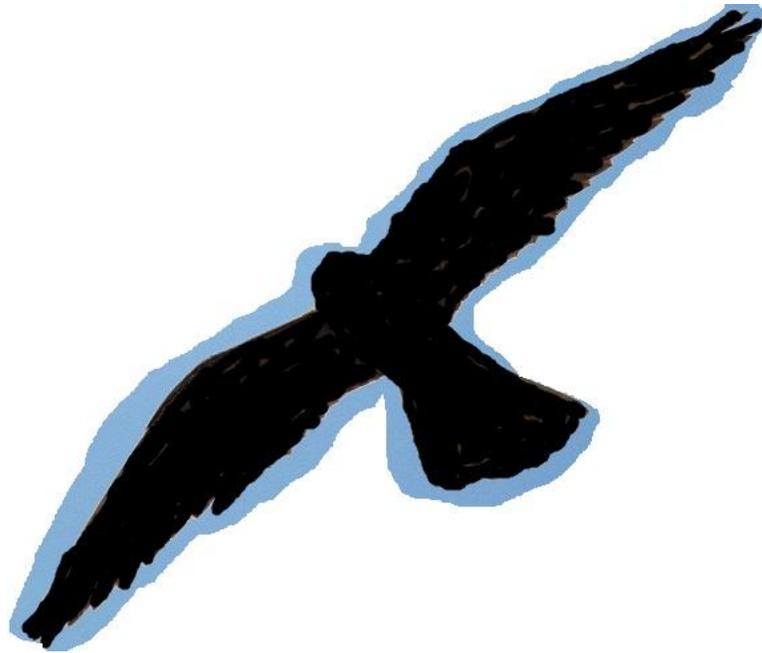
Ennius, the venerable, worthily famous poet, said that many ancient wise men, the ones they called Castors (the Chaste), explained that when the body of a man dies, the soul stays. And among the other things that led them to believe that was seeing that men with great minds made orders about priestly powers and burial ceremonies; and they would not have watched them with such great care, if it wasn't taken as a certainty in their thoughts that death does not destroy the soul, but just the body. And that death is nothing else but transferring and movement of life, and the way by which men and women who live virtuously ascend to the heavens.



—Verament, Senyor, bel mereix. Mas tro aci tostemps fuy de intentio que fos estat juheu, per tal com en lo vell testament es hagut en fort gran reputatio, e veig que profeta clarament la resurreccio dels corsos humanals.

—E ara has tu a saber, dix ell, que gentils hajen prophetat. E quet par de Balaam, Sibilla Eritria, de Virgili e Ovidi? Dessebut eres, anem avant.

»Ennius, poeta fort antich e dignament famos dix que molts savis homens antichs los quals appellaven Castors, deyen que quant lo cors del hom moria la anima romania. E entre les altres coses quels induhien a creure aço era una, ço es que quant vehien quels homens de gran enginy havien ordonat lo dret pontifical e les cerimonies de les sepultures; e ab tan gran cura no les hagueren observades, si en lurs penses no haguessen per clar que la mort no destroueix la anima, sino lo cors tan solament. E que la mort no era altra cosa sino traspas ament e mudament de vida, la qual era cami de pujar al cel als homens e a les dones de virtuosa vida.



And with this conviction - one the pre-Biblical Romans followed - many believed Romulus, Hercules, Liber, Castor and Pollux, and many other people rose to the heavens after their deaths.

Tully says, in the first discourse of his Tusculanae: after a man is dead, his friends do not cry because they think he may be nothing now, but just because they see him as dismissed and deprived without temporal goods. If they did not think that, no one would lament. And Nature lets us sense this without any reason or doctrine. A very strong argument that Nature deals



with such great things as the soul's immortality, is that man has truly immense care for things that will develop after his death.

Man often plants trees without expecting them to have fruit. The sage arrange laws and statutes. What do you think about the significance of procreating children, spreading a name, adopting sons, making wills with diligence, creating tombs, if this is not reflecting on things developing after death?

There is no nature better, in man's lineage, than the ones who imagine that they were born to help, defend, preserve others. I would not believe for anything that such a notable person would give themselves to death for the public interest if they thought that their name ends with their life, nor that someone without great hope in immortality ever exposed their body to death for their homeland.



E, per aquesta oppinio la qual seguiren los Romans gentils, fo per molts cregut que Romulus, Hercules, Liber, Castor e Polluix, e molts altres sen eren pujats al cel apres lur mort.

»Tulli, en la primera disputatio del seu Tuscula, diu que apres que l hom es mort, los amichs nol ploren, per tal qu es pensen que no sia res; mas per ço com lo veen destituit e privat dels bens temporals. Car si aquexa oppinio no era, nol ploraria algu. E açons dona a sentir natura sens alguna raho o doctrina. Molt gran argument es natura jutjar tan grans coses de la immortalitat de la anima, com tot hom ha tan gran cura de les coses esdevenidores, apres sa mort.

»L home sovent planta arbres dels quals no espera james haver fruyt. Lo savi ordena leys e statuts. Quet penses als que significh procreatio d infants, propagacio de nom, adoptio de fills, diligentia de fer testaments, edificatio de sepultures, sino cogitar encara les coses esdevenidores apres la mort?

»No es millor natura en lo linatge dels homens que de aquells qui ymaginen que son nats per ajudar, defendre e conservar los altres. Ne puch creure per res que tan notable hom per la cosa publicha se fos donat a mort si pensas quel seu nom finis ab la vida, ne que james algu sens gran esperança de immortalitat exposas a mort lo seu cors per la patria.



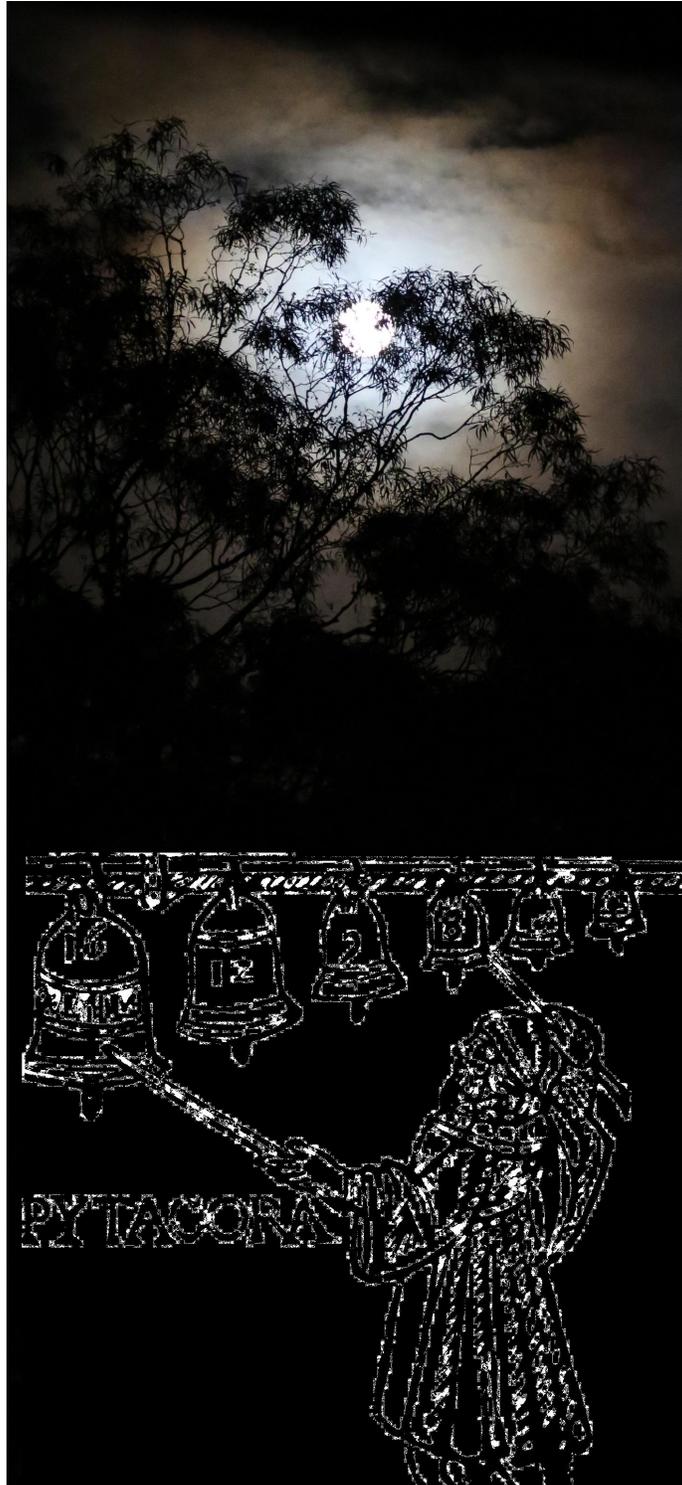
I do not know how the prescience or foresight of coming centuries moves close to a human's thoughts, especially those with great genius and high courage. But take that prescience away, and who would have folly enough to live constantly in labour and great peril, as all earthly princes do? And what will you tell me of poets and skilful mechanics? Do they not wish to be revered after death? And did the philosophers not place their names in the books they wrote, to have glory? It is true they have done that often.

So, if complete accord has the power of nature, and each person grants that something exists that belongs to them after death, we should also grant it. All men have the opinion that God exists and they know this instinctively -



they have similar opinion and knowledge of the soul's immortality. Then, let us believe it is thus and not distance ourselves from common accord.

Esquides, an ancient Syrian philosopher, first said that souls were everlasting. And Pythagoras followed this opinion as his disciple, who had such great authority that for a long space of time no others were considered to be wise, except him and his own disciples.



No se com se acostia a les penses dels homens una pronosticatio, o devinatio dels segles esdevenidors. E majorment com los grans enginys e alts coratges; la qual cosa tolt, qui seria tant foll que incessantment visques en treballs e perills grans, axi com fan los princeps terrenals? E quem diras dels poetes e dels subtils mechanichs? No volen esser ennoblehits apres la mort? Els filosoffs, en los libres que escriuen, no hi meten lurs noms per haverne gloria? Cert si han fet la major part d ells.

»Donchs si latorgament de tots es veu de natura, e cascuns atorguen esser alguna cosa que a ells pertanga apres lur mort, aytambe ho devem atorgar. Tots los homens han oppinio que Deu es, e conexen ho naturalment; e de semblant oppinio e conexença son de la immortalitat de la anima. E donchs cregam que axi es. E nons lunyem del comu atorgament de aquells.

»Eschides, fort antich filosoff de Siria, dix primerament que les animes eren sempiternals. E aquesta oppinio segui Pittagoras, dexeble seu, lo qual era de tan gran auctoritat, que altres sino ell e sos dexebles per lonch espay de temps no foren tenguts ne reputats per savis.



Plato came to Italy, where Pythagoras' disciples blossomed then, so that he might see and learn from them. And the first thing he sensed was the souls' immortality, which he not only affirmed, but gave reasons why it appears they have to be immortal. You have heard some of his reasons here. Explicitly, Aristotle held to the soul's immortality, according to what I have said here. Diogenes strongly believed and said that souls were immortal and that they ascended to the heavens, if they had acted virtuously when they existed in the body.

Laelius, once he knew about the death of his cordial friend, Publius Scipio Africanus, said to Scaevola, 'If I denied that Scipio's death hurts me, I would be lying, for it weighs on me to be separated from such a friend who will not be here again, and I can confirm that there was not one like him in the world. But I have no need for consolation; I especially console myself with this remedy: that I am certain that within me that mistake does not exist, the mistake that exists in many, who torture themselves with the death of their friends, believing their souls are dead with their bodies or that they are damned. I do not think that ill has come to Scipio, for he lived virtuously. It came to me, if it came at all. To be gravely troubled by damage to oneself is not an act of friendship, but self-love.'

In these words you can know what he felt about the soul's immortality.

This same opinion belonged to Scipio himself, who, for three days before he died, discussed much about good public governance - a discussion which had the immortality of souls in its last part - and he said things his father, Publius Scipio, had told him about immortality, when his father had appeared in a dream of his, after his own death - something Tully recounts in his book



De Republica, and Petrarch does similarly in his work *Africa*. In Majorca, if you remember, I lent you his exposition, as created by Macrobius. I was the cause of you studying it diligently, so that sometimes you and I might confer about it.



Plato vench en Italia hon florien ladonchs los dexebles de Pittagoras per tal quels vaes e aprenques d ells. E la primera cosa que senti fo la immortalitat de les animes, la qual cosa no solament atorga, ans hi dona rahons per que aparia que devien esser immortals, de les quals has hoydes algunes dessus. Aristotil tench expressament, segons que dessus he dit, les animes esser immortals. Diogenes cregue fermament e dix que les animes eren immortals e sen pujaven al cel, si estant en lo cors havien virtuosament obrat.



»Lelio, apres que sabe la mort de Publi Scipio Africa, cordial amich seu, dix a Scevola: «Si yo negava quem dolgues la mort de Scipio, mentiria, car greu mes que sia destituit de tal amich, lo qual, segons que crech, no sera, e segons que puch afermar, no fo aytal en lo mon. Mas no fretur de consolatio; yo matex me aconsol, e majorment de un remey, que son cert que en mi no es aquella error que en molts es, qui turmenten si matexos per la mort de lurs amichs, creent que lurs animes sien mortes ab lo cors, o que sien dampnades. No pens que mal sia esdevengut a Scipio, car virtuosament ha viscut. A mi es vengut, si esdevengut es. Esser greument torbat per son propri dampnatge no es damich, mas del amant si mateix.»

»En les quals paraules pots conixer que sentia de la immortalitat de les animes.

»Aquesta mateixa oppinio havia haguda lo dit Scipio qui per tres jorns, abans que moris, disputa molt sobre l bon regiment de la cosa publica; de la qual disputatio fo la darrera part la immortalitat de les animes, e dix aquelles coses que son pare Publi Scipio li havia dites sobre la dita immortalitat, quant apres sa mort li era aparegut en lo sompni que feu, lo qual recita Tulli en lo libre de Republicha, e Petrarcha semblantment en lo Africa. La expositio del qual, sit recorda, feta per Macrobi, te preste en Mallorcha, e la t fiu diligentment estudiar, per ço que yo e tu ne poguessem avegades conferir.



- That is true, Sir, I said; let us go forward, with your charity, for I remember enough, and it is not necessary for you to spend time on it.

- Socrates, he said, after he was condemned to death when he did not believe in a plurality of gods - the last day of his life - gave very beautiful reasons,



proving the soul's immortality. And, as he held the poison he had to drink in his hand, he said that his opinion was not that he would die, but that he would rise to heaven. For two paths were made ready for souls who had left their body. One path had deprivation of the gods' counsel and that would be when the body had lived unethically and had violated the public governance, and had committed much fraud, and the other would return to the gods from where it came - and that would be when the body had lived chastely, keeping itself distant from vice and had resembled the gods' life.

Cato, wanting to evade the hands of Caesar, after Pompey's death, killed himself in Utica, but in clear knowledge that souls were immortal. Before he killed himself, he read Plato's book on the soul's immortality, so that he could die satisfied and have better strength in his courage.

Valerius Maximus has said in many places that he believed in this immortality, but you know that well - you are familiar enough with it.

-It is true, Sir, that he said it, but he did not give me the impression that he believed it.

- Why not? What persuaded you of that?

- I said, the thing he said about the French, that - because they believed that the soul would not die - they lent wealth with the condition that someone would return it to them in hell. And he would say they were mad for believing what Pythagoras had believed about this immortality.

-It does not look to me, he said, that he had a contrary belief by having said those words; and he does not say it with the intention you think he has.





—Ver es, Senyor, digui yo; anem avant si vostra merce sera, car assats me recorda, e nous hi cal tenir temps.

—Socrates, dix ell, apres que fou condempnat a mort, per ço com no crehia pluralitat de deus, lo darrer jorn de sa vida dix moltes belles rahons provants la immortalitat de la anima. E, com tengues en la ma lo veri que devia beure, dix que no li era vijares que moris, mas que sen pujas al cel. Car dues carreres eren aparellades a les animes qui exien del cors. La una era de privatio del consell dels deus; e aço era quant havia viscut lo cors viciosament e havia violat la cosa publica, e comes molts frauds. E l'altra era de retornament als deus d'hon era venguda: e aço quant lo cors havia viscut castament, e lunyantse de vicis havia ressemblat a la vida dels deus.

»Cato volent esquivar les mans de Cesar, apres la mort de Pompeu, se mata a Utica; pero havent per clar que les animes eren immortals, abans que procehis a matarse, legi lo libre de Plato sobre la immortalitat de la anima, per tal que ab plaer moris e hagues major fortitut en son coratge.

»Valerius Maximus dix en diversos lochs que cregue en la dita immortalitat; pero be ho saps tu qui l'has assats familiar.

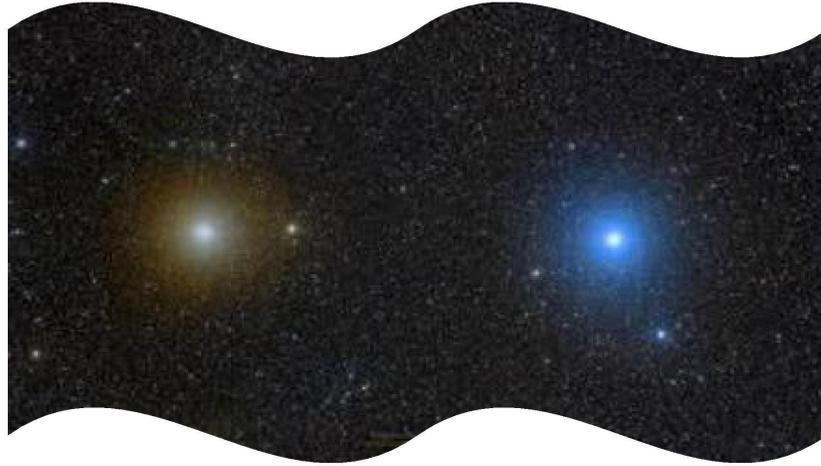
—Ver es, Senyor, que dit ho ha. Mas nom dona vijares que axiu cregues ell.

—Com no? e que t'hi induheix?



—Ço que dix dels Franceses, digui yo, que creents que les animes no morissen, prestaven pecunia ab conditio que hom la ls retes en infern. E que diguera que orats eren sino per tal com crehien ço que Pittagoras havia cregut sobre la dita immortalitat.

—No m es semblant, dix ell, que per haver dit aquexes paraules cregues ell lo contrari; ne ho diu a aquella fi que tu t penses.



Seeing what a difficult thing the immortality of which we speak is to prove, it is well and true that he said that, if Pythagoras had not stated it, all those who held firmly to that opinion would be taken for mad, since it is a thing that sight cannot prove, and some inept people believe the contrary. But he does not say he does not believe it - for, in many places of his book, I see that he deals with such immortality.

And do you not remember what he said of Julius Caesar: that the ones who killed him, wanting to distance him from being numbered amongst men, set him in the gods' council. And did he not say Castor and Pollux after their death battled sometimes on the part of the Romans against their enemies? He would not have said that if he believed that souls may die with the body.

Marcus Cato said to Scipio and Laelius: 'I cannot believe that your fathers, who were greatly illustrious when they lived, and were my close friends, may be dead, rather that they are living in that life which only should be



called life. For, when we are enclosed in our bodies, we are given to necessary servitude - because the soul is celestial, and cast from the heavens to earth, and it is very confined when it is with the body. But know clearly that the immortal gods disperse souls to human bodies so that they might defend lands and contemplate the orders of celestial things, resembling them in way of life and constancy.' And it is not only reason or discourse which drives me to believe that, but how noble and authoritative the supreme philosophers were who said it - especially Pythagoras and his disciples, who held that souls were holy and immortal.



Be es ver que ell, vehent que dificil cosa es provar la immortalitat dessus dita, dix que si Pittagoras no ho hagues dit, tots los affermants la dita oppinio tengra per orats, per tal com es cosa que no s pot visiblement provar. E alguns ineptes creenne lo contrari. Mas no diu pas que no ho cregue. Car en molts lochs de son libre veig que tracta de la dita immortalitat. E not recorda si dix de Julius Cesar, que aquells qui l havien mort, volents lo lunyar del nombre dels homens, lo havien ajustat al consell dels deus? E no dix de Castor e Polluix, que apres lur mort se combateren algunes vegades ab la part dels Romans contra lurs enemichs? Si ell cregues que les animes morissen ab lo cors, no haguera dit aço.

»March Cato dix a Scipio e a Lelio:

«No puch creure que vostre pares, los quals foren mentre visqueren homens fort insignes e grans amichs meus, sien morts, ans viuen en aquella vida que solament se deu vida appellar. Car, mentre som enclosos en los corsos, a necessaria servitut som donats, per ço com la anima es celestial, e axi com la ha gitada del cel en terra, es molt oppremuda mentre es ab lo cors. Mas hajau per clar los deus immortals haver escampades les animes en los corsos humanals per tal que fos qui defenes les terres e contemplas les ordens de les coses celestials els ressemblas, en la manera de vida e en la constantia.»

»E no tan solament raho o disputatio me empeny a creure aço, mas lo noblesa e auctoritat dels sobirans filosofos qui aço han dit, e especialment de Pittagoras e de sos dexebles qui tengueren que les animes eren divinals e immortals.



Virgil, Seneca, Ovid, Horace, Lucan, Statius, Juvenal and many other poets - I could tell you what they have written. But you have become so familiar with them, that it would be nothing more than pushing a ship with my hands, when it is sailing on a great wind.

Since I have told you about the New Testament authorities and sayings that have occurred to me, and that, to my judgement, will be of the most use to you, the time has come to tell you some of these from the Jews about the immortality of which we speak.

With the spirit of prophecy, Moses tells of the world's creation, testifying that our Lord God said: 'May we create man in our image and resemblance', and it was done so. If it was thus - in his image and resemblance - who will dare say that He made mankind mortal? We cannot say that He was speaking about the body, that which we see die. So it is fitting that He spoke only of the soul. If not, the Divine Word would be far from the truth. In no way could humanity exist as His image or resemblance, if it was not immortal, as He is, who lives eternally, contains all things, organises all things. Thus He is immortal without doubt - it is within his power to create immortal things, and he does so, in fact. And if you pay close attention to the world's creation, you will find that God only said, 'may we create' about mankind: about all else he said, 'may it be done'.

And you can think that He did it with the deliberation of the Holy Trinity, as he gave more dignity to humanity, than he did to other things he had created.

Jacob said, after his children told him that wild animals had killed his son, Joseph, their brother: 'I will descend to hell crying for my son'. If he had to cry in hell, it seems it was not his belief that souls are mortal.



Saul asked a woman seer to resurrect Samuel, who was dead. She made it thus, and he talked with him.



De Virgili, Senecha, Ovidi, Oraci, Lucha, Staci, Juvenal e molts altres poetes te diria ço que han escrit. Mas tu has aquells tant familiars, que no seria als sino empenyer ab la mala nau qui ha bon vent.

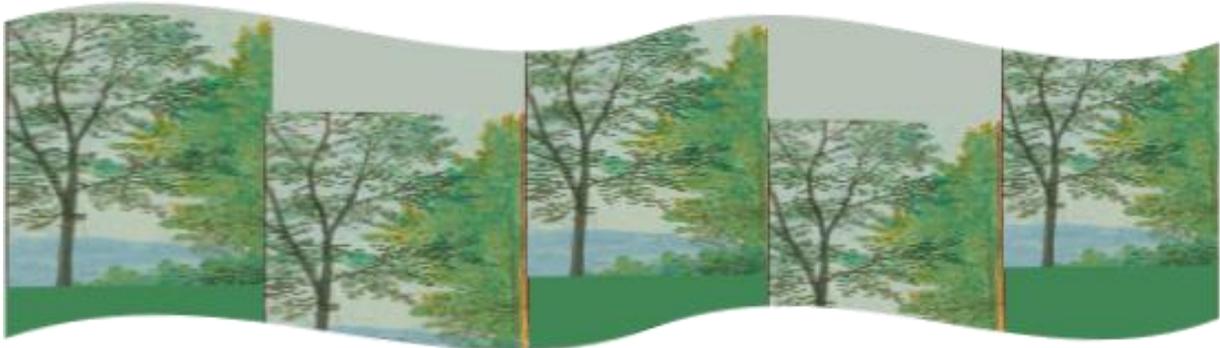


»Pus te he dit les auctoritats e dits dels gentils que a present me son ocorreguts, e seran a mon juy a tu de major utilitat, temps es quet diga algunes dels juheus sobre la immortalitat dessus dita.

»Moyses dient ab espirit de prophetia la creatio del mon, testifica que nostre Senyor Deu dix: «Façam home a ymatge e semblança nostra.» E axi fo fet. Si donchs a ymatge e semblança sua lo feu, qui gosara dir quel faes mortal? Ne podem dir que ho digues del cors, lo qual vehem que mor. Convenia donchs que ho digues de la anima tan solament. En altra manera la divinal paraula fora lunny de veritat. Car en alguna forma no poguera esser ymatge o semblança sua, si no fos immortal axí com ell, qui eternalment viu, totes coses conte, totes coses dispon, e pus immortal es sens dupte. Poderos es a fer, e fa de fet, coses immortals. E si attens be a la creatio del mon, no trobaras que sino del hom nostre Senyor Deu digues, Façam; car en totes les altres coses dix: Sia fet. E pots pensar ab desliberatio de Sancta Trinitat ho feu, que dignitat li dona major que a les altres coses que havia creades.

»Jacob, apres que li hagueren dit sos fills que besties feres li havien mort son fill Joseph, lur frare, dix: «Devallare en infern plorant mon fill.» Si en infern devia plorar, paria que no era sa intentio que les animes fossen mortals.

»Saul dix a una fembra prophetissa que li faes resuscitar Samuel, qui era mort. E axi fo fet, e parla ab ell.



Samuel told him that, the next day, he would die with his children, and then would be with him. And it followed as he said. Some claim, however, that Samuel's soul did not appear to him, but a devil in his form. Others said it was him. Be it as you like, the Holy Scripture says that Samuel appeared to him. The story is contained widely within the first Book of Kings, towards the ending; I am telling it to you superficially.



In that, you will be able to see if souls live after corporeal death. Elijah caused a dead boy to be resurrected, at the request of his mother - who was grieving much for him - according to what the third Book of Kings testifies. According to the Jews, this boy was the prophet Jonah. By virtue of Elisha's bones - dead and buried - a man killed by thieves, who cast him into Elisha's sepulchre, revived and rose to his feet, the moment after he touched Elisha's bones, if the fourth Book of Kings tells the truth. So consider whether the souls of these died with their flesh.

David, sovereign prophet, knowing clearly about this immortality, said "Lord, do not abandon my soul to Hell"; and in another place: "Our Lord God will redeem my soul from Hell's hand, as he will have received me"; and further: "Lord, you delivered my soul from Hell, and you saved me from being one of those fallen into the lake." And, elsewhere: "You, Lord, have recognised my resurrection." I have already told you here what Solomon, his son, said at the end of Ecclesiastes: that the spirit will return to God, who gave it. Hezekiah said, after he was delivered from the illness in which he believed he would die: "I said in the middle of my days that I would go to the Gates of Hell", and then continued, "You, however, Lord, have delivered my soul, that it not perish."



Lo qual Samuel li dix que l'endema morria ab sos fills, e seria ab ell. Puy seguis axi com li havia dit. Alguns pero afermen que no li aparech la anima de Samuel, mas un diable en forma sua. Altres dien que si feu. Sia ques vulla, la Sancta Escripura diu que Samuel li aparech. La historia es largament contenguda en lo primer libre dels Reys, vers la fi; dich lat superficialment.

»En aquella poras veure si les animes viuen apres la mort corporal. Elias feu resuscitar un fadri mort, a prechs de la mare daquell que molt lo plorava, segon que testificha lo terç libre dels Reys. E dien los juheus que aquest fadri fo Jonas, propheta. Per virtut dels ossos de Elizeu, mort e soterrat, resuscita es leva en peus un hom que ladres havien mort e gitat en lo sepulcre del dit Elizeu, encontinent que hague tocats los ossos de aquell, si lo quart libre dels Reys diu veritat. Considera donchs si les animes de aquests moriren ab la carn.

»David, sobira propheta, sabent clarament la dita immortalitat, dix: «Senyor, no jaquesques la mia anima en infern.» E en altre loch: «Nostre Senyor Deu, reembra la mia anima de la ma d' infern, com haura reebut mi.» E pus avant: «Senyor, tu has desliurada d' infern la mia anima, e has salvat mi dels devallants al lach.» E en altre loch: «Tu, Senyor, has coneguda la mia resurreccio.» Salomo, fill seu, ja t' he dit dessus quen dix a la fi del Ecclesiastes, quel espirit tornara a Deu, qui ha donat aquell. Ezechias dix, apres que fo desliurat de la malaltia en que cuyda morir: «Jo he dit en lo mig dels meus dies: Ire a les portes d' infern.» E puy continuant: «Tu empero, Senyor, has desliurada la mia anima que no peris.»



Prophesying, Daniel declared that the great Prince Michael would rise, and many of those who sleep in the earth's dust will wake. Some of them will go to eternal life, and others will suffer perpetual scorn. Sophonias said: "My people, our Lord God says to have hope in the day of resurrection". So who can claim that the rational soul can die?

- Sir, If it does not anger you, I said, it would give me great pleasure, knowing enough about the Old Testament's sayings and authorities at present, if you approached the Christians' sayings, as you promised me.



-I will do what you wish, he said, not just with pleasure, but with great eagerness. Jesus Christ, our Saviour - following what the holy truth testifies - told his apostles and disciples that impoverished Lazarus died, and was carried by angels to Abraham's heart; while the wealthy man died similarly, but was buried in hell, and troubled by fire's great flames. In another part, Christ said to his disciples: "Be not in fear of those who kill the body, and cannot kill the soul, but fear that which can destroy soul and body in Hell".

Still discussing the day of universal judgement, He said the evil would go to torment and the benign to eternal life. So you can consider whether souls are immortal. If there was no other testimony in the world, that should be enough proof. But so you cannot say I invited you and then left you hungry, I want you to be satisfied.



» Daniel prophetant denuncia quel gran princep Michael se levava, e molts de aquells qui dormen en la pols de la terra se despertaran. Dels quals los uns iran a vida eternal, e altres a perpetual escarn. Sophonias dix: «Poble meu, spera, diu nostre Senyor Deu, en lo dia de la resurrectio.» Qui pot donchs afermar que la anima rational puxa morir?

—Senyor, si no us torna en anuig, digui yo, gran plaer hauria que dels dits e actoritats dels juheus haguessen assats a present, e que procehissets als dits dels Christians, segons quem haveu promes.

—Ne solament ab plaer, mas ab gran cupiditat, dix ell, fare ço que desiges.

»Jesu Christ, salvador nostre, segons que testifica l evangelical veritat, dix als seus apostols e dexebles, quel pobre appellat Latzer mori e fo portat per Angels al sin de Abraham; e lo rich semblantment mori, e fo soterrat en infern e turmentat en gran flama de foch. En altre loch dix als seus dexebles: «No vullau tembre aquells qui maten lo cors e no poden matar la anima; mas temau aquell qui la anima e lo cors pot destruir en infern.» Parlant encara del dia del judici universal, dix que los mals irien a turment, e los bons a vida eternal. Pensar pots donchs si les animes son immortals. Si altre testimoni no fos estat en lo mon, a plena prova deguera bastar. Mas per ço que no puxes dir que a famejar te havia convidat, vullte sadollar.



All the apostles and evangelists confess and testify - and upon this conclusion many of them and other countless sainted men allowed themselves to be cruelly killed: Jesus Christ resurrected Lazarus and some others who were dead. And that, on the day of the holy assumption, many bodies of sainted men will return to life. And that, on the third day after His passion, He returned from death and talked for some time with the apostles until the day of His ascension. And that, on the day of universal judgement,



He will come to judge each person as they should be judged; and that all those who receive baptism and fulfil his commandments will live in paradise, and the evil will go to hell eternally. So who can say that souls can reach a state of not existing?

If you are not content with that, remember what you have read in the saints' acts and in the fathers' lives and collations, within the books made by the four doctors of God's church, and other sainted men who believed this not only for evident reasons and authorities, but by divine revelation, and some have known it by experience, as we have said here. And you will see that all reach the same end, even by diverse paths. If you do not remember, say so, and I will restore it to memory.

- It is not necessary, Sir, to work at that; I remember well. I am content with all you have said. And, in truth, there is no man in the world attentive to what you have told me, wishing to use reason as he should, who would not and I want to die holding this opinion.

- Opinion, how? he said, for opinion is nothing but rumour, fame or some popular wind - ever presupposing something doubtful, but this is certain knowledge.

- so name it, Sir, certain knowledge. I was not remembering the value of those words.



»Tots los apostols e evangelistes confessen e testifiquen, e sobre aquesta conclusio molts dells e altres innumerables sants homens se son lexats cruel ment matar, que Jesu Christ feu resuscitar Latzer e alguns altres morts. E quel jorn de la sua sancta assumptio, resuscitaren molts corsos de sants homens. E quel terç jorn apres la sua passio, resuscita e converça algunes vegades ab los apostols, tro al dia de la sua ascentio. E quel dia del general judici, vendra jutjar cascun segons que merexera; e que tots aquells qui baptisme hauran rebut, e complits sos manaments, viuran en paradís, e los malvats en infern eternalment. Qui pot dir donchs que les animes puxen venir a no esser?

»Si d aço no est content, recort te quen has lest en les gestes dels sants, e en les vides e collations dels pares, en los libres que han fets los quatre doctors de la esglesia de Deu, e altres sants homens qui no solament per rahons evidents e auctoritats ho han cregut, mas per revelatio divinal, e alguns per experientia ho han sabut, segons que dessus es dit. E veuras que tots van a un terme, jatsia per diversos camins. Si not recorda, digues ho, e reduhir tho he a memoria.

—Senyor, no us hi cal treballar; bem recorda; e som content de tot ço quem haveu dit. E a la veritat, no es hom en lo mon, qui de raho vulla usar axi com deu, que necessariament no ha a atorgar, ates tot aço quem haveu dit, que les animes sien immortals. E axi ho crech fermament, e ab aquesta oppinio vull morir.

—Com, oppinio? dix ell; ans es be scientia certa; car oppinio no es als sino remor, fama, o vent popular, e tostemps presuposa cosa duptosa.

—Haja nom donchs, Senyor, scientia certa. Nom recordava be la virtut del vocable.



- It still remains, he said, for me to tell you what the Saracens believe about the immortality of which we speak, and tell you about the sayings and authorities they have.

- Be it your grace, Sir, you do not have to work intensely at that, for I know it well. If you remember, you lent me the Alcoran sometimes, and I studied it in depth and diligently.

[After careful consideration, this translation has removed from this section some comments which may have been designed by Metge to ingratiate the Metge persona with his contemporary audience and facilitate survival, but which would be considered unacceptably insulting to another religion and to women in a modern context.]...

- Yes, he said, but expressly contained within it is how the Moors of God will go to Paradise, after their death, in which they will find rivers of clear, clean water, and of milk - with a taste that will not alter - and of wine strongly satisfying to one who drinks it, and of filtered honey. And in another part of this Alcoran, where it describes paradise, it includes: here there will be fountains, fruit, wives, carpets of silk, and many virgins, with whom God's Moors will lie - and the virgins, after lying with them, will recover virginity...

- it is like that, he said, as you say. Let that be, for I wish to tell you the rest of the soul's definition - as I promised to you. That is, that the rational soul is changeable to good or evil.

-It will please me well, Sir, to hear it, although, by experience, I may see it at great lengths each day.

- It happens often, he said: men are exalted by happiness and let themselves deteriorate through sorrow. They become mild through pity, and terrible through treachery - sometimes virtuous, sometimes vicious. They grasp some things firmly, while looking down on others and, forgetting, letting them go. What pleases now, will displease in a short time. they are built up by good words and destroyed by ill ones. And while they profit so much



from remaining with good men, they are made worse speaking with the malign. If they always did as they proposed, benign men would not turn malign, nor would the malign become benign. And do you know the cause of this? I will tell it to you. Wisdom is not given immutably or rigidly to men.



—Encara resta, dix ell, quet diga que crehen los Sarrahins sobre la dita immortalitat, e los dits e auctoritats que han.

—Sia vostra merce, Senyor, que non hajats afany, car be ho se; si us recorda vos me prestas algunes vegades l Alcora, e estudielo be e diligentment.

—E donchs, dix ell, quet en apar?

—Tot mal, digui yo, car innumerables erros e bestialitats hi ha.

—Hoc; mas espressament hi es contengut, dix ell, quels moros de Deu, apres lur mort, iran en paradís, en lo qual trobaran rius d aygua clara e neta, e de let, la sabor de la qual nos mudara, e de vin fort delitable als bevents, e de mel colada. E en alre loch del dit Alcora, hon es descrit paradís, es contengut que aqui haura fonts, fruytes, mullers, tapits de seda, e moltes poncelles ab les quals los moros de Deu jauran. E que apres que les hauran desponcellades, elles cobraran lur virginitat.

—Ver es, Senyor, e tant com yo puch conixer aquell enganador Mahomet, axi volia que ho creguessen los seus sequaces. Mas no puch pensar que ell ho cregues axi com ho dehia; car no haguera fet perdre tanta multitut de gent com se tira, si esperas viure apres la mort corporal. La sua doctrina es favorable e disposta a luxuria e a altres delits carnals. E per ço com no es fundada en raho e bons costums, no pens que tant hagues durat, sino per tal com es feta en favor de les fembres, lo costum de les quals es tirar los homens, e especialment affeminats, a aquell angle que desigen; e per nostres peccats encara, e gran fredor que havem en lo cor, de mantenir veritat e morir per la religio christiana.

—Axi es, dix ell, com tu dius. Lexem estar aço, car declarararte vull lo restant de la definitio de la anima, segons quet he promes; ço es, que la anima rational es en be e en mal convertible.

—Be m plaura, Senyor, hojr ho, jatsia per experiencia ne veja gran partida cascun jorn.

—Sovint s esdeve, dix ell, quels homens per goig se exalçan, e per tristor se lexen decaure. Per pietat son suaus e per fellonia, terribles; a vegades viciosos, a vegades virtuosos. Algunes coses prenen fermament; altres menys presant e oblidant lexen anar. Ço que ara los plau, ades los desplaura. Per bones paraules son edificats, e per males destruits. E aytant com aprofiten perseverant ab bons homens, son fets pijors conversant ab mals. Car si tostemp haguessen un proposit, ne de bons homens foren mudats en mals, ne de mals en bons. E saps qual es la causa? Yo la t dire. La saviesa no es donada als homens inmutablement ne ferma.





And through that, man knows by divine illumination when to behave well. And they are in a state of unknowing, or ignoring when they are blinded by the obscurity of crimes and wrongdoing. This condition comes and goes and is ever uncertain. Our Omnipotent Lord God is alone in knowing immutably, in power and intention, and all good, authentic things do not go to him but continue from him.

-Sir, I said, I plead to you not to be annoyed if I make an observation. If I remember well, you said here that Our Lord God has created three sorts of vital spirits. The last kind is flesh-covered, with which the soul is born and dies. And these are the beasts. I have no doubt about the first two categories, but my understanding remains unsteady at the last one, for I see many things inducing me to believe that beasts' souls may be immortal, as are those of men.

-Which things induce you to believe that?

-it would take a long time to say them all, I answered, but to abbreviate, I will only tell you some. You, my lord have spoken very specifically of the rational soul's definition here. And I see how it seems that someone could also give that definition to the souls of beasts.

Also, you gave some reasons and demonstrations proving the soul's immortality. And all of them are good to prove my conclusion, in my judgement. But, Sir, may it be your grace to think about this well, for you would recognise that I am speaking the truth.



-I have no need to think about this at all, he said, for it is the contrary to what you conceive.

- Tell to me now, Sir - if this does not make you angry - what you see in the rational soul's definition, that may not be said of beasts' souls?



E per tal los homens saben quant per divinal illuminatio usen be. E dessaben o ignoren, quant per tenebres de crims e delictes son obcegats. La affectio que ve, e sen va, tostemps es incerta. Nostre Senyor Deu omnipotent es tot sol qui inmutablement sap, pot e vol; e tots los vertaders bens no van a ell, ans ne proceheixen.

—Senyor, digui yo, suplich vos que no us enugeu noresmenys si fas un incident. Vos havets dit dessus, si bem recorda, que de tres maneres de esperits vidals ha creats nostre Senyor Deu. La darrera manera dels quals es d aquells qui son cuberts de carn, e nexen e moren ab aquella. E aquests son animals bruts. En les dos primeres no pos algun dupte. Mas en la darrera cove vacillar lo meu enteniment; car moltes coses veig induhints me a creure que les animes dels bruts sien immortals, axi com son aquelles dels homens.



—Quals son aquelles coses que a creure aço te induhen?

—Lonch seria dirles totes, respongui yo; pero per abreujar, diren algunes. Vos, Senyor, haveu dit dessus, fort propriament, la diffinitio de la anima rational. E veig que semblant la poria hom donar a la anima dels bruts.

Noresmenys haveu dites algunes rahons e demostrations provants la dita immortalitat en l anima rational. E totes aquexes, a mon juy, son bones a provar la mia conclusio. Pero, Senyor, sia vostra merce que hi pensets be, car vos conexeu que yo dich veritat.

—No m hi cal pensar, dix ell, car tot lo contrari es de aço que has ymaginat.

—Ara, digaume, Senyor, si en enuig no us es, que veets en la definitio de la anima rational que no pogues esser dit de les animes dels bruts?



- What kind of things?, he answered. Many things, but especially the ones I will say to you. You see well that an animal's soul is not a spiritual substance, not proper, not rational, and so it is mortal.

- Sir, if it is, like you affirm, I grant it, but speaking with your reverence, it appears to be all the complete opposite to me.

First, I see that an animal's soul is a spiritual substance, as being within and outside the body, it is invisible - as little held within three lines, as a man's soul. Then, I see that it is proper substance, because it sorrows and rejoices according to its passions. It is joyous when someone does well by it, and feels sadness and pain when someone does ill by it. Moreover, it is rational, because I see that it avoids dangers and searches for pleasures. The sheep escapes the wolf, the rat escapes the cat, the partridge the hawk, the deer the



dogs. Birds build nests, wild animals seek the caves in which they live, and fish, rocks to be within. So, who can say that they do not use reason?

Sir, aside from this, you told me that all intellectual substance is something incorruptible, and I see that animal's souls are intellectual. When someone calls them, often they comprehend many things said to them, and come when someone summons them, and they remember many places where they were, and how to go back there independently.

Further, Sir, you have said that every simple thing, which moves by itself and is not corrupted by a counteracting force, is immortal. I grant that, Sir, but this seems to me the same as an animal's soul. I cannot know but that it may be a compound in itself, and may not move by itself; nor can I comprehend that it may be more corruptible than a man's soul, because, finally, I do not see a great difference.



—Com que? respos ell, moltes coses, mas especialment aquestes quet dire. Tu veus be que la anima dels bruts no es substantia espiritual, ne propria, ne rational, e per conseguent es mortal.

—Si axi es, Senyor, com vos affermau, atorch ho. Mas parlant ab vostra reverentia, a mi appar tot lo contrari. Yo primerament veig que la anima dels bruts es substantia espiritual; car estant dins e fora del cors es invisible, e contenguda per tres linies tan poch com la anima dels homens. Apres veig que es substantia propria, car dolse e s alegra de les sues passions. Ella ha goig quant hom li fa be, e tristor e dolor quant hom li fa mal. Noresmenys es rational, car veig que esquiva perills e cerca plaers. La ovella fuig al lop; la rata, al gat; la perdiu, al falco; lo cervo, als cans. Los ocells fan nius; les feres cercan cavernes en que habiten; els peixos, roques en que s meten. Donchs qui pot dir que no usen de raho?

»Part aço, Senyor, me haveu dit que tota substantia intellectual es incorruptible, e yo veig que la anima dels bruts es intellectual; car si hom los crida, entenen sovent moltes coses que hom los diu; e venen si son appellats; e remembren molts lochs hon son estats, e hi saben anar per si mateixs.

»Mes avant, Senyor, haveu dit que tota cosa simple, e que per si mateixa se mou, e que nos corromp per contrarietat, es immortal. Atorch ho, Senyor, mas de aquexa natura me dona vijares que sia la anima dels bruts. Yo no puch conixer que ella sia composta, e que nos moga per si mateixa; ne puch entendre que sia pus corruptible que la anima dels homens; car finalment no hi veig gran diferencia.



Well it is true that within each of these things, I know the human soul has greatest perfection.

- If you had understood me well, he said, you would not have responded as you did.

You think that an animal's soul is spiritual, for what you say - that it is invisible, and not held within three lines. You are mistaken, because it is corporeal, and as such corrupts with the body. And don't you remember what was read in Genesis, in chapter 9, and more clearly in Leviticus, 17, when it spoke about animals' souls: that their soul is within blood, which means that its being hangs on blood's permanence? You should not disregard that in the Book of Church Dogma it says man alone should have a substantive soul, which means it has life by itself, and the souls of brute animals die with their bodies. You cannot say that you don't see clearly that an animal's soul does not think of celestial things, or care for them or see them. And this appears clear in its actions. The reason is that corporeal things, following what you have heard earlier, cannot see spiritual things.

You have said more, that a brute animal's soul is an independent substance, because it sorrows and rejoices according to its passions. What you think is the opposite of truth, for animals don't sorrow or rejoice from any other passions, but only from those ruled by the senses. From here they do not climb upward. You even say that an animal's soul is rational as they avoid dangers, search for pleasures, escape adversaries, make nests, and many other things with a knowledge of reason. If you knew its definition well, you would not have spoken like that. So hear then and come back to the straight path, for you are misled. Reason is the virtue that motivates the soul, sharpening thought's ability to see, and separating true things from false. If knowing how to separate truth from untruth is within brute animals, evidence of that would be in your own testimony. Do you know what you deceive yourself about? You call imagination reason, which, together with common sense and emotion, is common to men and brute animals.

- It can be understood, I answered, to be all the same thing: reason and imagination.





Be pero es veritat que en cascuna de les dites coses coneix que ha major perfectio la anima humanal.

—Si tu, dix ell, me haguesses be entes, no hagueres respost axi com has. Tu penses que la anima dels bruts sia espiritual, per ço com dius que es invisible e no contenguda per tres linies. Enganat est; car corporal es, e per tal se corromp ab lo cors. E not recorda ques lig en lo Genesi a. IX. capitols, e pus clarament en lo Levitich a. XVII. parlant de la anima dels bruts, que la anima d aquells en la sanch es? Quaix qui vulla dir que de la permanentia de la sanch penge l esser d aquella. No deus ignorar que en lo libre de les ecclesiastiques doctrines se contena solament l home dehim haver anima substantiva; que vol aytant dir com per si mateixa vidal, e les animes dels bruts, morir ab lurs corsos. Ne pots dir que no veges clarament que la anima dels bruts no pensa en les coses celestials, ne ha cura de aquelles, ne les veu. E appar ho be en les sues operations. La raho es car cosa corporal, segons que dessus has hoyt, coses espirituals no pot veure. Dit has mes que la anima dels bruts es substantia propria, per ço com se dol e salegra de les sues passions. Contrari es a veritat ço quet penses. Car los bruts no s dolen ne s alegren d altres passions, sino d aquelles tant solament que son dejus la potentia sensitiva. D aqui en sus no pugen.



»Rational dius encara que es la anima dels bruts, per ço com aquells esquiven perills, e cerquen plaers, fugen a lurs adversaris, fan nius, e moltes altres coses consonants a raho. Si tu sabesses be la sua definitio, no hagueres axi parlat. Hojes donchs e torna al dret cami, car descarrerat est. Raho es motiva virtut de la anima, aguhant la vista de la pensa, e departint les coses veres de les falces. Si saber departir ver de falç es en los animals bruts, siesne tu mateix testimoni. Saps en que t enganes? Tu apelles raho ço que es ymaginatio, la qual ensemps ab lo seny o sentiment es comuna als homens e als animals bruts.

—Tot enten que sia una cosa, respongui yo, raho e ymaginatio.



-You're badly informed, he said, because imagination is nothing else but the virtue and force of the soul, which perceives the forms of absent corporeal things, just as common sense or emotion perceive these from present things. You have already heard the definition of reason here. You see the difference between them.

-Sir, I see that, I said, but it would please me more if it was clearer.

- So, open up your ears, he said, and pay close attention to what I will tell you:

If you ponder diligently, the powers of the rational soul and that of animals share common sense or emotion, then imagination, recollection, instinct and appetite, and from here on they have nothing in common. Soon you will contemplate reason, which the soul of animals cannot grasp, because it does not know how to separate truth from untruth nor the virtuous from the depraved, nor see the nature of corporeal things. Then you will contemplate understanding, which is the force or virtue of the soul that discerns invisible things, such as angels, demons and all the created spirit. And then intelligence, which is the virtue of the soul that by itself is placed under God,



whom it sees as sovereignly good, authentic and unchangeable. And finally and most highly you will contemplate divine wisdom, which is loving and fearing God. And ultimately you shall make a true and final conclusion - the thing you will find first that is uncommon to the souls of which we speak is reason, reflecting on the powers spoken of here, and placing them in the right order.

It appears to me that you said even more, that an animal's soul is intellectual, as they often comprehend many things said to them, and come when someone summons them, and remember many places where they were. If you believe it to be as you say, you are misled. You call 'understanding' the things named 'hearing' and 'memory'. I have already told you here that, within the souls of animals, no action can be found that is higher than the senses. You see that they do not understand nor reason; and that appears clearly: because all the animals from the same species work similarly, as if being moved by nature, not working by art. You see well how all the swallows make their nest in the same way, as all the spiders make their web. You see clearly that the action of the senses cannot exist without a body. Because, when that body dies, all the corporeal senses are extinct. So how can you believe that animals' souls are intellectual when, if it was like that, they would be immortal. You should recall what Aristotle said in the third book of *De anima* - that its intellectual part is separated from the others, just as corruptible is from incorruptible.

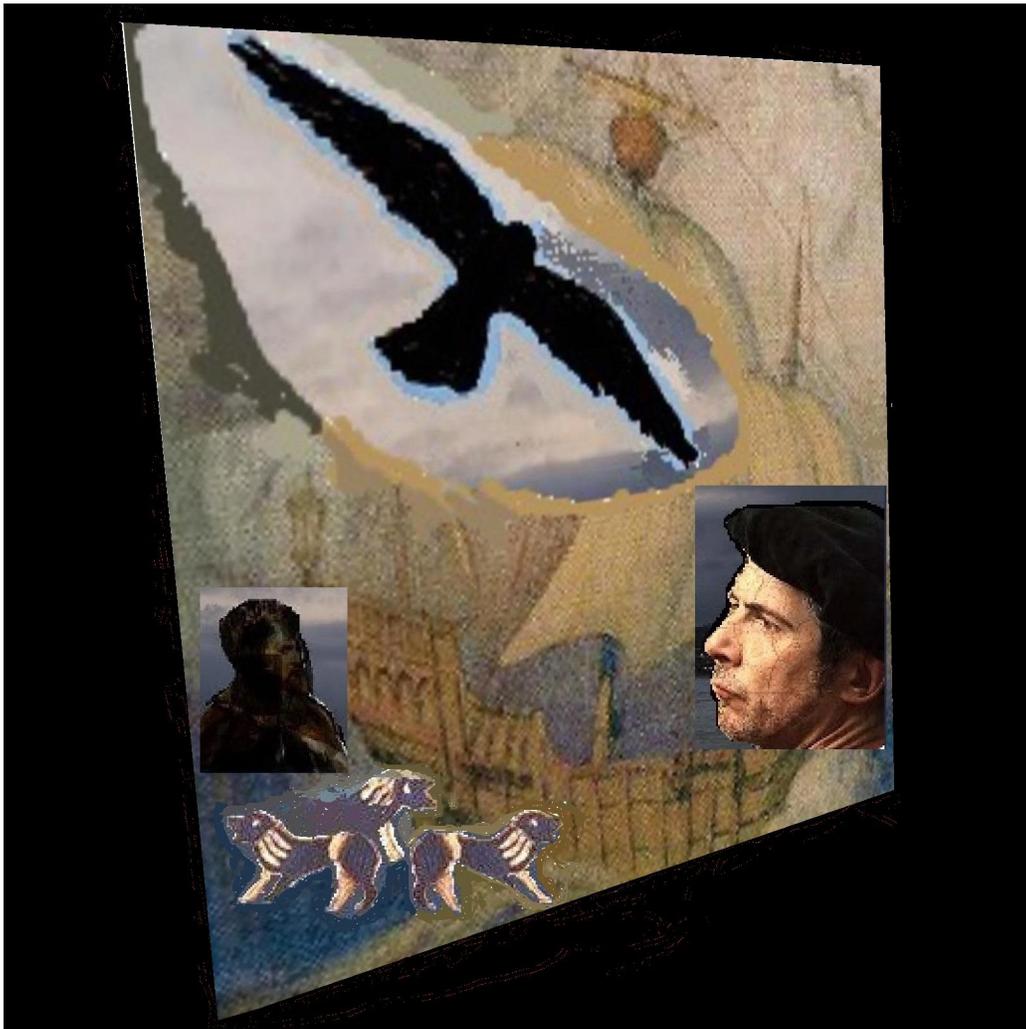
Further, you have said that you cannot know but that the soul of animals may be a compound in itself, and may not move by itself; nor can you comprehend that it may be more corruptible than a man's soul. Words you say are worthy of laughter. I have already proven to you here that it is corporeal and a compound in itself, because its existence hangs on blood's permanence. And, moreover, you have seen clearly that it is not intellectual. That it does not move by itself - that is well-known; because a corporeal thing cannot move by itself, as in all movement there must be something moving and something moved. And a corporeal thing cannot be moving by itself like that if something has not made it move. That virtue is only given to intellectual things, like the rational soul, Angel, Demon, and similar things. And if you want to consider well the words Cicero said in his *Tusculanae*,



which you have heard here, if I am not mistaken, you will know that he intends to say that our Lord God alone moved by Himself, as the source and basis of all movement, and no one could deny that such a nature is given to the rational soul. Thus, necessarily you have to grant that animals' souls cease with the body.

- Sir, I said, I firmly stay illuminated and fully solaced by things you have told me. If it wasn't displeasing to Your Highness, it would please me to ascertain some other things with you.

- Say the things you want, but be succinct, for I will not be able to stay here long.



—Mal est informat, dix ell, car ymaginatio no es altra cosa sino virtut e força de la anima, que percep les formes de les coses corporals absents, axi com lo seny o sentiment les reb de les presents. La definitio de raho ya la has hoyda dessus. Veges donchs quina diferentia ha entre elles.

—Covinentment, Senyor, ho veig, digui yo. Mas si pus clarament ho podia veure, bem plauria.

—Obra donchs les orelles, dix ell, e atten be a aço quet dire:

»Si tu discorres diligentment, les potenties de la anima rational e de aquella dels bruts, veuras que elles concorden en seny o sentiment, puys en ymaginatio, recordatio, instinct, e appetit: e d aqui avant no han res comu. Tan tost te occorrera la raho, la qual la anima dels bruts no atteny, car no sap departir ver de falç, ne virtuos de vicios, ne percep la natura de les coses corporals. Puys te occorrera l enteniment qui es força o virtut de la anima, que percep les coses invisibles, axi com son angels, dimonis, e tot espirit creat. E puys la intelligentia, que es aquella virtut de la anima que sens tot mija es supposada a Deu, lo qual ella veu sobiranament bo, vertader e incommutable. E darrerament e pus alta te occorrera la sancta saviesa, que es amar e tembre Deu. E finalment hages per vera e final conclusio, que aquella cosa que tu, discorrent les dites potenties, pujant per dret orde, primerament trobaras no esser comuna a les dites animes, es la raho.

»Dit has mes encara a mon parer que la anima dels bruts es intellectual, per ço com enten sovent moltes coses que hom los diu; e quant son appellats venen, e membren molts lochs hon son estats. Si axi ho creus com ho dius, enganat est. Tu appelles «entendre» ço que ha nom «hoyr», e recordatio. Yat he dit dessus, que en les animes dels bruts nos troba alguna operatio que sia sobre la part sensitiva. Tu veus que no entenen nes rahonen; e appar clarament: car tots los animals que son de una matexa spetia semblantment obren quaix moguts per natura, e no obrants per art. Tu veus be que totes les orenetes en una manera fan lur niu, e totes les aranyes lur tela. Tu veus clarament que la operatio de la part sensitiva no pot esser sens cors. Car, mort aquell cors, tots los senys corporals son extints. Donchs com pots creure que sien intellectuals les animes dels bruts, les quals si axi era, serien immortals? Recordarte deuria ço que dix Aristotil en lo terç libre de anima, que la part intellectual d aquella es separada de les altres, axi com corruptible de incorruptible.

»Mes avant has dit que no pots conixer que la anima dels bruts sia composta, e que nos moga per si mateixa; ne pots entendre que sia pus corruptible que la anima dels homens. Paraules dius dignes de rialles. Ya t he provat dessus que corporal es e composta, car de la permanentia de la sanch penge lo seu esser. E noresmenys has vist clarament que no es intellectual. Que nos moga per si mateixa, notori es; car cosa corporal per si mateixa nos pot moure, com en tot moviment sia necessari movent e mogut. E cosa corporal de si mateixa no pot esser axi movent que alguna cosa no la haja a moure. Solament es donada aquesta virtut a coses intellectuals, axi com son la anima rational, Angel, Dimoni e semblants.

»E si be vols considerar les paraules que Cicero dix en lo seu Tuscula, les quals has dessus hoydes, si no m engan, conexas que ell enten a dir de nostre Senyor Deu tan



solament que per si matex se movia, axi com font e principi de tot moviment, e que algu no podia negar aytal natura esser donada a la anima rational. Necessariament donchs te cove atorgar que les animes dels bruts peresquen ab lo cors.

—Senyor, digui yo, fort romanch, no solament illuminat, mas entegrament consolat per ço quem haveu dit. Si a la vostra celsitut no era desplaent, de algunes altres coses me volria certificar ab vos.

—Digues ço quet volras, mas breu, car no hic pore molt romanir.

End of Book One

Second Book



- Four things, Sir, I then said, that each implore me with the same urgency to be put to you first - because of that, I'll ask you them together. Firstly, what was the cause of your sudden death? For I heard talk that you died suddenly. And what of you? Why did you come to this prison? And who are these two men accompanying you?

- Do you wish for me to answer you in the same brief way you asked?

- No, Sir, be it your grace, I wish fervently that you disassemble it, so that I can absorb it better.



- My death's cause, he said, was that the term our Lord God created for me to live ended that hour.

- Sir, it is not new to me that men immutably die at the hour that God ordained. Do you believe I don't remember what Job said? 'Brief are man's days, the number of his months is up to you; you created terms that cannot be exceeded'. And, further, Sir, what you have proven to me here, that the soul cannot abandon the body at will, or remain there when its creator commands it to leave. I don't ask about that, Sir, but why you paid debt to nature so suddenly.

- Even though, he said, no faithful Christian should be, and, if he is wise, would be able to die suddenly (for, all the time thinking death is close to him, he should expect it, not only every hour, rather every moment), nevertheless, because you understand mine to be sudden, I will tell you the reason that it was. Some individuals from the kingdoms I possessed were iniquitous and envious towards you and others of my servants and domestics - wanting to be in the place you were, while I lived. They created notoriety, that you and the others who are prisoner now were men who lived lives in reproof, and had diminished and usurped my patrimony - and had counselled me falsely. They wished, come right or wrong, that you be uprooted from the surface of the earth;



Lo Segon Libre

Quatre coses, Senyor, digui ladonchs, ab egual desig me estimulen cascuna, que yo primerament vos deman de aquella. E per tal en suma vos demanare de totes. Primerament, qual es estada la causa de vostra soptosa mort? Car hoyt he dir que soptosament moris. E que es de vos? Per que sots vengut en esta preso? E qui son aquests dos homens qui us acompanyen?

—Vols, dix ell, quet respona axi breument com has demanat?

—No, Senyor, si vostra merce sera, ab fervent desig esper que m ho engrunets, per ço que mills ho puxa digerir.

—La causa de la mia mort, dix ell, es estada per ço com lo terme a mi constituit per nostre Senyor Deu a viure fini aquella hora.

—Senyor, a mi no es novell quels homens muyren inmutablement en aquella hora que Deu ha ordonat. Cuydats que no m recort ço quen dix Job? «Breus son los dies del hom, lo nombre dels seus mesos envers tu es; termens has constituits qui no poran esser passats.» E, noresmenys ço que vos, Senyor, dessus me haveu provat, que la anima no pot exir del cors quant se vol, ne romanirhi quant lo seu creador len mana exir, no deman yo, Senyor, axo, mas perque tan soptosament pagas lo deute a natura.

—Jatsia, dix ell, que algun fael Christia no dega, e si savi es, no puxa morir soptat, (per ço tostemp, pensant que la mort li es prop, deu esperar aquella, no solament cascuna hora, mas cascun moment), empero pus entens que la mia sia estada soptosa, diret la raho per que es estada aytal. Alguns singulars dels regnes que yo possehia havents iniquitat e enveja a tu e a alguns altres servidor meus e domestichs, e desijants esser en lo loch hon, mentre yo vivia, vosaltres ereu, donaren fama que tu e los altres que vuy sots presos erets homens de vida reprovada, e que havieu dissipat e usurpat mon patrimoni: em consellaven falçament, e desijaven que a tort o a dret fosseu extirpats de la faç de la terra;



actually, it would have followed like that, had God not provided otherwise. Our Lord God, seeing evil preparing, could not wait long, and wanting the door to be shut on great misfortunes that were coming, decreed that I should die suddenly for three reasons.

The first was that the discussed individuals, those jealous of you and my other imprisoned servants, would show their iniquity, creating an opportunity to know them well by their ways and manners. The second was so that you and my other loyal servants could judicially and in public clarify and show your innocence, as you certainly will. That was as clear to me as the rational soul's immortality is to me now. The third was so that matters to do with the two reasons I have said should not create any obstacle.

- That thing you said last, Sir, I do not understand it; I beg you to explain it to me.

- If I, he said, had not died when I did, I would have taken a straight path to Barcelona, which was loyal and obedient to me and my predecessors at all times, taking zealous care and providing all benefit and honour. I would have done everything that city advised me - on issues of justice, defence of the land, and administration of my house; for, you know well, these were the principle things that city entreated from me, imploring: the things that your enemies and persecutors were pretending and giving an impression of desiring, as if they wanted what was beneficial to the public well-being. Bad painted as good, with damned intention, they urged by their vulgarity alone. And if it had been me who completed what I am telling you, the demonstration of their iniquity could not have happened afterwards, but neither would the demonstration of your innocence; since that city would not have advised me to do ill by you, because you did not deserve that.



e de fet se fora seguit axi, si Deu no hi hagues provehit. Vehent donchs nostre Senyor Deu lo mal que estava aparellat, e no podia molt tardar, e volent que als grans inconvenients que venien fos tancada la porta, ordona que yo moris soptosament per tres rahons. La primera per ço quels dits singulars envejosos teus e dels altres servidors meus presos mostrassen lur iniquitat, e donassen occasio que fossen be coneguts en lurs costums e maneres. La segona, per ço que tu els altres leals servidors meus poguesseu juridicament e en publich purgar e mostrar vostra innocencia, axi com certament fareu, la qual era tant clara a mi, com ara es la immortalitat de la anima rational. La terça, per ço com a les coses contengudes en les dues prop dites rahons no pogues esser donat algun empatxament.

—Ço que darrerament haveu dit, Senyor, no entenç yo; be suplich vos que m ho declareu.

—Si yo, dix ell, no fos mort tan tost, fora vengut dret cami a Barchinona, e haguera fet tot ço que la dita ciutat (la qual a mos predecessors e a mi tostemps es estada leyal e obedient,) zelant e procurant tot profit e honor, me haguera consellat axi sobre l fet de la justitia, com de la defensio de la terra, com de la ordinatio de ma casa; car be sabs tu que aquestes eren les principals coses que la dita ciutat a mi suplicant demanava, les quals los dits vostres enemichs e perseguidors fenyentse demostrants voler aquelles, axi com a profitoses a la cosa publica, sots color de be, ab intentio dampnada, e per lur sol barat justaven. E si per mi fos estat complit ço que t he dit, no poguera seguir la demostratio de lur iniquitat e de la vostra ignocencia; car la dita ciutat no m haguera consellat que jo us faes mal, pus nol meresquesseu.



- And you had to die suddenly for that, Sir? Because if you had died slowly, over the course of a great time, everything you told me could have still taken place.



- It could not have, he said, because if I had been sick for some time, by chance the people I mentioned before would have used me for what they wanted, because vexed by illness, I would have wanted to please them more than have them constantly annoying me with their importunity; or to put an end to their iniquity, seeing that I was in danger of dying, I would have given a general pardon, although it could not have been necessary, to all my servants and domestics - great infamy might have followed for everyone - and may not have been observed by your persecutors after my end, rather under that guise they would have delivered you all to death, making ignorant and enraged people believe against you, by their ingenuity, that the pardon was granted by me at your urgent pleading, because you felt guilty for the crimes discussed earlier and many others they would have imposed upon you, against truth.

- A great benefit, Sir, followed and will follow for me and the others, who, God willing, will leave prison by our good right, when the hour comes. And it will be great shame to our enemies and persecutors. But you, Sir, gained nothing.

- I have, he said, much, since without great suffering, I left the valley of misery, to which I wish not to return. And I have been the means by which our Lord God has shown his great power, and warned not just lesser men, but the greatest princes of the world. My penance was shortened for it.

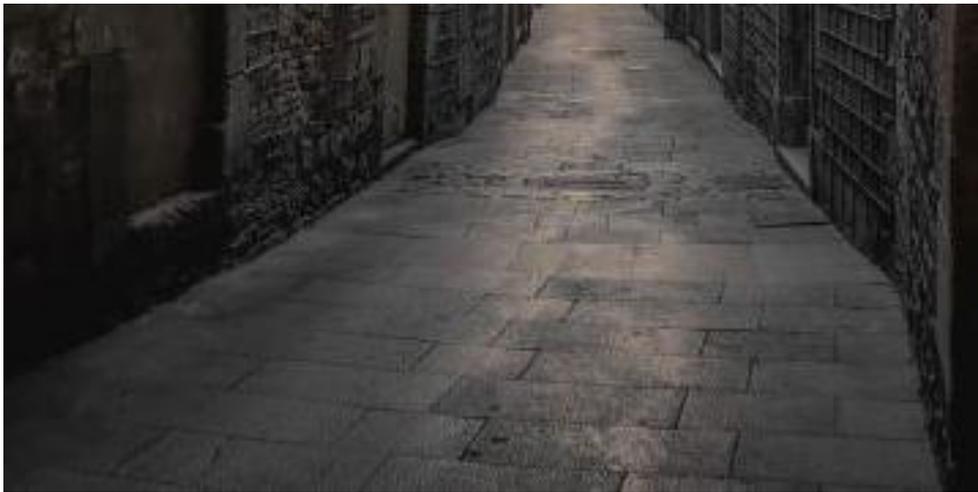


—Senyor, e que hi calia morir soptosament per aço? Car posat que fosseu mort espau, e per discorriment de gran temps, tot ço que m haveu dit poguera haver loch.

—No poguera, dix ell, car si yo fos estat malalt per algun temps, los dessus dits me hagueren ginyat per ventura aço que volgueren, car vexat per la malaltia, mes los amara complaure que si continuament me enujassen ab lur importunitat; o per ocorrer a lur iniquitat, pus vees que fos perillos de morir, yo haguera feta remissio general, jatsia no hi fos necessaria a tots mos servidors o domesticchs, per raho de la qual fora seguida gran infamia a tots. E per ventura per vostres perseguidors no us fora estada observada apres ma fi; ans ab color de aquella vos hagueren tots liurats a mort, donants entenent a la gent ignorant e irada contra vosaltres per lur enginy que a instant suplicatio vostra era per mi atorgada, per ço com vos sentieu culpables dels crims dessus dits, e de molts altres queus hagueren contra veritat imposats.

—Gran profit, Senyor, se n es seguit e seguira a mi e als altres qui, Deu volent, ab nostre bon dret exirem, quant hora sera, de preso. E sera gran vergonya a nostres enemichs e perseguidors. Mas vos, Senyor, no hi haveu res guanyat.

—Si e be, dix ell, molt. Car son exit e sens gran pena de la vall de miseria, a la qual no desig tornar. E son estat instrument ab lo qual nostre Senyor Deu ha mostrat son poder gran, e menaçat no solament als pochhs, mas als majors princeps del mon, de que ma penitencia n es abreuçada.



- And how is that, Sir, someone who dies soon goes without great suffering?

- It is true what you say, he said, and I will tell you something that will amaze you. The best way of dying that could be is to die suddenly, for men who have lived well and virtuously within the world, for the less suffering lasts, the less sorrow happens. And do you not remember the discourse



Petrarch discusses in Remedies Against Either Fortune, that took place before, between some illustrious and wise men, to know which way of dying was best - in which Julius Caesar intervened, defining it as sudden and unexpected.

- I remember well, Sir, and as for me, I have the same opinion, since someone lives virtuously, it need not be said that nothing surprising can come, anticipating with a steadfast and benign heart all that God wishes to give him. And then I believe it would be a great thing to be free from the fear of death, because, in my judgement, the worst thing to experience in the instant of dying is the fear of death.



—E com, Senyor, sens gran pena sen va qui tost mor?

—Tu dius, ver, dix ell, e diret una cosa de quet maravellaras. La millor manera de morir que esser puxa es morir soptosament, als homens pero qui be e virtuosament han viscut en lo mon. Car com menys dura la pena, ab menys dolor se passe. E not recorda la questio que diu Petrarcha en los Remeys de cascuna fortuna, que fo antigament entre



alguns insignes e savis homens, ço es saber qual manera de morir era millor? En la qual entrevench Julius Cesar, qui aquella difini dient que la mort soptosa e inopinada.

—Bem recorda, Senyor. En quant es de mi, d aquexa matexa oppinio som; pus hom visque virtuosament es tenga per dit que res no li puxa venir soptat, esperant ab ferm e bon cor tot ço que Deu li volra donar. E puyes quem es vijares que sia gran cosa esser quiti de pahor de morir, car a mon juy, la pijor cosa que en lo morir entreve es la pahor de la mort.



- For certain, you speak great truth, he said, and I want you to know that in the time I lived, I had greater suffering many times, fearing death when I was sick or in the time of an epidemic, especially unexpected death - than I had at the hour I left my body. Dying is something natural, like being born, eating, drinking, sweating, sleeping, being thirsty, hungry, awake, and such things. And any natural thing of itself is not dark or terrible. But men's opinion makes it like that sometimes. No man was born who will not die, nor die who was not born. We have to make a great show over something



that we see everyday? And what is the advantage in fearing what we cannot avoid?

- What you say is truly reasonable, Sir, and easier to concede than to believe for the people who follow their senses. But those who want to use reason could believe it to be so. To not take up time, be it your grace, I would like to know: what of you?

Then he sighed greatly, watching the ground, in silence because he would not speak. And after a short while, his face brightened, saying:

'The hope of reaching eternal glory consoles me, and sadness at not already being there punishes me ceaselessly.'

- You are well, Sir, because you hope for eternal glory, even though you do not have it now. I would like to see myself in such a situation.'



—Cert tu dius gran veritat, dix ell, e vull que sapies que en temps que yo vivia, hagui major pena moltes vegades, havent pahor de morir quant era malalt o corria temps epidemial, e especialment de morts repentines, que no hagui la hora que desempare lo meu cors. Cosa natural es morir, axi com nexer, menjar, viure, suar, dormir, sedejar, famejar, vetlar, e semblants coses. E alguna natural cosa de si mateixa no es mala ne terrible. Mas la oppinio dels homens la fa avegades esser aytal. No es estat hom qui sia nat que no muyra, ne qui muyra que no sia nat. Quens cal fer donchs gran festa de ço que cascun jorn veem? E quens aprofita tembre ço que no podem esquivar?

—Fort es rahonable, Senyor, ço que deyts, e pus facil a la gent que segueix la sensualitat atorgar ho que creure. Pero los volents usar de raho axi ho creurien. Sapia yo, si vostra merce sera, que es de vos, per no tenir temps.

Ladonchs ell gita un gran sospir, e guardant en terra, calla que no dix res. E apres un poch esclari la cara dient:

«Sperança de aconseguir la gloria eternal me consola; e tristor, com ja no hi son, me puny continuament.

—Be estau vos, Senyor, com gloria eternal esperau, posat que no la hajats a present. En semblant cars me volria veure.



- You would be in purgatory, he said.

- By my faith, Sir, that would grant me great happiness, I said, because I would have quit this misery and I would be your company, and when you go to paradise, I would enter there with you.



- Ha! how misled you are, he said. And that is how you think someone may enter paradise?
- Why not, I said, if the door is open?
- It is only open to the ones our Lord God ordains to enter there by special grace, as none may deserve to enter there by their merits.
- I could be mistaken in this, I said, my thinking was that someone enters there by doing good works?
- Yes; but who does good works? he said.
- Someone who is loved by God, I said
- What you say is true, yet being loved by God does not come from someone's merit, but just from divine grace - only someone God wishes to reach there does, no one else.
- There is great reason in that, I said, but maybe I will be one of those?
- Then do the works, he said.
- And you, Sir, I said, have you done them?
- In part yes, and in part, no.
- So then, how have you hoped to enter there? Are you certain?
- Yes, he said, not by my merits; but by the supplications of the Mother of the Son of God.
- Also, I said, I could enter by her supplications, without my merits.
- That is true, he said, but someone should not entrust their every fact to fortune. If I have found this singular grace, by chance you may not find it. And many who are confident of it could fall into the pit from whence I escaped.





—Series en purgatori, dix ell.

—Per ma fe, Senyor, que n hauria gran plaer, digui yo, car seria exit de aquesta miseria, e faria us companyia; e quant irieu en paradís, entraria hi ab vos.

—Ha! com est enganat, dix ell. E axi t penses que puxa hom entrar en paradís?

—Perque no, digui yo, si la porta es uberta?

—A aquells solament es uberta que nostre Senyor Deu ordona de gratia espècial que hi entren. Car algun per sos merits no mereix de entrarhi.

—En axo me poria enganar, digui yo. Mon pensament era que faent bones obres hi entras hom.

—Hoc; mes qui fa bones obres? dix ell.



—Aquell qui per Deu es amat, digui yo.

—Ver dius, mas esser amat per Deu no ve per merit d algu, sino per sola gratia divinal, e aconseguexla solament aquell que Deu vol, e no altre.

—Gran raho es, digui yo. Mes per ventura yo sere hu d aquells.

—Fe n donchs les obres, dix ell.

—E vos, Senyor, digui yo, haveu les ne fetes?

—En partida, hoc, e en partida no.

—E donchs, com hi esperau entrar? Sou ne cert?

—Hoc, dix ell, no pas per mos merits; mas a suplicatio de la humil mare de Deu.

—Aytambe, digui yo, hi pore entrar a suplicatio sua, sens merits meus.

—Ver es, dix ell, mas no deu hom comanar tots sos fets a fortuna. Si yo he trobat aquexa gratia singular, per ventura no la trobaras tu. E molts confiants en aço porien caure en la fossa de que yo som escapat.



- Which pit, Sir?

- Hell, he said.

- But why? I said. I marvel at that; because I was very familiar with you in your life, Sir, you know that, and I did not see, nor could I discover that you were a bad Christian or impious. I did see well that you were inclined towards some entertainments, ones that did not seem very dishonest to me.

-The entertainments, he said, that I was inclined towards were not enough to throw me to hell by themselves, because they did not interest or damage anyone, but myself. I enjoyed hunting much more than I should have, and listening to singers and minstrels with great pleasure, and giving much away, and misspending, and sometimes seeking out, as all great Lords do, prescience, so I could foresee and intervene in the future. All those things were done wrongly. But I would confess and take communion often, and repent, but not enough to stop me relapsing sometimes. And for that, our Lord God wants me to carry this penance now because I did not finish carrying it completely when I was living.

- Sir, I beg you to say to me, if it is permitted to you, what is the penance you carry?

-Because, he said, I enjoyed hunting, our Lord God has ordained that these falcons, goshawks and dogs that you see may circle around, crying out and howling bitterly hour on hour before me. And because I found great pleasure in singers and minstrels, this man with the lyre between his hands with great discord plays sounds before me, displeasing and distancing from any good tempo, measurement, and finally from any melody. And for seeking out prescience, as I just told you, he has placed this elderly man in my company, who incessantly restores to my memory all the unhappinesses that I ever had; keeping me reproached for the vanity I followed, and saying to me: For the prescience you wanted to know, our Lord God wishes you to recall things past so they may be an opportunity for you to feel sorrow and pain, because you deserved Hell for your culpability.





—Quina es la fossa, Senyor?

—Infern, dix ell.

—E perque, digui yo? Fort m en marvell; car en vostra vida fuy molt familiar a vos, Senyor, segons que sabeu; e james no viu ne pogui conixer que fosseu mal Christiane ni impiados. Be vehia que ereu inclinat a alguns delits qui nom parien molt deshonestes.

—Los delits, dix ell, a que yo era inclinat no eren bastants tot sols a gitarme en infern. Car no eren interes ne dampnatge de algu, sino de mi mateix. Yo m delitava molt mes que no devia en cassar, e escoltar ab gran plaer xandres e ministres, e molt donar e despendre; e cercar avegades, axi com fan comunament los grans Senyors, en qual manera poguera saber algunes coses esdevenidores, per ço que les pogues preveure e occorrerhi. Totes aquestes coses eren mal fetes. Mas yo m confessava e combregava sovint, e penedia men, pero no tant que no m hi tornas algunes vegades. E per ço nostre Senyor Deu vol que yo ara n port penitencia, car vivent no la n porte complidament.

—Senyor, suplich vos quem vullau dir, si legut vos es, quina es la penitencia quen portats.

—Perço, dix ell, com yo m delitava molt en cassar, nostre Senyor Deu ha ordonat que aquests falcons, astors e cans quem veus anar entorn, criden e udolen agrement de



hora en hora davant mi. E per ço com yo trobava gran plaer en xandres e ministres, aquest hom qui te la rota entre les mans ab molta discordança me fa davant sons desplaents e lunyants de bon temps mesura, e finalment de tota melodia. Per l encercar com poguera saber algunes coses esdevenidores, segons que desus he dit, ha mes en ma companyia aquest hom vell, qui incessantment me reduheix a memoria tots quants desplaers jamay hagui, faentme retret de la vanitat que yo seguia, e dientme: Per les coses esdevenidores que volies saber, nostre Senyor Deu vol que recorts les passades, per tal quet sien ocassio de dolor e pena, car per ta colpa merexies infern.



- By my faith, Sir, I have great displeasure at your suffering, and sovereign pleasure as you are on the path to salvation. May it please our Lord God that you are only there in purgatory briefly.

- I greatly doubt that I will be there briefly.

- But why, Sir? And did you not say to me that you are certain of having salvation?

- That is true, he said, but I know not when.

- And then who does know that, I said

- Our Lord God all alone, he said.



- I am begging you, Sir, to speak to me clearly; it appears to me that you do not wish me to understand you?

- I would like that, he said - to be understood by you, but if it is possible for me to not have to dwell on that before moving on, I would prefer it, because remembering my failing renews sorrow for me. But, as you want it to be like this, listen. I had barely left my body, no one could presume that I was dead yet, I was placed in the judgement of our Lord God. And the prince of evil spirits, accompanied by a terrible entourage, manifested here, alleging that I belonged to him by right, because I had been one of the principle nourishers of the schism that is now in God's Church. I responded to him personally that it was not true, as I had declared myself and always held to the true Vicar of Jesus Christ - 'And who,' he said, 'is that?' - 'Clement of sainted memory,' I said, 'and afterwards Benedict, living now.'



—Per ma fe, Senyor, yo he gran desplaer de la vostra pena, e subira plaer com sots en via de salvatio. Placia a nostre Senyor Deu que en breu hi siats.

—Gran dupte he que breument hi sia.

—E perque, Senyor? E nom haveu dit que cert sou de haver salvatio?

—Ver es, dix ell, mas no se quant.

—E donchs qui ho sab, digui yo.

—Nostre Senyor Deu tot sol, dix ell.

—Suplich vos, Senyor, quem parleu clar; vijares mes que no vullau que us entena.

—A mi plau, dix ell, esser entes per tu. Mas si possible fos que no m calgues en aço pus avant procehir, be m fora plasant. Car recordant mon deffalliment me renovella la tristor. Pero pus axi ho vols, hoyes.

«Apenes hagui desamparat lo meu cors, ne podia hom encara be presumir que fos mort, yo fuy posat en lo juy de nostre Senyor Deu. E lo princep dels mals esperits, acompanyat de terrible companyia, comparech aqui, allegant que yo pertanyia de dret a ell, per tal com era estat un dels principals nodridors del scisma que es en la esgleya de Deu. Per mi li fo respost, que no dehia veritat, car yo mera declarat e havia tots temps tengut ab lo vertader vicari de Jesu Christ. — E qui es, dix ell, aquell? — Clement, de sancta memoria, digui yo; e apres Benet, ara vivent.



- 'And how do you know that,' he said, 'if I, who saw the election of both men, who should know it better by good reason, does not know it?' - 'I care not if you know or not. I hold the one that the cardinals have given me to be Jesus Christ's vicar' - 'I am very glad of that,' he said, 'but they had already given you Urban first.' - 'That is true,' I said, 'but they said that they had elected that one because of force, and because of pressure and fear of death, not by any canonic process and, as a consequence, the election had no worth. And that it was open for them to elect another, so that was just what they did in fact, it is the Clement mentioned earlier.'

- 'Supposing,' he said, 'that it was like that, like the cardinals of whom you speak alleged, they should not have elected another that soon, if they wished to avoid a schism, instead summon and join together a general council and, here, put forward the fact of being pressured, and prove that. Then, if it was acknowledged by the council that the election had no worth by law, after that, it would be the hour to elect another, before that they should not have done it conveniently, because they reasonably could not nor should not take part or be judges, supposing the disposition of canon law does not contradict it. And tell me by your faith, if after the second election, the cardinals had given you another one, would you have accepted him and held him to be the true vicar?'



—E com ho sabs tu, dix ell, si yo qui viu la electio de abdosos no ho se, qui de bona raho ho deuria mils saber?

— Nom curs si tu ho sabs, o no. Aquell tench yo per vicari de Jesu Christ qu els cardenals me han donat.

— Bem plau, dix ell. Mas yat havien donat primer Urba.

— Ver es, digui yo, mas ells dehien que per força havien elet aquell, e per impressio e temor de mort, e no per via canonica. E per consequent la electio no valia. E que a ells era legut elegirne altre, axi com faeren de fet, ço es lo dit Clement.

— Posat, dix ell, que axi fos, com los dits cardenals allegaven, non devien elegir altre tantost, si desijaven esquivar scisma; mas convocar e aplegar concilii general, e posar aqui lo fet de la impressio, e provar aquella. Puys, si per lo dit concili fos conegut que la electio no valia de dret, lavors era hora quen elegissen altre, com abans non deguessen elegir de bon expedient, car no podien ni devien rahonablement esser part e jutges, posat que dispositio de dret canonic no hi contrast. E diguesme per ta fe, si apres la segona electio los cardenals te n haguessen donat altre, hagueseslo acceptat e tengut per vertader vicari?



- 'I do not know what I'd have done', I said.' Yes, perhaps, if the prelates and great priests of the earth had advised me to do so.'

- 'If you had taken their advice in this issue', he said, 'you would not have been mistaken as much as you were.'

- 'Then why not?', I said.

- 'Because', he said, 'perhaps, they had given you some method that you should have had to manage the issue of which we speak, and many solutions to remove the Schism.'



- 'Then which method and solutions', I said, 'could they have given me? I would like to know that very much.'

- 'The main method', he said, 'among many others that there are and about which I need not speak now, is this, that you may not have obeyed either of the vicars we were discussing, nor let them respond for the temporality of the church until they were in agreement. And the solutions are, since you had gone so far onward, that you worked and did all you could, that you and the other princes of the world would come into an agreement to entreat these vicars to resign the papacy for the good of the church's unity. A new election would be arranged and brought about by way of compromise or pure justice, or that both be reconciled in the best, and most expedient, and most swift way that could be found. And if, with these things, the said vicars or someone amongst them did not wish to give up the space, or evaded, that you might have proceeded against them or anyone amidst them who might continue in persistence, following law's decree. And, as you did not do any of those things, you belong for me, in justice, to those who love the Schism, which you and the other princes of the world have nourished. Because some, for your self interest and disordered affection, have aligned with Clement, and others with Urban;



— No se que haguera fet, digui yo. Hoc, per ventura, sils prelats e grans clergues de la terra m ho haguessen consellat.

— Si ab lur consell te haguesses hagut en aquest fet, dix ell, no hagueres errat tant com has.

— E perque no? digui yo.

— Per tal, dix ell, com per ventura te hagueren donada manera com te devies haver sobre l dit fet, e molts remeys a levar lo scisma.

— E quina manera e remeys, digui yo, me podien ells donar? fort ho volria saber.

— La manera principal, dix ell, entre moltes altres que n hi ha e a present no m cal dir, es aquesta, ço es que a hu ne a altre dels dits vicaris no haguesses obeyt ne lexat respondre de la temporalitat de la esgleya tro que ells se fossen concordats. E los remeys son, pus tant ne eres anat avant, que treballasses e faesses ton poder que tu els altres princeps del mon vos concordasseu en suplicar als dits vicaris que resignassen el papat per be de la unio de la esgleya. E puyes ques faes nova electio, e ques levas de carrera per via de compromes, o de pura justitia, o que abdosos sen avenguessen en la millor, e pus expedient, e pus presta manera que trobarse pogues. E si aquestes coses los dits vicaris o algu d ells no volguessen donar loch, o defugissen, que fos procehit contra ells o aquell d ells qui estaria en sa pertinatia, segons que dret ha ordonat. E per ço com res de aço no has fet, pertanys a mi per justitia, axi com a amador del scisma, del qual tu els altres princeps del mon sots estats nodridors. Car los uns per vostre interes propri e affectio desordonada, haveu feta part ab Clement, e los altres ab Urba;



and with that the Schism we are discussing set down roots that will not be wrenched out for a long time.'

- 'falsely concluded, I said, because the manner and solutions in what you just said were not necessary because in my view it was strongly reasonable that one of the two elected be the true vicar; be it right or ill. If right, he was the true pope, and his successors in consequence. If it was ill, and through pressuring, then the papacy was vacant. And despite what you said earlier to the contrary, the cardinals, who conducted the election we discuss, had the right of law, and it was lawful and expedient to elect again, just as they did in fact, that is with Clement; because all election made under pressure is void under law.

- So, since it was like that, it was necessary for me to believe in one: if I had to believe in one, and I was unsure which it was, it was right that I believe in the one my conscience told me to be true. Then, as it appeared to me that Clement and his successors were legitimate vicars, I am not guilty, and deserve less reprimanding than if I didn't comply with either of them, or didn't wish to obey Jesus Christ's true vicar - who was one of the men we've discussed here.'

Then my adversary wanted to contest. And the Virgin Mary demanded he not speak, saying:

'The matter at hand about the schism is determined now. But it can't be made public at present like this. You, ill enemy of human nature, are its cause, and for good reason heed should not be paid to you when you reprimand another for something you've done.'

And turning, very humbly, towards her glorious Son, she beseeched that for the thought of her he have mercy towards me, who had kept her always in very great devotion, and by reverence to her, firmly believed her conception was immaculate and clear from all stain of original sin, having arranged and declared perpetual and solemn festivities every year in all of the kingdoms I possessed, and discouraged anyone in them to dare say, dispute, preach or assert the contrary. Many more of the world's princes have taken example, and made similar declarations to be inviolably observed by their subjects.



And, at once, our Lord God, benignly accepting this plea, arranged that I was free from the pangs of hell; imposing perpetual silence on the prince of ill spirits about this, but nevertheless with such a condition that I continually suffer the pain of which we spoke before, that I may not enter celestial glory, until the said Schism is radically uprooted from his holy church, as I had let it grow by my negligence.

- I'm very pleased, Sir, I said, at your good situation, and I'm saddened at the peril you have experienced. But since you can be sure of reaching paradise's glory, it can only go well. But I really marvel that you have attained such great grace by a thing like that; because the Church of God still hasn't declared if the conception you discuss was original sin or not. And it seems to be lawful for everyone to have the opinion they like most.

- To the world, he said, that's true; but to God it's not like that. And don't you know that many things are lawful but not expedient? Any doubtful thing shall be interpreted for the best. Shame often bans what law doesn't prohibit. Although the Church lets everyone have their preferred opinion about this conception, as the catholic doctors have diverse opinions about it. Nevertheless, it is true that original sin did not intervene in this conception. And be certain that the reasons made against that are founded, conveniently, in natural reason. But our Lord God is above nature; who wished and ordered that this conception be immaculate and exempt from all stain. And he worked miraculously in that; because it was not something consistent with reason that the clothing he should wear be sullied by sin. The doctors who have held the counter opinion have judged it only as their understanding comprehended; and if they had subjected their understanding to faith, they would have believed more than they could understand. And with that they would have come to truth's harbour, because without believing, it's impossible to comprehend well, or come to true conclusion. But do not think that these doctors are damned for holding this opinion, they held it with good intention, and it is not against an article of faith nor did they believe they were mistaken. Well, however, it is true that those who have held and believed the opinion firmly to the honour and reverence of the mother of God's son, have been privileged in paradise in diverse ways, and



have obtained remission for their crimes, and continuously enjoy unique prerogatives amongst the saints.

- If you are not annoyed by it, Sir, I said, I would like very much if, as you have told me about your state, you explain what became of the other of the world's princes who have passed from this century after the Schism began?

- Not one has entered paradise, he said, since, not one will enter there while the Schism we discuss lasts.

- Not your father, Sir?

- Not my father, nor any other, he responded; because our Lord ordered it to be like that. Well, it is true that my father, since he was of the same belief as me about that conception, doesn't suffer other pangs but the constant longing for this Schism to be eradicated, knowing that when that ends, he will live in eternal glory, together with the Queen [Eleanor], my mother, whom he loved warmly,



e los altres ab Urba; e ab tant lo dit scisma ha meses rahels que no seran arrancades de gran temps.

— Falçament conclous, digui yo, car la manera e remeys dessus, per tu, dits nom eren necessaris, per ço com, a mon juy, fort era rahonable quel hu dels dos elets fos vertader vicari; car la electio de Urba, o fo bona, o mala. Si bona, ell fo vertader papa, e per conseguent sos successors. Si mala, e per impressio, ladonchs vaca lo papat. E no contrastant que tu dessus hajes dit lo contrari, als cardenals qui la dita electio havien feta pertanyia de dret, e fo licit e expedient elegir altra vegada de nou, axi com feren de fet, ço es, Clement; car tota electio feta per impressio es nulla per dispositio de dret.

— Donchs, pus axi es, a mi era necessari quel hu cregues: si l hu havia a creure, e yo no era ben cert qual era, a mi era legit creure aquell que ma conscientia me dictas esser vertader. Com donchs a mi aparegues Clement e sos successors esser legitims vicaris, sens colpa son, e digne de menor reprehensio que si no obtemperas a hu ne a altre, o no volgues obeyr al vertader lochtinent de Jesu Christ, lo qual era hu dels dessus dits.

»Ladonchs mon adversari volgue replicar. E la Verge Maria manantli que no parlas, dix: «La questio que acis mena sobrel fet del scisma ya es determenada. Mas nos pot axi publicar a present. Tu, malvat enemich de humana natura, est causa de aquell, e de bon raho no deus esser hoyt en rependre altre de ço que tu est occasio.»

»E girantse fort humilment vers lo seu glorios Fill, suplicali que per contemplatio sua se volgues haver misericordiosament envers mi, qui tostemp la havia haguda en molt gran devotio, e per reverentia sua creent fermament que la sua conceptio era estada immaculada e neta de tota tacha de peccat original, havia ordonat e manat que de aquella fos feta perpetual festa sollempne cascun any en los regnes que yo possehia, e inhibi que algu dins aquells no gosas dir, disputar, sermonar, ne afermar lo contrari. De que molts altres princeps terrenals havien pres eximpli, e manants semblants ordinations esser per lurs sotmeses inviolablement observades.

»E encontinent nostre Senyor Deu, admesa benignament la suplicatio dessus dita, ordena que yo fos quiti de les penes d infern; imposant al princep dels mals esperits sobre aço silenci perpetual, e ab tal conditio empero que yo, sofferint continuament la pena que the dita dessus, ja mes no pogues entrar en la celestial gloria, tro que de la sua santa Esgleya lo dit scisma fos radicalment extirpat, per ço com per ma negligentia yo l havia tant leixat creixer.

— Gran plaer he, Senyor, digui yo, del bon estament en que sots, e sobiran desplaer del perill que passat haveu.

Mas pus en segur sou de aconseguir la gloria de paradís, no pot anar sino be. Pero fort son meravellat com per semblant cosa haveu aconseguít gratia tan gran; car la esglesia de



Deu no ha declarat encara si la dita conceptio fo sens peccat original o no. E apparia esser licit tenir aquella oppinio que pus plasent fos a cascu.

— Vers lo mon, dix ell, ver es; mas vers Deu no es axi. E no sabs tu que molta cosa es licita, que no es expedient? Totes coses duptoses son interpretadores a la millor part. Vergonya veda fer soven ço que ley no prohibeix. Jatsia que la Esgleya no permeta tenir aquella oppinio que mes plaura a cascu de la dita conceptio, per tal com los doctors catholichs ne han tengudes diverses oppinions. Empero la veritat es que en la dita conceptio no entrevench peccat original. E sie cert que les rahons faents contra aço son covinentment fundades en raho natural. Mas nostre Senyor Deu es sobre natura; lo qual de gratia especial volgue e ordona que la dita conceptio fos immaculada e exempta de tota tacha. E en aquella miraculosament obra; car no era consonant a raho que la vestidura que ell se devia vestir fos de peccat ensutzada. Los doctors qui han tengut la part contraria no han jutjat sobre aço, sino tant com lur enteniment entenia; e si haguessen subjugat lur enteniment a fe, hagueren cregut mes que no entenien. E ab aquella foren venguts al port de veritat, car sens creure, impossible es ben entendre, ne venir a vera conclusio. Not penses pero que per tenir aquesta oppinio sien dampnats los doctors dessus dits, que a bona intentio la tengueren, e no es contra article de fe ne cuydaven errar.

Be empero es ver que aquells qui la vera oppinio han tenguda e creguda fermament a honor e reverentia de la mare del fill de Deu, son estats diversament privelejats en paradís, e han obtengut remissio de lurs delictes, e salegren continuament entrels sants de prerogatives singulars.

— Si no us tornava en enuig, Senyor, digui yo, gran pler hauria, pus vostre esser me haveu dit, quem certificassets que es dels altres princeps terrenals qui son passats d aquest segle, despuys quel scisma comença.

— No n ha entrat hu en paradís, dix ell, despuys, nen hi entrara mentre durara lo dit scisma.

— No vostre pare, Senyor?

— No mon pare, ne altre, respos ell; car axi ho ha nostre Senyor ordonat. Be es ver que mon pare, per tal com fo de aquella creença que yo fuy de la dita conceptio, non sofer altra pena, sino que ab continuu desig cobeja la extirpatio del dit scisma, sabent que mort aquell, viura en la gloria eternal, ensemps ab la senyora Reyna, ma mare, que ell cordialment amava,





Queen Violant

a long time has passed since she attained such a good place among the saints, for similar reason; even though for the many virtues alone that she had in her life, given by divine grace, she would have deserved unique prerogative.

- By my Faith, Sir, that is the best news I could hear, and that could gladden my heart the most.

- You, he said, have good reason, because you were nurtured in their house, and you received many benefits, and honour.

- And you, Sir, haven't abandoned that at all.

- Let's move on, he said, and not dwell on that. If you remember, I have to tell you yet why I came to this prison.

- I remember well, Sir; but it has been such a great pleasure learning what you told me, and especially about the lord King and the lady Queen, your father and mother, that if you always spoke to me about this subject, I would not have asked for any other.

- I believe that well, he said, but I doubt that time won't fail me, for what I have to say to you:

Our Lord God, having great compassion for your soul, which was ready for perpetual perdition, for you not only doubted, rather - following Epicurus' opinion - you held it to be certain, that the soul dies someday with the body; the opposite of what I made you concede here, he arranged that I come to you to show you clearly by experience what you haven't wanted to know or believe, by scriptures or my demonstrations. You know well how many times you spoke and disputed it narrowly with me while I lived. And I could never induce you to firmly believe, rather you avoided it with



colourful evasions, and sometimes you granted it to be possible, sometimes you put it in great doubt. And finally, I knew well that, in your heart of steadfast stone all the opposite was inscribed with a diamond point. And if it was not for the good regard in which I hold you, for the kind service you've done for me, and because I hoped with reason that you would distance yourself from that vain opinion, with a zeal for justice, I would have chastised you. And I want you to know that you are imprisoned by nothing your enemies and pursuers imposed on you and ill will not result for you; for you're clear and without blame for it all. Rather, you are only in this prison because our Lord God wants to give you understanding so you can recognise the faltering you have, through this vexation, and in consequence, arriving at a knowledge of the truth, you could induce the followers of your erring opinion to want to wrench it from their hearts, so they don't become lost; and after death, they reach paradise.

- Oh Sir, I said, and will you be satisfied enough with doing good works for me? Now I admit it's difficult to let accustomed things be. In your life you were liberal, munificent and benevolent towards your servants, and especially to me; and you still don't know how not to be. And how can I serve you from here on, Sir? Certainly, there's nothing, because you aren't lacking anything that I know or I can do. Every man of sane mind can tell that the love you brought to me was not false or feigned, rather from within the breast, complete and clear, and that it was not founded on a hope of using me, but on charity alone. I did not deserve, Sir, the great grace of you coming to such a small man as I am. But there is nothing that love dare not attempt. Can I reciprocate Sir, for these things? Is nothing possible?

- You, he said, for me, from here on, can't do much to help me nor injure me. I have told you now that, in my situation the sentence is given, and passed in judgement. I'm well by the grace of God; and be it that the dead often profit by the prayers of the living, I'm lacking nothing possible from men. I only want one thing from you, that you conceal nothing from my friends and servants now of what you have seen or heard here. Because, apart from the pleasure they would have knowing my state, it will be a great benefit to them. And especially because they will be certain of many things that were doubted - not only by a few of them but the majority of men, the ignorant in



particular (of which there is a great multitude in the word). And if you want to set it in writing now it will have more benefit, in the times to come, for many, from that you would have great merit.

- Oh Sir, I said, you're making fun of me, and are my shoulder muscles enough to sustain the burden you're trying to impose on me? Do you believe that I don't know myself? For, as ignorant as I might be, I don't ignore that my strength is slight, my genius short and my memory fluctuating.

- If my commandment, he said, has the same significance for you as it once had, I command you; and if not, I entreat and admonish you to not deny my request.

- Sir, I said, with good will, I will fulfil your commandment, as much as my being can. Nevertheless, I'm marvelling at one thing, that you haven't mentioned the lady Queen Violant, or your daughter [Yolande, later to be called 'Queen of Four Kingdoms' and sponsor of Joan of Arc], the ones you should have, to my judgement, placed before all your friends and servants. Did you do that deliberately or by oversight?

- It was deliberate, he said, I did it to prove that you have that love that you once had for what is mine. I thought that, with fortune, the affection that you showed them in my corporeal life could change. But now I see the opposite. It is impossible to forget what someone fervently loved. I give you a unique task. to reveal all to them, because they will have great consolation from it. Willingly, would I appear before them, as I am now before you, if it was arranged by our Lord God; but since it's not His will, there's nothing to be done. Tell the Queen to maintain her good intention in serving God and praying for me; although I don't require prayers, from her or anyone. And with diligent care, keep close my daughter and hers; because the innocence and virtues of that one are strongly pleasing to our Lord God, from her will come...

And immediately, the great man with the long beard signalled with his staff for him to hush.

And, having said those words, suddenly, he stopped speaking...





la qual lonch temps ha passat que obte fort bon loch entrels sants, per semblant raho; jatsia per moltes virtuts, de que fo en sa vida per gratia divinal dotada, hagues merescut prerogativa singular.

—Per ma fe, Senyor, aço es la millor nova que yo podia saber, e de que mes se podia alegrar lo meu cor.

—Tu, dix ell, ne has gran raho, car en lur casa tu est estat nodrit, e n has rebuts molts beneficis e honor.

—E vos, Senyor, no hi haveu res afollat.

—Be ho crech, dix ell. Mas dupte he que temps no m defallis a aço que t he a dir.

—Anem avant, dix ell, no curem d axo. Yo t he a dir encara, sit recorda, per que son vengut en aquesta preso.



—Be m recorda, Senyor; mas tan gran plaer trobava en ço quem dehiu, e especialment del senyor Rey e de la senyora Reyna, pare e mare vostres, que si tostemps me parlasseu d aquesta materia, no us haguera demanat d altre.

»Nostre Senyor Deu havent gran compassio de la tua anima, la qual era disposta a perditio perpetual, per tal com no solament duptaves, ans seguint la oppinio de Epicuri, havies per clar la anima morir qualque jorn ab lo cors; lo contrari de la qual cosa dessus t he fet atorgar, ha ordonat que yo vengues a tu per mostrarte clarament per experientia ço que per escriptures e inductio mia no havies volgut saber ne creure. Tu sabs be quantes vegades ne parlist e n disputist estretament ab mi mentre vivia. E jamay not pogui induhir a creure ho fermament, ans defugies ab evasions colorades, e avegades atorgaves esser possible, avegades ho posaves en gran dupte. E finalment yo conexia be que en lo teu cor de dura pedra era esculpit ab punta de diamant tot lo contrari. E si no fos per lo bon voler quet havia, per los agradables serveys a mi per tu fets, e per ço com esperava rahonablement quet lunyaries de aquexa vana oppinio, yo per zel de justitia t en haguera castigat. E vull que sapies que per res que tos enemichs e perseguidors te hajan imposat, tu non est pres nen hauries mal; car net e sens colpa est de tot. Mas tan solament est en aquesta preso per ço com nostre Senyor Deu vol que vexatio te do enteniment ab lo qual coneues lo defalliment que has, e per conseguent, pervengut a conexença de veritat, pusques induhir los sequasses de la tua dampnada oppinio que aquella vullen desraygar de lurs coratges, per ço que no s perden; e que apres la mort aconseguesquen paradis.

—O Senyor, digui yo, e serets james sadoll de ferme bones obres? Ara atorch esser dificil lezar les coses acostumades. En vostra vida tostemps fos liberal, munifich e propici a vostres servidors, e especialment a mi; e encara no us en sabets estar. E en que us pux yo servir daci avant, Senyor? Cert no en res, car no freturats de alguna cosa que yo sapia ne puxa fer. Tot hom de sana pensa pot conixer que la amor quem haveu portada no era simulada ne ficta, ans partida de pit sencer e clar, e que no era fundada en esperança de fer sos fets de mi, sino en sola caritat. No merexia yo, Senyor, tan gran gratia que venguesseu a tan petit hom com yo son. Mas no es res que amor no gos assajar. Que us retribuïre, Senyor, per aquestes coses? Es res possible?

—Tu, dix ell, per mi daci avant no pots molt fer quem valla ne m noga. Ya t he dit que en lo meu fet, la sentencia es donada, e passada en cosa jutjada. Yo estich be per gratia de Deu; e jatsia que als defunts aprofiten sovent los sufragis dels vius, no fretur de res possible a homens. Una cosa solament vull de tu, que res que a present hajes vist o hoyt no tengues celat a mos amichs e servidors. Car ultra lo plaser que hauran de mon estament, los ne seguira gran profit. E especialment per tal com seran certs de moltes coses en que no solament alguns d ells dupten, mas la major part dels homens, e signantment ignorants (dels quals es gran multitut en lo mon). E si en escrits ho volies metre, ya se n seguiria major profit, en lo temps esdevenidor, a molts, de que hauries gran merit.



—O, Senyor, digui yo, e de mi us trufats, e som bastant a sostenir lo carrech que als meus flachs muscles assajats imposar? Cuydats que no m conega? Per ignorant que sia, no ignor que la mia força es poca, l enginy curt, e la memoria fluxa.

—Si manament meu, dix ell, ha loch en tu, axi com solia, yo t ho man; e si no, prechte e t amonest que a mon vot no dons repulsa. Lo teu saber es sufficient a aço, si lo no voler ho empatxa.

—Senyor, digui yo, de bon grat complire vostre manament, tant com en mi sera. De una cosa empero son fort meravellat, que nom haveu fet mencio de la senyora reyna dona Violant, ne de vostra filla; les quals devieu, a mon juy preposar a tots vostres amichs e servidors. Haveu ho fet deslberadament o per oblit?

—Ab deslberatio, dix ell, ho he fet, per provar si a les mies coses has aquella amor que solies. Pensavem que ab la fortuna se fos mudada la affectio quels mostraves en ma vida corporal Mas ara veig lo contrari. Impossible es donar a oblit ço que hom ferventment ama. Singular carrech te do de revelarho tot a aquelles, car gran consolatio n hauran. A elles yo volenterosament fora aparegut, axi com son ara a tu, si per nostre Senyor Deu fos ordenat; mas pus no li ha plagut, no si pot als fer. Digues a la Reyna que persever en lo bon proposit que ha de servir Deu e pregar per mi; jatsia no m fassen gran fretura sos prechs ne d altres. E que ab diligent cura tenga a prop ma filla e sua; car la ignocentia e virtuts de aquella son fort plaments a nostre Senyor Deu, de la qual exira...

E tantost lo prohóm ab la barba longa feuli senyal ab lo basto que callas.

E, dites aquestes paraules, estroncament cessa de parlar...



- Sir, I said, you've left me greatly suspicious and perplexed, because you haven't finished what you started to say to me. I beg you to free me from that.



- That's not open to me, he said.
- How isn't it, Sir? And who forbids you?
- Have care for the present, he said, and let be what will become. What our Lord has ordered, by necessity, is completed; and men knowing about it isn't allowed.
- So why did you begin to tell me, Sir?
- Let these questions be, which are fruitless and will go nowhere for you, he said. And see if we have things to do; let's not lose time.
- I beg you, Sir, since there is not more to be done there, that you might wish to tell me who are these two men who accompany you; because I have a great desire to know, and especially about this gentleman who gives himself such great authority. By my faith, in my judgement it is too much for him to have ordered or made a signal for you to hush.
- You, he said, are setting yourself on a road with no exit. Let water flow down the river. If, before we leave each other, you want to speculate subtly about this, you will know a great part of the mystery hidden here. But do not care to make it known when you know it, because the risk of great peril would follow you from it, and you'd profit little at present.

These two men that you see here have been very wise men when they lived, with the wisdom of the world, and they were pagans. One of them, that is the young man, whom you see with the rota [medieval zither] in his hand, has the name Orpheus. And the gentleman with the long beard has the name Tiresias. I told you before the reason they accompany me. I suppose you wouldn't be ignorant of their histories, since you're knowledgeable about history, if you haven't let yourself forget after I left my body.

- It would make much sense if I had forgotten it, Sir, be it that I knew it; so many different cogitations have disturbed and combated my understanding, after you passed from this life. In truth, Sir, I don't remember that I have ever read of them. I have heard talk of them, but not much at all. At no time



did anything about them or their histories come to my knowledge, except just their names.

Yes, you have, without a doubt, but you don't remember, and its no wonder. Now listen well, so you can be more knowledgeable about their histories, because I want both to recount them to you.

And turning towards them, he asked them humbly to satisfy his wish.

And instantly he was answered by them, saying they would be pleased to comply.



—Senyor, digui yo, en gran suspita e perplexitat me haveu posat, com no m haveu acabat ço quem començaveu a dir. Suplich vos que men desliurets.

—No m es legut, dix ell.

—Com no, Senyor? e qui us ho veda?

—Hages cura del present, dix ell, e lexa l esdevenidor. Ço que nostre Senyor ha ordenat necessari es ques complezca; e no es legut als homens saberho.



—Donchs per que m ho començaveu a dir, Senyor?

—Lexa estar aquexes demandes que no han fruyt, net fan res, dix ell. E veges si havem als a fer; no perdam temps.

—Suplich vos, Senyor, donchs pus als no s hi pot fer, quem vullats dir qui son aquests dos homens qui us acompanyen; car gran desig he de saberho, e especialment de aqueix prohò qui tan gran auctoritat se done. Per ma fe, massa es per a ell, a mon juy, que us haja manat, o fet senyal que callasseu.

—Tu, dix ell, te mets en carrer qui no ha exida. Lexa anar laygua per lo riu, que abans quens partiscam, si subtilment hi volras especular, conexas gran part del misteri que hi esta amagat. Pero not fassa cura de publicar aquell, quant lo sabras; car risch de gran perill ten seguiria e de poch profit a present.

»Aquests dos homens que veus aci son estats mentre vivien fort savis homens, de la saviesa mundanal, e foren gentils. La hu dels quals, ço es lo jove, que veus ab la rota en la ma, hac nom Orfeu. E lo prohò ab la barba longa hac nom Tiresias. La raho per que m acompanyan, yo la t he dita dessus. Lurs fets bem pens que nols ignores, car covinent historial est, si donchs no ho has liurat a oblit despuys que yo desampare lo cors.

—Be es consonant a raho, Senyor, que ho haja oblidat, posat que ho sabes; tan gran diversitat de cogitations ha torbat e combatut lo meu enteniment despuys que vos passas d esta vida. A la veritat, Senyor, nom recorda que james haja lest d ells. Be n he hoyt parlar, e fort poch. E null temps, sino lurs noms nuus e sols, res d ells e de lurs fets vench a ma conexença.

—Si has, sens falla, dix ell, mas no t recorda, e no es maravella. Ara escolta be, car yo vull, per tal que mils sies instruit de lurs fets, que cascu d ells los te recit.

E girant se vers ells, pregals que satisfaessen a son voler.

E per aquells fo respost encontinent que de bon grat li complaurien.

End of Book Two





The Third and Final Book of Lo Sompni begins below:



Lo Sompni: Book Three



Like one who, with an ardent heart, waits to hear something new, great and unusual, I, then at the height of attention postponed all other thoughts, focused my ears to what they should tell me, these ones I watched discussing who would speak first.

And, in a short time, Orpheus, truly graciously, with fine gestures and joyful face, started to say what follows here:

‘Amongst those wishing to be courteous, it’s custom that the young speak first, and the elders rectify their faults, concluding. With that, if I start speaking, may it not be attributed to any disrespect of mine, because I do it only to satisfy the honour of my companion.



Apollo was my father, and Calliope my mother, and I was born in the kingdom of Thrace. I spent the greater part of time in my life on rhetoric and music. I had a greatly beautiful wife named Eurydice, who was to me more dear than life. By misfortune for her, going to entertain herself by a river's bank, she was sought for love libidiously by the shepherd Aristeus. And as she ran from him across a meadow, she was bitten, and poisoned through the heel by a snake hidden there, died at once, and descended to the underworld.

With her sad death known to me, I went down to its gates. And playing the rota, which Mercury had given me, I was so pleasing to Cerberus, the underworld's gatekeeper, that those gates were open to me instantly. After I entered, composed myself before the council of the presidents of the inferno, I said:

If, to your great power, I do not explain in the way you wish, the thing that made it necessary I come here, I entreat you to forgive me, for I am away from my sense, because of the sudden and unforeseen misfortune that upon my sorrowful head has fallen. I did not come here to look at the infernal darkness, to which all things mortal must necessarily descend, nor by chaining Cerberus' neck, as others have done. The only cause of my arrival here is my wife, who, in the flower of her youth, a serpent killed with its venom. I have tried, but I cannot, suffer this patiently. The love of her has conquered me. If the ancient legend is true, you have all been in love, as I am. Then may it please you to restore my wife to me. All things are due to you. And earlier or later, they must all come here. Everyone has to perish. This is our ultimate dwelling. You own the perpetual reins of human lineage. When my wife will have reached old age, she will be yours as well. I only ask you for her until I turn to bones. Do not deny me; for if you do, you know I will come again. And then you will rejoice in the death of us both.

While I said these words, the Judges of the Inferno, Minos, Rhadamanthus and Aeacus, the infernal Furies Alecto, Tisifone and Megaera, the Gorgons, Stheno, Euryale and Medusa, and the Harpies Aello, Ocypete and Caeleno, and the Fates Clotho, Lachesis and Atropos, because of the dulcetness of my song, had pity for me and started to cry. And, at the same time, stopped carrying out their occupations; and all the souls who were there, forgot the



pains they suffered and did the same. Ixion abandoned the wheel he once bore. Tantalus forgot eating and drinking. The vultures rejected Tytius' liver. Sisyphus lay behind the rock he once rolled with his head. The daughters of Danaus left the vessels they wished to fill with water. And the daughters of Cadmus lost the fury impassioned them.

And then Proserpina, by Pluto the Infernal Prince's order, called Eurydice, who came limping, because of the new wound made by the snake, and restored her to me, with one condition and rule, that until we had both left the infernal valleys, I not look back; for if I did, I would lose her.

With that, we left there, going by a winding, long and very dark path. When we were at the top of a deep chasm's edge, scared she would faint, and for the want of seeing her, I turned around. In an instant she fell. I stretched my arms out to catch her, and they touched nothing but wind created as she fell in air. I tried to return to the underworld to regain her. I was seven days at the gates, without eating or drinking, despair and tears were all my food and sustenance, begging Cerberus to let me return, but he would do nothing. Then, calling out the great cruelty of infernal princes, I climbed Mount Rhodopus, and from there forward never wished to have another wife, nor love a woman in the world, although many sought me. And there, with as much melody as I could, playing the rota, I sang some virelais, ballads and chansons, praising life far from woman's companionship.

In the mountain of which I speak, there was no shade. But there was soon, by the great multitude of trees of diverse kinds, rocks stones, snakes, deer, lions, falcons, eagles, partridges, pheasants, and many other animals and birds who came to hear the pleasing sound I made, they were so delighted in it, that the natural enemies there were together, one next to the other, all rancor and ill-will forgotten

A great number of woman, whose anger and loathing I had incurred, saw and heard this. One of them began to speak and said: 'who wishes to avenge a great injury done to woman universally, follow me'. And straightaway they attacked me with stones. Those who revelled in the dulcetness of my song, could not touch me or cause ill. Then, the women of who I speak, wishing to act completely with iniquity, they moved with great uproar and noises, with



horns, cymbals, basins and bowls. And with great cries, extinguishing the sound I was making, they moved closer to me, and with stones and sticks, those of whom I speak, who couldn't hear or revel in it, killed me, removed my head and cast it into a river with that rota; when these reached Lesbos, a snake wanting to devour this head was turned to rock by Apollo. And my rota was set in heaven amongst the celestial figures.

And I came down to the underworld, to where I found Eurydice, my wife. I remain with her, and from here on, certain of never losing her.'



LO TERÇ LIBRE

Axi com cell qui ab ardent cor espera hoyr cosa nova, gran e inusitada, yo ladonchs ab subirana intentio, postposat tot altre pensament, fique la orella a aço que ells me devien dir, los quals yo vehia diceptar qui parlaria primer.

E, un poch estat, Orfeu, fort gratiosament, ab bon gest e alegra cara, comença dir ço que s segueix:



«Entre ls volents usar de curialitat, es costum qu els jovens parlen primerament, e los antichs suplint los defalliments d aquells, conclouen. E per ço si començare parlar, no m sia imputat a ultracuydament, car solament ho fare per satisfer a la honor de mon companyo.

»Apollo fo pare meu, e Caliope ma mare, e nasqui en lo regne de Tratia. La major part del temps de ma vida despengui en rethorica e musica. Muller hagui fort bella, appellada Euridices, la qual era a mi pus cara que la vida. Per sa desventura, anant se deportar prop la riba de un riu, fo de libidinosa amor requesta per Aristeu, pastor. E com ella fugint a aquell per un prat, fos morduda, e verinada en lo talo per una serp aqui amagada, encontinent mori, e devalla en Infern.

»Sabuda per mi la sua dolorosa mort, devalli a les portes d aquell. E sonant la rota, la qual Mercuri a mi havia donada, fuy tan gratios a Cerbero, porter d Infern, que les dites portes me foren tantost ubertes. Apres que fuy entrat

dins, constituït en lo consistori dels presidents infernals, digui:

«Si a la vostra gran potentia no expon en la manera que desig, ço per quem ha convengut venir aci, supplich quem sia perdonat, car fora son de mon seny, per lo soptos e inopinat infortuni que sobre l doloros meu cap es caygut. No son vengut aci per mirar les tenebres infernals a les quals necessariament tota cosa mortal ha devallar, ne per encadenar lo coll de Cerbero, axi com alguns han fet. Sola causa de la mia venguda, es ma muller, la qual estant en la flor de la sua joventut una serpent ha morta ab son veri. Assajat he, mas no pogut, que pacientment ho soferis. La amor de aquella me ha vençut. Si la fama antiga es vera, tots sots estats amorosos, axi com yo. Placie us donchs que la muller mia me vullau restituir. Totes coses vos son degudes. E tart o breu aci deuen generalment venir. A perir ha tot lo mon. Aquesta es la nostra darrera casa. Vosaltres possehiu los perpetuals regnes del humanal linatge. Quant la dita muller mia sera a vellesa pervenguda, aytambe sera vostra. Solament la us deman a mon hus. No m doneu repulsa; car si ho feu, sapiau que no m en tornare. E lavors alegrareuvos de la mort de abdosos.»

» Mentre yo dehia aquestes paraules, Minos, Radamantus e Eacus, jutges d Infern, Allerho, Thesifone e Megera, furies infernals; les Gorgones, Stennio, Euriale e Medusa, e les arpies Aelo, Octipite e Celeno, e les parques Cloto, Lachesis e Antropos, per la dolçor del meu cant havents pietat de mi, se preseren a plorar. E ensemps cessaren exercir lurs officis; e totes les animes qui aqui eren, oblidants les penes que sofferien, feren semblantment. Ision desampara la roda que solia menar. Tantalus oblida menjar e beure. Los voltors menyspresaren lo fetge de Tici. Sisiphus se gita detras la roca que solia girar ab lo cap. Les filles de Danaus desampararen los vexells que volien umplir d aygua. E les filles de Cadinus perderen la furia de que eren passionades.



» E ladonchs Proserpina, de manament de Pluto, princep infernal, crida Euridices, la qual vench claudicant, per la novella nafra que la serp li havia feta, e restituila m, ab aytal conditio e ley, que tro que abdos fossem exits de les valls infernals, yo no guardas detras; e si ho fehia, que la perdes.

» Ab tant, abdosos partim d aqui, e anant per un camí tort, lonch e molt escur, quant fom en la sumitat del marge de una pregona riba, fort prop de la exida de Infern, yo tement que ella no defallis, e cobejantla veure, girem detras. Encontinent ella caygue. Yo estesi los braços per pendrela, e no tocaren sino lo vent que per lo seu cahiment sengendra en layre. Volgui retornar en infern per cobrar aquella. Set dies estigui a la porta sens menjar e beure, en los quals tristor e lagremes foren tan solament mon aliment e sustentatio, pregant Cerbero quem hi leixas tornar, e non volgue res fer. Ladonchs clamantme de la gran crueltat dels princeps infernals, pugui men en lo munt de Radope, e d aqui avant no volgui pendre muller, ne amar dona del mon, jatsia per moltes ne fos estat request. E aqui, com pus melodiosament pogui, sonant la rota, canti alguns virolays, ballades e cançons, lohant vida lunyada de companyia de dones.

»En lo dit munt no havia ombra neguna. Mas tantost n hi hague, per gran multitut d arbres de diverses natures, roques, pedres, serps, cervos, leons, falcons, aguiles, perdius, faysans, e altres moltes besties e ocells qui vengueren hoyr lo plasent so que yo fahia, en lo qual se delitaven tant, que aquells qui naturalment son enemichs estaven ensemps, los uns prop dels altres, tota rancor e inimicitia oblidada.

»Veent e hoynt aço, gran multitut de dones, la hira e hoy de les quals encorregui, una d aquelles comença a parlar, e dix: «Qui tan gran injuria feta a la universitat de les dones volra venjar, seguesca m.» E encontinent ab moltes pedres combaterenme, les quals delitantse en la dolçor del meu cant, no m podien tocar ne fer mal. Ladonchs les dites dones, volent usar complidament de lur iniquitat, mogueren gran brogit e remor, ab corns, cembes, bacins e conques. E ab grans crits apagants lo so que yo fahia, acostarense a mi, e ab pedres e bastons, los quals lo dit so no pogueren hoyr ne pendre delit en aquell, matarenme, em tolgueren lo cap, e ab la dita rota gitarenlo en un riu; los quals arribats a Lesbon, com una serp volgues lo dit cap devorar, fo convertida en roca per Apollo. E la mia rota fo collocada en lo cel entre les figures celestials. E yo devalli en Infern, hon trobe Euridices, muller mia, ab la qual persever e s m segur daqui avant no la perdre.



To be continued

