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APPENDIX II

Romance of Don Gayferos de Mormaltan

Firstly, I wish to note that the word "**trobador**" is NOT a typo nor a misprint; **trobador** is the original Provençal or Occitan form, whose French equivalent is "**trouvere**". "**Troubadour**" is a French mispronunciation of the original Provençal "**trobador**", which, most unfortunately, has passed to English.

Below is given a translation of the Romance of don Gayferos de Mormaltan. However, by itself a translation is inadequate, because there is much in the song which is incomprehensible to anyone who is neither a medieval scholar nor, like the people of Northwestern Spain, steeped in the lore of the Pilgrim Route to Santiago de Compostela since early childhood.

Great is the fame of the pilgrimage to the tomb of the Apostle St. James in Santiago de Compostela in the Northwest corner of Spain. I myself made the pilgrimage, and resided there eleven years; in effect, the holy city of Santiago de Compostela is where I feel most at home. While there I knew pilgrims who had come on foot from as far away as Germany.

The Cathedral of Santiago de Compostela has a very potent, almost overpowering sense of awe and holiness, something which the Sufis call "baraka". Only at the tomb of a Sufi saint in Delhi, India have I felt so potent a sense of baraka. Whether this baraka is due to the holiness of the site itself or to the

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devotion of pilgrims during 1,000 years or both I do not know. There are some who believe that Santiago de Compostela was sacred to the Druids in pre-Christian and pre-Roman times. It is true that there exist in Santiago de Compostela the remains of two Celtic settlements as well as another nearby. On the outskirts of Santiago de Compostela is a strong spring of very good water. Beside the spring is small Romanesque chapel called "Our Lady of the Spring". On St. John's Eve, this is the place in Santiago de Compostela where the largest bonfires are lit. All this is very reminiscent of the Celtic goddess Danaan (Vedic "Danu", Persian "Anahita"). Was this spring particularly holy to the Druids?

The memory of the Provençal pilgrims lives on in the urban geography of Santiago de Compostela, where there are two place names which are Provençal rather than Gallego-Portuguese. These are "Bonaval" and "Belvis". In the Middle Ages many pilgrims from what is now Southern France, where was spoken Provençal or the "Langue d'Oc", language of the trobadors, came as pilgrims to Santiago de Compostela. Bonaval was their neighborhood, which had its own patroness, the Virgin of Bonaval, whose image may still be seen in a Romanesque portal on the street still called "Bonaval". To this day in Santiago de Compostela there is an association of Catholic housewives named after the Virgin of Bonaval.

These pilgrims from the land of the Langue d'Oc brought with them the art of trobador verse, which inspired a school of Gallego-Portuguese trobadors in whose art one may detect both Provençal and indigenous elements. In recent decades the late

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Alvaro Cunqueiro revived the tradition of the medieval Gallego-Portuguese trobadores, though writing in modern Gallego.

Unfortunately, some modern Gallego poets have not attempted to maintain such high standards, though the medieval Gallego-Portuguese trobadores are indeed "a hard act to follow", setting such high standards that anything which comes after is almost bound to appear to be a decline.

In his great narrative poem Mireio, the Nobel Prize winning Provençal poet Frederic Mistral repeatedly and at considerable length refers to the pilgrimage to Santiago de Compostela.

The narrator of the Romance of don Gayferos de Mormaltan is either a Provençal trobador settled in Santiago de Compostela or else is a Gallego-Portuguese trobador who is a disciple of the Provençals, as he says: "I am a trobador of trobas (verses) to the Virgin of Bonaval". Also, the narrator and don Gayferos apparently have a common language, which may indicate, as we shall see, that the narrator is indeed a Provençal trobador settled in Santiago de Compostela. It is most unlikely that Don Gayferos spoke Gallego-Portuguese, since, as we shall see, he was most probably from Poitiers and himself a trobador who wrote in Provençal or "Langue d'Oc". Note that the narrator says: "Compostela is my homeland, since seven years ago". This indicates that he was most certainly not a native of Santiago de Compostela and perhaps not even a Gallego. Besides this, he says: "I am a trobador of verses of the Virgin of Bonaval". As we said before, Bonaval was the quarter of the Provençals in Santiago de Compostela, and the Virgin of

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Bonaval was their patroness. It would therefore appear most probable that the narrator is a Provençal trobador settled in Santiago de Compostela.

This romance has been sung in Northwestern Spain since the 12th Century. In it one may detect numerous archaisms, as well as a few Provençal words, such as "trobas" and "trobador". The music is medieval, or at least is composed in a medieval mode.

There is some question as to who don Gayferos de Mormaltan really was. For one thing, it appears that there is no such place as "Mormaltan" and never was. The consensus now is that don Gayferos is Guilhem IX (William IX), the trobador Count of Poitiers, later Duke of Aquitaine. Poitiers, though outside the region of Provence, was within the area in which the "Langue d'Oc" was spoken, and is, indeed, very near the Limousin. It is the Limousin, and not Provence, which was the cradle of the trobador verse in Provençal or the Langue d'Oc. Hence, it could be said that to refer to the "Langue d'Oc", the language of the trobadors, as "Provençal" is a misnomer. In effect, Count Guilhem IX of Poitiers is one of the first known trobadors who composed in the Langue d'Oc. Though a pioneer, Guilhem X lived long enough to witness the flourishing of the trobador art in the Langue d'Oc. It may seem a long way, phonetically speaking, from "Guilhem de Poitiers" to "Gayferos de Mormaltan". However, in Spanish and Gallego-Portuguese Guilhem or William is "Guillermo". Also, the "H" of Castilian Spanish is frequently "F" in Gallego-Portuguese. For example, the Spanish "humo", meaning "smoke", is "fumo" in

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Gallego-Portuguese. Hence, a medieval Gallego, seeing the name "Guilhem", might well think it is pronounced "Guilfem".

Also, Guilhem or William, grandfather of Eleanor of Aquitaine, great grandfather of Richard the Lionheart and thus ancestor of the later Plantagenets, was Duke of Aquitaine as well as Count of Poitiers. Thus, in Spain he may also have been known as "Guillermo de Aquitania" or "Guilhem de Aquitania".

William or Guilhem did indeed make a pilgrimage on foot to Santiago de Compostela in his old age. However, he lived to return to his beloved Poitiers. He may well have fainted in the Cathedral from exhaustion and emotion. The physical description of don Gayferos:

He has a long white beard
Eyes of a gentle look
Eyes of a lion's gaze
Green as the waters of the sea

is exactly that of Guilhem IX of Poitiers in old age.

Note the phrase "His feet are streaming with blood". Making the pilgrimage not only on foot but barefoot as well was, for obvious reasons, considered particularly meritorious and a sign of devotion and will to suffer and sacrifice for love of God.

Now, finally, here is the text and translation, or, rather, translation of a translation, as the original was most likely in Provençal rather than Gallego-Portuguese, os meus amigos. Pronunciation is the same as Spanish, except that the "**X**" has the sound of "**SH**" in English, and the "**H**" after "**N**" has the

sound of

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"Y", though this may also be spelled as in Spanish, with a tilde over the "Ñ", or as "NY", as in Catalan; example: "**caminho**", or "**caminyo**". The diphthong "EI" has a sound similar to the "AI" in the English word "**AIR**", but much sweeter and more

melodious.

ROMANCE DE DON GAYFEROS DE MORMALTAN

I onde vai aquil romeiro,
meu romeiro a onde ira?
camiño de Compostela,
non sei se ali chegara.

Os pes leva cheos de sangue,
xa non pode mais andar,
Malpocado probe vello
non sei se ali chegara

Ten longas e brancas barbas,
ollos de doce mirar,
ollos gazos leonados
verdes como a auga do mar

I onde ides meu romeiro,
onde queredes chegar?
Camiño de Compostela
onde tenyo o meu fogar.

Compostela e miña terra
deixin - a sete anos hai
relucinte en sete soles
brilante como un altar

Collase a min, meu velliño
vamos a xuntos camiñar
eu son trobador de trobas
da Virxe de Bonaval

I eu chamome don Gayferos,
Gayferos de Mormaltan.
Se agora non teño forzas
meu Sanitago m'as dara.

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Chegaron a Compostela
e foron a Catedral.
D'este maneira falou
Gayferos de Mormaltan:

Gracias, meu Señor Santiago
a os vosos pes me tes xa,
si queres tirarme a vida
podesma, Señor tirar.
porque morrerei contento
nesta Santa Catedral

E o vello das brancas barbas
caiu tendido no chan
pechou os seus ollos verdes
verdes como a auga do mar.

O Obispo que esto viu
ali o mandou enterrar
I asi morreu, meus señores,
Gayferos de Mormaltan.

Iste e un dos muitos milagres
que Santiago Apostol fai.

ROMANCE OF DON GAYFEROS DE MORMALTAN

And where goes yon pilgrim
My pilgrim, where does he go?
Pilgrim route to Santiago de Compostela
I do not know if he will reach his goal.

His feet are streaming with blood
Now he can walk no more
In grave distress, poor old man
I do not know if will reach his goal.

He has a long, white beard
Eyes of a gentle look
Eyes with a lion's gaze
Green as the waters of the sea.

And where goes my pilgrim,
Where do you wish to go?
Pilgrim's Route to Santiago de Compostela
Where I make my home.

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Santiago de Compostela is my homeland
He said - since seven years ago
Shining like seven suns
Brilliant as an altar.

Come with me, my old man
We will travel together
I am a trobador of verses
To the Virgin of Bonaval.

And I am called don Gayferos,
Gayferos de Mormaltan
If now I do not have the strength
My St. James will bestow it upon me.

They arrived at Santiago de Compostela
And went to the Cathedral
In this manner spoke
Gayferos de Mormaltan:

Thank you, my Lord St. James
At your feet now you have me.
If you wish to take my life
You may, Lord, take it
Because I will die content
In this Holy Cathedral

And the old man of the white beard
Fell with arms extended to the floor
Closed were his green eyes
Green as the waters of the sea.

The Bishop who witnessed this
There commanded that he be buried
And thus died, gentlemen,
Gayferos de Mormaltan

This is one of the many miracles
Done by the Apostle St. James.

Words and music by an anonymous trobador, either Gallego-Portuguese, from that lovely land called "Galicia", where the hills wear a golden crown of "toxo" in bloom, where the heather meets the sea and where in morning and evening the bagpipes sound through the gentle mist, or else from "Occitania", that fair land

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of trobadors where is spoken the sweet "Langue d'Oc". While the songs of the Occitan trobadors were generally accompanied by a lute, the songs of the Gallego-Portuguese trobadors were generally accompanied by bagpipes.

Translation from Provençal to Gallego-Portuguese by:

an anonymous Gallego-Portuguese trobador.

Translation from Gallego-Portuguese to English by:

Michael McClain