

**Salvatore Poddighe**  
**SA MUNDANA CUMMEDIA**  
**Prima Parte**

1.  
De Dante su poeta de Toscana  
Sa Divina Cummedia leggimos;  
E noi Sardos proite non faghimos

Un'attera Cummedia mundana?  
Pro dare lughe a sa zente isolana

Sos chi s'estru poeticu tenimos,  
Pro chi non bastat sa Divina sola  
A sa Sardigna nostra a dare iscola.

2.  
Dante, de una mente illustre e digna

Tra sos poetas hat sa prima sedia:  
In versoso hat descrittù una  
cummedia,

Contr'a sa setta perfida maligna.  
E nois, cantadores de Sardigna  
Nos istamos a morrer de inedia?  
No, no! frades, bintramos tottu in  
giostra  
A fagher puru sa partida nostra.

3.  
Est beru chi fit Dante Aleghieri  
De sentimentos fieros, gagliardos,  
E noi semus che fizos bastardos

Cunfront'a issu in tale mestieri;  
E poi balet unu furisteri,  
Narat su dicciu, prus de deghe Sardos.

Ma tottu custu, ispaventu e paura  
Non faghet a sos donos de natura.

4.  
Dante hat cantadu cun ingegnu ed  
arte,  
Ca fit in poesia meda esattu;  
Hat fattu tantu sì ma no hat fattu

Nudda de prus che i sa sua parte:  
Lu bidimos de s'opera in dogn'attu  
Tra sos poetas fit su grande Marte,  
E già chi issu l'hat fatta, naro a bois:

**Salvatore Poddighe**  
**A MUNDANE COMEDY**  
**First Part**

1.  
By Dante the Tuscan poet  
We've all read the Divina Commedia;  
Now, why wouldn't we, Sardinians,  
make

Another comedy, a worldly one,  
To bring the light to us, island  
dwellers,  
We who have poetic fantasy,  
Because the Divine alone isn't enough  
To give our Sardinia some education.

2.  
Dante, with his illustrious and worthy  
mind,  
Among the poets takes the first seat:  
In verses he has written a comedy,

Against a malicious, treacherous sect;  
But we, bards of Sardinia,  
Are we starved of arguments?  
No, no! Brothers, let's all enter the  
show  
To play our part as well.

3.  
True, Dante Alighieri was  
Of proud and gallant sentiments,  
Whereas we no more than bastard  
sons can be

Compared to him in craftsmanship,  
Moreover, one foreigner is worth—  
So the saying goes—more than ten  
Sardinians,  
But all this fright and fear  
Won't cause to gifts of nature.

4.  
Dante sang with genius and art,

As he was very precise in his poetry;  
He did a very good job indeed, yet he  
did

No more than was his part:  
We see him quite effective in each act  
Among poets he was Mars himself,  
And now that he has played—I say to  
you—

Sa parte sua, toccat como a nois.  
5.  
No isco bonu s'ha cantare hap'essere  
Pro ch'happo sentimentos pagu  
espertos,  
E istruidu non seo che certos  
Chi pius bellos versos ischin tessere.  
Intantu provo, si b'happo a resessire.

Solu cun donos de natura offertos  
Senza istruzione e senza istoria  
Chi aggiuet sa debile memoria.  
6.

Su tema ch'appo in conseguenza,  
De risolvere deo e dogni frade,

Est s'andamentu de s'umanidade  
Da cand'in terra hat happidu esistenza

Origine, fundamentu e dipendenza  
De sa ricchessa e de sa povertade,  
Pro chi medas ancora non han  
cumpresu  
Poveru e riccu comment'est dipesu.  
7.

Ministros de su religiosu impreu  
A creare a sos popolos han dadu;  
Su chi est in su mundu isfortunadu

Este chi fortuna non l'ha dadu Deu,

Su chi non creo giustu a perrer meu  
Chi Deus si sia mai interessadu,  
De dar'a chie su male, a chie su bene

Commente oe sos bigottos crene.  
8.

Deus ch'è sapiente e bonu mastru,  
Send'unu babbu giustu imparziale,  
Ha dadu a tottu dirittu uguale,  
No hat fattu unu fizzu e unu fizzastru,

No est pro naschere in bonu o  
mal'astru  
S'istamos chie bene, e chie male.

Tottu dipendet dae sa facenda  
De non esser comune in sa sienda.

His part, now it's up to us.  
5.  
I don't really know if I should sing  
As I am not an expert in sentiments,

And not as learned as those  
Who finer verses know how to weave.  
I try it all the same, even if I can pull  
it off

Only with nature's gifts, offered  
Without learning and without history  
To prop up a shallow memory.

6.  
The theme that must in the following  
Be developed by me and each of my  
brothers,

Is the course taken by human kind  
From the time on earth it has had  
existence,

The origin, foundation and connection  
Of wealth and poverty -  
Because many haven't yet understood

Rich or poor, how it is connected.  
7.

Ministers of the religious profession  
Have made people to believe  
That if someone in this world is  
unfortunate

It is because God hasn't given luck to  
him;

I don't believe that's right, as for me,  
God being at all interested  
In handing hard luck to some, good  
luck to others

As presently bigots believe.  
8.

God who is wise and a good master,  
Being a righteous and impartial father,  
Has given everybody equal rights,  
He hasn't made this one a heir, that  
one poor cousin;

It isn't because of being born under a  
good or an evil star

That some of us fare well and others  
badly:

It's all connected with the fact  
That we don't share the shop.

9.  
Pro dare a s'impostura unu  
rimproveru,  
Presento de sa cummedia su primu  
attu  
Solu pro narrer s'est Deus ch'hat fattu  
  
In su mundu su riccu ei su poveru.  
  
Tue musa ch'in me, faghes ricoveru  
  
Risolve nende cun metodu esattu,  
  
Deus ha fattu ogni bene comunu,  
  
Però, riccu ne poveru a nessuno.  
10.  
Tottu sa razza umana senza erranzia,  
Si dipesa est d'una sola famiglia;  
Duncas, no est nessuna meraviglia  
S'aian dogni cosa in comunanza,  
No esistia tando padronanza  
E ne mancu discordia ne puntiglia,  
Comente fin sos benes de cumone  
Andana a tribagliare in unione.  
11.  
De comente sa zente aumentaiat,  
E s'est tottu sa terra populada  
In dogni bidda, cittade o burgada  
Su bene comunale tottu fiat,  
Parte e dirittu dognunu teniat  
Comente de bessidas e d'intrada,  
Fit in comunu patimentu e gosu  
E nessuno non fit necessitosu.  
12.  
Comunale teniat terra e fruttu,  
Bestiamine [e] cantu s'est connottu;  
Su viver necessariu haiant tottu  
De vegetales e dogni prodottu  
Non fit nessuno padronu assolutu,  
Dogni frade a su frade istat devotu;  
  
E cun tale sistema beneficu  
Non fit nessuno poveru nè riccu.  
13.  
Ma dognia tempus benit pro passare,  
Regna s'amore ei s'ingratitude,  
Si cambiat sistema e abitudine,

9.  
To give the racket a rebuke,  
  
I present the comedy's first act  
  
Only to tell whether it was God who  
put  
Into the world the rich man and the  
poor,  
You, Muse, that in me have made your  
shelter,  
Resolve it, pronouncing in an  
unequivocal manner:  
God has made everything common  
good,  
But rich or poor nobody.  
10.  
The whole human race without failing,  
Springs from one single family;  
Therefore it's no wonder at all  
That they had everything in common;  
So there wasn't any ownership  
And neither quarrels nor rivalry,  
As for the scope of the common good  
They went to work together.  
11.  
However mankind increased,  
And the whole world was populated,  
In every village, town or borough  
Everything was common good,  
Everybody had his rightful part  
In expenses as well as earnings,  
They shared suffering and joy  
And no one was needy.  
12.  
In common were the land and its fruits  
Cattle and everything we know,  
Everybody had what's needed to live,  
Vegetables and every produce,  
There was no absolute master  
Every brother was devoted to his  
brother  
And in such a beneficial system  
Nobody was rich or poor.  
13.  
But all times must come to an end  
Reigns love, reigns ingratitude,  
Systems and habits change

Sos tempos fattos sunt pro cambiare;  
Cun su tempus s'est bida diventare

Sa fratellanza in ischiavitudine  
E tottu cuddu bene comunariu  
Est poi diventadu proprietariu.

14.

Cun su tempus naschida est s'avarizia  
In su mundu, s'orgogliu ei su fele.

Su primu fit Cainu contr'Abel  
prepotenzia usare e ingiustizia:

Poi de nobilesa e de pigrizia  
S'avaru d'esser' amigu fidele;  
Dae Cainu sa crudelidade

Istesit post'in usu dogn'edade.

15.

S'est bidu poi s'omine non bonu,  
Cun trassas, cun astuzias e affrontos

Intimidire sos omnes tontos

Cun ispaventos e superbu tonu;

Pro dominare issu che padronu.  
Si los hat resos dociles e prontos,  
A lu servire; gai est chi s'astutu  
Leadu hat su cumandu assolutu.

16.

A su mandrone fit sistema duru  
Istare in fratellanza e unione,

Previa chi s'aradu, su marrone  
Toccad'a manizzare a issu puru.  
E pro esser felice in su venturu  
Tempus est postu in possessione  
De sos terrinos pro no tribagliare  
Ch'est prus arte leggere a cumandare.

17.

Sos oziosos e malintragnados,  
O furcaiolos, comente los giàmene,  
De terrinu comunu e bestiamene  
Si sun'antigamente appropriados.  
Issos tando sunt rricos diventados,  
A sos tontos lassadu hana su famene;  
E dae tandu su mundu formadu  
De poveros e rricos est istadu.

18.

Tottus cuddos chi s'hana impadronidu  
Antigamente su bene fraternu,

Times are made to change;  
With time we've seen the  
transformation

Of brotherhood into slavery  
And all that was common good  
Became privately owned.

14.

With time avarice was born  
On earth, and pride and envy.

The first one was Cain against Abel  
To practise bullying and injustice;

Next, of aristocracy and laziness  
The glutton became a faithful friend;

From Cain on, cruelty

Was put into use in each age.

15.

Then we saw malevolent man  
With plots and schemes and offences

Intimidating the meek

With threats and an authoritarian  
tone.

So as to rule them as their master  
He made them meek and ready

To serve him; thus the cunning  
Seized complete control.

16.

The loafer had a hard time  
To stay in the brotherhood and the  
union,

Given that plough and hoe  
Were also his to handle;

To be happy in times

To come, he took possession  
Of the land, so as not to toil,

As it is easier to command.

17.

The idle and the evil-minded,  
Or usurpers, whatever you call them,

The common land and cattle

They have, of old, appropriated.

This way they grew rich,

And left the simple to starve;

Since then the world's made up  
Of rich and poor.

18.

All those who have seized

In ancient times their brothers'  
properties

De su mundu leadu hant su governu  
Ei sa fratellanza hana abulidu;  
Unu de issos re l'hana elegidu  
Pro haer su dominiu in eternu.

E sutta custos, tottu omnes bravos,  
Sos tontos sun restados ischiavos.

19.

Da' custos bonos e fieros Martes  
Sos populos istesint obligados,  
Send'inschiavos e umiliados  
A tribagliare de tottu sas artes,  
E divisos los hana in duas partes,  
Una bracciantes e una soldados,  
Pro difender su regnu ei su tronu  
E suggettare a su malu e a su bonu.

20.

Pro disciplina contra sas chimeras  
De su populu ischiavu riduidu,  
Han puru antigamente costruidu,  
Sos regnantes presones e galeras,  
Regolamentos e legges severas  
Pro sos ribelles hana istituidu.

E dogni pegus de s'umanu gregge  
Hant suggettadu cunform'a sa legge.

21.

Cuddos che de prus grand'estensiones  
De terrinos si sun'impossessados  
E distintos si sun menzus persones  
Cun su tempus, si sunu nominados  
Conte, ducas, marcheses e barones;  
De cuddos chi sun poveros restados.  
Gasi s'astutu bennidu est civile;  
Ei su tontu rusticone e vile!

22.

Istituidu hant omnes fattores  
Pro dirigentes de sos lavorantes,  
Centuriones pro sos militantes  
Cun distintivos, grados superiores  
De milites, massaios e pastores

Custos fattesint de rappresentantes,  
Eseguinte ordines e doveres  
Segundu sa voluntade de sos meres.

23.

Ecco comente, tra sa razza umana  
Sos furbos su dominiu han leadu;  
E cun barbaridade han guvernadu,  
A cantu sas istorias mi narana.

Have taken control of the world  
And abolished brotherhood.  
One of them they elected king  
To have dominion in eternity  
And under their rule, all good men,  
The meek, were left slaves.

19.

By those strong and fierce warriors  
The peoples have been forced  
In their enslaved and humiliated state,  
To exert all crafts  
And they were split up in two halves  
One half farmhands, one half soldiers,  
To defend the kingdom and the throne  
And to subject to the rulers' will.

20.

To reign in the illusions  
Of people reduced to slavery  
Since ancient times they also built,  
(The rulers) prisons and dungeons.  
Regulations and severe laws  
For the rebellious they made.

Each sheep of the human flock  
They subjected to conform to the law.

21.

Those who the largest extensions  
Of land have seized  
And shown themselves best in it  
With time have nominated themselves  
Counts, dukes, marquises and barons  
Over those who remained poor.  
And so the artful became a burgher,  
The meek a boor and villain.

22.

They appointed men as agents,  
Overseers of the workers,  
Centurions over the soldiers,  
With badges and a higher rank  
Than footmen, peasants and  
shepherds;

They acted as representatives  
Executing orders and duties  
At the will of the bosses.

23.

That's how among the human race  
The rogues seized power  
And ruled barbarously.  
As history tells me

Bendiana sa zent'è comporàna  
A usu `e bestiamine domadu!  
E da sos populos tottu sunt istados

Timidos e che Deos adorados.  
24.

Tand'est chi parziales sunt bennidos  
Delizias mundanas e dolores,  
E poveros da' s'epoca e señores

In su mundu si sunt distinguidos.  
Ecco s'origine de duos partidos:  
Meres de cumandare e servidores.  
E dae tando chie arat e zappat  
E chie senza sudore pane pappat.

25.  
Torramos como a Deus Onnipotente,  
Comente oe cret calch'unu maccu,

Chi su mundu, gai tortu e vigliaccu,

Siat fattu da' Issu veramente.  
Non Deus, ma s'astutu a s'innocente  
Hat obligadu a fagher su teraccu  
Ei s'astutu bennidu est servidu  
Cando su tontu s'est sottomitidu.

26.  
Deus a nemos dadu hat martirizos  
E a nessunu sa felicidade,  
E no ha fattu parzialidade  
Sende nois de issu tottu fizos.  
Est ingann'è su mundu art'è manizos,  
Su chie est riccu e chie in povertade

E pro tottu uguale sa fortuna,  
Deus lassadu hat sa terra comuna.  
27.

Podimos sas delizias antigas,  
Nois cherinde in su mundu gosare  
Basta però in comunu lassare

Terrinos e produsos e fatigas:  
Usende su sistema `e sas formigas,  
Vivende in fratellanza tottu impare.  
E s'hamos in comune ogni materia

Nessunu est riccu e nessun'in miseria.

They sold people and bought them  
Just like household animals.  
And by the people they were all the  
same

Feared and adored like Gods.  
24.

That's why partial have become  
The joys of the earth and sorrows,  
And the poor—from that time on—and  
the lords

Of the earth have separated.  
This was the origin of the two parties:  
Bosses in command and servants.  
And that's why some plough and hoe  
And others eat, not by their sweat,  
their bread.

25.  
Now let's return to the almighty God,  
As to this day there are some madmen  
who believe

That Earth, distorted and wicked as it  
is,

Verily by Him has been created;  
Not God, but the scoundrel has forced  
The innocent to be a slave;  
The scoundrel has come to be served  
After the meek submitted.

26.  
God to nobody gave martyrdom  
And to nobody happiness,  
And has never been partial  
As we all are his children.

It's a worldwide complot, pure swindle  
That some are rich and others live in  
poverty.

Fortune is the same for all,  
God has left communal land.

27.  
We might still the ancient bliss  
If we so wished, enjoy on earth –  
If only we'd leave for the common  
good

Land and products and toil:  
Using the system of the ants,  
Living all together in brotherhood.  
And if we have in common every  
matter,

Nobody is rich, no one in misery.

28.

S'esserat d'esser in dogni paisu  
Fruttos e territoriu in comunu,  
De s'arte sua tribagliare ognunu,  
Su produuttu tra tottu esser divisu,  
Faghimis una vida `e Paradisu  
Senz'esser isfrutados da' nessuno:  
Dimis esser felices e cuntentos  
Tottu de grazias e de alimentos.

29.

S'antigu paradisu Eden terrestre  
Ch'hant sos furbos istoricos giamadu,  
Certu chi cuddu tempus fortunadu  
De sos benes comunes istad'est.  
Inue, narat, su Deus celeste,  
Ch'Adamu ed Eva hait collocadu.  
Ma sa giusta e sincera veridade  
Este su principiu de s'umanidade.

30.

Su serpente malignu, ingannadore  
Ch'hat s'antiga innocenzia tentadu,

Chie creides chi siat istadu  
Custu vile demoniu seduttore?  
Iss'est s'omine avaru usurpadore  
Chi s'est de su terrestre  
impossessadu,  
E lassadu hat sos tontos pro disgrazia  
Ispozzados de ben'e dogni grazia.

31.

E si da calchi furbu o ignorante  
No est su narrer meu applaudidu,  
Mi lu fettat toccare cun su didu  
Su chi cret prus demoniu devastante;

Deo, pius de s'omine birbante.

Serpente né demoniu hapo idu  
In su mundu capace a fagher male,

E custu est su demoniu infernale.

32.

Narant, pro serpentina tentazione,

Adamu ed Eva esser ruttu in peccadu,  
E su peccadu chi siat istadu  
De matrimoniu sa congiunzione.

28.

Were in every country  
Fruits and territory in common,  
Everybody working in his own trade,  
Production shared among all,  
We would lead a heavenly life  
Without being exploited by anyone:  
We would be happy and content  
With all those benefits and aliment.

29.

In Eden, once paradise on earth  
As tricky historians have called it,  
Surely in those lucky times  
Goods were communal.  
Here, it is told, God in heaven,  
Accommodated Adam and Eva.  
But the fair and real truth  
Is the starting point for human kind.

30.

That malicious, treacherous snake  
bringing original innocence in  
temptation,  
Who do you think has been  
That vile, devilish seducer?  
It is the greedy human usurper  
Who has seized control of the earth,

And has left to the meek the disgrace  
Of being bereft of goods and all  
delight.

31.

And if by any scoundrel or dunce  
My words aren't applauded,  
Let him lay for me his finger  
On whom he deems the most  
destructive devil;  
As for me, worse than mischievous  
man,  
A serpent or a devil I haven't seen  
On earth, as for being capable of doing  
evil,  
It's he who is that devil out of hell.

32.

They say that because of the serpent's  
temptation,  
Adam and Eva have fallen in sin,  
And that this sin was  
Matrimonial conjunction;

E ch'in su mundu pro tale cagione,  
S'est su bene su male originadu  
Gai hat dadu a credere s'impostura  
Pro occultare ch'istada est s'usura.  
33.

Si sa congiunzione vietada  
Fi de su matrimoniu, comente  
Sa terra d'animales e de zente  
Podia mai benner populada?  
Oh infame impostura! ritirada  
Faghe dae su coro e da sa mente;  
Ca senza matrimoniu, ista certa,  
De viventes sa terra fit deserta.

34.  
Si fit su matrimoniu unu reatu,  
Deus <<creschide e multiplicade>>  
Nadu no haiat a s'umanidade,  
Ne omine ne femina hait fattu.  
Ma ca fit necessariu tal'attu  
Est chissu hat permitidu s'umanidade  
Pro ch'esseret su mundu populadu,  
E s'est utile, certu no est peccadu.

35.  
Veramente sa frutta proibida,  
Chi Deus de toccare non cheriat,  
Attera cosa esser non podiat  
Si non sa terra, arbur'e sa vida;  
Sende comune senza dividia,  
Custa pro tottus grazias daiat.  
No lassende sa terra comunale  
Nde naschiat su bene ei su male.

36.  
Fit su bene comunu, eternu e sumu,

Su proibidu simbolicu fruttu,  
Ma si s'avaru padronu assolute  
S'esserat postu in su terrestre pumu,  
Andana sas delizias in fumu  
E in peccadu s'ominu fit ruttu;  
Ca da su paradisu fora essiat  
Cuddu chi possidenza no teniat.

37.  
Deus dada haia sa permissione  
De sa terra ogni frutta a mandigare,  
Ei s'umanidade de istare  
Tottu in fratellanza e unione;

And that on earth for this reason  
Good and evil had their origin –  
It's make-believe, a trick,  
Just to hide that it was usury.

33.  
If the conjunction was forbidden  
In matrimony, then how come  
That the earth by animals and people  
Could become populated?  
Oh infamous swindle! Do  
Retreat from our hearts and minds;  
Without marriage, sure thing,  
Of living beings the earth would be  
deserted.

34.  
Should marriage be a crime,  
God "Be fruitful and multiply"  
Wouldn't have told the human race,  
Neither had he made man or woman,  
But that such act was necessary  
Is, because it allowed humankind  
To have the world populated,  
And if it's useful, then surely it's no  
sin.

35.  
In truth, the forbidden fruit,  
Which God didn't want us to touch,  
Another thing couldn't have been  
Than earth, the tree of life,  
Being communal, without partitioning,  
Which he gave for the benefit of all.  
Not leaving the earth communal  
Brought forth good and evil.

36.  
It was the common good, eternal and  
sublime,  
That forbidden symbolical fruit,  
But when the greedy absolute master  
Had settled on the apple of the earth,  
All its lustre went up in smoke  
And in sin man had fallen;  
From paradise was ousted  
He who possessions didn't have.

37.  
God gave His permission  
To eat all of the fruits of the earth,  
And for humanity to stay  
All in brotherhood and unity;



Ma fatt'haiat proibizione  
De sos terrinos e s'impossessare  
Ca ischiat chi cun su possessu  
Beniat s'avarizia, s'interessu.

38.

Culpa de s'usuraiu demoniu,  
Su poveru est de grazias ispozadu :

Non pro ch'apat cummittidu peccadu,  
Unidu a sa cumpagna in matrimoni, u,  
Ma pro l'haer dirittu a patrimoni  
Su malaittu serpente usurpadu;  
E d'est restadu senza nd'aer culpa  
Che ossu rosigadu e senza pulpa.

39.

Ma furbamente s'omine impostore  
A su tontu sa frase hat coloridu  
E narat, chi su fruttu proibidu  
Est s'attu congiuntivu de s'amore;  
Ei su mundu esser rutt'in errore,  
Ch'Adam'a Deus hat disubbididu:  
E Deus pro rispettu, de improvvisu,  
L'hat iscacciadu da su paradisu.

40.

Ma si tale impostura esserat vera,  
Da su giardinu terrestre iscacciados  
Tottu sos principales fint istados;  
Pro sa libidinosa violera  
De Adamu in sa propria manera  
Diant esser de grazias ispozados:  
Invece custos giardinus e fruttos

Possidint, e in peccadu no sunt ruttos.

41.

S'impostura ad intender puru hat  
dadu,  
Chi pro tale peccadu tantu forte  
Est intrada in dominiu sa morte,  
E a morrer sa zente hat cominciadu;  
Dà cand'Adamu est ruttu in peccadu,

Mentres chi prima tenian sa sorte  
D'esser tottu che Deos imortales  
Tant'omines coment'e animales.

42.

Deo non naro chi faula siat  
Cantu nat s'impostora propaganda,

But He did make the prohibition  
Of appropriating estate  
Because he knew that with possession  
Comes greed and interest.

38.

Due to the diabolic usurer,  
The poor man is of all God's grace  
deprived:

Not because he has committed sin  
Uniting with his partner in matrimony,  
But because his right to the estate  
That damned snake has usurped;  
He being left, not by his fault,  
With a gnawed, fleshless bone.

39.

Shrewdly that impostor man  
For the dumb has coloured the phrase  
As he says that the forbidden fruit  
Is the conjunctive act of love;  
And the world has fallen in error,  
'Cause Adam to God was disobedient  
And God, for respect's sake, in a flash,  
Has chased him from the paradise.

40.

But if that swindle were true,  
Chased from the garden of the earth  
All prominent men would've been  
For their libidinous whims.  
Like Adam, in the same manner,  
They would be of God's graces bereft:  
But, to the contrary, those gardens  
and fruits

They possess – and in sin they haven't  
fallen.

41.

The swindle has also given us to  
understand,  
That for a sin so severe  
Death has entered the field  
And people have begun to die  
From the moment that Adam fell in  
sin,

Whereas first they had the fortune  
To be all, like God, immortal  
Be they men or beasts.

42.

I won't tell you it's a lie  
Whatever says the impostor's

Però fagher cheria una domanda,  
Chi si mai nessunu non moriat,  
Comente in terra sa zente cappiat?  
Deviat benner certu a dogni banda  
Tottu su mundu interu, senza iscampu,

Prenu de zente che erba in su campu.

43.

Deus, Adamu chi deviat morre  
Sa die chi su pomo aeret toccadu,  
Non narat s'iscrittura, chi l'hat nadu;  
Ma sa morte ch'at devidu proporrer,  
Lu podimos cumprender e suporrer,  
Moriat d'esser infelice istadu,  
E mandigaiat su pane cun pena  
Andende a tribagliare a terra anzena.

44.

Da cuss'epoca senza proprietade  
In su mundu est sa povera zenia;  
E fina a cando naschet su Messia,  
Ch'est s'unione tra s'umanidade  
Non det gosare prus felicidade

Giustu comente nat sa profezia.  
Naschidu su Messia de protesta  
A su serpente ischiacciat sa testa.

45.

Narat chi Deus unu cherubinu  
Ponzesit in giardinu cun s'ispada,  
Pro ch'esserat sa frutta rispettada  
Dae su poveru Adamu mischinu!  
De modu, ch'in su terrestre giardinu  
Non tenzerat prus drittu de intrada;  
E si a prepotenzia b'intrait  
S'anghelu cun s'ispada lu punghiat.

46.

Gas'in su mundu sos deus novellos,  
Comente da s'antigu l'han conottu,  
Una legione formadu s'hant tottu  
D'Anghelos, Cherubinos, barracellos;  
E terrinos, palazzos e castellos;  
Custodiat s'angelicu complottu.

Si calch'Adamu chi ladru si narat,  
Andat e furat s'angelu l'isparat!

propaganda,  
But I'd like to put a question:  
When no one ever died,  
How could earth hold all people?  
Surely at every spot would  
The whole world all over, without  
escape,

Be full of people, like grass on a  
meadow.

43.

That God told Adam he'd have to die  
The day he'd touch the apple,  
The Scripture doesn't say;  
But that death was perforce proposed,  
We can understand and may suppose.  
He died from ill luck,  
Eating his bread in sorrow  
Toiling on another man's land.

44.

Henceforth, being without property  
In the world is the way of the poor;  
And until the birth of the Messiah,  
Which is the union among mankind  
He won't have a taste of happiness  
anymore

Just like the prophecy says.  
Once born, the Messiah in protest  
The snake's head he'll squash.

45.

They say that God a cherub  
Placed in the garden with a sword,  
For the fruit to be respected  
By poor Adam, pitiable soul!  
So that in the earthly garden  
He had no right to enter anymore;  
And if in disrespect he would go in  
The angel with the sword would sting.

46.

Thus on earth the new gods,  
As of old they knew how to do,  
Have formed a legion  
Of angels, cherubs, foresters;  
Estates, palaces and castles  
Are guarded by this angelical  
conspiracy.

If some Adam, said to be a thief,  
Goes robbing, the angel will shoot  
him!

47.

Narat chi Deus, culp'è soso peccados,

Mandesit in sa terra temporales;  
E de su mundu tottu sos mortales  
Restessint in sas abbas annegados,  
E ch'intro s'arca si sunu salvados,  
Sol Noe, cun fizos e animales;  
E fattu hat des sos malos isterminiù  
Pro dare a sos bonos su dominiù.

48.

Ma it'est, in veridica materia  
De Noè sa grand'arca salvatrice?  
Fit su vile sistema usurpatrice,  
Chi, cun sa sua infame cattiveria  
Mandadu hat su diliviù de miseria  
Supra sa gente povera infelice.  
E salvados si sunt certu sos bonos

Chi de su mundu benzesint padronos.

49.

Ecco comente i su mund'est bennidu  
S'origine de su bene e de su male;  
Sa disfatta 'e su bene comunale  
Istesit su peccadu cumittidu  
E su s'haer sa terra impadronidu  
Istesit su diliviù universale  
E su nou sistema, su monarca,  
Certu de salvamentu istesit s'arca.

50.

Sos ch'intro s'arca hana fatta dimora  
Si sunt da' sa miseria salvados,  
E contana, chi mortos sunt istados  
Sos chi de s'arca restados sunt fora;  
Ca senza possidenza sunt ancora,  
Poveros tottus e disisperados,  
E morin in mesu s'inundazione  
De povertad'e disperazione.

51.

Pustis ch'est su diliviù cessadu  
De sa facenda usurpante dimonia,  
Leggimus chi sa turri 'e Babilonia  
Hat sos omnes furbos fabricadu,  
Pro paura ch'appende acquistadu,  
Già sa mundana suprema egemonia,  
Da' su potere non potterant crollare  
Beninde su diliviù a torrare.

47.

It is told that God, because of their  
sins,

Sent tempests to the earth;  
And all the world's mortals  
Were in the waters drowned,  
And that in the ark have been saved,  
Only Noah, with sons and animals;  
And that He exterminated the bad  
So as to give power to the righteous.

48.

But what is, in material truth  
Noah's great saving ark?  
It was the vile system of usurpation,  
That, with its infamous wickedness  
Has sent the deluge of misery  
Upon poor, luckless people.  
And saved indeed have been those  
braves  
That of the world would become the  
masters.

49.

That's how in the world has arrived  
The origin of good and evil;  
The undoing of the common good  
Was the sin that was committed,  
The appropriation of the land  
Was the universal deluge  
And the new system, monarchy,  
Certainly was salvation's ark.

50.

Those who in the ark have sheltered  
Have saved themselves from misery,  
And count as those who died  
Those who were left outside the ark,  
Because still without possessions,  
All poor and desperate,  
And dying in the waves  
Of poverty and desperation.

51.

After the deluge had ceded  
From that usurping infernal business,  
We read that the tower of Babilonia  
Was built by scheming men,  
For fear that, once acquired  
Supreme worldwide hegemony,  
Their power could collapse  
If the deluge would return.

52.

A cantu nat s'istoria sagrada,  
E diversas ancora opinionones,  
Nach'istesit de pedras e mattones  
Sa turre de Babele fabbricada.  
Deo naro chi fit custa edificada  
Istesit da' sos contes e barones  
Ducas, cavalieri e marchesis  
In tottu sas cittades e paesis.

53.

Sa turra de Babele, senza farta,  
Devet bene cumprender dogn'umanu,

Chi no est unu fabbricu de manu  
De comente sa `oghe s'est isparta,  
Ma cudda turre politica e arta  
De antigu dominiu sovrano  
Custruida cun arte e con ingegnu  
Sa ch'est hoe esistente in dogni regnu.

54.

Ecco comente in su globu terrestre,  
Giamadu paradisu deligiosu,  
Su serpente malignu, insidiosu,  
De dogni bene impadronidu s'este,  
E de su proletariu pro peste;  
Hat puru dominiu poderosu,  
E cheret ubididu si cumandat

E guai de cuddu chi no andat!

55.

Unu governu devet dominare  
Pro non succeder nè briga e nè gherra,  
Ma fatigas e fruttos de sa terra  
Deviat essere i comune `e pare;  
No una parte sola profittare,  
E s'atter haer de pane una perra,  
Si su bene comunu s'est connottu,  
Devimis tribagliare e goder tottu.

56.

S'est de tottu su sol'ei sa luna  
E s'aria de tottu a respirare,  
Si de nascher e morrer uguale  
Cherfid'hat sa natura, sa fortuna,  
Proite sa terra, sienda comuna,  
De nois tottu non podet istare?  
Subra custu su drittu de giustizia  
Mancat. Poite? Culp'e s'avarizia.

57.

52.

According to sacred history,  
And various other opinions,  
It consisted of stones and tiles  
That tower of Babel they built.  
I say that this building  
Consisted of counts and barons  
Dukes, knights and marquises  
In all towns and villages.

53.

The tower of Babel, piece for piece,  
It should be understood by each  
human being,

Was not built by hand  
As rumours spread it was,  
But that tower, political and high,  
Of an ancient sovereign reign  
Built with art and genius,  
To this day exists in each realm.

54.

That is how on earth's globe,  
Called delightful paradise,  
The malicious snake, insidiously,  
All goods has appropriated,  
And to the detriment of the proletariat,  
Exerts its mighty rule,  
Asking obedience whenever it  
commands –

Woe to him who doesn't run!

55.

A government must prevail  
To prevent either riot or war,  
But fatigues and fruits of the land  
Must be communal and equitable;  
Not one part only profiting,  
And the other a morsel of the bread  
If the common good is relied upon,  
We must work and enjoy all of us.

56.

If sun and moon are of everyone  
And the air is everyone's to breath.  
If balancing birth and death  
Is nature's or fortune's will,  
Why may the earth, a common good,  
Not remain for all of us?  
Here the law of justice  
Doesn't apply. Why? It's due to greed.

57.

Intes'hazis comente hat caminadu  
S'umanidade de su mundu intreu?  
Cumpres'azis chi culpa no nd'hat Deu  
Si chi est riccu e chie isfortunadu?  
Ben'hapo custos versos dedicadu  
Pro chi cumprenedet s'omine babbeu.  
Si chi' est riccu e chie mendicante.  
Est causa de s'omine birbante.

### **SECONDA PARTE**

1.  
S'istoria legginde a pramu a pramu,  
Dae Adamu finas a Noè  
No esistiat moneda e nè Re,  
Send'in vida su Patriarca Abram;u;  
De sa mondeda esistidu est su ramu,  
Lu narat in sa Genesi Mosè,  
Ma post'in cursu e perfezionada  
Dai su Re Cinesu est istada.  
2.  
De s'avarizia s'origini infame  
Sa moneda, nàt chi est sa zente dotta,  
Sa prima istesi fatta `e terra cotta,  
Sa segunda de pedde o de corame,  
Poi de ferru, de prumu e de rame ;  
Cun su tempus andende si est  
connotta ;  
E infine de carta, oro e pratta  
E de nichel e bronzu istesit fatta.  
3.  
In possessu de sos avaros mannos  
Sa moneta est da epoca lontana,  
Prima d'esister s'Era cristiana  
Dua mizza e settighentos annos,  
Non fin tant'in su mundu sos ingannos  
Cando moneda non de manizzana  
Da cand'istada est sa moneda in usu  
Creschidu est s'ingannu prus'e prusu.  
4.  
Cando moneda non s'agataiat  
In cale modu si cummerciada ?  
Beniat pari pari iscambiada

Have you understood how has  
wandered  
Human kind over the earth in truth?  
Have you understood that it wasn't  
God's fault  
That one is rich and the other has ill  
luck?  
Well have I done to dedicate these  
verses  
To the comprehension of the dumb:  
That some are rich and others beggars  
Is caused by human wickedness.

### **SECOND PART**

1.  
Reading history page by page,  
From Adam to Noah -  
Neither money nor king existed,  
In the life of Father Abraham.  
Money that existed was copper,  
That's what in Genesis tells us Moses,  
But put into circulation and perfected  
It was by Chinese king Fu.  
2.  
Greed's infamous origin,  
Money, say those with learning,  
First was made of baked clay,  
Secondly of hide or leather,  
Then of iron, lead and copper -  
Time passing by it became known -  
Finally of paper, gold and silver,  
Of nickel and bronze it was made.  
3.  
In the possession of greedy headmen  
Money has been a long while  
Before the coming of the Christian era,  
Two thousand and a good seven  
hundred years.  
There wasn't so much deceit in the  
world  
When there was no money to juggle  
with.  
From the time that money is in use  
Deceit's been heaped upon deceit.  
4.  
When money wasn't to be found  
In what way did they merchandise?  
There was a half and half exchange

Sa merce chi dognunu produiat.  
A su poveru chi trabagliaiat  
Cumente tando su riccu pagada?  
No mancat no de lu retribuire

In cosas de pappare e de bestire.

5.  
In cussu tempus antigu e inopiu  
Senza moneda viviant l'ischimos;  
Oe chi sa moneda nois tenimos  
Forsi profitu nd'amos a su doppiu?

Paret a mie ch'istamos su propriu

E dae s'usu antigu non transimos:

Ca sa maneda andamos a gastare  
In bestimentu e in cos'e pappare.

6.  
Prima d'esser in usu su dinari  
Su poveru fit menzus favoridu,  
Ca su mundu non fit tant'accanidu  
Tando coment'è oe in ogni affari:  
Mancari s'interessu pari pari

Ei s'ingannu esseret esistidu;  
Non fit zertu sa zente in dogni cosa  
Tantu coment'è oe interessosa.

7.  
Bene cumprenden sas dottas persones  
Cando moneda no si nd'agattada,  
In su mundu nessunu no pensada  
A ponner in sa Banca miliones!  
Ma pensaiat d'aer provvigiones  
Solu da una a s'atter'annada:  
Senza su monetariu isquillu  
Fit prus su mund'in paghe e tranquillu!

8.  
Mentres cun su sistema monetariu  
Creschind'est s'avarizia senza contu,  
Ca finzamentas s'omine pius tontu  
Est diventad'in su mundu usuriu ;  
Siat braciante, siat proprietariu  
Pro regollet moneda est sempre prontu  
Cun asuria e cun avidu coru  
Massimamente de prata e de oro?

9.

Of the goods that everyone produced.  
The poor man that drudged  
How did the rich man pay him?  
He wouldn't surely fail to compensate  
him

With goods to eat and to wear.

5.  
In that ancient and destitute age  
We know they lived without money;  
Today with the money that we've got  
Are we by chance making double  
profits?

To me it seems that we are at the  
same point

And that from ancient use we don't  
deviate:

Our money we are going to spend  
On clothes and things to eat.

6.  
Before it came to be used, money,  
The poor man was better served,  
Because the world wasn't so obsessed  
As it is today in each affair:  
And even if self-interest in equal  
measure

And deceit existed,  
Surely people weren't in all matters  
As self-interested as they are now.

7.  
Well do learned people understand  
That when money wasn't to be found,  
In the world nobody thought  
Of putting millions in the bank.  
One thought about having provisions  
Only from one year to another –  
Without money's clinking  
Was the world more quiet and  
peaceful!

8.  
Whereas with the monetary system  
Greed is increasing without pause,  
As even the dumbest man  
In the world has become a usurer;  
Be he farm hand or landlord,  
To collect money he is always ready  
With greed and his heart avid  
Most of all for silver and for gold.

9.

B'at prus de unu riccu possidente  
Amante de moneda e abbramidu  
Ch'istat isporcu e male bestidu  
E si castigat finzas de sa brente;  
De lavorantes puru similmente

Medas economistas nd'amos bidu  
De tottu custos males, senza pausa,  
Sa moneda est s'origin'e sa causa.  
10.

Cun sa moneda dogni birbantesimu  
In su mundi fatt'at grande progressu,  
S'istrozzinismu, su vile interessu  
S'ipocrisia, su gesuitismu,  
Medas si benden pro unu centesimu  
S'anima, sa coscienza e oppresu  
Est pro sa monetaria materia  
Su lavorante d'estrema miseria.  
11.

Si sun bidos algunos principales  
Chi dinari possedini a isportas,  
Fagher derettas sas causas tortas  
In Cortes de Assisi e Tribunales ;  
Cun falzos testimonzos illegales  
Personas reas benzesin assortas  
E cundennados tantos innozentos  
Chi de dinaris non fin possidentes.  
12.

B'à prus de unu fizu disonestu  
De calch'omine riccu benistente,  
D'aer dinaris a manu bramante  
Pregat finas su babbu a morrer prestu!  
E cantos si estin de su restu  
De dionare e de pena infamante

A sos dinaris pro aere amore  
Medas feminas mancan a s'onore...!  
13.

Naran chi sa moneda est preziosa  
Pro eleganza e pro comodidade;  
Deo puru l'ammitti, in veridade;  
Ma però de tott'atteru est dannosa  
Ca de malu nd'hat naschidu ogni cosa

Superbia, egoismu e crudeltade:  
Omicidios, furtos, tradimentos,  
Cambiales e falsos testamentos.  
14.

More than one rich proprietor,  
Lover of money, desiring it,  
Is foul, badly clothed  
And castigates even his belly;  
Even among workingmen, all the  
same,

Great penny-pinchers have we seen -  
Of all those evils, without pause,  
Money is the origin and cause.  
10.

With money all mischief  
In the world has made great progress,  
Extortion, vile interest,  
Hypocrisy, Jesuitism,  
Many sell for one cent -  
Their soul, conscience - and oppressed  
Is for the monetary matter  
The worker in his extreme misery.  
11.

We've seen some prominent men  
Who possess baskets full of money,  
Making right the crooked causes  
In the Assizes and Tribunals  
With false, illegal testimonies.  
Guilty persons are absolved,  
Condemned those innocents  
Who weren't money owners.  
12.

More than one dishonest son  
Of a rich, well-to-do man,  
Longing to have money at hand,  
Prays for his Father to die soon.  
How many aren't there anyway  
Without honour and in scandalous  
trouble -

For love of having money  
Many women run short of honour.  
13.

They say that money is precious  
For its elegance and ease of use;  
Even I admit it, in truth it is;  
Yet on the other side it is damaging  
As of evil has sprouted from it every  
kind:

Arrogance, egoism and cruelty,  
Murders, thefts, treason,  
Bills and false testimonies.  
14.

A dite servit s'oro ei s'argentu?  
Narat s'omine dottu e sapiente:  
Servit a fagher avara sa zente,  
Ma pro estire nè pro nutrimentu,  
Tottus ischimos pro isperimentu  
Sa moneda no servit a niente  
Mentres chi s'arga, disprezzada cosa  
Est meda prus de s'oro valorosa.

15.

Balet prus s'arga de su muntonarzu  
De s'oro, de s'argentu e de su ramene.  
Paragonare s'oro a su ledamene,  
M'azis a narrer, chi so faularzu?  
Nademi trigu, simula e chivarzu  
Legumenes, erbagios e fruttamene,  
De s'oro e s'argentu sun prodottos?  
O sun de su ledamene sos fruttos?

16.

Si fimis tottus in su mundu riccones  
E nessunu pensat de tribagliare,  
Dimis tottu de famene crepare  
Prata e oro teninde a muntones!  
Ca senza su tribagliu `e sas personas  
Non nos podiat sa terra alientare:  
E si a tribagliare no andaimis,  
Riccos d'oro, de famene morimis...!

17.

Lassamus como s'oro ei s'argentu,  
Sos miliardos cun sos miliones  
E faeddamus de sas religiones  
Si partin da Divinu fundamentu;

O si est tottu mundan'unu inventu  
De birbantes, e furbos e mandrones  
S'est de Divinu o mundanu istitutu

Connoscher la devimus dae su fruttu.  
18.

Da' su fruttu connosche da pianta  
Si est de bona o mala calidade  
Si dat fruttos d'amore e caridade  
Si podet narrer chie est bona e santa.  
Ma.. si santa de lumene li nanta  
E donat fruttos de barbaridade,  
Mundu, cumpatti, iscusu, e perdona,

Non podet esser nè santa nè bona!  
19.

What use do gold and silver serve?  
Says the learned and wise man:  
It serves to make people greedy,  
But not for clothing, nor for nutrition,  
We all know by experience  
Money serves to nothing.  
Whereas garbage, despised matter  
Is worth much more than gold.

15.

Garbage from the dump is worth more  
Than gold, silver and copper.  
Compare gold with manure,  
You'll tell me that am I a liar?  
Tell me, wheat, spelt and bran  
Beans, herbs and fruits,  
Are they gold and silver's  
Or are they manure's fruits?

16.

If in this world we were all rich  
And nobody'd think about working,  
We'd all have to die of hunger  
Holding heaps of silver and gold!  
Because without the toil of people  
The earth can't feed us  
And if out to toil we wouldn't go,  
Rich in gold, we'd die of hunger..

17.

Let's leave alone now gold and silver,  
Billions and millions,  
And let's talk about religions  
Whether they spring from divine  
fundaments

Or if it's all a mundane invention  
By rascals, swindlers and loafers -  
Whether it is a divine or mundane  
institution,  
To know it we must look at its fruits.  
18.

From the fruits one knows the tree  
Whether it is of good or bad quality;  
When it gives fruits of love and charity  
One may say that it is good and holy,  
But when holy only in name they call it  
And it fruits are barbarity,  
World, have mercy, excuse and  
forgive,  
It can't be either holy or good!  
19.



Sa religione, amore e fratellanza

Deve pro esser santa istabilire;  
Pro esser giusta deved'abulire  
Sa servitudin'ei sa padronanza,  
E devet imitare s'uguaglianza,  
Gosare tottus o tottus patire!  
E si no est de tale condizione  
Sant'e giusta no est sa religione.  
20.

Deo naro: s'esserat decretada  
Sa religione tra s'umana zente,  
De unu Deus veru onnipotente,  
Una sola in su mundu fu istada;  
Invece d'una ottighentas che nd'ada

E tottu tenen Deus diferente  
Mentr'una sola e unu solu Deu

Deviat esser in su mundu interu.  
21.

Bidine finzas sos prus ignorantes  
Prestare cultu a tantas Deidades,

Cumprenden chi sun tottu falsidades

E de mancuna diventan amantes;  
Aman de viver liberos pensantes  
E de sa religiosa sociedade  
Connoschinde s'ingannu ei s'imbrogliu  
Fuint'attesu che barc'a s'iscogliu.  
22.

Pro chi siat dognunu a conoschenzia  
Presento in s'argomentu seguente  
In cale modu tra s'umana zente  
Est bennida de Deus s'esistenza;  
De su creadu sa magnificenzia  
S'idea at fattu nascher in sa mente,  
A s'omine terrenu abitadore,  
De un'Ente supremu creadore.  
23.

Istellas, sole, luna, terra e mare  
Lamos e tronos, tempestas e bentos  
Sun istados sos primos fundamentos  
Ch'an devidu sa fide fabbricare  
D'unu Deus ch'at devidu creare  
Astros de Chelu e de terra elementos;  
Dognun'in coro sou hat ideadu

Religion must deliver love and  
brotherhood

In order to be holy;  
To be righteous it must abolish  
Slavery and lordship  
And emulate equality:  
All must enjoy or all must suffer!  
And if it doesn't answer this condition  
A holy and righteous religion it isn't.  
20.

I say: were it decreed,  
Religion, among human kind,  
By one God with real omnipotence,  
One religion in the world there'd be  
Instead of the eight-hundred-  
something there are;

And all have a different God  
Whereas one sole religion, one sole  
God

There should be for the entire world.  
21.

Observing even the most ignorant  
That worship is paid to lots of  
divinities,

They understand that they are all  
falsehoods

And none of them they will embrace;  
They'll rather live as freethinkers  
And of religious societies,  
Knowing their deceit and swindle,  
They are wary as a ship of the clips.  
22.

For all to be in the know  
I'll present as the next subject  
In what way among human kind  
Has arrived God's existence,  
How creation's magnificence  
The idea has made arise in the mind  
Of man, dweller on earth,  
Of a Supreme Being, the Creator.  
23.

Stars, sun, moon, land and sea  
Lightning and thunder, storm and wind  
Were the first foundations  
That must have built religion –  
Of a God who'd have created  
Stars in heaven and earth's elements;  
Everyone in his heart has dreamt up

Unu Deus mirende su creadu.  
24.  
De s'ieru sa rigida frittura,  
Sos immensos calores de s'istade,  
Sos fruttos de s'attunzu in cantidade  
E de sa primavera sa bellura,  
Omines fattos `e dogn'istatura  
Animales de ogni calidade,  
Su naschere su morrer in comunu  
Naran: de Deus operas chi sunu  
25.  
Duas simplices cosas sun istadas  
Origine de Deu e fundamentu:  
Sa meraviglia unid'a s'ispaventu  
Ch'han causadu sas cosas creadas  
Sos terremotos, sas malas annadas,  
Maladias de tristu avvenimentu.  
E in Deus terrore o meraviglia  
Han fattu credere s'umana famiglia.  
26.  
Naran antigamente cunferidu  
C'at Deus cun Adamu e cun Noè  
Abramu, Isacu, Giacobbe, Mosè,  
Naran chi faeddadu l'hana e bidu;

Ma si fit beru, d'esser apparidu  
A tottus custos su divinu Re,  
Lasso decider'a sos sensos bostros  
Fit apparidu puru a tempos nostros.  
27.  
O tando a sos terrenos abitantes  
Cumpariat ca fin prusu innozentes

No, ca leggimos a ojos videntes  
Chi tando chei como fin birbantes;

Fin de occhire e de furore amantes  
Forsi pius de sos tempos presentes!  
Si tand'a sos birbantes cumpariat  
Deus pur'oe cumparre deviat.  
28.  
Si s'est lassadu su Deus celeste  
Bider antigamente a faeddare,  
A tempus nostros a nos visitare  
Proite mai cumpatu non este?  
D'esser tando masedu e como arreste

Deus, custu no pode mai istare,

A God as he watched the created.  
24.  
Winter's severe cold,  
The immense heat of summer,  
The fruits of autumn in quantity  
And spring's beauty,  
Men made of every stature  
Animals of every quality,  
Birth and death, all together  
Say it's of God's making that they are.  
25.  
Two simple things have been  
God's origin and founding:  
Wonder linked to fright,  
Caused by things created,  
Earthquakes, bad harvests,  
Diseases of sad occurrence.  
Awe or wonder  
Made the human family believe in God.  
26.  
They say that in times of yore confer  
Did God with Adam and with Noah  
Abraham, Isaac, Jacob, Moses,  
They say they talked with Him and  
saw Him;  
But if that were true, having appeared  
To all of them the divine Lord,  
I leave it to your sense to decide,  
He'd appear also in our times.  
27.  
Or only to the earth's inhabitants  
He'd appear when they were more  
innocent?  
No, we read with our own eyes  
That just as now they were wicked  
then;  
They were prone to kill and rage  
Maybe more than at present times!  
So if He appeared before the wicked  
God should also appear today.  
28.  
If He consented, the Lord of Heavens,  
To be seen talking in old times,  
Why for a visit in our times  
He's never shown up?  
To have been once that tame and now  
so shy,  
God, that cannot be,

Sende su mundu e Deus su matessi  
Diat cumparre a sos Papas nessi.

29.

In ses dies su Deus infinitu,  
Narat Mosè, chi su mund'hat creadu  
Senza nudd'àer bidu nè toccadu

De cant'issu in sa Genesi àt iscrittu;  
Cando Mosè fit naschin'in s'Egittu  
Haiat trinta seculos passadu  
D'Adamu e d'Eva sa creazione  
E no est che immaginazione..

30.

Cheria de mi narrer in cust'attu  
Su pius de scienza profundu,  
Si Deus est su ch'at fattu su mundu,

O si su mundu est ch'a Deus àt fattu ?  
Pro parte mia est su mundu ingrattu  
Ch'at fatt'a Deus, naro franche'e tundu  
Ei su mundu, bos naro in comunu  
Chie l'at fattu? non l'ischit nissunu.

31.

Da tempus antichissimu, remottu  
Curret de Deus in su mundu sa fama,  
E tottu de connoscher sunu in brama

Su fattor'è su mundu, sende ignotu

Narres sempre chi Deu àt fattu tottu

Amos intesu da babbu e da mama:  
Ca gai da sos furbos sunu istados  
Issos puru che nois imparados.

32.

No nd'est seguru nissunu vivente  
Chi Deus hapat su mundu creadu,  
Pro chi su mastru chi l'at fabbricadu

Nessunu hat bidu in s'epoca presente;  
Nessun est certu chi personalmente  
A u'est Deus andad'e torradu?  
No sende zertos, namos de gasie:  
Su mund'est fattu, no ischit da chie.

33.

Da unu punzu'e pruere impastadu

Being the world and God still the same  
He should appear before the Popes at  
least.

29.

In six days the infinite Lord,  
So says Moses, has shaped the world,  
Without having seen or touched  
anything

Of what in Genesis he has described;  
When Moses was born in Egypt  
Thirty centuries had passed  
Since Adam and Eve's creation  
It's only imagination..

30.

Let him please tell me at this point,  
He with the most profound learning,  
Whether it was God that has made the  
world,

Or was it the world that made God?

As for me, it is greedy world  
That made God, I say it loud and clear  
And the world, I say to you all,  
Who made it? No one knows.

31.

Since ancient, far away times  
Runs in the world God's fame,  
And everyone's desire is to get to  
know

The maker of the world, as he is  
unknown.

Always saying that God made  
everything

We heard dad and mom:  
Because by the swindlers they've  
Been instructed as have we.

32.

Sure of it is no living being  
That God has created the world,  
Because the master who manufactured  
it

Nobody has seen in the present age;  
Nobody is sure of it in person.

Where has God gone and returned to?  
Not being sure, let us put it this way:  
The world is made, we don't know by  
whom.

33.

From a fistful of kneaded dust,

Fragile e insensibile sustanza  
A imagine sua e somiglianza  
Deus naran chi s'omine ha criadu;  
Però de cale razza siad'istadu  
Chi l'ha fattu non nd'amos seguranza,

Mundu risolve, narami e faedda  
Si fit de razza bianca o niedda?  
34.

Si nd'hat fatt'unu de razza bianca,  
Su Ruju, Giallu, Nieddu, Olivastru,

Fatu no est da su propriu mastro

Oppure fattu l'hat a manu manca:

Non podet mai essire dae farranca  
De unu grande artista un'impiastru  
Sende fattos da Deus, est claru e notu,

Fimis de una razza istados tottu..!  
35.

Si costruidu esserat s'universu  
Da unu Deus giustu e sapiente,  
Bos naro in veridade, mundu e zente  
Devian tenner sistema diversu;  
Non fit istadu coment'est perversu  
In su tempus passadu in su presente;  
Ma dian esser tottu sos terrestes  
Ugual'a sos anghelos celestes.  
36.

Si unu Deus d'amore e giustizia  
Fit istadu de s'omine fattore,  
In nessunu terrenu abitadore,  
Non deviat regnare s'avarizia ;  
Nè una parte de zente in delizia  
Deviat esser, nè una in dolore,  
Ma tottu ugual'es ei che frades,  
Devimis esser; o mi lu negades?  
37.

Si fimis fattos de Deu e fizzos  
Non fimis in discordia nè in gherra;  
Fit istadu su mundu a dogni perra  
Unu giardinu de rosas e lizos,  
Regnat delizias, dolore, fastizos,  
Ca semus tottu fizzos de sa terra:  
E comente est su clima differente  
In ogni parte, de gai est za zente.

Fragile and insensible substance  
In his image and after his likeness,  
God, they say, has created man;  
But of what race has been  
He who was made we have no  
certainty,  
World, resolve, tell me, speak up,  
If he was of the white race or black?  
34.

If He made one of the white race,  
The red man, the yellow, black and  
olive-coloured,

Have not been made by the same  
master,

Or has He made him with his left  
hand?

Never could spring from the hand  
Of a great artisan a bungled job.  
Were we made by God, it is clear and  
obvious,

We were of one race, all of us!  
35.

If the universe were built  
By a God, righteous and wise—  
Verily I tell you—world and men  
Would have another order;  
It wouldn't have been so perverted  
In times past and present;  
But all terrestrials would be  
Equal to the angels of heaven.  
36.

If a God of love and justice  
Had been man's maker,  
For no one of earth's inhabitants  
Would greed be king;  
Nor one part of mankind in bliss  
Would be, and another in sorrow,  
But all equal and like brothers,  
We would be; would you deny it?  
37.

Were we made by God, His children,  
We wouldn't be in discord nor in war,  
Would the world at each corner  
A garden of roses and lilies be,  
Reign joy over pain and fatigue,  
For we all are children of the earth:  
And just as the weather is different  
In each place, so are people.

38.

Sos primos abitantes suponiania  
In su sole sa forza soberana,  
Comente veru Deus l'adorana  
E grazias da Issu improraiana;  
Atteru Deus non de conoschiana;  
E finas oe, in sa terr'africana,  
Tottu de Cam sa discendente prole,  
Basat sa terra e adorat su sole.

39.

Cust'est prova chi tando no esistiat  
Su nostru Babb'Eternu nominadu  
Proite si s'esserat agatadu  
Su mundu a Issu riconnottu aiat,  
Bidende s'omine chi adoraiat  
Su sole, it'Issu diat aer nadu?  
Zertu deviat narrer: mund ingratu,  
Non conosches su Deus chi t'at fattu !

40.

Sende Issu su grandu architettore,  
Chi cun operas bellas si est distintu,

Diat aer sos populus costrintu  
A conoscher s'insoro criadore:  
Cun castigu oppuru cun amore  
Sos africanos hait cunvintu  
De adorare a Issu, chi est su mastro  
De tottu, no su sole ch'est un astru.

41.

Bidinde sos de s'Asia adorare  
Sos Deos: Zoroastru, Budda e Brama,

Provat de custu Deus s'alta fama  
Chi mai l'hana intesu mentovare!  
Però s'issu cumanda terra e mare  
Unidu a su fizzu e sa mama,  
Fi bonu mere tottu a los destruere  
O a s'idea sua a los riduere.

41b.(Ichnussa)

Bidinde sos de s'Asia adorare  
sos Deos: Zoroastru, Budda e Brama,

provat de custu Deus s'alta fama  
chi mai nd'hana intesu mentovare!  
Ma s'issu primu hat depidu creare  
su mundu, puru 'e sa fide su drama  
deviat haer tra custos diffusu

38.

The first inhabitants supposed  
The sun to be the sovereign force,  
As a true God they adored it  
And mercy from it they implored;  
Another God they didn't know;  
And up to now, in the lands of Africa,  
All of Cham's children and lineage  
Kiss the earth and adore the sun.

39.

This is proof that He doesn't exist,  
Our so-called Eternal Father,  
Because if He'd find Himself in it,  
The world would recognize Him.  
Seeing man adoring  
The sun, what'd He have said?  
Surely he'd say: ungrateful world,  
You don't even know the God who  
made you!

40.

Being He the great architect,  
Who with fine works distinguished  
Himself,  
He would have forced the peoples  
To recognize their own creator:  
Hard-handed or with love.  
The Africans he'd have convinced  
To adore Him, the master  
Of all. Not the sun, a mere star.

41a.

Seeing those of Asia adore  
The gods Zoroaster, Buddha and  
Brahma,  
It proves this God's great fame -  
Whoever has heard of Him?  
If He commands the earth and seas  
Together with his Son and Mom,  
A true boss would destroy them all  
Or bring them back to His design.

41b.(Ichnussa)

Seeing those of Asia adore  
The gods Zoroaster, Buddha and  
Brahma,  
It proves this God's great fame -  
Whoever has heard of Him?  
But if He'd been the first to create  
The world, also the plot of belief  
He'd have to diffuse among them

d'ateros Deos pro non fagher usu.  
A Cerere, a Diana e a Ciprina  
Daiat cultu sa religione e s'arte  
E adoradu fit su Deus Marte  
In sa Idda de Martis in Sardigna:  
De su Babbu Eternu s'alta insigna  
Non fit tando connotta in custa parte

E non teniat de Deus su gradu  
Fin'a cando sos furbos bi l'hant dadu..!  
43.

In s'antiga cittade sulcitana  
Ue Sant'Antiogu est oe in die,  
Bigottu aberi s'uju, nara, tie

Deos diversos ancora adorana:  
Sa suprema Potenza Soberana  
De su Babbu Eternu mancu inie  
No fit ! ca narrat un'antiga lapide  
Chi adorana a Iside e Serapide.  
44.

Sos ebreos, cun fide e veru coro,  
Lu narat s'iscrittura e'nde so zertu,

Adoran, de Sinai i su desertu,  
Pro Deus veru unu vitell'e oro  
Signu e prova chi non fit s'insoro  
Su deus chi Mosè li àt offertu;  
Ca si l'aeren dae tempus prolissu  
Connottu, adoradu ian'a issu.  
45.

S'esserat custu deus esistidu  
Prima de sos mundanes eredeos,  
No hait su mundu ateros deos  
Prima de Issu adoradu e servidu;  
E nemanch'issu hait permittidu  
Ad'Asianos ed Europeos,  
De venerare dae polu a polu,  
Atteros deos si no issu solu.  
46.

Sun trintamizza, a lu narrer in sardu,

Deos antigamente chi adoràna.  
Prim'è su Babbu Eternu, e oe hana

Credientes prus de unu miliardu.  
Su Babbu Eternu naschid'est prus  
tardu,

For not having to use other gods.  
Ceres, Diana and Ciprina  
Were venerated by religion and art  
And adored was the God Mars  
In the village Martis in Sardinia:  
Eternal Father's high standing  
Wasn't that much known in those  
parts

And it didn't hold God's grade  
Till the scoundrels provided it.  
43.

In the old Sulcitan town  
Where Saint Antioch is nowadays—  
Sanctimonious fool, open your eyes,  
speak up—

Other gods again have they adored:  
The supreme sovereign power  
Of Eternal Father neither here  
It was! For it says on an ancient stone  
That they adored Isis and Serapis.  
44.

The Jews, with faith and all their heart,  
Thus says the scripture and I'm sure  
of it,

Adored, in Sinai's desert,  
As a true God a golden calf  
Sign and proof that He wasn't theirs  
The god that Moses offered them;  
For if they had for an extensive time  
Known Him, Him they'd have adored.  
45.

Had this god existed  
Before his mundane heirs,  
The world wouldn't have other gods  
Before Him adored and served;  
And neither would He have permitted  
The Asians and Europeans,  
To venerate from pole to pole,  
Other gods than Him alone.  
46.

They are in thirty thousand -  
Sardinianly speaking -  
The gods that of old they adored  
Before Eternal Father, and today they  
have

Believers more than one billion.  
Eternal Father has been born later,

E cun sa forza sua Soberana,  
Tenet solu, tra tottu sos viventes,  
Tregentos miliones de credentes...  
47.

Si de tottu sos deos sa possanza  
Su Babb'Eternu aeret superadu  
Sol'Issu de credentes fit istadu  
De dogn'atteru Deu in maggioranza;  
Ma send'Issu su prus in minoranza  
De dogn'atteru Deus adoradu  
Est prova zerta chi no àt podere

Nè de chelu e de terra est issu mere!

48.  
Resultat d'esser cust'eternu Re  
A dogn'atteru Deu inferiore,  
Pro chi s'istadu fit superiore  
Si fit distintu pro natura in sè;

Solu l'hat nadu e iscrittu Mosè  
Ch'est Issu onnipotente e creatore;  
Ma pro lu creere non bastat, seguru

Su lu narre, bi chere provas puru!  
49.

Est tottu imbrogliu, mundu ischere  
dese  
De sos deos e deas s'impianu,  
Mortu Mosè s'apostoladu intantu  
Su Babb'Eternu divisu hat in trese:  
E tue prima in d'unu como crese  
In Babbu, Fizu e Ispiritu Santu!  
Cheret narrer chi Deos mill'e unu

A gustu sou, nde faghet dognunu.  
50.

Sette seculos pustis sepultadu  
Cristos, fizu de Deu e de Maria,  
Pro Deu onnipotente in s'Arabia,  
A Maometto hana incoronadu:  
Su nostru Babbu eternu nomenadu\_  
Ne!— su fizu sou su Messia  
No est dae sos Arabos connottu

C'a Maometto dognun'est devottu.  
51.

Tempus prima, sa cresia romana,

And with his sovereign power,  
He only holds, among all the living  
Three hundred million of believers ...  
47.

If all those gods' power  
Eternal Father would have surpassed  
He alone would of believers have  
Over each other god a majority;  
But being He the most in minority  
Of every other God adored,  
It is a certain proof that he hasn't any  
power –

Neither in heaven nor on earth is he  
the chief!

48.  
He ends up to be, this eternal King,  
To every other God inferior,  
Because, if he'd be superior  
He would have stood out by his  
nature.

It was Moses alone who told and wrote  
That He is omnipotent and creator—  
In order to believe that, it isn't  
enough, for sure,

His saying so, one wants proof to it!  
49.

It's all a swindle, world, you must  
know,  
The gods' and goddesses' scheme,  
Once dead Moses, the apostolate  
Eternal Father divided in three:  
You believed first in one and now  
In Father, Son and Holy Spirit!  
That is to say: a thousand and one  
gods

Everyone may shape to his liking.  
50.

Seven centuries after having buried  
Christ, son of God and Mary,  
As God's plenipotentiary in Arabia,  
Mohammed they crowned.

Our own Eternal Father nominated  
Only His son the Messiah—  
He doesn't get recognized by the  
Arabs

As to Mohammed everyone is devoted.  
51.

The Roman church was founded

D'esister Maometto, s'est fundada;  
Su deus Giove, e Marte issa adorada  
Fin'a cando s'est fatta cristiana  
Prova chi sa potenza soberana  
De su Babbu Eternu, penetrada  
In cussu tempus, in issa non fiat,  
Si a Giove e a Marte adoraiat...  
52.

Giove e Marte su mundu a tottu proa

Dominant primu de su Babbu Eternu;  
Si tratta ch'Issu est bintrad'in governu  
Battomizz'annos de custos a coa;  
Da s'era cristiana, epoca noa,

Roma, connot'at su deus modernu  
E dad'at tando gloria e vantù  
A Babbu e fizu e Spiritu Santu.  
53.

Però happende sos contos tiradu  
Cun Babbos, Fizos, Ispiritos Santos,  
Chi non teniat introitos tantos  
Roma, che prima in su tempus  
passadu,  
E it'at fattu? Ha santificadu  
Barantamizza tra santas e santos  
Costruidu àt cresia[s] e colonnas  
A treghentas sessantotto madonnas...

54.

Forsi Roma l'at fattu pro ingannu  
D'aer tantas madonnas tituladas?

No! l'hat fattu pro esser festeggiadas  
Tottu sas dies chi benin in s'annu.  
Santos bi nd'at unu numeru mannu  
Ch'in s'annu no ant dies signaladas,

Custos in biddas, cittades e portos  
Sun festeggiados paris cun sos  
mortos..!  
55.

Difattis chi su die maccarrones  
Si pappat pro costumene connottu:  
Chie los papat cun casu e regottu,  
Chie cu bagn'e puddas e capones.

Santos festas e processiones

Well before Mohammed existed;  
The gods Jove and Mars it adored  
Until it turned to be Christian—  
Proof of the sovereign power  
Of Eternal Father, penetrated  
In those times it wasn't,  
If it adored Jove and Mars..  
52.

Jove and Mars, as it appears, ruled the  
world

Before Eternal Father did  
It seems He has entered government  
After four thousand years of queuing;  
Only since the Christian era, in a new  
époque,

Rome has known the modern god  
And given so much glory and boost  
To Father and son and the Holy Spirit.  
53.

Well, after having made accounts  
Finding that Dads, Sons, Holy Spirits,  
Didn't bring as much revenue  
To Rome as it did before,

What did Rome do? It sanctified  
Forty thousand male and female saints  
It built churches and pedestals  
For three hundred and sixty-eight  
Madonna's..  
54.

Perhaps Rome did it to deceive  
To have so many Madonna's with  
titles?

No! It has done it to have celebrated  
All days that make up a year.  
Of saints there is a great number  
To whom in a year there isn't a day  
assigned—

Those in villages, towns and harbours  
Are celebrated together with the  
dead..!  
55.

So on that day macaroni  
Is eaten following traditional custom:  
Some eat it with cheese and ricotta,  
Some with sauce of chicken and  
capons.

Holy feasts and processions



Bind'abundantes pro dogni bigottu.  
Chi tant'a bustu coment'e a chena  
Podent istare sempre a brente prena.  
56.

Sa religione est una miniera  
Pro papas, munsegnores e vicarios;  
Sos santos sunu tottus impresarios  
Ch'in d'un'arte ch'in d'una carriera:

O populu ignorante, considera  
Ite fruttu ti dan sos santuarios

Non bides santu, madonnas e Cristos

Ch'est un'isfruttamentu a sos artistas?

57.

Osserva: pro dogn'arte o mestieri  
Hana postu unu santu protettore:  
Pro sos massajos est Santu Sidore,  
Santu Vissente est pro su ferreri  
Santu Crispinu pro su sabateri  
Santa Barbara pro su minadore,  
Sos chi trasforman sa linna in oggettos  
Dae Santu Giuseppe sun protettos.

58.

Santu Cosimu e Santu Damianu  
Pro su dottore e pro su farmacista:  
De sos chi sun guastos a sa vista  
Santa Lughia s'impresa hat in manu;

Su pastore, in ierru e' in beranu,  
Protegget santu Giuanne Battista;  
A Sant'Antoni, festad' in bennarzu,  
L'an fattu protettore `e su porcarzu.  
59.

Santu Pedru, impresariu de sas craes  
Protegge sas craeis de sa Banca,  
Santu Micheli giughet in farranca  
Su pesu, e pesat sas animas graes,  
Santu Roccu tumores e piaes,  
Curat de sos chi meda bettan s'anca,

Maria Maddalena protettrice  
Este de dogni mundana peccatrice..!  
60.

Tenimus puru a Santu Costantinu  
Ch'est protettore de sos gherreris;

Abound for those bigots  
Who at lunch as well as dinner  
May always sit with full stomachs.  
56.

Religion is a mine  
For popes, monsignors and vicars;  
The saints are all managers  
Some in a trade, others following a  
career:

O, ignorant people, consider  
What fruits the sanctuaries give to you

-

Don't you see that saints, Madonna's  
and Christ

Are but an exploitation of the  
workingman?

57.

Watch: for each trade or job  
They have appointed a holy protector:  
For the peasants it is Saint Isidore,  
Saint Vincent for the smith  
Saint Crispin for the cobbler  
Saint Barbara for the miner,  
Those who transform wood in objects  
By Saint Joseph are protected.

58.

Saint Cosmas and Saint Damian  
For the physician and the pharmacist:  
Of those with damaged sight  
Saint Lucy holds the affairs in her  
hand;

The shepherd, in winter and in spring,  
Is protected by Saint John the Baptist;  
Saint Anthony, celebrated in January,  
They made protector of the swineherd.  
59.

Saint Peter, director of the keys  
Protects the keys of the Bank,  
Saint Michael holds in his fist  
A balance and weighs grave souls,  
Saint Roch tumours and sores  
Cures of those who heavily swing their  
hips,

Maria Magdalena is protectress  
Of every mundane sinner..!  
60.

We even hold on to Saint Constantine  
Who is the protector of the warriors;

Viaggiadores tottu ei passizzeris  
Han sa Madonna de Bonu Camminu;  
Sant'Andria protegget de continu  
Sos piscadores cun sos marineris;  
Maria de su Nie, prus benigna,  
Protegget sos chi benden carapigna.  
61.

Infine pro dogn'arte o malattia  
Unu santu reparat sa tempesta,  
Pro curare ogni male e dogni pesta  
Postu han de su rimediu a Maria,  
Tiat bastare custa sola ebbia  
Però non bastat una sola festa:  
Ca senza tantas festas, ben ischides,

Non poden benner riccòs sos preides!  
62.

E tiat esser unu grande dannu  
Senza festas non benner quattrinos,

Su corpus de sos poveros mischinos  
Isfruttan sos padrones tottu s'annu;  
S'anima, sos preides cun ingannu,  
Isfruttan de sos poveros...cretinos,  
E nd'ana da sa zente pusilanima:

Su fruttu de su corpus e de s'anima..!

63.

Pro cunfortare dogni peccadore  
Puru a creare sos populos han dadu,  
Chi dogni sant'in chelu est avvocadu

De sos devotos suos difensore,  
Chi l'est in vida, in morte protettore;  
E si benit da Deus cundennadu  
A su fogu eternu pro brujare,  
Curret lestru su santu a lu salvare!

64.

Si tratta chi su rengu celestiale  
Est uguale a su mundu profanu:  
Chie tenet su grado `e capitanu  
Chie de cumandante generale:  
S'odiernu sistema padronale  
In chelu che in terra l'han a manu

E chie santu non tenet in corte

Voyagers all and travellers  
Have the Madonna del Buon Cammino;  
Saint Andreas protects continuously  
The fishermen and the sailors;  
Mary of the Snow, more benign,  
Protects those who sell ice cream.  
61.

In the end, for each trade or illness  
A saint shelters for the storm.  
To cure all pains and every pest  
They've assigned remedies to Mary;  
She alone would suffice,  
But one single feast wouldn't do:  
Because without all those feasts, as  
you know,

The priests can't become rich!  
62.

And it would be a great disaster  
As without feast wouldn't come the  
cash.

The body of the poor devils  
The bosses exploit all year long;  
The soul, the priests with deceit,  
Exploit of those poor .. cretins.  
This way they get from pusillanimous  
people:

The fruits of their bodies and their  
souls..!

63.

To comfort each sinner  
They also made people believe,  
That every saint in heaven is an  
advocate

Defender of his devotees,  
Who is protector in life and death.  
And if one is by God condemned  
In the eternal fire to burn,  
Presto! In rushes the saint to save  
him!

64.

It seems the celestial hierarchy  
Is equal to that of the profane world:  
Some hold the rang of captain  
Another of general commander:  
The everyday line of command  
In heaven as well as on earth is in  
their hands

And he who does not court a saint

Est in s'inferru in vida e'in sa morte.  
65.

Si pustis morte, sa vida beata  
Tue cheres in chelu acquistare,  
Caru devotu, bisonzat pagare  
Antecipadu in oro o in prata.  
Betta s'offerta tua a sa saffata  
Chie est a pes de su sant'in s'altare,

Si cheres esser in chelu signore

Si no! t'ingullet s'inferru, it'errore!

66.

Criticat sa cresia romana  
Sos ebreos, ca tottu cun decoro,  
Hant àdoradu unu vitellu d'oru  
Comente deidade soberana;  
E'issa, chi si vantat cristiana,

Aradu ei boes de sant'Isidoro  
Adorat, cun su naschidu Messia

Ancoras una mula in cumpangia!  
67.

Mira cun Santu Giorgi figuradu  
In s'altare unu caddu poderosu  
E dae su credente religiosu  
Benit su caddu e su santu adoradu  
Est puru su porcu veneradu  
Cun Sant'Antoni bellu gloriosu.  
E giamat idolatra contro Deus  
S'Ebreu, sende issa mal'e peus!  
68.

Assumancu s'Ebreu solu a unu  
Animale fatt'àt festeggiamentu  
Sa cresia romana pius de chentu  
Nd'adorat e de tantas razzas sunu!  
Cust'est dare a Deus importunu  
Pro chi cun vera fide e sentimentu  
Adoran sos fideles tottugantos  
Deos impare a bestias e Santos..!

69.

Unitamente a madonninas bellas  
Adorat su cattolicu credente  
Su coccodrillu, su vile serpente,  
Su sole ei sa luna, sas istellas,

Is in hell, alive or dead.  
65.

If after your death, a life of bliss  
In heaven you want to acquire,  
Dear devotee, you must pay up  
In advance in gold or in silver.  
Throw your offer on the plate  
That sits at the saint's feet on the  
altar,

If you want to be of any standing in  
heaven.

If not so, Hell will swallow you, don't  
mistake!

66.

The Roman church criticises  
The Jews, as with all decorum,  
They have adored a golden calf  
As a sovereign deity;  
But the church, that calls herself  
Christian,  
Plough and oxen of Saint Isidore  
Adores together with the newborn  
Messiah,

Plus a mule for company!  
67.

Look how next to Saint George  
The altar features a well-built horse  
And by the religious believer  
Are both horse and saint adored.  
Even the pig is venerated  
With Saint Anthony in all his glory.  
The church calls idolatrous against God  
The Jew, being itself far worse!  
68.

At least the Jew dedicated to one  
Animal alone his celebrations,  
The Roman church more than hundred  
Of them adores and of all species!  
This is to give God discomfort  
As with real faith and feeling  
The believers, all of them, adore  
Gods on a par with beasts and  
Saints..!

69.

Together with beautiful Madonna's  
Adores the catholic believer  
The crocodile, the vile snake,  
Sun and moon, the stars,

E cun Santu Micheli in sas cappellas  
Adorat su demoniu prepotente,  
Chi su matessi santu àt sutta pese

Oh! bigotismu, a ite puntu sese..!

70.

Davide in dunu salmu ispiegare  
Solit a tottu, cun sentidos sanos,  
Sos deos giughen bucca, ojos e  
manos;  
Giughen pese e no poden camminare,  
Camminare, toccare, faeddare;  
No poden ca sun tottu idulos vanos,

E sos ch'in issos confidana fissos,

Sun istattuas simile issos.

71.

Sende s'omine in terra superiore  
Subra dogn'animale, ogni materia,  
Un'iscultura adorende a sa seria  
Benit a sa materia inferiore,  
Torrat dae padronu a servidore  
Ruet in s'idolatra cattiveria,  
Ca pregat e s'invocat e s'inchinat

A sa materia chi s'arte cumbinat.

72.

Bastat: serremus custu repertoriu  
De trapulas e santos de s'altare;  
Trattemu su patire, su gosare,  
De chelu, de inferru e purgadoriu,  
Limusina e missas de offertoriu  
Chi sos furbos han devidu inventare:  
Su riscattu de s'anima rivale  
Da' sa purgante pena temporale!

73

Ammittinde che Deus a trint'annos  
Cundenneret un'anim'a sas penas,  
Sos preides, cun missas e novenas,  
La salveran da penas e affannos;

Risultat, chi pius poderes mannos  
De Deus ant sas personas terrenas;  
Già de annullare sa sendenzia,  
Fatta da Deus s'omine àt potenzia!  
74.

And with Saint Michael in the chapels  
He adores the bullying demon,  
Which the same Saint holds under his  
foot

Oh bigotry, at what point will you  
arrive!

70.

David in a psalm used to  
Explain to all in their right mind  
That gods have mouths, eyes and  
hands;  
They have feet and cannot walk,  
Walk, feel and talk;  
They can't because they are all empty  
idols,  
And those who continue to believe in  
them,  
Are like statues themselves.

71.

Being man on earth superior  
To each animal and all matter,  
Adoring a sculpture in earnest  
He descends to lower matter,  
He goes back from master to servant,  
Falls into idolatrous wickedness,  
Because he prays, invokes and bows  
for

Matter artificially put together.

72.

Enough: let's close this catalogue  
Of tricks and altar saints;  
Let's talk about suffering and joy,  
Of heaven, hell and purgatory,  
Alms and masses of offertory  
That the rogues had to invent:  
The ransoming of the rival soul  
From temporary purging punishment!

73

Admitting that God to thirty years  
Of punishment would condemn a soul,  
The priests, with masses and novenas,  
Will save it from punishments and  
troubles;

Hence it follows that more might  
Than God have terrestrial persons,  
If to annul a sentence,  
Emitted by God, man has the power!  
74.

Sa bella est chi si faghene pagare  
Dae sos credulones ignorantas  
Pro salvare sas animas penantes  
Chi sun in purgatoriu a brujare;  
E, non paghende, la lassan istare  
Brujare in sos vulcanos fiammantes...  
Imbecilles! .. si ruet ue passo  
Un'omine in fogu; eo lu lasso?

Dae su fogu pro giusto decoro  
Deo lu salvo su simile meu:  
Ma sos giamados ministros de Deu

De lu lassare brujende ànt su coro!  
Ca crene solu in Deus de s'oro  
Isfruttodores de su mundu intreu;  
Chi supra Deus, anima e peccadu  
Hant santu negoziu fundadu!  
76.

S'eterna vida felice e amena,  
Su paradisu pius magnificu,  
Tue l'agatas in domu de su riccu  
Pro chi de dogni grazia est piena;  
Godit dogni delizia terrena  
A giovanu, a betzu e a pitticu;  
Si tue chircas animas beatas  
Prus de dom'e su riccu, ue  
nd'agatas..?  
77.

Ei s'inferru ardente a meraviglia  
De penas e dolores, su pius tristu,  
Est in sa domo `e su poveru artistu

Massimu d'unu babbu de famiglia  
Senza trigu dinari, nè mobiglia  
De dogni bene e grazia isprovistu;

Nudu est issu e nudos sun sos fizos  
Cust'est su ver'inferru e martirizos!  
78.

Tottu cuddos ch'in terra àn a patire  
Durante vida dolore e piantu,  
Naran: Deus in chelu atter'e tantu  
Benes eternos det retribuire:  
Ma custa vida d'eternu godire  
L'agatan in sa fossa in campusantu..!

Morit e finit sa vida penosa,

To crown it all they are paid  
By those credulous fools,  
To save their souls in penance  
That are in purgatory to burn;  
If they don't pay, they let them  
Burn in the flaming volcanoes ...  
Idiots! .. when, where I pass  
A man falls into a fire, do I leave him  
there?

From the fire, to show good manners,  
Me, I'd save my fellow man:  
But those who call themselves  
ministers of God

Have the heart to leave him burning!  
They believe only in the God of gold,  
Those exploiters of the entire world;  
Those who on God, soul and sin  
Have founded their holy business!  
76.

Eternal life, happy and comfortable,  
The most magnificent paradise,  
You'll find in the house of the rich  
As of all graces it is filled;  
He enjoys every bliss on earth,  
Young, old and in his primes;  
If you are looking for blissful souls  
More than in the house of the rich,  
where'll you find them?  
77.

And a hell, lustily burning,  
Of pain and sorrow, the grimmest one,  
Is in the home of the poor working  
man

Especially if a family father;  
Without bread, money or furniture,  
From each good and grace he is  
deprived;

Naked is he and naked are his children  
Here is real hell and martyrdom!  
78.

To all who on earth must suffer  
In their lifetime pain and lament,  
They say: God in heaven all the same  
Will compensate with eternal goods.  
But that life of eternal joy  
They find in the grave in the  
churchyard!

The poor man dies and ends his sorry

Godit su paradisu intro sa losa.  
79.

S'omine riccu ch'in su mundu passat

Sa vida sua felice e cuntentu,  
Su morrer, zertu l'est pena `e  
turmentu  
Ca dogni bene in custu mundu lassat;  
Pius no si disvagat nè s'ispassat

In ballos, giogas de divertimentu;  
Inserradu in sa tumba dolorante,  
Ecco s'inferru de su benistante!  
80.

Si creteran sos nobiles e dottos,

De s'inferru in sas penas e turmentos  
E dae sos vulcanos elementos  
D'esse, da poi mortos istraccotos  
Durante vida `e sos possedimentos  
Avaros non dian esser, ma divottos  
In limusinas tian consumare  
Pro no andare a s'inferru a brujare!  
81.

E anzis sos matessi clericales  
Da su prus altu a sos pius pitticos  
Non ponian a custu mundu afficcos  
Pro paura `e sas penas infernales;  
Como aman sos benes temporales  
E s'inforzan pro enner grande riccoss

Signu certu palpabile, evidente  
Ch'est impostura cussu fogu ardente!  
82.

Invece coro duros e redossos  
Sun send'in vida, e' àn s'anima rude

E' non pensan a s'ultima salute

Che bonos religiosos ortodossos;  
Aman dei sfruttare pulpa e ossos  
A su poveru, sende in gioventude;

E a bezzu, lu mandan, pro cundanna!

A mendicare dae giann'in gianna!  
83.

life,  
To enjoy paradise under his stone.  
79.

For the rich man who in the world  
passes

His life happy and contented,  
Dying surely must be torment and  
hardship

As every good in this world he leaves;  
No more leisure, no more  
entertainment

In balls and joyous plays;  
Closed up in his dolorous tomb,  
That's hell for the well-to-do!  
80.

If the aristocrats and highly educated  
believe

In Hell's dolours and torments,  
And to be by volcanic elements  
After death thoroughly cooked,  
During their life of their possessions  
They wouldn't be stingy, but piously  
In charities they would spend them,  
Just for not going to hell to burn!  
81.

But to the contrary those same clerics  
From the highest to the lowest  
Don't lose their trust in this world  
For fear of punishments in hell;  
Now they love temporary goods  
And they work hard to become mighty  
rich

A sure palpable sign, proof  
That it is a put-on, that burning fire!  
82.

But hard-hearted and arrogant  
They are when alive, and with a  
callous soul

They don't consider their ultimate  
salvation

As good, orthodox religious;  
They like to exploit flesh and bone  
Of the poor man, as long as he's  
young;

Once old, they send him, by way of  
condemnation,

Begging from door to door!  
83.

Ecco sos fruttos de sa santidade  
De sos ch'in Deus e in s'anima crene;

Preigan in su mundu a fagher bene  
E issos trattan cum barbaridade!  
Sende in vida, amore e caridade  
No nd'ana mai usada nè nde dene,

E bidimos da su prozeder feu

Ch'in s'anima no crene nè in Deu!

84.

Chelu, inferu est tottu in custu mundu,  
Bene de se lu cumprendet dogn'unu,  
E poi mortu no l'hischit nessunu,  
Sos ch'ana fattu istudiu profundu,

Si b'at istadu infelice o giocundu  
Ca omnes terrenos totu sunu  
Sos chi chelu, e inferru ànt preigadu:

E nessunu a lu ider est andadu!

### TERZA PARTE

1.

Totu sos ch'azis bona intelligenza  
Si de Cristos sa vida esaminades  
E a s'artistu la paragonades  
In cos'alcuna non b'at differenza:  
Supra d'ogni mundana sofferenzia  
Tale Cristos s'artistu l'incontrades,

E si cantu nar'eo non creides,  
Leggides s'evangeliu e l'idides!

2.

Figurad'at sa setta ingannatrice  
Su messia de sa celeste corte,  
In sa vida, in sa naschida, in sa morte  
Limusinante, poveru, infelice,  
A tales chi sa classe produttrice;

Mai speret de cambiare sorte  
E vivat sottopost'a dogni male  
Paziente e che Cristu tale e quale.

3.

S'in d'una dom'affumigad'e gialla  
Naschet su poverittu, no est bassesa

These are the fruits of holiness for you  
Of those who in God and in the soul  
believe;

They preach to do good in the world  
But act with barbarity!  
In their life love and charity  
They've never practised nor will they  
ever,

And we see from their criminal  
proceedings

That in a soul they don't believe and  
neither in God!

84.

Heaven and hell, it's all in this world,  
Everybody should better understand,  
And after death no one,  
Of those who studied it profoundly,  
knows

Whether we'll be sad or jolly  
Because terrestrial beings are  
All who heaven and hell have  
preached:

No one of them has gone to take a  
look!

### THIRD PART

1.

You all who have good intelligence  
When you examine Christ's life  
And compare it to the workman's,  
In no aspect there is a difference:  
As for every earthly suffering  
You'll encounter Christ in the  
workingman,

And if you don't believe what I say,  
Read the gospel and you'll see!

2.

Pictured has the swindlers' sect  
The messiah of the celestial court,  
In his life, his birth, his death  
As a beggar, poor, unhappy—  
Someone for whom the producing  
class

Hopes never to change his fate,  
And lives exposed to every evil  
Patient and like Christ, just the same.

3.

If in a smoke-filled and yellow house  
A poor soul is born, that's not

E ne mancu birgonza nè vilesa,  
Ca Cristos est naschido in d'una istalla,  
Cun tale frase, sa preideralla  
Cunfortat s'affligada poveresa,  
Nende su nascher no est disonore

In gruttas o barracas de pastore.

4.

Si no hat matterasu nè lenzolu  
Cando naschet s'infante isfortunadu,  
Passenzia! Ch'a Cristus han' corcadu  
In d'una papadorza pro brazzolu.  
Si vivet in miseria no est solu  
Senza domo, famidu e ispozadu,

Ca Cristo puro fit senza palazzos  
E istesit fasciadu de istrazzos.

5.

A Cristo visitadu send infante,  
L'han sos res d'Oriente in modu grattu

Su donu preziosu issos l'han fattu  
D'oro, incensu, mirra profumante;  
A vint'annos su poveru bracciante  
Lu visita sos res e' in tal'attu

Rezzit in donu sos milites pannos  
Zainu e' fusile pro tre annos.

6.

Candu un'artista dà sà idda sua  
Fuit ateras terras pro campare,  
O persighidu li tocca istare  
Che bandid'in su boscu cua cua:  
Cristo pur'in Egittu, a tutta fua  
Da Betlemme, andesit a si salvare,

Su poveru non d'hapat dolu e pena

S'andat pro si salvare in terr'anzena.

7.

Sende pitticu a pe' no iscappadu  
Cristos portadu fit peri sa via,  
In brazzu de Giuseppe e de Maria  
O puru a caddu a s'ainu imbastadu,  
Unu bambinu poveru, trattadu  
No benit zertu, cun prus cortesia,

degrading,

Nor a shame or a vile thing,  
For Christ was born in a stable.

With talk like that, the priest-rabble  
Comforts the afflicted poor,  
Saying that it's not dishonouring being  
born

In caves or shepherd's sheds.

4.

If it has no mattress nor sheets,  
An unfortunate infant being born,  
Abide! For Christ they have laid  
In a manger by way of a cradle.  
Whoever lives in misery is not alone,  
In being homeless, hungry and  
dispossessed,

For also Christ owned no villas  
And was wrapped in rags.

5.

Christ, when a baby, was visited,  
By the kings of the East, in graceful  
manner

A precious present they gave him  
Of gold, incense, aromatic myrrh;  
When he's twenty the poor farmhand  
Gets his visit from the kings and at the  
occasion

He receives as a gift a soldier's gear,  
A rucksack and a gun for three years.

6.

When a workman from his village  
Flies to other lands to survive,  
Or, pursued, he has to stay  
As an outlaw in the bush in hiding:  
Also Christ to Egypt, all in an flight,  
From Bethlehem did go to save  
himself:

The poor man must not feel sadness  
and pain

If he goes for salvation to foreign  
lands.

7.

Being too small to escape on foot  
Christ was carried along the way,  
On the arm of Joseph and of Mary  
Or riding on the beast of burden;  
A child of the poor is treated  
For sure not with more courtesy,



Ca medas mammas andant pro su  
soddu  
A fashelina e a pizzinu accoddu.

8.  
Su poverittu appena essit da' niu

Est, in s'umana vida trupegliosa,  
Portadu da'sa mamma bisonzosa  
A samunare pannos a su riu  
E a cogliere s'ispiga in s'istiu  
Pattinde famen, sidiu e' dogni cosa:  
Ca a Cristos puru, sende criatura,  
Sufrid'at frittù, famen'e calura.

9.  
Cand'una poverita famigliola  
No àt fizu dottore e' ne profetta,

Deved'istare cuntent'e lietta,  
Ca mancu Cristos no àt fatt'iscola.  
Penset chi senz'istudiu no est sola,

Ca Cristos puru fit analfabetta.  
Essend'analfabetta su Messia  
No tenzat de nessunu gelosia.

10.  
Si solu pro su pane intrat'in lotta  
Su poveru a s'edade pius pitzinna,  
Penset chi Cristos su mastro 'e linna

Imparadu àt pro haer sa pagnotta

E preferid'hat che persona dotta,  
Su tribagliare pius de sa pinna  
Su poveru, che Cristu, volentieri

Imparat pur un'arte o mestiri.

11.  
Si tue poveritt'in mal'istadu

Vives, senza richessas e nè dottes,  
Invan' est chi ti lagnes e borbottes,  
Ca a mendicare Cristos est andadu  
E' hada in su desertu digiunadu,  
Baranta dies e barante nottes;  
E tue si digiunas barant'annos  
Vive cuntentu in mesu sos affannos!  
12.

For many mothers go for a dime

Gathering wood with their child on  
their back.

8.  
The poor little one, as soon as it leaves  
its nest,

Is, in man's burdensome life,  
Borne by his needy mamma  
To wash clothes at the river  
And to gather ears in the summer,  
Suffering hunger, thirst and all:  
For also Christ when newly born,  
Has suffered cold, hunger and heat.

9.  
When some humble family  
Counts no doctor or prophet among its  
sons,

It must be content and happy,  
For neither Christ went to school  
Let it realise that without learning it is  
not alone,

For also Christ was an illiterate.  
Being an alphabetic the Messiah  
One must not envy anyone.

10.  
If only for his bread enters the arena  
The poor man in his very primes ,  
Let him realise that Christ the craft of  
carpenter

Has learnt so as to have his hunk of  
bread

And preferred, as a learned person,  
Toil over his pen.

The poor man, like Christ, would have  
liked

Also to learn a craft or trade.

11.  
When you, poor devil, live in dire  
straits

Without riches or dowry,  
In vain you will cry and protest,  
For out to beg also Christ has gone  
And he fasted in the desert,  
For forty days and forty nights;  
And you, if you fast for forty years,  
May live with your problems!

12.

A Cristos turmentadu àt su dimoniù  
In su desertu, sede penitente;  
S'artistu turmentad'ugualmente

Benit da'sos ch'àn riccu patrimoniù  
E trasportadu, pro miseru coniu,

A gust'isoro, a levant'a ponente,  
Che a Cristos da' mont in campanile

Portadu l'hat su dimoniù vile.

13.

Si benit un'artistu disprezzadu  
In calchi lamentosa conferenza,  
Solu pro narrer cun giusta coscienza

Ch'est dae su governu isfrutadu,

Fit Cristos puru, cand'at preigadu,  
Persighidu cun tanta violenza  
Da'sos giudeos governos malignos !  
Pro impedire sos suos disgnos!

14.

Cand'un artistu pro iniquizia  
Imputadu benzerat innozente  
Culpa de un'amigu, unu parente,  
Ch'esserat rutt'in manos de giustizia;  
A Cristos puru Giudas cun malizia  
L'hat traittu basendel'umilmente;  
Un'artista perdonet su delittu,  
S'est innozente che Cristos traittu.

15.

Cando pro giustu e cumpridu reattu  
Benzerat un'artistu detenutu,  
E trasportadu, pr'ordin'assolutu,  
Da unu logu a s'ateru in tal'attu,  
Penzet chi da' Eroses a Pilatu

Cristos puru ligad'istesit giutu.  
Si benit arrestadu cun violenza  
Un'artistu: coraggiu e passienza.

16.

Cando Cristos est devidu alziare  
Càrrigu de sa rug'h'a su Calvariù  
Simone Cireneu, voluntariù,  
Li cheriat sa rughe sollevare,  
Ma impedidu l'hat de agiurare,  
Su partidu ch'a issu fit contrariù.

Christ was tormented by the devil  
In the desert, being penitence;  
The workman, tormented in equal  
measure,

Goes to those who own a rich estate  
And is transferred, for a miserable  
pittance,

At their will from the East to the West,  
As Christ was from the pillar to the  
post

Driven by that vile devil

13.

When the workman is scolded  
In some plaintive conference  
Only for his saying with a rightful  
conscience

That the government is exploiting him

–

Also Christ, when he preached,  
Was persecuted with so much violence  
By those wicked Jewish governors  
Because of impeding their intentions!

14.

When a workman unfairly  
Is imputed, though innocent,  
Due to a friend or kin

Who fell into the hands of justice –  
Christ too was by Judas with malice  
Betrayed by a humble kiss;

A workman must forgive a crime  
If he is innocent like Christ betrayed.

15.

When justly and for a committed crime  
A workman is detained

And transported, by absolute order,  
From one place to another in that act,  
Let him realise that by Herod before  
Pilate

Also Christ in shackles was brought;  
When they arrest with violence

A workman – cheer up and let it be!

16.

When Christ was forced to climb,  
Loaded with a cross, Mount Calvary  
Simon of Cyrene, volunteering,  
Asked to take up the cross for him.

But was prevented to assist him  
By the party that was his adversary.

Nende : Simone, a tie no est permissu

Lassa sa rughe chi la ported'issu!

17.

Gasimatessi est cand'unu riccone  
Pensat de sollevare calchi poveru,  
Dendili una domo pro ricoveru,  
Ch'at de sa povertade cumpassione,  
Sos ateros de mal'intenzione  
L'impedin, e li naran cun rimproveru:  
Si tu agiuas sa zente mischina  
Pones in domo tua sa ruina!

18.

Cristos in rughe l'hat sa zente mala  
Mortu in sa bell'edade giovanile;  
Su poveritu, sa classe signorile

At pro rughe pesante sempr'a pala  
Pro la sustenner in pomp'e in gala,  
Morit sutta de cussa rughe vile  
Nudu, senza camisa nè calzones,  
Coment'e Cristo in mes'e ladrones.

19.

Amittinde unu Cristo redentore,  
De comente su clero àt preigadu,  
Amittinde, chi s'omine tentadu,  
De su serpente' ruttu est in errore,  
Amittinde unu Deus criadore,  
Chi cant'esistit in terra àt formadu,

E ch'at potenzia, in pagos segundo

De fagher e disfagher milli mundos -

20.

Si Deus àt su podere sovrano,  
E subra dogni cosa est imperante,  
Podiat su demoniu dominante  
Benner de tottu su genere umanu  
Comente narat su cleru romanu,  
Pro ponner in paura s'ignorante,  
Chi s'omine pro culpa `e su peccadu  
Fit dae su demoniu ligadu.

21.

Si dogni cosa hat fattu Messer Domine  
In su nostru terrestre patrimoniù,  
Creo chi fattu puru hat su demoniu.

Saying 'Simon you don't have  
permission,

Leave that cross alone and let him  
carry it'.

17.

Same thing when some wealthy man  
Thinks to lift up some poor devil,  
Giving him a house for shelter,  
As with poverty he's got compassion-  
The others whose intentions are bad  
Prevent it and tell him with reproof:  
If you help pathetic people  
You'll bring ruin upon your house!

18.

Christ on the cross was by evil people  
Killed in the bloom of his youth;  
The poor man has the class of  
gentlemen

As a heavy cross on his back  
To keep them high, in pomp and gala,  
He'll die under that vile cross  
Naked, without a shirt or trousers,  
Just like Christ, in the midst of thieves.

19.

Assuming a Christ redeemer  
Such as the clergy has preached;  
Assuming that man, tempted  
By a snake has fallen in error;  
Assuming a God Creator  
Who all that exists on earth has  
formed

And has the power to, in a few  
seconds,

Making and unmaking a thousand  
worlds -

20.

If God has that sovereign power  
And over everything is reigning  
Can the devil the dominator  
Become of all the human race,  
As the Roman clergy says  
To instil fear in the ignorant?  
That man as a result of sin  
Was by the devil bound?

21.

If Our Lord made everything  
In our terrestrial estate  
I believe He also made the devil.

E chi fatt'hat sa femmina ei s'omine

No est giustu autore eo chi nomine

De su peccadu, a tiziu a simproniu,  
Sende Deus matessi s'autore  
De serpente, peccadu e' peccadore.  
22.

Nade, si mai unu Deus perfettu  
Podiat imputare de reattu  
S'omine a somiglianza sua fattu

A tortu l'hat fattu a derettu,

S'issu l'hat fattu a peccare suggestu,  
E chi s'omine est ruttu in disbarattu,  
Non podiat no, s'omine mancare,  
Coment'issu l'hat fattu d'operare.

23.

E si cust'ente supremu celeste  
Est in su chelu, in terra, in dogni logu,  
Est puru in s'abba, in s'aria, in su fogu,  
E tando su demoniu inue este?  
Mund'impostore giustu est chi proteste

E narrer senza brulla e senza giogu -  
S'in dogni logu est Deus in persone  
Non tenet logu sa tentazione.

24.

Senza custu podimus bene credere  
Chi Deus fit de tottu a conoschenzia;  
Cun sa sua divina onniscienza;  
Ischiat cantu li diat suzzedere  
Prim'a s'omine vid'e li cunzedere;  
E si est ruttu in disubidienza  
S'omine siat de peccadu reu,  
Est voluntade e causa de Deu.

25.

Pro isposar'una femina sola,  
Pover'Adamu, ite disfortunadu,  
Dae Deus istesit cundennadu,  
Issu e tottu sa discendente prola.  
E Salomone chi hat dad'iscola  
A settinghentas feminas, culpadu  
No l'hat Deus nè post' in disciplinas  
Pur'happende treghentas concubinas.

And that He who made woman and  
man

May not rightfully nominate as the  
author

Of sin John Doe or Jane Roe,  
Being God himself the author  
Of snake, sin and sinner.  
22.

Tell me if a perfect God  
Should accuse of a crime  
Man who to His likeness has been  
made?

Wrongfully He has made him stand  
upright

If He has made him subject to sin.  
And that man has fallen into chaos -  
Indeed, man can't do otherwise  
Than functioning as He has made him  
to.

23.

And if this supreme celestial being  
Is in heaven, on earth, in every place  
In water too, in the air, in fire,  
Then the devil - where is he?  
World of rogues, right is he who  
protests,

Speak up without joking and jeering -  
When in each place is God is in person  
Then there is no place for temptation.

24.

Without that we may well believe  
That God was of everything conscious:  
With His divine omniscience  
He knew what was about to happen  
Before he conceded life to man  
As for having fallen in disobedience  
If man is guilty of that sin,  
It is the will and doing of God.

25.

For marrying one wife alone  
Poor Adam, tough luck,  
Was by God condemned.  
He and all of his progeny.  
Solomon who headmastered  
Seven hundred women, accused  
He wasn't by God, nor disciplined  
Even if he had three hundred  
concubines.

26.

Adamu, send'un'omine massagiu,  
Analfabeta e pagu istruidu,  
Meritat dae totu cumpatidu  
Si nd'at segad'una rosa de maggiu;  
Ma Salomone, un'omine sagiu,  
Astutu, sapiente in tot'ischidu,  
Meritas prus d'Adamu cundennadu

Milli bortas, ca milli nd'at segadu.

27.

Pro una sola, cun tottu s'erenzia,  
Adamu est cundennadu a sa tortura,  
Pro milli Salomone, ite locura,

Peccadu, nè cundanna, nè sentenza  
Non b'at istadu' ite bella cussenzia!  
Como conosco ch'est tot'impostura,  
E chi l'hana sos furbos inventadu  
Pro usu de cummerzio—su peccadu.

28.

Si fit berus ch'est Deus onnipotente,  
Present'in dogni logu bell'o bruttu

Fin cando s'omin'in peccad'est ruttu  
Puru inie a cuss'ora presente;

De ponner'in malizia s'innozente  
Ha permettidu a su serpent'astutu.  
Duncas' hapende mancadu e fallidu  
S'omin, est Deus chi l'at permettidu.

29.

Si Deus tott'at bidu e' at permissu  
A s'omine terrenu de peccare,  
It'importad, su mundu pro salvare,

Fagher morrer a Cristos crussifissu?  
Si Deus onnipotente solu est Issu,  
Senza Cristos podiat rimediare  
Dogni fattu mundanu, dogni errore,

Sende supremu padron'e signore.  
30.

Cristos in terra ch'esistidu siat  
Coment'omine totu lu creimos,  
Ma da su sou operadu bidimos  
Chi podere divinu non teniat;

26.

Adam, being a boorish type,  
Analphabetic and poorly educated  
Deserves everybody's sympathy  
If he cut himself a rose of May;  
But Solomon, a wise man  
Cunning, learned, knowing everything  
Deserves more than Adam to be  
condemned

A thousand times more, for thousands  
he has cut.

27.

For only one wife, with all his heirs  
Adam was condemned to be tortured.  
With a thousand for Solomon—what  
madness—,

Sin, condemnation, nor sentence  
Didn't exist – how conscientious!  
Now I see that it's all deceit  
And that the rogues have invented—  
For their commercial use—that sin.

28.

If it is true that omnipotent God  
Was present in each place, be it nice  
or ugly,

Until man fell into sin,  
Then even there, at that moment He  
was present:

To put in evil's way the innocent  
He has allowed the cunning snake.  
So if man did wrong and failed  
It was God who allowed it.

29.

If God has seen all and allowed  
Terrestrial man to sin,  
What sense did it have to save the  
world

Having Christ die on the cross?  
If omnipotent God is only He,  
Without Christ he could remedy  
For each occurrence in this world, each  
error,

Being He supreme chief and lord.  
30.

That Christ has been on this earth  
As a man, we all believe.  
But from his acts we see  
That divine powers he didn't have

Amitto chi miracolos faghiat'  
Coment' ateros oe nd'intendimos'  
Chi senz'alcunu podere divinu  
Faghene trasformare s'abb'in binu.  
31.

S'aberu Cristos divina natura  
Haeret tentu e podere infinitu,  
Cand'àt passadu Eroses malaitu  
A fil'e' ispada dogni criatura,  
Dae Betlemme fuidu cun premura  
Pro si salvare non fit in s'Egittu;

Ma prim'Eroses d'essere arrivadu  
A Betlemme, l'hait fulminadu.

32.  
Chi tengat Cristos divinu podere  
No l'ammito, ch'est una falsidade,  
Ca teninde divina podestade  
E de chelu e terra sende mere,

Fit istad'iss'in gradu e in dovere  
De dar'a tottu paghe e libertade,  
Mentre chi libertade n'è cuncordia  
Non ch'hat in custu mundu de  
discordia.

33.  
Est tottu vanu chi trintatres annos  
Cristos in terra che siat istadu,  
Ca coment'iss'àt hapid'at lassadu  
Su mundu in discordias e affannos,  
Distruidu no àt sos res tyrannos  
Anzis àn creschir'e multiplicadu,  
E de continu a gherrar'ànt sighidu

Prim'e Posca chi Cristos est naschidu.  
34.

Si sa paghe tra tottus sos viventes  
Su Messia in su mundu eret portadu,  
Comente narat su clero, e' hat nadu

Is sos tempus passados e presentes,  
Dimis tenner pro provas evidentes  
Chi prus nessunu non iat gherradu,  
Ma deviat regnare sempr'eterna

Sa paghe, sa cuncordia fraterna.  
35.

I'll concede that he performed miracles  
Like others from which we heard  
Who without any divine power  
Have transformed water into wine.  
31.

If really Christ a divine nature  
Would have had and infinite power  
When that wicked man Herod  
Put to the sword each baby  
From Bethlehem to flee in a hurry  
To save himself in Egypt he wouldn't  
have,

But before Herod arrived  
At Bethlehem, he'd struck him with  
lightning.

32.  
That Christ had divine power  
I don't admit, for it's a falsehood.  
Having divine power  
And being the boss of heaven and  
earth

He'd be able and under obligation  
To give peace and freedom to all,  
Whereas freedom or harmony  
Don't exist in this divided world.

33.  
It was all in vain the thirty three years  
That Christ has been on earth,  
He has left as he has found  
The world, in quarrels and troubles.  
Destroyed he hasn't tyrannical kings,  
Instead, they've grown and multiplied,  
And they've continuously been making  
war

Before and after Christ was born.  
34.

If peace between all living beings  
The Messiah in this world had brought  
As the clergy tells and has always  
told,

In times past and present,  
We'd have for evidence proof  
That henceforth no one warred,  
Would have reigned always and  
forever

Peace, fraternal harmony.  
35.

Si pro capricciu, dogni latitudine  
De su globo terrest'oe girades,

Paghe nè libertade non incontrades,  
Ma solu gherras e' ischiavitudine,  
Cun odiu, avarizia, ingratitudine,  
Comente, tando, su Messia nades  
Ch'ast postu pagh'in su globu terrestre,

Ch'in gherr'e in discordia ancor'este?  
36.

De pustis chi Mosè nd'hat liberadu  
Sos ischiavos ebreos da s'Egittu,  
E' de Sinai a su desertu littu,  
Su populu novellu est arrivadu,  
Aspramente Mosè l'hat obligadu  
A crer'in d'unu Deus infinitu  
Cun sos comandamentos de osservare  
De non bocchire nisciunu, nun furare.  
37.

Subr'a cantu Mosè nd'hat fatt'apellu  
Riverent'ogni Ebreu àt iscultadu,  
Ma cando s'est Mosè allontanadu,  
De sa legge a descrier su modellu,  
Su populu de oro unu vitellu  
Hant fatt'e l'han pro Deus veneradu.  
C'abituados gai, no novizios,

Fin d'adorare sos deos egizios.  
38.

Cando Mosè haiat congluidu  
De iscrer sa legge, o meravigza!  
Falende dà su monte alza sa chiza

Ei su populu adorend'hat bidu  
Unu vitellu d'oro costruidu;  
Dende lodes a custu prus de miza;

Mosè, a s'attu indecente e infidele  
Rimproverat narende a Israele:  
39.

<< Proite o Israele, has trasgredidu  
Sa legge d'unu Deu onnipotente?  
Pensa cand'in s'Egittu fis dolente

De Faraon'iscavu e oprimidu  
Chi t'àt issu salvad e custodidu;  
E tue ateros Deos riverente

If by a whim of fate on each latitude  
Of the terrestrial globe, wherever you  
walk,

Nor peace nor freedom you encounter,  
But only wars and slavery  
And hate, greed and ingratitude,  
In what way the Messiah, as you say,  
Has brought peace on the terrestrial  
globe

Still in war and conflict?  
36.

After Moses had liberated  
The Jewish slaves from Egypt  
And at Sinai's empty coast  
The new people had arrived,  
Harshly Moses forced them  
To believe in one infinite God.  
With the commands to be obeyed  
To not kill anyone, not to steal.  
37.

To what Moses appealed for  
With reference every Jew did listen,  
But when Moses withdrew himself  
To draw a model of the law,  
The people out of gold a calf  
Did make and adored it as a God,  
As they were used that way, no  
novices at it,

To adore Egyptian gods.  
38.

When Moses had concluded  
Writing the law, o miracle!  
Descending from the mountain he lifts  
his brow

And the people adoring he has seen  
A calf of a gold construction,  
Giving a thousand praises to it and  
more.

Moses at this indecent and infidel act  
Reproved Israel, saying:  
39.

"Why, O Israel, have you transgressed  
The law of a single omnipotent God?  
Remember, when in Egypt you were in  
sorrow

Pharaoh's slave and oppressed,  
Who saved and guided you?  
And now you are serving other Gods

Ses in compensu ca t'at liberadu,  
Però oe pianghes su peccadu.>>  
40.

E' in s'attu Mosè àt ordinadu  
A sos ebreos de si separare  
Partigianos de issu e' impugnare  
Sas armas prontamente lis hat nadu  
Contr'a cuddos chi hana idolatradu;  
Devet su frade su frad'isvenare;

Ubidit dogni bonu israelitu  
E nd'at mortu tremizza in su conflittu.

41.  
S'istrage sambenosa, su misfattu  
Chi Mosè àt devidu consumare,  
A tie lasso, lettore, a pensare  
Si b'aiat motivu de reatu;

Si a s'ebreu in s'Egittu l'han fattu  
Su vitellu de s'oro venerare  
Pro veru Deu, da' sende bambinu,  
Ite culpa teniat su mischinu..?  
42.

Sa zente da' pittica incamminada

In qualunque siat religione,  
No cambiat a manna opinione

Pro chi li dian'un'archibusada.  
Gasi sa zent'ebrea amaestrada  
Da pittica, cun devozione ,  
Fidel'adorada àt su Deus sou  
E no lassat su'ezzu pro su nou.

43.  
Como sa culpa de tal'inclemenzia  
A chie de la dare, mundu elegges -

Forzis a sos ebreos, chi eregges  
Tue lo giamas? No! Tene passenzia.  
Culp'est de Deu ch'at dad'esistenzia

Prim'e sas suas ad'ateras legges  
Mentres s'Issu, sa legge prim'e tottu  
L'haeret dadu, custa iat connotu.  
44.

Pro sa fide de unu babbu eternu

As a reward that he liberated you.  
But now you'll lament your sin."  
40.

And to that effect Moses has ordered  
The Jews to separate,  
His partisans to take up  
Arms at once he told  
Against those who idolized.  
Brothers had to cut their brother's  
throat.

Each good Israelite obeyed  
And three thousand were killed in the  
conflict.

41.  
The gory massacre, the misdeed  
That Moses had to commit,  
To you I leave it, reader, to figure out  
Whether he had good reason for that  
crime-

If the Jew in Egypt was forced  
To venerate the golden calf  
As a true God from childhood on,  
Why was the poor soul to blame?  
42.

Folks that from childhood walked the  
path

Of whatever religion it may be,  
Do not at a ripe age change their  
opinion,

Because they are shot at with a gun.  
Same way the Jewish folks, raised  
From young with devotion,  
Faithfully adored their God  
And didn't abandon the old for the  
new.

43.  
Now the blame for all this lack of pity  
To whom, o World, do you choose to  
give it?

Maybe to the Jews, whom heretics  
You call? Hold on! Abide!  
God is to blame, who has brought into  
being,

Before his own law, other laws.  
Whereas if He His law as very first  
Had given, it'd been known.

44.  
For his view of an eternal father



De s'ispada servidu s'est Mosè,  
Tantu pro haer che prefet'e' re  
De su popul'ebreu su governu;

Ateretantu su cleru modernu,  
Pro sa fide de Cristos, mundu cre

Cun rogos e torturas de persones  
Fat àt morrer a cont'e miliones !  
45.

Bido chi de occhire est proibidu  
A su populu bassu e ignorante,  
E da su demagogo, a su regnante  
Est solu riservadu e permettidu.  
Ecco sa legge `e Deus trasgredidu  
Ch'at Mosè cun su cleru segudante;

Però tottu est pro issos dispensadu  
Ca no existi nè legge nè peccadu.  
46.

Sa religione, prima in Palestina,  
Poi in Spagna, in Italia, in Franza,  
Istesit, cu s'ispada e cun sa lanza -  
Fatta creare, non pr'opera divina,  
Dae sa zente furba e malandrina  
Chi bramat d'aer una maggioranza,  
De populos e' terras tott'impare  
Pro poder su mundu dominare.  
47.

Pro conchistare sa terra promissa  
Chent'oras Giosuè dad'at s'assartu,

Tantu sambene umanu b'at ispartu  
A doppiu de cantu balet issa.  
Carlo Magnu fatt'hat istragge e rissa

Pro riscattare `e Cristos s'istendartu.  
Pro cuverte sos populos paganos  
S'at intintu de sambene sas manos.  
48.

Mira puru gherrende unu Sansone  
Contra sos miscredentes Filisteos,  
Pro sa fide `e su Deus, de sos deos  
Mille gherreis postu hat a muntone;

Orlandu, furiosu che leone,  
Sos saracenos at postu in anneos:  
Unu gallicu, s'ateru giudeu;

Of the spade has served himself Moses  
So as to have, as a prefect of the king,  
Over the Jewish people the  
government;

Likewise the modern clergy  
For the image of Christ—believe it,  
world—

Burning and torturing persons  
Has made to die in the millions!  
45.

I see that to kill has been forbidden  
To low and ignorant people,  
But to the demagogue, to the ruler  
Alone, it is reserved and allowed.  
See how God's law is transgressed  
By Moses, the clergy following in his  
steps.

But for all that they get dispensation  
Because for them no law or sin exists.  
46.

He brought religion first in Palestine  
Then to Spain, Italy, France,  
With the sword and with the lance,  
Made to believe, not for godly works,  
By roguish and mischievous folks  
That aspire to having a majority  
Of peoples and countries both  
So they can rule the world.  
47.

To conquer the Promised Land  
For hundred hours Joshua gave the  
assault.

So much human blood was spilled,  
Twice the price it was worth.  
Charlemagne caused slaughter and  
riot;

To redeem Christ's standard  
And convert pagan peoples  
He tainted his hands with blood.  
48.

Watch also how a Samson is warring  
Against the Philistine unbelievers  
For the faith of his God, of the gods  
A thousand warriors he has heaped  
up;

Orlando, furious as a lion,  
The Saracens has made to grieve  
One a Gaul, the other a Jew

Unu gherra pro Cristo unu pro Deu.  
49.

Shangar, Barracu andesini a gherrare,  
Davide cun Saule, e Gedeone,  
Tottu pro interessu `e religione  
E' populos e terras conchistare,  
Fioravante e Rezzieri impare,  
Tancredi cun Rinaldu in unione,  
Pro propriu interessu fatt'àn gherras,  
Pro sa fide de Cristo e' pro terras.  
50.

Pro mesu e sos eroes paladinos  
Sos pabas conchistadu han sos  
poderes,  
Guvernadu su mundu hana che meres  
Chimbeghent'annos e più continos

Isparghinde su sambene a trainos,  
Bocchende babbos, fijos e muzzeres,  
Cuddos ch'a modunoro non crediana,

A lu narrer in sardu, los bocchiana.  
51.

Si sa Gerusalemme de Torquatu,  
E de sos paladinos sas istorias  
Leggides, canta gherras e penorias,  
Pro sa fide de Cristos, hana fattu;  
Poi, dae Mosè, su longu trattu  
De sos rese, sas gherras antigorias,  
Chi solu in Cananèa Giosuè  
Gherrende mortu b'hat trint'unu re.  
52.

Sas religiones totu soziedades  
Sun, comente sos ateros partidos  
Chi partin d'un idea tutt'unidos  
Pro conchistare tron'e podestades;  
In s'epoca presente, si osservades,  
Sos populos sun totu dividos.  
Diversos de ideas, totu mistos,  
Chie gherrat pro Deu chi pro Cristos.

Sas religiones tottu sociedades  
sun comente sos ateros partidos  
d'una idea fundad'in terra unidos  
pro conchistare tron e podestades  
in dogn'epoca e tempus s'osservades

bind'hat calmos, bind'hat inferocidos

One war for Christ, and one for God.  
49.

Shangar and Barak went to war,  
David and Saul and Gideon,  
All for religion's interest  
And to conquer peoples and countries.  
Fioravanti and Rezzieri together,  
Tancredi and Rinaldo in unison,  
For their own interest made wars,  
For the faith of Christ and for land.  
50.

By means of the heroic paladins  
The popes conquered their powers,

Ruled the world like bosses,  
Five hundred years and more,  
continuously  
Spilling blood in torrents,  
Slaying fathers, children, wives,  
Those who in their own way didn't  
believe

Were, to say it in Sardinian, killed.  
51.

Reading *Jerusalem* by Torquatu,  
And the paladins' stories,  
How many wars and hardships,  
For the faith of Christ there were.  
And then, from Moses on, that long list  
Of kings, the ancient wars,  
How, in Canaan, Joshua alone  
In war has killed thirty-one kings.  
52.

Religions all are societies,  
Just like other parties,  
Who depart from one idea, all united:  
To conquer the throne and powers.  
In the present age, just look around,  
Peoples are all divided,  
With different ideas, all mixed up,  
Some battle for God, others for Christ.

Religions are all societies  
Just like the other parties  
United by one idea founded on earth:  
To conquer a throne and powers;  
In each age and time, just look  
around,  
Some calmly, others ferociously,

tott'amantes de bonos aquistos  
chie gherrat pro Deu, chie pro Cristos.

53.

Su veru Cristos est su lavorante  
Ch'in dogni tempu su mund'àt redentu,

Dende pane, alloggiu e vestimentu  
De sa terra a dogn'essere abitante.  
Cuddu ch'est mortu in rughe  
agonizzante,

Naru cun bona fide e sentimentu,  
Chi sende mortu in sa rughe iscravadu  
No podet haer su mundu salvadu.

54.

Sende mort'in sa rughe crussifissu  
Cuddu Cristos, giamadu redentore,  
No podet de su mundu salvadore  
Esser, ca mancu salvadu s'est Issu;  
Salvat su mundu, tribagliende fissu  
S'artistu, su massaiu, su pastore,  
Pro chi produet'in dogni annu agrariu

Cantu a s'umanidad est necessariu.  
55.

Hazis a narrer: si, ma da s'altura  
Cristos mandat sas abbas pro arare,  
Sole, nie chi faghet prosperare,  
Cantu produet in s'agricoltura;  
No ischides, pro propria natura,  
Sa terra ch'àt virtude d'attirare,  
A sè sas nues che potente mole,

Abba, randine, nie, bentu e sole.  
56.

Dae cand'in sa terra so naschidu,

In forma de un'essere vivente,  
A Cristos, de sas nues dirigente,  
In custos chimbant'annos no apo idu  
S'omin'astutu, malignu, fingidu  
Fatt'àt creere chi Cristos, mund'e'  
zente,  
Guvernat, proet e da' vida e mottu -

Mentre chi da sa terra benit tottu.

57.

All are happy to do some shopping,  
Some warring for God, others for  
Christ.

53.

The real Christ is the working man  
Who in all ages has redeemed the  
world ,

Giving bread, housing and clothing  
To the earth's every inhabitant.  
He who has died agonizing on the  
cross -

I say in good faith and with feeling,  
That having died nailed on the cross  
He can't have saved the world.

54.

Having died on the cross crucified  
That Christ, called the Redeemer,  
Couldn't the world's saviour

Be, as he has not even saved himself.  
Who saves the world, always working,  
Is the workman, peasant, herdsman,  
Because he produces every agrarian  
year

All that's necessary to mankind.  
55.

You'll say, yes, but from high  
Christ sends the water to plough,  
The sun, the snow that lets prosper  
What is produced in agriculture.  
Don't you know that by its own nature  
The earth has the power to attract  
To itself the clouds, being a mighty  
mass,

Water, hail, snow, wind and sun?

56.

From the time that I was born on  
earth

In the form of a living being,  
Christ, manager of the clouds,  
In those fifty years I haven't seen.

Shrewd, malicious, mendacious man  
Made believe that Christ the world of  
man

Governs, besprinkles and gives life and  
motion -

Whereas it springs from the earth, all  
of it.

57.

Cando sas nues si tumban'a pare

In sas areas, in tempos non bonos,  
Produin lampos, orribiles sonos

Chi nois tronos solimos giamare  
Su furbu a s'ignorante pro ingannare,  
Narat: chi Deus lo faghet sos tronos,  
Cando contra de nois s'arrenegat  
Fulminat, bochit, truncat, e segat.  
58.

Ma tot'est vanu: si Deus s'adira  
Contro su peccadore mund'ingratu  
Ca pro reparu, s'omine s'at fattu  
Sa calamida chi su lampu attirat,  
Cando issu de fulminare mirat.  
S'omine, cun s'elettricu apparatu,  
Riparat de su lampu sa violenza

E disarmat a Deus de potenzia.  
59.

A Cristos l'han pro bona convenienza  
Deidificadu sos furbos mitrados,

Pro dar esemplu a sos diseredados

Chi Cristos non teniat possidenza.  
Si, da sa padronale prepotenzia  
Custos sun'in su mundu calpestandos,  
Mustrare non si deven'insolentes

Ma umiles che Cristos, pazientes.  
60.

D'haer Cristos salvadu mundu e zente

Non cretedas; ca fit a paragone,  
Comente una nobile persone,  
D'unu grande marchesi possidente,  
Chi cret, cun sa ricchesa solamente,  
De salvar'un intera nazione,  
Però si non tribagliant e produent  
Sa ricches'a niente no influet.  
61.

Gasi matessi Cristos Nazarenu  
Fit che marchesi improduttiva landa;

Su tempus ch'iss'at fattu propaganda,  
Campadu s'est da su tribagl'anzenù;

When the clouds collide among each  
other

In the air, in bad weather,  
They produce lightning, horrible  
sounds,

That we use to call thunder.  
The scoundrel to deceive the ignorant  
Says that it is God who thunders,  
When against us he rages,  
Fulminates, kills, smites and breaks.  
58.

But it's all in vain if God gets angry  
Against the sinning, ungrateful world,  
For in defence man has made himself  
A magnet that attracts lightning.  
When He aims his lightning,  
Man with his electrical apparatus  
Defends himself against lightning's  
violence

And disarms God from his power.  
59.

Christ, for their convenience  
They deified, the shrewd mitre-  
wearers,

To show as an example to the  
disinherited

Christ who didn't have possessions.  
Whilst by the bullying of their bosses  
Those are trampled in this world,  
They should not show themselves  
insolent,

But humble, like Christ, and patient.  
60.

Christ having saved world and its  
population

Don't believe it, for it was a metaphor.  
Like a noble person

Some great marquis and landowner,  
Believing that only with his wealth  
He may save an entire nation.

But if they don't work and produce  
Wealth has no effect at all.

61.

Same way Christ the Nazarene  
Was, like a marquis, an unproductive  
wasteland;

The time he made propaganda,  
He survived by the work of others –

Lu narrat s'evangeliu in pienu

Chi Cristos est andad'a sa dimanda:  
Duncas resulta a su mund'e a Cristos  
Chi semper'an campadu sos artistas.

62.

Sos artigianos, biddas e cittades  
Hana costruttu, istradas e pontes,  
Non sunu Cristos, marchesis nè contes  
Ch'an tribagliad'in tottu sos edades,  
Lughes de gas e d'elettricitades,  
Acquedottos, potabiles fontes  
Han, pro sos artigianos, mottu e vida  
Dogni bidd'e' cittade costruida.

63.

Cuncertos musicales mandolinos,  
Cinemas, teatros e cantores,  
Ristorantes, cunfettos e licores,  
Passizades e publicos giardinis,  
Sigarros, sigarettas e luminos,  
Festas, fieras, caddos corridores,  
Siat tantu de mente che de manos  
Opera tott'est de sos artigianos.

64.

Carrozzas, automobiles, tramvias,  
Bastimentos, piroscafos, navales,  
Telegrafos, cun postas e giornales,  
Macchinismo, veloces ferrovias,  
Incisiones e fotografias,  
Casteddos, monumentos eternals,  
Cant'in su mundu d'art'esist'totu,

Fattu àt su veru Cristos non conottu.

65.

Su falsu Cristos, cun su benistante,  
Mai non hana su mundu salvadu,  
Ca semper'un' ed s'ateru campadu  
Est dae palas de su lavorante,  
A bezu e a giovaneddu e send'infante;  
L'hat s'artistu bestidu et allattadu,

E cand'est mortu, l'àt giutt'in carrossa,

Oppur'accoddu, finas a sa fossa.

66.

S'omine furbu s'ignurante trampat

It is said by the gospel in so many  
words

That Christ went begging.

So the world and Christ deduce

That the workingman is always getting  
by.

62.

The workmen villages and towns  
Did build, streets and bridges.

They aren't Christs, marquis or counts,  
For in all ages they have toiled.

Gaslight and electricity,

Aqueducts and drinking water pits

For the artisans, movement and life,

Of each village and town they built.

63.

Music concerts, mandolins,

Cinemas, spectacles and singers,

Restaurants, confetti and liquors,

Passages and public gardens,

Cigars, cigarettes and matches,

Parties, bazaars, race horses,

Be it of the head or of the hands,

It's all the workmen's work.

64.

Coaches, automobiles, tramways,

Sea ships, steamboats, men-of-war,

Telegraphs, mail and papers,

Mechanics, swift railroads,

Lithographs and photographs,

Castles, eternal monuments,

All that in the world of the trades

exists,

Was made by that real, unknown

Christ.

65.

The false Christ and the wealthy man

Have never saved the world,

For always both have subsisted

On to the back of the working man,

When old, in youth and as a baby;

The workman has clothed and nursed  
him,

And when he died, has carried him on  
the hearse,

Or on his shoulders, to the grave.

66.

The cunning trample the ignorant

Nende: chi senza riccu e senza Cristu,

In su mundu no campat un artistu,  
Mentre senza s'artistu issu non  
campat:

Tottu sa valsa fide ch'issu lampat,  
Cando bene l'esaminat s'abbistu,  
Bidet craru chi, senza s'operaiu,

No campa s'oziosu proprietariu.

67.

Si logicu su fattu e giustu fiat,  
In s'epoc'antigoria passada,  
Morta sa class'artista fit istada,

Ca Cristos tando e' riccus non ch'aiat,  
Mentre ch'a chentu bortas istaiat  
Menzus meda, senz'esser'isfruttada  
Dae cando esistidu est riccu e Deus  
Vivet, de tando chentu ortas peus.

68.

Suffrit su lavorant'agricoltore  
De s'jerru sa rigida frittura,  
E in s'istiu, a sa mietitura,  
Su soffocant'arsabile calore:  
Ei su nobil'illustre segnore  
In campagnatas e' villegiatura;  
A s'incunza regollet dogni fruttu  
Lassende s'artigian'a runc'assuttu.

69.

S'abe, cant fatigat e peleat  
Pro fagher de su mele conquista -  
A su tempus ch'at fattu sa provista  
Andat su mere e bindela leat.  
A tribagliare tottu s'ann'impreat  
E'nde tenet sa parte pius trista  
No podet de su sou issa disporrer  
Che su tantu de viver pro no morrer.

70.

Puru s'artistu, in s'umana laguna

Tribagliat pro mantenner su mandrone  
De su fruttu de sa produzione -  
No'nde li dan'de chentu partes una.

underfoot

Saying that without the rich and  
without Christ

In this world no workman will survive,  
Whereas without the workman it's he  
that doesn't survive.

All that bad faith that he emanates -  
When a smart guy examines him well,  
He'll see clearly that without the  
workingman

The idle proprietor can't manage it  
alone.

67.

If the fact were logical and right,  
In an age long gone by,  
Dead the workman's class would have  
been,

For Christ and rich men weren't there.  
Whereas it fared a hundred times  
Better without being exploited.  
From the time that rich and God exist  
He lives a hundred times worse.

68.

Suffers the agricultural worker  
Winter's rigid cold,  
And in summer, harvesting grain,  
The suffocating, flaming heat:  
The noble, illustrious lord  
Is on holidays and vacation.

At the harvest he collects all produce  
Leaving the worker the barren twigs.

69.

The bee, when it works and toils  
To make a bounty of honey -  
At the moment it has finished its stock  
Comes the boss to take it away.  
To work it spends the whole year  
And it keeps the worst part.  
It can't dispose of what is its own  
But for a quantity to live on so as not  
to die.

70.

Thus the workman, in the human  
lagoon,

Toils to maintain the loafer  
With the fruits of his production -  
They give him only one part out of  
hundred.

In mesu sa ricchessa no àt fortuna,

Pro chi bindela leat su riccone -  
Si'nde tenet su pane a si nutrire  
Li mancat su calzar'e su bestire.  
71.

Ma si de s'abe s'esempiu sigheret  
Su mundu, menzus camminare diat  
Su mandrone chi non tribagliaiat  
Ugualment'a s'abe lu'occheret,  
Creo s'isfruttamentu chi cesseret  
Ca dognunu sa morte la timiat.  
E si cheriat pan'a mandigare  
Li beniat forzas a tribagliare.  
72.

S'abe, sa fratellanza, sa giustizia,  
Mustrat prus vera e sa vera unione  
Dat esempl'a s'umana nazione,

Chi nemos devet fagher sa preizia,  
Devet produer' dognunu a dovizia,  
Pro mantener' sa propria persona,  
E fin'a cando non faghimos gai  
Paghe tra nois non ch'adesser mai..!  
73.

S'omine riccu, in d'una paraula,  
Non produet, nè faghet benefiziu,

Ca lu tenet de naschida su vizio

De fagher' su mandrone - non est  
faula -

Iss'est avezu a mandigar in taula  
E fagher' de vivandas isperdiziu;  
Dae sos artista, cun delicadesa,  
Cheret esser servidu fin'a mesa..

74.

Su tribagliu de s'altu signoriu  
Est de lear in manu sa furchetta,  
De si mantener' a pisch'e a petta  
Tottu sa vida, cantu durat biu,  
Passizar'in jerru e in istiu  
Cun sa sua madam'a sa brazetta,  
Andàre in carrozza, a caddu, a pè

dae su biliardu a su caffè.

75.

In the midst of riches he hasn't any  
fortune,

Because the rich man takes it away -  
If he gets some bread to feed himself,  
He forsakes shoes or clothing.  
71.

But if the bee's example were followed  
By the world, he'd better move,  
The loafer who does not work,  
Same as the bee, it would kill him,  
I believe the exploitation would end  
As everybody is scared of dying.  
If he wants bread to eat,  
He will be driven to work.  
72.

The bee brotherhood and justice  
Shows of a truer kind, and truer unity.  
It gives an example to the human  
nation

That nobody must issue sermons,  
Everybody must produce his due  
So as to maintain his own person;  
As long as we don't do that,  
Peace between us will never be!  
73.

The rich man, to sum it up,  
Doesn't produce, nor does he any  
good,  
As from his birth he is marred by the  
vice  
Of being lazy- it isn't a lie;

He is used to eat at a table  
And to squander the provisions;  
From the workman, with delicacy,  
He asks to be served even at the  
table..

74.

The toil of this elevated gentleman  
Is grasping in his hand his fork,  
To maintain himself with fish and meat  
All his life, as long as it lasts,  
Strolling in winter and summer  
With Madame at his arm,  
To go in a couch, on horseback, by  
feet

From the billiards to the bar.

75.

Viagget su riccone in ferruvia  
Oppuru in nave in s'occean'infinidu,  
Da sos artistas semprer'est servidu  
E guidadu fin'a s'osteria,  
Cand'imbarcat, cun grande cortesia,

Dae sos artistas semper'est servidu

Li preparan' allogiu, mesa e lettu

Cun tanta riverenzia e rispetu.

76.

S'incasu donat mancias o istrinas,  
O limosinat calchi mendicante,  
Pro si mostrare omine galante  
Regalat pagos soddos o sisinas;  
Est dinari furad'in sas fainas  
Da su tribagliu de su lavorante  
Faghet a bier ch'est benefattore  
Ma non dat nudda de su sou sudore.

77.

Comente faghet su riccu birbante  
Pro fagher' una fura pius isplendida?

Ponet de comestibile una bendida  
E bendet a libretto o a contante;  
S'est esercente, da' su lavorante,  
Tenet tottu s'intrada ei sa rendida,  
Faghet a cumprimentu ogni faina  
E pagat tottu in ispes'e cantina.

78.

In sa buttega sua `endet de tottu:  
Pane, pasta, farina mesturada,  
Ozu comunu, lardu e aringada,  
Casu `e craba; cunserva e regottu,  
Legume insceltadu' e malu cottu  
Chi coghet prima d'issu sa pinzada.

Oltre chi male merce bendet issu,  
L'imbrogliat in su pesu su commissu.

79.

Gai pagat sa nobile persona  
Cudda limosinante zoronada -  
Merce de riffiutu istantissada  
Bendet a caru prezzu che bona;

Travels the rich man by train  
Or in a boat over the infinite ocean,  
By workmen he is always served  
And led to the buffet.

When he embarks, with great  
courtesy,

By workmen he gets served all the  
way

They prepare his room, his table and  
his bed

With so much reference and respect.

76.

If ever he gives tips or gratuities,  
Or bestows alms to some beggar,  
To show himself off as a gallant man  
He gives a few pennies or dimes.

It is money stolen in affairs  
From the toil of the workingman.

He shows himself a benefactor

But doesn't give anything he sweated  
for.

77.

How does the rich scoundrel  
Commit a robbery in a more polished  
way?

He puts comestibles on sale  
And sells on tick or cash;

If he keeps a shop, from the worker  
He retains all salary – and the gain

Adds up on his affairs,  
As he pays everything in canteen  
expenses.

78.

In his shop he sells everything:  
Bread, spaghetti, mixed flower,  
Common barley, bacon and herring,  
Goat cheese; canned food and ricotta,  
Selected beans, so badly cooked  
The can will sooner be ready for  
eating.

Apart from the bad wares he sells,  
The shop clerk tricks him with the  
weights.

79.

Thus pays the noble person  
That beggar's labour day -  
Rancid rejected ware  
He sells for a high price as good;



Zerta zente usuraria, ladrona  
Cheriat da sa nascita impiccada,  
Ca su tribagliu' e su zoronaderi  
Pagat in mala merce e in paperi.

80.

Oltre su lavorante' e l'isfruttare  
Lu ponet in severa disciplina,  
Dandeli pane siat'ò farina

A misura `e no morrer'nè campare,

Si benit unu a s'amalaidare  
Tando li serrat su bonu `e cantina,

E si no morit de febbre o de fritto  
Morit disperadu `e s'apetittu!

81.

Su riccu nàt chi pagat sas impostas  
De cantu tenet in possessione:  
Namoli puru chi tenet rejone  
Ma bessit tottu dae palas nostras;  
Si mill'iscudos si `ogat de costas;

Nde guadanzat unu milione,  
Sa rejone chi pagat bila damos,

Ma semus nois chi tottu pagamos.  
82.

Sos titulos chi àt dadu a su bracciante,  
Cudda nobile classe signorile,  
Est sempr'istadu de rusticu e vile  
E de mandrone de tottu e' ignorante,  
De imbroglione, de ladru e' birbante  
De vagabundu, crettin'imbecille,  
Imbreagone, ispreccone, insolente.  
E infine lu trattat de molente.

83.

Dispreziare intendimos ispissu  
Sa nobile signora e su signore  
Su poveru massaju, su pastore  
Ca besidu `e civile non est che issu,

Ca non pensat, s'illustre mincidissu,

Chi custos chi àt issu in disonore,  
E cittat, pro disprezzu `a paragone  
Chi li dana su pan'ei s'anzone..!

Certain folks, usurers, robbers  
Ask from their birth to be hung:  
The toil of the day labourer  
They pay in rubbish and worthless  
paper.

80.

Apart from exploiting the working man  
He imposes strict discipline,  
Giving him bread or, case being,  
flower

Measured to keep him between dying  
and subsisting,

If someone gets sick

He forecloses him from the goods of  
the canteen,

And if he doesn't die from fever or cold  
He dies in despair from hunger!

81.

The rich man says that he pays taxes  
Over what he has in property:

Let's say that he is right,

But it comes all from our backs;

If a thousand escudos are spent on  
costs;

He gains a million,

The argument that he pays we'll grant  
him,

But it is us who pay the total.

82.

The titles they give to the farmhand,  
That noble class of gentlemen,

Are always boor and villain,

Lazy complete nitwit,

Crook, thief and scoundrel

Vagabond, cretin, imbecile,

Drunk, spendthrift, insolent,

And then they use him as an ass.

83.

Depreciatingly talking we hear often

The noble lady and gentleman,

Of the poor peasant, the herdsman,

For as civilly dressed as they  
themselves he isn't,

But they don't realise, illustrious  
devils,

That those they hold in contempt,

And cite as an example for disdain,

Give them their bread and mutton!

84.

Cessa, riccone, d'esser insolente,  
Mustradi cun su poveru amorusu;

Tantu si faghès de presuntuosu  
Menzus non ses de sa povera zente

Vantadi solu chi ses possidente,  
Pro ch'ateru no has de preziosu;

Ma no nerzas chi ses de menzus ramu

Ca semus totu fizos de Adamu.

85.

Termine e sas bideas ostinadas  
Ti cumbenit, o nobile, chi ponzas,  
Ca pius de su dannu, sun birgonzas  
A personas che a ti' educadas;  
Pensa chi tue mandigas debadas  
In cumpagnia de padres e monzas,  
E chi su lavorante nott'e die;

Est tribaliende pro campar'a tie.

86.

Si tue haias bonu sentimentu  
Non dies s'artigianu disprezzare  
Anzis, sos pes li devis basare

Dogni die, dogn'ora, ogni momentu  
C'a tie, pane, allogiu e vestimentu  
Tottu sa vida d'at' devidu dare;  
Si nd'has da'issu sas visceras sazas,

Non torres pro cumpensu malas  
grazias.

87.

Pensa chi tue ses piaga e peste

Pro chi vives fattende sa preizia,  
Tue ses su Cainu ch'ingiustizia  
Usadu has contr'Abelè in su terrestre;  
Non ti mustres superbu ne areste,  
Istringhe cun su poveru amicitia,  
Ca ses da'issu bestidu e campadu

Tottu vida che porcu pei segadu.

88.

84.

Stop, rich man, being insolent,  
Show yourself with the poor man  
affectionate;

After all, even if act presumptuous,  
You aren't any better than the poor  
folks

You may only boost of being wealthy,  
As for the rest you've got nothing  
precious;

But don't say that you are of a better  
branch,

Because we are all children of Adam.

85.

An end to those obstinate ideas  
You'd better, o nobleman, put,  
Rather than harmful, they are a shame  
For persons educated as you are;  
Realise that you are eating for free  
In the company of padres and nuns,  
And that the working man night and  
day

Is toiling for your subsistence.

86.

If you have a heart

You must not disdain the workman.

To the contrary, his feet you ought to  
kiss

Every day, every hour, every moment.

To you bread, housing and clothing

All your life he had to give.

As you have, thanks to him, your belly  
full,

Don't return as a compensation  
ingratitude.

87.

Realise that you are a plague and a  
pest,

Because you live issuing sermons,

And you are Cain who injustice

Has used against Abel on this earth;

Don't show yourself superb nor shy,

Make friendship with the poor,

Because you're clothed by him and  
sustained

All your life like a pig with a broken  
leg.

88.

Tora, riccone, a s'antiga amistade

Comente minoreddos cando fimis,  
Chi poveru e riccos giogaimis  
In sas carrelas in sociedade,  
Si fis de nois tando amigu e frade,

Sende mannos ancora esser devimis,  
Unidos in comune fratellanzia  
Comente hamos connottu da  
s'infanzia.

89.

Convintu ses o no capitalistu?  
Ti paret giustu cantu t'hapo nadu?

A narrer: si t'agatas obligadu  
Ca bistidu e campadu t'hat s'artistu;

Semper s'artistu, non tue, nè Cristu,

In dogni empus su mund'hat salvadu,  
E difesu t'hat vida, domo e terras  
Morinde issu in sos campos de sa  
gherras.

90.

E tue, zente, patria, isolana,  
Senza istruzione e senz'iscola,

No istes prus che ainu de mola

Chi rezzit colpos canto nde li dana,  
Ma legge sa cummedia mundana  
Tu'e sa tua discendente prola;  
Legge, ca cun su tempus, incontrare  
Podes sa vera via `e camminare.

91.

Sa vera religione d'imitare  
Est, o bracciante, o possidente, o re,  
Su male chi non cherzo eo pro me  
Non devo manc'a tie causare,  
Cantu bene pro me hap'a bramare  
Devo bramar'e cherrere pro te.  
Fraternament'in paghe tottugantos  
Senza ricorrere a deos nè santos.

FINE

Return, rich man, to the ancient  
friendship

As when we were minors,  
When, poor and rich, we played  
In the streets together,  
If you were then our friend and  
brother,

Now that we're old we should still be  
United in the common brotherhood  
That we have known from childhood.

89.

Are you convinced or not, capitalist?  
Do you think it's right what I've said to  
you?

That is: that you find yourself obliged  
As the workman clothed you and kept  
you alive.

Always the workman, not you, nor  
Christ,

At all times the world did save,  
Defending your life, house and lands,  
Dying for you on the battlefields.

90.

And you, folks, island and fatherland,  
Without education and without  
schools,

You are no more than a beast of  
burden

That takes all the blows it is given.

Read the worldly comedy

You and your offspring;

Read, because with time

You may find the true road to walk.

91.

The true religion to follow

Is, o farmhand, o proprietor, o king:

The evil that I don't want for me

I must cause neither to you;

What good I may desire for me

I must desire and seek for you.

Fraternally in peace, all of us

Without recourse to gods or saints.

END