MEDIEVAL LATIN SERIES · VOLUME 15

On Love

Andreas Capellanus

De Amore

On Love

In Three Books

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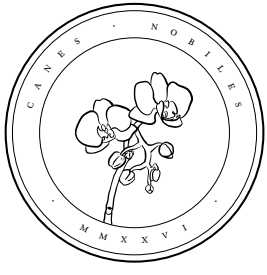
with a word-for-word interlinear English translation

preserving the original word order



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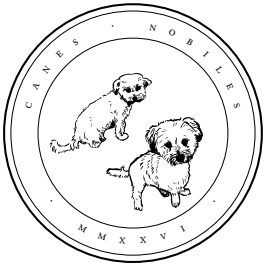

Volume 15 of the Canes Nobiles Medieval Latin interlinear texts

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PREFACE TO WALTER

Walter, a new soldier of love wounded by its arrow, begs Andreas to teach him in writing how lovers keep their love unharmed and how those who are not loved may turn aside the darts of Venus. Andreas knows from experience that a servant of Venus thinks of nothing but pleasing his love. Though such hunting ill befits a prudent man, his affection for Walter makes him consent, since a lover taught will go more cautiously.

Cogit me multum assidua tuae dilectionis instantia, Gualteri
compels me much the-constant of-your love insistence O-Walter
venerande amice, ut meo tibi debeam famine propalare
venerable friend that by-my to-you I-should speech to-reveal
mearumque manuum scriptis docere, qualiter inter amantes
and-of-my hands by-the-writings to-teach how between lovers
illaesus possit amoris status conservari, pariterve, qui non
unharmed can of-love the-state to-be-preserved or-likewise those-who not
amantur, quibus modis sibi cordi affixa valeant Veneris
are-loved by-what means to-themselves in-the-heart fixed they-can of-Venus
iacula declinare. Asseris te namque novum amoris militem
the-darts to-turn-aside you-assert yourself for a-new of-love knight
novaque ipsius sauciatum sagitta illius nescire apte gubernare
and-by-a-new its wounded arrow of-that not-to-know fittingly to-govern
frena caballi nec ullum posse tibi remedium invenire.
the-reins of-the-horse nor any to-be-able for-yourself remedy to-find
Quod quam sit grave quamque molestet meum animum, nullis
which how it-is grievous and-how it-troubles my mind by-no
tibi possem sermonibus explicare. Novi enim et manifesto
to-you I-could words to-explain I-know for and by-manifest
experimento percepi, quod, qui Veneris est servituti
experience I-have-perceived that he-who of-Venus is to-the-servitude

obnoxius, nil valet perpensius cogitare, nisi ut aliquid
bound nothing can more-carefully to-think except that something
semper valeat suis actibus operari, quo magis possit ipsius
always he-can by-his-own acts to-perform by-which more he-may its
illaqueari catenis: nihil credit, se habere beatum nisi id,
to-be-ensnared in-the-chains nothing he-believes himself to-have blessed except that
quod penitus suo debeat amori placere. Quamvis igitur
which wholly to-his-own ought love to-please although therefore
non multum videatur expediens huiusmodi rebus insistere nec
not much it-may-seem expedient of-this-kind on-things to-dwell nor
deceat, quemquam prudentem huiusmodi vacare venatibus,
it-befits anyone prudent of-this-kind to-give-time to-hunts
tamen propter affectum, quo tibi annector, tuae nullatenus
yet because-of the-affection by-which to-you I-am-bound to-your in-no-way
valeo petitioni obstare; quia luce clarius novi, quod
I-can request to-stand-against because than-light more-clearly I-know that
docto in amoris doctrina cautior tibi erit in amore
to-one-taught in of-love the-teaching more-cautious for-you will-be in love
processus, tuae, prout potero, curabo postulationi parere.
the-progress to-your as-far-as I-shall-be-able I-shall-take-care request to-comply

BOOK I

Accessus ad amoris tractatum

INTRODUCTION TO THE TREATISE

Andreas sets out his plan: what love is, where it gets its name, what its effect is, between whom it can exist, how it is acquired, kept, increased, diminished, and ended, how mutual love is known, and what one lover ought to do when the other breaks faith.

Est igitur primo videre, quid sit amor, et unde dicatur
it-is therefore first to-see what is love and whence is-said
amor, et quis sit effectus amoris, et inter quos possit
love and what is the-effect of-love and between whom can
esse amor, qualiter acquiratur amor, retineatur, augmentetur,
to-be love how is-acquired love is-retained is-increased
minuatur, finiatur et de notitia amoris mutui, et quid
is-diminished is-ended and about the-knowledge of-love mutual and what
unus amantium agere debeat altero fidem fallente.
one of-the-lovers to-do ought the-other faith breaking

Quid sit amor

I · WHAT LOVE IS

Love is an inborn suffering that proceeds from the sight of the other sex's beauty and from immoderate thought about it, so that one desires above all to enjoy the other's embraces. It is suffering because the lover fears everything, before his love is returned and after. It is inborn because it springs from thought, not action: the lover pictures the beloved's body, seeks a go-between, and reckons a short hour a very long year. Only immoderate thought begets it.

Amor est passio quaedam innata procedens ex visione
love is a-passion certain inborn proceeding from the-sight
et immoderata cogitatione formae alterius sexus, ob
and immoderate thought of-the-form of-the-other sex on-account-of
quam aliquis super omnia cupit alterius potiri amplexibus
which one above all-things desires of-the-other to-enjoy the-embraces
et omnia de utriusque voluntate in ipsius amplexu amoris
and all by of-both the-will in her embrace of-love
præcepta compleri.
the-precepts to-be-fulfilled
Quod amor sit passio, facile est videre. Nam, antequam
that love is a-passion easy it-is to-see for before
amor sit ex utraque parte libratus, nulla est angustia maior,
love is from each side balanced no is anguish greater
quia semper timet amans, ne amor optatum capere non
because always fears the-lover lest love the-desired to-take not
possit effectum, nec in vanum suos labores emittat. Vulgi
can effect nor in vain his-own labors he-spend of-the-crowd
quoque timet rumores et omne, quod aliquo posset modo
also he-fears the-rumors and everything which in-any could way
nocere; res enim imperfectae modica turbatione deficiunt.
to-harm things for unfinished by-slight disturbance fail

Sed et, si pauper ipse sit, timet, ne eius mulier vilipendat
but also if poor he-himself is he-fears lest his the-woman despise
inopiam; si turpis est, timet, ne eius contemnatur informitas
poverty if ugly he-is he-fears lest his be-despised ill-shape
vel pulchrioris se mulier annectat amori; si dives est,
or of-a-handsomer herself the-woman attach to-the-love if rich he-is
praeteritam forte tenacitatem sibi timet obesse. Et, ut
past perhaps stinginess to-him he-fears to-harm and that
vera loquamur, nullus est, qui possit singularis amantis
true-things we-may-speak no-one there-is who can of-a-single lover
enarrare timores. Est igitur amor ille passio, qui ex altera
to-recount the-fears is therefore love that a-passion which from one
tantum est parte libratus, qui potest singularis amor vocari.
only is side balanced which can single love to-be-called
Postquam etiam amor utriusque perficitur, non minus timores
after also love of-both is-completed not less fears
insurgunt; uterque namque timet amantium, ne, quod est
rise-up each for fears of-the-lovers lest what has-been
multis laboribus acquisitum, per alterius labores amittat,
with-many labors acquired through of-another the-labors he-lose
quod valde magis onerosum constat hominibus, quam si spe
which very more burdensome is-agreed to-men than if in-hope
frustrati nullum sibi suos fructum sentiant [sibi]
disappointed no to-themselves their-own fruit they-feel to-themselves
afferre labores. Gravius est enim carere quaesitis quam
to-bring labors more-grievous it-is for to-lack things-gained than
sperato lucro privari. Timet etiam, ne in aliquo offendat
hoped-for gain to-be-deprived he-fears also lest in anything he-offend
amantem; tot enim timet, quod nimium esset
the-beloved so-many-things for he-fears that too it-would-be
narrare difficile. Quod autem illa passio sit innata, manifesta
to-narrate difficult that moreover that passion is inborn by-manifest

tibi ratione ostendo, quia passio illa ex nulla oritur
to-you reason I-show because passion that from no arises
actione subtiliter veritate inspecta; sed ex sola cogitatione,
action subtly the-truth examined but from only the-thought
quam concipit animus ex eo, quod vidit, passio illa
which conceives the-mind from that which it-saw passion that
procedit. Nam quum aliquis videt aliquam aptam amori et
proceeds for when someone sees some-woman fit for-love and
suo formatam arbitrio, statim eam incipit concupiscere
after-his-own formed judgment at-once her he-begins to-desire
corde; postea vero, quotiens de ipsa cogitat, totiens eius
in-heart afterward indeed as-often-as about her he-thinks so-often for-her
magis ardescit amore, quousque ad cogitationem devenerit
more he-burns with-love until to a-thought he-has-come
pleniorem. Postmodum mulieris incipit cogitare facturas et
fuller afterward of-the-woman he-begins to-think the-features and
eius distinguere membra suosque actus imaginari eiusque
her to-distinguish limbs and-her-own movements to-imagine and-of-her
corporis secreta rimari ac cuiusque membri officio desiderat
body the-secrets to-search and of-each limb the-function he-desires
perpotiri. Postquam vero ad hanc cogitationem plenariam
to-enjoy-fully after indeed to this thought full
devenerit, sua frena nescit continere amor, sed statim
he-has-come its-own reins knows-not to-hold-in love but at-once
procedit ad actum; statim enim adiutorium habere laborat
proceeds to action at-once for help to-have he-labors
et internuntium invenire. Incipit enim cogitare, qualiter
and a-go-between to-find he-begins for to-think how
eius gratiam valeat invenire, incipit etiam quaerere locum
her favor he-can to-find he-begins also to-seek a-place
et tempus cum opportunitate loquendi ac brevem horam
and time with opportunity of-speaking and a-short hour

longissimum reputat annum, quia cupienti animo nil satis
a-very-long he-reckons year because to-a-desiring mind nothing enough
posset festinanter impleri; et multa sibi in hunc modum
could quickly to-be-fulfilled and many-things to-him in this manner
evenire constat. Est igitur illa passio innata ex visione et
to-happen it-is-agreed is therefore that passion inborn from sight and
cogitatione. Non quaelibet cogitatio sufficit ad amoris originem,
thought not any thought suffices for of-love the-origin
sed immoderata exigitur; nam cogitatio moderata non solet
but immoderate is-required for thought moderate not is-wont
ad mentem redire, et ideo ex ea non potest amor oriri.
to the-mind to-return and therefore from it not can love to-arise

Inter quos possit esse amor

II · BETWEEN WHOM LOVE CAN EXIST

Love exists only between persons of different sexes, for what nature denies, love blushes to embrace. The lover strives above all to enjoy the beloved's embraces and would rather lose all his riches than his love. Yet a wise lover sets bounds to his spending, since want brings gloom and anger and starves love. Andreas commends not avarice but largesse, and notes that nothing is sweet that the beloved does not give willingly.

Hoc autem est praecipue in amore notandum, quod amor
this moreover is especially in love to-be-noted that love
nisi inter diversorum sexuum personas esse non potest.
except between of-different sexes persons to-be not can
Nam inter duos mares vel inter duas feminas amor sibi
for between two males or between two females love for-itself
locum vindicare non valet; duae namque sexus eiusdem
a-place to-claim not is-able two for of-sex the-same

personae nullatenus aptae videntur ad mutuas sibi
persons in-no-way fit seem for mutual to-each-other
vices reddendas amoris vel eius naturales actus exercendos.
exchanges to-be-rendered of-love or its natural acts to-be-performed
Nam quidquid natura negat, amor erubescit amplecti.
for whatever nature denies love blushes to-embrace
Ad hoc totus tendit conatus amantis, et de hoc illius assidua
to this whole tends the-effort of-the-lover and about this his constant
est cogitatio, ut eius, quam amat, fruatur amplexibus;
is thought that her whom he-loves he-may-enjoy the-embraces
optat enim, ut cum ea omnia compleat amoris mandata, id
he-wishes for that with her all he-may-fulfill of-love the-commands that
est, ea quae in amoris tractatibus reperiuntur inserta. In
is those-things which in of-love the-treatises are-found inserted in
amantis ergo conspectu nil valet amoris actui comparari,
of-the-lover therefore the-sight nothing can of-love to-the-act to-be-compared
potiusque verus amans cunctis exspoliari divitiis vel omni
and-rather a-true lover of-all to-be-stripped riches or of-all
eo, quod humano posset excogitari ingenio, sine quo quis
that which by-human could to-be-devised wit without which one
vivere non potest, penitus privari eligeret quam sperato
to-live not can wholly to-be-deprived would-choose than hoped-for
vel acquisito amore carere. Quid enim homo posset possidere
or acquired love to-lack what for a-man could to-possess
vel habere sub coelo, pro quo vellet tot subiacere
or to-have under heaven for which he-would-wish so-many to-lie-under
periculis, quot assidue videmus amantes ex libero arbitrio
dangers as-many-as constantly we-see lovers of free will
se subiugare? Videmus enim ipsos mortem contemnere
themselves to-subject we-see for them death to-despise
nullasque timere minas, divitias spargere et ad multas
and-no to-fear threats riches to-scatter and to many

devenire inopias. Sapiens tamen amator divitias non abiicit,
to-come wants a-wise yet lover riches not throws-away
tanquam prodigus consvevit dispensator abiicere, sed iuxta
as a-prodigal is-accustomed spender to-throw-away but according-to
patrimonii facultates suis ab initio modum ponit
of-his-patrimony the-means on-his-own from the-beginning a-limit sets
impendiis. Nam inopiae quisque necessitati suppositus deflexo
expenses for of-want everyone to-the-necessity subjected with-bowed
incipit incedere vultu et multis cogitationibus cruciari, et
begins to-walk face and by-many thoughts to-be-tormented and
omnis eum alacritas derelinquit. Qua quidem cessante illico
all him cheerfulness deserts which indeed ceasing on-the-spot
melancolia ex adverso consurgit, in eo suum sibi locum
melancholy from the-opposite-side rises-up in him its-own for-itself place
vindicat ira, et ita incipit esse alteratus amanti et ei
claims anger and so he-begins to-be changed to-the-beloved and to-her
terribilis apparere, sicque incipiunt amoris incrementa deficere;
terrible to-appear and-so begin of-love the-increases to-fail
ergo incipit amor diminui. Amor enim semper minuitur
therefore begins love to-be-diminished love for always is-diminished
vel augetur. Manifesto igitur experimento cognosco, quod
or is-increased by-manifest therefore experience I-know that
ita superveniente inopia incipiunt fomenta amoris deficere,
thus coming-upon want begin the-kindlings of-love to-fail
quia: „Non habet unde suum paupertas pascat amorem.“
because not has whence its-own poverty may-feed love
Non autem haec tibi enarro, amice, quasi velim
not moreover these-things to-you I-recount O-friend as-if I-wished
avaritiam sectandam esse meis tibi faminibus indicare, quam
avarice to-be-followed to-be by-my to-you words to-indicate which
cunctis constat in eodem cum amore non posse domicilio
to-all it-is-agreed in the-same with love not to-be-able dwelling

permanere, sed ut tibi ostendere valeam, prodigalitatem
to-remain but that to-you to-show I-may prodigality
esse modis omnibus fugiendam, et ipsam largitatem utroque
to-be by-ways all to-be-shunned and the-very generosity with-each
brachio amplectendam. Nota etiam, quod amans nihil sapidum
arm to-be-embraced note also that a-lover nothing savory
ab amante consequitur nisi ex illius voluntate procedat.
from the-beloved obtains unless from of-that-one the-will it-proceed

Unde dicatur amor

III · WHERE LOVE GETS ITS NAME

Amor comes from the verb amo, which means to catch or to be caught. The lover is caught in the chains of desire and wishes to catch another on his hook. As a clever fisherman lures fish with bait, so the man caught by love strives with his blandishments to unite two hearts by an incorporeal bond and to keep them united.

Dicitur autem amor ab amo verbo, quod significat capere
is-said moreover love from amo the-verb which signifies to-catch
vel capi. Nam qui amat, captus est cupidinis vinculis
or to-be-caught for he-who loves caught is of-desire by-the-chains
aliumque desiderat suo capere hamo. Sicut enim piscator
and-another desires with-his-own to-catch hook just-as for a-fisherman
astutus suis conatur cibiculis attrahere pisces et ipsos
cunning by-his-own tries little-baits to-attract fish and them
sui hami capere unco, ita vero captus amore suis
of-his-own hook to-catch on-the-barb so indeed one-caught by-love by-his-own
nititur alium attrahere blandimentis totisque nisibus instat
strives another to-attract blandishments and-with-all efforts presses

duo diversa quodam incorporali vinculo corda unire vel
two different by-a-certain incorporeal bond hearts to-unite or
unita semper coniuncta servare.
united always joined to-keep

Quis sit effectus amoris

IV · THE EFFECT OF LOVE

Love makes a true lover free of avarice, gives the rough grace, the lowborn nobility of character, and the proud humility, and teaches every courtesy. It even lends a kind of chastity, since a man bright with one love can hardly think of another woman. Yet Andreas tells Walter he would serve love forever only if it weighed fairly; since it often deserts its sailors in the waves, he distrusts its judgment.

Effectus autem amoris hic est, quia verus amator nulla
the-effect moreover of-love this is because a-true lover by-no
posset avaritia offuscari, amor horridum et incultum omni
could avarice to-be-darkened love the-rough and uncouth with-all
facit formositate pollere, infimos natu etiam morum novit
makes beauty to-excel the-lowest by-birth even of-character knows
nobilitate ditare, superbos quoque solet humilitate beare,
with-nobility to-enrich the-proud also is-wont with-humility to-bless
obsequia cunctis amorosus multa consvevit decenter parare.
services to-all the-amorous many is-accustomed becomingly to-prepare
O, quam mira res est amor, qui tantis facit hominem
O how wondrous a-thing is love which with-so-many makes a-man
fulgere virtutibus tantisque docet quemlibet bonis moribus
to-shine virtues and-so-many teaches anyone in-good character
abundare! Est et aliud quiddam in amore non brevi
to-abound there-is also another something in love not in-a-brief
sermone laudandum, quia amor reddit hominem castitatis
speech to-be-praised that love renders a-man of-chastity

quasi virtute decoratum, quia vix posset de alterius
as-if with-the-virtue adorned because scarcely could about of-another
etiam formosae cogitare amplexu, qui unius radio fulget
even beautiful to-think the-embrace who of-one with-the-ray shines
amoris. Est enim suae menti, dum de amore suo plenarie
of-love it-is for to-his-own mind while about love his-own fully
cogitat, mulieris cuiuslibet horridus et incultus aspectus.
he-thinks of-woman any rough and uncouth the-look
Hoc ergo tuo pectori volo semper esse affixum, Gualteri
this therefore in-your breast I-wish always to-be fixed O-Walter
amice, quod, si tali amor libramine uteretur, ut nautas suos
friend that if such love balance used that sailors its-own
post multarum procellarum inundationem in quietis semper
after of-many storms the-flood into of-rest always
portum deduceret, me suae servitutis perpetuo vinculis
the-port it-led me of-its-own servitude perpetually in-the-chains
obligarem. Sed quia inaequale pensum sua solet manu
I-would-bind but because an-unequal weight its-own it-is-wont in-hand
gestare, de ipsius tanquam iudicis suspecti non ad plenum
to-carry of its as of-a-judge suspect not to the-full
confido iustitia. Ideoque ad praesens eius recuso iudicium,
I-trust the-justice and-therefore at present its I-refuse the-judgment
quia: „Saepe suos nautas valida relinquit in unda“.
because often its-own sailors strong it-leaves in the-wave
Sed quare amor quandoque ponderibus non utatur aequalibus,
but why love sometimes weights not uses equal
alibi tractatu latiori te plenius edocebo.
elsewhere in-a-treatise broader you more-fully I-shall-instruct

Quae personae sint aptae ad amorem

V · WHO ARE FIT FOR LOVE

Anyone of sound mind able to perform the works of Venus can be struck by love, unless age, blindness, or excessive lust prevents it. Men past sixty and women past fifty lose the natural heat; girls under twelve and boys under fourteen do not serve in love's army, and no man is a true lover before eighteen. The blind cannot conceive love, though they may keep it, and the lustful love like dogs, or rather like asses.

Est nunc videre, quae sint aptae personae ad amoris arma
it-is now to-see what are fit persons for of-love the-arms
ferenda. Et scire debes, quod omnis compos mentis, qui
to-be-borne and to-know you-ought that every-one sound of-mind who
aptus est ad Veneris opera peragenda, potest amoris pertingi
fit is for of-Venus the-works to-be-performed can of-love to-be-touched
aculeis, nisi aetas impediat vel caecitas vel nimia voluptatis
by-the-stings unless age prevent or blindness or too-great of-pleasure
abundantia. Aetas impedit, quia post sexagesimum annum in
abundance age prevents because after the-sixtieth year in
masculo et post quinquagesimum in femina, licet coire
the-male and after the-fiftieth in the-female although to-lie-together
homo possit, eius tamen voluptas ad amorem deduci non
a-man can his yet pleasure to love to-be-led not
potest, quia calor naturalis ab ea aetate suas incipit amittere
can because the-heat natural from that age its-own begins to-lose
vires, et humiditas sua validissime inchoat incrementa fovere
powers and the-moisture its-own most-strongly begins increases to-foster
atque hominem in varias deducit angustias et aegritudinum
and a-man into various leads straits and of-sicknesses
diversarum molestat insidiis, nullaque sunt sibi in hoc
diverse troubles with-the-snares and-no are for-him in this

saeculo praeter cibi et potus solatia. Similiter ante duodecim
world except of-food and drink the-solaces likewise before twelve
annos femina, et ante decimum quartum annum masculus
years a-female and before the-tenth fourth year a-male
non solet in amoris exercitu militare. Dico tamen et firmiter
not is-wont in of-love the-army to-serve I-say yet and firmly
assero, quod masculus ante decimum octavum annum verus
I-assert that a-male before the-tenth eighth year a-true
esse non potest amans, quia usque ad id tempus pro re
to-be not can lover because all-the-way to that time for a-thing
satis modica verecundo rubore perfunditur, qui non solum
quite slight with-modest blush he-is-suffused which not only
perficiendum impedit amorem sed bene perfectum exstinguit.
to-be-completed hinders love but well completed extinguishes
Sed et alia ratio efficacior invenitur, quia ante præfatum
but also another reason more-effective is-found because before the-aforesaid
tempus nulla in homine constantia viget, sed in omnibus
time no in a-man constancy flourishes but in all-things
variabilis reperitur. Nec enim aetatis de amoris imperii
changeable he-is-found nor for of-age about of-love of-the-empire
arcanis posset tanta infirmitas cogitare. Cur vero citius in
the-secrets could so-great weakness to-think why indeed sooner in
muliere amor quam in masculis exardescit, alibi forte docebo.
a-woman love than in males blazes-up elsewhere perhaps I-shall-teach
Caecitas impedit amorem, quia caecus videre non
blindness prevents love because a-blind-man to-see not
potest, unde suus possit animus immoderatum suscipere
can whence his-own could mind immoderate to-take-up
cogitationem, ergo in eo amor non potest oriri, sicut
thought therefore in him love not can to-arise as
plenarie supra constat esse probatum. Sed hoc verum esse
fully above it-is-agreed to-be proved but this true to-be

in amore acquirendo profiteor; nam amorem ante caecitatem
in love to-be-acquired I-profess for love before the-blindness
hominis acquisitum non nego in caeco posse durare.
of-a-man acquired not I-deny in a-blind-man to-be-able to-last
Nimia voluptatis abundantia impedit amorem, quia sunt
too-great of-pleasure abundance prevents love because there-are
quidam, qui tanta voluptatis cupidine detinentur, quod amoris
certain-men who by-so-great of-pleasure desire are-held that of-love
non possunt retineri reticulis; qui post multas etiam de
not they-can to-be-held-back by-the-little-nets who after many even about
muliere cogitationes habitas vel fructus assumptos, postquam
a-woman thoughts had or fruits taken after
aliam vident, statim illius concupiscunt amplexus et obsequii
another they-see at-once of-that-one they-desire the-embraces and of-the-service
a priore amante suscepti obliviosi et ingrati exsistunt.
from the-former lover received forgetful and ungrateful they-are
Illi tales, quot vident, tot cupiunt libidini immisceri.
those such as-many-as they-see so-many they-desire with-lust to-be-mingled
Istorum talis amor est, qualis est canis impudici. Sed nos
of-these such love is as is of-a-dog shameless but we
credimus asinis comparandos; ea namque solummodo natura
believe to-asses comparable by-that for only nature
moventur, quae ceteris animantibus homines ostendit aequales,
they-are-moved which to-the-other animals men shows equal
non vera, quae rationis differentia nos a cunctis facit
not by-the-true which of-reason the-difference us from all makes
animalibus separari. De talibus amantibus alibi dicetur.
animals to-be-separated about such lovers elsewhere it-will-be-said

Qualiter amor acquiratur et quot modis

VI · HOW LOVE IS ACQUIRED, AND IN HOW MANY WAYS

Some name five ways of gaining love: beauty, worth of character, eloquence, wealth, and the easy granting of what is asked. Andreas admits only the first three. Beauty wins the simple lover, but such love is soon divulged. A wise woman chooses a man of worth, not one who adorns himself like a woman, since worth alone first made men noble. Eloquence moves hearts, and Andreas sets out the ranks: commoner, noble, higher noble, and the cleric, most noble.

Nunc igitur sequenti restat loco videre, quibus modis
now therefore in-the-following it-remains place to-see by-what means
amor sit acquirendus. Et quorundam fertur narrare doctrina,
love is to-be-acquired and of-certain-men is-said to-relate the-teaching
quinque modos esse, quibus amor acquiritur, scilicet: formae
five ways to-be by-which love is-acquired namely of-form
venustate, morum probitate, copiosa sermonis facundia,
by-beauty of-character by-worth by-copious of-speech eloquence
divitiarum abundantia et facili rei petitae concessione.
of-riches by-abundance and by-easy of-the-thing sought granting
Sed nostra quidem credit opinio, tantum tribus prioribus
but our indeed believes opinion only by-three former
modis amorem acquiri, duos autem ultimos modos omnino
ways love to-be-acquired two moreover last ways altogether
credimus ab aula propulsandos amoris, sicut mea tibi
we-believe from the-hall to-be-driven of-love as my to-you
suo loco doctrina monstrabit.
in-its-own place teaching will-show
Formae venustas modico labore sibi quaerit amorem,
of-form beauty with-little labor for-itself seeks love
maxime si amorem simplicis requirit amantis. Simplex enim
especially if the-love of-a-simple it-seeks lover a-simple for

amans nil credit aliud in amante quaerendum nisi formam
lover nothing believes else in the-beloved to-be-sought except form
faciemque venustam et corporis cultum. Horum autem
and-a-face beautiful and of-the-body grooming of-these moreover
amorem improbare non insisto, sed nec multum approbare
love to-disapprove not I-insist but nor much to-approve
contendo, quia inter incautos vel minus sapientes amantes
I-strive because between incautious or less wise lovers
amor diu latere non potest; ergo sua statim incipit
love long to-lie-hidden not can therefore its-own at-once it-begins
incrementa nescire. Divulgatus enim amor aestimationem
increases to-know-not published for love the-esteem
non servat amantis, sed eius famam sinistris solet cauteriare
not keeps of-the-lover but his fame with-sinister is-wont to-brand
rumoribus et poenitentem prorsus saepe reddit amantem.
rumors and repentant utterly often renders the-lover
Raro inter ipsos amor perdurat amantes, sed, si inter tales
rarely between those love endures lovers but if between such
amor forte quandoque remaneat, sua non potest pristina
love perhaps sometimes remain its-own not can former
solatia capere, quia rumoris percepta suspicio custodiam facit
solaces to-take because of-the-rumor perceived suspicion the-guard makes
cautiorem exhibere puellae et omnem loquendi opportunitatem
more-cautious to-show of-the-girl and every of-speaking opportunity
excludit et sollicitos attentosque reddit cognatos amantis, et
shuts-out and anxious and-attentive renders the-kinsmen of-the-beloved and
exinde inimicitia capitalis insurgit. In talibus amor, quum non
thereupon enmity deadly rises-up in such love since not
possit sua solatia capere, immoderata suscipit incrementa
can its-own solaces to-take immoderate takes-on increases

et in immanium lamenta poenarum deducit amantes, quia:
and into of-monstrous laments pains leads lovers because
„Nitimur in vetitum, cupimus semperque negatum".
we-strive toward the-forbidden we-desire and-always what-is-denied
Sapiens igitur mulier talem sibi comparare perquirat
a-wise therefore woman such-a-one for-herself to-procure should-seek
amandum, qui morum sit probitate laudandus, non autem,
to-be-loved who of-character is for-worth to-be-praised not moreover
qui mulierum se more perungit vel corporis se
one-who of-women himself after-the-manner anoints or of-the-body himself
cultu perlustrat. Non enim potest virili congruere formae
with-grooming adorns not for can to-a-manly to-befit form
mulierum se more ornare vel corporis ornatui
of-women himself after-the-manner to-adorn or of-the-body to-the-adornment
deservire. Tales etiam mirificus Ovidius redarguendo notavit:
to-be-devoted such-men also the-wonderful Ovid by-refuting noted

„Sint procul a nobis iuvenes ut feminae compti,
let-be far from us young-men like women adorned
Fine coli modico forma virilis amat".
with-a-limit to-be-groomed moderate form manly loves

Sed et, si mulierem videris nimia colorum varietate
but also if a-woman you-will-have-seen with-too-much of-colors variety
fucatam, eius non eligas formam, nisi alia vice
painted her not you-should-choose form unless on-another occasion
primo ipsam extra festiva diligenter aspicias, quia mulier
first her outside festive-days carefully you-look-at because a-woman
in solo corporis fuco confidens non multum solet morum
in sole of-the-body paint trusting not much is-wont of-character
muneribus ornari. Sicut igitur in masculo diximus, ita
with-the-gifts to-be-adorned just-as therefore in a-male we-have-said so

credimus, in muliere non formam tantum quantum morum
we-believe in a-woman not form so-much as of-character
honestatem sectandam. Cave igitur, Gualteri, ne inanis te
honesty to-be-pursued beware therefore O-Walter lest empty you
decipiat mulierum forma, quia tanta solet esse mulieris
deceive of-women form because so-great is-wont to-be of-a-woman
astutia et eius multa facundia, quod, postquam coeperis
the-cunning and her great eloquence that after you-will-have-begun
eius acquisitis gaudere muneribus, non videbitur tibi facilis
her in-the-acquired to-rejoice gifts not will-seem to-you easy
ab ipsius amore regressus. Morum probitas acquirit amorem
from her love return of-character worth acquires love
in morum probitate fulgentem. Doctus enim amans vel
in of-character worth shining a-learned for lover or
docta deformem non reiicit amantem, si moribus intus
a-learned-woman an-ugly not rejects lover if in-character within
abundet. Qui enim probus invenitur et prudens, nunquam
he-abound he-who for worthy is-found and prudent never
facile posset in amoris semita deviare vel suum coamantem
easily could in of-love the-path to-stray or his-own co-lover
afficere turbatione. Sapiens igitur, si sapientem suo
to-affect with-disturbance a-wise-man therefore if a-wise-woman to-his-own
connectit amori, suum amorem in perpetuum facillime
joins love his-own love in perpetuity most-easily
poterit occultare et sapientem coamantem sapientiorem
will-be-able to-conceal and a-wise co-lover wiser
sua solet exhibere doctrina et minus sapientem sua
by-his-own is-wont to-render teaching and less wise by-his-own
consvevit moderatione reddere cautiorem. Mulier similiter non
is-accustomed moderation to-render more-cautious a-woman likewise not
formam vel cultum vel generis quaerat originem, quia: „Nulla
form or grooming or of-family should-seek origin because no

forma placet, si bonitate vacet“, morum atque probitas sola
form pleases if of-goodness it-be-empty of-character and worth alone
est, quae vera facit hominem nobilitate beari et rutilanti
is which true makes a-man with-nobility to-be-blessed and with-glowing
forma pollere. Nam quum omnes homines uno sumus ab
form to-excel for since all men from-one we-are from
initio stipite derivati unamque secundum naturam originem
the-beginning stock derived and-one according-to nature origin
traximus omnes, non forma, non corporis cultus, non etiam
we-have-drawn all not form not of-the-body grooming not even
opulentia rerum, sed sola fuit morum probitas, quae primitus
wealth of-things but alone was of-character worth which first
nobilitate distinxit homines ac generis induxit differentiam.
by-nobility distinguished men and of-family introduced difference
Sed plures quidem sunt, qui ab ipsis primis nobilibus
but many indeed there-are who from those-very first nobles
sementivam trahentes originem in aliam partem degenerando
seminal drawing origin into another direction by-degenerating
declinant: „Et si convertas, non est propositio falsa“.
turn-aside and if you-convert not is the-proposition false
Sola ergo probitas amoris est digna corona. Sermonis facundia
alone therefore worth of-love is worthy of-the-crown of-speech eloquence
multotiens ad amandum non amantium corda compellit.
many-times to loving not of-those-loving the-hearts compels
Ornatum etenim amantis eloquium amoris consvevit concitare
adorned for of-the-lover speech of-love is-accustomed to-rouse
aculeos et de loquentis facit probitate praesumi. Quod qualiter
the-stings and about of-the-speaker makes the-worth to-be-presumed which how
fiat, quam brevi potero, curabo tibi sermone narrare.
it-happens as brief I-shall-be-able I-shall-take-care to-you in-speech to-narrate

Ad hoc imprimis istam tibi trado doctrinam, quod
for this first this to-you I-hand-down teaching that
mulierum alia est plebeia, alia nobilis, alia nobilior. Item
of-women one is commoner another noble another higher-noble likewise
masculus alius est plebeius, alius est nobilis, alius nobilior,
male one is commoner another is noble another higher-noble
alius nobilissimus. Mulier plebeia tibi satis est manifesta;
another most-noble a-woman commoner to-you enough is manifest
nobilis mulier dicitur ex vavassoris vel proceris sanguine orta
a-noble woman is-called from of-a-vavasor or of-a-lord blood sprung
vel eorum uxores. Nobilior femina nominatur a proceribus
or their wives a-higher-noble woman is-named from lords
sumpta. Idem dicimus in masculis, nisi quod masculus
descended the-same we-say of males except that a-male
nobiliori vel ignobiliori vinctus uxori ordinem non mutat.
to-a-higher-noble or to-a-lower-born bound wife rank not changes
Mulier enim vincta marito ex mariti ordine suam
a-woman for bound to-a-husband from of-the-husband rank her-own
nobilitatem variando commutat. Masculi vero nobilitas mulieris
nobility by-varying changes of-a-male but nobility of-a-woman
nunquam potest coniunctione mutari. Praeterea unum in
never can by-union to-be-changed moreover one in
masculis plus quam in feminis ordinem reperimus, quia
males more than in females rank we-find because
quidam masculus nobilissimus invenitur ut puta clericus.
a-certain male most-noble is-found as for-instance a-cleric

Loquitur plebeius ad plebeiam

A COMMONER SPEAKS TO A COMMONER WOMAN

Andreas advises the commoner to greet the woman and praise her. She protests that she is neither beautiful nor wise, that a woman noble by worth should seek a noble, and that she shrinks from an old man; he answers that worth makes nobility and long service earns more reward. A suitor too young to have done good pleads instead that love is the source of all good, sets out love's four grades, hope, the kiss, the embrace, and the whole person, and thanks her for promising love after many labors.

Accedat igitur ad plebeiam plebeius et tali ad eam
let-approach therefore to a-commoner the-commoner and in-such to her
sermone loquatur. Primitus ipsam suo more salutet;
speech let-him-speak first her in-his-own manner let-him-greet
sed haec sunt generaliter dicenda et omni credantur
but these-things are generally to-be-said and to-every let-them-be-believed
amanti, ut post salutationem non statim a verbis amoris
lover that after the-greeting not at-once with words of-love
incipiat, quia pellicibus talia sunt initia facienda. Immo et
he-begin because for-harlots such are beginnings to-be-made nay also
domina salutata quoddam moderatum debet a masculo tempus
the-lady greeted a-certain moderate ought by the-male time
interponi, ut mulier, si velit, primo loquatur. Nam, si
to-be-interposed that the-woman if she-wishes first may-speak for if
mulier ipsa loquendi præstet initium, gaudere non immerito
the-woman herself of-speaking furnish the-beginning to-rejoice not undeservedly
poteris si verborum tibi copia non abundet, quia ipsius
you-will-be-able if of-words to-you abundance not abound because her
elocutio copiosam tibi sermonis materiam propinabit. Sunt
utterance copious to-you of-speech matter will-furnish there-are
enim quidam, qui in dominarum aspectu adeo loquendi
for certain-men who in of-ladies the-sight so-much of-speaking

vigorem amittunt, quod bene concepta recteque in mente
the-vigor lose that well conceived-things and-rightly in the-mind
disposita perdunt nec possunt aliquid ordine recto proponere,
arranged they-lose nor can anything in-order right to-set-forth
quorum satis videtur arguenda fatuitas. Non enim decet
whose enough seems to-be-reproved folly not for it-befits
aliquem nisi audacem et sapienter instructum ad dominarum
anyone except bold and wisely instructed to of-ladies
colloquia devenire. Sed si nimis ipsius mulieris loquendi
the-conversations to-come but if too-long of-the-very woman of-speaking
differantur initia, post spatium moderatum sapienter in
be-delayed the-beginnings after a-space moderate wisely into
sermone prorumpas. Primo extrinseca verba proponas,
speech you-should-break-out first extraneous words you-should-put-forward
quae ludificum aliquid contineant vel illius patriae vel gentis
which playful something contain or of-her country or of-family
vel personae laudationem. Nam mulieres pro maxima parte
or of-person praise for women for the-greatest part
in suae personae commendatione laetantur, et cuncta,
in of-their-own person the-commendation rejoice and all-things
quae suas pertinere videntur ad laudes, facile per omnia
which their-own to-pertain seem to praises easily in all
credunt, plebeiae maxime ac rusticanae. Post illa igitur
believe commoners especially and country-women after those therefore
extrinseca verba tali potes ratione procedere:
extraneous words in-such you-can a-way to-proceed
Quando te divina formavit essentia, nulla sibi alia facienda
when you the-divine formed essence no for-it other to-be-made
restabant: Tuo decori nihil deesse cognosco, prudentiae
remained to-your beauty nothing to-be-lacking I-know to-wisdom
nihil, immo nil prorsus in te deficit quidquam, nisi quod
nothing nay nothing at-all in you is-lacking anything except that

tuo, ut mihi videtur, neminem ditasti amore. Miror
with-your as to-me it-seems no-one you-have-enriched love I-wonder
tamen plurimum, si mulierem tam formosam et tanta
yet very-much if a-woman so beautiful and with-so-great
prudentia decoratam amor extra sua castra diu militare
wisdom adorned love outside its-own camp long to-serve
permittit. O, si inceperis militare amori, beatus erit
permits O if you-will-have-begun to-serve for-love blessed will-be
ille super omnibus, quem tuo coronabis amore. Nam
he above all whom with-your you-will-crown love for
si ego tanto meis meritis essem dignus honore, nullus
if I of-so-great by-my merits I-were worthy honor no
in orbe vivens recte mihi esset coaequandus amator.
in the-world living rightly to-me would-be to-be-equaled lover
Mulier ait: Tui videntur falsitatem continere sermones,
the-woman says your seem falsehood to-contain words
quia, quum mihi non sit pulchritudinis forma decora, me
because since to-me not there-is of-beauty form comely me
quasi super omnes formosam mulieres extollis, et quum sim
as-if above all beautiful women you-extol and since I-am
ornatu sapientiae destituta, me tanquam prudentem tua
of-the-adornment of-wisdom destitute me as-if wise your
verba commendant. Mulieribus enim ex plebe trahentibus
words commend in-women for from the-commons drawing
originem sapientia non debet summa requiri.
origin wisdom not ought the-highest to-be-sought
Homo ait: Consvetudo est sapientum, ut nunquam suam
the-man says custom it-is of-the-wise that never their-own
formam vel probitatem ore proprio fateantur, et ex hoc
form or worth with-mouth their-own they-confess and from this
eorum manifeste probitas denotatur, quia tam caute suis
their manifestly worth is-marked because so cautiously their-own

prudentes consveverunt sermonibus uti, ut nunquam illo
the-wise are-accustomed words to-use that never by-that
vulgari iuste valeant proverbio denotari, quo fertur, omnem
common justly they-can proverb to-be-marked by-which it-is-said all
in ore proprio sordescere laudem. Cuius proverbii tu quoque
in mouth one's-own to-grow-foul praise of-which proverb you also
tanquam sapiens volens evitare sententiam te aliis
as a-wise-woman wishing to-avoid the-judgment yourself to-others
tantum laudandam relinquis; tot enim sunt, qui tuas
only to-be-praised you-leave so-many for there-are who your
insistant extollere laudes, quod nunquam dicere fas esset,
persist to-extol praises that never to-say right it-would-be
quod quaecunque persona vellet falsa narrare. Nam et,
that any person would-wish false-things to-narrate for even
qui te gentis tuae ratione non diligunt, de te attente
those-who you of-family your by-reason not love about you attentively
laudes referre cognovi. Sed et, si credas non esse formosam,
praises to-report I-have-known but also if you-believe not to-be beautiful
ex hoc me verum reputare debes amantem, quum tua mihi
from this me a-true to-reckon you-ought lover since your to-me
formositas videatur aliarum omnium summittere formas; amor
beauty seems of-other all to-put-under the-forms love
enim deformem quoque mulierem tanquam valde formosam
for ugly also a-woman as-if very beautiful
representat amanti. Dixisti etiam, te ex vili generi
represents to-the-lover you-have-said also yourself from lowly family
ortam. Sed in hoc longe maioribus te dignam fore laudibus
sprung but in this far of-greater yourself worthy to-be praises
ostendisti et maiori nobilitate gaudere, quum nobilitatem
you-have-shown and in-greater nobility to-rejoice since nobility
tibi non generis vel sanguinis propinavit origo, sed sola
to-you not of-family or of-blood has-furnished the-origin but alone

probitas et compositio morum digniori te nobilitatis
worth and the-composure of-character with-a-worthier you of-nobility
specie ditaverunt. Nam homines universos ab initio
kind have-enriched for men all from the-beginning
† prodiit una natura, unaque omnes usque ad hoc
(corrupt) brought-forth one nature and-one all all-the-way to this
tempus tenuisset aequalitas, nisi magnanimitas et morum
time would-have-held equality unless magnanimity and of-character
probitas coepisset homines nobilitatis inaequalitate distinguere.
worth had-begun men of-nobility by-inequality to-distinguish
Mulier ait: Si tanta sum nobilitate praeclara, ut tuis
the-woman says if with-so-great I-am nobility illustrious as by-your
niteris sermonibus indicare, et quum sis plebeius, aliquam
you-strive words to-indicate and since you-are a-commoner some-woman
de plebe tuo studeas amori coniungere, et ego
of the-commons to-your you-should-be-eager love to-join and I
nobilis amorem mihi ex nobilitate requiram. Nobilitas
noble love for-myself from nobility I-should-seek nobility
enim et popularitas in diversis sexibus „non bene conveniunt
for and commonness in different sexes not well agree
nec in una sede morantur“.
nor in one seat dwell
Homo ait: Tua satis idonea responsio videretur, si tantum
the-man says your quite suitable answer would-seem if only
mulieribus esset indultum, ut in eis per bonos mores
to-women it-were granted that in them through good character
generis nobilitari posset infimitas. Sed quum non solum
of-family to-be-ennobled could the-lowliness but since not only
feminis sed etiam masculis morum probitas nobilitatem
in-women but also in-males of-character worth nobility
inducat, a tuo me forsitan minus recte repellis amore,
introduces from your me perhaps less rightly you-repel love

quum et mei mores nobilitatis me forte virtute coruscant.
since also my character of-nobility me perhaps with-the-virtue make-shine
Noscas ergo primitus, an morum me cultura destituat,
you-should-learn therefore first whether of-character me the-culture deprive
et si meum inveneris genus ultra suam nobilitari
and if my you-will-have-found family beyond its-own to-be-ennobled
naturam, nullatenus me debeas spe tui frustrare amoris.
nature in-no-way me you-should of-the-hope your to-cheat love
Magis enim morum congruit nobilitati ex morum nobilitate
more for of-character befits the-nobility from of-character nobility
amantem sibi eligere quam altum sibi et incultum
a-lover for-itself to-choose than a-high for-itself and uncultivated
quaerere genus. Immo et, si aliquis reperiatur utraque
to-seek family nay also if someone be-found in-each
nobilitate praeclarus, magis illius amor est eligendus, qui
nobility illustrious more of-that-one the-love is to-be-chosen who
sola morum nobilitate lustratur. Nam ille ab antiquo
by-the-sole of-character nobility is-illumined for the-former from an-ancient
stipite maiorique parente sibi nobilitatem accipit et
stock and-from-a-greater parent to-himself nobility receives and
illam ab eis quasi ex quodam traduce sumpsit, a quibus
it from those as-if from a-certain layer he-has-taken from whom
sementivam traxit originem; iste vero ex ipso tantum suam
seminal he-drew origin the-latter but from himself only his-own
habet nobilitatem et eam sibi a nullo stipite derivatam
has nobility and it to-himself from no stock derived
assumpsit, sed ex sola suae mentis optima dispositione
took but from the-sole of-his-own mind best disposition
retinuit ortam. Magis ergo istius quam illius est
has-retained sprung more therefore of-the-latter than of-the-former is
nobilitas approbanda. Video enim, quod ille rex maiori laude
nobility to-be-approved I-see for that that king of-greater praise

censetur vel praemio dignus, qui ex suis genitoribus modico
is-reckoned or of-reward worthy who from his-own parents a-modest
regno assumpto infinitas postea sua virtuosa potentia
kingdom received countless afterward by-his-own virtuous power
nationes suae subiugaverit dicioni quam ille, qui plura
nations to-his-own has-subjected sway than he who many
regna hereditario sibi iure transmissa penitus conservat
kingdoms by-hereditary to-himself right transmitted wholly preserves
illaesa. Si ergo cognoscas, me morum nobilitate gaudere,
unharmed if therefore you-recognize me of-character in-nobility to-rejoice
tuam me versus probitatem inclina et dona mihi spem
your me toward worth incline and give to-me hope
saltem tui tam diu desiderati amoris, ut vivere possim; non
at-least of-your so long desired love that to-live I-may not
enim est spes ulla salutis, si de tuo me desperes amore.
for is hope any of-salvation if of your me you-make-despair love
Mulier ait: Quamvis multa sis probitate laudandus, ego
the-woman says although with-much you-are worth to-be-praised I
tamen iuvencula veterum horresco solatia.
yet a-young-girl of-old-men shudder-at the-solaces
Homo ait: Senectus quidem res improbanda non est, quia
the-man says old-age indeed a-thing to-be-reproached not is because
pariter ad eam trahimur omnes unaque ad ipsam cunctos
equally to it we-are-drawn all and-one to it all
natura deducit, cui nemo resistere potest. Non enim potentiae
nature leads which no-one to-resist can not for the-power
valui divinae resistere, ut meam nativitatem contra suam
I-was-able divine to-resist that my birth against its-own
differret provisionem tardiusque me produceret in lucem.
it-should-defer providence and-later me it-should-bring-forth into the-light
Ergo quod in meis tantum processi diebus, mihi nullatenus
therefore that in my so-far I-have-advanced days to-me in-no-way

est adscribendum, et ideo in damnum mihi nequaquam cedere
is to-be-ascribed and therefore to harm to-me by-no-means to-fall
debet; immo amplius dico, quod, si sapientia te ulla detentat,
ought nay more I-say that if wisdom you any holds
aetatis prolixitas magnum mihi est argumentum pro tuo
of-age the-length great for-me is argument for your
lucrando amore, quia in tam tempore longo laudabilia multa
to-be-won love because in so time long praiseworthy-things many
peregi, urbanitates multas exercui, infinita, quibus
I-have-accomplished courtesies many I-have-practiced countless to-whom
potui, obsequia contuli, tot et alia bona feci, quae
I-could services I-have-conferred so-many and other good-things I-have-done which
temporis modico lapsu nullus agere potuisset, ideoque magnis
of-time in-a-modest lapse no-one to-do could-have and-therefore of-great
sum meritis dignus et retributione maxima honorandus. Et
I-am merits worthy and with-requital the-greatest to-be-honored and
econtra, si vixissem tempore brevi, non essem tanto munere
conversely if I-had-lived for-a-time short not I-would-be of-so-great gift
dignus, quia tempore modico bona fieri paucissima
worthy because in-time modest good-things to-be-done very-few
possunt. Eum autem, qui plus servit et obsequia plura
can him moreover who more serves and services more
facit, praemiis esse maioribus dignum quam qui pauciora
does of-rewards to-be greater worthy than him-who fewer
laudabilia fecit, ex eo satis est manifestum, quod tam in
praiseworthy-things did from this quite is manifest that as-much in
coelestis curia regis quam etiam principum terrenorum omnes
of-the-heavenly the-court king as also of-princes earthly all
cernimus, iuris istius peritia censeri, ut qui plus servit,
we-perceive of-law this by-the-skill to-be-judged that he-who more serves
maiora praemia ferat. Haec autem dico non quasi asserendo,
greater rewards bears these-things moreover I-say not as-if by-asserting

me senectutis gloria decoratum, sed errorem istum
myself of-old-age with-the-glory adorned but error this
a tuo volens depellere corde, hominem, qui adolescentiae
from your wishing to-drive-out heart a-man who of-youth
praeterivit aetatem, ab amoris esse militia repellendum, quum
has-passed the-age from of-love to-be the-service to-be-repelled since
vix in adolescentia reperiatur aliquis, qui in cunctis variabilis
scarcely in youth be-found anyone who in all-things changeable
et inconstans non exsistat. Non enim ex corporis canitie
and inconstant not be not for from of-the-body the-whiteness
recte deprehenditur ipsa senectus. Multos enim assidue
rightly is-detected itself old-age many for constantly
videmus in minori positos aetate canescere multosque etiam in
we-see in lesser placed age to-grow-white and-many also in
decrepito conspicimus senio et nulla canitie dealbari. Ergo
decrepit we-see old-age and by-no whiteness to-be-whitened therefore
magis ex corde quam ex pilo senectus ipsa deprehenditur.
more from the-heart than from the-hair old-age itself is-detected
Sed et, si sit aliquis forte nimia iuventute detentus,
but also if there-be someone perhaps by-too-great youth held
tali fortassis contra eum mulier utetur obiectu: Non in
such perhaps against him the-woman will-use objection not in
te quidem illa perficitur aetas, qua digne possis amorem
you indeed that is-completed age in-which worthily you-could the-love
alicuius postulare prudentis; unde tua multum videtur
of-some to-request prudent-woman whence your much seems
arguenda temeritas, quod ea petis, quibus penitus
to-be-reproved rashness that those-things you-seek of-which wholly
reperiris indignus. Multa enim debet probitate gaudere
you-are-found unworthy with-much for he-ought worth to-rejoice
multisque ipsum beneficiis iuvari oportet, qui dominae
and-by-many him good-deeds to-be-helped it-behooves who of-a-lady

probioris petit amorem. Quae autem in te sint probitatis
worthier seeks the-love what moreover in you are of-worth
indicia, vel quae te benefacta commendent, videre non
the-signs or what you good-deeds commend to-see not
possum, nec alicuius relatione percepi, propter quae tam
I-can nor of-anyone by-the-report I-have-perceived because-of which so
grandia tua tam audacter petat improbitas. Si enim in
great-things your so boldly seeks shamelessness if for in
amoris vellem exercitu militare, plures mecum viri assidua
of-love I-wished the-army to-serve many with-me men with-constant
confabulatione loquuntur, qui multa strenuitate famae sunt
conversation speak who with-much vigor of-fame are
et probitate decori, ex quibus mihi possem amorem eligere
and in-worth comely from whom for-myself I-could love to-choose
competentem. Primo ergo, antequam petas, ea facere
fitting first therefore before you-seek those-things to-do
studeas, quae petitis iudicentur digna muneribus.
you-should-be-eager which of-the-sought may-be-judged worthy gifts
Homo ait: Nisi te crederem ista ludendo narrasse, vel ut
the-man says unless you I-believed these-things in-jest to-have-told or that
mihi verecundiae ruborem induceres, dicerem, tuam plurimum
to-me of-shame the-blush you-might-bring I-would-say your very-much
errare prudentiam. Profiteor etenim, quod magnis sunt digna
to-err wisdom I-profess for that of-great are worthy
praeterita facta muneribus, verumtamen universis constat
past deeds rewards nevertheless to-all it-is-agreed
hominibus, quod nullum in mundo bonum vel curialitas
men that no in the-world good or courtliness
exercetur, nisi ex amoris fonte derivetur. Omnis ergo boni
is-practiced unless from of-love the-fountain it-be-derived of-all therefore good
erit amor origo et causa. Cessante igitur causa eius de
will-be love the-origin and cause ceasing therefore the-cause its of

necessitate cessat effectus. Nullus ergo poterit homo facere
necessity ceases the-effect no therefore will-be-able man to-do
bona, nisi amoris svasione cogatur. Petitum itaque
good-things unless of-love by-the-persuasion be-be-compelled the-sought and-so
largiri debes amorem, ut benefaciendi causa mihi a te
to-bestow you-ought love that of-doing-good the-cause to-me by you
videatur indulta et per te valeam bonis moribus informari et
may-seem granted and through you I-may with-good character to-be-formed and
stabili semper in firmitate durare. Magis enim ad tuam laudem
stable always in firmness to-last more for to your praise
pertinere cognosco, si ex tua gratia tantum mihi amorem
to-pertain I-know if from your grace only to-me love
vel spem largiaris amoris, quam si eum mihi praeteritorum
or hope you-bestow of-love than if it to-me of-past
factorum remunerationem concedas; ibi enim quasi ex debito
deeds as-the-reward you-grant there for as-if from debt
facies, hic vero largitas pura versatur. Praeterea, nonne maiori
you-will-do here but generosity pure dwells moreover surely of-greater
doctor est dignus honore vel laude, qui omnino discipulum
a-teacher is worthy honor or praise who altogether a-pupil
imperitum sua facit doctrina prudentem, quam qui reddit
unskilled by-his-own makes teaching wise than he-who renders
doctum sua sapientia doctiorem? Novus ergo miles
a-learned-one by-his-own wisdom more-learned a-new therefore knight
amoris ac in amore rudis te mihi peto magistram et tua
of-love and in love raw you for-me I-seek as-mistress and by-your
doctrina plenius erudiri. Magno enim tibi adscribetur
teaching more-fully to-be-instructed to-great for to-you it-will-be-ascribed
honori, si me rudem et indoctum tua feceris
honor if me raw and untaught by-your you-will-have-made

prudentia doctum. Rudes enim et indoctos tali decet amori
wisdom learned the-raw for and untaught to-such it-befits love
servire. cuius industria incauta valeat obumbrari iuventus.
to-serve whose by-diligence incautious can to-be-overshadowed youth
Mulier ait: Non recte in amore sapis, quum aperte
the-woman says not rightly in love you-are-wise since openly
videaris amoris regulas tuis sermonibus obviare. Nam amoris
you-seem of-love the-rules with-your words to-oppose for of-love
praecepto docemur, ut qui plura bona facit, maiori
by-the-precept we-are-taught that he-who more good-things does in-greater
debeat honore gaudere ac meritis pluribus adiuvari. Nam
ought honor to-rejoice and by-merits more to-be-helped for
si tuos veros iudicemus esse sermones, suis actoribus
if your true we-judge to-be words to-their-own doers
benefacta nocebunt, et econtra aliis prodesse videbitur a
good-deeds will-harm and conversely to-others to-profit it-will-seem from
beneficiis abstinuisse nullaque bona fecisse. Sed dicis in
good-deeds to-have-abstained and-no good-things to-have-done but you-say in
hoc mea te velle disciplina doceri; hunc autem penitus
this by-my yourself to-wish discipline to-be-taught this moreover wholly
recuso laborem, quia magis doctus videtur eligendus
I-refuse labor because more a-learned-man seems to-be-chosen
amator, quam qui meo labore est docendus. Parisius igitur
lover than one-who by-my labor is to-be-taught at-Paris therefore
exspecta erudiri, non a muliere doceri, quia nimia
wait to-be-instructed not by a-woman to-be-taught because with-too-great
videtur imperitia laborare, qui rudis et indoctus prudentis
he-seems inexperience to-labor who raw and untaught of-a-wise
et instructae feminae sibi quaerit amorem.
and instructed woman for-himself seeks the-love

Homo ait: Mirandum est, quod dicis, et quod tam
the-man says to-be-wondered-at is what you-say and that so
sophistice meos niteris sermones arguere. Nam, quae
sophistically my you-strive words to-refute for what-things
proposui, non recte intellexisse videris; quod enim superius
I-proposed not rightly to-have-understood you-seem what for above
enarravi, magis ad tuam pertinere laudem, si ex tua gratia
I-recounted more to your to-pertain praise if from your grace
largiaris [et concedas] amorem, quam si eum praeterita facta
you-bestow and grant love than if it past deeds
remunerando concedas, taliter intelligere debes, quod, si
by-rewarding you-grant thus to-understand you-ought that if
duo sint, quorum unus plurima bona fecit, alter vero
two there-be of-whom one very-many good-things did the-other but
nulla et in plena reperitur aetate et a benefactis habita
none and in full is-found age and from good-deeds had
opportunitate benefaciendi abstinuit, hic, qui nulla bona
the-opportunity of-doing-good abstained this-one who no good-things
fecit, repellitur, et, qui bona peregit, est assumendus
did is-repelled and he-who good-things accomplished is to-be-taken-up
amator. Sed si ponas, qui nulla bona peregit, in
as-lover but if you-suppose him-who no good-things accomplished in
iuventute positum, in qua benefaciendi non habuit facultatem,
youth placed in which of-doing-good not he-had the-means
in articulo isto iuvenis, qui bona nulla peregit, est
in case this the-youth who good-things no accomplished is
eligendus amator, non quod magis sit dignus amari, quam
to-be-chosen as-lover not that more he-is worthy to-be-loved than
qui bona plurima fecit, sed quia maius inde bonum
he-who good-things very-many did but because a-greater thence good
sequitur mundo. Sicut enim magis ille quoque Rex
follows for-the-world just-as for more that also the-King

coelestis super unius peccatoris gaudet conversione quam
heavenly over of-one sinner rejoices the-conversion than
super nonaginta novem iustis, et hoc propter bonum, quod
over ninety nine just-men and this because-of the-good which
sequitur inde, ita melius facit mulier, si aliquem minus bonum
follows thence so better does a-woman if someone less good
per suam doctrinam aulae coniungat amoris suaque
through her-own teaching to-the-hall she-join of-love and-by-her-own
faciat probitate laudandum, quam si bonum aliquem faciat
make worth to-be-praised than if good someone she-make
meliorem, id est, sicut est maius Deo lucrum super
better that is just-as is greater for-God gain over
unius peccatoris conversione quam super nonaginta novem
of-one sinner the-conversion than over ninety nine
iustorum melioratione, ita maius fit mundo lucrum,
of-just-men the-betterment so greater becomes for-the-world gain
si quis non bonus probus efficiatur, quam si alicuius
if someone not good worthy be-made than if of-some
boni probitas augmentetur. Quod autem dixi, eius, qui
good-man the-worth be-increased what moreover I-said of-him who
nulla bona fecit, amorem potius eligendum, quam qui
no good-things did the-love rather to-be-chosen than of-him-who
bona plurima peregit, hoc non in quarto gradu sed in
good-things very-many accomplished this not in the-fourth degree but in
tribus praecedentibus gradibus interpreteris amoris. Sed si
three preceding degrees you-should-interpret of-love but if
forte horum te sermonum perturbet obscuritas, eorum tibi
perhaps of-these you words disturb the-obscurity their to-you
sententiam indicabo. Ab antiquo quatuor sunt gradus in
meaning I-shall-indicate from of-old four are degrees in
amore constituti distincti. Primus in spei datione consistit,
love established distinct the-first in of-hope the-giving consists

secundus in osculi exhibitione, tertius in amplexus fruitione,
the-second in of-a-kiss the-offering the-third in of-embrace the-enjoyment
quartus in totius personae concessione finitur. Quod
the-fourth in of-the-whole person the-granting is-completed what
asserui ergo: Si duo sint, quorum unus plurima, alter vero
I-asserted therefore if two there-be of-whom one very-many the-other but
nulla bona fecit, illius, qui nulla bona fecit, potius est
no good-things did of-him who no good-things did rather is
eligendus amor, non intelligere debes in quarto gradu, id
to-be-chosen the-love not to-understand you-ought in the-fourth degree that
est in totius personae concessione, sed in primo, id est in
is in of-the-whole person the-granting but in the-first that is in
spei largitione. Nam si statim mulier velit quarti gradus
of-hope the-bestowal for if at-once a-woman wishes of-the-fourth degree
amantem eligere sine deliberationis dilatione, potius eum,
a-lover to-choose without of-deliberation delay rather him
qui plurima bona fecit, quam qui nulla, sibi expedit
who very-many good-things did than him-who none for-her it-is-expedient
amantem eligere; et hoc ideo, quia de illius est
as-lover to-choose and this therefore because of the-former's she-is
bonitate secura, de istius vero nequaquam, et pro certis
goodness secure of the-latter's but by-no-means and for certain-things
saepius non incaute relinquuntur incerta. Sapientes tamen
more-often not incautiously are-left uncertain-things wise yet
feminas non decet tam repentina quemquam concessione
women not it-befits so with-sudden anyone granting
ditare, ut prioribus praetermissis gradibus ad quarti statim
to-enrich that the-former passed-over degrees to of-the-fourth at-once
gradus prosiliant largitionem, sed ordine solent procedere
degree they-leap the-bestowal but in-order they-are-wont to-proceed
tali: Debet enim primo spei uti largitione mulier, et
such ought for first of-hope to-use the-bestowal the-woman and

si cognoverit, amantem spei largitione accepta in bonis
if she-will-have-learned the-lover of-hope the-bestowal received in good
moribus augmentari, ad gradum mulier non vereatur devenire
character to-be-increased to the-degree the-woman not should-fear to-come
secundum. Et sic gradatim usque ad quartum deveniat
second and so by-degrees all-the-way to the-fourth she-may-come
gradum, si ipsum hac re invenerit per omnia dignum.
degree if him in-this matter she-will-have-found in all worthy
Si rationem quaeris, cur in articulo praescripto iuvenis, qui
if the-reason you-seek why in the-case described-above the-youth who
nulla bona fecit, in primo gradu amandus eligitur, in alio
no good-things did in the-first degree to-be-loved is-chosen in the-other
vero articulo quarti gradus eligitur, qui bona plurima
but case of-the-fourth degree is-chosen he-who good-things very-many
fecit, ratio evidenter apparet, quia usque ad tertium
did the-reason evidently appears because all-the-way to the-third
gradum potest mulier retro sine blasmo abire; si vero in
degree can a-woman back without blame to-go-away if but in
quarto gradu consolidavit amorem, non postea sine causa
the-fourth degree she-has-consolidated love not afterward without cause
iustissima retro decet abire, et hoc non solum propter
most-just back it-befits to-go-away and this not only because-of
amoris confirmationem, quae quarto consvevit fieri
of-love the-confirmation which in-the-fourth is-accustomed to-be-made
gradu, sed etiam propter rem magnam quam in sua
degree but also because-of the-thing great which in her-own
mulier est largita persona. Quid enim mulier maius dare
the-woman has bestowed person what for a-woman greater to-give
potest, quam si suam personam alieno disponat arbitrio?
can than if her-own person to-another's she-dispose judgment

Quod autem dixisti, te oneris evitandi causa
what moreover you-have-said yourself of-the-burden to-be-avoided for-the-sake
velle magis amantem deligere doctum quam tuo labore
to-wish rather a-lover to-choose learned than by-your labor
docendum, satis in hoc tua videtur opinio reprobanda; dulcior
to-be-taught quite in this your seems opinion to-be-condemned sweeter
enim cuilibet fructus sapere debet ex propria plantatione
for to-anyone fruit to-taste ought from one's-own planting
perceptus, quam qui ex alieno arbore assumitur, et
gathered than that-which from another's tree is-taken and
carius habetur, quod pluribus est laboribus acquisitum,
more-dearly is-held what with-more has-been labors acquired
quam quod sollicitudine modica possidetur; nam: „Absque
than what with-care modest is-possessed for without
labore gravi non possunt magna parari".
labor heavy not can great-things to-be-procured
Mulier ait: Si absque gravi labore magna parari non
the-woman says if without heavy labor great-things to-be-procured not
possunt, quum id, quod postulas, sit de maioribus unum,
can since that which you-request is of the-greater one
multis te oportet laboribus fatigari, ut ad quaesita munera
by-many you it-behooves labors to-be-wearied that to the-sought gifts
valeas pervenire.
you-can to-arrive
Homo ait: Omnes quas possum, tibi refero grates, quod
the-man says all which I-can to-you I-return thanks that
post labores multos amorem mihi tuum tam provide
after labors many love to-me your so providently
promisisti. Absit enim, ut tantae probitatis feminae ego
you-have-promised far-be-it for that of-so-great worth of-a-woman I
vel alius quilibet possit lucrari amorem, nisi multis fuerit
or another anyone could to-win the-love unless by-many it-has-been

primo laboribus acquisitus. Non enim est verisimile, mulierem
first labors acquired not for is likely a-woman
tam prudentem amorem suum alicui repente concedere
so prudent love her-own to-anyone suddenly to-grant
vel alicuius probi viri labores apud se permittere sine
or of-any worthy man the-labors with herself to-permit without
munere demorari. A bonae videtur rationis ordine deviare,
reward to-remain from good it-seems of-reason the-order to-stray
si non benefacta suis actoribus debita commoda ferant.
if not good-deeds to-their-own doers due benefits bring

Loquitur plebeius nobili

A COMMONER SPEAKS TO A NOBLEWOMAN

If the noblewoman is shrewd, the commoner should praise her sparingly. He confesses he has long hidden love's wound and that she holds his life and death. She rebukes a merchant who would confound the ancient orders, since a kite cannot take a pheasant. He answers that nobility began in worth, that honest trade funds largesse, and that a bold kite deserves the falconer's perch. She keeps to the orders but bids God reward him, and he takes this as hope.

Si plebeius sibi quaerat nobilis mulieris amorem, hoc
if a-commoner for-himself seeks of-a-noble woman the-love in-this
poterit procedere modo: Si mulier quamvis nobilis
he-will-be-able to-proceed way if the-woman although noble
simplex inveniatur tamen, ea per omnia possunt habere
simple be-found yet those-things in all can to-have
locum, quae in plebeii et plebeiae sunt
place which in of-the-commoner and of-the-commoner-woman have-been
dicta colloquio eo excepto, quod hic potest locum sibi
said the-conversation that excepted that here can place for-itself

commendatio sanguinis vindicare. Si vero nobilis mulier
the-commendation of-blood to-claim if but the-noble woman
fuerit sapiens et astuta, providenter caveat ipsius
will-have-been wise and shrewd providently let-him-take-care of-her
personae moderate insistere laudi. Nam si nobilem et
person moderately to-dwell on-the-praise for if a-noble and
prudentem feminam ultra modum suo voluerit
prudent woman beyond measure with-his-own he-will-have-wished
sermone laudare, credet, eum plenam sermonis facundiae
speech to-praise she-will-believe him full of-speech of-eloquence
copiam non habere vel adulatione falsa narrare ipsamque
abundance not to-have or in-flattery false to-speak and-herself
fatuam reputare. Post prima igitur sermonis initia taliter ad
foolish to-reckon after the-first therefore of-speech beginnings thus to
amoris verba descendat: Si possem cor meum intra propriae
of-love words let-him-come-down if I-could heart my within of-its-own
voluntatis saepta recludere, multa forte sub silentio
will the-enclosures to-shut-up many-things perhaps under silence
praeterirem, quae me coactum oportet instanti sermone narrare.
I-would-pass-over which me compelled it-behooves in-present speech to-tell
Cor namque meum acutis meam cogit calcaribus voluntatem
heart for my with-sharp my compels spurs will
extra suae naturae semitam divertendo vagari et maiora
outside of-its-own nature the-path by-turning-aside to-wander and greater-things
petere, quam sim narrare sufficiens. Si amor tamen me cogit
to-seek than I-am to-tell sufficient if love yet me compels
aliquid improvide vel minus sapienter proferre, vestra nobilitas,
something improvidently or less wisely to-utter your nobility
rogo, ut patienter sustineat et leni sermone me redarguat.
I-ask that patiently may-bear and with-gentle speech me reprove
Cognosco igitur manifeste, quod amor non consvevit homines
I-know therefore manifestly that love not is-accustomed men

discretionis stilo discernere, sed omnes pariter angit in
of-distinction by-the-pen to-distinguish but all equally constrains in
suo, id est, amoris exercitu militare, non excipiens formam,
its-own that is of-love army to-serve not excepting form
non genus, neque sexum neque sanguinis inaequalitatem
not family nor sex nor of-blood the-inequality
distinguens, sed hoc solum discernens, an aliquis sit aptus
distinguishing but this only distinguishing whether anyone is fit
ad amoris arma ferenda. Res enim est amor, quae ipsam
for of-love the-arms to-be-borne a-thing for is love which itself
imitatur naturam; ergo nec amantes ipsi aliter discernere
imitates nature therefore nor lovers themselves otherwise to-distinguish
debent hominum genera, quam amor suo discernit iudicio.
ought of-men the-kinds than love by-its-own distinguishes judgment
Sicut igitur uniuscuiusque generis homines amor cogit
just-as therefore of-every kind men love compels
accendi, ita et amantes non genera discernere debent sed hoc
to-be-kindled so also lovers not kinds to-distinguish ought but this
solum, an sit sauciatus amore, qui petit amari. Hac ergo
only whether he-is wounded by-love who seeks to-be-loved by-this therefore
invincibili ratione munitus cuiuslibet mihi licet amorem
invincible reason fortified of-any for-me it-is-permitted the-love
mulieris eligere, si nullius mores me coinquinent pravitatis.
woman to-choose if of-no character me defile depravity
Si igitur mihi praestare velitis audientiam patienter, id
if therefore to-me to-grant you-wish a-hearing patiently that
solummodo postulare curabo, quod nulla mihi poteritis
only to-request I-shall-take-care which by-no to-me you-will-be-able
iusta ratione negare. Sed si mea in aliquo verba vestram
just reason to-deny but if my in anything words your
exacerbarent personam, et si contra me vestro vos aspero
should-exasperate person and if against me with-your yourself harsh

contendatis sermone tueri, hoc mihi esset intolerabile
you-strive speech to-defend this to-me would-be an-intolerable
malum et omnium causa dolorum.
evil and of-all the-cause sorrows
Sciatis itaque, quod a multis retro diebus amoris
you-should-know and-so that from many back days of-love
vestri me sagitta percussit, ipsumque vulnus totis sum
of-you me the-arrow has-struck and-that wound with-all I-have
viribus conatus abscondere, non quod insufficientem militem
strength tried to-hide not that insufficient knight
me credam amoris, sed quia vestrae altitudinis sapientiam
myself I-believe of-love but because of-your highness the-wisdom
pertimesco. Viso enim vestro aspectu adeo meum perterret
I-greatly-fear seen for your face so-much my terrifies
ingenium mentemque perturbat, quod eorum etiam, quae
wit and-mind disturbs that of-those-things even which
mente attente conceperam, penitus obliviosus exsisto. Merito
in-mind attentively I-had-conceived wholly forgetful I-am deservedly
ergo meum studebam celare dolorem; quanto tamen
therefore my I-was-eager to-conceal sorrow by-how-much yet
magis meum conabar tegere vulnus, tanto magis mihi
more my I-tried to-cover wound by-so-much more for-me
crescebat poena doloris. Tam diu tamen vulnus permansit
grew the-pain of-sorrow so long yet the-wound remained
absconsum, quam diu me dolor suis non potuit viribus
hidden as long me sorrow by-its-own not could strength
superare. Postquam vero sua virtute me devicit, pro
to-overcome after but by-its-own power me it-conquered for
magna potentia sui grandia me postulare cogit et instantis
the-great power of-itself great-things me to-request compels and of-the-present
doloris remedia cogitare. Vos quidem estis mei causa doloris
sorrow the-remedies to-consider you indeed are of-my the-cause sorrow

et mortalis poenae remedium; meam namque simul cum
and of-mortal pain the-remedy my for together with
morte vitam tenetis vestro pugno reclusam. Si concesseritis
death life you-hold in-your fist shut-up if you-will-have-granted
postulata, vitam praestatis amissam et solatia multa
the-things-requested life you-grant lost and solaces many
vivendo; sed si ea mihi denegare velitis, erit mihi vita
in-living but if them to-me to-deny you-wish will-be to-me life
poena, quod gravius est quam subito incurrere mortem.
a-pain which more-grievous is than suddenly to-incur death
Potius enim esset festinantem eligere mortem quam poenis
preferable for it-would-be a-hastening to-choose death than to-pains
tam gravibus assidue subiacere. Singula quidem, quae
so grievous constantly to-lie-under the-single-things indeed which
meus animus narranda concepit, vobis aperire non possum,
my mind to-be-told has-conceived to-you to-open not I-can
sed Deus ipse novit, quos sermones velit exprimere mutus.
but God himself knows what words wishes to-express the-mute
Ait mulier: Plurimum miror, et miranda res est, quod ad
says the-woman very-much I-wonder and a-wondrous thing it-is that at
tantam rerum turbationem ipsa non deficiunt elementa, nec
so-great of-things disturbance themselves not fail the-elements nor
mundus corruit ipse. Si meae quidem nobilitatis ignoscere
the-world collapses itself if my indeed of-nobility to-spare
pudori non insisterem, acerrime tuos compesceret mea
the-shame not I-were-intent most-sharply your would-check my
lingua sermones; quia tamen in nobilis ore nimis res
tongue words because yet in of-a-noble mouth too a-thing
esset inconcinna aspera contra quemlibet et inurbana
it-would-be unseemly harsh against anyone and uncourtly
verba proferre, patienter meus animus tolerat tua dicta vesana
words to-utter patiently my mind bears your sayings mad

et svavi tibi respondet affatu. Quis ergo tu es, qui
and with-sweet to-you answers address who therefore you are who
tanta munera petis? Tua mihi satis patet forma, ac genus
such-great gifts seek your to-me enough lies-open form and family
est manifestum. Sed ubi deprehendi maior audacia potest
is manifest but where to-be-detected greater boldness can
quam illius, qui totius hebdomadae tractu variis
than of-him who of-the-whole week through-the-course to-various
mercimonii lucris toto mentis intendit affectu, septima
of-trade gains with-all of-mind attends the-affection on-the-seventh
suae quietis die quaerat amoris vacare muneribus eiusque
of-his-own rest day seeks of-love to-be-free-for the-gifts and-its
dehonestare mandata et ordines in hominibus ab antiquo
to-dishonor commands and the-ranks among men from of-old
statutos confundere. Non enim otiose vel sine causa fuit ab
established to-confound not for idly or without cause was from
aevi primordio inter homines ordinum reperta distinctio, sed
of-time the-beginning among men of-ranks found the-distinction but
ut quisque intra generis saepta permaneat et per omnia
that each within of-his-kind the-enclosures may-remain and in all
sui ordinis finibus contentus exsistat, et ea,
of-his-own rank with-the-bounds content may-be and those-things
quae maioris sunt ordinis stabilita natura, sibi nullus
which of-greater are rank established by-nature for-himself no-one
usurpare praesumat, sed ipsa tanquam aliena relinquat. Quis
to-usurp presume but them as another's may-leave who
ergo tu es, qui tam antiqua conaris temerare statuta et
therefore you are who so ancient try to-violate statutes and
sub amoris commento maiorum praecepta subvertere tuique
under of-love the-pretext of-the-elders the-precepts to-overturn and-of-your
generis tanta niteris praesumptione metas excedere?
kind with-such-great you-strive presumption the-bounds to-exceed

Nam si adeo mei sensus obliviosa manerem, ut tua verba
for if so of-my sense forgetful I-remained that your words
me cogerent his, quae dicis, annuere, cor tamen
me might-compel to-these-things which you-say to-assent heart yet
tuum non esset tam grandia tolerare sufficiens. Numquid
your not would-be so great-things to-bear sufficient surely-not
enim lacertiva avis perdicem vel fasianum sua potuit
for a-lizard-catching bird a-partridge or a-pheasant by-its-own could
unquam superare virtute? Falcones igitur vel astures hanc
ever to-overcome strength falcons therefore or goshawks this
decet capere praedam non autem a milvorum pusillanimitate
it-befits to-take prey not moreover by of-kites the-faint-heartedness
vexari. Tua igitur est multum fatuitas cohibenda, quod
to-be-harried your therefore is greatly folly to-be-restrained that
alti generis indignus tibi quaeris amantem. Nec enim,
of-high family unworthy for-yourself you-seek a-lover nor for
quod asseruisti ante, tuam potest tueri sententiam.
what you-have-asserted before your can to-defend opinion
Dixisti etenim, amorem non distinguere genera sed cunctos
you-have-said for love not to-distinguish kinds but all
cogere ad amandum, qui apti reperiuntur ad amoris arma
to-compel to loving who fit are-found for of-love arms
ferenda, et quod amantes non debent aliter distinguere,
to-be-borne and that lovers not ought otherwise to-distinguish
sed hoc requirere solum, an sit sauciatus amore, qui
but this to-ask only whether be-is wounded by-love who
petit amari. Sed sine omni contradictione profiteor, quod
seeks to-be-loved but without any contradiction I-profess that
amor indifferenter cogit amare, sed aliud, quod sequitur,
love without-distinction compels to-love but the-other which follows
scilicet, amantem non debere distinguere nisi, an amet,
namely a-lover not ought to-distinguish except whether he-loves

qui petit amari, non suscipio, quia penitus est falsitati
who seeks to-be-loved not I-accept because wholly it-is on-falsehood
subnixum. Nam si hoc esset, illa sibi verba locum
propped for if this were those for-themselves words place
vindicare non possent, quibus fertur amor sua manu
to-claim not could by-which it-is-said love in-its-own hand
pensum inaequale gestare. Huius hypotheticae consequenti
weight an-unequal to-carry of-this hypothetical the-consequent
destructo, e contrario tibi concluditur; ergo et meam
destroyed from the-contrary against-you it-is-concluded therefore also my
sententiam in sua videbis firmitate durare. Sed et, si forte
opinion in its-own you-will-see firmness to-endure but also if perhaps
narrare velis, quod multi consveverunt audaci lingua proferre,
to-tell you-wish what many are-accustomed with-bold tongue to-utter
amorem scilicet iniquum a cunctis debere iudicem nominari,
love namely unjust by all ought a-judge to-be-named
quum inaequalia pondera ferat, tali te responsione
since unequal weights it-bears with-such you answer
repello. Quamvis enim amor inaequalia pondera ferat, iustus
I-repel although for love unequal weights bears just
tamen iudex poterit vere vocari. Amor enim ponderis
yet judge it-will-be-able truly to-be-called love for of-weight
inaequalitate non utitur nisi iustissima causa cogente. Nam
the-inequality not uses except most-just cause compelling for
quum cerneret amor, homines universos ex ipso instinctu
since perceived love men all from the-very instinct
cupidinis naturaliter in cuiuslibet alterius sexus personae
of-desire naturally to of-any other sex person
libidinem provocari, turpe nimis putavit exemplum sua
lust to-be-provoked shameful too thought an-example its-own
statim ex adverso tentoria ponere, ut eam, cuius quaeritur
at-once from the-opposite-side tents to-pitch that her whose is-sought

amor, statim compellat amare. Si hoc enim esset, quilibet
love at-once it-should-compel to-love if this for were any
horridus, hispidus, agriculturae deserviens vel in plateis
rough shaggy to-farming devoted or in the-streets
publice pro cibo mendicans reginae sibi provocare posset
publicly for food begging of-a-queen for-himself to-provoke could
amorem. Sed ne unquam huiusmodi posset inconcinnitas
the-love but lest ever of-this-kind could unseemliness
vel rerum absurditas evenire, cuiuslibet generaliter personae
or of-things absurdity to-happen of-any generally person
amor commisit arbitrio, ut, si velit, amet eum,
love has-entrusted to-the-judgment that if she-wishes she-may-love him
qui petit amari, vel non amet, si nolit amare.
who seeks to-be-loved or not she-may-love if she-does-not-wish to-love
Sed et, si hanc, quam dicis, regulam amor sine omni
but also if this which you-say rule love without any
exceptione servaret illaesam, scilicet ut omnis semper, qui
exception kept unharmed namely that everyone always who
amat, ametur, alterius regulae cursui occurreret naturali.
loves be-loved of-another rule the-course it-would-run-against natural
Quilibet enim hominum alterius maioris ordinis libentius
anyone for of-men of-another greater rank more-gladly
quam ordinis aequalis sive minoris sibi quaerere solet
than of-rank equal or lesser for-himself to-seek is-wont
amantem, et ideo versa vice mulier, cuius petitur amor,
a-lover and therefore turned around a-woman whose is-sought love
propter regulam dictam et cursum naturae praefatum ordinis
because-of the-rule said and the-course of-nature aforesaid of-rank
aequalis sive maioris libenter petit amorem, ne ab amoris
equal or greater gladly seeks love lest from of-love
regula generali inique videatur exempta. Apparet igitur ex
the-rule general unjustly she-seem exempted it-appears therefore from

his manifeste, quod supervacuis laboras impendiis, et
these-things manifestly that on-superfluous you-labor expenses and
tuos postmodum cognosces in vanum emisisse labores.
your afterward you-will-know in vain to-have-spent labors
Homo ait: Quod mihi benignum et svave praestitistis
the-man says that to-me a-kind and sweet you-have-given
responsum, multum in hoc vestra probitas denotatur, quia
answer much in this your worth is-marked because
vestrae voluistis naturae consulere, ac vestra verba generi
your you-have-wished nature to-consult and your words to-family
convenire. Nihil enim magis generosae personae potest
to-agree nothing for more of-a-well-born person can
congruere laudibus, quam si in suis dictis dulci sermone
to-befit the-praises than if in its-own sayings sweet speech
fruatur, et nulla videntur magis nobili contraire generi
it-enjoy and nothing seem more to-noble to-run-counter family
et sanguinis nobilitati detrahere quam aspera et inurbana
and of-blood from-the-nobility to-detract than harsh and uncourtly
verba proferre. Quod autem dixistis, meam faciem vobis esse
words to-utter that moreover you-have-said my face to-you to-be
cum genere manifestam, vehementer admiror, quia vestram
with family manifest vehemently I-wonder because your
video in hoc errare prudentiam, quum illis videamini
I-see in this to-err wisdom since to-those you-seem
erratibus assentire, qui morum probitatem sine genere
errors to-assent who of-character worth without family
ac forma reiiciunt et formae venustatem ac sanguinem
and form reject and of-form beauty and blood
generosum sine omni probitate recipiunt. Quod quam sit
noble without any worth accept which how it-is
asserere grave ac difficile, quamque narrare absurdum, illa
to-assert grievous and difficult and-how to-tell absurd that

vos edocet ratio manifesteque irrefragabili ratione demonstrat,
you teaches reason and-manifestly by-irrefutable reason demonstrates
quae dicit, quod ex bonis tantum moribus et hominis
which says that from good only character and of-a-man
probitate ac curialitatis fomite a primordio fuit orta
worth and of-courtliness the-tinder from the-beginning was sprung
nobilitas. Si homines igitur sola morum probitas nobilitatis
nobility if men therefore alone of-character worth of-nobility
meruit virtutibus decorare ac generositatis assumere nomen,
has-deserved with-the-virtues to-adorn and of-high-birth to-assume the-name
errorem praedictum penitus deponere curate, et sola morum
error aforesaid wholly to-lay-down take-care and alone of-character
probitas compellat vos amare. Illud autem, quod de
worth let-compel you to-love that moreover which about
mercimoniis in contumeliam est mihi a vobis obiectum,
trading as insult has-been to-me by you cast
si attentis mea curaveritis verba auribus percipere,
if with-attentive my you-will-have-taken-care words ears to-perceive
sine omni dubitatione cognoscetis, nullo mihi posse de
without any doubt you-will-know no me to-be-able by
iure nocere. Nam quod mercimoniorum honorabilia lucra
right to-harm for that of-trades honorable gains
diligenter attendo, contendo proprio generi deservire, quia
diligently I-attend-to I-strive to-my-own kind to-be-devoted because
talia studeo meis actibus exercere, quae meae possunt
such-things I-am-eager by-my acts to-practice which to-my can
naturae congruere. Et ex hoc murmura vulgi depellere
nature to-befit and from this the-murmurs of-the-crowd to-drive-off
curo, quod dicere consvevit: „Talia quemque facere decet,
I-take-care which to-say is-accustomed such-things each-man to-do it-befits
quae genus pariter cum ordine quaerit“. Sed quod praedicta
which family equally with rank requires but that the-aforesaid

lucra improbe futuri intuitu cumulare non insisto, sed
gains shamelessly of-the-future in-view to-heap-up not I-persist but
ea provide et largissime suo loco et tempore aliis
them providently and most-generously in-its-own place and time to-others
dispensare contendo, in hoc meam morum et probitatis
to-dispense I-strive in this my of-character and of-worth
nobilitatem defendo. Praeterea, si honestis et licitis non
nobility I-defend moreover if to-honest and lawful not
curem insistere lucris, obscura me detinebit inopia, et ideo
I-care to-persist gains obscure me will-hold want and therefore
nobilitatis opera exercere non potero, et sic mea morum
of-nobility the-works to-practice not I-shall-be-able and so my of-character
nobilitas in solo et nudo verbo manebit, quae curialitas vel
nobility in sole and bare word will-remain which courtliness or
nobilitas ab hominibus nullatenus credi consvevit. Immo
nobility by men in-no-way to-be-believed is-accustomed nay
si pauper et inops curialis largitatis sermone utatur, in
if a-poor-man and needy of-courtly generosity speech use in
hunc sibi modum vulgares illudunt: „Homo iste, quia nulla
this at-him manner common-folk mock man this because nothing
possidet, quae valeat hominibus exhibere, largitatem se
possesses which he-can to-men to-display generosity himself
iactat habere plenariam. Sed si aliquid possidet in orbe,
boasts to-have full but if anything he-possesses in the-world
talem se debet hominibus exhibere, qualem suum genus et
such himself he-ought to-men to-display as his-own family and
natura permittit. De nulla enim possidentium bona ratione
nature permits from no for of-those-possessing good reason
procedit suam effuso sermone largitatem effundere“. Sed
proceeds their-own with-poured-out speech generosity to-pour-out but
et, si sufficientem substantiam mihi adesse obiicias, adhuc
also if sufficient substance to-me to-be-present you-object still

meo generi honesta lucra defendo. Praeterea illud, quod
for-my kind honest gains I-defend moreover that which
dixisti, quia quisque intra sui generis saepta debeat
you-have-said that each within of-his-own kind the-enclosures ought
permanere et maioris ordinis amorem nullatenus postulare,
to-remain and of-greater rank the-love in-no-way to-request
diffiteri non possum. Sed si me morum probitatis cultura
to-deny not I-can but if me of-character of-worth the-culture
perlustrat, intra nobilitatis me credo moenia constitutum et
illumines within of-nobility myself I-believe the-walls placed and
vera generis coruscare virtute, et sic me morum probitas
with-the-true of-family to-shine virtue and so me of-character worth
intra nobilitatis ordinem facit esse repositum; et ideo
within of-nobility the-rank makes to-be placed and therefore
nulla potest reputari praesumptio, si ex nobilitate mihi
no can to-be-reckoned presumption if from nobility for-myself
quaeram amorem eligere; magis enim ex moribus quam ex
I-seek love to-choose more for from character than from
sanguine deprehenditur cuiusque nobilitas. Dixisti etiam,
blood is-detected of-each-man nobility you-have-said also
quod, etsi meis te possem verbis allicere, ut meae voluntati
that even-if by-my you I-could words to-allure that to-my will
condescenderes, cor tamen meum non esset tam grandia
you-would-yield heart yet my not would-be so great-things
tolerare sufficiens. Sed stultus est ille miles, qui talia sibi
to-bear sufficient but foolish is that knight who such for-himself
quaerit arma ferenda, quae sui non possit corporis tolerare
seeks arms to-be-borne which of-his-own not can body to-bear
compages, nullusque sibi eligat talem equum appetere,
the-frame and-no-one for-himself should-choose such a-horse to-desire
qui suis non valeat regi vel gubernari virtutibus;
which by-his-own not can to-be-ruled or to-be-governed strengths

tales enim plebis sunt subiecti derisui. Concedo
such-men for of-the-common-people are subject to-the-mockery I-grant
ergo, quia valde sunt, quae postulo, grandia; si me igitur
therefore that very are what-things I-request great if me therefore
ad id, quod peto, percipiendum minus sufficientem recogitas,
for that which I-seek to-be-received less sufficient you-consider
id concedat gratia tua, quod sine vulgi potest rumoribus
that let-grant grace your which without of-the-crowd can rumors
exhiberi, et si me indignum omnino reperires, tuo et
to-be-shown and if me unworthy altogether you-found to-your and
cuiusvis alterius me facias patere derisui. Fiduciam tamen
of-anyone else me you-may-make lie-open mockery confidence yet
gero plenariam, quod illa eadem mei cordis magnanimitas
I-bear full that that same of-my heart magnanimity
quae me cogit tam grandia petere, si ea mihi concesserit
which me compels so great-things to-seek if them to-me will-have-granted
tua gratia, in perpetuum ipsa mihi parta tuebitur. Sed
your grace in perpetuity itself for-me the-things-gained will-protect but
nec obstare potest illud, quod de milvo et lacertiva
nor to-stand-against can that which about the-kite and the-lizard-catching
mihi ave dixisti. Nam falcones, astures et accipitres
to-me bird you-have-said for falcons goshawks and hawks
sola facit audacia caros. Videmus enim quandoque falcones
alone makes boldness dear we-see for sometimes falcons
de genere levium magnos fasianos et perdices sua
of the-kind of-the-light great pheasants and partridges by-their-own
detinere virtute; nam a cane non magno saepe tenetur aper.
to-hold strength for by a-dog not great often is-held the-boar
Et econtra multos aspicimus nobiles et marinos falcones
and conversely many we-see noble and sea falcons
vilissimos pertimescere passeres et a lacertiva saepe
the-most-worthless to-greatly-fear sparrows and by the-lizard-catching often

ave fugari. Si ergo milvus et lacertiva avis arditus
bird to-be-put-to-flight if therefore the-kite and the-lizard-catching bird bold
reperitur et audax et a suis degenerare parentibus,
is-found and daring and from its-own to-degenerate parents
asturnina et falconina est dignus pertica honorari et
on-the-goshawk's and falcon's it-is worthy perch to-be-honored and
militari laeva deferri. Si me igitur noveris
on-the-knightly left-hand to-be-carried if me therefore you-will-have-known
a meis degenerare parentibus, non contumeliosa milvi
from my to-degenerate parents not by-the-insulting of-kite
appellatione vocandus reperior, sed honorabili falconis
name to-be-called I-am-found but by-the-honorable of-falcon
vocabulo nuncupandus exsisto. Nec tibi vilescat apud
word to-be-named I-am nor to-you let-grow-cheap with
quemcunque reperta probitas, quum ex pungentibus rosas
whomever found worth since from pricking roses
spinis colligimus ortas, et in vilis materiae vasculo aurum
thorns we-gather sprung and in of-cheap material a-little-vessel gold
repertum sua non possit pretiositate privari. Illud, quod
found of-its-own not can preciousness to-be-deprived that which
dixi, neminem debere distinguere nisi, an sit sauciatus
I-said no-one ought to-distinguish except whether he-is wounded
amore, qui petit amari, ex tua manifeste responsione
by-love who seeks to-be-loved from your manifestly answer
cognovi, te non recte intellexisse; verbi enim generalitas
I-have-learned you not rightly to-have-understood of-the-word for the-generality
tibi induxit obscuritatem. Nam quod dixi, amantem non
for-you has-brought-in obscurity for what I-said a-lover not
debere distinguere, ita recipias, quia non debet, cuius
ought to-distinguish thus you-should-take that not ought she-whose
postulatur amor, distinguere, utrum de nobili an de ignobili
is-requested love to-distinguish whether from noble or from ignoble

sit genere ortus, qui petit amari, debet tantum distinguere,
he-is family sprung who seeks to-be-loved she-ought only to-distinguish
utrum bonis moribus et an sit multa probitate decoratus.
whether in-good character and whether he-is with-much worth adorned
Ergo bene illa sibi possunt verba locum vindicare: Amor
therefore well those for-themselves can words place to-claim love
quandoque inaequale pensum solet sua manu gestare. Sed
sometimes an-unequal weight is-wont in-its-own hand to-carry but
quamvis verum sit, amorem quandoque inaequalia pondera
although true it-is love sometimes unequal weights
ferre, eius tamen non potest iniustitiae imputari; sufficit
to-bear its yet not can to-injustice to-be-imputed it-suffices
enim, si amor alterum amantium sui roris pertingat
for if love one of-the-lovers of-its-own dew touch
afflatu et ex suae plenitudinis fonte initia
with-the-breath and from of-its-own fullness the-fountain the-beginnings
praestet amandi. Nam altero amantium amoris sagitta
furnish of-loving for one of-the-lovers of-love by-the-arrow
pertacto non immerito alter proprio servatur arbitrio, ut,
touched not undeservedly the-other to-his-own is-kept judgment that
si ea fecerit, quae bene placita inveniantur amori,
if those-things he-will-have-done which well pleasing are-found to-love
magnis ab eo sit dignus honorari muneribus multisque
with-great by it he-be worthy to-be-honored gifts and-with-many
in plebe laudibus efferendus, si vero eius voluntati
among the-people praises to-be-extolled if but its to-the-will
contraria, contraria debet munera ferre. Ideo ergo
contrary-things contrary he-ought rewards to-bear for-that-reason therefore
amor in arbitrio posuit amantis, ut, quum amatur, et ipsa,
love in the-judgment has-placed of-the-beloved that when she-is-loved also she
si velit, amet, si vero nolit, non cogatur amare,
if she-wishes may-love if but she-does-not-wish not she-be-compelled to-love

quia maioribus censetur meritis dignus, qui bona sponte
because of-greater is-reckoned merits worthy he-who good-things willingly
peregit, quam qui ea coactus exercuit. Et hoc ad instar
did than he-who them compelled practiced and this after the-likeness
coelestis regis creditur esse indultum, qui boni et
of-the-heavenly king is-believed to-have-been granted who of-good and
mali percepta notitia quemque hominum proprio relinquit
evil perceived the-knowledge each of-men to-his-own leaves
arbitrio, bene quidem agentibus ineffabilia praemia pollicendo,
judgment well indeed to-those-doing unspeakable rewards by-promising
mala vero operantibus poenas intolerabiles comminando. Debet
evil but to-those-working pains intolerable by-threatening ought
ergo mulier diligenti animo investigare, an sit dignus
therefore a-woman with-diligent mind to-investigate whether he-is worthy
amari, qui petit amari, et, si ipsum dignum omnino
to-be-loved who seeks to-be-loved and if him worthy altogether
invenerit, nullatenus eum suo debet amore frustrare,
she-will-have-found in-no-way him of-her-own she-ought love to-cheat
nisi forte sit alterius amore ligata. Si alterius igitur non
unless perhaps she-be of-another by-the-love bound if of-another therefore not
es obligata amori, nulla te poterit ratio excusare.
you-are bound to-the-love no you will-be-able reason to-excuse
Mulier ait: Tanta tuos niteris errores tueri facundia,
the-woman says with-such-great your you-strive errors to-defend eloquence
quod non esset mihi facile tuis supervacuis respondere
that not it-would-be for-me easy to-your superfluous to-answer
sermonibus. Quosdam tamen ex eis mea curabo ratione
words some yet of them by-my I-shall-take-care reason
comprimere. Si enim, prout asseris, sola morum probitas
to-check if for as you-assert alone of-character worth
amoris invenitur digna muneribus et nobilem facit hominem
of-love is-found worthy of-the-gifts and noble makes a-man

reputari, superfluo antiquitus nobilitatis fuit ordo repertus
to-be-reckoned superfluously anciently of-nobility was the-rank found
et tam aperta distinctione discretus, quum manifestum erat,
and so by-open distinction distinguished since manifest it-was
omnem hominem moribus et probitate fulgentem nobilem fore
every man in-character and worth shining noble to-be
vocandum. Et sic nos oportet instanter asserere, nobilitatis
to-be-called and so us it-behooves insistently to-assert of-nobility
ordinis institutores suos in vanum emisisse labores, quod
of-the-rank the-founders their-own in vain to-have-spent labors which
quam sit absurdum, probare non insisto. Ideoque firmiter
how it-is absurd to-prove not I-persist and-therefore firmly
assero, neminem sui ordinis debere metas excedere,
I-assert no-one of-his-own rank ought the-bounds to-exceed
sed intra suum ordinem quemque probum alicuius probae
but within his-own rank each worthy of-some worthy
feminae amorem perquirere [et mediocris personae mediocrem
woman the-love to-seek-out and of-a-middling person a-middling
postulare amorem], et sic cuiusque intemeratus ordo
to-request love and so of-each inviolate rank
servabitur, et sui laboris quisque remuneratus abibit.
will-be-kept and of-his-own labor each rewarded will-go-away
Ad hoc quod tuo congruentia ordini et honesta exerces
as-to this that to-your befitting rank and honest you-practice
mercimonia, meo sermone non arguo, sed quia mercimoniis
trades by-my speech not I-reprove but because to-trades
intendens nobilem tibi quaeris amicam, quod inconcinna
attending a-noble for-yourself you-seek mistress which an-unseemly
res est et amara valde tristisque plena eventus. Quod autem
thing is and bitter very and-sad full of-outcome that moreover
mercimonii lucra effluenter largiaris, hoc te facit tui
of-trade the-gains abundantly you-bestow this you makes of-your

ordinis feminae amore dignissimum. Praeterea, licet falco a
rank of-a-woman love most-worthy moreover although a-falcon by
lacertiva ave quandoque fugetur, nihilominus falco inter
a-lizard-catching bird sometimes be-put-to-flight nonetheless the-falcon among
falcones et lacertiva avis inter lacertivas computabitur
falcons and the-lizard-catching bird among lizard-catching will-be-counted
aves; ille tamen vilis falco, ista vero optima lacertiva
birds that yet a-worthless falcon this but the-best lizard-catching
vocabitur avis. Sic et tua te probitas non in nobilium facit
will-be-called bird so also your you worth not in of-nobles makes
ordine stare, sed bonum te svadet vocari plebeium et
the-rank to-stand but good you urges to-be-called commoner and
bonae dignum amore plebeiae. Apparet igitur et est
of-a-good worthy love commoner-woman it-appears therefore and is
manifestum: Et, si nullius sim amoris vinculo colligata, tu
manifest and if of-no I-am love by-the-bond bound you
tamen quasi alienigena indignus meo reperiris amore.
yet as-if a-foreigner unworthy of-my are-found love
Homo ait: Quamvis nolim tuos sermones arguere, nulla
the-man says although I-would-not-wish your words to-refute by-no
tamen possum ratione videre, si plebeius nobilem in probitate
yet I-can reason to-see if a-commoner a-noble in worth
transscendat, quare ipsum non debeat in suscipiendis superare
surpass why him not he-ought in to-be-received to-surpass
muneribus, quum ab eodem Adam stipite derivemur.
gifts since from the-same Adam stock we-are-derived
Mulier ait: Melius in mensa regia sedet aurum quam in
the-woman says better at the-table royal sits gold than in
pauperis domo vel rusticano tugurio, et longe honorabilius
of-a-poor-man house or a-rustic hut and far more-honorably
trotonerius et macer equitatur equus quam pinguis valde
trotting and lean is-ridden a-horse than fat very

et optimæ et svavis ambulaturae asinus. A tuis ergo
and of-the-best and sweet gait an-ass from your therefore
resipisce erroribus et aliis haec sumenda relinque.
recover errors and to-others these-things to-be-taken leave
Homo ait: Quamvis tuus me sermo depellat, quam diu tamen
the-man says although your me speech drives-off as long yet
vixero, a tui amoris proposito non recedam, quia,
I-shall-have-lived from of-your love the-purpose not I-shall-withdraw because
etsi meae cogitationis fructum non sim percepturus, spes tamen
even-if of-my thought the-fruit not I-am about-to-gather hope yet
sola, quam ex mei ipsius cordis mera liberalitate assumpsi,
alone which from of-my own heart the-pure liberality I-have-taken
meum faciet corpus tranquillam ducere vitam, et subsequenter
my will-make body a-tranquil to-lead life and subsequently
forte Deus mei doloris tuae menti inseret remedium.
perhaps God of-my sorrow into-your mind will-put the-remedy
Mulier ait: Tuo Deus labori digna praemia ferat.
the-woman says to-your God labor worthy rewards may-bring
Homo ait: Hoc solum verbum mihi spem indicat fructuosam,
the-man says this only word to-me hope indicates fruitful
et ego Deum rogo, ut semper tibi sit meae cura salutis,
also I God ask that always to-you be of-my a-care of-welfare
et mea vela quietis portum inveniant.
and my sails of-rest the-port may-find

Loquitur plebeius nobiliori feminae

A COMMONER SPEAKS TO A WOMAN OF HIGHER NOBILITY

A commoner must surpass the nobles in worth to be loved by a countess, and even then only after long testing. She refuses him as a man of the third rank and mocks his thick calves and long feet; he answers with a spindle-legged Italian count of no worth and a thick-legged king of Hungary crowned for his character. At his request she sets out what makes a man worthy: largesse, humility, courtesy, courage, devotion to one woman, and churchgoing. She will not grant hope on his condition, since hope must be given or denied outright.

Si plebeius nobilioris quaerat amori coniungi, multa
if a-commoner of-a-higher-noble seeks to-the-love to-be-joined with-much
ipsum oportet probitate gaudere. Nam ut plebeius nobilioris
him it-behooves worth to-rejoice for that a-commoner of-a-higher-noble
feminae dignus inveniatur amore, innumerabilibus oportet eum
woman worthy be-found of-the-love in-countless it-behooves him
bonis abundare, convenitque, ut infinita ipsum benefacta
good-things to-abound and-it-is-fitting that countless him good-deeds
extollant. Verecundum namque nimis nobili videtur mulieri
extol shameful for too to-a-noble seems woman
exsistere et in eius plurimum contumeliam redundare, si
to-be and to her very-much insult to-redound if
inferioris ordinis sibi deposcat amorem, superiori et medio
of-lower rank for-herself she-demand love the-higher and middle
praetermissis ordinibus, nisi morum probitas supereffluente
passed-over ranks unless of-character worth overflowing
valeat penso nobilitatis compensationem inducere. Nec enim
can by-weight of-nobility compensation to-bring-in nor for
apud quoscunque prudentes verisimile potest videri in inferiori
among any prudent-men likely can to-seem in the-lower
hominum ordine probos reperiri et bonos et tam alti
of-men rank worthy-men to-be-found and good and so of-high

generis dignos amore, et in duobus superioribus neminem
family worthy of-the-love and in two higher no-one
dignum reperiri ordinibus, sed omnes tanquam reprobos
worthy to-be-found ranks but all as-if reprobates
propulsari. Et hoc generalis tradit tibi regula logicorum,
to-be-driven-off and this the-general hands-on to-you rule of-the-logicians
quae dicit: Si, quod magis videtur inesse, non inest, nec,
which says if what more seems to-be-in not is-in nor
quod minus creditur adesse. Multa ergo probitate debet
what less is-believed to-be-present with-much therefore worth ought
nobiles omnes et nobiliores plebeius excedere, ut a nobiliori
nobles all and higher-nobles a-commoner to-exceed that by a-higher-noble
femina mereatur amari. Nam et, quantumcunque probus ex
woman he-may-deserve to-be-loved for even however worthy from
plebe aliquis inveniatur, absonum videtur nimis, et inter
the-commons someone be-found discordant it-seems too and among
ipsos vulgares pro maximo reputatur occasu atque descensu,
the-very common-folk for the-greatest is-reckoned fall and descent
si comitissa vel marchionissa vel aequalis vel maioris ordinis
if a-countess or marchioness or of-equal or greater rank
femina suo plebeium adnectat amori. Prima namque facie
woman to-her-own a-commoner attach love at-first for face
praesumitur exinde nimia voluptatis abundantia, quam per
is-presumed thence too-great of-pleasure abundance which in
omnia reprobandam infra demonstrabimus, nisi publica de
all to-be-condemned below we-shall-show unless the-public about
plebeio probitatis fama praedictam auferat suspicionem.
the-commoner of-worth report the-aforesaid remove suspicion
Quid ergo? Numquid non decet, nobilioris mulierem ordinis
what therefore surely-not not it-befits of-higher a-woman rank
suum plebeio largiri amorem, si eum per omnia studiosum
her-own to-a-commoner to-bestow love if him in all zealous

invenerit? Respondeo: Si in superioribus quis eo dignior
she-will-have-found I-answer if in higher someone than-him worthier
vel aeque dignus reperiatur ordinibus, ille potius est in amore
or equally worthy be-found ranks he rather is in love
quaerendus; si vero nullus in eis inveniatur ordinibus, non
to-be-sought if but no-one in those be-found ranks not
est abiiciendus plebeius. Multis tamen oportet experimentis
is to-be-cast-off the-commoner by-many yet it-behooves trials
examinari eius constantiam, antequam spem amoris consequi
to-be-examined his constancy before the-hope of-love to-obtain
mereatur largitam. Nam quod ultra cuiusque noscitur pervenire
he-deserve bestowed for what beyond of-each is-known to-reach
naturam, modica solet aura dissolvi et brevi momento
nature by-a-slight is-wont breeze to-be-dissolved and for-a-brief moment
durare. Nam inter lacertivas fertur aves nasci quandoque
to-last for among lizard-catching it-is-said birds to-be-born sometimes
quasdam, quae sua virtute vel ferocitate perdices capiunt;
certain-ones which by-their-own strength or ferocity partridges catch
sed, quia istud ultra ipsarum noscitur pervenire naturam,
but because this beyond their is-known to-reach nature
fertur, quod in eis nisi usque ad annum ab earum
it-is-said that in them except all-the-way to a-year from their
computandum nativitate haec non possit durare ferocitas. Post
to-be-reckoned birth this not can to-last ferocity after
multam ergo probationem, si dignus inveniatur, eligi
much therefore proving if worthy he-be-found to-be-chosen
in amore potest a nobiliori muliere plebeius, et eisdem
in love can by a-higher-noble woman a-commoner and the-same
omnibus possunt ad invicem inter se uti faminibus,
all they-can to each-other among themselves to-use words

quae supra in plebeii et nobilis mulieris sunt dicta
which above in of-the-commoner and of-the-noble woman have-been said
colloquio. Potest etiam hoc alio uti sermone plebeius:
the-conversation can also this other to-use speech the-commoner
Vestrae personae multum insistere laudibus nullatenus
of-your person much to-dwell on-the-praises in-no-way
expedire videtur; per diversas namque mundi partes
to-be-expedient it-seems through different for of-the-world parts
vestra probitas resonat atque venustas. Praeterea callidi
your worth resounds and beauty moreover of-crafty
videntur blandimenti obtinere commentum laudes in aspectu
seem flattery to-hold the-device praises in the-sight
laudati prolatae. Est igitur meum ad praesens propositum
of-the-one-praised uttered is therefore my at present purpose
et principalis intentio, quae me ad vos venire svasit, me et
and chief intention which me to you to-come has-urged myself and
mea vobis offerre servitia vobisque supplicare attente, ut ea
my to-you to-offer services and-to-you to-supplicate attentively that them
dignetur suscipere gratia vestra, coelestemque obsecro Deum,
may-deign to-receive grace your and-the-heavenly I-beseech God
ut ea ex gratia sua mihi facere largiatur, quae vestrae
that those-things from grace his-own to-me to-do he-may-grant which to-your
per omnia sint placita voluntati. Firma namque in meo
in all are pleasing will firm for in my
corde et stabilita conceptio est, nedum vobis sed pro vobis
heart and established conception is not-only to-you but for you
obsequia omnibus exhibere et humili animo placitoque
services to-all to-show and with-humble mind and-pleased
servire. Spem namque gero plenariam, quod nunquam apud
to-serve hope for I-bear full that never with
vos permanere posset meus [animus] sine fructus dulcedine
you to-remain could my mind without of-fruit sweetness

labor. Si mea namque inveniretur infructifera sollicitudo, post
labor if my for were-found fruitless solicitude after
multas me oporteret fluctuationes atque procellas mortis
many me it-would-behoove tossings and storms of-death
subire naufragium, nisi forte spe meus animus quamvis
to-undergo shipwreck unless perhaps by-hope my mind although
fallaci regatur. Nam spes sola, quamvis animo sit indulta
deceitful be-ruled for hope alone although to-a-mind it-be granted
fallenti sustentationis mihi posset ancoram conservare illaesam.
deceiving of-support for-me could the-anchor to-preserve unharmed
Mulier ait: Nec tua nec cuiusque alterius meus disposuit
the-woman says neither your nor of-anyone else my has-disposed
animus obsequia recusare vel susceptis decentibus non
mind services to-refuse or to-received fitting not
respondere muneribus. Qui enim servitia recusat oblata
to-respond gifts he-who for services refuses offered
recipere, offerentem nimio rubore conturbat et se ipsum
to-receive the-offerer with-excessive blush confounds and him himself
indicat avaritiae vitio contineri. Qui ergo aliis libenter
shows of-avarice by-the-vice to-be-held he-who therefore to-others gladly
sua largitur obsequia, non incompetenter ab aliis oblata
his-own bestows services not unfittingly from others offered
recipit beneficia. Tu tamen aliorsum tendis, et aliud
receives benefits you yet elsewhere tend and something-else
venari videris, quam sis capere dignus; nam ut tui videntur
to-hunt you-seem than you-are to-catch worthy for as your seem
indicare sermones, a me petis amari. Ego autem amare
to-indicate words by me you-seek to-be-loved I moreover to-love
fugio, maxime hominem tertio mihi gradu inferiorem
shun especially a-man by-the-third to-me degree lower
constitutum, licet infinita sis alias probitate decoratus.
placed although with-infinite you-be otherwise worth adorned

Sed dicis, solam mei spem concessam amoris tibi sufficere
but you-say alone of-my the-hope granted love to-you to-suffice
ad mortis evitanda pericula; ego autem in hunc tibi
for of-death to-be-avoided the-dangers I moreover in this to-you
modum respondeo: Dico enim, quod ex eo solo, quod me
manner answer I-say for that from that alone that me
fraudis dicis et mendacii habere calliditatem, ostendis te
of-fraud you-say and of-lying to-have the-cunning you-show yourself
eiusdem erroris contagio maculari et aliud in corde
of-the-same error by-the-contagion to-be-stained and one-thing in heart
retinere conceptum aliudque fallaci lingua proferre. Merito
to-retain conceived and-another with-deceitful tongue to-utter deservedly
ergo es ab amoris gremio repellendus, quia varii et
therefore you-are from of-love the-bosom to-be-repelled because the-fickle and
mendaces intra palatii amoris solium introire non debent.
liars within of-the-palace of-love the-throne to-enter not ought
Praeterea mihi svadere videris, ut propriam curem negligere
moreover to-me to-urge you-seem that my-own I-take-care to-neglect
famam, quod est priore deterius. Nihil enim nobili est
reputation which is than-the-former worse nothing for for-a-noble is
probrosius mulieri quam de se ipsa non † exspectare
more-shameful woman than about her herself not (corrupt) to-await
promissa et spem frustrare largitam suoque sermone
promises and hope to-cheat bestowed and-by-her-own speech
fallere gentem. Hoc videtur illis mulieribus convenire, quae
to-deceive people this seems those women to-suit who
meretricio more versantur, et quae muneris gratia amoris
in-harlot's manner live and who of-a-gift for-the-sake of-love
nituntur mandata subvertere et ob lucrum eius dehonestare
strive the-commands to-overturn and for gain its to-dishonor

militiam. Tuum ergo non videtur sanum consilium, postquam
service your therefore not seems sound counsel since
ex eo tot imminent pericula graviora.
from it so-many threaten dangers graver
Homo ait: Fateor, quod amari posco, quia dulcior, quam
the-man says I-confess that to-be-loved I-demand because sweeter than
sit in orbe vita, est in amore vivere. Sed verba vestra
is in the-world life is in love to-live but words your
manifeste demonstrant, quod me recusatis amare et hoc
manifestly show that me you-refuse to-love and this
propter inferioris ordinis vilitatem, quamvis in multa constituar
because-of of-lower rank the-cheapness although in much I-be-placed
probitate. Quibus ego sic respondeo, quia meum genus in
worth to-which I thus answer that my family in
mea non potuit persona propriis finibus contineri, instinctu
my not could person within-its-own bounds to-be-held the-instinct
quidem istud cooperante naturae. Quum ergo natura
indeed this cooperating of-nature since therefore nature
ipsa noluit mihi certos ordinis terminos stabiliri nec
itself did-not-wish for-me fixed of-rank bounds to-be-established nor
sublimiorum ordinum mihi voluit claudere fores, si morum
of-loftier ranks to-me wished to-close the-doors if of-character
non obstet improbitas, unde vos mihi praesumitis certos
not stand-in-the-way wickedness whence you for-me presume fixed
praefingere fines et ordinum me iugo subiicere? Nam
to-fix-beforehand bounds and of-ranks me to-the-yoke to-subject for
antiquitus illa ordinum reperta distinctio non nisi illis
anciently that of-ranks found distinction not except on-those
fuit imposita solis, qui praetaxato sibi ordine reperiuntur
was imposed alone who of-the-pre-set for-them rank are-found
indigni, vel qui proprium ordinem servant, maiori vero digni
unworthy or who their-own rank keep of-a-greater but worthy

nullatenus inveniuntur. Et hoc ad eius assero similitudinem,
in-no-way are-found and this after its I-assert likeness
quod in theologica invenitur exaratum scriptura, quae dicit,
which in theological is-found written scripture which says
legem non esse positam iusto sed peccare volentibus.
the-law not to-have-been laid-down for-the-just but to-sin for-those-wishing
Praedicta ergo ordinis antiqua distinctio non prohibet me
the-aforesaid therefore of-rank ancient distinction not forbids me
in quorumlibet maiorum militiam numerari vel maioris
in of-any greater service to-be-numbered or of-greater
ordinis praemia postulare, dum tamen nihil possit aliquis
rank the-rewards to-request provided yet nothing can anyone
meis iuste obiicere moribus. Praeterea, quod asserui, spem
against-my justly to-object character moreover that I-asserted hope
quamvis ingeniose largitam mihi sufficere ad causam mortis
however ingeniously bestowed to-me to-suffice for the-cause of-death
declinandam, non istud enarravi, quasi vestrae volens gloriosae
to-be-averted not this I-recounted as-if from-your wishing glorious
famae detrahere vel quod ullius contra vos sim fraudis maculae
fame to-detract or that of-any against you I-am of-fraud of-the-stain
conscius, sed ut vobis aperta ratione monstrarem, quanta
conscious but that to-you by-open reason I-might-show with-how-great
vobis affectione adnector, quantumque carum haberem vestrum
to-you affection I-am-bound and-how-much dear I-would-hold your
ad plenum mihi tributum amorem, ut mei vobis amoris nota
to the-full to-me granted love that of-my to-you love known
immensitate sic saltem vestrum facilius animum inclinetis.
the-immensity so at-least your more-easily mind you-may-incline
Mulier ait: Quamvis probitas possit nobilitare plebeium,
the-woman says although worth can to-ennoble a-commoner
ei tamen ordinem mutare non potest, ut plebeius procer
his yet rank to-change not it-can that a-commoner a-lord

efficiatur sive vavassor, nisi per principis ei forsan potentia
be-made or a-vavasor unless through of-a-prince to-him perhaps the-power
tribuatur, qui potest quibuslibet bonis moribus nobilitatem
it-be-granted who can to-any good character nobility
adiungere. Merito ergo tibi denegatur ad amorem comitissae
to-add deservedly therefore to-you is-denied to the-love of-a-countess
processus. Praeterea spes te nimium comitissae decepit, quum
progress moreover hope you too-much of-a-countess has-deceived since
audacter falsa in eius non erubuisti aspectu proferre. Nam
boldly false-things in her not you-blushed sight to-utter for
in numero te contendis militantium nominare, et in te
in the-number yourself you-strive of-those-serving to-name and in you
multa ad militandum nociva et contraria cerno. Quum
many-things for serving harmful and contrary I-perceive since
enim milites ex sua natura subtiles debeant suras habere
for knights from their-own nature slender ought calves to-have
atque prolixas modicumque pedem quasi artificio quodam
and long and-a-modest foot as-if by-craft a-certain
per singulas dimensiones inaequaliter pertractum, tuas in
in each dimension unequally drawn-out your on
contrario suras aspicio grossas rotundeque intensas brevique
the-contrary calves I-see thick and-roundly swollen and-in-a-short
tractu finiri pedesve prolixos per singulas dimensiones
stretch to-end or-feet long in each dimension
equaliter et in immensum protractos.
equally and into the-immense drawn-out
Homo ait: Si propter suos mores et probitatem aliquis plebeius
the-man says if because-of his-own character and worth some commoner
dignus a principe nobilitari inveniatur, cur nobili non dignus
worthy by a-prince to-be-ennobled be-found why of-noble not worthy
sit amore, non video. Nam quum sola probitas faciat hominem
he-is love not I-see for since alone worth makes a-man

dignum nobilitari, et sola nobilitas nobili reperiatur digna
worthy to-be-ennobled and alone nobility of-noble is-found worthy
amore, merito sola probitas nobilis amoris est digna corona.
love deservedly alone worth of-noble love is worthy of-the-crown
Sed id, quod de intenso et remisso mihi crure opposuistis
but that which about the-swollen and slack to-me leg you-have-objected
ac pede prolixo, non multum de ratione procedit. Fertur
and foot long not much from reason proceeds it-is-said
etenim, quendam in Italiae finibus degere comitem habentem
for a-certain in of-Italy the-borders to-live count having
subtilia crura et ab optimis parentibus derivatum et in sacro
slender legs and from the-best parents derived and in the-sacred
palatio clarissima dignitate pollentibus, omnique decoris
palace with-most-illustrious dignity prevailing and-with-every of-beauty
specie coruscantem, cunctisque fertur abundare rerum divitiis,
kind shining and-in-all he-is-said to-abound of-things riches
omni tamen probitate, ut dicitur, destitutus est, omnesque
of-all yet worth as is-said destitute he-is and-all
ipsum boni mores ornare verentur, pravique omnes dicuntur
him good character to-adorn fear and-wicked all are-said
in eo domicilium invenisse Et econtra: Rex est in Ungaria
in him a-dwelling to-have-found and conversely a-king there-is in Hungary
intensa plurimum habens crura simulque rotunda prolixosque
swollen very-much having legs and-at-once round and-long
et aequales pedes et omnibus fere decoribus destitutus. Quia
and even feet and of-all almost beauties destitute because
tamen nimia morum invenitur probitate fulgere, regalis
yet with-very-great of-character he-is-found worth to-shine of-the-royal
coronae meruit accipere gloriam et per universum paene
crown he-has-deserved to-receive the-glory and through the-whole almost
mundum resonant eius praeconia laudis. Non ergo, qualia
world resound his the-proclamations of-praise not therefore what-sort

sint mihi pedes vel crura, debetis inspicere, sed quibus
are to-me feet or legs you-ought to-inspect but in-what
sim moribus indutus, qualisque propriis constituar actibus.
I-am character clothed and-of-what-sort by-my-own I-be-established acts
Non enim, quantum sit quisque formosus, sed quantum ex
not for how-much is each handsome but how-much from
propriis mereatur meritis, in percipiendis est inspiciendum
his-own he-deserves merits in to-be-received is to-be-inspected
muneribus. Non ergo suras sed mores discatis obiicere,
gifts not therefore calves but character you-should-learn to-object
quia suras obiiciendo divinam videmini naturam contemnere.
because calves by-objecting the-divine you-seem nature to-despise
Mulier ait: Rationabili videris te tuitione defendere; sed
the-woman says with-reasonable you-seem yourself defense to-defend but
quae te benefacta glorificent, quae te probitas eorum, quae
what you good-deeds glorify what you worth of-those-things which
postulas, dignum impetratione constituat, nullius relatione
you-request worthy of-the-obtaining establishes of-no-one by-the-report
percepi. Qui enim alicuius probitatis feminae maxime
I-have-perceived he-who for of-some of-worth woman especially
nobilioris ordinis exposcit amorem, multa ipsum debet attollere
of-higher rank demands the-love much him ought to-raise-up
fama, et eum oportet omni curialitate muniri; de te
fame and him it-behooves with-every courtliness to-be-fortified about you
quippe omnis sublimis videtur fama silere. Ea igitur tuis
indeed all lofty seems fame to-be-silent those-things therefore by-your
in primo studeas actibus exercere, ut, quae petis, sint
in the-first you-should-be-eager acts to-practice that what-things you-seek may-be
digna muneribus, ut tua nimis postulatio improba non iudicetur.
worthy of-gifts that your too request shameless not be-judged

Homo ait: Vestris omnimoda videtur urbanitas contineri
the-man says in-your every-kind-of seems courtesy to-be-contained
sermonibus, quibus tam evidenter curatis in cunctis mihi
words by-which so evidently you-take-care in all to-me
laudabilibus actibus svadere. Ideoque quum videam, vos
praiseworthy acts to-urge and-therefore since I-see you
omnino in amoris arte instructam, vestram in amore deposco
altogether in of-love the-art instructed your in love I-request
doctrinam, ut me scilicet docere dignetur gratia vestra, quae
teaching that me namely to-teach may-deign grace your what
sint ea, quae exiguntur in amore praecipua, id est,
are those-things which are-required in love chief that is
quae constituant hominem amore dignissimum, quia, quum
which establish a-man of-love most-worthy because when
instructus fuero, nullius me poterit erroris obumbrare
instructed I-shall-have-been of-no me will-be-able error to-overshadow
defensio vel occasio excusare. Quum enim omnis ex amoris
defense or occasion to-excuse since for all from of-love
rivuli plenitudine procedat urbanitas, eoque magistro
of-the-stream the-fullness proceeds courtesy and-it master
omni benefacto praestetur initium, omnisque exitus bonitatis
to-every good-deed be-given the-beginning and-every end of-goodness
peragatur, et usque modo expers sim et ignarus amoris
be-accomplished and until now without-share I-am and ignorant of-love
inventus, non est mirandum, si ab eius inveniar alienus
found not is to-be-wondered-at if from its I-be-found estranged
effectu et eius instanter petam praecepta doceri, quia
effect and its urgently I-seek precepts to-be-taught because
quod quis toto mentis scire cupit affectu, improba
what one with-the-whole of-mind to-know desires affection with-shameless
solet petitione deposcere avidaque mente suscipere.
is-wont petition to-demand and-with-greedy mind to-take-up

Mulier ait: Ordinem videris et cursum turbare naturae,
the-woman says the-order you-seem and course to-disturb of-nature
quod primo petis amari, et ipse postmodum probas te
in-that first you-seek to-be-loved and yourself afterward you-prove yourself
modis omnibus indignum amari, quum velut indoctus
by-ways all unworthy to-be-loved since like an-untaught-man
in amoris petis disciplina doceri. Quia tamen turpe nimis
in of-love you-seek the-discipline to-be-taught because yet shameful too
videtur exemplum et ab avaritiae stimulis derivari, si
seems an-example and from of-avarice the-goads to-be-derived if
minus eruditis, quum postulant edoceri, sua periti
to-the-less learned when they-ask to-be-taught their-own the-skilled
documenta negarent, nostrae siquidem doctrinae mereberis
lessons should-deny of-our indeed teaching you-will-deserve
largitatem. Et si nostra curaveris diligenter verba
the-bounty and if our you-will-have-taken-care diligently words
percipere, super eo, quod postulas, edoctus abibis.
to-perceive about that which you-request taught you-will-go-away
Qui vult ergo dignus haberi in amoris exercitu militare,
he-who wishes therefore worthy to-be-held in of-love the-army to-serve
nulla ipsum convenit avaritia detineri, sed nimia largitate
by-no him it-befits avarice to-be-held but with-very-great generosity
pollere, largitatem quippe omnibus porrigere debet, quibus
to-excel generosity indeed to-all to-extend he-ought to-whom
potest. Et, quum viderit, esse necessarium, maxime
he-can and when he-will-have-seen to-be necessary especially
nobilibus et probitate decoratis, et ubi perpenderit, suam
to-nobles and with-worth adorned and where he-will-have-weighed his-own
opportunam esse alicui largitatem, non debet exspectare
opportune to-be to-someone generosity not he-ought to-await
petitoris instantiam. Nam res cuiuscunque concessa
of-the-petitioner the-insistence for a-thing of-anyone granted

petitione cara videtur emptione quaesita. Sed si instans
on-petition dear seems by-purchase acquired but if the-pressing
largiendae rei ita non valeat ab ipso opportunitas
of-the-to-be-bestowed thing so not can by him need
deprehendi, rem opportunam petenti tam gratanti
to-be-detected the-thing needful to-one-asking so with-thankful
deferat animo, ut gratius in suo corde acceptiusque
let-him-bring mind that more-gratefully in his-own heart and-more-acceptably
residere appareat, rem amico esse largitam, quam si
to-reside it-may-appear the-thing to-a-friend to-have-been bestowed than if
eiusdem rei possessioni accumberet. Sed et, si viderit
of-the-same thing the-possession he-were-lying-upon but also if he-will-have-seen
pauperes esurire et eis alimenta praestiterit, magna
the-poor to-hunger and to-them nourishment he-will-have-furnished great
curialitas atque largitas reputatur. Sed si dominum habet,
courtliness and generosity is-reckoned but if a-lord he-has
debitam ei debet reverentiam praestare. Et Deum vel
due to-him he-ought reverence to-render and God or
sanctos suos nullo debet blasphemare sermone; humilem se
saints his with-no he-ought to-blaspheme speech humble himself
debet omnibus exhibere et cunctis servire paratus adesse.
he-ought to-all to-show and all to-serve ready to-be-present
Hominum nulli debet suis dictis detrahere, quia maledici
of-men from-none he-ought by-his-own sayings to-detract because slanderers
intra curialitatis non possunt limina permanere. Malos non
within of-courtliness not can the-thresholds to-remain the-wicked not
debet suo laudare mendacio, secretis tamen eos debet,
he-ought by-his-own to-praise lie by-secret yet them he-ought
si potest, correptionibus emendare. Sed et, si incorrigibiles
if he-can reproofs to-amend but also if incorrigible
omnino eos notaverit permanere, tanquam contumaces eos
altogether them he-will-have-noted to-remain as obstinate them

expedit a suo comitatu depellere, ne erroris merito valeat
it-is-expedient from his-own company to-drive-off lest of-error deservedly he-can
fautor et socius deputari. Nullarum maxime miserabilium
a-supporter and a-comrade to-be-reckoned of-no especially pitiable
personarum debet illusor exsistere, litigiosus vel ad rixas
persons he-ought a-mocker to-be quarrelsome or for brawls
faciendas promptus esse non debet, sed, prout possibile est,
to-be-made ready to-be not he-ought but as-far-as possible it-is
iurgiorum ipsum convenit sedatorem exsistere. Modico risu in
of-quarrels him it-befits the-calmer to-be a-moderate laugh in
mulierum utatur aspectu, quia iuxta Salomonis eloquium
of-women let-him-use the-sight because according-to of-Solomon the-saying
stultitiam videtur risus nimius indicare, et stultos quidem
folly seems laughter excessive to-indicate and foolish indeed
omnes vel minus sapientes viros astutae consverunt mulieres
all or less wise men shrewd are-accustomed women
abiicere atque contemnere pulchreve satis eludere. In amoris
to-cast-off and to-despise or-nicely enough to-mock in of-love
namque gubernatione prudentia grandis exigitur, et omnium
for the-government wisdom great is-required and of-all
in ea requiritur industria artium. Magnatum debet coetum
in it is-required the-skill arts of-magnates he-ought the-gathering
frequentare magnasque curias visitare. Moderate debet
to-frequent and-great courts to-visit moderately he-ought
taxillorum deservire ministeriis. Magna debet antiquorum
of-dice to-be-devoted to-the-services the-great he-ought of-the-ancients
libenter gesta recolere atque asserere. Animosus debet esse
gladly deeds to-recall and to-relate spirited he-ought to-be
in proelio et contra inimicos arditus, sapiens, cautus et
in battle and against enemies bold wise cautious and
ingeniosus. Plurium non debet simul mulierum esse amator,
clever of-several not he-ought at-once women to-be lover

sed pro una omnium debet feminarum servitor exsistere
but for one of-all he-ought women servant to-be
atque devotus. Corporis cultui moderate debet insistere
and devoted of-the-body to-the-grooming moderately he-ought to-attend
et sapientem atque tractabilem et svavem se omnibus
and wise and tractable and sweet himself to-all
demonstrare, licet quidam credant, se plurimum mulieri
to-show although some believe themselves very-much a-woman
complacere, si stulta quasi vesana proferant verba suisque
to-please if foolish as-if mad they-utter words and-by-their-own
se valeant gestibus hominibus demonstrare dementes.
themselves can gestures to-men to-show demented
Praeterea mendacibus non debet uti faminibus; sed et
moreover lying not he-ought to-use words but also
cavere debet, ne nimis effuso sermone utatur vel nimio
to-beware he-ought lest too lavish speech he-use or by-too-much
teneatur silentio. Item neminem debet veloci et repenti
he-be-held silence likewise no-one he-ought with-swift and sudden
promissione ditare, quia reddere tardus erit hilaris [enim]
promise to-enrich because to-render slow will-be a-cheerful for
promissor, et audax ad promissa parum credulitatis habet.
promiser and bold in promises little of-credibility has
Si probus aliquis in eum suam conferre largitatem cupiat,
if a-worthy someone on him his-own to-confer generosity desire
hilari eam debet suscipere facie et nullo modo recusare,
with-a-cheerful it he-ought to-take-up face and in-no way to-refuse
nisi forte largitor eam sibi credebat opportunam, quum
unless perhaps the-giver it for-him believed needful when
non esset. Tunc enim taliter recusare potest: Res ista quum
not it-was then for thus to-refuse he-can thing this since
ad praesens mihi non sit opportuna, eam donatam habeo,
at present to-me not is needful it given I-hold

vobisque relinquo, ut, quantum placuerit, ipsam meo
and-to-you I-leave that as-long-as it-will-have-pleased it in-my
nomine servetis. — Sed et turpia verba suo non debet
name you-may-keep but also foul words from-his-own not he-ought
ore proferre, gravia delicta et maxime notoria debet evitare.
mouth to-utter grave offenses and especially notorious he-ought to-avoid
Neminem debet falsa promissione frustrare, quia pollicitis
no-one he-ought with-false promise to-cheat because in-promises
dives quilibet esse potest. Si quis eum falsa promissione
rich anyone to-be can if someone him with-false promise
deceperit vel minus erga eum curialis exstiterit, non
will-have-deceived or less toward him courtly will-have-been not
debet ipsum suo dehonestare sermone, sed econtra
he-ought him by-his-own to-dishonor speech but on-the-contrary
bona sibi retribuat et in cunctis praestet obsequia,
good-things to-him let-him-repay and in all let-him-render services
et sic prudenter eum coget suam agnoscere culpam.
and so prudently him he-will-compel his-own to-acknowledge fault
Hospitalem se cunctis debet praestare libenter. Contra Dei
hospitable himself to-all he-ought to-show gladly against of-God
clericos vel monachos sive contra religiosae domus quamque
the-clerics or monks or against of-a-religious house any
personam iniuriosa non debet vel turpia sive irrisoria verba
person injurious not he-ought or foul or mocking words
proferre sed eis totis viribus totaque mente eius gratia,
to-utter but to-them with-all strength and-with-all mind of-him for-the-sake
cuius funguntur officio, semper et ubique debitum honorem
whose they-perform office always and everywhere due honor
impendere. Ecclesiae frequenter debet limina visitare ibique
to-pay of-the-church frequently he-ought the-thresholds to-visit and-there
assidue officia celebrantes libenter audire divina, licet
constantly the-offices those-celebrating gladly to-hear divine although

quidam fatuissime credant, se satis mulieribus placere,
some most-foolishly believe themselves enough women to-please
si ecclesiastica cuncta despiciant. Suis in omnibus veridicus
if the-ecclesiastical all-things they-despise his-own in all truthful
debet esse sermonibus, nullius hominis gloriae invidus
he-ought to-be words of-no man of-the-glory envious
permanere. His tibi breviter et in summa notatis, si
to-remain these-things to-you briefly and in sum noted if
attentis ea tuis auribus percepisti et factis exercere
with-attentive them your ears you-have-perceived and in-deeds to-practice
curaveris, dignus invenieris in amoris curia perorare.
you-will-have-taken-care worthy you-will-be-found in of-love the-court to-plead
Homo ait: Dignitati vestrae omnimodas cogor reddere
the-man says to-the-dignity your every-kind-of I-am-compelled to-render
grates, quod tam diligenter et tam prudenter mihi voluistis
thanks that so diligently and so prudently to-me you-have-wished
amoris articulos explicare eiusque propinare notitiam. Sed
of-love the-articles to-unfold and-its to-furnish knowledge but
adhuc indesinenter postulare non cesso, ut spem dignemini
still unceasingly to-request not I-cease that the-hope you-may-deign
mihi largiri petitam, sub hac saltem condicione: si ea,
to-me to-bestow requested under this at-least condition if those-things
quae docuistis, per omnia curabo perficere. Spes
which you-have-taught in all I-shall-take-care to-perform hope
enim desiderati amoris benefaciendi semper mihi propositum
for of-desired love of-doing-good always for-me the-purpose
conservabit, nec mihi obstare potest, quod de turbato ordine
will-preserve nor me to-hinder can what about the-disturbed order
est dictum. Nam quum omnibus, quae fiunt in saeculo,
has-been said for since to-all which are-done in the-world

bonis amor praestet initium, merito in primis tanquam
good-things love furnishes the-beginning deservedly in first-of-all as
omnium bonorum radix et causa principalis est postulandus.
of-all good-things the-root and cause chief is to-be-requested
Mulier ait: Indecens esset et inurbanum spem alicui
the-woman says unseemly it-would-be and uncourtly hope to-anyone
amoris sub hoc modo largiri; sed aut pure eam concedere
of-love under this manner to-bestow but either purely it to-grant
debet aut pure negare, quia spe quoque largita potest
she-ought or purely to-deny because hope also bestowed can
femina retrahere manum et spem auferre concessam.
a-woman to-draw-back the-hand and hope to-take-away granted
Studeas bona cuncta peragere, ut nostrae tibi
you-should-be-eager good-things all to-accomplish that of-our to-you
appareant verba profuisse doctrinae.
may-appear words to-have-profited teaching
Homo ait: Merito vos coelestis Maiestas in maiorum
the-man says deservedly you the-heavenly Majesty in of-the-greater
constituit ordine mulierum, quod tam prudenter omnibus
has-placed rank women because so prudently to-all
pro meritis respondere voluistis mihique plura
according-to merits to-respond you-have-wished and-to-me more
concedere, quam noverim postulare, et ego Deum rogo, ut
to-grant than I-know-how to-request and I God ask that
ad vobis serviendum meum semper propositum augeat
to you serving my always purpose he-may-increase
vobisque mentem inducat atque conservet mihi semper,
and-into-you a-mind he-may-bring and may-preserve to-me always
prout propria postulaverint merita, retribuere.
as my-own will-have-required merits to-repay

Nobilis plebeiae

A NOBLEMAN SPEAKS TO A COMMONER WOMAN

A man of higher rank may sit beside a woman without asking leave. The nobleman puts her a question from love's court: whose worth deserves more praise, a noblewoman's or a commoner's? She argues first for noble blood, then comes round to the commoner's, and he concludes that he has rightly chosen her. Turning his own argument, she asks why she should not prefer a worthy commoner; he replies that greater worth decides, and at equal worth the lower rank. She calls him a crab walking backward and claims time to deliberate.

Si nobilis sibi velit plebeiae amorem eligere, tali eam
if a-noble for-himself wishes of-a-commoner the-love to-choose in-such her
debet sermone allicere. Primitus eam suo more salutet,
he-ought speech to-allure first her in-his-own manner let-him-greet
secundo potest, si voluerit, etiam sine licentia iuxta
second he-can if he-will-have-wished even without leave beside
ipsam sibi eligere sedem, et hoc propter maioris ordinis
her for-himself to-choose a-seat and this because-of of-greater rank
praerogativam. Regulariter enim tibi trado, Gualteri, quod
the-prerogative as-a-rule for to-you I-hand-down O-Walter that
ubicunque masculus maiori censetur ordinis praerogativa
wherever the-male with-greater is-reckoned of-rank prerogative
quam mulier, potest sine licentia iuxta ipsius latus sedere,
than the-woman he-can without leave beside her side to-sit
si velit. Si vero eiusdem ordinis inveniatur, potest licentiam
if he-wishes if but of-the-same rank he-be-found he-can leave
petere, ut sibi iuxta eam pateat sedendi licentia, qua
to-ask that to-him beside her be-open of-sitting leave which
concessa cum ea sedere poterit, aliter vero nequaquam.
granted with her to-sit he-will-be-able otherwise but by-no-means
Ubi autem minoris ordinis sit masculus quam femina,
where moreover of-lesser rank is the-male than the-woman

licentiam iuxta eam sedendi non debet exposcere, sed inferiori
leave beside her of-sitting not he-ought to-demand but in-a-lower
loco licet sedendi postulare licentiam. Si tamen ipsa
place it-is-permitted of-sitting to-request leave if yet she
concesserit ei iuxta suum latus sedere, sine timore potest
will-have-granted to-him beside her-own side to-sit without fear he-can
eius voluntati annuere. Postmodum autem sic ei loquatur:
her to-the-will to-assent afterward moreover thus to-her let-him-speak
Nuntius sum quidem vobis ab amoris aula transmissus, qui
a-messenger I-am indeed to-you from of-love the-hall sent who
vestrae prudentiae cuiusdam dubitationis mandat dissolvere
to-your wisdom of-a-certain doubt commands to-untie
nodum: Cuius scilicet sit mulieris magis laudanda probitas,
the-knot of-which namely is woman more to-be-praised worth
utrum nobilis sanguine an illius, quae cognoscitur generis
whether of-the-noble in-blood or of-her who is-known of-family
nobilitate destitui?
nobility to-be-destitute
Mulier ait: Minus apte mihi tale videtur dari definiendum
the-woman says less fittingly to-me such seems to-be-given to-be-determined
iudicium, quum me ipsam praesens tangat articulus, et in
a-judgment since me myself the-present touches point and in
propria causa cuilibet sit iudicare prohibitum; quia tamen mihi
one's-own cause to-anyone be to-judge forbidden because yet for-me
non licet delegationem recusare amoris, quid super isto
not it-is-permitted the-commission to-refuse of-love what about this
sentiam articulo, mea curabo definitione monstrare. Ex tuis
I-think point by-my I-shall-take-care determination to-show from your
tamen assertionibus aliquid super hoc primitus volo percipere,
yet assertions something about this first I-wish to-perceive
ut patrocinio instructa laudabili nulla super hoc negotio me
that by-advocacy instructed praiseworthy no about this business me

valeat falsitas obumbrare. Nam prima videtur facie sanguinis
can falsehood to-overshadow for at-first seems sight of-blood
probitas magis laudanda; ea namque, quae secundum
worth more to-be-praised those-things for which according-to
cuiusque noscuntur provenire naturam, magis videntur
of-each are-known to-come nature more seem
appetenda, quam quae extrinsecus et quasi aliunde
to-be-desired than those-which from-outside and as-if from-elsewhere
adveniunt. Nam et in ipsis mulieribus magis naturalis quam
arrive for also in the-very women more natural than
appositivus color dignoscitur honorari, magisque placent ab
applied color is-known to-be-honored and-more please by
homine verba prolata quam a pica loquente. Et aptius valde
a-man words uttered than by a-magpie speaking and more-fitly very
rubentis scarlati color in Anglicana videtur lana residere quam
of-blushing scarlet the-color in English seems wool to-reside than
in agnino pilo Campaniae sive Italiae. Sic magis forte congruit
in lamb's hair of-Champagne or of-Italy so more perhaps befits
nobili sanguini probitas quam ex plebeiorum stipite derivatis.
to-noble blood worth than from of-commoners stock to-those-derived
Homo ait: Miror, si hoc mente geris animoque sentis, quod
the-man says I-wonder if this in-mind you-bear and-in-spirit feel which
lingua narrare videris. Nec enim, quod dicis, recte potest
with-tongue to-tell you-seem nor for what you-say rightly can
per exempla demonstrari proposita, quum in illis omnibus
through the-examples to-be-demonstrated put-forward since in those all
humanum artificium commendetur, et naturalia accidentalibus
human craft is-commended and natural-things to-accidental-things
praeferantur. Sed in plebeia probitas ex solius animi innata
are-preferred but in a-commoner worth from of-the-sole mind inborn
virtute optima mentis dispositione procedit, et sic quasi
virtue best of-mind disposition proceeds and so as-if

naturale censetur. Tua igitur non possunt exempla procedere,
natural is-reckoned your therefore not can examples to-proceed
unde merito dicendum credo, magis in plebeia quam in
whence deservedly to-be-said I-believe more in a-commoner than in
nobili probitatem esse laudandam. Carior enim reputatur
a-noble worth to-be to-be-praised dearer for is-reckoned
fasianus ab accipitre quam ab asture captus, magisque meretur
a-pheasant by a-hawk than by a-goshawk caught and-more deserves
praemium, qui plus, quam debet, exsolvit, quam qui, quod
reward he-who more than he-owes pays than he-who what
praestare tenebatur, exhibuit. Praeterea magis approbatur illius
to-render he-was-bound showed moreover more is-approved of-that
doctrina magistri, qui ex ineptis noverit lignis aptam fabricare
the-teaching master who from unfit knows timbers a-fit to-build
naviculam, quam qui ex optimis et bene compositis lignis
little-ship than he-who from the-best and well fitted timbers
aedificat. Et nonne maius ac laudabilius homini reputatur,
builds and surely greater and more-praiseworthy for-a-man it-is-reckoned
si aliquam ex se ipso peroptime artem retineat, quam si
if some from him himself excellently art he-hold than if
eam ex artificio sumpserit alieno? Certe utique est verum,
it from the-craft he-will-have-taken of-another certainly surely it-is true
si fateri volueris. Merito ergo in praesenti negotio
if to-confess you-will-have-wished deservedly therefore in the-present business
nobilis sanguine contrarium meretur calculum reportare.
the-noble in-blood the-contrary deserves pebble to-carry-off
Mulier ait: Multum videtur mihi super tua admirandum
the-woman says much seems to-me over your to-be-wondered-at
prudentia, quod tam evidenter contra te ipsum tuis niteris
wisdom that so evidently against you yourself with-your you-strive
sermonibus allegare. Nam quum nobilis sanguine ac generosus
words to-allege for since noble in-blood and well-born

inveniaris, patenter ipsi conaris nobilitati detrahere et
you-are-found openly from-that-very you-try nobility to-detract and
contra ipsius placitare iura contendis; quia vero tua rationabiliter
against its to-plead rights you-strive because but your reasonably
dicta defendis, in hanc declino sententiam, ut magis in plebeia
sayings you-defend to this I-incline opinion that more in a-commoner
quam nobili probitatem laudandam existimem, quia omne
than a-noble worth to-be-praised I-judge because every
bonum, quod est rarum, caro carius esse nullatenus dubitatur.
good which is rare than-dear dearer to-be in-no-way is-doubted
Homo ait: Tuam valde iustam sententiam reputo atque
the-man says your very just opinion I-reckon and
rectam satis opinor, et ideo necessario me fateri oportet,
right quite I-think and therefore necessarily me to-confess it-behooves
potius esse quaerendum amorem probitatis multae plebeiae
rather to-be to-be-sought the-love of-worth much of-a-commoner
quam nobilis nimia probitate decorae. Quum ergo
than of-a-noble with-very-great worth adorned since therefore
plebeiorum genus nimia in tua persona probitate meruit
of-commoners the-kind by-very-great in your person worth has-deserved
exaltari, non immerito te mihi solam ex universo
to-be-exalted not undeservedly you for-myself alone from the-whole
mulierum consortio dominam praeelegi et per te
of-women fellowship as-lady I-have-chosen-before and through you
solam cuncta disposui peragere bona. Et ideo Deum
alone all I-have-disposed to-accomplish good-things and therefore God
indesinenter exoro, ut tuo semper inserat firmum cordi
unceasingly I-entreat that into-your always he-may-put a-firm heart
propositum mea servitia continuo capere, ut quotidie in
purpose my services continually to-take that daily in

benefaciendo meus possit animus incrementa suscipere, atque
doing-good my may mind increases to-take-on and
per hoc valeam ad optata digne munera pervenire.
through this I-may to the-desired worthily gifts to-arrive
Mulier ait: Non videtur multum tuae nobilitati congruere
the-woman says not it-seems much to-your nobility to-befit
ad plebeiae mulieris ordinem declinare vel ex plebeia
to of-a-commoner woman the-rank to-stoop or from a-commoner
amorem appetere, nec videris ex meritis nobilitatis nomen
love to-seek nor you-seem from merits of-nobility the-name
adeptus, quum a nulla tui ordinis femina amari merearis;
obtained since by no of-your rank woman to-be-loved you-deserve
et qui in proprio minus bene invenitur ordine militare,
and he-who in his-own less well is-found rank to-serve
non creditur in alieno suam recte gestare militiam. In
not is-believed in another's his-own rightly to-carry service in
proprio igitur ordine requiras amorem et in alieno genere
your-own therefore rank you-should-seek love and in another's kind
constitutam non coneris impetere, ne propter talem valeas
placed not you-should-try to-assail lest because-of such you-may
praesumptionem digne pati repulsam.
presumption deservedly to-suffer a-rebuff
Homo ait: Multum videris amoris ignara doctrinae, quum
the-man says much you-seem of-love ignorant of-the-teaching since
id, quod omnibus est manifestum, te prorsus ignorare
that which to-all is manifest yourself utterly to-be-ignorant
demonstras. Lippis namque videtur omnibus atque
you-show to-the-bleary-eyed for it-seems all and
patere tonsoribus, quod nec sanguinis generositas nec decora
to-lie-open to-barbers that neither of-blood nobility nor comely
multum species pertinet ad amoris emittendam sagittam;
much appearance pertains to of-love to-be-shot the-arrow

sed amor est ille solus, qui hominum ad amandum corda
but love is that alone which of-men to loving the-hearts
compellit, et saepius ipsos instanter cogit amantes alienigenae
compels and more-often them urgently compels lovers of-an-alien
mulieris amorem exigere, id est ordinis et formae nullatenus
woman the-love to-demand that is of-rank and of-form in-no-way
aequalitate servata. Amor enim personam saepe degenerem
equality kept love for a-person often degenerate
et deformem tanquam nobilem et formosam repraesentat
and ugly as-if noble and beautiful represents
amanti et facit, eam plus quam omnes alias nobilem atque
to-the-lover and makes her more than all others noble and
pulcherrimam deputari. Semper enim forma mulieris, quam
most-beautiful to-be-reckoned always for the-form of-a-woman whom
aliquis recto corde amare dignoscitur, nimium consvevit
someone with-upright heart to-love is-known very-much is-accustomed
amanti placere, quamvis omnino deformis inveniatur atque
to-the-lover to-please although altogether ugly she-be-found and
abiecta. Praeterea omnium aliarum mulierum istius respectu
abject moreover of-all other women of-this-one in-respect
incultus sibi quasi videtur aspectus. Mirari ergo non
uncouth to-him as-if seems the-look to-wonder therefore not
debes, si te quamvis ignobilem genere omni tamen decoris
you-ought if you although ignoble by-family with-all yet of-beauty
fulgore et morum probitate fulgentem tota contendo amare
splendor and of-character worth shining with-all I-strive to-love
virtute, quia non talia postulo quasi a mei ordinis
strength because not such-things I-request as-if by of-my rank
mulieribus recusatus, sed ab amore taliter amare coactus, et
women refused but by love thus to-love compelled and
quia tua mihi super omnibus aliis probitas complacuit atque
because your to-me above all others worth has-pleased and

nobilitas. Ex quibus omnibus tuae satis debet esse prudentiae
nobility from which all to-your enough ought to-be wisdom
manifestum, quod a tuo sum nullatenus repellendus amore, si
manifest that from your I-am in-no-way to-be-repelled love if
morum in me compositio propriae noverit origini respondere.
of-character in me the-composure to-its-own knows-how origin to-respond
Mulier ait: Etsi ea, quae proponis, clara forte veritate
the-woman says even-if those-things which you-propose on-clear perhaps truth
nitantur, aliam tamen ex tui ipsius verbis tibi possum iustam
rest another yet from your own words to-you I-can just
recusationis causam opponere, quia, ut superior a me lata
of-refusal cause to-oppose because as the-above by me delivered
et a te approbata videtur sententia continere, magis in plebeio
and by you approved seems judgment to-contain more in commoner
quam in nobili genere sedet laudanda probitas. Ex quibus verbis
than in noble family sits to-be-praised worth from which words
concludendo intulisti, quod potius sit studiosae unumquemque
by-concluding you-inferred that rather it-is of-a-zealous everyone
amorem sibi copulare plebeiae quam nobilis et multa
the-love to-himself to-join commoner-woman than of-a-noble and with-much
probitate decorae. Quare igitur non magis plebeius morum
worth adorned why therefore not more a-commoner of-character
compositione perfectus quam multa nobilitate decorus mihi
in-composure perfect than with-much nobility adorned for-me
est eligendus amator? Quaeso, ut mihi respondeas.
is to-be-chosen as-lover I-ask that to-me you-answer
Homo ait: Quamvis simplici verbo asserui, magis studiosae
the-man says although with-a-simple word I-asserted more of-a-zealous
plebeiae requirendum amorem quam nobilis mulieris atque
commoner-woman to-be-sought the-love than of-a-noble woman and
decorae, non tamen intelligere debes, nobilis mulieris non esse
adorned not yet to-understand you-ought of-a-noble woman not to-be

laudandum atque peroptandum amorem. Immo magis nobilis
to-be-praised and much-to-be-desired the-love nay more of-a-noble
mulieris amor est eligendus, si maiori gaudeat probitate quam
woman love is to-be-chosen if in-greater she-rejoice worth than
ipsa plebeia. Tali ergo intentione verbum protuli
the-very commoner-woman with-such therefore intention the-word I-uttered
„magis“, ut, si plebeia probior quam nobilis inveniatur, potius
magis that if a-commoner worthier than a-noble be-found rather
sit quam nobilis eligenda; si aequis in probitate passibus
she-is than the-noble to-be-chosen if with-equal in worth steps
ambulare noscuntur, aequaliter earum amor est eligendus
to-walk they-are-known equally their love is to-be-chosen
secundum Angliae reginae Alinoriae opinionem. Ego tamen in
according-to of-England of-the-queen Eleanor the-opinion I yet in
aequalitate praefata minorem dico ordinem praeferendum esse
equality aforesaid the-lesser I-say rank to-be-preferred to-be
maiori et potius eligendum. Sin autem aliter adverbium
to-the-greater and rather to-be-chosen if moreover otherwise the-adverb
„magis“ intelligatur, quam tibi sim conatus exponere, summa
magis be-understood than to-you I-have tried to-expound the-highest
sequeretur absurditas et grandis inde oriretur iniquitas. Jam
would-follow absurdity and great thence would-arise iniquity already
enim videretur sanguinis generositas hominibus intolerabile
for it-would-seem of-blood nobility to-men intolerable
damnum adducere nullaque commoda ferre, si probior nobilis
harm to-bring and-no benefits to-bear if a-worthier noble
minus probae postponatur plebeiae. Si talem ergo plebeium
to-a-less worthy be-placed-after commoner if such therefore a-commoner
inveneris, in quo magis quam in me cognoveris
you-will-have-found in whom more than in me you-will-have-recognized
probitatem vigere, et tuum fueris sibi amorem largita,
worth to-flourish and your you-will-have to-him love bestowed

tuum non insistam improbare propositum, quum haec in
your not I-shall-persist to-disapprove purpose since this in
superioribus tibi videatur concessa licentia. Tua igitur diligenti
the-above to-you seems granted license your therefore with-diligent
perquirat indagatione prudentia et digniori se adnectat amori.
let-seek-out inquiry wisdom and to-a-worthier itself let-attach love
Mulier ait: In tuis videris sermonibus tanquam cancer in
the-woman says in your you-seem words as-if a-crab in
ambulando retrogradus, quod nunc negare contendis, quod
walking going-backward that now to-deny you-strive what
statim audaci lingua laudando firmaveras. Sed non videtur
just-now with-bold tongue by-praising you-had-confirmed but not it-seems
recte virili conformari astutiae ad mulieris quantumcunque
rightly to-manly to-be-conformed astuteness at of-a-woman however
prudentis sermonem contra suam quemque tam inverecunde
prudent speech against his-own anyone so shamelessly
venire sententiam, et quod dilucide paullo ante concesserat,
to-come opinion and what clearly a-little before he-had-granted
sua nunc assertione negare. Quia tamen fas est ab
by-his-own now assertion to-deny because yet right it-is from
errato discedere et ab eo, quod quisque minus bene
error to-depart and from that which each less well
sententiaverat resipiscere, si tuam simplicem et incautam
had-judged to-recover if your simple and incautious
studes emendare doctrinam, in hoc inveneris laude
you-are-eager to-amend teaching in this you-will-be-found of-praise
dignissimus et ab omni prudentia commendandus. Tuorum
most-worthy and by every wisdom to-be-commended of-your
igitur verborum non modice mihi placet interpretatio, qua
therefore words not moderately to-me pleases the-interpretation by-which
mihi deliberare concedis, quis mihi tanquam potior sit
to-me to-deliberate you-grant who for-me as preferable is

eligendus amator, quia illam mihi palatii amoris portam
to-be-chosen lover because that for-me of-the-palace of-love gate
defendo, quae nec quemlibet a palatii repellit ingressu
I-defend which neither anyone from of-the-palace repels the-entry
nec omnem permittit intrare petentem, sed eum demum,
nor every permits to-enter one-seeking but him only
qui ex propria probitate, consilii tenore perpenso et subtili
who from his-own worth of-counsel the-tenor weighed and subtle
habita deliberatione, admittitur. Deliberato itaque et post
held deliberation is-admitted deliberated and-so and after
libramina multa consilii digniorem curabo admittere.
weighings many of-counsel the-worthier I-shall-take-care to-admit
Homo ait: Si anguis hic non lateret in herbis, et hanc sub
the-man says if a-snake here not lurked in the-grass and this under
calliditatis ingenio deliberationem non exposceres, svavissima
of-cunning the-device deliberation not you-were-demanding most-sweet
mihi esset et gratiosa deliberatio talis. Sed, quia vehementer
to-me would-be and gracious deliberation such but because vehemently
timeo, ne ex dilationis istud procedat origine, non videtur
I-fear lest from of-delay this proceed the-origin not it-seems
mihi tutum huic praebere proprium deliberationi assensum.
to-me safe to-this to-give my-own deliberation assent
Gravissimum namque mihi est et mortis videtur demonstrare
most-grievous for to-me it-is and of-death seems to-show
vestigia, si praeter spem largiendi amoris patiaris me abire.
the-traces if beyond hope of-bestowing love you-allow me to-go-away
Morosa namque dilatio pereuntis solet amoris indicare
lingering for delay of-perishing is-wont love to-indicate
praesagia, et modica consvevit mora eventus mutare fortunae;
the-presages and a-slight is-accustomed delay the-outcomes to-change of-fortune
si me igitur tui amoris spe frustratum dimiseris, me
if me therefore of-your love of-the-hope cheated you-will-have-dismissed me

protinus mortem subire compellis, cui tua postea nullatenus
forthwith death to-undergo you-compel to-which your afterward in-no-way
poterit prodesse medela, et ita poteris homicida vocari.
will-be-able to-profit remedy and so you-will-be-able a-murderess to-be-called
Mulier ait: Homicidium aliquod perpetrare non affecto; mihi
the-woman says murder any to-commit not I-aim to-me
tamen consilium nulla potest ratione negari, quia iuxta
yet counsel by-no can reason to-be-denied because according-to
cuiusdam sapientis eloquium quidquid consilii moderatione
of-a-certain wise-man the-saying whatever of-counsel by-the-moderation
perficitur, non assvevit poenitudinis rubore perfundi sed
is-completed not is-accustomed of-repentance with-the-blush to-be-suffused but
perpetua firmitate durare.
in-perpetual firmness to-last
Homo ait: Consilium tibi denegare non possum. Deum
the-man says counsel to-you to-deny not I-can God
tamen assidue rogare non desinam, ut te faciat amare,
yet constantly to-ask not I-shall-cease that you he-make love
quem debes.
whom you-ought
Mulier ait: Si amori vacare eligerem, indubitanter scias,
the-woman says if to-love to-be-free I-chose undoubtedly you-should-know
quod pro posse studerem potioris mihi solatia
that according-to ability I-would-be-eager of-a-preferable for-myself the-solaces
quaerere.
to-seek
Homo ait: Liberum tibi eligendi amoris esse non dubitatur
the-man says free to-you of-choosing love to-be not is-doubted
arbitrium. Ego tamen tibi nunquam servire cessabo et pro
the-judgment I yet you never to-serve I-shall-cease and for
te omnibus semper obsequia cuncta praestare.
you to-all always services all to-render

Mulier ait: Si, ut verbis assertive proponis, facto
the-woman says if as in-words assertively you-propose by-deed
curaveris adimplere, facile non posset accidere, quin
you-will-have-taken-care to-fulfill easily not could to-happen but-that
a me vel alia retributionem susciperes abundanter.
from me or another requital you-would-receive abundantly
Homo ait: Tua verba Deus velit, ut veridicam sententiam
the-man says your words God may-will that a-truthful meaning
ferant, et ego, quamvis corpore videar discedere, corde
they-bear and I although in-body I-seem to-depart in-heart
tamen vobis colligatus exsisto.
yet to-you bound I-am

Loquitur nobilis nobili

A NOBLEMAN SPEAKS TO A NOBLEWOMAN

The nobleman tells her that he is always present to her in thought, that the mere sight of the air over her dwelling keeps him alive, and that dreams of her console him. She thanks him and lets him see her daily, but she has resolved never to serve Venus: love's court is easy to enter and impossible to leave, like Tartarus, and she would rather have little and be free. He threatens her with a pain beyond telling and, before describing it, asks her where in love's palace she stands.

Si nobilis aliquis mulieris alicuius nobilis deposcat amorem,
if a-noble some of-a-woman some noble demand the-love
his illam verbis conetur attrahere. Post proposita
with-these her words let-him-try to-attract after the-proposed
sermonum initia taliter cordis concepta dissolvat: Tanta
of-speech beginnings thus of-the-heart the-conceptions let-him-unfold so-great
deprehenditur in vobis nobilitas, tantaque vos curialitas
is-detected in you nobility and-so-great you courtliness

exornare dignoscitur, quod omnia, quae meo resident cordi
to-adorn is-known that all-things which in-my reside heart
dicenda, vestrae probitatis aspectu credo mihi licere
to-be-said of-your worth in-the-sight I-believe for-me to-be-permitted
sine reprehensionis timore narrare. Nam si non liceret
without of-reproof fear to-tell for if not it-were-permitted
hominibus sui, quum vellent, cordis dominabus aperire
to-men of-their-own when they-wished heart to-ladies to-open
secreta, iam amor perisset omnino, qui omnium dicitur
the-secrets already love would-have-perished altogether which of-all is-said
fons et origo bonorum, et nullus sciret aliis subvenire,
the-fountain and origin good-things and no-one would-know others to-help
omniaque curialitatis opera hominibus essent ignota.
and-all of-courtliness the-works to-men would-be unknown
Mulier ait: Recte sapis, et multum mihi placet audire.
the-woman says rightly you-are-wise and much to-me it-pleases to-hear
Homo ait: Licet me raro corporaliter vestro repraesentem
the-man says although myself rarely bodily to-your I-present
aspectui, corde tamen et animo a vestra nunquam abscedo
sight in-heart yet and in-spirit from your never I-depart
praesentia; assidua namque de vobis habita cogitatio saepe
presence constant for about you held thought often
saepius me vobis praesentem constituit et illum thesaurum,
and-more-often me to-you present makes and that treasure
circa quem mea versatur intentio, cordis me facit oculis
around which my turns intention of-heart me makes with-eyes
semper aspicere poenasque mihi affert et solatia multa. Nam,
always behold and-pains to-me it-brings and solaces many for
quod quis toto mentis affectu desiderat, semper timet,
what one with-the-whole of-mind affection desires always be-fears
ne adverso turbetur eventu. Quantum igitur fidelis vobis
lest by-adverse it-be-disturbed outcome how-much therefore faithful to-you

exsistam, quantaque vobis devotione astringar, sermone
I-am and-with-how-great to-you devotion I-am-bound in-speech
narrare non possem. Nam, ut videtur, si viventium omnium
to-tell not I-could for as it-seems if of-the-living all
fidelitates in unius possent congregari persona, nequaquam
the-fidelities in of-one could to-be-gathered person by-no-means
tanta esset, quanta est fides, quae me vobis servire svadet,
so-great it-would-be as-great is the-faith which me you to-serve urges
nihilque tam meo cordi immutabile perseverat quam gloriae
and-nothing so in-my heart unchangeable persists as to-the-glory
vestrae serviendi propositum, et illud mihi super omnia
your of-serving the-purpose and that to-me above all
gloriosum exsisteret, et pro magna victoria reputarem, si
glorious would-be and for a-great victory I-would-reckon if
qua possem meis actibus operari, quae vobis exsisterent
any-things I-could by-my acts to-perform which to-you would-be
gratiosa vestraeque accepta gratiae residerent. Quum vos igitur
gracious and-to-your accepted grace would-reside when you therefore
videre valeo, nulla me posset poena pertingere, nullius me
to-see I-can no me could pain to-reach of-no-one me
possent insidiae perturbare; immo locorum, quibus inhabitare
could the-snares to-disturb nay of-the-places in-which to-dwell
videmini, solus ad aera transmissus aspectus efficacia mihi
you-seem the-sole to the-air sent look by-its-efficacy to-me
praestat fomenta vivendi et solatia multa praestat amanti.
furnishes the-kindlings of-living and solaces many furnishes to-the-lover
Quando vero vos non possum corporali visu aspicere nec super
when but you not I-can with-bodily sight to-behold nor over
vos constitutum aërem deprehendere, undique contra me
you placed the-air to-detect on-every-side against me
cuncta incipiunt elementa consurgere, et varia me poenarum
all begin the-elements to-rise-up and various me of-pains

incipiunt allidere genera, nullo possum gaudere solatio, nisi
begin to-dash kinds in-no I-can to-rejoice solace except
quantum falsa mihi demonstratione dormienti somni sopor
as-much-as by-false to-me showing sleeping of-sleep the-slumber
adducit. Sed licet falsa me somnus quandoque largitione
brings but although with-false me sleep sometimes bestowal
decipiat, nihilominus tamen ei affectuosas offero grates,
deceive nonetheless yet to-it affectionate I-offer thanks
quod tam dulci atque nobili me voluit deceptione
that so with-sweet and noble me it-has-wished deception
frustrare. Talis namque somniculosa largitio mihi vivendi viam
to-cheat such for sleepy bestowal for-me of-living the-way
modumque conservat mortisve me defendit ab ira, quod
and-the-manner preserves or-of-death me defends from the-wrath which
maximum munus mihi videtur atque praecipuum. Mortuo
the-greatest gift to-me seems and chief to-the-dead
namque frustra medicina porrigitur. Sed quousque mihi
for in-vain medicine is-held-out but as-long-as to-me
affuerit licet vita poenalis, levis potest aura imbrem
it-will-have-been-present although life painful a-light can breeze a-shower
mihi liberationis infundere et rorem svavitatis inducere.
on-me of-deliverance to-pour and dew of-sweetness to-bring-in
Credo namque et plenariam gero fiduciam, quod tam nobilis
I-believe for and full I-bear confidence that so noble
tantaeque femina probitatis non diu permittet, me poenis
and-of-so-great a-woman worth not long will-permit me to-pains
subiacere tam gravibus, sed a cunctis me relevabit angustiis.
to-lie-under so grievous but from all me will-relieve straits
Mulier ait: Re vera in tua persona nobilitari novit prudentia,
the-woman says in-thing true in your person to-be-ennobled knows wisdom
et habitaculum invenerunt svavitatis eloquia, quod tam provide
and a-dwelling have-found of-sweetness the-speeches in-that so providently

tamque prudenter tua novisti proponere iura. Quod igitur
and-so prudently your you-know-how to-set-forth claims that therefore
tibi placet de mea in absentia mei cogitare persona mihique
to-you it-pleases about my in absence my to-think person and-to-me
in omnibus, in quibus poteris, serviendi habere propositum,
in all in which you-will-be-able of-serving to-have the-purpose
debitas tibi refero grates, et ego versa quidem vice in absentia
due to-you I-return thanks and I turned indeed the-turn in absence
quoque tui de te cogitabo libenter tuaque servitia suo
also your about you I-shall-think gladly and-your services in-their-own
loco et tempore non detractabo suscipere, quia tantus es
place and time not I-shall-decline to-receive because so-great you-are
tantave probitate refulges, quod nulli feminae ascriberetur
or-with-so-great worth you-shine that to-no woman it-would-be-ascribed
honori, si tua obsequia recusaret. Praeterea nolo, ut
to-honor if your services she-refused moreover I-do-not-wish that
solius sis aëris inspectione contentus, sed nostra specie
of-the-sole you-be air with-the-looking content but of-our appearance
poteris corporali visione potiri et opposita me facie intueri.
you-will-be-able by-bodily sight to-enjoy and opposite me face to-behold
Malo etenim ad vitae tibi conservanda gubernacula laborare
I-prefer for to of-life to-you to-be-preserved the-helm to-labor
quam mortis praestare causam vel homicidii incurrere crimen.
than of-death to-furnish the-cause or of-homicide to-incur the-charge
Homo ait: Licet aestus temporibus tenuibus posset imbribus
the-man says although of-heat in-the-times by-slight could showers
vita segetum prorogari, ariditatis tamen periculum evitare
the-life of-the-crops to-be-prolonged of-drought yet the-danger to-avoid
non possunt, nisi rore fuerint pluviali perfusæ. Potestis
not they-can unless with-dew they-will-have-been rainy drenched you-can
igitur in hunc modum, quem dixistis, vitam prorogare
therefore in this manner which you-have-said the-life to-prolong

amantis, non autem a mortis liberare periculo graviori.
of-the-lover not moreover from of-death to-free the-danger graver
Gravius enim recidivus quam initialis videtur affligere
more-grievously for a-relapsing than an-initial seems to-afflict
morbus et duriori cogit hominem morte deficere, et
disease and by-a-harder it-compels a-man death to-fail and
acrius amittitur, quod spe aliqua videtur possideri largita,
more-bitterly is-lost what hope some seems to-be-possessed bestowed
quam quod nuda voluntate speratur. Potius ergo eligerem
than what by-bare wish is-hoped rather therefore I-would-choose
momentaneo perire interitu quam post multas poenales
by-a-momentary to-perish death than after many painful
angustias mortis subiacere periculis. Deliberet ergo prudentia
straits of-death to-lie-under the-dangers let-deliberate therefore wisdom
vestra et indagatione subtili perquirat, quid vestro magis
your and with-inquiry subtle let-it-search-out what to-your more
expedire videatur honori, utrumne spem amanti largiri et
to-be-expedient may-seem honor whether hope to-the-lover to-bestow and
ab ira ipsum mortis eripere eique ad omnia peragenda
from the-wrath him of-death to-snatch and-to-him to all to-be-accomplished
bona viam aperire incognitam, an hoc denegando cunctorum
good-things a-way to-open unknown or this by-denying of-all
bonorum praecludere viam et mortis semitam aperire.
good-things to-close the-way and of-death the-path to-open
Mulier ait: Illud quod tibi possum praestare suffragium,
the-woman says that which to-you I-can to-furnish support
libera tibi voce promisi, scilicet ut quotidiana mei corporali
with-free to-you voice I-have-promised namely that daily of-me bodily
visione utaris. Nam, quod postulas, nullis posses precibus
sight you-may-use for what you-request by-no you-could prayers
vel laboribus impetrare; firmum etenim est et totius meae
or labors to-obtain firm for is and of-the-whole of-my

mentis propositum Veneris me nunquam supponere servituti
mind the-purpose of-Venus myself never to-put-under servitude
nec amantium me poenis subiicere. Quot namque subiaceant
nor of-lovers myself to-the-pains to-subject how-many for lie-under
amantes angustiis, nemo posset nisi experimento cognoscere.
lovers straits no-one could except by-experience to-know
Tot enim poenis atque languoribus exponuntur, quod nullus
so-many for to-pains and languors they-are-exposed that no-one
posset nisi experientia doceri. Sed quamvis amoris omnino
could except by-experience to-be-taught but although of-love altogether
fugiam illaqueari catenis, tibi tamen et aliis benefacientibus
I-shun to-be-ensnared in-the-chains to-you yet and to-other well-doing
viris benefaciendi nunquam recusabo praestare favorem.
men of-doing-good never I-shall-refuse to-furnish favor
Homo ait: Absit, [te], domina mea, te in tam acerrimo
the-man says far-be-it you O-lady my you in so very-sharp
errore durare. Illae namque solummodo mulieres, quae amoris
error to-persist those for only women who of-love
noscuntur aggregari militiae, veris apud homines laudibus
are-known to-be-enrolled in-the-service of-true among men praises
dignae iudicantur et propter suam probitatem meruerunt in
worthy are-judged and because-of their-own worth have-deserved in
omnium curia nominari. Quid enim valeat in saeculo bonum
of-all the-court to-be-named what for can in the-world good
ab aliquo exerceri, nisi ex amore suam sumat originem,
by anyone to-be-practiced unless from love its-own it-take origin
videre non possum. Curet ergo tantus decor tantave
to-see not I-can let-take-care therefore so-great beauty or-so-great
morum probitas amoris perambulare semitas eiusque probare
of-character worth of-love to-walk-through the-paths and-its to-prove
fortunas. Nihil enim, quid sit vel quale, aperta potest veritate
fortunes nothing for what it-is or of-what-sort by-open can truth

cognosci, nisi primitus illud experientiae probaverit usus.
to-be-known unless first it of-experience will-have-proved the-use
Post rei tantum experientiam decet recusare probatum.
after of-the-thing only the-experience it-befits to-refuse the-proved
Mulier ait: In amoris curiam facillimus est inventus ingressus,
the-woman says into of-love the-court most-easy is found entrance
sed propter imminentes amantium poenas ibi est perseverare
but because-of threatening of-lovers the-pains there it-is to-persevere
difficile, ex ea vero propter appetibiles actus amoris impossibilis
difficult from it but because-of desirable acts of-love impossible
deprehenditur exitus atque durissimus. Nam post verum amoris
is-detected exit and very-hard for after true of-love
curiae ingressum nihil potest amans velle vel nolle, nisi quod
to-the-court entrance nothing can the-lover to-will or to-refuse except what
mensa sibi proponat amoris, et quod alteri possit amanti
the-table to-him sets-before of-love and what to-the-other can lover
placere. Ergo talis non est curia appetenda; eius namque
to-please therefore such not is a-court to-be-sought of-that for
loci est omnino fugiendus ingressus, cuius libere non patet
place is altogether to-be-shunned the-entrance of-which freely not lies-open
egressus. Tartareae etenim talis potest locus curiae comparari;
exit to-a-hellish for such can place court to-be-compared
nam, quum Tartari porta cuilibet intrare moretur aperta
for since of-Tartarus the-gate to-anyone to-enter stays open
volenti, nulla est post ingressum exeundi facultas. Malo igitur
wishing no is after entrance of-going-out means I-prefer therefore
aere modico Franciae contenta adesse et liberum eundi,
with-money modest of-France content to-be and the-free of-going
quo voluero, possidere arbitrium quam Ungarico quidem
whither I-shall-have-wished to-possess choice than with-Hungarian indeed
onusta argento alienae subiici potestati, quia tale multum
loaded silver to-another's to-be-subjected power because such much

habere est nihilum habere. Merito ergo amoris aula mihi
to-have is nothing to-have deservedly therefore of-love the-hall to-me
odiosa exsistit, quare aliunde te oportet amorem petere, frater.
hateful is wherefore elsewhere you it-behooves love to-seek O-brother
Homo ait: Liberius nulli potest esse arbitrium, quam si
the-man says freer to-no-one can to-be choice than if
ab eo, quod quis tota mentis intentione desiderat, velle
from that which one with-the-whole of-mind intent desires to-will
separari non possit. Gratum namque cuilibet esse debet,
to-be-separated not he-can welcome for to-anyone to-be ought
si illud nolle non possit, quod tota virtute desiderat, si
if that to-refuse not he-can which with-all strength he-desires if
tantum res illa sit appetibilis. Sed amore in orbe nihil
only the-thing that be desirable but than-love in the-world nothing
appetibilius reperitur, quum ex eo omnis boni procedat
more-desirable is-found since from it all of-good proceeds
instructio, et sine eo nihil boni aliquis operetur in orbe.
the-instruction and without it nothing of-good anyone performs in the-world
Ergo illius videtur curia utrisque amplectenda lacertis. Illius
therefore its seems court with-both to-be-embraced arms its
igitur aula nullatenus vobis sit odiosa.
therefore hall in-no-way to-you let-be hateful
Mulier ait: Cuicunque sub amoris clipeo ipsa videatur
the-woman says to-whomever under of-love the-shield itself may-seem
militare libertas et res apprehendenda, mihi tamen
to-serve freedom and a-thing to-be-grasped to-me yet
deterrima videtur servitus et res per omnia fugienda.
the-worst seems servitude and a-thing in all to-be-shunned
In vanum ergo laboras, quia mundus universus me non
in vain therefore you-labor because the-world whole me not
posset ab isto proposito revocare.
could from this purpose to-call-back

Homo ait: Si tali curaveritis via ambulare, intolerabilis
the-man says if by-such you-will-have-taken-care way to-walk an-intolerable
vos poena sequetur, cui nulla similis reperitur, et quam
you pain will-follow to-which no like is-found and which
erit recitare difficile.
it-will-be to-recount difficult
Mulier ait: Quaeso, ut mihi asseras, quae sint illae poenae,
the-woman says I-ask that to-me you-declare what are those pains
quae propter hoc imminere videntur, ut, quum praevisae
which because-of this to-threaten seem that when foreseen
fuerint, earum me minus valeant iacula laedere, quia
they-will-have-been their me less may-be-able the-darts to-wound because
praevisa minus iacula ferire dicuntur.
foreseen less darts to-strike are-said
Homo ait: Haec a vobis a longe praevisa iacula vos minus
the-man says these by you from afar foreseen darts you less
ferire non possunt, nisi praefatum curaveritis errorem
to-strike not can unless the-aforesaid you-will-have-taken-care error
deponere. Poenas tamen, si placet, audire potestis, sed
to-lay-down the-pains yet if it-pleases to-hear you-can but
primitus vos exorare cupio, ut me docere dignetur gratia
first you to-entreat I-desire that me to-teach may-deign grace
vestra, quis amoris vobis palatii locus est constitutus?
your what of-love for-you of-the-palace place is established

De palatio amoris

THE PALACE OF LOVE

He describes a palace at the center of the world with four gates, the eastern the god of love's, and asks which company she belongs to. The southern women, he explains, admit only the worthy and shine with love's ray; the western are harlots, admitting everyone, whom the ray cannot reach; the northern shut their gate to all and are accursed, unregarded by the god. She replies that she stands safe behind the northern gate, and not accursed.

Fertur enim et est verum, in medio mundi constructum
it-is-said for and it-is true in the-middle of-the-world built
esse palatium quattuor ornatissimas habens facies, et in facie
to-be a-palace four most-adorned having faces and in face
qualibet est porta pulcherrima valde. In ipso autem palatio
each there-is a-gate most-beautiful very in the-very moreover palace
solus amor et dominarum meruerunt habitare collegia.
alone love and of-ladies have-deserved to-dwell the-companies
Orientalem quidem portam solus sibi deus appropriavit
the-eastern indeed gate alone for-himself the-god has-appropriated
amoris, aliae vero tres certis dominarum sunt ordinibus
of-love the-other but three to-certain of-ladies are ranks
destinatae. Et dominae portae meridianae ianuis semper
assigned and the-ladies of-the-gate southern with-doors always
morantur apertis et ostii semper reperiuntur in limine,
stay open and of-the-door always are-found on the-threshold
sicut et dominae occidentalis portae, sed ipsae extra ipsius
just-as also the-ladies of-the-western gate but they outside of-the-very
limina portae semper reperiuntur vagantes. Quae vero
thresholds of-the-gate always are-found wandering those-who but
septentrionalis meruerunt portae custodiam, semper clausis
of-the-northern have-deserved gate the-keeping always with-closed

morantur ianuis et extra palatii terminos nihil aspiciunt.
stay doors and outside of-the-palace the-bounds nothing behold
In quarum ergo istarum contenditis vos esse consortio?
in of-which therefore of-these you-maintain yourself to-be company
Mulier ait: Hi mihi sunt nimis sermones obscuri nimisque
the-woman says these to-me are too words obscure and-too
verba reposita, nisi ipsa tua faciat interpretatio manifesta.
words recondite unless them your make interpretation manifest
Homo ait: Quae semper ianua morantur aperta et ostii
the-man says those-who always with-door stay open and of-the-door
semper reperiuntur in limine, sunt illae mulieres et dominae,
always are-found on the-threshold are those women and ladies
quae, dum aliquis petit ingressum, diligenter indagare
who while someone seeks entrance diligently to-investigate
noverunt, quibus sit meritis dignus ac quam probitatem
know-how of-what he-is merits worthy and what worth
retineat, qui patentis ianuae desiderat aditum, et post
he-holds who of-the-open door desires access and after
meritorum habitam fidem plenariam cum omni dignos honore
of-merits had assurance full with all the-worthy honor
admittunt, indignos vero procul ab amoris aula repellunt.
admit the-unworthy but far from of-love the-hall repel
Quae vero locum sibi portae vindicant occidentalis,
those-who but place for-themselves of-the-gate claim western
sunt illae mulieres communes, quae neminem reiiciunt, sed
are those women common who no-one reject but
omnes indifferenter admittunt et universorum sunt expositae
all without-distinction admit and of-all are exposed
voluptati. Quae autem septentrionalis custodiae mancipantur
to-the-pleasure those-who moreover of-the-northern to-the-keeping are-bound
et clausa semper porta morantur, sunt illae feminae, quae
and with-closed always gate stay are those women who

nemini pulsanti aperiunt, sed denegant ad amoris palatium
to-no-one knocking open but deny to of-love the-palace
cunctis ingressum. Meridianae sunt illae igitur, quae amare
to-all entrance southern are those therefore who to-love
volunt et dignos non repellunt amantes, et merito, quia,
wish and worthy not repel lovers and deservedly because
quum sint in meridie cunctae dispositae, ab ipsius
since they-are in the-south all disposed by of-the-very
in oriente habitantis amoris meruerunt radio coruscari.
in the-east dwelling love they-have-deserved ray to-shine
Occidentales vero sunt meretrices, quae vix aliquem amant
western but are harlots who scarcely anyone love
nec ab aliquo probo inveniuntur amari, et merito, quia,
nor by any worthy-man are-found to-be-loved and deservedly because
quum in occidente ipsarum reperiatur habitatio sita, igneus
since in the-west their is-found dwelling situated the-fiery
amoris radius ab oriente ad illas usque pervenire non potest.
of-love ray from the-east to them all-the-way to-reach not can
Septentrionales vero sunt illae mulieres, quae amare recusant,
northern but are those women who to-love refuse
quamvis illae amentur a multis, et merito, quia in sinistra
although they be-loved by many and deservedly because on the-left
positas deus non respicit ipsas, quia sunt maledictae. Ex
placed the-god not regards them because they-are accursed from
his vero verbis amoris patet palatii dispositio manifesta.
these indeed words of-love lies-open of-the-palace the-arrangement manifest
Mulier ait: Intra septentrionalem portam me profiteor esse
the-woman says within the-northern gate myself I-profess to-be
securam, non maledictam.
secure not accursed

De poenis mulierum non amantium

THE PUNISHMENTS OF WOMEN WHO DO NOT LOVE

Riding as squire to his lord Robert in the royal forest of France, he strayed and saw the army of the dead behind the crowned god of love: women who loved wisely, honored; women who gave themselves to all, mobbed by servants; and women who refused every lover, in furs on lame nags. One leads him to a park of three circles. The king of love gives him twelve precepts and bids him tell the vision. Frightened, the noblewoman chooses the southern gate but will first test his worth.

Homo ait: Audias igitur poenas tibi sine fine paratas:
the-man says you-should-hear therefore the-pains for-you without end prepared
Quum cuiusdam enim mei domini nobilissimi viri Roberti
when of-a-certain for my lord most-noble man Robert
armiger adessem et die quadam in aestu magni caloris
squire I-was-present and on-a-day certain in the-heat of-great warmth
per regiam Franciae silvam cum ipso et multis aliis
through the-royal of-France forest with him and many other
militibus equitarem, in quendam nos amoenum valde
knights I-was-riding into a-certain us pleasant very
locum et delectabilem via silvestris direxit. Erat quidem
place and delightful a-path woodland directed it-was indeed
locus herbosus et nemoris undique vallatus arboribus. In
a-place grassy and of-the-grove on-every-side walled with-the-trees into
quem quum descenderemus omnes, equis per pascua
which when we-dismounted all horses through the-pastures
dimissis et nobis aliquantum somni refectis sopore,
let-go and us somewhat of-sleep refreshed with-the-slumber
excitati postmodum vagantes festinanter stravimus equos.
roused afterward wandering hastily we-saddled the-horses
Sed quum meus parumper equus longius cunctis per
but since my a-little horse farther than-all through

pascua divertisset, tam diu me detinuit equi praeparatio
the-pastures had-strayed so long me detained of-the-horse the-preparation
proprii, quod me solum in ipso prato conspexi relictum.
own that myself alone in the-very meadow I-saw left
Quumque viam ignorans errabundus per prata vagarer,
and-when the-way not-knowing straying through the-meadows I-wandered
undique diligenter aspiciens a longe prospexi multitudinem
on-every-side diligently looking from afar I-saw a-multitude
equitantium infinitam per ipsius pascui deambulantem
of-riders countless through of-the-very pasture walking-about
extremitates. Quum autem vehementer crederem, meum inter
the-edges since moreover vehemently I-believed my among
ipsos dominum equitare, non modice gavisus, prout
them lord to-ride not moderately having-rejoiced as-much-as
poteram, nitebar praedictae appropinquare militiae. Intuens
I-could I-strove the-aforesaid to-approach company looking
autem diligenter oculorum ipsum visu nullatenus percipere
moreover diligently of-the-eyes him with-the-sight in-no-way to-perceive
potui, quia non aderat inter ipsos, quumque magis
I-could because not he-was-present among them and-when more
equitantibus appropinquarem et attentius decoram valde
to-the-riders I-approached and more-attentively the-comely very
multitudinem intuerer aspiciens, vidi hominem praecedentem
multitude I-gazed-at looking I-saw a-man going-before
et in spectabili equo nimis formoso sedentem aureo
and on a-remarkable horse very handsome sitting with-a-golden
diademate coronatum. Hunc autem sequebatur primo loco
diadem crowned him moreover followed in-the-first place
ingens mulierum chorus atque venustus, quarum quaelibet in
a-huge of-women troop and lovely of-whom each on
equo pinguissimo et formoso et svavissime ambulante sedebat.
a-horse very-fat and handsome and most-smoothly pacing sat

Pretiosissimis et variis erat vestibus et deauratis amicta
in-most-precious and varied she-was garments and in-gilded clothed
chlamydibus et uno a dextris et altero a sinistris decorata
cloaks and by-one on the-right and by-another on the-left attended
militibus et tertium habebat militem in obsequio, qui pedes
knights and a-third she-had knight in service who on-foot
incedebat coram ipsius aspectu eiusque semper frenum tenebat
walked before her face and-her always bridle held
in manu, ut sine laesionis offendiculo svavius equitaret
in hand that without of-hurt stumbling more-smoothly she-might-ride
in equo. Cuiuslibet primi ordinis mulierum talis erat
on the-horse of-each of-the-first rank of-the-women such was
cultus atque incessus. Postea vero equitum ornatorum acies
the-dress and gait afterward indeed of-horsemen adorned a-column
sequebatur infinita, qui ab omni eas sequentium strepitu
followed countless who from every them of-those-following din
tuebantur et laesione. Secundo sequebatur loco mulierum
protected and hurt in-the-second followed place of-women
non modica multitudo, quarum obsequiis varia hominum
not modest multitude whose to-the-services various of-men
genera insistebant peditum ac militantium; sed tantus erat
kinds attended of-foot-soldiers and of-knights but so-great was
servire volentium strepitus tantaque multitudo nociva, quod
to-serve of-those-wishing the-din and-so-great multitude harmful that
nec ipsae obsequia capere nec illi commode poterant esse
neither they services to-take nor those conveniently could to-be
servire parati, et sic servitii copia in maximam eis
to-serve ready and so of-service abundance into the-greatest for-them
vertebatur inopiam atque angustiam, et pro magno quidem
was-turned want and distress and for a-great indeed
solatio sibi reputarent, si suis propriis relinquerentur
solace to-themselves they-would-reckon if to-their-own own they-were-left

obsequiis. Tertio vero loco sequebatur quarundam mulierum
services in-the-third indeed place followed of-certain women
vilis et abiectus exercitus. Erant enim mulieres pulcherrimae
a-mean and abject army they-were for women most-beautiful
valde, sed vestimentis erant opertae turpissimis et temporis
very but in-garments they-were covered most-foul and of-the-season
qualitati contrariis. Nam, quum in validiori aestatis essent
to-the-quality contrary for since in the-stronger of-summer they-were
constitutae calore, vulpinis invitae vestibus utebantur; praeterea
placed heat fox-skin unwilling garments they-used moreover
turpes nimis et indecentes indecenter equitabant caballos
ugly very and unbecoming unbecomingly they-rode horses
scilicet macilentos valde et graviter trottantes et neque frena
namely lean very and heavily trotting and neither bridles
neque sellas habentes et claudicantibus pedibus incedentes.
nor saddles having and on-limping feet going
Istarum labores nullorum iuvabantur auxiliis, omnium quidem
of-these the-labors by-no-one's were-helped aid of-all indeed
erant suffragiis destitutae, et praeterea tantum praecedentes
they-were support destitute and moreover so-much those-going-before
pedites et equitantes commotum pedibus immittebant
footmen and riders stirred-up with-feet sent-in
pulverem, quod se ipsas videre vix poterant, quia oculos
dust that them themselves to-see scarcely they-could because eyes
ex pulvere gravatos habebant et labia impedita.
from the-dust weighed-down they-had and lips hindered
Haec autem omnia quum diligenter aspicerem, et, quid hoc
these-things moreover all when diligently I-looked-at and what this
esset, vehementi coepissem animo cogitare, domina quaedam
was with-vehement I-had-begun mind to-consider a-lady certain
solemni forma composita, quae post omnium sequebatur
with-a-splendid form composed who after of-all followed

incessum habens equum macerrimum et turpem et tribus
the-procession having a-horse very-lean and ugly and on-three
pedibus claudicantem, proprio me vocavit nomine et etiam
feet limping by-my-own me called name and also
ad se me ire praecepit. Ad quam quum venissem et
to herself me to-go bade to whom when I-had-come and
eius venustam cernerem faciem atque decoram et eam in
her lovely I-saw face and comely and her on
tam turpi equo sedere, meum sibi statim obtuli equum.
so ugly horse to-sit my to-her at-once I-offered horse
Sed quum eum recusasset accipere, talia mihi verba coepit
but when it she-had-refused to-accept such to-me words she-began
proponere: Dominum petis tuum; sed hic illum invenire non
to-set-forth lord you-seek your but here him to-find not
poteris, quia longius ab eius digressus es itinere.
you-will-be-able because farther from his strayed you-have path
Et ego respondi: Rogo, domina, ut rectam mihi, si placet,
and I answered I-ask O-lady that the-right to-me if it-pleases
viam indicare digneris.
way to-indicate you-deign
Cui et ipsa respondit: Nisi primo praesentem militiam
to-whom also she answered unless first the-present company
in propriis positam castris aspexeris, securam tibi viam
in its-own placed camp you-will-have-seen a-safe to-you way
indicare non possum.
to-indicate not I-can
Et ego sic respondi: Rogo igitur, ut mihi cures, si
and I thus answered I-ask therefore that to-me you-take-care if
libet, asserere, cuius sit haec, quam cerno, militia, et
it-pleases to-declare whose is this which I-perceive company and

quare mulier tam formosa adeo vilem equum et tam sibi
why a-woman so beautiful so mean a-horse and so to-herself
abiecta praeelegit vestimenta portare.
abject has-chosen garments to-wear
Cui et ipsa mulier respondit: Hic, quem vides, est exercitus
to-whom also the-very woman answered this which you-see is the-army
mortuorum. — Quod quum audissem, meus statim ultra
of-the-dead which when I-had-heard my at-once beyond
modum turbatus est animus et facies alterata, et mea cuncta
measure troubled was mind and face changed and my all
de propriis sedibus coeperunt ossa moveri. Tremebundus
from their-own seats began bones to-be-moved trembling
igitur factus et nimis exterritus libenter volui ab hac societate
therefore become and very terrified gladly I-wished from this company
discedere; sed haec me coepit statim suo confortare
to-depart but she me began at-once with-her-own to-comfort
sermone et ab omni me periculo illaesum conservare promisit.
speech and from every me danger unharmed to-keep promised
Sic enim ait: Securior hic et tutior permanebis quam in
thus for she-says safer here and more-secure you-will-remain than in
domo paterna. Quo audito iam quasi emissum vivificantem
house your-father's which heard now as-if sent-forth quickening
resumpsi spiritum et ei propius accedens de omnibus coepi
I-took-back spirit and to-her nearer approaching about all-things I-began
diligenter inquirere, et ipsa seriatim cuncta narrare ita dicens:
diligently to-inquire and she in-order all to-narrate thus saying
Miles, quem vides cuncto populo aureo diademate
the-knight whom you-see all the-people with-a-golden diadem
coronatum praecedere, deus est amoris, qui singulis septimanis
crowned to-go-before the-god is of-love who each week
una die praesenti cernitur adiunctus militiae et cuique,
on-one day present is-seen joined to-the-company and to-each

prout bene vel male gessit in vita, mirabiliter
as well or ill he-has-conducted-himself in life wondrously
pro cuiusque retribuit meritis.
according-to of-each repays merits
Mulieres igitur, quae tam ornatae et honorificae primo loco
the-women therefore who so adorned and honored in-the-first place
post ipsum sequuntur, sunt illae beatissimae feminae, quae,
after him follow are those most-blessed women who
dum viverent, sapienter se amoris noverunt praebere
while they-lived wisely themselves of-love knew-how to-offer
militibus et amare volentibus cunctum praestare favorem
to-the-knights and to-love to-those-wishing every to-furnish favor
et sub commento amoris subdole amorem petentibus digna
and under the-pretext of-love craftily love to-those-seeking fitting
praenoverunt responsa tribuere, pro quo nunc plenariam
knew-beforehand answers to-give for which now full
consequuntur mercedem et infinitis muneribus honorantur.
they-obtain reward and with-infinite gifts are-honored
Quae vero secundo loco sequuntur et tantorum affliguntur
those-who but in-the-second place follow and of-so-many are-afflicted
obsequiis, sunt mulieres istae immundae, quae, dum viverent,
by-the-services are women those unclean who while they-lived
non sunt veritae cunctorum se voluptati exponere, sed
not have feared of-all themselves to-the-pleasure to-expose but
petentium omnium fuerunt annuentes libidini et nulli petenti
of-the-seekers all were assenting to-the-lust and to-no one-seeking
suae ianuae negaverunt ingressum. Et ideo talia in hac
of-their-own door denied entrance and therefore such in this
curia meruerunt praemia capere, ut pro immoderata sui
court they-have-deserved rewards to-take that for the-immoderate of-themselves
largitione et hominum indiscreta susceptione indiscrete et
bestowal and of-men indiscriminate reception indiscriminately and

sine modo innumerabilium fatigantur personarum obsequiis,
without measure of-innumerable they-are-wearied persons by-the-services
et talia sibi servitia in nociva convertuntur contraria et
and such for-them services into harmful are-turned contrary-things and
in summam valde angustiam et contumeliam. Quae vero
into the-utmost very distress and insult those-who but
ultimo loco sequuntur tam vili compositione dispositae
in-the-last place follow so with-mean composition arrayed
et habitu incedentes abiecto et quibuslibet carentes auxiliis
and in-dress going abject and of-any lacking aid
omnique poenarum genere fatigatae, ut manifeste potes oculis
and-by-every of-pains kind wearied as manifestly you-can with-eyes
conspicere propriis, in quarum et ego sum inserta collegio,
to-see your-own in whose also I am enrolled company
sunt illae omnium mulierum miserrimae, quae, dum viverent,
are those of-all women most-wretched who while they-lived
cunctis amoris intrare palatium clausere volentibus nec
to-all of-love to-enter the-palace closed wishing nor
aliquibus bona facientibus vel ab iis benefaciendi causam
to-any good-things doing or from them of-doing-good the-cause
et favorem petentibus voluerunt pro meritis respondere,
and favor seeking wished according-to merits to-respond
sed omnes amoris postulantes deservire militiae abiecerunt
but all of-love asking to-be-devoted to-the-service they-cast-off
et tanquam sibi odiosos repulerunt eum non recolentes
and as to-themselves hateful repelled him not recalling
omnino, qui deus amoris dicitur, cui militare quaerebant,
at-all who the-god of-love is-called whom to-serve sought
qui postulabant amari, et ideo nunc merito haec
those-who asked to-be-loved and therefore now deservedly these-things
patimur et ab amoris digna rege factis suscepimus
we-suffer and from of-love worthy the-king to-our-deeds we-have-received

praemia, per quem universus regitur mundus, et sine ipso
rewards through whom the-whole is-ruled world and without him
nihil boni aliquis operatur in orbe. Praeterea tot sumus
nothing of-good anyone performs in the-world moreover to-so-many we-are
aliis poenarum addictae generibus, quas nullus posset nisi per
other of-pains assigned kinds which no-one could except through
experientiam scire docentem, quod mihi narrare impossibile
experience to-know teaching which for-me to-narrate impossible
tibique satis esset audire difficile. Caveant ergo mulieres in
and-for-you quite would-be to-hear difficult let-beware therefore women in
saeculo viventes, ne harum sint nobis consortes poenarum,
the-world living lest of-these they-be with-us partners pains
quia post mortem nulla sibi poterit poenitudine subveniri.
because after death by-no to-them it-will-be-able repentance to-be-helped
Et ego mulieri respondi: Ut video et manifeste cognosco,
and I to-the-woman answered as I-see and manifestly I-know
qui amori elegerit beneplacita facere, centuplicata illa
he-who for-love will-have-chosen pleasing-things to-do hundredfold them
retributione suscipiet, et, eundem qui offendere fuerit ausus,
in-requital will-receive and the-same who to-offend will-have dared
commissum impune transire non poterit, sed, ut mihi
the-thing-committed with-impunity to-pass not will-be-able but as to-me
videtur, ultra millecuplum, quam fuerit commissum in
it-seems beyond thousandfold than it-will-have-been committed on
eum, constat vindicari delictum. Talem igitur deum non est
him it-is-certain to-be-avenged the-offense such therefore a-god not it-is
offendere tutum, sed in omnibus est sibi servire tutissimum, qui
to-offend safe but in all it-is him to-serve safest who
talibus suos novit praemiis munerare et suos contemptores
with-such his-own knows-how rewards to-reward and his-own despisers
tam gravibus poenis affligere. Rogo itaque, domina mea,
so with-grievous pains to-afflict I-ask and-so O-lady my

et pro viribus supplico, ut recedendi mihi licentiam
and according-to strength I-supplicate that of-withdrawing to-me leave
largiaris, ut haec valeam dominabus, quae vidi, ita narrare.
you-bestow that these-things I-may to-the-ladies which I-saw so to-narrate
Et ipsa mihi taliter respondit: Recedendi licentiam habere non
and she to-me thus answered of-withdrawing leave to-have not
potes, nisi de nobis maiores et duriores poenas cognoveris
you-can unless of us greater and harder pains you-will-have-learned
et maius aliarum gaudium atque beatitudinem aspexeris.
and greater of-the-others joy and blessedness you-will-have-seen
Dum igitur talia conferendo longum transitum fecerimus,
while therefore such-things by-discussing a-long passage we-made
in locum delectabilem valde pervenimus, ubi erant prata
into a-place delightful very we-came where there-were meadows
pulcherrima meliusque disposita, quam unquam mortalium
most-beautiful and-better arranged than ever of-mortals
viderit ullus. Erat enim undique locus omnium generum
saw any was for on-every-side the-place of-all kinds
pomiferis et odoriferis circumclusus arboribus, quarum
with-fruit-bearing and fragrant enclosed trees of-which
quaelibet iuxta sui generis qualitatem fructibus
each according-to of-its-own kind the-quality with-fruits
decorabatur egregiis. Praeterea in rotunditatis modum locus
was-adorned excellent moreover into of-roundness the-manner the-place
erat redactus trinisque distinctus partibus. Prima pars quidem
was brought and-into-three divided parts the-first part indeed
in interiori erat loco reposita et a media parte undique
in the-inner was place set and by the-middle part on-every-side
circumsaepta. Tertia vero pars, in extremis posita, inter
hedged-round the-third but part in the-outermost placed between
se et primam ex omni parte mediam perfecte circumeundo
itself and the-first on every side the-middle perfectly by-going-round

vallabat. In prima igitur et interiori parte in medio loci
walled in the-first therefore and inner part in the-middle of-the-place
sedebat quaedam mirae altitudinis arbor universorum
stood a-certain of-wondrous height tree of-all
generum abundanter proferens fructus; cuius rami usque ad
kinds abundantly bringing-forth fruits whose branches all-the-way to
interioris partis prolongabantur extremitates. Ad arboris quidem
of-the-inner part were-extended the-edges at of-the-tree indeed
radices surgebat fons quidam mirabilis mundissimam habens
the-roots rose a-spring certain wondrous most-pure having
aquam, quae nectaris svavissimum praelibantibus inducebat
water which of-nectar the-sweetest to-those-tasting brought
saporem; in qua etiam omnium generum pisciculorum species
flavor in which also of-all kinds of-little-fish forms
apparebant. Iuxta praedictum autem fontem in throno quodam
appeared beside the-aforesaid moreover spring on a-throne certain
ex auro et omni lapidum ornatu constructo regina sedebat
of gold and every of-stones adornment built the-queen sat
amoris splendidissimam suo capite gerens coronam, et
of-love a-most-splendid on-her-own head wearing crown and
ipsa pretiosissimis sedebat vestimentis ornata auream manu
she in-most-precious sat garments adorned a-golden in-hand
virgam retinens. Ad cuius dextram sedes erat parata omni
rod holding at whose right-hand a-seat was prepared with-all
pretiositate refulgens et claritudine, in qua nemo quidem
preciousness gleaming and brightness in which no-one indeed
sedebat. Pars autem ista videlicet interior vocabatur amoenitas,
sat part moreover this namely the-inner was-called pleasantness
quia in ea omnia inveniebantur delectabilia atque svavia. In
because in it all-things were-found delightful and sweet in
hac autem parte interiori tori erant parati quam plurimi,
this moreover part inner couches were prepared very many

qui miro erant modo perornati, siricinis scilicet ex omni
which in-wondrous were manner adorned with-silken namely on every
parte operti palliis et purpureis ornamentis. Ex praedicto
side covered coverlets and with-purple ornaments from the-aforesaid
autem fonte undique quam plurimi derivabantur rivuli atque
moreover spring on-every-side very many were-drawn-off streams and
ramusculi, qui ex omni parte rigabant amoenitatem, et
little-branches which on every side watered the-pleasantness and
singuli tori singulis decorabantur rivulis.
each couches by-each were-adorned streams
Pars vero secunda vocabatur humiditas, cuius erat dispositio
part but second was-called moistness whose was the-arrangement
talis: Rivuli quidem, qui propriis contenti alveis irrigabant
such the-streams indeed which in-their-own content channels watered
amoenitatem, in hac parte secunda suas nimio vires
the-pleasantness in this part second their-own to-excess powers
ostendebant et totam inundabant humiditatem ita scilicet,
showed and the-whole flooded moistness so namely
quod herba mixta simul apparebat cum aqua, sicut tempore
that grass mixed together appeared with water as in-the-time
veris solet in pratis pluvialibus apparere diebus. Aqua vero
of-spring is-wont in meadows on-rainy to-appear days the-water but
ista, postquam in hanc fluebat partem, adeo fiebat frigida,
this after into this it-flowed part so became cold
quod nullus posset eam tactu tolerare vivens; desuper vero
that no-one could it by-touch to-bear living from-above but
calor solis intolerabilis descendebat, nullis enim locus
the-heat of-the-sun intolerable came-down by-no for the-place
obumbrabatur arboribus. Haec quidem aqua ultra partis
was-shaded trees this indeed water beyond of-part
istius non extendebatur terminos.
this not extended the-bounds

Tertia vero pars et extrema vocabatur siccitas et merito, quia
third but part and outermost was-called dryness and deservedly because
omnis deerat humiditas, omnisque locum occupabat ariditas,
all was-lacking moisture and-all the-place occupied drought
et solaris radius caloris erat acutus et igneo vapori nequaquam
and the-solar ray of-heat was sharp and to-fiery vapor by-no-means
absimilis, terrae autem superficies quasi solum fornacis
unlike of-the-earth moreover the-surface as-if the-floor of-a-furnace
calidae. Locus autem iste undique habebat infinitos spinarum
hot the-place moreover this on-every-side had countless of-thorns
fasciculos colligatos et in quolibet fasciculo lignum erat
bundles bound and in each bundle a-pole was
quoddam pertractum per medium, excedens ex utraque parte
certain drawn through the-middle projecting on each side
fasciculum pro duorum cubitorum mensura, et ex utroque
the-bundle by of-two cubits the-measure and at each
capite ligni vir quidam stabat fortissimus ligni tenens
end of-the-pole a-man certain stood very-strong of-the-pole holding
caput in manibus. Erat autem ibi via quaedam pulcherrima,
the-end in hands there-was moreover there a-way certain most-beautiful
per siccitatem et humiditatem ad amoenitatem deducens, in
through the-dryness and moistness to the-pleasantness leading in
qua nullum omnino praedictorum sentiebatur incommodorum.
which none at-all of-the-aforesaid was-felt discomforts
Quum vero ad ista devenerimus loca, viam primus rex
when indeed to these we-came places the-way first the-king
amoris ingressus in amplexu ab amoris est regina susceptus
of-love having-entered in embrace by of-love was the-queen received
et ea iuvante in parata sibi sede receptus crystallinam sua
and her helping in prepared for-him seat received a-crystal in-his-own
manu tenens virgam, et eum per eandem viam universus
hand holding rod and him along the-same way the-whole

primi ordinis mulierum ac militantium est chorus secutus.
of-the-first rank of-women and of-knights has troop followed
Et cuique mulierum ornatissimi erat sedes lecti parata;
and for-each of-the-women of-a-most-adorned was the-seat couch prepared
militantes vero suo sibi eligebant sedes arbitrio.
the-knights but by-their-own for-themselves chose seats judgment
Quanta quidem istis erat beatitudo et gloria, humana non
how-great indeed for-these was blessedness and glory human not
posset vobis lingua referre. Nam totus amoenitatis locus
could to-you tongue to-report for the-whole of-pleasantness place
istarum est voluptatibus assignatus, et cuiuslibet coram
of-these was to-the-pleasures assigned and of-every before
eis generis ludebant ioculatores atque psallebant, et omnia
them kind played jesters and sang and all
instrumentorum ibi musicae genera resonabant. Secundo per
of-instruments there of-music kinds resounded second along
eandem intravit viam totus sequentis ordinis mulierum
the-same entered way the-whole following of-the-rank of-women
communium et eisdem servire volentium masculorum chorus,
common and them to-serve wishing of-males troop
et usque ad amoenitatis circulum pervenerunt; quem
and all-the-way to of-pleasantness the-circle they-came which
quum pertransire non possent, per humiditatem coeperunt
since to-pass-through not they-could through the-moistness they-began
sua frena laxare et, quae poterant, ibi solatia capere,
their-own reins to-loosen and what they-could there solaces to-take
quia ille sibi erat locus ab amoris curia deputatus; ubi
because that for-them was place by of-love the-court assigned where
quantus stridor erat et gemitus, satis esset narrare difficile.
how-great gnashing was and groaning quite would-be to-tell difficult
Multum etiam istarum mulierum poenarum erat augmentum
much also of-these women of-the-pains was the-increase

gloria, quam habere videbant in amoenitate morantes. Tertio
the-glory which to-have they-saw in the-pleasantness those-staying third
subintrabat per eundem locum mulierum chorus posterior,
entered-after along the-same place of-women troop the-rear
quae amoris compati militibus noluerunt, et usque ad
who of-love to-suffer-with knights were-unwilling and all-the-way to
humiditatis circulum devenerunt. Sed quum eis non pateret
of-moistness the-circle they-came but since to-them not lay-open
ingressus, coeperunt per siccitatis circumfluere partes, quia
entrance they-began through of-dryness to-flow-around the-parts because
ille sibi erat locus ab antiquo paratus. Ibi autem cuilibet
that for-them was place from of-old prepared there moreover for-each
illarum super spinarum fuit sedes parata fasciculo et
of-them upon of-thorns was a-seat prepared bundle and
per viros ibi, ut supra dictum est, deputatos semper
by the-men there as above said it-has-been assigned always
fasciculus movebatur, ut acrius spinarum dilacerarentur
the-bundle was-moved that more-sharply of-thorns they-might-be-torn
aculeis, et nudis plantis ignitum pertingebant solum.
by-the-points and with-bare soles the-fiery they-touched ground
Tantus quidem dolor tantaque ibi erat afflictio, quantam
so-great indeed pain and-so-great there was affliction as-great-as
vix crederem inter ipsas Tartareas potestates adesse.
scarcely I-would-believe among the-very Tartarean powers to-be-present
Haec autem quum vidissem, licentiam abeundi quaesivi.
these-things moreover when I-had-seen leave of-departing I-sought
Et ipsa mihi dixit: Licentiam ego tibi dare non possum,
and she to-me said leave I to-you to-give not can
sed tuum hic equum relinque; unde rex intravit amoris,
but your here horse leave whence the-king entered of-love
ad ipsum ire festina et ab eo tanquam domino licentiam
to him to-go hasten and from him as lord leave

petere cura, et, quae tibi praecipiet, studeas diligenter
to-seek take-care and what to-you he-will-bid you-should-be-eager diligently
attendere. Etiam pro me ipsa non sis exorare obliviosus.
to-attend also for me myself not you-should-be to-entreat forgetful
Quo percepto per praedictam viam ad regis amoris sum
which perceived along the-aforesaid way to of-the-king of-love I-was
deductus aspectum et ei dixi: Rex potens et gloriose,
led presence and to-him I-said O-king mighty and glorious
omnimodas tibi gratias ago, quia tua mihi magnalia et
every-kind-of to-you thanks I-give because your to-me great-works and
mirabilia tuique regni dignatus es revelare secreta. Tuae
wonders and-of-your kingdom deigned you-have to-reveal the-secrets your
igitur indesinenter clementiae supplico, ut, quae tibi placet,
therefore unceasingly to-the-clemency I-supplicate that what to-you pleases
mihi tuo digneris servo praecipere et, quae sint in amore
to-me your you-deign servant to-bid and what are in love
praecepta principalia, veraciter indicare et illam mulierem,
precepts principal truthfully to-indicate and that woman
per cuius sum operationem tali visione beatus, meae
through whose I-have agency by-such vision been-blessed of-my
intercessionis iuvamine a poenis gravioribus propitius liberare
intercession by-the-help from pains the-heavier propitious to-free
et cum istis, quas hic tam honorifice collocatas aspicio, intra
and with these whom here so honorably placed I-see within
huius amoenitatis misericorditer loca reponere, postmodum
of-this pleasantness mercifully the-places to-set afterward
vero mihi commeatum praestare, si placet. Ipse vero mihi talia
but to-me leave-to-go to-grant if it-pleases he indeed to-me such
responsa porrexit: Nostra tibi sunt concessa videre magnalia,
answers held-out our to-you are granted to-see great-works
ut per te nostra valeat ignorantibus gloria revelari, et ut
that through you our may to-the-ignorant glory to-be-revealed and that

tua praesens visio sit multarum dominarum salutis occasio.
your present vision be of-many ladies of-salvation the-occasion
Tibi ergo firmiter mandamus atque iniungimus, ut, ubicunque
to-you therefore firmly we-command and enjoin that wherever
dominam alicuius valoris inveneris a nostra semita deviare
a-lady of-any worth you-will-have-found from our path to-stray
amoris recusando subire certamina, hanc sibi visionem narrare
of-love by-refusing to-undergo the-contests this to-her vision to-tell
procures et eam ab erroris proposito revocare, ut poenas possit
you-see-to-it and her from of-error the-purpose to-call-back that pains she-may
tam gravissimas evitare et in praesenti valeat gloria collocari.
so very-grievous to-avoid and in the-present may glory to-be-placed
Duodecim autem scias esse principalia quae sequuntur
twelve moreover you-should-know to-be principal which follow
amoris praecepta:
of-love precepts
I. Avaritiam sicut nocivam pestem effugias et eius
I avarice as a-harmful plague you-should-flee and its
contrarium amplectaris.
contrary you-should-embrace
II. Castitatem servare debes amanti.
II chastity to-keep you-ought for-the-beloved
III. Alterius idonee copulatam amori scienter subvertere
III of-another fittingly joined to-the-love knowingly to-overturn
non coneris.
not you-should-try
IV. Eius non cures amorem eligere, cum qua naturalis
IV of-her not you-should-care the-love to-choose with whom natural
nuptias contrahere prohibet tibi pudor.
marriage to-contract forbids you shame
V. Mendacia omnino vitare memento.
V lies altogether to-avoid remember

VI. Amoris tui secretarios noli plures habere.
VI of-love your confidants do-not many have
VII. Dominarum praeceptis in omnibus obediens semper
VII of-ladies to-the-precepts in all obedient always
studeas amoris aggregari militiae.
you-should-strive of-love to-be-enrolled in-the-service
VIII. In amoris praestando et recipiendo solatia omnis debet
VIII in of-love giving and receiving solaces all ought
verecundiae pudor adesse.
of-modesty the-shame to-be-present
IX. Maledicus esse non debes.
IX a-slanderer to-be not you-ought
X. Amantium noli exsistere propalator.
X of-lovers do-not be a-divulger
XI. In omnibus urbanum te constituas et curialem.
XI in all courteous yourself you-should-make and courtly
XII. In amoris exercendo solatia voluntatem non excedas
XII in of-love practicing the-solaces the-will not you-should-exceed
amantis.
of-the-beloved
Sunt et alia amoris praecepta minora, quorum tibi non
there-are also other of-love precepts lesser of-which for-you not
expediret auditus, quae etiam in libro ad Gualterium
it-would-be-expedient the-hearing which also in the-book to Walter
scripto reperies.
written you-will-find
Mulier autem, pro qua rogasti, intra istius non potest
the-woman moreover for whom you-have-asked within of-this not can
amoenitatis moenia, sicut postulas, collocari, quia propria opera
pleasantness the-walls as you-request to-be-placed because her-own works
contradicunt intra tam gloriosa domicilia permanere. Tuae tamen
forbid within so glorious dwellings to-remain of-your yet

intercessionis gratia pinguem equum et svavem cum freno
intercession for-the-sake a-fat horse and smooth with bridle
et sella concedimus, et ut nullos habeat ministros circa
and saddle we-grant and that no she-may-have attendants around
spinarum fasciculum frigidumque de nostra licentia teneat
of-thorns the-bundle and-a-cold by our leave she-may-hold
sub pedibus lapidem. Accipias ergo hunc crystallinum
under feet stone you-should-take therefore this crystal
baculum et cum nostra recedas gratia; in priori autem
staff and with our you-should-withdraw grace into the-first moreover
fluvio, quem inveneris, eum proiicias. Accepto vero ad
river which you-will-have-found it you-should-throw received indeed for
recedendum itinere et ad eam, quae me duxerat, dominam
withdrawing the-road and to her who me had-led lady
reverso, eam inveni super fasciculo sine ministris sedentem
having-returned her I-found upon the-bundle without attendants sitting
et super recenti lapide suos pedes svavissime tenentem ac
and upon a-cool stone her-own feet most-pleasantly holding and
pinguissimum et valde ornatum equum iuxta se habentem et
a-very-fat and very adorned horse beside herself having and
modicam satis poenam patientem; quae mihi grates immensas
a-modest quite pain suffering who to-me thanks immense
obtulit atque subiunxit: Cum superna gratia recedas,
offered and added with heavenly grace may-you-withdraw
amice, quia de huius curiae negotiis amplius videre non
O-friend because of this court affairs more to-see not
potes. Est enim ultra duplum, quam videris, earum gloria
you-can is for beyond double than you-have-seen their glory
maior nostraque poena intensa, quae nulli viventi sunt videre
greater and-our pain intensified which to-no living-one are to-see
concessa. Post haec autem equum ascendi proprium et
granted after these-things moreover horse I-mounted my-own and

in momento oculi circa fluenta sum deductus aquarum.
in a-moment of-an-eye near the-streams I-was led of-waters
Ibi crystallina virga dimissa illaesus ad propria remeavi.
there the-crystal rod let-go unharmed to my-own I-returned
Aspicias ergo, domina mea, quanta est amare afflictio
you-should-see therefore O-lady my how-great is to-love the-affliction
nolentis, quantisque subiiciatur angustiis, et quantum
of-one-unwilling and-to-how-great she-is-subjected straits and how-much
decus mereantur et gloriam, quae amoris portam intrare
honor deserve and glory those-who of-love the-gate to-enter
non clausere volentibus, ut vestrae opinionis errore deposito
not closed to-the-wishing that of-your opinion the-error laid-down
praedicta mereamini suscipere praemia et praefatas angustias
the-aforesaid you-may-deserve to-receive rewards and the-aforesaid straits
declinare. Indecens enim esset et desperabile malum
to-avoid unseemly for it-would-be and a-desperate evil
induceret, si mulier tam sapiens tamque venusta specie
it-would-bring-in if a-woman so wise and-so lovely in-appearance
decorata inveniatur poenis subiacere tam gravibus totve
adorned be-found to-pains to-lie-under so grievous or-so-many
pericula sustinere. Quantum igitur ad vestram videtur spectare
dangers to-sustain as-far-as therefore to your it-seems to-pertain
personam, amoris sum delegationis onere liberatus; vos
person of-love I-am of-the-commission from-the-burden freed you
autem taliter eius studeatis exaudire praecepta, ut ad
moreover so its you-should-be-eager to-heed precepts that into
eius beatitudinis mereamini gloriam introire.
its blessedness you-may-deserve glory to-enter
Mulier ait: Si vera sunt, quae tua proponit assertio, amoris
the-woman says if true are what your sets-forth assertion of-love
est gloriosum deservire ministeriis, et eiusdem est periculosum
it-is glorious to-be-devoted to-the-services and of-the-same it-is dangerous

valde refragari mandatis. Sive igitur vera sint sive falsa,
very to-oppose the-commands whether therefore true be or false
quae proponis, terribilium me deterret poenarum relatio, et
what you-set-forth of-terrible me deters pains the-report and
ideo ab amoris nolo militia exsistere aliena, sed eius
therefore from of-love I-do-not-wish service to-be estranged but its
affecto consortio copulari et in meridiana mihi porta
I-aim to-the-fellowship to-be-joined and at the-southern for-myself gate
domicilium invenire. Oportet me igitur meridianae portae
a-dwelling to-find it-behooves me therefore of-the-southern gate
dominarum consvetudinem per omnia reservare, ut nec
of-the-ladies custom in all to-keep that neither
quemlibet reiiciam nec quemlibet ad amoris portam pulsantem
anyone I-reject nor anyone to of-love the-gate knocking
admittam. Curabo igitur cognoscere, quis dignus reperiatur
I-admit I-shall-take-care therefore to-learn who worthy be-found
ingressu, et ipsum examinata et cognita veritate suscipiam.
of-entrance and him examined and known the-truth I-shall-receive
Homo ait: Gratias ago amoris potentissimo regi, qui vestrum
the-man says thanks I-give of-love to-the-most-mighty king who your
dignatus est revocare propositum dirumque fugavit errorem;
deigned has to-call-back purpose and-the-dire has-put-to-flight error
sed quod velle deliberare contenditis, utrum clamans ad
but that to-wish to-deliberate you-maintain whether crying at
palatii portam amoris sim admittendus, res amara nimis
of-the-palace gate of-love I-am to-be-admitted a-thing bitter very
verbumque satis mihi videtur acerbum. Nam si de meae vobis
and-a-word quite to-me seems harsh for if about my to-you
constat probitate personae, deliberationi non potest locus de
it-is-certain worth of-person for-deliberation not can place by
iure patere. Quia tamen non omnia benefacta facile possunt ad
right to-lie-open because yet not all good-deeds easily can to

omnium devenire notitiam, esse potest, quod mea vobis facta
of-all to-come the-knowledge to-be it-can that my to-you deeds
sunt incognita, et ideo forte, quo ad conscientiam vestram,
are unknown and therefore perhaps as-regards to knowledge your
iuste fuit a vobis postulata deliberatio. Adeo tamen de meae
justly was by you requested deliberation so-much yet about my
confido probitatis operibus et de vestrae nobilitatis libramine,
I-trust of-worth works and about your of-nobility the-balance
quod licet, quam quaero, differatur mihi largitio, non tamen
that although which I-seek be-deferred to-me bestowal not yet
credo, obsequia diu posse suis meritis defraudari. Velit
I-believe services long to-be-able of-their-own merits to-be-cheated may-will
ergo Deus, ut meae spei fructum sentiam efficacem, et
therefore God that of-my hope the-fruit I-may-feel effective and
sicut mihi recedenti de vobis assidua cogitatio permanebit,
just-as to-me withdrawing about you constant thought will-remain
ita de me absente divina vos faciat cogitare potentia.
so about me absent the-divine you may-make think power

Loquitur nobilior plebeiae

A MAN OF HIGHER NOBILITY SPEAKS TO A COMMONER WOMAN

A count tells a commoner that her love alone can crown him. She marvels that a hawk should hunt sparrows and fears the crowd's talk and great men's fickleness toward low women. He answers that love's court ranks all equally and that the talk of the wicked must not stop good lovers, and she refuses him. Pressed that love is owed to the first worthy asker, as the beast to the first hunter, she pleads that her heart is unmoved, but for his sake will love no other for now.

Si nobilior plebeiae petat amorem, eundem potest retinere
if a-higher-noble of-a-commoner seeks the-love the-same he-can to-keep
stilum, quo usus est nobilis, quum loqueretur plebeiae.
style which used has the-noble when he-spoke to-a-commoner
Potest etiam commode sub hac alia forma procedere:
he-can also conveniently under this other form to-proceed
A longinquis retro temporibus diem istam desideravi et
from long-past back times day this I-have-desired and
plenarie in mente gessi propositum meam vobis aperire
fully in mind I-have-borne the-purpose my to-you to-open
mentem et intentionem et, quanta mihi sit de vobis
mind and intention and how-great to-me is about you
assidue cogitatio. Temporis tamen inopportunitas usque nunc
constantly thought of-time yet the-unfitness until now
distulit amantis eloquium. Sciatis igitur, me totius
has-deferred of-the-lover the-speech you-should-know therefore that-I of-the-whole
mentis in vobis cogitationem et ancoram posuisse, nihilque
mind in you thought and anchor to-have-placed and-nothing
me posse in saeculo isto beare nisi pretiosissimum personae
me to-be-able in world this to-bless except the-most-precious of-person
vestrae thesaurum. Nam sine ipso nihil mihi videtur in
your treasure for without it nothing to-me seems in

saeculo possidere, et omnium saecularium rerum abundantia
the-world to-possess and of-all worldly things abundance
pro summa mihi reputatur inopia. Solus vester amor regis
for the-utmost to-me is-reckoned want alone your love of-a-king
me posset diademate coronare et in summa rerum inopia
me could with-the-diadem to-crown and in the-utmost of-things want
me cunctis facere divitiis abundare. Spes vestri amoris me
me in-all to-make riches abound hope of-your love me
vivum conservat in orbe, de quo desperatus sum coactus
alive keeps in the-world of which despairing I-am compelled
de vita migrare. Suis igitur obsequiis me conservare
from life to-depart in-its-own therefore services me to-preserve
dignetur gratia vestra et comitis non repellat amorem.
may-deign grace your and of-a-count not repel the-love
Comes enim solus vel eo superior tanto reperitur
a-count for alone or than-him a-higher of-so-great is-found
dignus amore. Absit enim, ut tantus decor tantaque morum
worthy love far-be-it for that so-great beauty and-so-great of-character
probitas ex plebe sibi curet amantem eligere. Cogitet
worth from the-commons for-itself should-care a-lover to-choose let-consider
ergo prudentia vestra super loquentis comitis fide atque
therefore wisdom your upon of-the-speaking count the-faith and
devotione et ei digna suis meritis responsa retribuat.
devotion and to-him worthy of-his-own merits answers let-it-repay
Mulier ait: Illa quidem plebeia esset vere beata, quae
the-woman says that indeed commoner would-be truly blessed who
comitis digna reperiretur amore: Sed vos attente inspicite,
of-a-count worthy were-found love but you attentively consider
qua reperiatur laude vel praemio dignus comes vel marchio,
of-what is-found praise or reward worthy a-count or marquis
qui plebeiae deposcit amorem. O, quam mirabilis astur
who of-a-commoner demands the-love O how wondrous a-goshawk

debet ille iudicari, qui, perdicibus omissis gruibus et fasianis,
ought that to-be-judged which partridges passed-over cranes and pheasants
ex parvis passeribus et gallinarum filiis sibi curat
from little sparrows and of-hens the-chicks for-itself takes-care
quaerere victum. Gaudeo ergo, si comitis amore digna
to-seek sustenance I-rejoice therefore if of-a-count love worthy
reperiar; timeo tamen hominis alti et grandis genere tam
I-am-found I-fear yet of-a-man high and great in-family so
parvae mulieris petentis amorem eligere. Videtur namque,
little of-a-woman seeking the-love to-choose it-seems for
quod ex sola cordis illud procedat inopia. Magnanimes enim
that from sole of-heart that proceeds poverty the-magnanimous for
soli merentur dominarum scire secreta et earum amore
alone deserve of-ladies to-know the-secrets and their love
potiri. Si meum igitur vobis amorem fuero largita, et
to-enjoy if my therefore to-you love I-shall-have bestowed and
eorum quae in amore exiguntur in vestra persona defectus
of-those-things which in love are-required in your person a-lack
reperiatur et ego ipsa, generis hoc proprii prohibente natura,
be-found and I myself of-family this my-own forbidding nature
forsan habere non possem, non diu noster amor recte
perhaps to-have not could not long our love rightly
gubernari valeret. Melius est ergo ab initio abstinere
to-be-governed could better it-is therefore from the-beginning to-abstain
quam post causam iam inceptam poenitudine coartari.
than after the-cause already begun by-repentance to-be-constrained
Homo ait: Ibi quisque debet sibi postulare amorem, ubi
the-man says there each ought for-himself to-request love where
amoris svasione constringitur. Ille enim est amor electus,
of-love by-the-persuasion he-is-constrained that for is love chosen
qui in quocunque ordine ex placibilitate et delectatione
which in whatever rank from the-pleasingness and delight

formae cuiusque solummodo sumpsit originem, non qui
of-the-form of-each only has-taken origin not that-which
ob generis tantum quaeritur praerogativam. Amoris
on-account-of of-family only is-sought the-prerogative of-love
itaque non subverto praecepta, si ex minori ordine mihi
and-so not I-overturn the-precepts if from a-lesser rank for-myself
curem amorem eligere, sed eius in hoc videor mandatis
I-take-care love to-choose but its in this I-seem the-commands
obsecundare. Est namque tale praeceptum amoris: Qui vero
to-comply-with is for such the-precept of-love he-who indeed
cupit amore potiri, propriae fines non audeat voluntatis
desires love to-enjoy of-his-own the-bounds not let-him-dare will
excedere nec ordines discernat amori, qui ex quolibet
to-exceed nor ranks let-him-distinguish in-love which from any
genere suum vult exornare palatium, et omnes in sua
kind its-own wishes to-adorn palace and all in its-own
curia aequaliter militare nulla ordinum praerogativa servata.
court equally to-serve no of-ranks prerogative kept
Plebeia ergo in amoris curia aequali cum comite vel
a-commoner therefore in of-love the-court equal with a-count or
comitissa meruit ordine permanere. Quum in vos tota
countess has-deserved rank to-remain since toward you the-whole
mei animi dirigatur voluntas, sine omni vos possum
of-my mind is-directed will without any you I-can
reprehensione eligere, nec ex hoc parva sed valde magna
reproach to-choose nor from this small-things but very great-things
petere iudicabor. Nam quum honorabili amoris curia digna
to-seek I-shall-be-judged for since in-the-honorable of-love court worthy
permaneatis [honore] et ad vestrum voluntas me cogit amorem,
you-remain of-honor and to your will me compels love
inter magnanimes vestra me debet prudentia reputare. A
among the-magnanimous your me ought wisdom to-reckon from

meo igitur non est abstinendum vobis amore, nisi bonis me
my therefore not is to-be-abstained by-you love unless of-good me
videritis moribus destitutum et a bonis actibus alienum.
you-will-have-seen character destitute and from good acts estranged
Praeterea pulchrius accipiter suo volatu ingeniosam capit
moreover more-beautifully a-hawk by-its-own flight the-clever catches
alaudam quam pigram qualiam et linea recta volantem.
lark than the-sluggish quail and in-a-line straight flying
Mulier ait: Etsi dictis rationibus ad vestrum forte me
the-woman says even-if by-the-said reasons to your perhaps me
possetis amorem coartare, alia me ratio ab hac necessitate
you-could love to-constrain another me reason from this necessity
defendit, quia, etsi omnia nostris succederent amplexibus
defends because even-if all-things to-our should-turn-out embraces
prospera, si illud vulgi deveniret ad aures, omnes aperte
prosperous if that of-the-crowd came to the-ears all openly
meam famam reprehensione confunderent, quasi ultra modum
my reputation with-reproach would-confound as-if beyond measure
propriae naturae metas excesserim. Praeterea maioris altitudinis
of-my-own nature the-bounds I-have-exceeded moreover of-greater height
homo feminam ordinis inferioris fideliter non solet amare, sed,
a-man a-woman of-rank lower faithfully not is-wont to-love but
si amet, cito eius fastidit amorem et ipsam pro levi causa
if he-love quickly her he-disdains love and her for a-slight cause
contemnit, quod manifesta ratione cognoscitur amoris obviare
despises which by-manifest reason is-known of-love to-oppose
mandatis, in cuius curia generis nunquam potuit sibi locum
the-commands in whose court of-family never could for-itself place
vindicare discrimen, sed, ordinis cuiuscunque reperiantur
to-claim difference but of-rank whatever be-found
amantes, aequali ordine consveverunt in amoris aula militiam
lovers with-equal rank are-accustomed in of-love the-hall service

promereri et nullius generis maioritatis praerogativa gaudere.
to-earn and of-no family of-superiority in-the-prerogative to-enjoy
Iusta igitur a vobis me tuetur defensionis occasio, †
a-just therefore from you me protects of-defense occasion (corrupt)
ne generis inaequalitas vestrum possit impedire propositum.
lest of-family the-inequality your can to-hinder purpose
Homo ait: Mirandum est nimis super prudentia vestra, quae
the-man says to-be-wondered-at it-is greatly at wisdom your which
tam incauta nititur se defensione munire. Qualis enim esset
so incautious strives itself with-defense to-fortify what-sort for would-be
amor ille, qui populo teste perficitur et vulgi dilaniatur
love that which the-people witness is-completed and of-the-crowd is-torn-apart
affatibus? Nonne amoris praecepto testante in amore non
by-the-talk surely of-love the-precept testifying in love not
licet secretarios plures habere? Praeterea valentiae alicuius
it-is-permitted confidants many to-have moreover of-valor some
vel probitatis mulier non debet aliquem hac intentione amare,
or of-worth a-woman not ought anyone with-this intention to-love
ut propter assueta vaniloquia vulgi et insidiantium
that because-of the-accustomed idle-talk of-the-crowd and of-those-lying-in-wait
suspectos rumores retro ab incepti amoris tramite cedat,
suspicious rumors back from begun of-love the-path she-withdraw
et malorum ex hoc voluntas optatum capiat effectum. Nam,
and of-the-wicked from this the-will the-desired take effect for
ut bene novistis, reproborum est hoc propositum semper et
as well you-know of-reprobates is this the-purpose always and
cunctis intentio manifesta, ubi libet, facta impedire bonorum
to-all intention manifest where it-pleases the-deeds to-hinder of-the-good
et amantium solatiis adversari. Vestra igitur discat serenitas
and of-lovers to-the-solaces to-oppose your therefore let-learn serenity
malorum turpiloquia dolosa contemnere et eorum declinare
of-the-wicked foul-talk deceitful to-despise and their to-avoid

insidias, ne malorum facta bonis inveniantur esse nociva.
snares lest of-the-wicked deeds to-the-good be-found to-be harmful
Maius enim pravis hominibus non posset praemium exhiberi,
greater for to-depraved men not could reward to-be-shown
quam si suas persenserint fraudes vias impedire bonorum.
than if their-own they-have-perceived frauds the-ways to-hinder of-the-good
De fide autem mea et legalitate amoris nec ego nec alius
about the-faith moreover my and loyalty of-love neither I nor another
plenam vobis fidem facere posset, quia Deus ipse solus
full to-you assurance to-make could because God himself alone
humani cordis est scrutator et testis; ei soli hominum
of-the-human heart is the-searcher and witness to-him alone of-men
est cogitatio manifesta. Factis ergo et operibus exterioribus
is thought manifest by-deeds therefore and works outward
a femina sapienti interior debet cogitatio deprehendi. Si
by a-woman wise the-inner ought thought to-be-detected if
propria igitur facta vel opera vestro me constituunt indignum
my-own therefore deeds or works of-your me make unworthy
amore et iustam vobis afferunt suspicionem, rogo, ut nullam
love and just to-you bring suspicion I-ask that no
apud vos valeam misericordiam promereri. Et, si proprios
with you I-may mercy to-earn and if my-own
mihi actus noveritis de iure non posse nocere, plena
to-me acts you-will-have-known by right not to-be-able to-harm with-full
vos exoro fiducia, ut ex vestro iudicio nulla mihi procedat
you I-entreat confidence that from your judgment no to-me proceed
iniuria. Nam, quum nullus alicui suam fidem ad plenum
injury for since no-one to-anyone his-own faith to the-full
possit facere manifestam, eadem ratione quaelibet mulier
can to-make manifest by-the-same reason any woman
unumquemque posset amantem repellere. Videat ergo magna
every could lover to-repel let-see therefore great

prudentia vestra et subtili indagatione perquirat, quid
wisdom your and with-subtle inquiry let-search-out what
deceat ad proposita respondere. Nam, ut bene superius
befits to the-things-proposed to-answer for as well above
vestris reperitur insertum faminibus, quantumcunque unus
in-your it-is-found inserted words however-much one
amantium altero inveniatur nobilior, post amoris initia
of-the-lovers than-the-other be-found nobler after of-love the-beginnings
aequalibus eos oportet in amoris aula gradibus ambulare.
with-equal them it-behooves in of-love the-hall steps to-walk
Mulier ait: Quamvis malorum insidiis non deceat cursum
the-woman says although of-the-wicked by-the-snares not it-befits the-course
impediri bonorum, non tamen sequitur, quod semper
to-be-hindered of-the-good not yet follows that always
invenire debeat bonorum ancora ripas. Nam in cuiuslibet est
to-find ought of-the-good the-anchor shores for in of-any it-is
positum mulieris arbitrio, ut, quum ab ea postulatur amor,
placed of-woman judgment that when from her is-requested love
recuset amare, si placet, nec ex hoc aliqua potest iniuria
she-refuse to-love if it-pleases nor from this any can injury
deprehendi, sicut vestris novistis dictis asserere. Quae enim
to-be-detected as in-your you-know sayings to-assert what for
potest iniuria aestimari, si quidquam ab aliquo postulanti
can injury to-be-reckoned if anything by anyone to-the-one-asking
petitae rei largitio denegatur?
of-the-sought thing the-bestowal is-denied
Homo ait: Vere profiteor in mulieris esse collatum arbitrium
the-man says truly I-profess in of-the-woman to-be conferred judgment
postulanti, si velit, amorem concedere, et, si non concedat,
to-one-asking if she-wishes love to-grant and if not she-grant
nullam videtur iniuriam facere; sed tunc sine dubio
no she-seems injury to-do but then without doubt

infertur iniuria amanti, quum ipse bonus propter facta
is-inflicted injury on-the-lover when he good because-of the-deeds
malorum suis meritis defraudatur, vel quum propter vanam
of-the-wicked of-his-own merits is-cheated or when because-of vain
suspicionem eius non potest capere dignum labor effectum.
suspicion his not can to-take worthy labor effect
Debet enim mulier, quae postulatur amari, vel suum amorem
ought for a-woman who is-asked to-be-loved either her-own love
promittere vel prorsus denegare petenti, vel, si de
to-promise or utterly to-deny to-the-one-seeking or if about
postulantis dubitet probitate, dicat: Primo bona facias,
of-the-asker she-doubts worth let-her-say first good-things you-should-do
quam bonorum praemia petas. — Non enim sub simulantium
than of-good-things rewards you-seek not for under of-pretenders
amare velamento fidelis est recusandus amator, quia satis
to-love the-veil a-faithful is to-be-refused lover because quite
videtur iniquum, aliquem alterius iniquitate gravari.
seems unjust anyone of-another by-the-iniquity to-be-burdened
Mulier ait: Postquam vobis magis placet, denegari prorsus
the-woman says since to-you more it-pleases to-be-denied utterly
amorem quam sub forsitaneo dubio respondere, vobis morem
love than under a-possible doubt to-answer to-you humor
gerere curo et vos amare recuso.
to-bear I-take-care and you to-love I-refuse
Homo ait: Rogo, ut me certum reddat prudentia vestra,
the-man says I-ask that me certain render wisdom your
si alium in corde amare disponitis.
whether another in heart to-love you-dispose
Mulier ait: Nec me cogit amoris lex, nec consvetudo
the-woman says neither me compels of-love the-law nor the-custom
me cogit amantium, ut, quod corde gero, vobis faciam
me compels of-lovers that what in-heart I-bear to-you I-make

manifestum. Nam etsi alium amare disponerem, nec vos
manifest for even-if another to-love I-disposed neither you
quaerere nec me vobis insinuare deceret.
to-ask nor me to-you to-intimate would-befit
Homo ait: Ergo mihi nullum in disputatione praesenti
the-man says therefore to-me no in disputation the-present
reservatur auxilium nisi vobiscum pleno sermone certare atque
is-reserved help except with-you in-full speech to-contend and
disputando cognoscere, utrum vos deceat vel non mihi vestrum
by-disputing to-learn whether you it-befits or not to-me your
denegare amorem, si eum in neminem alium expendistis
to-deny love if it on no other you-have-spent
amantem. Probo ergo, quod me non recte potestis amore vestro
lover I-prove therefore that me not rightly you-can of-love your
privare. Nam amare aut est bonum aut est malum. Quod sit
to-deprive for to-love either is good or is evil that it-is
malum, non est asserere tutum, quia satis omnibus constat et
evil not is to-assert safe because quite to-all it-is-agreed and
est manifestum, et amoris hoc nobis doctrina demonstrat, quod
is manifest and of-love this to-us the-teaching shows that
neque mulier neque masculus potest in saeculo beatus haberi
neither woman nor male can in the-world blessed to-be-held
nec curialitatem nec aliqua bona perficere, nisi sibi haec
nor courtliness nor any good-things to-accomplish unless to-them this
fomes praestet amoris. Unde necessario vobis concluditur
the-tinder furnish of-love whence necessarily against-you it-is-concluded
ergo, bonum esse amare et appetibile. Satis ergo utriusque
therefore good to-be to-love and desirable quite therefore of-either
sexus homo amare tenetur, si bonus et laudabilis in orbe
sex a-person to-love is-bound if good and praiseworthy in the-world
cupit haberi. Si autem amare tenemini, ergo aut malos
he-desires to-be-held if moreover to-love you-are-bound therefore either the-wicked

aut probitate decoros. Malos quidem non, quia praeceptum
or with-worth adorned the-wicked indeed not because the-precept
contradicit amoris. Sequitur ergo, solis bonis vestrum esse
forbids of-love it-follows therefore only to-the-good your to-be
largiendum amorem. Quare, si me moribus noveritis
to-be-bestowed love wherefore if me with-character you-will-have-known
decoratum, improbe mihi vestrum denegatis amorem.
adorned wrongly to-me your you-deny love
Mulier ait: Fateor, bonum esse amare et bonis tantum
the-woman says I-confess good to-be to-love and to-the-good only
largiendum amorem; sed licentiam cuilibet amanti ab amore
to-be-bestowed love but the-license to-every lover by love
concessam mihi vultis auferre. Nam unicuique licet
granted from-me you-wish to-take-away for to-each it-is-permitted
amanti amorem non largiri petenti; ergo et ego amoris
lover love not to-bestow to-one-asking therefore also I of-love
fulta doctrina meo vos possum sine reprehensione amore
supported by-the-teaching by-my you I-can without reproach love
frustrare aliumque postulantem admittere.
to-cheat and-another asking to-admit
Homo ait: Licentia amandi in vestrum collata arbitrium
the-man says the-license of-loving into your conferred judgment
vobis auferri non potest, sed vestrum aequum debet
from-you to-be-taken-away not can but your equitable ought
esse arbitrium, ut, quae debetis, amare curetis. Non enim
to-be judgment that what you-ought to-love you-take-care not for
ob hoc vobis amor liberum voluit conferre arbitrium,
on-account-of this to-you love free wished to-confer judgment
ut concessa debeatis abuti licentia, sed ut maioribus apud
that the-granted you-should to-abuse license but that with-greater with
ipsum mereamini praemiis honorari, si in tali posita bivio
him you-may-deserve with-rewards to-be-honored if at such placed a-fork

sibi studueritis serviendi viam eligere; unde, si in aliam
him you-will-have-been-eager of-serving the-way to-choose whence if into another
contigerit vos divertere semitam, eum non mediocriter
it-will-have-happened you to-turn-aside path him not moderately
credatis offensum. Nec vos tueri potestis, si alii in
you-should-believe offended nor yourself to-defend you-can if to-another in
petendo posteriori vestrum concedatis amorem; nam priori
asking later your you-grant love for to-the-earlier
digno petenti improbe denegatur amor et minus probe
worthy one-asking wrongly is-denied love and less worthily
posteriori annectitur. Non enim amor voluit, de suis militibus
to-the-later is-attached not for love wished of his-own knights
aliquem cum alterius iactura sentire iuvamen. Sic nec vos, rogo,
anyone with of-another loss to-feel help so nor you I-ask
velitis alii erogare, quod alteri pleno iure debetur.
you-should-wish to-another to-pay-out what to-another by-full right is-owed
Mulier ait: Ea quae dicitis, satis ratione nituntur, si cor
the-woman says those-things which you-say quite on-reason rest if heart
meum propriae annueret voluntati. Mea namque voluntas esset,
my to-my-own assented will my for will would-be
quae proponitis, adimplere, sed cor contradicit omnino
what-things you-propose to-fulfill but the-heart objects altogether
et dissvadet per omnia fieri, quod plena voluntate desidero.
and dissuades in all to-be-done what with-full will I-desire
Ergo, si cor contradicit amare, quaeso, ut mihi asseratis,
therefore if the-heart objects to-love I-ask that to-me you-declare
cui potius sit favendum: cordi scilicet an voluntati.
to-whom rather it-is to-be-favored to-the-heart namely or to-the-will
Homo ait: Hanc discordiam me amplius audisse, non
the-man says this discord myself ever-before to-have-heard not
recolo, quod aliud corde et aliud voluntate quaeratur. Sed
I-recall that one-thing by-heart and another by-will be-sought but

si est, quod verbis asseritis, illud prorsus debetis eligere,
if it-is what in-words you-assert that utterly you-ought to-choose
quod iustitia et veritate defenditur.
which by-justice and truth is-defended
Mulier ait: Quod dicitis, stare non potest, quia coacta
the-woman says what you-say to-stand not can because forced
nemini sunt grata obsequia et nullis digna praemiis
to-no-one are welcome services and of-no worthy rewards
iudicantur. Quare igitur amori praestarem obsequia, si amoris
are-judged why therefore to-love I-would-render services if of-love
praemia consequi non deberem? Praeterea qualis posset esse
the-rewards to-obtain not I-ought moreover what-sort could to-be
amor contra cordis voluntatem praesumptus? Nam, quod
love against of-the-heart the-will taken-up for what
primitus corde ac voluntate appetitur, illud solum amoris
first by-heart and will is-sought that alone of-love
debet amplecti muneribus; quod autem corde non peto,
ought to-embrace with-the-gifts what moreover by-heart not I-seek
quo modo possem amare, non video. Sed et dixistis,
in-what way I-could to-love not I-see but also you-have-said
quod alteri non possum recte proprium largiri amorem,
that to-another not I-can rightly my-own to-bestow love
si ab aliquo primo fuerit postulatus. Sed nonne fera
if by someone first it-will-have-been requested but surely the-wild
bestia, quae prioris venatoris fuerat venabulis sauciata,
beast which of-the-earlier hunter had-been by-the-spears wounded
si eam posterior [non] apprehenderit, eius debet esse, qui
if it the-later not he-will-have-caught his ought to-be who
cepit? Certe utique; ergo et secundus amator muneris
caught certainly surely therefore also the-second lover of-the-gift
perceptione potior est habendus in amore quam primus.
by-the-receiving preferable is to-be-held in love than the-first

Homo ait: Etsi grata regi non possimus exhibere
the-man says even-if welcome to-the-king not we-can to-show
servitia, ei tamen offensam non debemus inferre. Nam
services to-him yet offense not we-ought to-bring for
qui sola obsequii subtractione offenditur, multo magis
he-who by-the-mere of-service withdrawal is-offended much more
[laeditur et] laesus provocatur ad iram. Laeditur autem
is-hurt and hurt is-provoked to anger is-hurt moreover
amor, si uni ex suis militibus debitus alii impendatur
love if to-one of its-own knights due on-another be-spent
honor. Ergo, si vestrum postulavi primus amorem, quamvis
honor therefore if your I-requested first love although
vester non sit animus inclinatus, eum tamen in alium tam
your not be mind inclined it yet on another so
festinanter non decet expendere, quia forte:
hastily not it-befits to-spend because perhaps

„Grata superveniet, quae non sperabitur hora".
welcome will-come-upon which not will-be-hoped the-hour

In brevi namque rex posset amoris vestram pietatis
in a-short-time for the-king could of-love your of-pity
imbre superfundere mentem et vestri mihi amoris
with-a-shower to-pour-over mind and of-your to-me love
desperatum adducere fructum; quod fieri non posset, si
despaired-of to-bring fruit which to-be-done not could if
alii vestra fuerit largitate concessus. Nec mihi obstare
to-another by-your it-will-have-been generosity granted nor me to-hinder
potest, quod de venatione dixistis, quia illud obtinere
can what about hunting you-have-said because that to-hold
constat de quorundam speciali consvetudine satis iniqua. Sed
it-is-agreed by of-certain-men special custom quite unjust but

generalis per orbem consvetudo conservat, ut, si aliquis
the-general throughout the-world custom preserves that if someone
feram bestiam de propriis commoverit abditis et eam venando
a-wild beast from its-own will-have-roused lairs and it by-hunting
persequitur, quamvis ipsam apprehenderit alter, priori
pursues although it will-have-caught another for-the-earlier
tamen eam generalis consvetudo reservat. Ergo, quum alium in
yet it the-general custom reserves therefore since another in
petendo praecessi, vestro de iure non possum amore privari.
asking I-preceded of-your by right not I-can love to-be-deprived
Mulier ait: Inurbanum satis esse videtur et a bonis
the-woman says uncourtly quite to-be it-seems and from good
moribus manifeste deviare cognoscitur, si bonum, quod
character manifestly to-stray it-is-known if a-good which
quisque sibi habere non potest, alteri prorsus velit
one for-himself to-have not can to-another utterly be-wish
denegare petenti. Ergo, quum meum habere non potestis
to-deny asking therefore since my to-have not you-can
amorem, dilectionis et cordis affectionis hoc inhibente defectu,
love of-affection and of-heart of-feeling this preventing lack
alios amandi mihi non debetis praecludere viam. Nam, quum
others of-loving to-me not you-ought to-close the-way for since
ipse amor me nolit adversus vos amoris inflammatione
itself love me is-unwilling toward you of-love with-the-inflaming
perfundere, sed adversus alium mihi spiraculum infundat
to-suffuse but toward another into-me the-breath pours
amandi, ipsum sine aliqua possum blasphemia diligere. Ut
of-loving him without any I-can blasphemy to-love that
tamen vobis contra me omnis removeatur occasio, vestri
yet for-you against me every be-removed occasion of-you

gratia amori non curabo vacare, et videbo, an
for-the-sake to-love not I-shall-take-care to-give-myself and I-shall-see whether
peccatrix virgo conceperit et peperit mitis gallina draconem.
a-sinful virgin has-conceived and bore a-gentle hen a-dragon
Homo ait: Quae proponitis verba, quamvis humanas videantur
the-man says which you-propose words although human they-seem
aures mulcere, tamen veritatis perquisita indagine sophistica
ears to-soothe yet of-truth searched-out inquiry by-sophistical
palliatione teguntur. Numquid enim peccator, quia Deus
cloaking are-covered surely-not for a-sinner because God
sibi gratiam non infundit, apud ipsum Deum permanserit
into-him grace not pours with the-very God will-have-remained
excusatus? Certe nequaquam, sed aeternis erit suppliciis
excused certainly by-no-means but to-eternal he-will-be punishments
mancipatus. Ergo, si amoris vultis indignationem effugere
delivered therefore if of-love you-wish the-indignation to-escape
et eius cupitis spiraculis inflammari, suscipiendi amoris
and its you-desire by-the-breaths to-be-inflamed of-receiving love
gratiae vos habilem constituatis et dignam.
to-the-grace yourself apt you-should-make and worthy
Mulier ait: Et quantumcunque quisque bonum operetur in
the-woman says and however-much anyone good perform in
orbe quo ad aeternae beatitudinis praemia capienda sibi
the-world as-regards to of-eternal blessedness the-rewards to-be-taken for-him
valere non potest, nisi ex caritatis illud procedat affectu.
to-avail not can unless from of-charity it proceed feeling
Eadem igitur ratione, quantumcunque actibus propriis et
by-the-same therefore reason however-much by-acts my-own and
operibus studeam regi servire amoris, si illud non ex cordis
works I-strive the-king to-serve of-love if it not from of-the-heart
affectione procedat et ex actu derivetur amandi, ad amoris
the-affection proceed and from the-act be-derived of-loving for of-love

mihi praemia valere non potest. Ergo quoadusque me radius
for-me rewards to-avail not can therefore until me the-ray
non pertinget amoris, mei non potestis amoris largitate potiri.
not will-reach of-love of-my not you-can love the-bestowal to-enjoy
Homo ait: Et ego Deum flexis genibus exorabo semper,
the-man says and I God bent knees shall-entreat always
ut vos cogat amare, quod decet, et quod vestrae clareat
that you he-compel to-love what befits and what to-your may-be-clear
celsitudini expedire.
highness to-be-expedient

Loquitur nobilior nobili

A MAN OF HIGHER NOBILITY SPEAKS TO A NOBLEWOMAN

He thanks God for the sight of her and dedicates all his deeds to her praise. She warns him against praising one lady at the others' expense and against asking for love at a first meeting. She pleads the distance between them, then her worthy husband; he replies that love, a furtive embrace, cannot exist between spouses who possess each other, nor true jealousy. She condemns jealousy and defends married love, and they agree to put both questions to the Countess of Champagne.

Quum nobilior nobilem feminam sui alloquatur affatu,
when a-higher-noble a-noble woman of-his-own addresses with-speech
quo nobilis et nobilior sunt usi sermone plebeiae, eodem
which the-noble and higher-noble have used speech to-the-commoner the-same
utatur et ipse eo excepto, quod ad generis cognoscitur
let-use also he that excepted which to of-family is-known
pertinere commendationem, et quod nobilis non est multum
to-pertain the-commendation and that of-a-noble not it-is much
laudibus insistendum. Praeterea sub hac formula poterit
on-the-praises to-be-dwelt moreover under this formula he-will-be-able

exordiri: Maiores mihi restant Deo gratiae referendae quam
to-begin greater for-me remain to-God thanks to-be-rendered than
cuiquam in orbe viventi, quia hoc, quod meus animus
to-anyone in the-world living because this which my mind
videre super omnia cupiebat, nunc corporali mihi visu est
to-see above all desired now with-bodily to-me sight has-been
concessum aspicere, et hoc mihi Deum credo praemium
granted to-behold and this to-me God I-believe as-a-reward
concessisse propter nimium desiderii mei affectum, et quia
to-have-granted because-of the-excessive of-desire my feeling and because
mei voluit exaudire preces importune precantis. Non
of-me he-has-wished to-hear the-prayers importunately praying not
enim poterat diei vel noctis hora pertransire continua,
for could of-day or of-night an-hour to-pass continuous
qua Deum non exorarem attentius, ut corporaliter vos ex
in-which God not I-entreated attentively that bodily you from
propinquo videndi mihi concederet largitatem. Nec est mirum,
close of-seeing to-me he-would-grant the-bounty nor is wonder
si vos videndi tam magno agebar affectu et tam grandi
if you of-seeing so with-great I-was-driven feeling and so with-great
voluntate angebar, quia vestri decoris ac sapientiae laudes
will I-was-distressed because of-your beauty and wisdom the-praises
mundus universus attollit, et per infinitas mundi partes
the-world whole raises and through countless of-the-world parts
curiae probitatis vestrae relatione quasi cibo quodam corporali
courts of-worth your by-the-report as-if on-food a-certain bodily
pascuntur. Et ego nunc aperta veritate cognosco, quod nec
are-fed and I now by-open truth I-know that neither
lingua nec animus hominis vestram speciem atque prudentiam
tongue nor mind of-man your appearance and wisdom
esset narrare vel cogitare sufficiens. Et ideo maxima, quam
would-be to-tell or to-think sufficient and therefore the-greatest which

habebam, vos videndi ac serviendi voluntas non modica
I-had you of-seeing and of-serving will not modest
suscipit augmenta et maiora ulterius incrementa cognoscet,
takes-on increases and greater further growths will-know
quia liquide mihi constat et est manifestum, quod vobis
because clearly to-me it-is-certain and is manifest that you
servire solum est cunctis in hac vita regnare, et sine
to-serve alone is over-all in this life to-reign and without
ipso nihil posset ab aliquo in hoc saeculo dignum laudibus
it nothing could by anyone in this world worthy of-praises
adimpleri. Deum quidem exoro coelestem, ut id mihi solum
to-be-fulfilled God indeed I-entreat heavenly that this to-me only
ex sua gratia concedat propriis actibus semper operari,
from his-own grace he-grant by-my-own acts always to-perform
quod vestrae debeat omnino dignitati placere. Nulla enim me
what to-your ought altogether dignity to-please no for me
posset demum perturbare adversitas vel sinistrum impedire
could then to-disturb adversity or the-mischance to-hinder
fortunae. Et ego bona semper cuncta, quae fecero,
of-fortune and I good-things always all which I-shall-have-done
vestris volo laudibus indulgere et per omnia vestro nomini
to-your I-wish praises to-devote and in all your name
deservire. Nam quidquid boni peregero, intuitu vestri
to-serve for whatever of-good I-shall-have-accomplished in-view of-you
et assidua contemplatione noveritis esse perfectum.
and by-constant contemplation you-should-know to-have-been accomplished
Mulier ait: Grates vobis multas constringor offerre, quod
the-woman says thanks to-you many I-am-bound to-offer that
tantis me vultis commendare praeconiis tantisque
with-such-great me you-wish to-commend proclamations and-with-such-great
vobis placuit me laudibus exaltare. Vester ergo mihi,
to-you it-has-pleased me with-praises to-exalt your therefore to-me

sciatis, gaudium inducit adventus, vestraque mihi satis
you-should-know joy brings coming and-your to-me quite
est grata praesentia eo, quod dicitis grande vobis esse
is welcome presence on-that that you-say a-great for-you to-be
remedium, quod corporali me potestis visu percipere. Gaudeo
remedy that with-bodily me you-can sight to-perceive I-rejoice
itaque, si tanta beatitudine digna merear inveniri, ut vobis
and-so if of-so-great blessedness worthy I-deserve to-be-found that to-you
vel aliis causa esse valeam vel benefaciendi occasio. Volo
or to-others the-cause to-be I-may or of-doing-good occasion I-wish
tamen quandam vobis admonitionem dare praecipuam, ut
yet a-certain to-you admonition to-give special that
neminem vestris tantum debeatis laudibus exaltare, quod
no-one with-your so-much you-should with-praises to-exalt that
postea vobis verba pudeat detractione supprimere; et nullius
afterward for-you the-words be-shameful by-detraction to-suppress and of-no-one
curetis tantum famae vestro derogare sermone,
you-should-take-care so-much from-the-fame by-your to-detract speech
ut ipsum proinde non possitis nisi verecunde laudare.
that him thereafter not you-can except bashfully to-praise
Praeterea nullam debetis tam effuso sermone laudare, ut
moreover no-woman you-ought so with-lavish speech to-praise that
alterius probitati vestro derogetur affatu. Nam ex eo,
of-another from-the-worth by-your be-detracted speech for from that
quod mihi dicitis tantum servire esse in hac vita regnare,
which to-me you-say only to-serve to-be in this life to-reign
aliis dominabus omnibus iniuriam videmini patenter inferre,
to-other ladies all injury you-seem openly to-inflict
quibus forte aeque ut mihi vel plus quam mihi est servire
to-whom perhaps equally as to-me or more than to-me it-is to-serve
laudandum. Vestra igitur nulli fas esset feminae recusare
praiseworthy your therefore to-no right it-would-be woman to-refuse

obsequia, quia, ut constare videtur, homo estis nimiae
services because as to-be-agreed it-seems a-man you-are of-very-great
probitatis et multa urbanitate praeclarus ac generositate
worth and with-much courtesy illustrious and with-nobility
refulgens. Et ideo recte agitis, si ea vestris actibus
shining and therefore rightly you-act if those-things by-your acts
facere studeatis, quae vestro generi et probitati respondeant.
to-do you-strive which to-your family and worth correspond
Nobiliores enim viri nobiliores tenentur mores habere quam
nobler for men nobler are-bound character to-have than
alii, et magis eorum fama modica rusticitate et a beneficiis
others and more their fame by-slight boorishness and from good-deeds
abstinendo gravatur quam ignobilis viri [et pravae naturae
by-abstaining is-burdened than of-an-ignoble man and of-depraved nature
progeniti] satis graviora committendo. Gaudeo ergo, si vobis
born quite graver-things by-committing I-rejoice therefore if to-you
causa et origo bonorum exsisto, et in quibus potero
cause and origin of-good-things I-am and in which I-shall-be-able
benefaciendi semper vobis in cunctis praestabo favorem.
of-doing-good always to-you in all I-shall-furnish favor
Homo ait: Omnia quidem esse vera, quae de vobis narrata
the-man says all-things indeed to-be true which about you told
sunt per orbem, certissimo nunc experimento cognosco.
have-been throughout the-world by-most-certain now experience I-know
Nam vestra liquide responsione docetur, quantus in vobis
for by-your clearly answer it-is-taught how-great in you
sapientiae viget effectus, quantaque probitatis vos doctrina
of-wisdom flourishes the-effect and-how-great of-worth you teaching
decoret. Vestra igitur curastis admonere prudentia, ut in
adorns with-your therefore you-have-taken-care to-admonish wisdom that in
laude vel detractione cuiusque modificatam studeam adhibere
praise or detraction of-anyone a-moderate I-strive to-apply

mensuram; in quo apparet vestra plenitudo scientiae manifesta.
measure in which appears your fullness of-knowledge manifest
Sed absit, me in evidenti fallacia reperiri, ut, quod a cunctis
but far-be-it me in evident deceit to-be-found that what by all
laudatur hominibus, mea debeat obumbrare facundia, quum,
is-praised men my should to-overshadow eloquence since
sive malorum sive bonorum hominum famae quis si
whether of-wicked or of-good men from-the-fame anyone if
reperiatur propria relatione detrahere, eius, de quo loquitur,
be-found by-his-own report to-detract of-him about whom he-speaks
nullo modo possit apud prudentes allidere famam, sed suam
in-no way can among the-prudent to-dash the-fame but his-own
ipsius affatu noscatur opinionem gravare. Quidquid ergo
of-himself by-speech is-known reputation to-burden whatever therefore
vultis dicere vel facere mihi, secure potestis, nullam meae
you-wish to-say or to-do to-me securely you-can no of-my
linguae sinistram timentes relationem. In hoc tamen plurimum
tongue sinister fearing report in this yet very-much
est vobis negotio praecavendum, quia, si bona feceritis,
it-is for-you business to-be-guarded-against because if good-things you-will-have-done
vestrae personae laudes nullorum ora tacebunt, sin
of-your person the-praises of-no-one the-mouths will-keep-silent if
autem mala, etsi a vobis mala perpetrata reticeam, quia
moreover evil-things even-if by you evil-things perpetrated I-keep-silent because
neminem decet probum de aliquo sinistra referre, at
no-one it-befits worthy about anyone sinister-things to-report but
tamen vestras desistam attollere laudes. Et postea maledici,
yet your I-shall-cease to-raise praises and afterward slanderers
quibus in maledicendo nulla reperitur norma praefixa, sed
for-whom in slandering no is-found rule set but
aliorum est eis cibus et potus inique supprimere famam,
of-others it-is to-them food and drink unjustly to-suppress the-fame

non cessabunt more consveto iniqua facta referre. Quod
not will-cease in-the-manner accustomed unjust deeds to-report what
autem dixi, solum servire vobis esse in hac vita regnare,
moreover I-said only to-serve you to-be in this life to-reign
nullam ex hoc credo aliis dominabus iniuriam exoriri [vel
no from this I-believe to-other ladies injury to-arise or
fieri], quia aliis subtrahendo servitia vobis nequaquam
to-be-done because from-others by-withdrawing services to-you by-no-means
possem obsequia pretiosa praestare, et aliarum voluntatibus
I-could services precious to-render and of-other wishes
obsequendo vestrum credo protinus desiderium adimpleri,
by-complying your I-believe forthwith desire to-be-fulfilled
maxime ubi aliis vestra gratia dominabus impendantur
especially where to-other your for-the-sake ladies are-spent
obsequia. Vestra me praeterea dulcis ac svavis doctrina
services your me moreover sweet and pleasant teaching
commonuit, ut propriis studeam actibus exercere, quod meo
has-admonished that by-my-own I-strive acts to-practice what to-my
possit generi convenire et meae per omnia naturae congruere,
can family to-be-fitting and to-my in all nature to-befit
quam vestram svasionem omnimoda me sciatis alacritate
which your persuasion with-every-kind-of me you-should-know eagerness
suscipere et esse penitus obedire paratum. Neminem etenim
to-take-up and to-be wholly to-obey ready no-one for
quacunque generositate praeclarum decet suis actibus a
with-whatever nobility illustrious it-befits by-his-own acts from
tramite deviare bonorum, sicut vestra satis superius fecit
the-path to-stray of-the-good as your quite above made
relatio manifestum. Sic ergo assimili videtur modo vestrae
report manifest so therefore in-a-like it-seems way to-your
probitati congruere, ut vos sanguinis naturae, a qua
worth to-befit that you of-blood to-the-nature from which

vestra manifeste propagatur origo, propriis curetis actibus
your manifestly is-propagated origin to-your-own you-take-care acts
deservire. Nobilitati autem vestrae constat nihil magis esse
to-be-devoted to-the-nobility moreover your it-is-agreed nothing more to-be
conveniens, quam ut id vestris studeatis actibus operari,
fitting than that that by-your you-strive acts to-perform
quo vos respicientibus benefaciendi semper valeat augmentari
by-which you for-those-regarding of-doing-good always may to-be-increased
propositum et plena conservari voluntas. Scio enim, quod,
the-purpose and full to-be-preserved will I-know for that
si homo quisquam in orbe propter fidei puritatem et
if man any in the-world because-of of-faith the-purity and
promptum serviendi affectum vestrum dignus inveniretur
the-ready of-serving feeling your worthy were-found
promereri solatium et vestram gratiam pro suis meritis
to-earn solace and your grace for his-own merits
impetrare, apud vos ego prae omnibus maioribus praemiis
to-obtain with you I before all with-greater rewards
merebor honorari. Vos enim inter omnes alias meliori electione
shall-deserve to-be-honored you for among all others by-a-better choice
mihi dominam praefeci potentem, cuius volo semper
for-myself as-lady I-have-set-over powerful whose I-wish always
obsequiis mancipari, et cuius laudi desidero universa
to-the-services to-be-bound and whose to-the-praise I-desire all
benefacta referre. Vestram autem clementiam pleno cordis
good-deeds to-refer your moreover clemency with-full of-heart
affectu deposco, ut me vestrum specialem hominem reputetis,
feeling I-entreat that me your special man you-reckon
sicut vestris singulariter sum mancipatus obsequiis, et ut mea
as to-your singularly I-am bound services and that my
facta praemium mereantur coram vobis invenire, quod opto.
deeds the-reward may-deserve before you to-find which I-desire

Mulier ait: Nihil in orbe sedet, quod meus tam avide
the-woman says nothing in the-world sits which my so greedily
desideret animus ut evidenter facere possim, quam quod
desires mind as evidently to-do I-may as what
laudibus sit et praemio dignum. Et quidem in Deo patre
of-praises is and of-reward worthy and indeed in God the-father
confidentiam gero plenariam, quod, usque quo largitum
confidence I-bear full that all-the-way to-when bestowed
mihi sensum conservabit illaesum, nil studebo perficere,
on-me sense he-will-keep unharmed nothing I-shall-strive to-accomplish
quod omni non sit argutioni suppositum. Malorum autem
which to-every not is censure subjected of-the-wicked moreover
detractionibus obviare mihi videtur impossibile prorsus et
to-the-detractions to-meet to-me it-seems impossible utterly and
durum continere laborem, quia satis esset facilius fluvium
a-hard to-contain labor because quite it-would-be easier a-river
naturaliter ad ima currentem per eundem alveum ad
naturally to the-depths running through the-same channel to
originis fontem veloci cursu reducere quam maledicorum
of-its-origin the-spring with-swift course to-lead-back than of-slanderers
ora compescere vel eorum insidias cohibere. Ideoque
the-mouths to-check or their snares to-restrain and-therefore
ipsos credo suo potius arbitrio relinquendos quam
them I-believe to-their-own rather judgment to-be-left than
eorum insistere correctioni, quos a malis dictis ipsa natura
their to-press on-the-correction whom from evil sayings itself nature
prohibuit emendari. Eorum igitur prorsus sunt vaniloquia
has-forbidden to-be-amended their therefore utterly are idle-talk
contemnenda et conversatio declinanda, quia cuiuscunque
to-be-despised and company to-be-avoided because of-whatever
modi fuerint facta bonorum, maledicorum semper relatio
sort may-be the-deeds of-the-good of-slanderers always the-report

ea faciet sua interpretatione sinistra. Et ideo cuilibet
them will-make by-its-own interpretation sinister and therefore for-any
homini probo sufficiat conscientia pura defendi et per
man worthy let-it-suffice by-conscience a-pure to-be-defended and through
bonam famam hominum bonorum arbitrio sustentari.
good fame of-men good by-the-judgment to-be-sustained
Ad haec verum esse profiteor, quod aliarum dominarum
to these-things true to-be I-profess that of-other ladies
voluntatibus obsequendo mihi videntur obsequia exhiberi; sed
to-the-wishes by-complying to-me seem services to-be-shown but
quod ad me universa debeant benefacta referri, incompetens
that to me all ought good-deeds to-be-referred unfitting
videtur, et iniuria videretur non modica, quum aliae quam
it-seems and injury would-seem not modest since others very
plurimae aequali forte vel maiori gaudeant probitate maiorique
many with-equal perhaps or greater rejoice worth and-of-greater
dignae reperiantur honore. Meam praeterea nobilitatem tali
worthy are-found honor my moreover nobility with-such
cupio moderamine gubernare, ut vobis et cuilibet alii pro me
I-desire moderation to-govern that for-you and for-any other for me
bona facienti per orbem benefaciendi propositum semper
good-things doing throughout the-world of-doing-good the-purpose always
valeat augmentari et plena conservari voluntas. Dicitis etiam,
may to-be-increased and full to-be-preserved will you-say also
per omnia vos meis mancipari obsequiis multisque apud me
in all yourself to-my to-be-bound services and-with-many with me
prae omnibus dignum esse praemiis honorari propter nimium
before all worthy to-be with-rewards to-be-honored because-of the-excessive
serviendi affectum, et quia me dominam vobis specialem
of-serving feeling and because me as-lady for-yourself special
elegisse contenditis. Sed absit, ut a vobis vel quolibet
to-have-chosen you-maintain but far-be-it that by you or any

alio impensa mihi obsequia diu possint irremunerata iacere,
other spent on-me services long can unrewarded to-lie
si quacunque fuerint notitia mihi indicata. Quod autem
if by-whatever they-will-have-been knowledge to-me indicated that moreover
rogatis, ut meum vos hominem specialem debeam reputare,
you-ask that my you man special I-should to-reckon
sicut specialiter meis estis mancipati obsequiis, et ut optatum
as specially to-my you-are bound services and that the-desired
vobis curem praemium exhibere, qualiter possit adimpleri, non
to-you I-take-care reward to-show how it-can to-be-fulfilled not
video. Talis enim specialitas aliis forte posset praeiudicium
I-see such for specialness to-others perhaps could prejudice
generare, quibus forsitan aequalis vel maior quam vobis est
to-generate in-whom perhaps equal or greater than in-you is
mihi serviendi voluntas. Praeterea, quid sit illud, quod a vobis
me of-serving will moreover what is that which by you
apud me praemium exoptatur, non est mihi per omnia notum,
with me reward is-longed-for not is to-me in all known
nisi vestra illud primo mihi faciat indicatio manifestum.
unless your it first to-me make indication manifest
Homo ait: Quod vobis de maledicis enarravi, non illud
the-man says what to-you about slanderers I-recounted not it
asserui, quasi vellem vobis onus inferre animos cohibendi
I-asserted as-if I-wished on-you the-burden to-lay the-spirits of-restraining
malorum, sed ut vestra vos talem sedula facta demonstrent,
of-the-wicked but that your you such diligent deeds show
ut malorum inde invidia semper sua possit incrementa
that of-the-wicked thence envy always its-own may increases
cognoscere, et ab eorum insidiis bonorum vos defendat
to-know and from their snares of-the-good you may-defend
opinio, sicut etiam vestra prudentissime superius indicavit
the-opinion as also your most-prudently above indicated

auctoritas. Sufficit enim cuilibet apud bonos pura conscientia
authority it-suffices for to-anyone with the-good a-pure conscience
reservari. Illud autem, quod in aliarum dixistis iniuriam
to-be-kept that moreover which to of-others you-have-said injury
retorqueri, si vestris scilicet omnia benefacta laudibus
to-be-turned-back if to-your namely all good-deeds praises
referantur, nullius iura videtur allidere nullamque continere
be-referred of-no-one the-rights it-seems to-dash and-no to-contain
offensam. Quamvis enim a femina bonum cuiuslibet factum
offense although for by a-woman good of-anyone deed
debeat approbari, quilibet tamen homo laudandus cuncta
ought to-be-approved any yet man praiseworthy all
sua facta unius debet mulieris specialiter laudibus indulgere,
his-own deeds of-one ought woman specially to-the-praises to-devote
et mulierum quaeque prudentium, quamvis singulorum sibi
and of-women each prudent although of-each to-her
debeant beneficia placere, unius tamen laudabiliter potest actus
ought benefits to-please of-one yet praiseworthily she-can the-acts
approbare et suis ea debet specialiter laudibus reputare.
to-approve and to-her-own them she-ought specially praises to-reckon
Ex hoc enim nulli procedit iniuria, si me propriosque actus
from this for to-no-one proceeds injury if myself and-my-own acts
universos et singulos vestris specialiter servitiis deputavi
all and each to-your specially services I-have-assigned
vosque mihi dominam recognovi praecipuam. Aliis
and-you for-myself as-lady I-have-acknowledged chief for-others
igitur sufficiat ceterorum specialiter obsequiis honorari. Nihil
therefore let-it-suffice of-other-men specially by-the-services to-be-honored nothing
enim earum videtur expedire utilitatibus hac vos pro eis
for their it-seems to-profit interests with-this you for them
sollicitudine fatigari, quum vestris per omnia ministeriis mea
solicitude to-be-wearied since to-your in all ministries my

sit annexa voluntas, cui imperari non potest peritissimi
is attached will which to-be-commanded not can of-the-most-skilled
hoc Donati vobis insinuante doctrina: In tantum enim
this Donatus to-you intimating teaching in so-much for
liberrima reperitur humana voluntas, quod nullius eam posset
most-free is-found human will that of-no-one it could
a firmiter concepta dispositione conatus avertere. Aliae igitur
from firmly conceived disposition the-effort to-turn-aside other therefore
dominae nil mihi possunt ex debito postulare, nisi ut
ladies nothing from-me can from debt to-request except that
vestrae contemplationis intuitu mea sibi debeam beneplacita
of-your contemplation in-view my to-them I-should pleasing
largiri obsequia et obsequiorum originem cauto reticere
to-bestow services and of-the-services the-origin with-careful to-keep-silent
silentio; vobis autem tantum debiti obligatione constringor
silence to-you moreover so-much of-debt by-the-obligation I-am-bound
in cunctis laudabilia meis actibus operari et nullius
in all praiseworthy-things by-my acts to-perform and of-no
improbitatis macula vitiari. Mihi autem a vobis hoc restat
wickedness by-the-stain to-be-corrupted to-me moreover by you this remains
ex debito largiendum, sicut vestra novistis sponsione firmare,
from debt to-be-bestowed as by-your you-know promise to-confirm
ut exhibita pro vobis obsequia non diu valeant muneris
that shown for you services not long can of-reward
viduitate gravari. Dixistis autem, dominationem vestram,
by-the-want to-be-burdened you-have-said moreover lordship your
si in me speciali affectione resideat, aliis praeiudicium
if in me with-special affection reside to-others prejudice
generare, quibus forte maior quam mihi vel aequalis est
to-generate in-whom perhaps greater than in-me or equal is
vobis serviendi voluntas. Et sic respondeo: Si vobis serviendi
you of-serving will and thus I-answer if you of-serving

cuiquam maius sit quam mihi vel aequale propositum, rogo,
in-anyone greater is than in-me or equal purpose I-ask
ut nulla me possint apud vos iuvamina suffragari nec
that no me can with you helps to-support nor
rationis aliqua iura tueri. Dixistis autem, exoptatum a
of-reason any rights to-protect you-have-said moreover the-longed-for by
me non plenius intelligere praemium, ad quod mea cuncta
me not more-fully to-understand reward to which my all
procedit intentio. Sed vestram cupio clementiam edoceri,
proceeds intention but your I-desire clemency to-be-taught
quod talis apud vos praemii largitionem promereri deposco,
that such with you of-reward the-bestowal to-earn I-request
quo intolerabilis est poena carere, et illud possidere largitum
which intolerable it-is a-pain to-lack and it to-possess bestowed
cunctis esset divitiis abundare. Idque vobis esset mihi
in-all would-be riches to-abound and-this for-you would-be to-me
satis exhibere svave, nisi vestra mihi forte reperiatur obviare
quite to-show pleasant unless your to-me perhaps be-found to-oppose
voluntas. Vester igitur amor est illud, quod mihi salutis
will your therefore love is that which for-me of-salvation
quaero remedium, et quod mea studeo venatione percipere.
I-seek the-remedy and which by-my I-strive hunting to-catch
Mulier ait: Multum videmini a recto quodam amoris
the-woman says much you-seem from the-right certain of-love
tramite deviare et optimae [et opportunae] amantium
path to-stray and of-the-best and fitting of-lovers
consvetudinis transgressor exsistere, quod tam festinanter
custom a-transgressor to-be in-that so hastily
postulatis amorem. Sapiens enim et instructus amator,
you-request love a-wise for and instructed lover
quando aliquam dominam sibi antea prorsus incognitam
when some lady to-him before utterly unknown

prima visitatione alloquitur, non explicito debet affatu
at-the-first visit addresses not with-explicit he-ought speech
amoris postulare donaria, sed propria debet industria sui
of-love to-request the-gifts but by-his-own he-ought diligence of-himself
notitiam applicare amanti et in cunctis suis dictis se
knowledge to-convey to-the-beloved and in all his-own sayings himself
illi svavem et placabilem exhibere; post vero id agere
to-her pleasant and agreeable to-show afterward indeed this to-do
curet, ut ipsum quoque absentem pleno iure valeant
let-him-take-care that him also absent by-full right may
amanti sua facta laudare; tertio vero loco securius
to-the-beloved his-own deeds to-praise in-the-third indeed place more-securely
accedat postulaturus amorem. Sed hunc vos ordinem
let-him-approach about-to-request love but this you order
manifesta transgressione turbastis, quod ideo vos fecisse
by-manifest transgression you-have-disturbed which therefore you to-have-done
recogito, quod nimis me facilem ad concedendum, quod
I-reckon because too me easy for granting what
petitis, credidistis, vel quia non estis in amoris arte peritus.
you-seek you-have-believed or because not you-are in of-love the-art skilled
Unde vester quidem amor est merito suspectus habendus.
whence your indeed love is deservedly suspect to-be-held
Homo ait: Si verum est, me amoris ordinem perturbasse,
the-man says if true it-is me of-love the-order to-have-disturbed
hoc mihi vestra videtur indulsisse licentia. Nam quum ex
this to-me your seems to-have-granted license for since from
his, quae cauto et implicato sermone narrabam, mea
these-things which with-cautious and involved speech I-was-telling my
vobis posset esse intentio manifesta, quasi, quid peterem,
to-you could to-be intention manifest as-if what I-sought
nullatenus intelligentes postulastis, evidentiori vobis illud
in-no-way understanding you-asked in-plainer to-you it

explicari sermone. Non ut ergo credens vestram facilitatem
to-be-explained speech not as therefore believing your easiness
vel vestri repentinam amoris postulans largitatem, talem volui
or of-your sudden love requesting bestowal such I-wished
petitionem emittere, sed meum propositum vobis cupiens
petition to-send-forth but my purpose to-you desiring
quaerentibus indicare. Praeterea, licet ordo debeat ille
asking to-indicate moreover although the-order ought that
servari, quem dicitis, iusta tamen potest interveniente causa
to-be-kept which you-speak-of a-just yet it-can intervening cause
turbari. Nam si nimius me cogit affectus, et intrinseco
to-be-disturbed for if excessive me compels feeling and with-an-inner
vulnere sum sauciatus amoris, iusta me necessitas ab hac
wound I-am wounded of-love a-just me necessity from this
improbitate tuetur. Importuna namque necessitas nulla potest
shamelessness protects pressing for necessity by-no can
iuris regula coartari. Sed et, si aliquid mihi desit in
of-law rule to-be-constrained but also if anything to-me be-lacking in
amoris industria, necessario me oportet magnae sapientiae vel
of-love skill necessarily me it-behooves of-great wisdom or
valoris amorem exigere, ut per hoc mea valeat imperitia
of-worth the-love to-demand that through this my may inexperience
removeri et amoris penitus edoceri doctrina. Nam si
to-be-removed and of-love wholly to-be-taught by-the-teaching for if
imperitus imperitae deposcat amorem, talium
an-inexperienced-man of-an-inexperienced-woman demand the-love of-such
non posset amor idonea incrementa cognoscere nec in
not could love fitting increases to-know nor in
competenti diu posset statu durare. Nam marinis angustiis
a-fitting long could state to-last for to-sea straits
exposita navis et aquarum subiugata procellis, licet iucundus
exposed a-ship and of-waters subjected to-the-storms although a-pleasant

sit ventus exortus, si sine instructo reperiatur gubernatore
be wind risen if without a-skilled it-be-found helmsman
atque remige, inter ipsa ventorum prospera modica quidem
and oarsman amid the-very of-winds favoring-things by-a-slight indeed
aura submergitur et ad ima decurrit aquarum. Utraque
breeze is-sunk and to the-depths runs-down of-waters each
igitur a vobis supposita ratio optima iacet responsione
therefore by you supposed reason by-the-best lies answer
sopita et in nullo meis dictis valet obviare propositis.
laid-to-sleep and in nothing to-my sayings can to-oppose proposed
Mulier ait: Etsi per omnia inveniamini dignus amari, nimis
the-woman says even-if in all you-be-found worthy to-be-loved too
tamen ampla et aspera terrarum intercapedo nos disiungit,
yet wide and rough of-lands an-interval us separates
ut amoris vicissim praestandi solatia locum sibi valeat
that of-love in-turn to-be-given the-solaces place for-themselves may
et tempus idoneum opportunitas invenire. Amantes enim ex
and time fitting opportunity to-find lovers for from
propinquo degentes poenarum, quae ex amore procedunt,
near living of-the-pains which from love proceed
alternatim sibi possunt esse remedia et in suis
alternately to-each-other can to-be remedies and in their-own
se compassionibus adiuvare et suum amorem mutuis
themselves fellow-sufferings to-help and their-own love by-mutual
vicibus ac laboribus enutrire; distantes vero suas non
exchanges and labors to-nourish those-distant but their-own not
possunt mutuas agnoscere poenas, sed unumquemque oportet
can mutual to-recognize pains but each-one it-behooves
suis mederi angustiis et poenarum suarum esse remedium.
his-own to-heal straits and of-pains his-own to-be remedy
Ideoque noster non videtur amor perficiendus, quia regula
and-therefore our not seems love to-be-completed because the-rule

nobis demonstrat amoris, quod amantium quotidianus aspectus
to-us shows of-love that of-lovers the-daily sight
crescere facit amorem, unde ex contrario sensu percipio,
grow makes love whence from the-contrary sense I-perceive
amorem contrahi et distantia deficere, et ideo sibi
love to-be-diminished and by-distance to-fail and therefore for-himself
quisque ex propinquo lucrari curet amorem.
each from near to-win let-him-take-care love
Homo ait: Vos illud quidem curatis asserere, quod omni videtur
the-man says you that indeed take-care to-assert which to-every seems
rationi contrarium. Cunctis enim claret hominibus, quod
reason contrary to-all for is-clear men that
facilis rei optatae perceptio vilitatis parit originem et
easy of-a-thing desired attainment of-cheapness gives-birth-to the-origin and
contemptibile facit haberi, quod totus prius mentis desiderabat
contemptible makes to-be-held what the-whole before of-mind desired
affectus. Sed econtra: bonum, quodcunque praestationis
feeling but conversely good whatever of-giving
difficultate differtur, maiori quidem illud aviditate suscipimus
by-the-difficulty is-deferred with-greater indeed it eagerness we-take-up
et diligentiori studio reservamus. Rarus igitur atque
and with-more-diligent care we-keep rare therefore and
difficilis amantis amplexus ferventiori cogit amantes mutuo
difficult of-the-lover embrace with-a-more-fervent compels lovers by-mutual
amoris vinculo colligari et eorum animos propensiori et
of-love bond to-be-bound and their minds with-a-more-inclined and
adstrictiori affectione vinciri. Constantia namque in ipsius
by-a-closer affection to-be-bound constancy for in the-very
turbationis inundatione perficitur, et perseverantia in adversis
of-disturbance the-flood is-perfected and perseverance in adversities
cognoscitur manifeste. Dulcior enim quies sapit multis
is-known manifestly sweeter for rest tastes by-many

fatigato laboribus quam in otio continuo commoranti, et
to-one-wearied by-labors than in leisure continuous to-one-dwelling and
magis umbra recens videtur anxiato vapore conferre quam
more shade fresh seems to-one-distressed by-heat to-bestow than
in aëris assidua degenti temperie. Non est igitur amoris
in of-air constant to-one-living mildness not is therefore of-love
regula, quam dixistis, quum falsa reperiatur et fallax,
the-rule which you-have-stated since false it-be-found and deceptive
scilicet ut amantium rarus aspectus amoris faciat attenuari
namely that of-lovers the-rare sight of-love makes to-be-weakened
potentiam. Unde propter locorum distantiam longam atque
the-power whence because-of of-places the-distance long and
prolixam ab amore vestro me iuste non potestis excludere,
extended from love your me justly not you-can to-shut-out
sed potius mihi quam habitationem propinquam habenti
but rather for-me than a-dwelling near for-one-having
vos decet gerere morem; nam et facilius inter absentes
you it-befits to-do the-will for also more-easily among the-absent
occultatur amor quam inter frequenti conversatione connexos.
is-bidden love than among by-frequent company those-joined
Mulier ait: Amoris occultandi respectu nunquam credo
the-woman says of-love to-be-bidden in-respect never I-believe
distantis eligendum amorem sive praesentis. Nam si
of-a-distant-one to-be-chosen love or of-a-present-one for if
sapiens invenitur et ingeniosus amator, sive longinquus
wise is-found and clever the-lover whether far
sive propinquus amanti, adeo suos actus moderabitur et
or near to-the-beloved so his-own acts he-will-moderate and
voluntatem, quod nemo poterit amoris secreta perpendere. Et
will that no-one will-be-able of-love the-secrets to-weigh and
econtra neque longinquus neque propinquus amator stultus
conversely neither far nor near lover foolish

sui unquam poterit amoris occultare arcana. Cessat
of-his-own ever will-be-able love to-hide the-secrets fails
ergo ratio vestra evidentissima ratione collisa. Praeterea
therefore reason your by-most-evident reason struck-down moreover
quoddam est aliud non modicum, quod me contradicit
a-certain there-is other-thing not small which me forbids
amare. Habeo namque virum omni nobilitate urbanitateque
to-love I-have for a-husband with-all nobility and-courtesy
ac probitate praeclarum, cuius nefas esset violare torum
and worth illustrious whose wrong it-would-be to-violate bed
vel cuiusquam me copulari amplexibus. Scio namque, ipsum
or of-anyone myself to-be-joined to-the-embraces I-know for him
me toto cordis affectu diligere, et ego sibi cuncta
me with-the-whole of-heart affection to-love and I to-him with-all
cordis devotione constringor. Tanti ergo amoris praemio
of-heart devotion am-bound of-so-great therefore love with-the-reward
decoratam ab alterius amore ipsa iura praecipiunt abstinere.
adorned from of-another love the-very laws bid to-abstain
Homo ait: Fateor et est verum, virum vestrum omni
the-man says I-confess and it-is true husband your in-every
probitate gaudere nec non prae cunctis in orbe viventibus
worth to-rejoice nor not before all in the-world living
beatitudinis gaudiis honorari, qui vestrae celsitudinis gaudia
of-blessedness with-the-joys to-be-honored who of-your highness the-joys
suo meruit amplexu percipere. Vehementer tamen
in-his-own has-deserved embrace to-receive vehemently yet
admiror, quod maritalem affectionem quidem, quam quilibet
I-wonder that marital affection indeed which any
inter se coniugati adinvicem post matrimonii copulam
among themselves married-persons mutually after of-marriage the-bond
tenentur habere, vos vultis amoris sibi vocabulum usurpare,
are-bound to-have you wish of-love for-it the-name to-usurp

quum liquide constet inter virum et uxorem amorem
since clearly it-is-certain between husband and wife love
sibi locum vindicare non posse. Licet enim nimia et
for-itself place to-claim not to-be-able although for with-excessive and
immoderata affectione coniungantur, eorum tamen affectus
immoderate affection they-be-joined their yet feeling
amoris non potest vice potiri, quia nec sub amoris verae
of-love not can the-role to-gain because nor under of-love of-the-true
definitionis potest ratione comprehendi. Quid enim aliud
definition can the-reason to-be-comprehended what for else
est amor nisi immoderata et furtivi et latentis amplexus
is love than an-immoderate and of-a-stolen and hidden embrace
concupiscibiliter percipiendi ambitio? Sed quis esse possit,
desirously to-be-received striving but what to-be can
quaeso, inter coniugatos furtivus amplexus, quum ipsi se
I-ask between married-persons a-stolen embrace since they each-other
adinvicem possidere dicantur et cuncta sine contradictionis
mutually to-possess are-said and all without of-gainsaying
timore suae voluntatis desideria vicissim valeant adimplere?
fear of-their-own will the-desires in-turn they-can to-fulfill
Nam et ipsa excellentissima principum doctrina demonstrat,
for also the-very most-excellent of-the-princes teaching shows
suae rei neminem posse usum furtiva fruitione percipere.
of-his-own thing no-one to-be-able the-use by-stolen enjoyment to-receive
Nec vobis videatur absurdum, quod dixerim, quamvis
nor to-you let-it-seem absurd what I-have-said although
omnimoda coniugati dilectionis affectione iungantur, eorum
with-every-kind-of married-persons of-love affection be-joined their
tamen affectum amoris non posse vice perfungi; quia
yet feeling of-love not to-be-able the-role to-perform because
videmus idem in amicitia evenire. Licet enim mutua se
we-see the-same in friendship to-happen although for with-mutual each-other

in omnibus pater et filius diligant affectione, vera tamen
in all father and son love affection true yet
inter eos amicitia non consistit, quia Ciceronis hoc traditione
between them friendship not exists because of-Cicero this the-teaching
testante sanguinis sola propago inter eos dilectionis conservat
testifying of-blood alone the-offshoot between them of-love preserves
affectum. Tantum igitur distare constat inter omnimodam
the-feeling so-much therefore to-differ it-is-certain between the-total
coniugatorum affectionem et amantium obligationem, quantum
of-married-persons affection and of-lovers the-bond as-much-as
distat inter patris et filii mutuam dilectionem et firmissimam
differs between of-father and son the-mutual love and the-firmest
duorum virorum amicitiam, quia, sicut nec ibi dicitur esse
of-two men friendship because just-as not there is-said to-be
amor, ita et amicitia hic fertur abesse. Sic ergo manifeste
love so also friendship here is-said to-be-absent so therefore manifestly
videtis, amorem nullatenus posse suas inter coniugatos
you-see love in-no-way to-be-able its-own between married-persons
interponere partes, sed penitus voluit, sua privilegia
to-interpose parts but wholly it-has-wished its-own privileges
derogari. Sed alia iterum ratio coniugatis mutuum
to-be-withdrawn but another again reason to-married-persons mutual
contradicit amorem, quia ipsius amoris substantia, sine qua
denies love because of-the-very love the-substance without which
verus amor esse non potest, scilicet zelotypia inter eos scilicet
true love to-be not can namely jealousy between them namely
coniugatos per omnia reprobatur et ab eis tanquam pestis
married-persons in all is-condemned and by them as-if a-plague
debet semper nociva fugari; amantes vero illam oportet
ought always harmful to-be-put-to-flight lovers but it it-behooves
semper tanquam matrem et amoris amplexari nutricem. Unde
always as-if mother and of-love to-embrace nurse whence

liquide vobis constat, inter vos et virum vestrum amorem
clearly to-you it-is-certain between you and husband your love
nullatenus posse vigere. Ergo, quum cuilibet probae expediat
in-no-way to-be-able to-flourish therefore since for-any worthy it-is-expedient
mulieri prudenter amare, sine vestra igitur iniuria potestis
woman prudently to-love without your therefore wrong you-can
petentis preces admittere et vestro postulantem amore ditare.
of-the-asker the-prayers to-admit and with-your the-asker love to-enrich
Mulier ait: Vestra quidem nitimini protectione tueri,
the-woman says by-your indeed you-strive protection to-defend
quod inter omnes constat etiam ab antiquo reprehensibile
what among all it-is-agreed even from of-old reprehensible
plurimum iudicari et tanquam odibile reprobari. Quis
very-much to-be-judged and as hateful to-be-condemned who
enim recte possit invidam zelotypiam commendare vel suo
for rightly could envious jealousy to-commend or by-his-own
ipsam sermone tueri, quum zelotypia nil sit aliud quam
it speech to-defend since jealousy nothing is else than
turpis et sinistra de muliere suspicio? Absit ergo, probum
a-base and sinister about a-woman suspicion far-be-it therefore worthy
aliquem cuiuscunque zelotypia detineri, quia cunctis invenitur
anyone of-anyone by-jealousy to-be-held because to-all it-is-found
prudentibus inimica et universis bonis odiosa per orbem.
prudent hostile and to-all good hateful throughout the-world
Praeterea sub amoris definitionis velamine inter coniugatos
moreover under of-love of-the-definition the-veil between married-persons
amorem damnare contenditis dicentes, eorum esse non posse
love to-condemn you-strive saying their to-be not to-be-able
furtivos amplexus, quod sine contradictionis metu adinvicem
stolen embraces because without of-gainsaying fear mutually
sua possunt desideria adimplere. Sed si recte definitionem
their-own they-can desires to-fulfill but if rightly the-definition

intelligatis, ea inter coniugatos amor impediri non potest.
you-understand by-it between married-persons love to-be-hindered not can
Nam quod in ea ponitur „latentis amplexus“, expositionem
for what in it is-placed of-hidden embrace the-exposition
denotat termini praecedentis translate prolati, et latentes
denotes of-the-term preceding figuratively uttered and hidden
amplexus sibi vicissim porrigere coniugatos non videtur
embraces to-each-other in-turn to-offer married-persons not seems
impossibilitatis ratio prohibere, nec obstare potest sua
of-impossibility reason to-prohibit nor to-hinder can their-own
cuncta sine contradictionis timore omnimoda perficiendi
all without of-gainsaying fear complete of-accomplishing
facultas. Ille enim amor ab omnibus est eligendus, quem
means that for love by all is to-be-chosen which
obsequendi securitas assiduis facit amplexibus enutriri,
of-complying the-security by-constant makes embraces to-be-nourished
immo, quod maius est, qui sine crimine quotidianis potest
nay what greater is which without crime in-daily can
actibus exerceri. Talis igitur est meis fruiturus amplexibus
acts to-be-practiced such therefore is my about-to-enjoy embraces
eligendus, qui mecum valeat mariti et amantis vice potiri,
to-be-chosen who with-me can of-husband and of-lover the-role to-gain
quia, quidquid definitio tradat amoris, non videtur aliud esse
because whatever the-definition hands-on of-love not seems other to-be
amor nisi de aliquo habita immoderata carnalis dilectionis
love than for someone had immoderate of-carnal love
ambitio, quam nil inter coniugatos contradicit haberi.
striving which nothing between married-persons forbids to-be-had
Homo ait: Si plenius esset vobis amoris manifesta doctrina,
the-man says if more-fully were to-you of-love manifest the-teaching
et amoris vos unquam venabula tetigissent, re vera
and of-love you ever the-spears had-touched in-thing true

vestra sententia confirmasset, sine zelotypia verum amorem
your opinion would-have-confirmed without jealousy true love
non posse consistere, quia, ut plenius est vobis
not to-be-able to-exist because as more-fully it-has-been to-you
superius enarratum, zelotypia invenitur ab omni inter amantes
above recounted jealousy is-found by every among lovers
amoris commendata perito et inter coniugatos in universis
of-love commended one-skilled and among married-persons in all
mundi partibus reprobata; quod quare contingat, zelotypiae
of-the-world parts condemned which why happens of-jealousy
descriptione percepta lucidissima vobis veritate constabit.
the-description perceived by-most-lucid to-you truth will-be-certain
Est igitur zelotypia vera animi passio, qua vehementer
is therefore jealousy a-true of-the-mind passion by-which vehemently
timemus, propter amantis voluntatibus obsequendi defectum
we-fear because-of of-the-lover to-the-wishes of-complying the-failure
amoris attenuari substantiam, et inaequalitatis amoris
of-love to-be-weakened the-substance and of-inequality of-love
trepidatio ac sine turpi cogitatione de amante concepta
fear and without base thought about the-beloved conceived
suspicio. Unde manifeste apparet, tres species in se zelotypiam
suspicion whence manifestly appears three kinds in itself jealousy
continere. Nam verus zelotypus semper timet, ne ad suum
to-contain for a-true jealous-man always fears lest for his-own
conservandum amorem propria non valeant sufficere obsequia,
to-be-preserved love his-own not can to-suffice services
et ut, qualiter amet, ametur, atque recogitat, quanto
and that as he-loves he-be-loved and considers with-how-great
cogeretur anxiari dolore, si coamans eius alteri
he-would-be-forced to-be-anxious pain if co-lover his to-another
copularetur amanti, quamvis hoc credat posse nullatenus
were-joined lover although this he-believe to-be-able in-no-way

evenire. Hanc autem ultimam speciem coniugatis convenire
to-happen this moreover last kind to-married-persons to-apply
non posse, satis patet et est manifestum. Nam maritus de
not to-be-able quite lies-open and is manifest for a-husband about
uxore sine turpi cogitatione suspicionem habere non potest.
his-wife without base thought suspicion to-have not can
Pura namque zelotypia applicata marito ex ipsius subiecti
pure for jealousy applied to-a-husband from of-the-very subject
vitio maculatur et desinit esse, quod erat. Nam et aqua
the-fault is-stained and ceases to-be what it-was for also water
omnimoda limpiditate praeclara, si alveo incipiat arenoso
with-every-kind-of clearness bright if in-a-channel it-begin sandy
decurrere, obscuritatem ab ipsa noscitur arena contrahere,
to-run-down murkiness from the-very is-known sand to-contract
et naturalis claritudo eam destituit, sicut ipsa elemosyna,
and natural clarity it forsakes just-as the-very alms
quamvis aeternae beatitudinis praemia sui mereatur natura,
although of-eternal blessedness the-rewards of-its-own deserves by-nature
ab hypocrita tamen vel vanae gloriae cupido pauperibus
by a-hypocrite yet or of-vain glory one-desirous to-the-poor
erogata suum naturale perdit officium et rem ipsam cum
paid-out its-own natural loses office and the-thing itself with
praemio facit amitti. Satis igitur constat, evidenter esse
reward makes to-be-lost quite therefore it-is-certain evidently to-have-been
probatum, zelotypiam inter coniugatos naturalem sibi locum
proved jealousy between married-persons natural for-itself place
vindicare non posse, et per consequentiam inter eosdem
to-claim not to-be-able and by consequence between the-same
amorem est cessare necesse, quia haec duo pariter se per
love it-is to-cease necessary because these two together each-other in
omnia comitantur. Inter amantes vero ipsa zelotypia amoris
all accompany between lovers but itself jealousy of-love

conservativa narratur, quia omnes tres partes supra zelotypiae
preservative is-said because all three parts above to-jealousy
attributae necessariae iudicantur amanti; ergo zelotypia
attributed necessary are-judged for-a-lover therefore jealousy
inter amantes ipsos non damnatur. Multi tamen in hoc
between lovers themselves not is-condemned many yet in this
reperiuntur esse decepti, qui turpem suspicionem zelotypiam
are-found to-be deceived who base suspicion jealousy
esse, asserentes falluntur. [Sicut etiam saepe saepius quam
to-be asserting are-deceived just-as also often more-often very
plurimum optimum esse stagnum mentiuntur argentum.]
many the-best to-be tin lie silver
Unde non pauci zelotypiae originis et descriptionis ignari
whence not few of-jealousy of-the-origin and of-the-description ignorant
decipiuntur saepissime et in durissimum trahuntur errorem.
are-deceived very-often and into very-hard are-drawn error
Nam et inter non coniugatos falsa sibi potest zelotypia
for also between not married-persons false for-itself can jealousy
locum vindicare, qui postea non dicuntur amantes, sed
place to-claim who afterward not are-called lovers but
amicus et amica vocantur. Quod autem voluistis vestra
friend and lady-friend are-called what moreover you-have-wished by-your
responsione firmare, talem esse penitus eligendum amorem, qui
answer to-confirm such to-be wholly to-be-chosen love which
possit sine crimine exerceri, stare non posse videtur. Nam
can without crime to-be-practiced to-stand not to-be-able seems for
quidquid solatii ab ipsis coniugatis ultra prolis affectionem
whatever of-solace by the-very married-persons beyond of-offspring the-desire
vel debiti solutionem alterna vice porrigitur, crimine carere
or of-the-debt the-payment in-alternate turn is-offered of-crime to-be-free
non potest, immo satis acrius vindicatur, si sacrae rei
not can nay quite more-sharply is-punished if of-a-sacred thing

usum deformet abusus, quam si consveta utamur abusione.
the-use disfigure abuse than if accustomed we-use misuse
Gravius est in uxore, quam in alia reperitur. Nam vehemens
graver it-is in a-wife than in another it-is-found for a-vehement
amator, ut apostolica lege docetur, in propria uxore iudicatur
lover as by-the-apostolic law it-is-taught in his-own wife is-judged
adulter. Interpretatio autem vestra, quae super definitione
an-adulterer the-interpretation moreover your which upon the-definition
processit amoris, a nullis approbanda videtur, quia ab ipsis
has-proceeded of-love by none to-be-approved seems because by the-very
maioribus traditum constat auctoribus, expositiva verba non
elder handed-down it-is-certain authors expository words not
esse in ipsis rerum definitionibus adhibenda. Unde cunctis
to-be in the-very of-things definitions to-be-applied whence to-all
liquide constat, interpretationem vestram rationis veritate
clearly it-is-certain interpretation your of-reason truth
destitui, quia contra mentem videtur definitionis inducta.
to-be-destitute because against the-mind it-seems of-the-definition brought-in
Sed nec definitio vestra, quam constat vos de amore
but nor the-definition your which it-is-certain you about love
tulisse, aliqua potest ratione subsistere. Nam ea caecus
to-have-brought by-any can reason to-stand for by-it the-blind
continetur et amens, quos ab amoris curia penitus esse
is-contained and the-mad whom from of-love the-court wholly to-be
remotos amatoris Andreae, aulae regiae capellani, evidenter
removed of-the-lover of-Andreas of-the-ball royal chaplain evidently
nobis doctrina demonstrat. Quum meis igitur intentionibus
to-us the-teaching shows since to-my therefore intentions
vestra rationabili non potestis responsione obsistere, vobis
by-your reasonable not you-can answer to-resist to-you

nullus hominum reputabit honori, si vestro me feceritis
no of-men will-reckon to-honor if for-your me you-will-have-made
amore languere et tanta pro vobis subire tormenta.
love languish and such-great for you undergo torments
Mulier ait: Nulla quidem a vobis videtur ratio demonstrata,
the-woman says no indeed by you seems reason shown
quae meam possit infirmare sententiam vel iure me cogat
which my can to-weaken opinion or by-right me compel
vestrae annuere voluntati. Verum, quia hinc inde verisimilia
to-your to-assent will but because on-this-side on-that plausible
videntur iura proposita, ut vobis accusationis prorsus omnis
seem claims proposed that for-you of-accusation utterly every
tollatur occasio, cuiuscunque vultis dominae vel probi viri
be-removed occasion of-whatever you-wish lady or worthy man
de positis a nobis capitulis non recuso iudicium, scilicet:
about the-placed by us heads not I-refuse the-judgment namely
an inter coniugatos amor sibi locum valeat vindicare,
whether between married-persons love for-itself place can to-claim
et an inter amantes zelotypia valeat iuste laudari. Haec
and whether between lovers jealousy can justly to-be-praised this
enim altercationis dissensio mihi videtur suum per nos
for of-altercation dissension to-me seems its-own through us
non posse accipere finem vel calculo recto sopiri.
not to-be-able to-receive end or by-a-reckoning right to-be-settled
Homo ait: Nullius in hac lite requirere curo arbitrium, si
the-man says of-no-one in this suit to-require I-care the-judgment if
vestra vultis dicta recta indagatione perquirere.
your you-wish sayings with-right inquiry to-search-out

Mulier ait: Inauditum videtur a saeculo, aliquem in sua
the-woman says unheard-of it-seems from the-age anyone in his-own
causa iudicem consistere, ideoque hic meas interponere partes
cause judge to-stand and-therefore here my to-interpose parts
recuso et alii personae istud committendum relinquo.
I-refuse and to-another person this to-be-committed I-leave
Homo ait: Arbitrum super hac discordia nominandi vobis
the-man says an-arbiter upon this discord of-naming to-you
plena sit concessa potestas. Verumtamen non masculi sed
full let-be granted power nevertheless not of-a-male but
feminae volo stare iudicio.
of-a-woman I-wish to-abide by-the-judgment
Mulier ait: Si vobis placet, mihi videtur Campaniae comitissa
the-woman says if to-you it-pleases to-me it-seems of-Champagne the-countess
super hoc honoranda negotio ac discordia sopienda.
upon this to-be-honored business and discord to-be-settled
Homo ait: Huius iudicium per omnia profiteor in perpetuum
the-man says her judgment in all I-profess in perpetuity
stabilito tenore servare et illibatum penitus custodire,
with-established tenor to-keep and untouched wholly to-guard
quia de eius sapientia ac iudicii libramine nullus recte
because about her wisdom and of-judgment balance no-one rightly
unquam poterit dubitare. Utriusque igitur nostrum consensu
ever will-be-able to-doubt of-both therefore of-us by-the-consent
ac voluntate scribatur epistola litis demonstrans tenorem
and will let-be-written a-letter of-the-suit showing the-tenor
et compromissionem in eam factam significans. Sic etenim
and the-submission to her made signifying thus for
fiat:
let-it-be-done

Epistola missa ad comitissam Campaniae

THE LETTER TO THE COUNTESS OF CHAMPAGNE

The noblewoman A. and Count G. write to Countess M. of Champagne. Sitting under a tall pine and debating love's commands, they could not agree whether true love can exist between the married, and whether jealousy between lovers is to be approved. Since each held to his own side, they send her the whole dispute and beg her judgment without delay.

Illustri feminae ac sapienti M. Campaniae comitissae
to-the-illustrious woman and wise M of-Champagne countess
mulier nobilis A. et comes G. salutem et quidquid in
the-woman noble A and the-count G greeting and whatever in
orbe iucundius.
the-world more-pleasant
Antiqua nobis consvetudo aperte demonstrat, et veterum
ancient to-us custom openly shows and of-the-ancients
illud ordo deposcit, ut inde iustitiae praecipue inquiratur
that order demands that thence of-justice especially be-sought
effectus, ubi sapientia ipsa manifeste cognoscitur sibi
the-effect where wisdom itself manifestly is-known for-itself
domicilium invenisse, et rationis veritatem potius ex fontis
a-dwelling to-have-found and of-reason the-truth rather from of-the-spring
quaerere plenitudine quam ex parvorum tenuitate rivorum
to-seek the-fullness than from of-small the-thinness streams
emendicata postulare suffragia. Summa namque rerum egestas
begged to-request supports the-utmost for of-things want
vix poterit alicui copiam propinare bonorum vel fertilitatis
scarcely will-be-able to-anyone abundance to-furnish of-goods or of-fertility

abundantiam derivare. Magna namque domino inopia fatigato
abundance to-draw-off by-great for for-a-lord want wearied
erit impossibile prorsus, divitiis abundare vasallum.
it-will-be impossible utterly in-riches to-abound a-vassal
Quadam ergo die, dum sub mirae altitudinis et extensae
on-a-certain therefore day while under of-wondrous height and extended
nimis latitudinis umbra pini sederemus et amoris essemus
very breadth the-shade of-a-pine we-sat and of-love we-were
penitus otio mancipati eiusque svavi et acerrimo
wholly to-the-leisure given-over and-its by-sweet and very-sharp
disputationis conflictu studeremus investigare mandata, duplicis
of-disputation clash we-were-eager to-investigate the-commands of-a-double
dubitationis nos coepit instigare discretio et laboriosi fatigare
doubt us began to-goad the-distinction and laborious to-weary
sermones, an scilicet inter coniugatos verus amor locum
words whether namely between married-persons true love place
sibi valeat invenire, et an inter amantes vigens sit zelotypia
for-itself can to-find and whether between lovers flourishing is jealousy
comprobanda. Quarum quidem dubitationum quum frequens
to-be-approved of-which indeed doubts when frequent
inter nos valde disputatio verteretur, et uterque nostrum suam
between us very disputation turned and each of-us his-own
partem videretur rationabili sententia roborare, neuter alterius
side seemed with-reasonable opinion to-strengthen neither of-the-other
voluit acquiescere voluntati vel productis rationibus consentire.
wished to-yield to-the-will or to-the-adduced reasons to-consent
Super quo vestrum postulamus arbitrium utriusque vobis partis
upon which your we-request judgment of-each to-you side
plenarie disputatione transmissa, ut sic a vobis subtiliter veritate
fully the-disputation sent that so by you subtly the-truth
discussa nostrum valeat iurgium competenti fine sopiri et
examined our may quarrel by-a-fitting end to-be-settled and

iusta definitione sedari. Nam liquide et manifesta veritate
by-a-just determination to-be-calmed for clearly and by-manifest truth
scientes, sapientiae vos omnimodam plenitudinem possidere ac
knowing of-wisdom you the-complete fullness to-possess and
neminem iustitia velle decipere; decipi nullatenus credentes,
no-one from-justice to-wish to-cheat to-be-deceived in-no-way believing
Excellentiae vestrae instantissime iudicium imploramus et
of-excellence your most-urgently the-judgment we-implore and
animi pleno desideramus affectu, praesenti vobis devotissime
of-mind with-full we-desire feeling by-the-present to-you most-devotedly
supplicantes affatu, ut huius negotii pro nobis frequens vos
supplicating address that of-this business for us frequent you
sollicitudo detentet, vestraeque prudentiae iustum super hoc
solicitude occupy and-of-your wisdom a-just upon this
procedat arbitrium, nulla temporis dilatione prorogante iudicium.
proceed judgment no of-time delay prolonging the-judgment

Epistola remissa a comitissa Campaniae

THE COUNTESS'S REPLY

The countess judges that love cannot extend its powers between husband and wife, since lovers grant everything freely while spouses are bound by duty, and neither spouse's worth grows by embracing the other as lovers do. Love's rules add that a married woman wins love's crown only outside her marriage, that no one is wounded by two loves, and that who is not jealous cannot love, while true jealousy is not found between spouses. The judgment, confirmed by many ladies' counsel, is dated the first of May, 1174.

Prudenti ac nobili feminae A. et viro illustri atque
to-the-prudent and noble woman A and to-the-man illustrious and
praeclaro G. comiti M. Campaniae comitissa salutem.
distinguished G count M of-Champagne countess greeting

Quoniam cunctorum iustas tenemur exaudire petitiones,
since of-all just we-are-bound to-hear petitions
et nullis digna quaerentibus nostrum decet denegari
and to-none worthy-things seeking our it-befits to-be-denied
auxilium, maxime ubi in amoris oberrantes articulis nostro
help especially where in of-love those-straying points by-our
postulant arbitrio revocari, quod litterarum vestrarum
ask judgment to-be-called-back what of-letters your
series indicavit, cuiuslibet intensae dilationis mora reiecta
the-sequence indicated of-any intense delay the-hold-up rejected
diligenti sollicitudine suo curavimus effectui mancipare.
with-diligent solicitude to-its-own we-have-taken-care effect to-deliver
Vestra igitur pagina demonstravit, talem inter vos dubitationis
your therefore page showed such between you of-doubt
originem incidisse: Utrum inter coniugatos amor possit
origin to-have-fallen whether between married-persons love can
habere locum, et an inter amantes zelotypia reprobetur,
to-have place and whether between lovers jealousy is-condemned
et in ambobus dubiis utrumque vestrum in suam declinare
and in both doubts each of-you to his-own to-incline
sententiam et alterius adversari opinioni, et cuius de iure
opinion and of-the-other to-oppose the-opinion and whose by right
mereatur obtinere sententia, nostro velle vos iudicio definiri.
deserves to-prevail opinion by-our to-wish you judgment to-be-determined
Ideoque utriusque diligenter assertione perspecta et ipsa
and-therefore of-each diligently assertion examined and the-very
veritate omnimoda inquisita indagine praesens litigium tali
truth by-complete sought-out inquiry the-present suit by-such
voluimus iudicio terminare. Dicimus enim et stabilito
we-have-wished judgment to-end we-say for and with-established
tenore firmamus, amorem non posse suas inter duos iugales
tenor we-confirm love not to-be-able its-own between two spouses

extendere vires. Nam amantes sibi invicem gratis omnia
to-extend powers for lovers to-each-other mutually freely all-things
largiuntur nullius necessitatis ratione cogente. Iugales vero
bestow of-no necessity reason compelling spouses but
mutuis tenentur ex debito voluntatibus obedire et in nullo se
to-mutual are-bound from debt wishes to-obey and in nothing them
ipsos sibi invicem denegare. Praeterea quid iugalis crescit
themselves to-each-other mutually to-deny moreover what of-a-spouse accrues
honori, si sui coniugalis amantium more fruatur
to-the-honor if of-his-own spouse of-lovers in-the-manner he-enjoy
amplexu, quum neutrius inde possit probitas augmentari, et
the-embrace since of-neither thence can worth to-be-increased and
nihil amplius [augmento] videantur habere nisi, quod primitus
nothing more by-increase they-seem to-have than what at-first
iure suo tenebant? Sed et alia istud ratione asserimus,
by-right their-own they-held but also by-another this reason we-assert
quia praeceptum tradit amoris, quod nulla etiam coniugata
because the-precept hands-on of-love that no even married-woman
regis poterit amoris praemio coronari, nisi extra coniugii
of-the-king will-be-able of-love with-the-reward to-be-crowned unless outside of-marriage
foedera ipsius amoris militiae cernatur adiuncta. Alia vero
the-bonds of-the-very love to-the-service she-be-seen joined another indeed
regula docet amoris, neminem posse duorum sauciari
rule teaches of-love no-one to-be-able of-two to-be-wounded
amore. Merito ergo inter coniugatos sua non poterit amor
by-the-love deservedly therefore between married-persons its-own not will-be-able love
iura cognoscere. Sed et alia quidem ratio eis obstare
rights to-know but also another indeed reason to-them to-stand-in-the-way
videtur, quia vera inter eos zelotypia inveniri non potest,
seems because true between them jealousy to-be-found not can

sine qua verus amor esse non valet ipsius amoris norma
without which true love to-be not can of-the-very love the-rule
testante, quae dicit: Qui non zelat, amare non potest.
testifying which says he-who not is-jealous to-love not can
Hoc igitur nostrum iudicium cum nimia moderatione
this therefore our judgment with great moderation
prolatum et aliarum quam plurimarum dominarum consilio
delivered and of-other very many ladies by-the-counsel
roboratum pro indubitabili vobis sit ac veritate constanti.
strengthened for indubitable to-you let-it-be and truth constant
Ab anno MCLXXIIII Kal. maii. Indictione VII.
from the-year 1174 on-the-Kalends of-May in-the-indiction seventh

Loquitur nobilior nobiliori

A MAN OF HIGHER NOBILITY SPEAKS TO A WOMAN OF HIGHER NOBILITY

He tells her that God placed good men in the world to serve ladies, and that women who shun love's court are counted dead to the world. She answers that love offends God and wounds one's neighbor; he replies that no one may keep one foot on earth and the other in heaven. She chides his self-praise and worn clothes, pleads hidden griefs and a prior suitor, and last taunts him with his beautiful wife, whom he loves, he answers, with a husband's affection, though by the Countess of Champagne's judgment love cannot exist between spouses.

Si nobilior a nobiliori femina petat amorem, hanc
if a-higher-noble from a-higher-noble woman seeks love this
primo debet servare doctrinam, ut dulcia prae cunctis
first he-ought to-keep teaching that sweet before all
ac svavia verba proponat, sibique quam plurimum in
and pleasant words he-put-forward and-for-himself very much in
verbi prolatione praecaveat, ne aliqua proferat, quae
of-the-word the-uttering he-guard lest any-things he-utter which

digna reprehensione cernantur. Nobilis enim mulier sive
worthy of-reproof are-seen a-noble for woman or
nobilior promptissima reperitur et audax hominis nobilioris
higher-noble very-ready is-found and bold of-a-man higher-noble
facta vel sermones arguere multumque laetatur, si suis
the-deeds or words to-criticize and-much rejoices if by-her-own
ipsum pulchre possit dictis illudere. Ad multa igitur
him nicely she-can sayings to-mock to many-things therefore
superius enarrata poterit hic praesens articulus adaptari,
above recounted will-be-able this present point to-be-adapted
sicut diligens facile poterit lector advertere. Sed et hanc
as a-diligent easily will-be-able reader to-notice but also this
suis dictis poterit annectere formam:
to-his-own sayings he-will-be-able to-attach form
Credo quidem et est verum, bonos omnes ob hoc a Deo
I-believe indeed and it-is true the-good all for this by God
in hac vita disponi, ut vestris et aliarum dominarum
in this life to-be-disposed that your and of-other ladies
voluntatibus obsequantur, et lucidissima videtur mihi ratione
to-the-wishes they-comply and by-most-lucid it-seems to-me reason
constare, quod homines nil esse possunt nilque de
to-be-certain that men nothing to-be can and-nothing from
bonitatis valent fonte praelibare, nisi dominarum hoc
of-goodness can the-spring to-taste unless of-ladies this
fecerint svadela commoti. Sed quamvis ex mulieribus
they-will-have-done by-the-persuasion moved but although from women
cuncta videantur bona procedere, et multam eis Dominus
all seem good-things to-proceed and much to-them the-Lord
praerogativam concesserit, et omnium dicantur esse causa
prerogative has-granted and of-all they-are-said to-be the-cause
et origo bonorum, necessitas sibi tamen evidenter incumbit,
and origin good-things necessity on-them yet evidently lies

ut tales se debeant bona facientibus exhibere, ut
that such themselves they-ought good-things to-those-doing to-show that
eorum probitas earum intuitu de virtute in virtutem
their worth their in-view from virtue into virtue
modis omnibus crescere videatur. Nam, si nulli lucem
by-ways all to-grow may-seem for if on-no-one light
ipsarum claritudo contulerit, erit tanquam candela sub
their brightness will-have-conferred it-will-be as-if a-candle under
modio latenter abscondita, cuius radius nullius meruit
a-bushel secretly hidden whose ray of-no-one has-deserved
tenebras propulsare nec cuiusquam splendere profectui. Patet
the-darkness to-drive-off nor for-anyone's to-shine progress it-lies-open
ergo, quod quilibet toto debet elaborare conatu sua
therefore that anyone with-the-whole ought to-labor effort his-own
dominabus impartiri ministeria, ut earum possit gratia
to-the-ladies to-impart services that their be-may by-grace
coruscari. Ipsae autem plurimum tenentur esse sollicitae in
to-shine they moreover very-much are-bound to-be anxious in
bonis actibus corda servare bonorum et quemlibet pro
good acts the-hearts to-keep of-the-good and everyone according-to
suis meritis honorare. Nam quidquid boni faciunt dicuntque
his-own merits to-honor for whatever of-good they-do and-say
viventes, totum mulierum solent laudibus indulgere et
the-living all of-women they-are-wont to-the-praises to-devote and
eis obsequendo ea perficere, ut earum possint gloriari
to-them by-complying those-things to-accomplish that their they-may to-glory
muneribus, sine quibus nemo posset in hac vita proficere
in-the-gifts without which no-one could in this life to-advance
nec aliqua laude dignus haberi. Plurimos autem scio, qui
nor any of-praise worthy to-be-held very-many moreover I-know who
amoris noverunt perfectione ditari, alios vero novi, qui
of-love know-how with-the-completion to-be-enriched others but I-know who

solius spei nutrientis lacte aluntur; ego vero amoris
of-only hope nourishing with-the-milk are-fed I but of-love
perfectione et spei largitione nudatus, sola et pura de
the-completion and of-hope the-bestowal stripped sole and pure about
vobis cogitatione possessa sustentor prae omnibus amatoribus
you thought possessed am-sustained before all lovers
† habendo solatia infinita. Pietas ergo vestra conversa
(corrupt) having solaces infinite pity therefore your turned
respiciat et meae solitariae cogitationi adminiculum praestet
let-regard and to-my solitary thought support let-furnish
augmenti. Et vos quidem attentissima prece deposco, ut
of-increase and you indeed with-most-attentive prayer I-entreat that
amoris non studeatis curiam evitare. Nam ab amoris aula
of-love not you-strive the-court to-avoid for from of-love the-hall
semotae sibi tantummodo vivunt ex earum vita
those-set-apart for-themselves only live from their life
nemine sentiente profectum; prodesse autem nulli volentes
no-one feeling profit to-profit moreover to-no-one wishing
pro mortuis saeculo reputantur, et earum fama nullatenus
as dead to-the-world are-reckoned and their fame in-no-way
est digna relatu sed momento prorsus silentii subhumanda.
is worthy of-report but in-a-moment utterly of-silence to-be-buried
Quae vero amoris student vacare solatiis, suae
those-who but of-love strive to-give-themselves to-the-solaces of-their-own
videntur probitatis incremento studere et aliorum profectui
seem worth to-the-increase to-strive and of-others to-the-profit
deservire. Unde merito dignissimae multo iudicantur honore,
to-be-devoted whence deservedly most-worthy of-much are-judged honor
et ipsarum universi nituntur attollere famam. Haec autem
and their all strive to-raise fame these-things moreover
me vobis non credatis asserere, quasi ad haec vos
me to-you not you-should-believe to-assert as-if to these you

bona perficienda meis intendam provocare sermonibus,
good-things to-be-accomplished by-my I-intend to-provoke words
quia toto corde confido et fide credo plenaria,
because with-the-whole heart I-trust and with-faith I-believe full
quod nulla vos posset occasio ab ea, quae bona sunt,
that no you could occasion from those-things which good are
faciendo subvertere. Sed ideo me sciatis in hac parte
doing to-overturn but therefore me you-should-know in this part
vos admonere curasse, quia saepius repetita placebunt,
you to-admonish to-have-taken-care because more-often repeated will-please
maiori soliditate firmantur et attentiori memoria
with-greater solidity are-confirmed and by-more-attentive memory
servantur, ac, quum fuerit opportunum, exercentur.
are-kept and when it-will-have-been opportune are-practiced
Mulier ait: Quamvis vestra verba sint alta nimis et profunda
the-woman says although your words are high very and deep
et amoris subtilitatis attingentia muros, pro ingenii tamen
and of-love of-subtlety touching the-walls according-to of-wit yet
capacitate curabo illis competenti respondere sermone.
the-capacity I-shall-take-care to-them with-fitting to-respond speech
Quia igitur Tullii nobis insinuante peritia quae recentiori
because therefore of-Tully to-us intimating the-skill what-things in-more-recent
sunt dicta colloquio, facilius possunt memoriae gremio
have-been said conversation more-easily can of-memory to-the-lap
commendari, vestris novissime dictis primitus respondere
to-be-entrusted to-your most-recently sayings first to-respond
insistam. Nam, quod vestra me suadela commonuit, ut
I-shall-press-on for that your me persuasion has-admonished that
ea facere studeam, quae mihi et aliis esse possint
those-things to-do I-strive which for-me and for-others to-be can
probitatis augmento, gratum mihi fuit et acceptabile satis,
of-worth for-increase welcome to-me was and acceptable quite

quia cordi mihi erat sine cuiusquam istud admonitione
because at-heart to-me it-was without of-anyone this admonition
perficere. Scio ergo, mulieres, ut vestra notavit assertio, esse
to-accomplish I-know therefore women as your noted assertion to-be
debere causam et originem bonorum, ut hilari scilicet
ought the-cause and origin of-good-things that with-a-cheerful namely
facie et urbanitatis quemlibet receptu suscipiant, et cuilibet
face and of-courtesy anyone with-reception they-receive and to-anyone
pro suae qualitate personae verba competentia dicant et
according-to of-his-own the-quality person words fitting they-speak and
omnibus patenter svadeant curialitatis opera exercere et omnia
all openly they-urge of-courtliness the-works to-practice and all-things
habentia rusticitatis instar declinare, et ut suam famam
having of-boorishness the-likeness to-avoid and that their-own fame
propriarum rerum non valeat tenacitas denigrare. Amorem
of-their-own things not can stinginess to-blacken love
autem exhibere est graviter offendere Deum, et multis mortis
moreover to-show is gravely to-offend God and for-many of-death
parare pericula. Et praeterea ipsis amantibus innumeras
to-prepare the-dangers and moreover on-the-very lovers countless
videtur inducere poenas et assidua parare quotidiana
it-seems to-bring pains and constant to-prepare daily
tormenta. Quod ergo bonum esse potest in eo facto, in
torments what therefore good to-be can in that deed in
quo coelestis sponsus offenditur, et ipse proximus laeditur,
which the-heavenly bridegroom is-offended and the-very neighbor is-hurt
et ipsi actores mortis inde noscuntur pericula sustinere et
and the-very doers of-death thence are-known the-dangers to-sustain and
poenis cruciari assiduis? Quamvis igitur amor cogat omnes
by-pains to-be-tormented constant although therefore love compels all
curiales exsistere et a qualibet homines rusticitate constituat
courtly to-be and from any men boorishness makes

alienos, tamen propter magna, quae sequuntur, inconvenientia
estranged yet because-of the-great which follow troubles
et poenas gravissimas imminentes res timenda videtur et
and pains very-grievous threatening a-thing to-be-feared seems and
a nullis optanda sapientibus et praecipue odio habenda
by none to-be-desired wise and especially in-hatred to-be-held
militibus. Nam quibus ex fortuitu proeliorum eventu mortis
by-knights for to-whom from the-chance of-battles outcome of-death
quotidie videntur instare pericula, maximo debent studio
daily seem to-threaten dangers with-the-greatest they-ought care
praecavere, ne talia committant, propter quae supernae
to-guard lest such-things they-commit because-of which of-the-heavenly
patriae regi iudicantur offensi. Nobis igitur expedire
homeland to-the-king they-are-judged offensive for-us therefore to-be-expedient
videbitur ab amore vacare et amantium laboriosas angustias
it-will-seem from love to-be-free and of-lovers laborious straits
evitare. Amantes enim non solum inter ipsas vigilias variis
to-avoid lovers for not only among the-very wakings by-various
poenarum languoribus fatigantur, sed etiam dormiendo modis
of-pains languors are-wearied but also in-sleeping in-ways
quam plurimis anxiantur. Sic asserunt, quos amoris labor
very many are-distressed so they-assert those-whom of-love the-labor
exagitat et quotidie in amoris aula versantur; amoris enim
harries and daily in of-love the-hall dwell of-love for
penitus inexperta fortassis eius indicare naturam non possem,
wholly inexperienced perhaps its to-indicate nature not I-could
nisi in quantum aliena potui relatione doceri.
except in so-far-as by-another's I-could report to-be-taught
Homo ait: Vos talia dicitis, qualia qui verbis tantum
the-man says you such-things say as one-who with-words only
suos ditare studet amicos, rei autem ipsos intendit
his-own to-enrich strives friends of-the-thing but them intends

penitus effectu frustrare. Nam hilari vultu in suo
wholly of-the-effect to-cheat for with-a-cheerful face at his-own
quemlibet adventu suscipere et svavia sibi responsa praestare
anyone coming to-receive and pleasant to-him answers to-give
et ipsum necessitatis imminente periculo factis nullatenus
and him of-necessity threatening danger by-deeds in-no-way
adiuvare ac svadere, ut in curialitatis ipse per omnia versetur
to-help and to-urge that in of-courtliness he in all be-engaged
operibus, nil aliud est quam ille, qui blandi sermonis
works nothing else is than he who of-flattering speech
dulcedine confidentem fallit amicum atque se ipsum gloriari
by-the-sweetness trusting deceives friend and him himself to-glory
contendit. Est enim malo similis sacerdoti, qui de ipso
strives he-is for to-an-evil like priest who about himself
plurima bona simulando et alios aeternae vitae opera
very-many good-things by-feigning and others of-eternal life the-works
commonendo propria se ipsum damnat sententia et aliis
by-admonishing by-his-own him himself condemns sentence and to-others
modum remunerationis ostendit. Nec obstare potest, quod
the-way of-reward shows nor to-hinder can that
Deum in amore narratis offendi, quia cunctis liquido
God in love you-tell to-be-offended because to-all clearly
constare videtur, quod Deo servire summum bonum ac
to-be-certain it-seems that God to-serve the-highest good and
peculiare censetur; sed qui Domino contendunt perfecte
special is-reckoned but those-who the-Lord strive perfectly
servire, eius prorsus debent obsequio mancipari et iuxta
to-serve his utterly they-ought to-the-service to-be-bound and according-to
Pauli sententiam nullo saeculari debent adimpleri negotio.
of-Paul the-judgment with-no worldly they-ought to-be-filled business
Ergo, si servire Deo tantum vultis eligere, mundana vos
therefore if to-serve God only you-wish to-choose worldly you

oportet cuncta relinquere et coelestis patriae solummodo
it-behooves all-things to-leave and of-the-heavenly homeland only
contemplari secreta. Non enim Deus voluit, aliquem dextrum
to-contemplate the-secrets not for God wished anyone the-right
in terris pedem et in coelo tenere sinistrum, quia
on earth foot and in heaven to-hold the-left because
nemo potest duorum intendere competenter obsequiis. Unde
no-one can of-two to-attend fittingly to-the-services whence
quum, alterum vos pedem in terrenis habere, ex eo sit
since one you foot in earthly-things to-have from that is
manifestum, quod ad vos venientes hilari receptione
manifest that to you those-coming with-a-cheerful reception
suscipitis et curialitatis verba secum adinvicem confertis et
you-receive and of-courtliness words with-them mutually you-exchange and
amoris eis opera svadetis, credo, vobis esse consultius
of-love to-them the-works you-urge I-believe for-you to-be wiser
efficaciter amori vacare quam Deo sub alicuius coloris
effectually to-love to-give-yourself than God under of-some color
palliatione mentiri. Credo tamen, in amore Deum graviter
cloaking to-lie-to I-believe yet in love God gravely
offendi non posse; nam quod natura cogente perficitur,
to-be-offended not to-be-able for what nature compelling is-done
facili potest expiatione mundari. Praeterea fas nullatenus
by-easy can expiation to-be-cleansed moreover right in-no-way
esse videtur, id inter crimina reputare, a quo bonum in
to-be it-seems that among crimes to-reckon from which good in
hac vita summum habet initium, et sine quo nullus in
this life the-highest has beginning and without which no-one in
orbe posset laude dignus haberi. Ad haec ex amore
the-world could of-praise worthy to-be-held to these-things from love
proximus nullam sentit iniuriam, id est: sentire non debet,
the-neighbor no feels injury that is to-feel not be-ought

quia, quod quisque ab alio exigit, id est: exigere debet,
because what each from another demands that is to-demand he-ought
ab alio exactus libenter sufferre tenetur. Multi tamen
by another demanded gladly to-bear he-is-bound many yet
suae ascribunt iniuriae, quod nullam videtur iniuriam
to-their-own ascribe injury what no seems injury
continere. Nec vobis videatur absurdum, quod taliter vobis
to-contain nor to-you let-it-seem absurd that thus to-you
exposui: „exigit, id est: exigere debet", quia quoddam
I-have-expounded demands that is to-demand he-ought because a-certain
evangelicae legis verbum, ex quo tota lex et prophetae
of-the-gospel law word from which the-whole law and the-prophets
pendere dicuntur, eodem modo docemur exponere. Sic enim
to-hang are-said in-the-same way we-are-taught to-expound thus for
dicimus: „Quod tibi non vis fieri, id est: velle non
we-say what to-you not you-wish to-be-done that is to-wish not
debes, alii non facias". — Dixistis autem, amorem
you-ought to-another not you-should-do you-have-said moreover love
a cunctis esse vitandum, quia ex eo poenae sequuntur
by all to-be to-be-avoided because from it pains follow
et pericula graviora. Sed illud sollicitius tenemur appetere,
and dangers graver but that more-anxiously we-are-bound to-seek
quod maiori instante periculo denegatur, et quod sine
which greater pressing danger is-denied and which without
gravi non possumus labore percipere; nam post triste malum
heavy not we-can labor to-gain for after sad evil
dulcior ipsa salus. Nulla igitur potestis vos ratione tueri,
sweeter the-very safety by-no therefore you-can yourself reason to-defend
quod amare non sit cunctis appetibile bonum, ad quod
that to-love not is to-all a-desirable good to which
omnes tenemur tota virtute conari. Quem autem debeatis
all we-are-bound with-all strength to-strive whom moreover you-ought

amare, vobis incognitum esse non credo. Ille namque vobis
to-love to-you unknown to-be not I-believe he for to-you
videtur amandus, qui totum in vobis habet suae devotionis
seems to-be-loved who the-whole in you has of-his-own devotion
affectum et cuncta bona pro vobis agere studet. Sed si
feeling and all good-things for you to-do strives but if
fama zelo adversus me non duceretur invidiae, vestro nullus
fame by-zeal against me not were-led of-envy of-your no-one
me dignior inveniretur amore, quia pro vobis omnibus
than-me worthier would-be-found love because for you to-all
humilis et devotus reperior et cunctis mearum rerum largus
humble and devoted I-am-found and to-all of-my things a-generous
exsisto donator, et quaecunque bona sub coelo ab aliquo
I-am giver and whatever good-things under heaven by anyone
possunt excogitari, pro meis studeo viribus adimplere.
can to-be-devised according-to my I-strive strength to-fulfill
Discat ergo prudentia vestra meritis favere cuiuslibet, quia
let-learn therefore wisdom your merits to-favor of-anyone because
non solum iuris facundus [verus] assertor sed etiam mutus
not only of-right eloquent true asserter but also the-mute
dignus invenitur fidelis obsequii mercedem suscipere.
worthy is-found of-faithful service the-wage to-receive
Mulier ait: Vanam quidem mundi gloriam non affecto nec
the-woman says the-vain indeed of-the-world glory not I-aim-at nor
sine re verbis propriis quaero ditare amicos, sed ad
without substance with-words my-own I-seek to-enrich friends but to
melioris vitae merita vos invitare nitebar, non quasi amoris
of-a-better life the-merits you to-invite I-was-striving not as-if of-love
volens damnare ministeria, sed mundanis rebus superiores
wishing to-condemn the-services but to-worldly things higher
causas esse praelatas cupiens demonstrare. Sed divinarum rerum
causes to-be preferred desiring to-show but of-divine things

ad praesens disputatione omissa, stilum ad amoris vertamus
for the-present disputation omitted the-pen to of-love let-us-turn
iudicium. Gauderem igitur plurimum, si vestra lingua tacente
judgment I-would-rejoice therefore very-much if your tongue being-silent
propria solummodo vos facta laudarent, quia Salomone testante
your-own only you deeds praised because Solomon testifying
omnis laus in proprio ore vanescit. Praeterea quid exspectavit
all praise in one's-own mouth vanishes moreover why has-waited
tam magna et effusa largitas vestra? Quam diu tardavit haec,
so great and lavish generosity your how long has-delayed these
quae video, interpola et attrita vestimenta donare? Numquid
which I-see patched and worn garments to-give-away surely-not
divitiis abundant milites universi, et nullus reperitur egenus?
in-riches abound knights all and no-one is-found needy
Homo ait: [Verbo] auctori praedicti proverbii rabiem
the-man says by-word on-the-author of-the-aforesaid proverb frenzy
vultis imponere, quum perperam eius dictum interpretari
you-wish to-impose since wrongly his saying to-interpret
contenditis. Non enim decet, aliquem probum virum in
you-strive not for it-befits any worthy man in
aliorum aspectu vel coetu vulgarium propria facta laudare.
of-others the-sight or gathering of-common-folk his-own deeds to-praise
Sed, si aliquis velit, quaecunque laudabilia fecit, in alicuius
but if someone wish whatever praiseworthy-things he-did in of-some
dominae, pro qua ipsa bona profitetur egisse, [in]
lady for whom those good-things he-professes to-have-done in
secreto aspectu referre, istud nulla videtur ratione negatum,
private sight to-report this by-no seems reason denied
et hoc non sine causa noveritis esse permissum.
and this not without cause you-should-know to-have-been permitted
Homines enim singuli in amoris negotio sibi invicem
men for individual in of-love business to-each-other mutually

sunt aemulantes et summa inter se detinentur invidia,
are rivals and by-the-utmost among themselves are-held envy
et vix unquam tam dilectus aliquis tamque reperitur
and scarcely ever so beloved anyone and-so is-found
amicus, qui in mulieris aspectu alterius velit probitates
a-friend who in of-a-woman the-sight of-another would-wish the-worth
referre vel eius libenter laudabilia facta recolere. Et hoc
to-report or his gladly praiseworthy deeds to-recall and this
est illud generale vitium, quod cunctos inficit homines, et
is that general vice which all infects men and
quod causam dedit edicto, ut praefato proverbio haec
which cause has-given to-the-edict that to-the-aforesaid proverb this
induceretur exceptio. Nam si alicuius litigatoris iudici sint
should-be-brought-in exception for if of-some litigant to-the-judge be
incognita iura, merito contrarii calculi statuta reportat.
unknown the-rights deservedly of-the-contrary pebble the-decision he-carries-off
Praeterea haec attrita, quae videtis, indumenta portavi, ut
moreover these worn which you-see clothes I-have-worn that
liquido cognoscere possem, utrum apud vos homo probus
clearly to-learn I-might whether with you a-man worthy
per indumenta an indumenta per hominis probitatem
through clothes or clothes through of-the-man worth
mereantur honorem. Et ex vestra mihi videtur liquere
deserve honor and from your to-me seems to-be-clear
sententia, magis apud vos vestium cultum quam morum
opinion more with you of-clothes the-adornment than of-character
ornamenta placere. Quam rem noveritis vestrae detrahere
the-ornaments to-please which thing you-should-know from-your to-detract
probitati. Nam feminae rusticanae totam spem suam in
worth for women country all hope their-own in
vestimentorum ornatu disponunt; nobiles vero atque prudentes
of-clothes adornment place noble but and prudent

indumentorum ornatum sine probitatis cultu reiiciunt et
of-clothes adornment without of-worth cultivation reject and
solummodo morum in homine credunt reverendam culturam.
only of-character in a-man believe to-be-revered the-culture
Praeterea satis mihi sufficere credo meam plenarie inter alios
moreover quite to-me to-suffice I-believe my fully among others
emittere largitatem. Nam si aliquis alienos penitus negligendo
to-send-forth generosity for if someone others' wholly by-neglecting
labores in suae personae cultura quam plurimos studet
labors on of-his-own person the-adornment very many strives
expendere sumptus, nunquam inde potest aliquid suae
to-spend expenses never thence can anything to-his-own
crescere laudi. Si quis enim ex eo, quod in se ipso
to-accrue praise if someone for from that which on him himself
impendit plurima bona, dignus laudis praemio diceretur,
spends very-many goods worthy of-praise of-the-reward were-said
multorum memoriam scimus esse damnandam, quorum
of-many the-memory we-know to-be to-be-condemned whose
fama praeclara viget in orbe et a cunctis est merito
fame illustrious flourishes in the-world and by all is deservedly
commendata. Sed eorum praecipue a cunctis reperitur fama
commended but their especially by all is-found fame
laudibus efferenda, qui suas penitus utilitates omittunt,
with-praises to-be-extolled who their-own wholly interests neglect
ut aliorum necessitates sufficienter valeant et penurias
that of-others the-needs sufficiently they-may and wants
adiuvare. Hac ergo verborum inopia rusticanis, ut dictum
to-relieve this therefore of-words poverty to-country as said
est, mulieribus derelicta altiora verba quaeratis, ut non
it-has-been women left loftier words you-should-seek that not
solum habitu et incessu sed etiam ipsa loquela vestri
only in-dress and gait but also in-the-very speech of-your

generis possit apparere nobilitas atque prudentia deprehendi.
family may to-appear the-nobility and wisdom to-be-detected
Proverbia vel vaniloquia vobis respondere nolo, quia
proverbs or idle-talk to-you to-answer I-do-not-wish because
saepius auditoris animum rubore perturbant, et nullum
more-often of-the-hearer the-mind with-blush they-disturb and no
per ea probitatis cognoscitur augmentum; sed amoris
through them of-worth is-known increase but of-love
donum superius enarratum instanter postulare non cesso.
the-gift above recounted urgently to-request not I-cease
Mulier ait: A multis retro temporibus scio in vulgo
the-woman says from many back times I-know among the-crowd
narratum, quod illusiva proverbia, quae veritatis colore
told that mocking proverbs which of-truth on-the-color
nituntur, magis animum provocant auditoris ad iram, quam
rest more the-mind provoke of-the-hearer to anger than
quae transitoriae ac fictitiae proferuntur ambages, et
those-which passing and fictitious are-uttered riddles and
ideo me talia proposuisse poenitet in futurum, quia
therefore me such-things to-have-put-forward it-repents into the-future because
ipsa vestrum animum concitasse cognosco. Unde proverbiorum
they your mind to-have-roused I-know whence of-proverbs
mutua collatione omissa vestrae aliter postulationi respondere
the-mutual exchange omitted to-your otherwise request to-respond
curabo. Dico enim, quod in hac vita nil est laudabilius
I-shall-take-care I-say for that in this life nothing is more-praiseworthy
quam sapienter amare, et nullus ad plenum potest ea,
than wisely to-love and no-one to the-full can those-things
quae homines dignos laude constituunt, adimplere, nisi amoris
which men worthy of-praise make to-fulfill unless of-love
haec faciat compulsione svasus. Et ideo recte agitis, si vobis
these he-do by-the-compulsion persuaded and therefore rightly you-act if for-yourself

idoneum amorem curatis appetere, per quem semper vobis
a-fitting love you-take-care to-seek through which always for-you
possit benefaciendi propositum augmentari. Mei tamen amoris
may of-doing-good the-purpose to-be-increased of-my yet love
fructum nullatenus invenire potestis, quia quidam mei dolores
the-fruit in-no-way to-find you-can because certain my sorrows
occulti denegant mihi prorsus amare. Sed, etsi absoluta mihi
hidden deny to-me utterly to-love but even-if free to-me
esset amandi licentia, quiddam tamen adhuc restat, quod
were of-loving license something yet still remains which
vobis meum cogit denegari amorem, quia alterius fuistis
to-you my compels to-be-denied love because of-another you-have-been
anticipati obsequiis et in amoris petitione praeventi, et
forestalled by-the-services and in of-love petition preceded and
ideo merito vobis in amoris consecutione praefertur.
therefore deservedly to-you in of-love the-obtaining he-is-preferred
Homo ait: Qui sunt hi dolores occulti, quibus vos asseritis
the-man says what are these sorrows hidden by-which you assert
detineri, et amandi vobis auferri licentiam, mihi non
to-be-held and of-loving from-you to-be-taken-away license to-me not
est penitus expeditum. Nam amoris solatia cunctorum sunt
is wholly clear for of-love the-solaces of-all are
expulsiva medicina dolorum et totius restaurativa laetitiae,
expelling a-medicine sorrows and of-all restoring gladness
nisi forte vos amantis defuncti tristitia detineret, ad cuius
unless perhaps you of-a-lover dead sadness held for whose
luctuosam conservandam memoriam ipsius amoris praecepto
mournful to-be-preserved memory the-very of-love by-precept
biennalis metae tempora superstiti praescribuntur amanti.
of-two-years of-the-limit the-times to-the-surviving are-prescribed lover
Sed quum nullius, ut mihi videtur, unquam amoris iacula
but since of-no as to-me it-seems ever love the-darts

persensistis, pro amante vos non credo deperdito luctuosam
you-have-felt for a-lover you not I-believe lost mournful
gerere curam. Quod autem me alterius obsequiis et amoris
to-bear care that moreover me of-another by-the-services and of-love
petitione asseritis praeveniri, non videtur meis posse
petition you-assert to-be-forestalled not seems to-my to-be-able
rationibus obviare, quia omnino confertur vestro arbitrio eum
reasons to-oppose because altogether it-is-conferred on-your judgment him
alteri praeferre, quem maiora constituunt merita potiorem,
to-another to-prefer whom greater make merits preferable
etsi alter a vobis spem largitam suscepisset amoris. Non
even-if the-other from you hope bestowed had-received of-love not
enim in amore ille creditur praeferendus, qui prior obsequia
for in love he is-believed to-be-preferred who earlier services
praestitisse et amorem postulasse asseritur, sed qui meritis
to-have-rendered and love to-have-requested is-asserted but he-who by-merits
maioribus adiuvatur Praeterea minus proprie dicor ab ipso in
greater is-helped moreover less properly I-am-said by him in
amore praeventus, qui sola me postulatione praecedit. Sed ille
love forestalled who by-mere me request precedes but he
in amore dicitur tantum alium praevenire, qui amoris promeruit
in love is-said only another to-forestall who of-love has-earned
prior percipere fructus. Nam si alicuius probi petitio
earlier to-gather the-fruits for if of-some worthy-man petition
postulationem tardiorem excluderet probioris, perniciosum
request the-later excluded of-a-worthier pernicious
esset exemplum, et inde magna sequeretur iniquitas. Non
would-be example and thence great would-follow iniquity not
enim, quando quid petatur, sed a quo petatur, est
for when something be-sought but by whom it-be-sought is
inspiciendum, [nisi forte amoris iam esset concessa largitio
to-be-considered unless perhaps of-love already had-been granted bestowal

et eius secutus effectus. Et hoc est, quod egregie supra
and its followed effect and this is what excellently above
reperitur insertum, dominam quamlibet post spei largitionem
is-found inserted a-lady any after of-hope the-bestowal
et post osculi exhibitionem et amplexus fruitionem, si
and after of-a-kiss the-offering and of-embrace the-enjoyment if
non sit ultra processum, sine blasmo posse largitis
not it-has-been further proceeded without blame to-be-able bestowed
prioribus similia denegare petenti]. Mea igitur postera non
the-former like-things to-deny to-one-asking my therefore later not
potest mihi obesse petitio, si me potiora merita tueantur.
can me to-harm petition if me better merits protect
Mulier ait: Quid est hoc, quod creditis, me nullius amoris
the-woman says what is this that you-believe me of-no love
unquam iacula persensisse? Numquid me tam vilem reputatis
ever the-darts to-have-felt surely-not me so worthless you-reckon
et probitatis moribus destitutam, ut meus non mereatur
and of-worth of-character destitute that my not deserves
animus amoris solatia capere? Ad haec verba vestra videntur
mind of-love the-solaces to-take to these-things words your seem
obvia legi et omni rationi contraria. Sufficit enim cuilibet,
opposed to-law and to-all reason contrary it-suffices for for-anyone
si dignus decernatur amari, quamvis eo dignior alius
if worthy be-be-decreed to-be-loved although than-him worthier another
postea secundus accedat. Nullius enim melioritas alterius
afterward second come-forward of-no-one for the-superiority of-another
debet praeiudicium bonitati generare. Unde, si aliquis bonus
ought prejudice to-the-goodness to-generate whence if someone good
et dignus amari in amoris vos postulatione praecedat, licet
and worthy to-be-loved in of-love you request precede although
vos gaudeatis probitate maiori, illius tamen potius videtur
you rejoice in-worth greater his yet rather seems

admittenda petitio. Nam, si aliud defensare contenditis,
to-be-admitted petition for if otherwise to-defend you-contend
suis nitimini probitatem iniuste meritis defraudare.
of-its-own you-strive worth unjustly merits to-cheat
Homo ait: Absit domina mea, quod unquam credere possim,
the-man says far-be-it O-lady my that ever to-believe I-could
vos non esse [in] amoris aula dignissimam. Sed ideo vobis
you not to-be in of-love the-hall most-worthy but therefore to-you
talia verba dixi, quia, ut mihi videtur, vix aliquis vestro
such words I-said because as to-me it-seems scarcely anyone of-your
dignus reperitur amore. Sed, si dignus aliquis inveniatur,
worthy is-found love but if worthy anyone be-found
vix tam audax degit in orbe, qui sua coram vobis non
scarcely so bold lives in the-world who his-own before you not
dubitaret proponere iura vel amoris munera postulare. Quod
would-hesitate to-put-forward claims or of-love the-gifts to-request what
autem dixistis, melioritatem alterius non debere praeiudicium
moreover you-have-said the-superiority of-another not ought prejudice
generare probitati, nulla potestis ratione tueri. Nullius enim
to-generate to-worth by-no you-can reason to-defend of-no for
probi festina petitio posterioris recte poterit petitionem
worthy-man the-hasty petition of-the-later rightly will-be-able the-petition
excludere probioris. Quamvis enim trium aemulantium
to-exclude of-the-worthier although for of-three rival
dearum quaelibet pomi satis sit digna susceptione, iudex
goddesses each of-the-apple quite is worthy of-the-receiving the-judge
tamen aequissimus [Priami Alexander], duarum licet digne
yet most-fair of-Priam Alexander of-two although worthily
petentium non exaudita petitione, digniorem [scilicet Venerem]
asking not heard the-petition the-worthier namely Venus
et ultimo loco petentem pomi voluit susceptione gaudere.
and in-the-last place asking of-the-apple wished in-the-receiving to-rejoice

Ergo, quis sit dignior, exquisita debetis veritate cognoscere
therefore who is worthier with-sought-out you-ought truth to-learn
et propria sibi iura servare.
and its-own to-it rights to-keep
Mulier ait: Si vos falsa voluptatis abundantia non
the-woman says if you false of-pleasure abundance not
vexaret, nunquam pulcherrimae vestrae uxoris reiectis solatiis
vexed never of-most-beautiful your wife rejected the-solaces
extranearum quaereretis amorem.
of-strange-women you-would-seek the-love
Homo ait: Confiteor, me pulchram satis habere uxorem, et
the-man says I-confess myself a-beautiful quite to-have wife and
ego quidem ipsam totius mentis affectione diligo maritali.
I indeed her of-the-whole mind with-affection love marital
Sed quum sciam, inter virum et uxorem posse nullatenus
but since I-know between husband and wife to-be-able in-no-way
esse amorem, Campaniae hoc comitissae sententia roborante,
to-be love of-Champagne this of-the-countess judgment confirming
et in hac vita nullum posse fieri bonum, nisi illud
and in this life no to-be-able to-be-done good unless it
ex amore originis sumpserit incrementa, non immerito
from love of-origin will-have-taken the-increases not undeservedly
extra nuptialia mihi foedera postulare cogor amorem.
outside nuptial for-me bonds to-request I-am-compelled love
[Quae huius desunt responsioni articuli, in nobilioris et
what of-this are-lacking to-the-answer points in of-the-higher-noble and
nobilis colloquio egregie inserta reperies].
of-the-noble conversation excellently inserted you-will-find

De muliere vidua

THE WIDOW

The woman pleads her age and her grief for an excellent husband. He answers that her youthful bearing shows a young heart, that love drives out sorrow, and that mourning beyond the time the law fixes resists God's will. She cites the Good Samaritan's promise to repay whatever more is spent: to mourn longer earns more. He replies that the law fixes the time to keep blood lines distinct, and where that danger ends the apostle lets a widow marry at once, so she may all the more love.

Mulier ait: Licet amor sit res utilis valde ac iuvenibus
the-woman says although love is a-thing useful very and for-the-young
appetenda et eis, quos gloria mundana delectat, mihi,
to-be-sought and for-those whom glory worldly delights to-me
quasi iam aetate confectae, res videtur inutilis et per
as-if already by-age worn-out a-thing it-seems useless and in
omnia respuenda; immo, etsi alia cuncta mihi amare
all to-be-rejected nay even-if other all-things me to-love
svadeant, viduitas tamen et optimi amissi mariti tristitia
urge widowhood yet and of-the-best lost husband the-sadness
omnia mihi vitae solatia contradicunt.
all to-me of-life the-solaces forbid
Homo ait: Si cor vestrum senectute non reperiatur attritum,
the-man says if heart your by-old-age not be-found worn
in personae habitu satis videtur iuvenilis forma vigere, ex
in of-person the-bearing quite seems a-youthful form to-flourish from
quo satis evidenter apparet, quod florens vigeat in corde vestro
which quite evidently appears that flourishing flourishes in heart your
iuventus. Exterior enim habitus manifeste demonstrat, qualis
youth the-outer for bearing manifestly shows of-what-sort
sit intus dispositio mentis. Sed nec amissi mariti tristitia mihi
is within the-disposition of-mind but nor of-the-lost husband sadness me

potest de iure nocere, quia id vobis svadeo, quod continuam
can by right to-harm because that to-you I-urge which continual
vobis laetitiam restaurabit et eam vobis conservabit illaesam.
for-you gladness will-restore and it for-you will-keep unharmed
Amor enim est, qui dolorum claustra disrumpit et laeta
love for is which of-sorrows the-bars bursts and glad
solus meruit gaudia subrogare et svavia delectationis solatia
alone has-deserved joys to-substitute and sweet of-delight solaces
ministrare. Res est igitur amor ab omnibus appetenda et
to-supply a-thing is therefore love by all to-be-sought and
a cunctis diligenda per orbem, qui universorum meruit
by all to-be-loved throughout the-world which of-all has-deserved
tristitiam propulsare et alacritatis statum cuilibet reformare.
the-sadness to-drive-off and of-cheerfulness the-state for-anyone to-restore
Unde secundum legalem observationem maritalis luctus
whence according-to the-legal observance of-marital mourning
elapsis curriculis licenter potestis lugubria cuncta reiicere
elapsed the-courses freely you-can mourning-things all to-cast-off
et amantium vos militiae copulare. Nam ultra tempus
and of-lovers yourself to-the-service to-join for beyond the-time
legibus praestitutum lugere maritum est quidem legalia iura
by-the-laws appointed to-mourn a-husband is indeed legal rights
contemnere et animo rebelli divinae obsistere voluntati
to-despise and with-a-mind rebellious to-the-divine to-resist will
et contra eius facta temerario animo cogitare. Praeterea ultra
and against his deeds with-rash mind to-think moreover beyond
legalia tempora lugere nil mortuo videtur expedire marito,
legal times to-mourn nothing to-the-dead seems to-profit husband
et vestra inde persona quam plurima damna consequitur.
and your thence person very many losses incurs

Mulier ait: Audacia multa videmini legis resistere voluntati,
the-woman says with-boldness much you-seem of-the-law to-resist the-will
quum dicitis temerarie fieri, si aliquis ultra modum
since you-say rashly to-be-done if someone beyond the-measure
propter hominum imbecillitatem lege mirabiliter definitum
because-of of-men the-weakness by-law wondrously defined
legis studeat adimplere mandatum, quum evangelica veritate
of-the-law strive to-fulfill the-command since by-gospel truth
dicatur hospiti vulneratum recipienti Samaritanum, certo
it-is-said to-the-host the-wounded-man receiving the-Samaritan a-fixed
illi pondere oblato argenti: „Si aliquid supererogaveris, ego
to-him weight offered of-silver if anything you-will-have-spent-over I
reddam tibi“. — Ergo, si lex modicum mihi statuit tempus
shall-repay to-you therefore if the-law a-modest for-me has-set time
ad lugendum, meae scilicet volens infirmitati consulere, et
for mourning to-my namely wishing for-the-weakness to-provide and
ego aliquid huic tempori supererogando adiungam propter
I something to-this time by-spending-over I-shall-add because-of
uberiorem legis obsecundationem, supereffluentem mereor
the-richer of-the-law compliance overflowing I-deserve
consequi retributionem et munere maiori gaudere.
to-obtain requital and in-a-reward greater to-rejoice
Homo ait: Lex quidem humana luctus tempora mulieribus
the-man says law indeed human of-mourning the-times for-women
observanda praefixit non quasi earum volens infirmitati
to-be-observed has-fixed not as-if their wishing for-the-weakness
consulere sed humani generis cupiens providere utilitati, ut
to-provide but of-the-human race desiring to-provide-for the-interest that
sanguinis non posset provenire turbatio vel diversorum simul
of-blood not could to-arise confusion or of-different together
genera commisceri. Nam, ubi cessaret turbatio sanguinis,
kinds to-be-mingled for where ceased confusion of-blood

evidenter permisit apostolus mortuo viro alterius statim
evidently permitted the-apostle dead the-husband of-another at-once
nuptias contrahere. Multo ergo magis et vobis ultra ipsius
marriage to-contract much therefore more also to-you beyond of-that
temporis metas amare conceditur.
time the-bounds to-love it-is-granted

De virginibus

VIRGINS

She fears that love will cost a virgin her honor and that she is too young. He answers that a prudent love stays secret and that a woman can love constantly from twelve, since a cold nature warms sooner. She fears she cannot detect a deceiver; he answers that delay tests a suitor's faith. She fears a future husband's scorn; he cites Amphelis, Isolde, and Blanchefleur, and distinguishes pure love, which stops short of the last solace, from mixed love. She praises pure love but replies that a cleric must keep himself pure for God.

Mulier ait: Quamvis appetibile satis cunctis videatur amare,
the-woman says although desirable quite to-all it-seems to-love
virginali tamen videtur plurimum obviare pudori. Nam, ut
to-virginal yet it-seems very-much to-oppose shame for as
bene novistis, virgo cito perdit honorem, et eius fama
well you-know a-virgin quickly loses honor and her fame
modico rumore brevique dissolvitur aura. Immo nec mihi
by-a-slight rumor and-by-a-brief is-dissolved breeze nay nor to-me
plena suffragatur aetas, ut amoris ancoram debita possim
full lends-support age that of-love the-anchor with-due I-may
industria gubernare. Fertur enim, quod ante plenam cuiuslibet
skill to-govern it-is-said for that before the-full of-anyone

pubertatem amor non potest firma stabilitate durare. Unde
puberty love not can with-firm stability to-last whence
nullatenus mihi congruere videtur amare.
in-no-way for-me to-befit it-seems to-love
Homo ait: Si aliqua prudenter amare curaverit, inani
the-man says if any-woman prudently to-love will-have-taken-care by-empty
nunquam debet poenitudine remorderi, et in nullo suae
never she-ought repentance to-be-gnawed and in nothing of-her-own
famae poterit pati dispendium. Nam si prudentem virum
fame she-will-be-able to-suffer loss for if a-prudent man
atque discretum suo studeat amori coniungere, secreto
and discreet to-her-own she-strive love to-join in-secret
conservabitur amor et nulli divulgabitur unquam, nullumque
will-be-kept love and to-no-one will-be-divulged ever and-no
inde suus pudor poterit sentire gravamen. Quod autem de
thence her-own shame will-be-able to-feel burden what moreover about
aetate dixistis, locum sibi poterit in masculis conservare.
age you-have-said place for-itself will-be-able in males to-keep
Nam [et] masculus vix potest ante decimum octavum
for also a-male scarcely can before the-tenth eighth
annum firmus amator exsistere. Secus autem ipsa operante
year a-firm lover to-be otherwise moreover itself working
natura dignoscitur in mulieribus evenire; mulier enim ab
nature is-known in women to-happen a-woman for from
anno duodecimo firma potest securitate et invariabili amare
the-year twelfth with-firm can security and unvarying to-love
tenore. Quare autem aliud in femina quam in masculo
tenor why moreover a-different-thing in a-woman than in a-male
ex ipsa natura contingat, evidenti potestis ratione videre.
from very nature happens by-evident you-can reason to-see
Nam mulieris constantia inter ipsius pubertatis initia
for of-a-woman the-constancy among of-the-very puberty the-beginnings

robore solidiore firmatur et invariabilis certissime perseverat,
with-strength more-solid is-confirmed and unvarying most-certainly perseveres
et ipsius Veneris citius ei actus natura concedit quam
and of-the-very Venus sooner to-her the-acts nature grants than
maribus ipsis, et hoc ideo contingit, quia in mulieribus
to-males themselves and this therefore happens because in women
frigiditas dominatur, masculis naturalis est inserta caliditas;
coldness dominates in-males natural is implanted heat
et, quod frigidum est, citius sibi modica caliditate adiuncta
and what cold is sooner to-itself a-modest heat joined
calescit, quam si caliditati caliditas aggregetur. Quod tali
grows-warm than if to-heat heat be-added which by-such
potest exemplo patere. Nam, si in argenteo vel alterius vase
can example to-lie-open for if in a-silver or of-another vessel
metalli alicuius calidi substantia ponatur, maiori et citius
metal of-something hot the-substance be-put with-greater and sooner
vas metallinum incipit calore fervere quam vas ligneum,
the-vessel metal begins with-heat to-boil than a-vessel wooden
si calidissimus in eo liquor mittatur. Praeterea mulieres citius
if a-very-hot in it liquid be-put moreover women sooner
senio conteruntur quam masculini sexus vigore detenti, et
by-old-age are-worn-down than of-the-male sex by-vigor held and
ideo non est mirum, si citiori constantia solidentur.
therefore not is wonder if with-quicker constancy they-be-made-firm
Nam omnium rerum saecularium, quae vita vel spiritu
for of-all things worldly which by-life or spirit
vegetantur, talem possumus aspicere casum, quod, quanto
are-quickened such we-can to-see course that by-how-much
res quaelibet citius natura ministrante perficitur, tanto
a-thing any sooner nature ministering is-completed by-so-much

velocius aetate, ipsa eadem operante, consumitur, quo
more-swiftly by-age the-very same working is-consumed which
simpliciter quasi converso eadem in aperto veritas apparebit.
simply as-if converted the-same in the-open truth will-appear
Mulier ait: Haec, quae [in] physicalibus rationibus mihi
the-woman says these-things which in physical reasons to-me
narratis, vobis indiscussa relinquo, nullius medela responsionis
you-tell to-you undiscussed I-leave of-no remedy of-answer
adhibita. Physicalis enim nunquam mihi sedet inquisitio rei,
applied physical for never to-me sits inquiry of-a-thing
nisi quum aegrotat infirmus, et ideo illam expedit silentio
except when is-sick the-ill-man and therefore it it-is-expedient in-silence
praeterire. Sed vestra mihi svasione consulitis sapienter amare;
to-pass-over but by-your to-me persuasion you-counsel wisely to-love
quod qualiter valeam adimplere consilium, non est mihi penitus
which how I-can to-fulfill the-counsel not is to-me wholly
expeditum. [Nemo enim ita grandis simulator invenitur amoris
clear no-one for so great a-dissembler is-found of-love
vel tam fraudulenter amare, qui quum ipsius Cupidinis
or so fraudulently to-love who when of-the-very Cupid
attingitur armis, eius fides cunctis non appareat explorata,
he-is-touched by-the-arms his faith to-all not appear proved
et nullius plicae macula vitiari et qui suas non studeat
and of-no fold by-the-stain to-be-corrupted and who his-own not strive
improbitates obtegere.] Quamvis enim prorsus sit animi
wickedness to-cover although for utterly he-be of-mind
fallacis amator et amoris studeat ingenio suo dehonestare
deceitful a-lover and of-love strive by-ingenuity his-own to-dishonor
militiam, tempore tamen voluptatis instantis per omnia
service at-the-time yet of-pleasure pressing in all
suis actibus se verum mentitur amantem et animo
by-his-own acts himself a-true falsely-claims lover and with-a-mind

fallaci nititur credentis fallere fidem. Cuius igitur
deceitful strives of-the-believing-woman to-deceive the-trust whose therefore
industria in tanta sibi veritatis imagine posset praecavere
skill in so-great for-himself of-truth likeness could to-guard
et latentes agnoscere fraudes? Vix enim ista perfecte posset
and hidden to-recognize frauds scarcely for these perfectly could
sapientia Salomonis praevidere vel Catonis praenotare peritia.
the-wisdom of-Solomon to-foresee or of-Cato to-note-beforehand the-skill
Nam, etsi alicuius astutia mulieris, quae aliquantulum in
for even-if of-some the-cunning woman who somewhat in
aetate processerit et Cupidinis iam persenserit arma, talibus
age has-advanced and of-Cupid already has-felt the-arms such
quandoque sufficiat fraudibus obviare, mihi tamen ad istud
sometimes suffices frauds to-meet to-me yet for this
non suffragatur aetatis auxilium, nec experientia sum edocta.
not lends-support of-age the-help nor by-experience I-am taught
Homo ait: Verba quam plurimum confertis admiranda. Quae
the-man says words very much you-bring to-be-wondered-at what
namque posset falsitas in argento latere, si ab argentario
for could falseness in silver to-lie-hidden if by the-silversmith
fortiter lapide confricetur vel ignis purgatione probetur?
strongly on-the-stone it-be-rubbed or of-fire by-the-purging be-tested
Sicut enim in igne ac lapide auri et argenti veritas
just-as for in fire and stone of-gold and of-silver the-truth
exploratur, sic cuiusque diu pro amore luctando fides et
is-tested so of-each long for love by-struggling the-faith and
veritas demonstratur. Nec enim in mundo vivit tam modicae
truth is-shown nor for in the-world lives so of-slight
sapientiae domina vel domicella, cui, si dominarum vel
wisdom a-lady or damsel to-whom if of-ladies or
domicellarum numero computetur, non sit facilis eius
of-damsels in-the-number she-be-counted not be easy his

fidei et veritatis agnitio, qui quaerit amari, si ipsa in
of-the-faith and truth the-recognition who seeks to-be-loved if she in
amoris investigatione procedat. Sunt tamen quam plurimae
of-love investigation proceed there-are yet very many
dominae vel domicellae, quae mendaciter sibi nomen
ladies or damsels who falsely for-themselves the-name
usurpant, se dominas vel domicellas ex eo solo fallaciter
usurp themselves ladies or damsels from that alone deceitfully
esse credentes, quod a nobiliori sunt sanguine propagatae
to-be believing that from nobler they-are blood propagated
vel viro nobiliori coniunctae, quum sola morum probitas et
or to-a-man nobler joined since alone of-character worth and
sapientia feminas constituat tali nomine dignas. Unde non
wisdom women makes of-such name worthy whence not
immerito saepissime reperitur incauta circumventa iuventus,
undeservedly very-often is-found incautious circumvented youth
quum sanguini attribuitur, quod est sapientiae proprium et
since to-blood is-attributed what is of-wisdom proper and
probitatis. Non ergo debet statim mulier petentis annuere
of-worth not therefore ought at-once a-woman of-the-asker to-assent
voluntati, sed infinitis eum primo caute ditare promissis
to-the-will but with-infinite him first cautiously to-enrich promises
et cum competenti moderatione bona differre promissa, et,
and with fitting moderation good to-defer promised-things and
ut eius fidei puritatem agnoscat, debet quandoque a
that his of-faith the-purity she-may-recognize she-ought sometimes from
promissis prioribus se prorsus annuere alteratam et nolle,
promises earlier herself utterly to-signal changed and to-be-unwilling
quod promiserat, adimplere. Nullus enim tam cautus invenitur
what she-had-promised to-fulfill no for so cautious is-found
et ingeniosus amator, si diu sibi fructus differantur amoris,
and clever lover if long to-him the-fruits be-deferred of-love

et quandoque plurima sit ad tempus sponsione deceptus, qui
and sometimes by-many-a he-be for a-time promise deceived who
vel ex eo probus non fiat vel eius non appareat in aperto
either from it worthy not become or his not appear in the-open
dolositas. Nam si propter variationes eum viderit ab
deceitfulness for if because-of the-changes him she-will-have-seen from
incepto desistere vel mulieris statum sinistris rumoribus
the-undertaking to-desist or of-the-woman the-standing with-sinister rumors
diffamare vel suam in pecuniae promissione fiduciam ponere,
to-defame or his-own in of-money the-promise trust to-place
praesumere debet, quod non sit fidus amator. Sed, si eum
to-presume she-ought that not he-is a-faithful lover but if him
in diutina noverit probatione proficere, longa non debet
in long she-will-have-known trial to-advance by-long not she-ought
dilatione tardare promissa, ne suum sibi sentiat minime
delay to-delay promises lest his-own to-him he-feel least
prodesse laborem. Physicalis autem rei et scientiae
to-profit labor physical moreover of-the-thing and knowledge
cuiuslibet habere doctrinam nihil cuiusquam deperire poterit
any to-have teaching nothing of-anyone to-be-lost will-be-able
bonitati, sed ex cuiuslibet scientiae fructu hominis probitas
to-the-goodness but from of-any knowledge the-fruit of-a-man worth
incrementa cognoscit, et semper sumit sapientis prudentia
increases knows and always takes of-the-wise-man wisdom
augmentum. Et amoris vos monet evidenter auctoritas eligere
increase and of-love you admonishes evidently the-authority to-choose
sapientis amorem et non sapientis penitus declinare.
of-a-wise-man the-love and not of-a-wise-man wholly to-shun
Mulier ait: Quod cupit quisque et mentis pleno desiderat
the-woman says what desires each and of-mind with-full desires
affectu percipere, omni nititur ratione illud svadere nolenti.
feeling to-receive by-every he-strives reason it to-urge on-one-unwilling

Sed non verus iudicatur amicus, qui amici utilitate neglecta
but not a-true is-judged friend who of-a-friend the-interest neglected
propria tantum suis consiliis commoda quaerit, nec talis est
his-own only by-his-own counsels advantages seeks nor such is
amici sequenda voluntas, qui quaerit solummodo, quae sua
of-a-friend to-be-followed the-will who seeks only what his-own
sunt. Amare igitur, cuicunque sit mulieri securum, virginibus
are to-love therefore for-any be woman safe for-virgins
videtur prorsus timendum atque probrosum. Mulier enim quum
seems utterly to-be-feared and shameful a-woman for when
in ipsa maritali susceptione sit a viro credita virgo,
in the-very marital reception she-is by the-husband believed a-virgin
corruptionis veritate comperta proprio semper odiosa marito et
of-corruption the-truth discovered to-her-own always hateful husband and
ei contemptibilis permanebit, ob quam causam sequitur
to-him contemptible will-remain on-account-of which cause follows
repudii summa iniquitas et divortii causa perennis, et sic in
of-repudiation the-utmost iniquity and of-divorce a-cause perpetual and so into
immensum mulieris infamia crescit, et contumeliosa cunctis
the-immense of-the-woman infamy grows and disgraceful to-all
exsistit. Indecenter ergo vestra mihi svavitas amare svadet.
is unbecomingly therefore your to-me sweetness to-love urges
Homo ait: Error quidem maximus ex vestra videtur doctrina
the-man says error indeed the-greatest from your seems teaching
procedere, quum in virginibus expresse damnatis amorem,
to-proceed since in virgins expressly you-condemn love
quia infinitae et omni probitate gaudentes leguntur amasse,
because countless and in-every worth rejoicing are-read to-have-loved
ut de Amphelice et Ysotta et Blanciflore et multis aliis
as about Amphelis and Isolde and Blanchefleur and many other
virginibus reperitur Nam, nisi virgo amoris instinctu suam
virgins is-found for unless a-virgin of-love by-the-instinct her-own

studeat attollere famam, nec maritum merebitur habere
strive to-raise fame neither a-husband she-will-deserve to-have
laudabilem nec aliquid grande pleno poterit effectu
praiseworthy nor anything great with-full she-will-be-able effect
percipere. Sed nec inde bono poterit esse odiosa marito;
to-achieve but nor thence to-a-good she-will-be-able to-be hateful husband
bonus enim semper hoc cogitabit in corde maritus, quod
good for always this will-think in heart the-husband that
nunquam tantae probitatis potuisset invenire uxorem, nisi
never of-so-great worth he-could-have to-find a-wife unless
amoris esset experta doctrinam eiusque secuta mandata.
of-love she-had experienced the-teaching and-its followed commands
Nam si improbo fuerit destinata marito, potius sibi
for if to-a-wicked she-will-have-been destined husband rather for-her
expedit tali exsistere odio quam ei aliqua cordis
it-is-expedient to-such to-be hateful than to-him by-any of-heart
affectione coniungi, nec ex hoc probae mulieris laeditur diu
affection to-be-joined nor from this of-a-worthy woman is-hurt long
fama laudata, sed odiosi mariti semper magis denotescit
fame praised but of-the-hateful husband always more becomes-known
improbitas. Ego quoddam aliud vobis cupio reserare, quod
the-wickedness I a-certain other-thing to-you I-desire to-unlock which
mente gero, quod multorum scio corda latere, vos
in-mind I-bear which of-many I-know the-hearts to-lie-hidden-from you
tamen ignorare non credo, quod amor quidam est purus,
yet to-be-ignorant not I-believe that love a-certain is pure
et quidam dicitur esse mixtus. Et purus quidem amor
and a-certain is-said to-be mixed and pure indeed love
est, qui omnimoda dilectionis affectione duorum amantium
is which with-every-kind-of of-love affection of-two lovers
corda coniungit. Hic autem in mentis contemplatione
the-hearts joins this moreover in of-mind contemplation

cordisque consistit affectu; procedit autem usque ad oris
and-of-heart consists feeling proceeds moreover all-the-way to of-the-mouth
osculum lacertique amplexum et verecundum amantis
the-kiss and-of-the-arm the-embrace and modest of-the-beloved
nudae contactum, extremo praetermisso solatio; nam illud
naked contact the-last passed-over solace for that
pure amare volentibus exercere non licet. Hic quidem
purely to-love for-those-wishing to-practice not it-is-permitted this indeed
amor est, quem quilibet, cuius est in amore propositum,
love is which anyone whose is in love purpose
omni debet amplecti virtute. Amor enim iste sua semper
with-all ought to-embrace strength love for this its-own always
sine fine cognoscit augmenta, et eius exercuisse actus
without end knows increases and its to-have-practiced acts
neminem poenituisse cognovimus; et quanto quis ex eo
no-one to-have-repented we-have-known and by-how-much one from it
magis assumit, tanto plus affectat habere. Amor iste tantae
more takes by-so-much more desires to-have love this of-so-great
dignoscitur esse virtutis, quod ex eo totius probitatis origo
is-known to-be power that from it of-all worth the-origin
descendit, et nulla inde procedit iniuria, et modicam in ipso
descends and no thence proceeds injury and slight in it
Deus recognoscit offensam. Ex tali nempe amore neque virgo
God recognizes offense from such indeed love neither virgin
† nunquam corrupta nec vidua vel coniugata potest
(corrupt) never corrupted nor widow or married-woman can
aliquod sentire gravamen vel propriae famae dispendium
any to-feel burden or of-her-own fame loss
sustinere. Hunc ergo colo amorem, hunc sequor et
to-sustain this therefore I-cultivate love this I-follow and
semper adoro et instanter vobis postulare non cesso. Mixtus
always I-adore and urgently from-you to-request not I-cease mixed

vero amor dicitur ille, qui omni carnis delectationi suum
but love is-called that which to-every of-the-flesh delight its-own
praestat effectum et in extremo Veneris opere terminatur.
furnishes effect and in the-last of-Venus work is-ended
Qui qualis sit amor, ex superiori potestis notitia manifeste
which of-what-sort is love from the-above you-can knowledge manifestly
percipere. Hic enim cito deficit et parvo tempore durat, et
to-perceive this for quickly fails and for-a-little time lasts and
eius saepe actus exercuisse poenituit; per eum proximus
its often acts to-have-practiced it-has-repented through it the-neighbor
laeditur, et Rex coelestis offenditur, et ex eo pericula
is-hurt and the-King heavenly is-offended and from it dangers
graviora sequuntur. Hoc autem dico non quasi mixtum
graver follow this moreover I-say not as-if mixed
amorem damnare intendens sed ostendere cupiens, quis ex illis
love to-condemn intending but to-show desiring which of them
alteri sit praeferendus. Nam et mixtus amor verus est amor
to-the-other is to-be-preferred for also mixed love true is love
atque laudandus et cunctorum esse dicitur origo bonorum,
and to-be-praised and of-all to-be is-said the-origin good-things
quamvis ex eo immineant pericula graviora Ergo tam purus
although from it threaten dangers graver therefore as-well pure
quam mixtus amor mihi probatus exsistit, sed puri amoris
as mixed love to-me approved is but of-pure love
actuum magis placet exactio. Vanitatis ergo penitus timore
of-the-acts more pleases the-practice of-vanity therefore wholly fear
depulso de duobus amoribus alterum vos decet eligere.
driven-off of two loves one you it-befits to-choose
Mulier ait: Inaudita et incognita verba profertis, et quae
the-woman says unheard-of and unknown words you-utter and which
vix ab aliquo credibilia iudicantur. Miror enim, si in
scarcely by anyone credible are-judged I-wonder for if in

quoquam tanta sit abstinentia carnis inventa, ut unquam
anyone so-great be abstinence of-the-flesh found that ever
voluptatis promeruerit impetum refrenare et corporis motibus
of-pleasure he-has-merited the-onrush to-rein-in and of-the-body the-motions
obviare. Monstrosum namque iudicatur a cunctis, si quis in
to-oppose monstrous for is-judged by all if someone in
igne positus non uratur. Si quis tamen in hac fide, quam
fire placed not be-burned if someone yet in this faith which
dicitis, fuerit amoris puritate repertus et in praefata,
you-speak-of will-have-been of-love in-the-purity found and in the-aforesaid
quam dixistis, continentia carnis, huius laudo et
which you-have-spoken-of continence of-the-flesh his I-praise and
plenius confirmo propositum et ipsum censeo omni honore
more-fully I-confirm purpose and him I-judge of-all honor
dignissimum, mixtum tamen amorem nullo modo damnare
most-worthy mixed yet love in-no way to-condemn
contendens, quo mundus fere fruitur universus. Sed, licet
striving which the-world almost enjoys whole but although
uterque sit amor electus, vos tamen neutrius decet affectare
each be love chosen you yet of-neither it-befits to-aspire-to
militiam; clericus enim ecclesiasticis tantum debet vacare
the-service a-cleric for to-ecclesiastical only ought to-give-himself
ministeriis et omnia carnis desideria declinare; ab omni enim
ministries and all of-the-flesh desires to-avoid from every for
debet delectatione alienus exsistere et suum prae omnibus
he-ought delight estranged to-be and his-own before all
corpus immaculatum Domino custodire, quum tanta fuerit a
body unstained for-the-Lord to-keep since so-great has-been by
Domino dignitatis et ordinis praerogativa concessa, ut eius
the-Lord of-dignity and of-rank prerogative granted that his
carnem et sanguinem propriis mereatur manibus consacrare
flesh and blood with-his-own he-deserve hands to-consecrate

et suis sermonibus peccantium crimina relaxare. Nam, si
and by-his-own words of-sinners the-crimes to-remit for if
ad carnis lapsum meum videritis animum inclinare,
toward of-the-flesh the-lapse my you-will-have-seen mind to-incline
vos tamen ex indulto a Domino vobis officio me a
you yet from granted by the-Lord to-you office me from
conceptis teneremini erroribus revocare et in cunctis mihi
conceived you-would-be-bound errors to-call-back and in all to-me
castimoniam svadere et talia de vobis exempla monstrare, ut
chastity to-urge and such of you examples to-show that
libera voce possitis aliorum crimina castigare. Primo namque
with-free voice you-may of-others crimes to-chastise first for
iuxta evangelicam veritatem proprio trabem gestans in oculo
according-to the-gospel truth his-own a-beam bearing in eye
ipsam debet prius eiicere, quam de fratris oculo festucam
it he-ought sooner to-cast-out than from of-his-brother eye the-mote
conetur evellere. Derisui enim humano generi patebit,
he-try to-pluck-out to-the-mockery for to-the-human race he-will-lie-open
si pariter ligatus colligatorum studeat vincula relaxare.
if equally bound of-those-bound-with-him he-strive the-bonds to-loosen
Non est ergo mulieribus tutum illos carnis contagio
not is therefore for-women safe those of-the-flesh by-the-contagion
maculare, quos Deus sibi elegit ministros et puros
to-stain whom God for-himself has-chosen as-ministers and pure
voluit in cunctis atque castos suis obsequiis conservare.
he-wished in all and chaste for-his-own services to-keep

De clericis

CLERICS

The cleric argues that he is born in sin like any man, that God bade every Christian keep chaste and correct his brother, and that a cleric, learned in all things, makes the better lover. She objects to his tonsure, womanish dress, want of largesse, unfitness for war, idleness, and gluttony, and he answers each. She favors a silent rival; he calls a mute useless on a ship and pleads like a dying patient. She declares herself bound to another, promises only to praise his good deeds, refuses to correct him, and parts with a blessing.

Homo ait: Quamvis clericorum sim sorti coniunctus, homo
the-man says although of-the-clerics I-am to-the lot joined a-man
tamen sum in peccatis conceptus et carnis lapsui sicut
yet I-am in sins conceived and of-the-flesh to-the-lapse as
et ceteri homines naturaliter pronus exsistens. Licet enim
also the-other men naturally prone being although for
Dominus in suis ministeriis et verbi nuntiatione divini
the-Lord in his-own ministries and of-the-word the-announcing divine
clericos sua voluit fungi legatione et honore ipsos magno
the-clerics his-own wished to-perform embassy and with-honor them great
gravavit, eorum tamen in hoc noluit condicionem
has-burdened their yet in this he-was-unwilling condition
facere meliorem, ut carnis ab eis stimulum et peccati
to-make better that of-the-flesh from them the-goad and of-sin
fomitem removeret. Unde non credo, ipsos Deum maiori
the-tinder he-should-remove whence not I-believe them God by-greater
voluisse carnis abstinentia colligare et duplici eos sarcina
to-have-wished of-the-flesh abstinence to-bind and with-a-double them burden
fatigare. Quare igitur magis clericus quam quilibet laicus
to-weary why therefore more a-cleric than any layman
castimoniam tenetur corporis conservare? Nec enim soli
chastity is-bound of-the-body to-keep nor for to-the-only

clerico corporalem credatis delectationem inhibitam, quum
cleric bodily you-should-believe delight forbidden since
cuilibet etiam christiano praecipiatur a Deo ab omni suum
to-any even Christian it-is-commanded by God from all his-own
corpus immunditia custodire et carnis desideria penitus
body uncleanness to-keep and of-the-flesh desires wholly
evitare. Ergo aeque laicum sicut et clericum vestra posset
to-avoid therefore equally a-layman as also a-cleric your could
argutio remonere. Nam proximum admonendi et eius ab
censure to-admonish for the-neighbor of-admonishing and his from
erroribus animum revocandi non tantum clericis a Deo
errors mind of-calling-back not only to-clerics by God
creditur attributa potestas sed etiam cuilibet christiano a
is-believed attributed power but also to-any Christian by
Domino ista necessitas iniuncta probatur. Sic enim evangelicae
the-Lord this necessity enjoined is-proved thus for of-the-gospel
veritatis disciplina edicit: „Si peccaverit in te frater tuus,
truth the-teaching declares if will-have-sinned against you brother your
corripe illum inter te et ipsum solum“ etc. Non enim
reprove him between you and him alone etc not for
dixit: „Si peccaverit in clericum frater suus“, sed generali
he-said if will-have-sinned against a-cleric brother his but in-general
est sermone locutus tradere volens singulis generale
he-has speech spoken to-hand-down wishing to-each a-general
mandatum. Bene enim facit clericus et bene laicus, si ab
command well for does a-cleric and well a-layman if from
omni saeculari delectatione abstineat et in bonis operibus
every worldly delight he-abstain and in good works
proximorum corda confirmet. Confiteor tamen et negare
of-neighbors the-hearts strengthen I-confess yet and to-deny
non possum, quod clericus ex iniuncto sibi officio quadam
not I-can that a-cleric from enjoined on-him office by-a-certain

specialitate tenetur, ut in divina domo vel populo adstante
specialness is-bound that in the-divine house or the-people standing-by
viam veritatis annuntiet et ad veram catholicam fidem
the-way of-truth he-announce and to the-true catholic faith
plebem suam admonendo confirmet. Quod si negligenter
people his-own by-admonishing strengthen but if negligently
omittat, aeterna nunquam poterit vitare supplicia, nisi forte
he-omit eternal never he-will-be-able to-avoid punishments unless perhaps
poenitentiae delictum fructigerae medicina contemperet. Si
of-penitence the-offense of-fruit-bearing by-the-medicine he-temper if
vero in linguae opere suum recte gerat officium, ab hoc
but in of-the-tongue the-work his-own rightly he-perform office from this
est onere liberatus. Nam alia commissa crimina nequaquam
he-is burden freed for other committed crimes by-no-means
in eo gravius quam in quolibet laico vindicantur, quum
in him more-heavily than in any layman are-punished since
ita[que] carnis incentivo naturaliter instigetur sicut et
and-so of-the-flesh by-the-incitement naturally he-is-goaded as also
reliqui universi mortales. Et hoc est, quod evangelica
the-remaining all mortals and this is what the-gospel
clamat auctoritas; videns enim Dominus, suos clericos
cries authority seeing for the-Lord his-own clerics
iuxta humanae naturae infirmitatem in varios lapsuros
according-to of-human nature the-weakness into various about-to-fall
excessus, ait in evangelio: „Super cathedram Moisi sederunt
excesses says in the-gospel upon the-chair of-Moses have-sat
scribae et pharisaei; omnia, quaecunque dixerint, vobis
the-scribes and pharisees all whatever they-will-have-said to-you
servate et facite, secundum autem opera illorum nolite
keep and do according-to but the-works their do-not
facere“, quasi dicat: „Credendum est dictis clericorum
do as-if he-would-say to-be-believed it-is the-sayings of-clerics

quasi legatorum Dei, sed quia carnis tentationi sicut
as-if of-envoys of-God but because of-the-flesh to-the-temptation as
homines ceteri supponuntur, eorum non inspiciatis opera,
men other they-are-subjected their not you-should-regard works
si eos contigerit in aliquo deviare". Sufficit ergo
if them it-will-have-happened in anything to-stray it-suffices therefore
mihi, si altari assistens meae plebi Dei studeam verbum
for-me if at-the-altar standing to-my people of-God I-strive the-word
annuntiare. Unde, si ab aliqua petam muliere amari, sub
to-announce whence if from some I-seek woman to-be-loved under
clericali me non potest praetextu repellere; immo inevitabili
clerical me not she-can pretext to-repel nay by-unavoidable
vobis necessitate probabo, quod magis in amore clericus quam
to-you necessity I-shall-prove that more in love a-cleric than
laicus est eligendus. Clericus enim in cunctis cautior et
a-layman is to-be-chosen a-cleric for in all more-cautious and
prudentior quam laicus invenitur et maiori moderamine
more-prudent than a-layman is-found and with-greater moderation
se suaque disponit et competentiori mensura solitus est
himself and-his-own arranges and with-more-fitting measure accustomed he-is
omnia moderari, et quia clericus omnium rerum scientiae
all-things to-moderate and because a-cleric of-all things of-knowledge
habet scriptura referente peritiam. Unde potior ipsius
has scripture reporting skill whence preferable his
quam laici amor est iudicandus, quia nil in mundo
than of-a-layman love is to-be-judged because nothing in the-world
tam necessarium invenitur, quam omnium industria rerum
so necessary is-found as of-all in-skill things
amorosum esse peritum. Et ideo, si alias me vestro dignum
a-lover to-be skilled and therefore if otherwise me of-your worthy

amore noveritis hac me causatione non recte potestis
love you-will-have-known by-this me pretext not rightly you-can
abiicere, quod me clericorum videtis militiae deputari.
to-cast-off that me of-clerics you-see to-the-service to-be-assigned
Mulier ait: Miranda sunt plurimum dicta vestra, quibus
the-woman says to-be-wondered-at are very-much sayings your by-which
asseritis, non magis clericum quam laicum mundi voluptates
you-assert not more a-cleric than a-layman of-the-world the-pleasures
exercendo puniri, quum in sacris scriptis reperiatur insertum,
by-practicing to-be-punished since in sacred writings it-is-found inserted
quod quanto cuiusque maior est ordinis et dignitatis
that by-how-much of-anyone greater is of-rank and of-dignity
praerogativa viventis, tanto maior est ipsius delinquentis
the-prerogative living by-so-much greater is his offending
occasus. Sed, etsi non maius in clerici amore quam laici
fall but even-if not greater in of-a-cleric love than of-a-layman
ponamus versari delictum, aliud tamen est, quod vehementer
we-suppose to-be-involved offense another yet is which vehemently
feminis clerici contradicit amorem. Nam, quum amor de
for-women of-a-cleric forbids love for since love by
sui natura corporis placabilem et pulchrum quaerat
of-its-own nature of-body agreeable and beautiful seeks
ornatum hominemque tempore congruo sua cunctis exigat
adornment and-a-man at-the-time fitting his-own to-all requires
largiri paratum et contra rebelles animosum et omnimoda
to-bestow ready and against rebels spirited and with-every-kind-of
in proelio strenuitate gaudentem et bellorum assiduo
in battle vigor rejoicing and of-wars to-the-constant
labori suppositum, clericus quidem muliebri apparet ornatu
labor subjected a-cleric indeed in-womanly appears dress
vestitus et capite deformiter incedit abraso, neminem potest
clothed and with-head unsightly goes shaved no-one he-can

largitatis praemiis adiuvare, nisi bona velit aliena surripere,
of-generosity by-the-rewards to-help unless the-goods he-wish of-others to-steal
et continuo reperitur otio deditus et ventris solummodo
and continually he-is-found to-leisure given and of-the-belly only
mancipatus obsequiis; et ideo, si adversus alicuius probitatis
bound to-the-services and therefore if toward of-some worth
feminam aliquid de amore sit ausus exprimere, in ipso
woman anything about love he-have dared to-express in the-very
suae locutionis primordio prudenter debet ab ipsa muliere
of-his-own speech beginning prudently he-ought by the-very woman
compesci et ignominiosam ac verecundam meretur pati
to-be-checked and an-ignominious and shameful deserves to-suffer
repulsam, ut non solum ipse rubore perfusus ab huiusmodi
rebuff that not only he with-blush suffused from of-this-kind
cogatur illicitis abstinere, sed alii similem verentes
be-compelled unlawful-things to-abstain but others a-like fearing
ruborem timeant similia postulare. Multi enim magis propter
blush fear like-things to-request many for more because-of
mundanam verecundiam prohibita vitant atque nefanda
worldly shame forbidden-things avoid and unspeakable-things
committere quam propter aeternae mortis evitanda supplicia.
to-commit than because-of of-eternal death to-be-avoided the-punishments
Homo ait: Verum est, quod dicitis, quod quanto maior
the-man says true it-is what you-say that by-how-much greater
alicuius dignitas invenitur, tanto maior est delinquentis
of-anyone dignity is-found by-so-much greater is of-the-offender
occasus non quidem quo ad Deum sed quo ad male
the-fall not indeed as-regards to God but as-regards to ill
loquentis vulgi opinionem. Magis enim ad unius clerici
speaking of-the-crowd the-opinion more for at of-one cleric
modicum valde commissum universus populus concitatur et
slight very offense the-whole people is-roused and

eius delictum exagerat vitamque blasphemat, quam si mille
his offense magnifies and-life reviles than if a-thousand
de populo reperiantur immanissima scelera commisisse. Quod
of the-people be-found most-monstrous crimes to-have-committed which
quare contingat, ad praesens vobis recitare subsisto. Muliebris
why happens at present to-you to-recount I-refrain womanly
autem indulta clericis cultura mihi nullatenus potest esse
moreover granted to-clerics dress to-me in-no-way can to-be
nociva, quia talis secundum ordinem ab antiqua prudentia
harmful because such according-to rank by the-ancient wisdom
patrum mihi mandatur ornatus, ut habitu etiam et incessu
of-the-fathers to-me is-commanded dress that in-dress also and gait
ab aliis hominibus clerici distinguantur. Unde, si in re
from other men clerics be-distinguished whence if in a-thing
tam modica patrum praecepta subverterem sive mandata
so slight of-the-fathers the-precepts I-overturned or commands
negligerem, nec vos credere deberetis, me vestris quasi
I-neglected nor you to-believe ought me to-your as-if
alienigenae maioribus obsecundare mandatis, et praeterea mihi
of-a-foreigner greater to-comply-with commands and moreover to-me
possetis obiicere: „Vade, apostata, et tui ordinis manifeste
you-could to-object go O-apostate and of-your order manifestly
transgressor exsistens“. Quod autem de largitate dixistis,
transgressor being what moreover about generosity you-have-said
ex magno videtur erroris fomite processisse. Nam, quum ab
from a-great seems of-error tinder to-have-proceeded for since by
ipso veritatis auctore largitas universis praedicetur hominibus,
the-very of-truth author generosity to-all is-preached men
et avaritiae prorsus cunctis sit inhibita via, nescio qua
and of-avarice utterly to-all is forbidden the-way I-know-not with-what
fronte vos quaeritis clericis largitatis opera denegare, nisi
face you seek from-clerics of-generosity the-works to-deny unless

de illis forte clericis vestros velitis interpretari sermones, quos
about those perhaps clerics your you-wish to-interpret words whom
mundo penitus et mundi rerum proprietati renuntiasse
to-the-world wholly and of-the-world things to-the-ownership to-have-renounced
constiterit. Sed nec in illis, veritate subtiliter inquisita,
it-will-have-been-certain but nor in those the-truth subtly sought-out
vestra videtur sententia veritate subnixa. Proeliorum autem
your seems opinion on-truth propped of-battles moreover
actus a Deo nobis est interdictus et hoc ideo, ut
the-act by God for-us is forbidden and this for-this-reason that
a sanguinis effusione manus semper valeamus innocentes
from of-blood the-shedding hands always we-may innocent
habere, ne propter sanguinis effusionem ab eius ministerio
to-have lest because-of of-blood the-shedding from his ministry
repellamur indigni. Nam sanguinis effusione pollutus
we-be-repelled unworthy for of-blood by-the-shedding one-polluted
divino repellitur ministerio. Unde rex David sanctissimus
from-the-divine is-repelled ministry whence king David most-holy
Domino templum aedificare non potuit, quia humanum
for-the-Lord a-temple to-build not could because human
effuderat sanguinem; sed ab ipso Domino audivit: „Non
he-had-shed blood but from the-very Lord he-heard not
aedificabis mihi templum, quia vir sanguinis es“. Nam si
you-will-build for-me a-temple because a-man of-blood you-are for if
mihi haec ratio non obstaret, nil in orbe mihi resideret
me this reason not hindered nothing in the-world to-me would-remain
acceptius quam actus bellicos exercere et cordis audaciam
more-acceptable than acts warlike to-practice and of-heart the-boldness
demonstrare. Quod vero de ventris voluistis obsequio
to-show what indeed about of-the-belly you-have-wished service
recitare, nulla potest mihi ratione nocere, quia nec laicus
to-recount by-no can me reason to-harm because neither layman

potest nec clericus reperiri, masculus nec femina nec parvulus
can nor cleric to-be-found male nor female nor child
vel adultus, qui ventris non inveniatur libenter inservire
or adult who of-the-belly not is-found gladly to-serve
ministeriis. Sed, si illud immoderate ab aliquo fiat, coram
ministries but if it immoderately by anyone be-done before
Deo et omni homine tam laicis quam clericis constat
God and every man as-much for-laymen as for-clerics it-is-certain
esse perniciosum et omnimoda reprehensione dignissimum.
to-be pernicious and of-every-kind-of reproof most-worthy
Nec enim propter otia multa, quibus clerici deputantur,
nor for because-of the-leisures many to-which clerics are-assigned
est contra eos ventris ingluvies praesumenda. Nam si propter
is against them of-the-belly gluttony to-be-presumed for if because-of
otia magis in aliquo ventris obsequia praesumuntur, super
leisures more in anyone of-the-belly services are-presumed above
omni ratione viventi de mulieribus talis esset omnibus
every by-reason one-living about women such would-be to-all
praesumptio violenta, quum ipsae semper in continua et
presumption strong since they always in continual and
corporali quiete morentur. Immo magis contra feminas quam
bodily rest dwell nay more against women than
contra clericos vel laicos potest in hac parte inspecta veritate
against clerics or laymen can in this part examined truth
praefiniri, quia ventri primo mulier quam masculus
to-be-determined because to-the-belly first woman than man
contra Dei mandatum legitur obsequia praestitisse et Dei
against of-God the-command is-read services to-have-rendered and of-God
praecepta propter gulam fuisse transgressa. Immo nec ipse
the-precepts because-of gluttony to-have-been transgressed nay nor he
masculus ventris unquam ministerio deservisset, nisi
the-male of-the-belly ever to-the-service would-have-been-devoted unless

forte primitus ab ipsa muliere fuisset nimia svasione
perhaps first by the-very woman he-had-been by-excessive persuasion
compulsus et ipsa instigante deceptus.
compelled and her instigating deceived
Mulier ait: Si ex meis dictis vester sit animus concitatus,
the-woman says if from my sayings your be mind roused
mihi soli debetis proverbia convitiosa rependere, et pro unius
to-me alone you-ought proverbs abusive to-repay and for of-one
offensa contra omnes non decet vos mulieres generaliter
offense against all not it-befits you women generally
desaevire. Nam, quod mulier primo fuit propter gulam divina
to-rage for that woman first has because-of gluttony the-divine
transgressa mandata, hoc fecit daemonis calliditate decepta
transgressed commands this she-did of-the-demon by-the-cunning deceived
non quasi ventris appetitum cupiens refrenare, qui nullus erat,
not as-if of-the-belly the-appetite desiring to-rein-in which none was
sed tanquam stulta decipientis daemonis dicta credendo,
but as a-foolish-woman of-the-deceiving demon the-sayings by-believing
boni cupiens et mali Domino prohibente scientiam possidere.
of-good desiring and of-evil the-Lord forbidding the-knowledge to-possess
Homo ait: Quare ergo mulier primo fuit in cibi assumptione
the-man says why therefore the-woman first was in of-food the-taking
tentata quam masculus, quum maiori de masculo fuisset
tempted than the-male since as-greater over the-male it-would-have-been
daemoni victoriae reputatum, nisi quia proniorem ad gulae
for-the-demon victory reckoned unless because more-prone to of-gluttony
appetitui concedendum mulierem quam masculum praevidebat?
to-the-appetite yielding the-woman than the-male he-foresaw
Mulier ait: Hoc ideo contigit, quia mulieres omnia facilius
the-woman says this therefore happened because women all-things more-easily
credunt ex ipsa natura quam masculi. Innocentes enim
believe from very nature than males innocent for

inveniuntur et simplices et ideo credunt omni verbo. Unde
they-are-found and simple and therefore they-believe every word whence
videns daemon masculum non tam facilem et pronum omnia
seeing the-demon the-male not so easy and prone all-things
credere, quia callidus et dolosus in cunctis exsistit, suam
to-believe because cunning and crafty in all he-is his-own
ad mulierem voluit tentationem emittere. Nam, si incepisset
to the-woman wished temptation to-send for if had-begun
a viro tentatio et in eo omni prorsus caruisset effectu,
with the-man the-temptation and in him all utterly had-lacked effect
suum viri exemplo mulier animum confirmasset.
her-own of-the-man by-the-example the-woman mind would-have-strengthened
Homo ait: Super praesenti articulo cito nobis disputandi
the-man says on the-present point quickly for-us of-disputing
materia non deesset, et ideo hac verborum altercatione
matter not would-be-lacking and therefore this of-words altercation
dimissa ad principale mihi peto propositum responderi. Nam a
dismissed to the-chief to-me I-ask purpose to-be-answered for by
vobis obiecta superius nullo mihi videntur iure contraria.
you the-things-objected above by-no to-me seem right contrary
Mulier ait: Etsi forte vos propria merita constituant tali
the-woman says even-if perhaps you your-own merits establish of-such
dignum amore, aliud tamen viam vobis praecludit amandi.
worthy love another-thing yet the-way to-you closes of-loving
Est namque alius, tam probitate quam genere vobis
there-is for another as-much in-worth as in-family to-you
coaequalis nec in obsequiorum voluntate dissimilis, qui servitiis
equal nor in of-services will unlike who by-services
solummodo petit amorem, lingua tamen illud indicare
only seeks love with-tongue yet it to-indicate
recusat, qui etiam meritissime vobis in amore praefertur. Nam,
refuses who also most-deservedly to-you in love is-preferred for

qui spem suam totam atque fiduciam in meae fidei puritate
he-who hope his-own all and trust in of-my faith the-purity
disponit et importuna me non inquietat instantia, sed ex
places and with-importunate me not disquiets insistence but from
mea tantum liberalitate spem suam capere confidit effectum,
my only liberality hope his-own to-take trusts effect
magis apud me censetur id meritus impetrare, quod
more with me is-reckoned that to-have-deserved to-obtain which
cupit, quam qui dictis expresse cordis mihi secreta vulgavit
he-desires than he-who in-sayings expressly of-heart to-me the-secrets has-divulged
et totam spem suam in sermonis facundia collocavit magis
and all hope his-own in of-speech eloquence has-placed more
scilicet de proprii sermonis nitore ac verborum duplicitate
namely in his-own speech the-polish and of-words the-doubleness
quam de mei arbitrii sinceritate confisus. Potius enim iudex
than in of-my judgment the-sincerity having-trusted rather for a-judge
illius litigatoris tenetur exprimere iura, qui nullius advocatione
of-that litigant is-bound to-pronounce rights who of-no-one by-the-advocacy
iuvatur, sed totius suae causae merita in iudicis voluit
is-helped but of-the-whole of-his-own cause the-merits to of-the-judge wished
conferre clementiam, quam qui prudentum patrocinio fultus
to-commit the-clemency than one-who of-the-prudent by-the-advocacy supported
et multorum auxilio roboratus coram litigaturus accessit.
and of-many by-the-help strengthened in-person about-to-litigate has-come
Homo ait: Vestra mihi penitus in hac parte videtur arguenda
the-man says your to-me wholly in this part seems to-be-refuted
opinio. Quis enim sapiens dixerit unquam, potius mutum
opinion who for wise would-have-said ever rather a-mute
dignum impetrare, quod obscuris nititur corporis nutibus
worthy to-obtain what by-obscure he-strives of-the-body nods
indicare, et id consequi debere, quod cupit, quam qui
to-indicate and that to-obtain ought which he-desires than one-who

summo sapientiae verbo et ornatu linguae satagit
with-the-highest of-wisdom word and adornment of-tongue busies-himself
postulare, quod eius desiderat animus possidere. Nam inter
to-request what his desires mind to-possess for among
vulgaria solet proverbia recitari: Non habeas mutum in
common is-wont proverbs to-be-recited not you-should-have a-mute in
quacunque nave pro nauta. Praeterea, quod cupio et instanter
any ship as sailor moreover what I-desire and urgently
desidero postulare, omni videtur ratione permissum, ipso etiam
I-desire to-request by-every seems reason permitted the-very also
veritatis auctore testante, qui dicit: „Petite et accipietis, pulsate
of-truth author testifying who says ask and you-will-receive knock
et aperietur vobis“. Talis enim excrevit consvetudo per
and it-will-be-opened to-you such for has-grown custom throughout
orbem, quod nedum silendo, verum etiam vix instantissime
the-world that not-only by-being-silent but even scarcely most-urgently
postulando possumus impetrare quaesita vel plenarie consequi,
by-requesting we-can to-obtain things-sought or fully to-attain
quod optamus. Immo maioribus vobis argumentis ostendo,
what we-wish nay by-greater to-you arguments I-show
magis mihi quam praedicto tacenti deberi, quod peto.
more to-me than to-the-aforesaid silent-one to-be-owed what I-seek
Nam illud mihi non obsequia tantum, sed etiam multa facit
for it to-me not services only but also much makes
petitionis instantia debitum. Res enim pluries quam semel
of-petition insistence owed a-thing for more-times than once
a quocunque petito carissimae videtur emptionis iure deberi,
by anyone sought of-a-most-dear seems purchase by-right to-be-owed
et ideo meae potius quam suae debetis petitioni favere, quia,
and therefore to-my rather than to-his you-ought petition to-favor because
quod peto, unica sibi, mihi vero duplici ratione debetur.
what I-seek by-a-single to-him to-me but by-a-double reason is-owed

Sed nec unquam fuit, ut credo, in mundo femina visa, quae
but nor ever was as I-believe in the-world a-woman seen who
huius rei largitionem non petentibus voluerit sponte
of-this thing the-bestowal not to-those-asking wished of-her-own-accord
offerre, solito istud feminarum contradicente pudore.
to-offer accustomed this of-women forbidding shame
Mulier ait: Ideo nautae recusant mutos nave deferre, quia
the-woman says therefore sailors refuse mutes by-ship to-carry because
turbationis instante periculo audire non possunt, quid sibi a
of-disturbance pressing danger to-hear not they-can what to-them by
sociis iniungatur agendum, nec aliis exprimere, quid sibi
comrades is-enjoined to-be-done nor to-others to-express what to-them
videatur utilitati navis expediens. Nam et muti labor
seems to-the-advantage of-the-ship expedient for also of-a-mute the-labor
non debet suis meritis defraudari, quamvis, quod optat,
not ought of-its-own merits to-be-cheated although what he-wishes
eius sermo nullatenus valeat indicare, nec potest obstare
his speech in-no-way can to-indicate nor can to-hinder
introductum evangelici sermonis exemplum. Ille namque quo
the-introduced of-gospel speech example he for as-regards
ad aeterni regis iudicium iudicatur petere instanter et ad
to of-the-eternal king the-judgment is-judged to-ask urgently and at
ostium propulsare indesinenter, cui propria merita suffragantur
the-door to-knock unceasingly whom his-own merits support
fideique puritate iuvatur. Si enim potestatem vultis coartare
and-of-faith by-the-purity he-is-helped if for the-force you-wish to-constrain
vocabuli et eius simpliciter attendere sonum, oportet instanti
of-the-word and its simply to-attend-to sound it-behooves with-pressing
vos ratione asserere, mutis omnibus paradisi penitus introitum
you reason to-assert to-mutes all of-paradise wholly entrance
denegari, quum nunquam valeant id, quod corde petunt,
to-be-denied since never they-can that which in-heart they-ask

articulatis vocibus indicare, naturalis linguae officii sibi istud
with-articulate voices to-indicate of-natural tongue of-office to-them this
inhibente defectu. Quod autem dicitis, magis vos debere, quod
forbidding lack what moreover you-say more you ought what
petitis, impetrare, quia duplici vobis illud esse iure debitum
you-seek to-obtain because by-double to-you it to-be by-right owed
enarratis, non potest iusta ratione defendi. Illud enim
you-recount not can by-just reason to-be-defended that for
verum esse asseritur in rebus, quae hominum mercimonio
true to-be is-asserted in things which of-men to-the-trade
supponuntur; absit autem, quod aliquis unquam amorem
are-subjected far-be-it but that anyone ever love
pretii venalitate mercetur. Amor enim res est gratiosa et
of-price by-the-venality buy love for a-thing is gracious and
ex sola cordis nobilitate procedens et pura mentis liberalitate,
from sole of-heart nobility proceeding and pure of-mind liberality
et ideo cunctis debet gratis nullius scilicet muneris
and therefore to-all it-ought freely of-no namely gift
interveniente figura largiri, quamvis liceat amantes
intervening the-form to-be-bestowed although it-be-permitted lovers
solatiandi causa quibusdam se adinvicem muneribus
of-solacing for-the-sake with-certain themselves mutually gifts
honorare. Si tamen muneris contemplatione solummodo amoris
to-honor if yet of-a-gift in-regard only of-love
reperiantur vacare ministeriis, non verus postmodum
they-be-found to-give-themselves to-the-services not true afterward
iudicatur sed falsificatus amor. Praeterea propter vestram
is-judged but falsified love moreover because-of your
petitionem, mea non debet suum liberalitas amittere meritum
petition my not ought its-own liberality to-lose merit
[liberalitas], fieret quod quidem, si illud, quod quaeritis,
liberality would-become which indeed if that which you-seek

vestra vobis faciat postulatio debitum; ubi enim aliquid ex
your to-you make petition owed where for something from
debito postulatur, ibi suum liberalitas non agnoscit officium.
debt is-requested there its-own liberality not recognizes office
Quod autem dicitur, saepius rem petitam penitus esse
what moreover is-said more-often a-thing sought wholly to-be
comparatam, verum est quo ad petentem non autem quo
bought true it-is as-regards to the-asker not but as-regards
ad possidentem. Nam, si aliquid ad solam cuiusque petitionem
to the-possessor for if anything at the-mere of-anyone petition
debitum iudicetur, multis divitiae abundanter affluerent, quos
owed be-judged to-many riches abundantly would-flow whom
perpetua detinebit egestas et iniqua fatigabit inopia. [Ergo
perpetual will-hold want and unjust will-weary poverty therefore
pulchre voluit auctor proverbio alludere. Nam, quum aliquis,
nicely wished the-author to-the-proverb to-allude for when someone
ut rem quàmlibet consequatur, pecuniam multam expendit vel
that a-thing any he-may-obtain money much spends or
labore plurimo fatigatur, sic de eo solet in vulgo narrari:
by-labor very-great is-wearied thus about him it-is-wont among the-crowd to-be-said
„Homo iste rem illam care plurimum comparavit; res tamen
man this thing that dearly very-much has-bought the-thing yet
illa iure sibi nullo debetur“.] Sed nec illud nostris potest
that right to-him by-no is-owed but nor that our can
sermonibus obviare, quod dicitis, mulieris pudori obsistere, si
words to-oppose what you-say of-a-woman to-the-shame to-oppose if
ipsa suum offerat non petitum amorem; mulieribus enim nullo
she her-own offer not asked-for love to-women for by-no
reperitur iure negatum suum sponte cuilibet probo
it-is-found right denied her-own of-her-own-accord to-any worthy-man
largiri amorem. Potest ergo mulier, si ab aliquo provocetur
to-bestow love can therefore a-woman if by someone she-be-provoked

amare, eum ad suum pulchre et curialiter invitare amorem,
to-love him to her-own nicely and courteously to-invite love
si cognoverit virum illud ob aliquam non exprimere
if she-will-have-learned the-man it for some not to-express
causam. Huic autem opinioni argumentum praestat validum
cause to-this moreover opinion argument furnishes strong
Caroli Magni regis filia, quae ab Ugone Alverniae
of-Charles the-Great king the-daughter who from Hugh of-Auvergne
expressissime postulavit amari; ipse tamen, quia alterius
most-expressly asked to-be-loved he yet because of-another
eiusdem regis filiae ligabatur amore, ipsam quidem
of-the-same king of-the-daughter was-bound by-the-love her indeed
recusavit amare nolens incestus scienter incurrere crimen.
refused to-love unwilling of-incest knowingly to-incur the-charge
Ergo nulla mihi ratione negatur praedictum amare tacentem.
therefore by-no to-me reason it-is-denied the-aforesaid to-love silent-one
Homo ait: Gauderem plurimum, si vestra in hac parte a
the-man says I-would-rejoice very-much if your in this part by
cunctis mulieribus comprobaretur opinio, quia satis exinde
all women were-approved opinion because quite thence
omnium hominum amare volentium labor esset attenuatus et
of-all men to-love wishing the-labor would-be lessened and
eorum melior effecta conditio. In hoc tamen vobis consentire
their better made condition in this yet with-you to-agree
non possum, quod maiorem aliquis tantummodo tacendo
not I-can that greater anyone only by-being-silent
quam sua vota sapienter et curialiter exprimendo mereatur
than his-own wishes wisely and courteously by-expressing deserve
honorem; nec vestra inde liberalitas suum perdit officium,
honor nor your thence liberality its-own loses office
quia, quod de emptionis iure et amoris debito praenarravi,
because what about of-purchase the-right and of-love the-debt I-recounted-before

non illud asserui quasi amorem vestrum mihi credens proprie
not it I-asserted as-if love your to-me believing properly
debitum vel largitione dehonestandum pecuniae, sed vehementer
owed or by-the-bestowal to-be-dishonored of-money but vehemently
excogitans, vestram mihi gratiam instanter petenti debere
thinking your to-me grace urgently asking ought
gratiosiorem exsistere quam improvida taciturnitate silenti.
more-gracious to-be than by-improvident taciturnity to-one-silent
Mulier ait: Instantia mihi vestra nimis importuna videtur, quae
the-woman says insistence to-me your too importunate seems which
tam repente quaerit amoris consequi largitatem. Nam, etsi vos
so suddenly seeks of-love to-obtain the-bestowal for even-if you
propria merita constituant omni honore dignissimum, exigere
your-own merits establish of-every honor most-worthy to-demand
non tamen debetis amoris repentina concessione ditari.
not yet you-ought of-love by-sudden grant to-be-enriched
Non enim alicuius debet femina probitatis nimis velociter
not for of-any ought a-woman worth too swiftly
amantis acquiescere voluntati; amoris enim cita et festina
of-the-lover to-yield to-the-will of-love for the-quick and hasty
largitio contemptum parit, amantis et optatum diu vilescere
bestowal contempt bears of-the-lover and the-desired long grow-cheap
facit amorem, et eiusdem per tempora multa perceptione
makes love and of-the-same through times many the-receiving
dilata etiam simulatus purificatur amor, et omnis in eo
deferred even feigned is-purified love and all in it
removetur aerugo. Multis ergo femina debet prius argumentis
is-removed rust by-many therefore a-woman ought first proofs
viri percipere probitatem et eius liquido cognoscere fidem.
of-the-man to-perceive the-worth and his clearly to-know faith

Homo ait: Aegroto, cui finalia videntur imminere praeludia,
the-man says to-a-sick-man to-whom final seem to-threaten preludes
assveta non debet ciborum diaeta servari vel medicina
accustomed not ought of-foods the-diet to-be-kept or medicine
regularis adiungi; sed, quidquid eius desiderat appetitus
regular to-be-added but whatever his desires appetite
assumere, quamvis regulariter sit eius infirmitati contrarium,
to-take although by-rule it-be his to-infirmity contrary
misericorditer tamen hoc sibi sapiens consvevit medicus
mercifully yet this to-him wise is-accustomed the-physician
indulgere. Poenae igitur continuique dolores, qui pro vestro
to-allow the-pains therefore and-continual sorrows which for your
mihi amore languenti mortem regulariter minantur amaram,
to-me love languishing death by-rule threaten bitter
me violenter cogunt huius mortis irregulariter et importune
me violently compel of-this death irregularly and importunately
remedia postulare; nec superius enarrata vos poterit defensare
the-remedies to-demand nor above recounted you will-be-able to-defend
ratio, quam dixistis, indecens mulieribus esse, suum amorem
the-reason which you-said unseemly for-women to-be their-own love
alicui repente largiri. Nam talia responsa mulieribus debetis
to-anyone suddenly to-bestow for such answers to-women you-ought
relinquere rusticanis, quae consveverunt suo semper habere
to-leave rustic who are-accustomed their-own always to-have
in ore: „Uno quidem ictu non inciditur penitus arbor“.
in mouth by-one indeed stroke not is-cut-down wholly a-tree
Mulier enim sapiens et discreta rei petitae modificare
a-woman for wise and discreet of-the-thing sought to-measure
indutias sagaciter consvevit, quia, si minus provide animus
the-delays shrewdly is-accustomed because if less providently the-mind
suspendatur amantis, et ipse graviter est mulieris percussus
be-held-in-suspense of-the-lover and he gravely is of-the-woman struck

amore, abstinere se non potest amator ab ipsius loci
by-love to-abstain himself not can the-lover from of-that-very place
frequentatione assidua et concupiscibili oculorum aspectu. Unde
the-frequenting assiduous and desirous of-the-eyes look whence
saepe contingit, quod ex tali conversatione amantium status
often it-happens that from such association of-the-lovers the-state
a vulgi detrectationibus turpiter diffamatur, et quandoque
by of-the-crowd detractions shamefully is-defamed and sometimes
vix inceptus quasi perfectus divulgatur amor, et bonorum
scarcely begun as-if completed is-divulged love and of-good-men
propositum impeditur. Debet ergo mulier, cuius amor exigitur,
the-purpose is-hindered ought therefore a-woman whose love is-demanded
moderate tempora prorogare petenti, si ipsum disponat amare.
moderately the-times to-prolong to-the-asker if him she-plans to-love
Mulier ait: Poenas magnas et graves, quas dicitis imminere,
the-woman says the-pains great and grievous which you-say to-threaten
angustias patienter sustinere debetis propter bona, quae
the-straits patiently to-bear you-ought because-of goods which
grandia postulatis; non enim potest bonum plenarie cognosci
great you-demand not for can good fully to-be-known
nisi mali prius percepta notitia. Quod autem dicitis,
unless of-evil first perceived the-knowledge that moreover you-say
mulierem indutias debere sapienter modificare petenti, verum
a-woman the-delays ought wisely to-measure to-the-asker true
est, ubi mulier firmiter concepit amare. Ubi autem ipsa
it-is where a-woman firmly has-conceived to-love where but she
plenum habet petentem non amandi propositum, pulchre
full has the-asker not of-loving the-purpose nicely
debet atque prudenter et curialiter ipsum suo sermone
she-ought and prudently and courteously him by-her-own speech
reiicere et eius animum nullius dicti asperitate turbare vel
to-reject and his mind of-no word by-harshness to-disturb or

aliqua promissione suspendere. Ergo, quum vos non amandi
by-any promise to-hold-in-suspense therefore since you not of-loving
immutabilis mihi dispositio perseveret, molestum vobis esse
unchangeable in-me disposition persists troublesome to-you to-be
non debet, si ego recusem vos fallaci dilatione frustrare.
not it-ought if I refuse you by-deceitful delay to-cheat
Sed, ut istud aegre vester non perferat animus, non amandi
but that this ill your not may-bear mind not of-loving
vobis edissero causam, quia scilicet amori sum alterius
to-you I-set-forth the-cause because namely to-the-love I-am of-another
colligata et indissolubilibus illigata catenis.
bound and with-indissoluble tied chains
Homo ait: Dulcissima mihi saperet cuiuslibet angustia
the-man says most-sweet to-me would-taste of-any the-strait
poenae, si aliqua indicia futuri boni perpenderem. Sed quod
pain if any signs of-future good I-weighed but what
dicitis, vos alterius amore ligari, credo, vos indubitanter
you-say yourself of-another by-the-love to-be-bound I-believe you undoubtedly
petere fugam et loquendi vobis mihi penitus obstruere
to-seek flight and of-speaking to-you to-me wholly to-block
viam, quia mandatum tradit amoris, ne aliquis alterius
the-way because the-command hands-on of-love lest anyone of-another
idonee copulatam amori scienter subvertat. Sed quum istud
suitably joined to-the-love knowingly may-overturn but since this
nullius indicii valeam argumento praesumere rei huius non
of-no sign I-can by-the-proof to-presume of-thing this not
immerito alienus exsistens, non videor mandati transgressor
undeservedly a-stranger being not I-seem of-the-command a-transgressor
amoris. Sed, etsi in veritate cognoscerem, amori vos
of-love but even-if in truth I-knew to-the-love you
alterius obligari, et crederem, vos amori minus idonee
of-another to-be-bound and I-believed you to-love less suitably

copulari, si meis possem vos sermonibus a tali copula
to-be-joined if by-my I-could you words from such a-union
removere, nunquam ex hoc credo amoris me praecepta
to-remove never from this I-believe of-love me the-precepts
corrumpere sed eius fideliter parere mandatis; quia illud
to-corrupt but its faithfully to-obey commands because that
amoris praeceptum, de quo praesenti disputatione narramus,
of-love precept about which in-the-present disputation we-tell
de idonee loquitur copulatis, [et hoc ostendit adverbium
about suitably it-speaks the-joined and this shows the-adverb
idonee, quod ibi expressius exaratur]. Minus autem idonee
suitably which there more-expressly is-written less moreover suitably
tunc femina copulatur amori, quum hominis. probitas non
then a-woman is-joined to-love when of-the-man the-worth not
aequaliter mulieris probitati respondet, vel quum pura cordis
equally of-the-woman to-the-worth answers or when pure of-heart
non aequaliter utrinque procedit affectio. Sed, etsi plenius
not equally from-both-sides proceeds affection but even-if more-fully
scirem vos idonee copulatam amori, quamvis me amorem a
I-knew you suitably joined to-love although me love from
vobis non deceret exposcere, amoris scilicet istud inhibente
you not it-would-become to-ask of-love namely this forbidding
mandato, mihi tamen, ut credo, licitum esset implorare,
command to-me yet as I-believe lawful it-would-be to-implore
ut ex vestra concessione mihi pro vobis cor bonum
that from your grant to-me for you a-heart good
liceat habere, et ut vos mea laudabilia facta suscipiendo
it-be-permitted to-have and that you my praiseworthy deeds by-receiving
laudetis, et, si minus provide in aliquo deviavero, secreta
may-praise and if less providently in anything I-shall-have-strayed by-secret
me correctione debeatis arguere. Ergo, si alicuius estis amore
me correction you-should to-reprove therefore if of-anyone you-are by-love

ligata, quod nullatenus credere possum, subtiliter disquirat
bound which by-no-means to-believe I-can subtly let-inquire
prudentia vestra, an talis vobis amor exsistat idoneus.
prudence your whether such to-you love be suitable
Mulier ait: Fidem quidem huius plenarie facere veritatis
the-woman says proof indeed of-this fully to-make of-truth
nisi propria vobis assertione non possum, quia nemini
except by-my-own to-you assertion not I-can because to-no-one
sui licet amoris pluribus aperire secreta, amoris
of-his-own it-is-permitted love to-many to-open the-secrets of-love
hoc traditione docente. Unde credo esse penitus inurbanum,
this tradition teaching whence I-believe to-be wholly discourteous
vos in hac parte dicere, meis vel alterius dominae fidem
you in this part to-say to-my or of-another lady faith
non esse habendam sermonibus. Cor autem bonum habere
not to-be to-be-had words a-heart moreover good to-have
vobis largiri esset concedere nihil, nam illud ex vestro
to-you to-bestow would-be to-grant nothing for that from your
solummodo procedit arbitrio; laudabiliter tamen a vobis facta
only proceeds choice praiseworthily yet by you done
libenter laudare promitto. Correptionis autem officium non
gladly to-praise I-promise of-correction but the-office not
assumam, quia illud amantibus dumtaxat debetur obsequium.
I-shall-assume because that to-lovers only is-owed service
Utrum autem idonee copulentur amori, non est cognoscere
whether moreover suitably they-be-joined to-love not is to-know
leve, nec multum decere videtur, utrinque amore librato
light nor much to-become seems on-both-sides love balanced
huiusmodi inquisitioni insistere, nisi nimia supradictorum
of-this-kind to-inquiry to-press-on unless excessive of-the-aforesaid
appareat inaequalitas manifesta, et mulieris in his admonitio
appear inequality manifest and of-the-woman in these admonition

non valeat aliquem sentire profectum. Deus igitur vobis
not can any to-feel progress God therefore to-you
tribuat, quod vestrae possit esse placitum voluntati, et inde
grant what to-your may to-be pleasing will and thence
nunquam aliquis probus valeat sentire iacturam.
never any worthy-man can to-feel loss

De muliere a duobus amata

A WOMAN LOVED BY TWO MEN

The woman asks about a lady who offered one suitor her upper half and the other her lower. He praises the upper; she defends the lower as love's end, then approves his view. Of a lady who took a new lover when the first was falsely reported dead, she would let the second keep her; he would return her to the first unless her love for the first cannot revive. A lover who goes to another woman without love loses his love, she rules, though the co-lover may pardon; for a mere attempt too, unless he repents.

Quoniam tamen ex his, quae mecum adinvicem contulistis,
since yet from these which with-me mutually you-have-discussed
vos plurimum exercitatos in amoris doctrina cognosco, super
you very-much practiced in of-love doctrine I-know about
quodam amoris negotio vestrum exquiro consilium. Nam,
a-certain of-love affair your I-seek counsel for
quum mulier quaedam mirae probitatis industria duorum
when a-woman certain of-wondrous worth by-diligence of-two
amorem petentium alterum vellet ex propria electione
love seeking one wished from her-own choice
repellere et alterum prorsus admittere, taliter in se ipsa
to-repel and the-other utterly to-admit thus in herself she
amoris est partita solatia. Ait enim: „Alteri vestrum mei
of-love has divided the-solaces she-says for to-one of-you of-me

sit pars superior electa dimidia, et pars inferior sit
let-be the-part upper chosen half and the-part lower let-be
alteri designata petenti". Quorum uterque morae cuiuslibet
to-the-other assigned asker of-whom each of-delay any
intermissione reiecta propriam sibi partem elegit, et
the-interruption rejected his-own for-himself part chose and
uterque potiorem se partem elegisse fatetur et altero
each the-better himself part to-have-chosen declares and than-the-other
se digniorem in amoris perceptione pro dignioris partis
himself worthier in of-love the-receiving for of-the-worthier part
electione contendit. Praenarrata vero mulier suum nolens
choice contends the-aforesaid indeed woman her-own unwilling
improvide praecipitare arbitrium, litigantium consensu, uter
improvidently to-hasten judgment of-the-disputants by-the-consent which
istorum sit potior in eo, quod postulaverat, iudicandus, meo
of-these be better in that which he-had-asked to-be-judged by-my
quidem quaerit iudicio definiri. Quaero igitur, quis vobis
indeed she-seeks judgment to-be-defined I-ask therefore who to-you
videatur in sua magis electione laudandus.
may-seem in his-own more choice to-be-praised
Homo ait: Quum a vobis petam amari, et vos mihi
the-man says since by you I-ask to-be-loved and you to-me
non amandi occasionem rependitis, nulla debet inurbanitas
not of-loving the-occasion pay-back no ought discourtesy
reputari, si nocivam mihi causationem modis studeam
to-be-reckoned if harmful to-me pretext by-ways I-strive
quibuslibet removere vel propriis illam irritare sermonibus.
any to-remove or by-my-own it to-annul words
Praeterea nil amantis alicuius iuri cognoscitur
moreover nothing of-a-lover any to-the-right is-known
derogari, si meos improvidos actus vestra velit coercere
to-be-taken-away if my improvident acts your wish to-restrain

prudentia. Studeatis igitur agere, quod debetis, quia
prudence you-should-strive therefore to-do what you-ought because
nunquam a vos amandi proposito segregabor.
never from you of-loving the-purpose I-shall-be-separated
Ad hoc petitis a me vobis super eo consilium exhiberi, super
to this you-ask by me to-you about that counsel to-be-shown about
quo neminem decet haesitare prudentem. Quis enim dubitat
which no-one befits to-hesitate prudent who for doubts
partis eminentioris solatii electorem inferiora praeferendum
of-the-part higher of-the-solace the-chooser the-lower to-be-preferred
petenti? Quantum enim ad partis pertinet inferioris solatia,
to-the-seeker as-far-as for to of-the-part pertains lower the-solaces
a brutis in nullo sumus animalibus segregati, sed eis nos
from brute in nothing we-are animals separated but to-them us
hac parte ipsa natura coniungit. Superioris vero partis solatia
in-this part itself nature joins of-the-upper but part the-solaces
tanquam propria humanae sunt attributa naturae et aliis
as proper of-human are attributed to-nature and to-other
animalibus universis ab ipsa natura negata. Ergo inferioris
animals all by itself nature denied therefore of-the-lower
partis elector tanquam canis ab amore repellatur indignus,
part the-chooser as-if a-dog from love let-be-repelled unworthy
et superioris tanquam naturae amplexator admittatur elector.
and of-the-upper as of-nature the-embracer let-be-admitted chooser
Praeterea nullus unquam fuit superioris solatii fatigatus inventus
moreover no-one ever was of-the-upper solace wearied found
vel eius usibus satiatus; inferioris vero delectatio partis cito
or by-its uses sated of-the-lower but the-delight part quickly
fastidit utentem et operis peracti poenitere cogit agentem.
wearies the-user and of-the-work finished to-repent compels the-doer

Mulier ait: Vestra multum in hoc iudicio videtur errare
the-woman says your much in this judgment seems to-err
sententia et a veritatis tramite deviare. Quaecunque enim
opinion and from of-truth the-path to-stray whatever for
homines interponunt solatia curis, ex eo, quod in parte
men interpose solaces to-cares from that which in part
latitat inferiori, sua semper initia sumunt, et eorum
lies-hidden lower their-own always beginnings take and of-them
omnium inde procedit origo. Si enim sit aliqua mulier,
all thence proceeds the-origin if for there-be some woman
cuius forma cunctis vigeat in orbe praeclara, Veneris autem
whose beauty to-all flourish in the-world brilliant of-Venus but
operibus omnino reperiatur inutilis, eius nullus vellet solatia
for-the-works wholly be-found useless her no-one would-wish the-solaces
capere, sed tanquam immunda reprobaretur a cunctis.
to-take but as-if unclean she-would-be-rejected by all
Superioris autem delectatio partis nulla penitus esset, nisi
of-the-upper moreover the-delight part none wholly would-be unless
partis esset intuitu inferioris assumpta et eius contemplatione
of-the-part it-were in-view lower taken and its in-contemplation
porrecta. Et, si huic vultis resistere veritati, necessitatis cogit
extended and if this you-wish to-resist truth of-necessity compels
ratio profiteri, duos masculos sibi adinvicem posse
reason to-profess two males to-themselves mutually to-be-able
amoris solatia exhibere, quod satis esset narrare nefandum
of-love the-solaces to-show which quite would-be to-tell unspeakable
et agere criminosum. Sed et, si homo sit frigidus vel alias
and to-do criminal but also if a-man be frigid or otherwise
impotens ad Veneris opera peragenda repertus, nullas affectat
impotent for of-Venus the-works to-be-performed found no be-seeks
carnis delectationes assumere, quia efficiens amoris causa
of-the-flesh delights to-take because the-efficient of-love cause

in eodem defecisse cognoscitur, quae in parte procul dubio
in the-same to-have-failed is-known which in the-part beyond doubt
regnat inferiori. Causa enim efficiente remota eius merito
reigns lower the-cause for efficient removed its deservedly
cessabit effectus. Nec obstat, sicut dicitis, nobis cum
will-cease effect nor stands-in-the-way as you-say to-us with
bestiis communicata natura, quia illud est in rebus omnibus
beasts shared nature because that is in things all
principale ac naturale censendum, in quo aliquid rebus
principal and natural to-be-reckoned in which anything with-things
sui generis ministerio naturae concordat et reperitur
of-its-own kind by-the-ministry of-nature agrees and is-found
unitum. Sed nec eo vestra potest firmari sententia, quod
united but nor by-that your can to-be-confirmed opinion that
dicitis, superiori homines non satiari solatio, inferiori
you-say with-the-upper men not to-be-sated solace with-the-lower
vero cito fastidiri asseritis. Ille namque cibus a cunctis
but quickly to-be-wearied you-assert that for food by all
reiiciendus iudicatur, qui appetitum nunquam repellit edendi
to-be-rejected is-judged which the-appetite never repels of-eating
sed corpus invenitur absque nutrimenti virtute replere et
but the-body is-found without of-nourishment power to-fill and
eius male occupare intrinseca; et econtra ille singulis esse
its badly to-occupy insides and on-the-contrary that by-each to-be
debet cibus electus, qui corpus replet assumptus ac recreando
ought food chosen which the-body fills taken and by-restoring
satiat digestusque esurire permittit. Praeterea nemini debet in
satisfies and-digested to-hunger permits moreover to-no-one ought into
dubium devenire, quod partes inferiores digniores superioribus
doubt to-come that the-parts lower worthier than-the-upper
approbantur. Nam istud in ipsis saecularibus videmus aedificiis
are-proved for this in the-very secular we-see buildings

evenire, quod in eis dignior pars fundamenta dicuntur.
to-happen that in them the-worthier part the-foundations are-said
Idem etiam contingere scimus in illis, quae terrae constat
the-same also to-happen we-know in those which of-the-earth it-is-agreed
alimento nutriri, quod secundum partes inferiores
by-the-nourishment to-be-nourished which according-to parts lower
adiudicantur hominibus. Immo amplius dico, quod, quidquid
are-adjudged to-men nay more I-say that whatever
agunt amantes, ad hoc solummodo tendunt, ut inferioris partis
do lovers to this only they-tend that of-the-lower part
valeant potiri solatiis; ibi enim totus amoris completur
they-may-be-able to-possess the-solaces there for whole of-love is-completed
effectus, ad quem cuncti principaliter moventur amantes,
the-effect to which all principally are-moved lovers
et sine eo nil nisi quaedam amoris iudicantur habere
and without it nothing but certain of-love they-are-judged to-have
praeludia. Partis igitur inferioris elector sua magis est
preludes of-the-part therefore lower the-chooser in-his-own more is
electione laudandus, quasi dignioris partis elegerit fruitione
choice to-be-praised as-if of-the-worthier part he-chose in-the-enjoyment
gaudere, quam qui superioris partis voluit praeludia postulare.
to-rejoice than he-who of-the-upper part wished the-preludes to-demand
Homo ait: Vere mentis laboraret ineptia, qui hoc, quod
the-man says truly of-mind would-labor with-folly he-who this which
dicitis, ex cordis deliberatione asserere vellet. Quamvis
you-say from of-heart deliberation to-assert would-wish although
enim ad inferioris partis solatia quilibet principaliter tendat
for to of-the-lower part the-solaces every principally tend
amator, et ibi sit amoris causa finalis, turpis tamen et
lover and there be of-love the-cause final shameful yet and
inepta videtur nimis gestio corporis et plurimum feminae
foolish seems too-much the-conduct of-the-body and very for-a-woman

verecundum, inferiora sine superioribus solatiis exercere.
shameful the-lower without the-upper solaces to-practice
Immo inferioris delectationis impossibilis sine superiori
nay of-the-lower delight impossible without the-upper
videtur assumptio, nisi indecens corporis dispositio nimis
seems the-taking unless unseemly of-the-body posture too-much
inde ac verecunda sequatur. Superioris autem solatia portionis
thence and shameful follow of-the-upper but the-solaces portion
commodissime ac curialiter et agentium utriusque salvo
most-fittingly and courteously and of-the-doers of-both safe
pudore sumuntur, etiam delectatione inferiori omissa. Immo
shame are-taken even the-delight lower omitted nay
rationis istud ordo poscit amandi, ut superioris primo partis
of-reason this order demands of-loving that of-the-upper first part
aliquis ad multam instantiam lasciva solatia consequatur,
someone at much insistence playful solaces obtain
postmodum vero gradatim ad inferiora procedat. Mulieres enim
afterward but gradually to the-lower proceed women for
tantum sui corporis volentes facere quaestum et quae
only of-their-own body wishing to-make gain and who
publico sunt Veneris mercimonio prostitutae inferioris tantum
by-public are of-Venus trade prostituted of-the-lower only
impetunt solatia partis et superiora cuncta contemnunt. Ergo
go-after the-solaces part and the-upper all despise therefore
praedictus quasi naturalis est ab omnibus ordo sequendus, nec
the-aforesaid as-if natural is by all order to-be-followed nor
proverbio teneamur antiquo: Non studeas a cauda equi
by-proverb let-us-be-held ancient not you-should-strive from the-tail of-a-horse
ponere frenum. De cibo autem inductum non recte procedit
to-put the-bridle about food moreover introduced not rightly proceeds
exemplum, quia cibus, ut corpus satietur, assumitur, illa
the-example because food that the-body be-sated is-taken those

vero ideo solatia exercentur, ut carnis semper delectatio
but for-this-reason solaces are-practiced that of-the-flesh always the-delight
crescat et amoris conservativa voluntas. Voluistis autem
may-grow and of-love preserving the-will you-wished moreover
dictis vestris superioribus generaliter inferiora praeferre, sed
by-words your to-the-upper generally the-lower to-prefer but
superiores causas inferioribus esse praelatas, nemini sapientum
higher causes to-lower to-be preferred to-no-one of-the-wise
licet ulterius dubitare. Nam coelum terrae, paradisus
it-is-permitted further to-doubt for heaven to-earth paradise
inferno et hominibus angeli praeferuntur. Sed et superior
to-hell and to-men angels are-preferred but also upper
hominis portio [scilicet caput] dignior in homine iudicatur,
of-man the-portion namely the-head worthier in man is-judged
quia secundum faciem ad imaginem creatoris homo dicitur
because according-to the-face to the-image of-the-creator man is-said
esse formatus, et ibi homo dicitur sepultus haberi, ubi caput
to-be formed and there a-man is-said buried to-be-held where the-head
requiescit humanum. Praeterea hominis cervice remota, cuius
rests human moreover of-a-man the-neck removed whose
fuerit truncus, penitus ignoratur, et truncatam intuenti
was the-trunk wholly is-unknown and the-severed to-one-looking-on
cervicem statim erit trunci notitia manifesta. Sed et
neck at-once will-be of-the-trunk the-knowledge manifest but also
ipsa, quae induxistis, aedificia mundana ex superiorum
the-very which you-introduced buildings worldly from of-upper
partium non autem fundamentorum formositate laudantur,
parts not moreover of-foundations the-beauty are-praised
et ipsae arbores fructuum productione et ramorum ordinata
and the-very trees of-fruits by-the-production and of-branches ordered
dispositione suas meruerunt ab hominibus suscipere laudes.
by-arrangement their-own have-deserved from men to-receive praises

Vestra igitur in hac parte sententia recusata superioris partis
your therefore in this part opinion refused of-the-upper part
ad amorem potius est admittendus elector.
to love rather is to-be-admitted the-chooser
Mulier ait: Licet opinio vestra multis videatur rationibus
the-woman says although opinion your by-many may-seem reasons
impugnari, quia tamen omnimoda cernitur aequitate iuvari
to-be-attacked because yet by-every-kind-of is-seen equity to-be-helped
et rationabiliori firmitate vallari, meo iudicatur arbitrio
and by-more-reasonable firmness to-be-fortified by-my it-is-judged judgment
comprobanda et tanquam subnixa veritate sequenda. Sed adhuc
to-be-approved and as supported by-truth to-be-followed but still
me non piget super alio quodam negotio plenitudinis vestrae
me not it-irks about other a-certain affair of-the-fullness your
consilium explorare: Cuiusdam enim mulieris nobilis amator
the-counsel to-explore of-a-certain for woman noble the-lover
quum in regiam esset expeditionem profectus, falsis inter
when on royal had expedition set-out by-false among
omnes ferebatur rumoribus, ipsum decessisse; quo percepto et
all it-was-reported rumors him to-have-died which perceived and
subtiliter inquisito consvetam et rationabilem gessit tristitiam,
subtly inquired accustomed and reasonable she-bore sorrow
et quam pro mortuis credidit debitam amorosis; deinde
and which for dead she-believed owed to-lovers then
alii se copulavit amori. Post modica vero temporis elapsa
to-another herself joined love after small but of-time elapsed
curricula revertitur primus amator et solitos sibi quaerit
courses returns the-first lover and accustomed to-him seeks
exhiberi amplexus; secundus autem exhiberi contradicit sibi
to-be-shown embraces the-second but to-be-shown opposes to-him
amator. Dicit enim, quod secundus est amor perfectus atque
lover he-says for that the-second is love perfect and

libratus utrinque. Ergo neuter amantium suo sine culpa
balanced on-both-sides therefore neither of-the-lovers of-his-own without fault
debet amore privari. Nam et, si primo praesente amoris
ought love to-be-deprived for even if the-first present of-love
instinctu mulier alterius amatoris postularet amplexus,
by-the-instinct the-woman of-another lover should-demand the-embraces
quamvis talis amor alteri exsistat iniuriosus, mulieris
although such love to-the-other be injurious of-the-woman
tamen qualis qualis poterit excusatio esse, quod amoris hoc
yet some sort will-be-able excuse to-be that of-love this
fecerit incitatione compulsa. Amare etenim alibi nemo
she-did by-the-incitement compelled to-love for elsewhere no-one
potest, nisi ubi spiritus trahit amoris et voluntas cogit, unde
can except where the-spirit draws of-love and the-will compels whence
merito et hic secundus amator debet in sua firmitate durare.
deservedly also this second lover ought in his-own firmness to-endure
Homo ait: Instantis quidem enodatio quaestionis ex
the-man says of-the-present indeed the-unraveling of-question from
mulieris potius pendet arbitrio vel voluntate quam ex
of-the-woman rather hangs choice or will than from
regularis intellectu praecepti vel amoris speciali mandato. Credo
of-the-rule understanding precept or of-love special command I-believe
namque, dominam illam, de qua praesenti confabulatione
for the-lady that about whom in-the-present conversation
narramus, recte agere, si se ipsam penitus priori restituat
we-tell rightly to-act if her herself wholly to-the-former restore
amatori, si quocunque tantum adversus eum vinculo movetur
lover if by-any only toward him bond she-is-moved
affectionis. Quod si nullus adversus eum nec etiam modicus
of-affection but if no toward him nor even slight
in ipsa spiritus movetur amandi, dico tamen adhuc, ipsam
in her spirit is-moved of-loving I-say yet still her

suam violenter debere cogere voluntatem ad id petendum,
her-own violently ought to-compel will to that to-be-sought
quod maxima primitus aviditate suscepit et cordis desiderio
which with-greatest at-first eagerness she-took-up and of-heart by-desire
comprobavit. Summae namque sapientiae est, aliquem suum
approved of-highest for wisdom it-is for-anyone his-own
animum ab eo, cui errando consenserat, revocare. Nec
mind from that to-which by-erring he-had-consented to-recall nor
istud iuste poterit secundus amator iniuriae propriae reputare,
this justly will-be-able the-second lover to-injury his-own to-reckon
quia nil sibi creditur deperire, si, quod alterius est,
because nothing to-him is-believed to-be-lost if what of-another is
† facti fuerit consecutus errore, illud errore comperto
(corrupt) of-fact he-will-have obtained by-error that the-error discovered
relinquat. Sed, si ipsa viderit, suam voluntatem nullius
he-leave but if she will-have-seen her-own will of-no
coactionis sentire fomenta, et, exstinctum adversus amantem
compulsion to-feel the-kindlings and extinguished toward lover
primum spiritum reviviscere non posse, cognoverit, amantem
the-first the-spirit to-revive not to-be-able will-have-known the-lover
potest servare secundum. Nam dicere, quod ad primum debeat
she-can to-keep the-second for to-say that to the-first she-ought
praecise redire, nisi hoc faciat amoris compunctione svasa,
precisely to-return unless this she-do of-love by-the-compunction persuaded
esset asserere turpe et amoris praecepta fraudare. Non autem
would-be to-assert shameful and of-love the-precepts to-cheat not moreover
mihi obstare potest regula, quam dixistis, neminem
to-me to-stand-in-the-way can the-rule which you-said no-one
amore suo debere sine culpa privari, quia primus eam
of-love his-own ought without fault to-be-deprived because the-first it
pro se introducit amator, qui suo sine culpa invenitur
for himself introduces lover who of-his-own without fault is-found

amore privatus. Praedictae igitur amoris regulae intellectum a
love deprived of-the-aforesaid therefore of-love rule the-understanding by
iuris peritis amandi taliter subaudiri percepi, ut, quod
of-the-law the-skilled of-loving thus to-be-understood I-have-learned that what
dicitur „sine culpa“ intelligatur „vel sine alia iusta causa“.
is-said without fault be-understood or without other just cause
Ergo non potest recte procedere, quod dixistis, mulieri
therefore not can rightly to-proceed what you-said for-a-woman
licere unius amore contempto alterius se amori
to-be-permitted of-one the-love despised of-another herself to-the-love
coniungere, si ad hoc amoris compunctione cogatur; sed si
to-join if to this of-love by-compunction she-be-compelled but if
aliquis eius studeat subvertere fidem, eum curialiter conetur
anyone her strive to-overturn faith him courteously let-her-try
reiicere; si nimia fuerit instantis improbitas, ultimo sibi loco
to-reject if excessive be of-the-insistent the-shamelessness in-last to-him place
respondeat, quod alterius se iam colligavit amori, eius autem
let-her-answer that of-another herself already she-has-bound to-love his moreover
dictis corde non debet annuere nec eius narrationes recolere
to-words with-heart not she-ought to-assent nor his tales to-recall
nec personae gestus imaginari, nec de eo saepius cogitare,
nor of-the-person the-gestures to-imagine nor about him more-often to-think
ne propter mulieris defectum amoris pateat subintrandi
lest because-of of-the-woman the-failing of-love lie-open of-entering
materia et eius animum advertendi. Nam, si ex assidua et
the-matter and her mind of-turning for if from assiduous and
immoderata de aliquo cogitatione cum delectationis actuum
immoderate about someone thought with of-delight of-acts
imaginatione suam in muliere amor non sumit originem,
imagining its-own in a-woman love not takes origin
in aeternum novum alterius amorem non curabit appetere.
into eternity new of-another love not she-will-care to-seek

Mulier ait: Vestra mihi placent in utraque dubitatione
the-woman says your to-me please in each doubt
responsa, quia omni videntur doctrinae sapientia roborari.
answers because by-all seem of-doctrine wisdom to-be-strengthened
Ut cunctis igitur ex confabulatione prolixa male suspicandi
that from-all therefore from conversation prolix ill of-suspecting
tollatur occasio, placet, ut hic sumat nostra disputatio finem.
be-removed the-occasion it-pleases that here take our disputation end
Homo ait: Placet mihi multum, quod asseritis. Sed, postquam in
the-man says pleases to-me much what you-assert but since in
hoc vestro paretur arbitrio, rogo, ut et vos primitus in quodam
this to-your it-is-obeyed judgment I-ask that also you first in a-certain
mihi sitis in respondendo benigna: utrum scilicet amator,
to-me be in answering kind whether namely a-lover
qui ad aliam accessit feminam, non tamen ipsam amandi vel
who to another has-gone woman not yet her of-loving or
priorem deserendi affectu, debeat amoris amissione puniri.
the-former of-deserting with-the-intent ought of-love by-the-loss to-be-punished
Videtur, quod, quidquid unus facit amantium, si in eo facto
it-seems that whatever one does of-the-lovers if in that deed
amandi non est attenuatus affectus, illud debet patienter
of-loving not has-been weakened the-affection that ought patiently
tolerare coamans et sua ipsum increpatione corrigere.
to-tolerate the-co-lover and by-her-own him rebuke to-correct
Mulier ait: Nec ego quidem in hoc vobis ero avara
the-woman says nor I indeed in this to-you shall-be stingy
responso. Miror tamen, cur in hoc vestra potuit prudentia
in-answer I-wonder yet why in this your could prudence
dubitare, quum amoris evidenter regula doceatur, quod amans
to-doubt since of-love evidently by-the-rule it-is-taught that a-lover
pudicitiam tenetur amanti conservare, unde non immerito ex
chastity is-bound for-the-lover to-preserve whence not undeservedly from

ipsius rationabili intellectu mandati coniicio, quod in articulo
of-that-very reasonable understanding command I-infer that in case
praesenti amans sit amoris amissione multandus, et sufficere
present the-lover is of-love by-the-loss to-be-fined and to-suffice
satis credo, istud esse amoris mandato prohibitum. Credo tamen
enough I-believe this to-be of-love by-command forbidden I-believe yet
coamanti licere, si velit, delinquentis excessibus indulgere.
for-the-co-lover to-be-permitted if she-wish of-the-offender the-excesses to-pardon
Homo ait: Dura mihi plurimum videtur interpretatio vestra;
the-man says hard to-me very-much seems interpretation your
tantae tamen auctoritati timeo refragari. Sed adhuc inquietat
to-such yet authority I-fear to-oppose but still disquiets
animum secunda dubitatio talis, utrum amoris amissione
the-mind a-second doubt such whether of-love by-the-loss
multetur amator, si ad aliam accessit non amandi affectu,
be-fined a-lover if to another he-has-gone not of-loving with-the-intent
eius tamen nullum habuit voluntas effectum. Videtur enim,
his yet no had will effect it-seems for
quod ob tam modicum excessum non debet tam
that on-account-of so slight excess not he-ought so
gravem iacturam sustinere, quum aliter coamans nullam
grave loss to-sustain since otherwise the-co-lover no
persenserit iacturam.
has-felt loss
Mulier ait: Et iste quoque meretur superiori sententia
the-woman says and this-one also deserves by-the-above sentence
condemnari, nisi forte poenitudo spontanea delicti et
to-be-condemned unless perhaps repentance spontaneous of-the-offense and
secura omnimoda fidei confirmatio delinquentis animum
secure complete of-faith confirmation of-the-offender the-mind
mitigent coamantis. Non enim iuxta praeceptum amoris
soften of-the-co-lover not for according-to the-precept of-love

castitatem videtur amanti servasse, cuius impudicus conatus
chastity seems for-the-lover to-have-kept whose unchaste attempt
mentem detegit impudicam.
the-mind uncovers unchaste

De amore clericorum

VII · THE LOVE OF CLERICS

A cleric is judged most noble by the prerogative of his sacred order, a nobility given by God alone, so as a cleric he should not love but keep himself spotless for the Lord. Yet since hardly anyone lives without sin of the flesh, and clerics' leisure and full tables expose them to temptation, a cleric who will serve love should speak according to the rank of his birth, as the dialogues teach.

Quoniam igitur in superioribus de tribus hominum gradibus
since therefore in the-above about three of-men ranks
scilicet plebeiorum, nobilium et nobiliorum tractatum
namely of-commoners of-nobles and of-higher-nobles treatise
constat haberi, et inter ipsius tractatus initia de
it-is-agreed to-be-had and among of-that-very treatise the-beginnings about
nobilissimorum id est clericorum gradu mentionem recolimus
of-the-most-noble that is of-clerics rank mention we-recall
habuisse, de ipsorum breviter tractemus amore, et, unde
to-have-had about their briefly let-us-treat love and whence
quarti gradus nobilitas processit hominibus, videamus.
of-the-fourth rank the-nobility proceeded to-men let-us-see
Clericus ergo nobilissimus iudicatur ordinis praerogativa
the-cleric therefore most-noble is-judged of-order by-the-prerogative
sacrati, quam nobilitatem ex Dei constat gremio processisse
sacred which nobility from of-God it-is-agreed the-bosom to-have-proceeded
et divina clericis voluntate fuisse largitam, ipso eodem
and by-divine to-clerics will to-have-been bestowed himself the-same

testante, qui dicit: „Qui vos tangit, me tangit“, et „Qui
testifying who says who you touches me touches and who
vos tangit, pupillam mei oculi tangit“. Sed quo ad hanc
you touches the-pupil of-my eye touches but as-regards to this
nobilitatem ad amorem clericus spectare non potest; hac enim
nobility to love a-cleric to-look not can this for
nobilitate inspecta clericus non debet amoris operibus deservire,
nobility considered a-cleric not ought of-love to-the-works to-serve
sed omnem carnis delectationem tenetur penitus declinare et
but every of-the-flesh delight is-bound wholly to-shun and
ab omni corporis inquinamento immaculatum se Domino
from every of-the-body defilement spotless himself for-the-Lord
custodire, cuius creditur gestare militiam. Clerico igitur
to-keep whose he-is-believed to-bear service to-a-cleric therefore
nobilitatem non sanguinis propinat origo, nec saecularis
nobility not of-blood gives the-origin nor secular
valet removere potestas, sed ex Dei gratia tantum concessa
can to-remove power but from of-God grace only granted
probatur et eo ministrante largita, et a Deo solo huiusmodi
it-is-proved and him ministering bestowed and by God alone of-this-kind
possunt nobilitatis pro sui tantum excessibus privilegia
can of-nobility for of-his-own only excesses the-privileges
denegari. Unde manifeste apparet, clericum, quantum ad
to-be-denied whence manifestly it-appears a-cleric as-far-as to
clericalem pertinet claritudinem nobilitatis, amare non posse.
clerical pertains distinction of-nobility to-love not to-be-able
Ideoque satis videretur ineptum, si secundum ipsius gradus
and-therefore quite would-seem foolish if according-to of-that-very rank
dignitatem et ordinis nobilitatem de ipsius tractaremus
the-dignity and of-order nobility about his we-were-to-treat
amore. Ab omnibus igitur clericus amoris actibus alienus
love from all therefore a-cleric of-love acts estranged

exsistat, et omnis corporalis immunditia eum relinquat, alias
let-be and every bodily uncleanness him let-leave otherwise
enim sua speciali et a Deo sibi nobilitate largita merito
for by-his-own special and by God to-him nobility bestowed deservedly
privatus exsistat. Quia vix tamen unquam aliquis sine
deprived would-be because scarcely yet ever anyone without
carnis crimine vivit, et clericorum sit vita propter otia
of-the-flesh sin lives and of-clerics is the-life because-of leisures
multa continua et ciborum abundantiam copiosam prae aliis
many continual and of-foods abundance copious before other
hominibus universis naturaliter corporis tentationi supposita, si
men all naturally of-the-body to-temptation subjected if
aliquis clericus amoris voluerit subire certamina, iuxta
any cleric of-love will-have-wished to-undergo the-contests according-to
sui sanguinis ordinem sive gradum, sicut superius edocet
of-his-own blood order or rank as above teaches
plenarie de gradibus hominum insinuata doctrina, suo
fully about the-ranks of-men set-forth the-doctrine his-own
sermone utatur et amoris studeat applicari militiae.
speech let-him-use and of-love let-him-strive to-be-applied to-the-service

De amore monacharum

VIII · THE LOVE OF NUNS

The solaces of nuns must be shunned like a plague: they bring God's wrath, the law's punishments, and infamy, and love's own precept forbids loving a woman one may not marry. Andreas confesses that once, speaking with a nun, he won her consent by his art and was drawn by her beauty, and only with great effort woke from that deadly sleep. He warns Walter never to seek solitary places with nuns.

Sed sollicitus quaerere posses, quid de monacharum fateamur
but anxious to-ask you-might what about of-nuns we-confess
amore. Sed dicimus, earum solatia tanquam animae pestem
love but we-say their solaces as-if of-the-soul a-plague
penitus esse vitanda, quia maxima inde coelestis sequitur
wholly to-be to-be-avoided because greatest thence of-the-heavenly follows
indignatio patris, et publica inde iura potenter armantur
the-indignation father and public thence laws powerfully are-armed
et supplicia minantur extrema, et totius ex hoc crescit
and punishments threaten extreme and of-all from this grows
in populo mortificativa infamia laudis. Immo et in ipsius
in the-people deadening infamy of-praise nay also in of-that-very
praecepto monemur amoris, ne illius mulieris eligamus
precept we-are-warned of-love lest of-that woman we-choose
amorem, cuius de iure nuptias nobis interdicitur affectare.
the-love whose by right the-marriage to-us it-is-forbidden to-aim-at
Sed, si aliquis sui ipsius et iuris utriusque contemptor,
but if anyone of-him himself and of-law both a-despiser
monialis quaerat amorem, ab omnibus meretur contemni et
of-a-nun seek the-love by all he-deserves to-be-despised and
est tanquam detestabilis belua fugiendus. Non de ipsius
is as-if detestable beast to-be-fled not about his

potest fide immerito dubitari, qui propter momentaneae
can faith undeservedly to-be-doubted who because-of momentary
delectationis actus gladii non veretur incurrere crimen nec
of-delight the-act of-the-sword not fears to-incur the-charge nor
Deo vel hominibus fieri scandalum erubescit. Monacharum
to-God or to-men to-become a-scandal blushes of-nuns
igitur penitus contemnamus amorem et earum solatia quasi
therefore wholly let-us-despise the-love and their solaces as-if
pestifera refutemus. Non autem haec dicimus, quasi monacha
pestilent let-us-refuse not but this we-say as-if a-nun
non possit amari, sed quia utriusque inde provenit damnatio
not could to-be-loved but because of-both thence comes damnation
mortis. Et ideo ad ipsarum sollicitationem pertinentia verba
of-death and therefore to their solicitation pertaining words
te volumus penitus ignorare. Nam tempore quodam quum
you we-wish wholly to-be-ignorant-of for at-time a-certain when
quandam monacham nobis pervenerit opportunitas alloquendi,
a-certain nun to-us had-come the-opportunity of-addressing
monacharum sollicitationis doctrinae non ignari facundo artis
of-nuns of-solicitation of-doctrine not ignorant with-eloquent of-art
eam sermone coegimus nostrae acquiescere voluntati; et nos
her speech we-compelled to-our to-yield will and we
tanquam mentis caecitate prostrati et, quid deceret, nullatenus
as-if of-mind by-blindness prostrated and what would-befit by-no-means
recolentes, quia: „Quid deceat, non videt ullus amans“ et
recalling because what befits not sees any lover and
iterum: „Nil bene cernit amor, videt omnia lumine caeco“,
again nothing well discerns love sees all with-light blind
statim coepimus ipsius attrahi pulchritudine vehementi
at-once we-began of-her to-be-drawn by-the-beauty vehement
et dulciori facundia colligari. Interim tamen eam, qua
and by-sweeter eloquence to-be-bound meanwhile yet that by-which

ducebamur, vesaniam cogitantes a praedicta mortis dormitione
we-were-led madness pondering from the-aforesaid of-death sleep
summo sumus excitati labore. Et quamvis multum credamur
with-utmost we-were roused labor and although much we-be-believed
in amoris arte periti et amoris praedocti remedia, vix
in of-love the-art skilled and of-love well-taught in-the-remedies scarcely
tamen eius novimus pestiferos laqueos evitare et sine carnis
yet its we-know pestilent snares to-avoid and without of-the-flesh
contagione removere. Cave igitur, Gualteri, cum monialibus
contagion to-remove beware therefore O-Walter with nuns
solitaria quaerere loca vel opportunitatem desiderare loquendi,
solitary to-seek places or the-opportunity to-desire of-speaking
quia, si lascivis ludis locum ipsa persenserit aptum, tibi
because if for-wanton games the-place she will-have-perceived fit to-you
non crastinabit concedere, quod optabis, et ignita solatia
not will-delay to-grant what you-will-wish and fiery solaces
praeparare, et vix unquam poteris opera Veneris evitare
to-prepare and scarcely ever you-will-be-able the-works of-Venus to-avoid
nefanda scelera sinistra committens. Nam quum nos, omni
unspeakable crimes sinister committing for since us with-every
astutos ingenio et qualibet amoris doctrina vigentes, earum
astute wit and with-any of-love doctrine flourishing their
coegit vacillare svavitas, qualiter sibi tua imperita poterit
compelled to-waver sweetness how to-it your inexperienced will-be-able
obstare iuventus? Amor igitur talis tibi sit fugiendus, amice.
to-resist youth love therefore such by-you let-be to-be-fled O-friend

De amore per pecuniam acquisito

IX · LOVE BOUGHT WITH MONEY

True love comes only from the heart's free grace. A woman who gives herself for gifts is a falsifier of love, worse than a harlot, since harlots deceive no one; such women feign love, drain a man's wealth like leeches, and scorn him when he is poor. A loving woman wants her lover's fame, not his gifts, though she may accept them in need. Walter should flee a mercenary woman and, if lust drives him, buy a harlot more cheaply.

Nunc videamus, an interventu pecuniae vel alterius
now let-us-see whether by-the-intervention of-money or of-another
muneris verus possit amor acquiri. Verus igitur amor
gift true can love to-be-acquired true therefore love
ex sola cordis affectione procedit et ex pura gratia
from sole of-heart affection proceeds and from pure grace
et mera liberalitate conceditur. Pretiosissimum namque
and mere liberality is-granted the-most-precious for
munus amoris nullius potest pretii aestimatione pensari
gift of-love of-no can price by-the-estimation to-be-weighed
vel argenti dehonestari substantia. Sed, si aliqua mulier
or of-silver to-be-dishonored by-the-substance but if some woman
avaritiae tanto detineatur ardore, ut muneris gratia se
of-avarice by-so-great be-held ardor that of-a-gift for-the-sake her
ipsam largiatur amanti, haec a nemine reputetur amatrix
herself bestow on-a-lover this-woman by no-one let-be-reckoned a-lover
sed falsificatrix amoris et immundarum mulierum prostibulis
but a-falsifier of-love and of-unclean women to-the-brothels
adiungenda. Immo magis istarum luxuria quam publico
to-be-joined nay more of-these by-the-lust than by-public
quaestu meretricantium est profananda voluptas. Illae namque,
gain of-the-harlots is to-be-profaned the-pleasure those for

quod suum est, agunt neminemque decipiunt, [etiam] quum
what their-own is do and-no-one deceive even since
earum sit intentio manifesta. Istae vero, dum se dominas
their is intent manifest these but while themselves ladies
mentiuntur egregias et omni urbanitate praeclaras, pro suo
feign excellent and in-every courtesy brilliant for their-own
cogunt homines amore languescere et sub falsis velamentis
compel men love to-languish and under false veils
amoris eos Cupidinis sagitta pertactos cunctis gaudent
of-love them of-Cupid by-the-arrow touched of-all rejoice
spoliare divitiis. Homines ipsarum specie fallaci decepti
to-strip riches men their by-the-appearance deceitful deceived
et nutibus circumventi dolosis et subdola et ingeniosa
and by-nods circumvented crafty and by-sly and ingenious
exactione coacti plura bona satagunt sibi largiri, quam
exaction compelled more goods strive to-them to-bestow than
possunt, et dulcius eis sapit, quod constat esse largitum,
they-can and sweeter to-them tastes what it-is-agreed to-be bestowed
quam quod propriis habent usibus reservatum. Et ipsae
than what for-their-own they-have uses reserved and they
quidem omnes habent exigendi modos; et quam diu hominem
indeed all have of-exacting ways and as long a-man
vident suae desideriis avaritiae posse muneribus respondere,
they-see their-own to-the-desires of-avarice to-be-able with-gifts to-answer
tam diu dilectum sibi profitentur amantem et eius non
so long beloved to-them they-profess lover and his not
cessant substantiam exhaurire et usque eliciendo corrodunt.
they-cease substance to-drain and all-the-way by-drawing-out they-gnaw-away
Eius vero defecta substantia et patrimonii exhausta virtute
his but failed substance and of-patrimony exhausted the-strength
eis contemptibilis et odiosus exsistit et ab ipsis tanquam
to-them contemptible and hateful he-is and by them as-if

apes infructifera reprobatur, et illae manifeste incipiunt
a-bee unfruitful is-rejected and they manifestly begin
apparere, quod erant. Qui vero ad talium conatur amorem,
to-appear what they-were who but to of-such tries love
impudicis debet canibus computari et nullius meretur
among-shameless ought dogs to-be-counted and of-no deserves
auxilio sublevari. Cunctis igitur liquere hominibus debet,
by-the-help to-be-relieved to-all therefore to-be-clear men it-ought
quod amor, qui munera quaerit, amor ab aliquo vocari non
that love which gifts seeks love by anyone to-be-called not
debet sed turpe scortum et luxuriantis ardor avarus, quem
ought but shameful harlotry and of-one-lusting ardor greedy which
nullius posset satiare facultas nec alicuius quantumcunque
of-no-one could to-sate wealth nor of-any however-much
divitis largitatis humanitas mitigare. Quilibet ergo marium
rich of-bounty the-kindness to-soften any therefore of-males
soliditate firmati studere debent talium declinare insidias
by-the-solidity strengthened to-strive ought of-such to-shun the-ambushes
et fraudes damniferas evitare. Amans enim mulier semper
and frauds harmful to-avoid a-loving for woman always
spernit et odit munera coamantis, et eius studet augmentare
spurns and hates the-gifts of-the-co-lover and his strives to-increase
divitias, ut semper habeat, unde possit largiendo attollere
riches that always he-have whence he-can by-bestowing to-raise
famam, et nihil aliud ab eo sibi largiendum exspectat
fame and nothing other from him to-her to-be-bestowed she-expects
nisi svavissima solatia carnis, et ut eius inter omnes sua
except sweetest solaces of-the-flesh and that his among all her-own
† crescat fama laudanda. Suae namque mulier proficere
(corrupt) may-grow fame to-be-praised to-her-own for a-woman to-profit
substantiae credit, quod intuitu sui et acquirendae laudis
substance believes what in-view of-herself and of-acquiring praise

gratia aliis a coamante cognoverit erogatum. Immo etsi
for-the-sake to-others by the-co-lover she-has-known paid-out nay even-if
multa mulierem temporalium rerum cogat necessitas, si amoris
much the-woman of-temporal things compel need if of-love
ipsa ducatur affectu, gravissimum sibi reputat coamantis
she be-led by-the-affection most-grievous to-her she-reckons of-the-co-lover
attenuare substantiam. Coamans tamen pati non debet, ut
to-diminish the-substance the-co-lover yet to-suffer not ought that
aliquarum ipsa rerum laboret inopia, si quocunque potest
of-any she things labor in-want if by-any he-can
auxilio suffragari. Vehementer etenim ad verecundiam pertinet
help to-support vehemently for to the-shame pertains
amatoris, si rerum ipse fertilitate beatus patiatur coamantem
of-the-lover if of-things he in-abundance blessed allow the-co-lover
necessitate aliqua detineri. Nec ad mulieris unquam noscitur
by-necessity any to-be-held nor to of-the-woman ever is-known
pertinere pudorem, si tempore opportunitatis instantis munera
to-pertain the-shame if at-time of-opportunity pressing the-gifts
coamantis agnoscat et plenaria ipsius largitione fruatur.
of-the-co-lover she-acknowledge and by-full of-his bounty enjoy
Sufficit ergo mulieri copiose divitiis abundanti, quod eius
it-suffices therefore for-a-woman copiously in-riches abounding that of-her
gratia aliis a suo, prout decet, largitur amante.
for-the-sake to-others by her-own as befits is-bestowed lover
Mulier, quam amoris respectu cognoveris affectare
the-woman whom of-love in-respect you-will-have-known to-aim-at
pecuniam, sit tibi penitus inimica et eam tanquam animal
money let-be to-you wholly hostile and her as-if an-animal
venenosum, quod cauda ferit et ore blanditur,
venomous which with-the-tail strikes and with-the-mouth flatters
evitare memento. Si enim tanta corporis te petulantia cogat,
to-avoid remember if for such of-the-body you wantonness compel

ut soldatas quaerere velis feminas, magis tibi expedit
that hired to-seek you-wish women more for-you it-is-expedient
cum mulieribus publice in prostibulo commorantibus negotiari
with women publicly in a-brothel dwelling to-trade
et earum pretio corpus parvo mercari quam sub amoris
and their for-a-price body small to-buy than under of-love
figmento ab aliqua se dominam simulante meretricio more
pretense by some herself a-lady feigning in-a-whorish manner
velle propriis exspoliari divitiis. In tali namque mercimonio
to-wish of-your-own to-be-stripped riches in such for trade
ille dicitur competentiori foro mercari, qui, quod optat,
he is-said at-a-more-suitable market to-buy who what he-wishes
pretio minori consequitur. Vilius enim venalitati res
for-a-price smaller obtains more-cheaply for to-sale a-thing
exposita comparatur, quam si venditor ab emptore rogetur.
exposed is-bought than if the-seller by the-buyer be-asked
Heu, dolemus, quia dominarum honorabile nomen meretricio
alas we-grieve that of-ladies the-honorable name by-whorish
cernimus opere profanari. Universae igitur armentur dominae
we-see work to-be-profaned all therefore let-be-armed ladies
probiores, [si], quum sua iura videant ab indignis feminis
more-worthy if when their-own rights they-see by unworthy women
usurpari, et tam nefanda studeant scelera vindicare, ne tantae
to-be-usurped and so unspeakable let-them-strive crimes to-avenge lest of-so-great
perditionis exemplum diutius per orbem valeat divagari.
perdition the-example longer through the-world can to-wander
Non ergo te decipiat fallax cutis feminae circumspecta vel
not therefore you let-deceive deceitful the-skin of-a-woman studied or
mulieris degenerantis origo, cuius priora blandimenta omni
of-a-woman degenerate the-origin whose earlier blandishments than-all
melle sunt dulciora, quia ipsius extrema plus felle vel
honey are sweeter because her last-things more than-gall or

absinthio reperiuntur amara. Quando enim vides mulierem
wormwood are-found bitter when for you-see a-woman
alicuius benefacta recolere, qui suae plurima fuerit largitus
of-someone the-benefits to-recall who on-his-own very-many has bestowed
amanti, vel eam videris alterius ornamenta laudare vel
lover or her you-will-have-seen of-another the-ornaments to-praise or
suarum rerum pignorationem esse factam queratur vel
of-her-own things the-pledging to-have-been made she-complain or
sub aliqua verborum palliatione aliqua petat ornamenta, ab
under some of-words cloaking some she-ask ornaments against
eius te plurimum oportet artibus praecavere; haec enim
her you very-much it-behooves arts to-be-on-guard this-woman for
non amare sed pecuniam haurire desiderat. Sed, etsi aliud
not to-love but money to-drain desires but even-if other
tibi super praesenti articulo non possit facere fidem, amoris
to-you about present point not can to-make faith of-love
tamen regulae nobis doctrina demonstrat, amorem et avaritiam
yet of-the-rule to-us the-doctrine shows love and avarice
in uno simul hospitio cohabitare non posse. Si enim amor
in one together lodging to-dwell-together not to-be-able if for love
largientis sola gratia derivetur et non gratis alicui concedatur,
of-the-giver by-sole grace be-derived and not freely to-anyone be-granted
non erit amor sed fallax figmentum amoris atque profanum.
not will-be love but deceitful a-figment of-love and profane
Licet ergo raro gratiosus amor valeat inveniri, quia
although therefore rarely gracious love can to-be-found because
multas ardor dehonestat avarus, studeas tamen summo
many ardor dishonors greedy you-should-strive yet with-utmost
labore coamantem quaerere talem, cuius fidem nec magna
labor a-co-lover to-seek such whose faith neither great
superveniens inopia rerum nec adversitas iniqua consurgens
supervening want of-things nor adversity unjust arising

tibi [eam] possit facere alteratam. Nam, si captus fueris
to-you it can to-make altered for if caught you-will-have-been
amore feminae cuiuscunque fallacis et ditari quaerentis,
by-the-love of-a-woman any deceitful and to-be-enriched seeking
illius nunquam consequeris amorem, sed vulpino decipieris
her never you-will-obtain love but by-fox-like you-will-be-deceived
ingenio, quia, quum falsos tibi nutus extorquendi causa
wit because when false to-you nods of-extorting for-the-sake
demonstrabit amoris, venti te aura ditabit inani,
she-will-show of-love of-wind you by-the-breeze she-will-enrich empty
largiendi sibique tibi provocabit ingenium. Et postea,
of-bestowing and-for-herself in-you she-will-provoke the-inclination and afterward
quidquid in orbe carius possidebis, videbitur tibi modicum
whatever in the-world dearer you-will-possess will-seem to-you slight
pro impensi nutus fallacis honore conferre, et sic mulieris
for of-the-bestowed nod deceitful the-honor to-confer and thus of-the-woman
captus ingenio ad inopiae compelleris litora navigare
caught by-the-wit to of-want you-will-be-compelled the-shores to-sail
et in omnium devenire contemptum. Nihil enim tam
and into of-all to-come contempt nothing for so
contemptibile cunctis per orbem constat hominibus, quam
contemptible to-all through the-world it-is-agreed men than
pro carnis opere Venerisque solatio propriam aliquem dissipare
for of-the-flesh the-work and-of-Venus solace his-own anyone to-squander
substantiam. Qualis ergo sit amor, qui pretii quacunque
substance what-kind therefore is love which of-price by-any
venalitate concedatur, apertissime tibi potest ex pagina
venality is-granted most-openly to-you can from the-page
liquere praesenti. Unde hoc tibi praeceptum semper servabis,
to-be-clear present whence this to-you precept always you-will-keep
amice, ut, quandocunque aliqua praesumptione cognoveris,
O-friend that whenever by-any presumption you-will-have-known

mulierem solidorum esse coacervationi sollicitam, inter ipsa
a-woman of-coins to-be for-the-heaping anxious among the-very
cognitionis initia illam sis evitare sollicitus et eius te
of-acquaintance beginnings her you-be to-avoid anxious and her yourself
insidiis nullatenus obligare. Nam, si eius volueris
in-the-snares by-no-means to-bind for if her you-will-have-wished
obsecundare sermonibus eiusque plenius agnoscere fidem,
to-comply-with words and-her more-fully to-know faith
propria te invenies cogitatione frustratum, quia fidem
by-your-own yourself you-will-find thought cheated because the-faith
eius et propositum nulla poteris indagatione cognoscere,
her and purpose by-no you-will-be-able search to-know
nisi quum plena fuerit cruoris hirudo et te semivivum
except when full will-have-been of-blood the-leech and you half-alive
divitiarum exhausto cruore dimittit. Vix enim alicuius
of-riches drained the-blood she-dismisses scarcely for of-anyone
industria sapientis agnoscitur, quid gerat interius dolus
by-the-diligence wise is-known what bears within the-guile
fallentis amicae, quia tantis novit artibus suas fraudes
of-the-deceiving mistress because by-such she-knows arts her-own frauds
et ingenio colorare, quod vix unquam posset istud
and by-wit to-color that scarcely ever could this
fidelis amatoris ingenio deprehendi. Maius enim est avarae
of-a-faithful lover by-the-wit to-be-detected greater for is of-a-greedy
mulieris ingenium, quam antiqui fuerit hostis primi
woman the-wit than of-the-ancient was enemy of-the-first
parentis animum callide subvertentis astutia. Unde te
parent the-mind cunningly overturning the-astuteness whence you
omni oportet ingenio praecavere, ne talis valeas mulieris
with-every it-behooves wit to-be-on-guard lest of-such you-can a-woman
insidiis supplantari, quia femina talis non amare sed
by-the-snares to-be-tripped because a-woman such not to-love but

tuis quaerit divitiis abundare. Si talium quidem correctioni
in-your seeks riches to-abound if of-such indeed to-the-correction
vellemus insistere et earum vitam et facta recolere, primitus
we-wished to-press and their life and deeds to-recall first
nostrae vitae tempora pertransirent, quam scribendi materia
of-our life the-times would-pass-through than of-writing the-matter
nobis deficeret copiosa. Non autem haec asserimus quasi
to-us would-fail copious not but this we-assert as-if
honorabilium volentes mulierum generi derogare, sed earum
of-honorable wishing women to-the-race to-detract but their
cupientes arguere vitam, quae reverendi mulierum coetus
desiring to-reprove the-life who of-the-reverend of-women company
suis turpiter actibus non erubent dehonestare militiam et
by-their-own shamefully acts not blush to-dishonor the-service and
sub amoris commento profanare. Absit enim, nos unquam
under of-love pretense to-profane far-be-it for us ever
velle vel posse laudabilium feminarum actibus insidiari
to-wish or to-be-able of-praiseworthy women the-acts to-lie-in-wait-for
vel eis in aliquo praesenti derogare libello, quia per
or from-them in any-respect in-the-present to-detract little-book because through
eas ad benefaciendum mundus disponitur universus, et
them to doing-good the-world is-disposed entire and
divitibus rerum abundantia crescit, egenorum abundanter
to-the-rich of-things the-abundance grows of-the-needy abundantly
inopiae providetur, et ad viam rectitudinis reducuntur
for-the-want it-is-provided and to the-way of-rectitude are-led-back
avari viamque largitatis cognoscunt. Immo laudum decoratae
the-greedy and-the-way of-bounty know nay of-praises adorned
virtute cuncta, quae in mundo bona fiunt, occasionem
by-the-virtue all which in the-world good are-done the-occasion
praestant agendi. Haec igitur, Gualteri, quae opulenta tibi
furnish of-doing these therefore O-Walter which with-rich to-you

brevitate notamus, si assidua lectione perceperis, facile
brevity we-note if by-assiduous reading you-will-have-grasped easily
non eris fallacis mulieris ingenio circumventus.
not you-will-be of-a-deceitful woman by-the-wit circumvented

De facili rei concessione petitae

X · THE EASY GRANTING OF WHAT IS SOUGHT

A woman who from excessive lust grants herself easily to every asker cannot be bound to one man, and to seek her love is as hopeless as drying the seas; her solaces bring only pain once she takes another partner. Where granting is easy, love is absent, for true love binds two hearts and shuns all other embraces. A man of such lust is no lover but a counterfeiter of love, worse than a shameless dog, an impetuous ass.

Post haec videamus, an facilis petitae rei concessio
after these let-us-see whether easy of-the-sought thing the-granting
ad amorem valeat pertinere. Sed primo videamus, quae sit
to love can to-pertain but first let-us-see what is
petitae rei facilis concessio. Et quidem petitae rei facilis
of-the-sought thing easy granting and indeed of-the-sought thing easy
concessio tunc fieri asseritur, quando mulier nimia carnis
granting then to-be-done is-asserted when a-woman excessive of-the-flesh
voluptate cogente facile se ipsam petenti largitur, hoc idem
pleasure compelling easily her herself to-the-asker bestows this same
alii facile concessura quaerenti nullo in ea post peractum
to-another easily about-to-grant seeking no in her after finished
opus amoris radio permanente et nullo munere mediante.
the-work of-love ray remaining and no gift mediating
Talis quidem mulieris te noli vinculis colligare, quia
of-such indeed a-woman yourself do-not in-the-bonds bind because
ipsius amorem nullius posses sollicitudinis arte lucrari. Nam,
her love of-no you-could solicitude by-art to-gain for

quum propter nimiam Veneris abundantiam huiusmodi mulier
since because-of excessive of-Venus abundance of-this-kind a-woman
nullius se potest amoris vinculis colligare, sed multorum
of-no herself can love in-the-bonds to-bind but of-many
appetit libidine satiari, eius frustra quaeris amorem, nisi te
desires by-the-lust to-be-sated her in-vain you-seek love unless yourself
in Veneris opere tam potentem agnoveris, ut eius valeas
in of-Venus the-work so potent you-will-have-known that her you-can
libidinem saturare, quo tibi facilius esset aquis penitus
lust to-satisfy than-which for-you easier would-be of-waters wholly
maria desiccare; unde merito credimus, ab ipsius tibi amore
the-seas to-dry whence deservedly we-believe from her by-you love
cessandum. Licet enim iuxta tuae voluntatis affectum eius
to-be-ceased although for according-to of-your will the-affection her
plenarie potiaris amplexu, sua tamen solatia intolerabilis
fully you-enjoy embrace her-own yet solaces of-intolerable
poenae occasio et multorum tibi erunt origo dolorum.
pain the-occasion and of-many to-you will-be the-origin sorrows
Nam, quum amantium more ipsius affectaveris
for when of-lovers in-the-manner her you-will-have-aimed
solitarius sentire solatia et eam cognoveris alterius libidini
solitary to-feel the-solaces and her you-will-have-known of-another to-the-lust
commisceri et alium tibi adiunxisse participem, quanta inde
to-be-mingled and another to-you to-have-joined partner how-great thence
tibi doloris amaritudo procedet, nullatenus posses nisi expertus
to-you of-sorrow bitterness will-proceed by-no-means you-could unless having-tried
plenius erudiri. Ex his ergo, quae diximus, tibi debet esse
more-fully to-be-taught from these therefore which we-have-said to-you ought to-be
plenarie manifestum, quod, ubi facilis rei petitae largitio
fully manifest that where easy of-the-thing sought the-bestowal
reperitur, ibi amorem constat abesse. Nam, ubi feminam
is-found there love it-is-agreed to-be-absent for where a-woman

tanta libido detentat, quod unius se non potest vinculis
such lust holds that of-one herself not she-can in-the-bonds
obligare sed plurium desiderat voluptatibus commisceri, ibi
to-bind but of-many desires with-the-pleasures to-be-mingled there
amor locum sibi valet nullatenus invenire. Amor enim verus
love a-place for-itself can by-no-means to-find love for true
tanto duorum corda dilectionis iungit affectu, quod aliorum
with-such of-two the-hearts of-love joins affection that of-others
non possunt desiderare amplexus, sed cunctorum tanquam
not they-can to-desire the-embraces but of-all as
horrenda student evitare solatia et mutuis se vicibus
horrible they-strive to-avoid the-solaces and for-mutual themselves turns
reservare. Et dicitur esse idem in femina facilis rei
to-reserve and is-said to-be the-same in a-woman easy of-the-thing
petitae concessio, quod in homine nimia voluptatis abundantia,
sought granting as in a-man excessive of-pleasure abundance
quam constat ab amoris aula penitus exsulare. Qui enim
which it-is-agreed from of-love the-hall wholly to-be-exiled who for
tanta carnis voluptate vexatur, ut ex cordis affectu nullius
by-such of-the-flesh pleasure is-vexed that from of-heart affection of-no-one
se valeat amplexibus colligare, sed quamcunque videt,
himself can in-the-embraces to-bind but whatever-woman he-sees
impudico animo concupiscit, hic quidem non amator sed
with-shameless mind covets this-one indeed not a-lover but
adulterator vocatur amoris ac simulator et erit cane
a-counterfeiter is-called of-love and a-pretender and will-be than-a-dog
deterior impudico. Immo impetuosus meretur asinus iudicari,
worse shameless nay impetuous he-deserves an-ass to-be-judged
quem tanta corporis petulantia movet, ut unius se non
whom such of-the-body wantonness moves that of-one himself not
possit affectioni astringere. Ergo tibi evidenter apparet, quod
he-can to-the-affection to-bind therefore to-you evidently it-appears that

nimiam voluptatis abundantiam prorsus teneris abiicere
excessive of-pleasure abundance utterly you-are-bound to-cast-off
et mulieris, in qua facilem petitae rei concessionem
and of-a-woman in whom easy of-the-sought thing granting
cognoveris, amorem tibi non expedit postulare.
you-will-have-known the-love for-you not it-is-expedient to-demand

De amore rusticorum

XI · THE LOVE OF PEASANTS

Peasants are rarely found serving in love's court; they turn to the works of Venus naturally, like horses and mules, and the plowshare and hoe are solace enough. They should not be taught love, lest the fields go untilled. If Walter is drawn to a peasant woman, he should praise her and, in a fitting place, take what he seeks by force, since only some compulsion overcomes their shyness.

Sed ne id, quod superius de plebeiorum amore tractavimus,
but lest that which above about of-commoners love we-treated
ad agricultores crederes esse referendum, de illorum
to farmers you-should-believe to-be to-be-referred about their
tibi breviter amore subiungimus. Dicimus enim vix
to-you briefly love we-append we-say for scarcely
contingere posse, quod agricolae in amoris inveniantur
to-happen to-be-able that farmers in of-love be-found
curia militare, sed naturaliter sicut equus et mulus ad
the-court to-serve but naturally as a-horse and a-mule to
Veneris opera promoventur, quemadmodum impetus eis
of-Venus the-works are-moved just-as the-impulse to-them
naturae demonstrat. Sufficit ergo agricultori labor assiduus
of-nature shows suffices therefore for-the-farmer labor assiduous
et vomeris ligonisque continua sine intermissione solatia.
and of-the-plowshare and-of-the-hoe continual without interruption the-solaces

Sed, etsi quandoque, licet raro, contingat, eos ultra
but even-if sometimes although rarely it-happen them beyond
sui naturam amoris aculeo concitari, ipsos tamen in
of-their-own nature of-love by-the-sting to-be-roused them yet in
amoris doctrina non expedit erudire, ne, dum actibus sibi
of-love the-doctrine not it-is-expedient to-instruct lest while to-acts to-them
naturaliter alienis intendunt, humana praedia, illorum solita
naturally alien they-attend human estates their accustomed
fructificare labore, cultoris defectu nobis facta infructifera
to-bear-fruit by-the-labor of-the-tiller by-the-lack to-us made unfruitful
sentiamus. Si vero et illarum te feminarum amor forte
we-feel if but even of-those you women the-love perhaps
attraxerit, eas pluribus laudibus efferre memento, et, si
will-have-drawn them with-many praises to-extol remember and if
locum inveneris opportunum, non differas assumere,
a-place you-will-have-found opportune not you-should-delay to-take
quod petebas et violento potiri amplexu. Vix enim ipsarum
what you-sought and with-violent to-possess embrace scarcely for their
in tantum exterius poteris mitigare rigorem, quod quietos
in so-much outwardly you-will-be-able to-soften the-rigor that quiet
fateantur se tibi concessuras amplexus vel optata patiantur
they-confess themselves to-you will-grant embraces or desired allow
te habere solatia, nisi modicae saltem coactionis medela
you to-have solaces unless of-slight at-least compulsion the-remedy
praecedat ipsarum opportuna pudoris. Haec autem dicimus non
precede their fitting of-shame these moreover we-say not
quasi rusticanarum mulierum tibi svadere volentes amorem,
as-if of-rustic women to-you to-urge wishing the-love
sed ut, si minus provide ad illas provoceris amandum, brevi
but that if less providently to those you-be-provoked loving by-brief
possis doctrina cognoscere, quis tibi sit processus habendus.
you-can doctrine to-know what for-you is the-procedure to-be-had

De amore meretricum

XII · THE LOVE OF HARLOTS

Harlots are to be avoided entirely: intercourse with them is foul and nearly always unchaste, and they rarely yield until they have received a gift. Even if a man should come to love one, that love harms him, since familiarity with harlots is condemned by all wisdom and ruins his fame. Andreas gives no doctrine for winning them, since they grant themselves without any need of entreaty.

Si vero quaeratur, quid de meretricis sentiamus amore,
if but it-be-asked what about of-a-harlot we-think love
dicimus omnes meretrices penitus esse vitandas, quia ipsarum
we-say all harlots wholly to-be to-be-avoided because their
foedissima commixtio est, et incestus cum eis crimen
most-foul intercourse is and of-unchastity with them the-crime
semper fere committitur. Praeterea meretrix raro se alicui
always almost is-committed moreover a-harlot rarely herself to-anyone
concedere consvevit, nisi primo fuerit muneris susceptione
to-grant is-accustomed unless first she-will-have of-a-gift in-the-receipt
gavisa. Immo etsi quando meretricem contingat amare, eius
rejoiced nay even-if ever a-harlot it-happen to-love her
tamen amorem perniciosum constat esse hominibus, quia
yet love pernicious it-is-agreed to-be to-men because
familiarem cum meretricibus conversationem habere ab omni
familiar with harlots association to-have by all
sapientia reprobatur, et cuiuslibet inde fama supprimitur.
wisdom is-condemned and of-anyone thence the-fame is-suppressed
Ad earum autem capessendum amorem doctrinam tibi non
to their moreover seizing love doctrine to-you not
curamus exponere, quia, quocunque se affectu concedant
we-care to-expound because with-whatever themselves affection they-grant

petenti, haec semper sine precum instantia largiuntur;
to-the-asker these always without of-prayers insistence they-bestow
ergo ad hoc doctrinam postulare non debes.
therefore for this doctrine to-demand not you-ought

BOOK II

Qualiter status acquisiti amoris debeat conservari

I · HOW LOVE ONCE ACQUIRED IS KEPT

Love is kept by being hidden, since divulged love stops growing. The lover must show himself wise, moderate, and well-mannered, meet his beloved's needs, confess a fault at once, praise her sparingly among men, avoid nods in company, dress moderately, give generously, fight bravely, serve all ladies, and be humble. Whatever courtliness demands he must do, and a cleric must not take on the dress of a layman.

Quoniam igitur sufficienter superius a nobis est de
since therefore sufficiently above by us it-has-been about
amoris acquisitione tractatum, non immerito subsequenter
of-love the-acquisition treated not undeservedly next
videndum et addendum est, qualiter acquisiti debeat amoris
to-be-seen and to-be-added is how of-acquired ought love
status conservari. Qui suum igitur cupit amorem diu
the-state to-be-preserved who his-own therefore desires love long
retinere illaesum, eum sibi maxime praecavere oportet, ut
to-retain unharmed him for-himself most to-take-care it-behooves that
amor extra suos terminos nemini propaletur, sed omnibus
love beyond its-own bounds to-no-one be-divulged but from-all
reservetur occultus. Amor enim postquam ad plurium coepit
be-kept hidden love for after to of-many has-begun
devenire notitiam, statim naturalia deserit incrementa et
to-come the-knowledge at-once natural it-forsakes increases and

defectum prioris status agnoscit. Debet etiam amator in
the-failing of-its-former state knows ought also the-lover in
cunctis se coamanti ostendere sapientem, moderatum
all himself to-the-co-lover to-show wise moderate
moribusque compositum et in nullo ipsius debet animum
and-in-character composed and in nothing her he-ought mind
odiosis actibus irritare. Sed et necessitatibus quisque
with-hateful acts to-irritate but also to-the-needs each
tenetur occurrere coamantis et eius cunctis compatiendo
is-bound to-meet of-the-co-lover and her all by-sympathizing-with
laboribus et iustis eius voluntatibus obsequendo. Sed,
labors and to-just her wishes by-complying but
etsi quandoque minus sciatur ipsius iusta voluntas, ei
even-if sometimes less be-known her just will to-her
tamen esse debet obsecundare paratus revocationis primitus
yet to-be he-ought to-comply ready of-recall first
admonitione praemissa. Praeterea, si aliquod ineptum ab aliquo
the-admonition sent-before moreover if anything foolish by anyone
minus provide fiat, unde coamantis forte animus concitetur,
less providently be-done whence of-the-co-lover perhaps the-mind be-roused
illico facie verecunda se male profiteatur egisse et
on-the-spot with-face modest himself ill let-him-confess to-have-acted and
occasionem animi praetendat irati vel causam aliam assignet
the-occasion of-mind let-him-allege angry or cause other let-him-assign
idoneam, quae illi possit recte negotio confirmari. Ad haec
suitable which to-that can rightly affair to-be-confirmed to these
moderate quisque debet inter homines laudibus insistere
moderately each ought among men in-the-praises to-persist
coamantis, nec eam prolixa vel saepius iterata ipsum decet
of-the-co-lover nor her with-prolix or more-often repeated him befits
memoria resonare et raro etiam debet ipsius frequentare
mention to-resound and rarely also he-ought her to-frequent

viciniam. Immo etsi ipse cum aliis commorando suam
neighborhood nay even-if he with others staying his-own
viderit coamantem in aliarum collegio constitutam, ab
will-have-seen co-lover in of-other-women company placed from
omnibus debet corporis nutibus abstinere et eam quasi
all he-ought of-the-body nods to-abstain and her as-if
extraneam reputare, ne aliquis insidiator amoris male loquendi
a-stranger to-reckon lest any ambusher of-love ill of-speaking
possit inde sumere modum. Mutuos enim sibi nutus
can thence to-take the-means mutual for to-each-other nods
amantes exhibere non debent, nisi se ab omnium
lovers to-show not ought unless themselves from of-all
semotos insidiis recognoscant. Praeterea quisque placibilis
removed the-ambushes they-recognize moreover each pleasing
debet esse ornatu amanti et suam moderate colere formam,
ought to-be in-dress to-the-lover and his-own moderately to-tend form
quia corporis immoderata cultura taediosa cunctis exsistit,
because of-the-body immoderate the-tending tedious to-all is
et naturalis inde sequitur contemptio formae. Valet etiam
and of-natural thence follows contempt form avails also
ad statum amoris conservandum largitas coamantis abundans;
for the-state of-love preserving the-bounty of-the-co-lover abundant
amatores enim omnes terrenas debent contemptui habere
lovers for all earthly ought in-contempt to-have
divitias et eas necessitatem habentibus erogare. Nil namque
riches and them need to-those-having to-pay-out nothing for
in amante laude dignius approbatur, quam si largitatis
in a-lover of-praise more-worthy is-approved than if of-bounty
virtute reperiatur indutus. Omnis namque probitas ex
with-the-virtue he-be-found clothed every for worth from
avaritiae admixtione supprimitur, et multa inter homines
of-avarice the-admixture is-suppressed and much among men

toleratur improbitas, si largitatis inveniatur pulchritudine
is-tolerated wickedness if of-bounty it-be-found by-the-beauty
decorari. Sed et, si talis sit amator, cui congruat
to-be-adorned but also if such be the-lover to-whom it-befit
bellatorem exsistere, studere debet, ut eius cunctis appareat
a-warrior to-be to-strive he-ought that his to-all appear
animositas manifesta, quia plurimum cuiusque probitati
courage manifest because very-much of-anyone from-the-worth
detrahitur, si timidus proeliator exsistat. Debet etiam amator
is-detracted if timid a-fighter he-be ought also the-lover
sua cunctis dominabus libenter semper ministeria exhibere
his-own to-all ladies gladly always ministrations to-show
et obsequia quoque praestare, multumve ipsum decet
and services also to-furnish or-much him befits
humilitatis praemiis exornari superbiae funditus evulsa
of-humility with-the-rewards to-be-adorned of-pride utterly torn-out
radice. Multum etiam studere debet, talem se cunctis
the-root much also to-strive he-ought such himself to-all
exhibere, ut neminem pigeat ipsius benefacta recolere,
to-show that no-one it-irk his good-deeds to-recall
nullusque valeat iuste suis actibus invidere. Praeterea generali
and-no-one can justly his-own acts to-envy moreover by-general
sit sibi regula comprehensum, quod, quidquid curialitatis
let-it-be for-him rule comprehended that whatever of-courtliness
ordo deposcit, eiusque doctrina svadet, illud non est ab
the-order demands and-its doctrine urges that not is by
amantibus omittendum sed sollicitiori studio faciendum.
lovers to-be-omitted but with-more-anxious zeal to-be-done
Retinetur quoque amor delectabilia et svavia carnis exercendo
is-retained also love delightful and sweet of-the-flesh by-practicing
solatia, talia tamen et tanta, quae taediosa non videantur
solaces such yet and so-great which tedious not may-seem

amanti. Sed, quoscunque actus vel corporis gestus amator
to-the-beloved but whatever acts or of-the-body gestures the-lover
suae cognoverit esse placabiles coamanti, eos pulchre
to-his-own will-have-known to-be pleasing co-lover them nicely
et viriliter studeat exercere. Clericus vero laicalia sibi
and manfully let-him-strive to-practice a-cleric but lay for-himself
exercitia sive habitum non assumat; nemo enim alieni
exercises or dress not let-him-assume no-one for of-another's
habitus assumptione vel gestus suo non congruentes
dress by-assumption or gestures to-his-own not fitting
ordini exercendo suae sapienti facile posset amanti placere.
order by-practicing to-his-own wise easily could lover to-please
Praeterea omni conatu curare debet amator cum bonis
moreover with-every effort to-take-care ought the-lover with good-men
assidue conversari et malorum societatem penitus evitare.
assiduously to-associate and of-the-wicked the-society wholly to-avoid
Vilium namque consortio amatoris iuncta persona sui
of-the-base for with-the-fellowship of-the-lover joined the-person of-him
ipsius contemptum parit amanti. Haec autem ad utriusque
himself contempt begets in-the-beloved these moreover to of-either
sexus amantem pertinere cognoscas, quae de amoris tibi
sex lover to-pertain you-should-know which about of-love to-you
retentione narramus. Sunt et alii forte quam plures
retention we-tell there-are also other perhaps very many
modi, qui amoris possunt conservationi valere, quos attentus
ways which of-love can for-the-preservation to-avail which attentive
diligensque amator propria poterit investigatione cognoscere.
and-diligent lover by-his-own will-be-able investigation to-know

Qualiter perfectus amor debeat augmentari

II · HOW PERFECT LOVE IS INCREASED

Love grows when the lovers see each other rarely and with difficulty, when one shows anger, when one feels true jealousy or even base suspicion, when it is divulged and still lasts, when the beloved appears in a dream, when a rival appears, and through a change of place and the rebukes and beatings of parents. Frequent thought of the beloved, secret glances, and praise of the beloved also feed it.

Qualiter autem perfectus amor valeat augmentari, breviter tibi
how moreover perfect love can to-be-increased briefly to-you
curabimus indicare. Et quidem imprimis dicitur augmentari,
we-shall-take-care to-indicate and indeed first-of-all it-is-said to-be-increased
si rarus et difficilis inter amantes visus interveniat et
if rare and difficult between lovers sight intervene and
oculorum aspectus; quanto etenim maior difficultas accedit
of-the-eyes look by-how-much for greater difficulty is-added
mutua praestandi ac percipiendi solatia, tanto quidem maior
mutual of-furnishing and of-receiving solaces by-so-much indeed greater
aviditas et affectus crescit amandi. Crescit etiam amor, si
eagerness and affection grows of-loving grows also love if
unus amantium alteri se ostendat iratum; statim etenim
one of-the-lovers to-the-other himself show angry at-once for
timet amans vehementer, ne perpetuo duret animus concitatus
fears the-lover vehemently lest perpetually last the-mind roused
amantis. Amor praeterea tunc quoque sumit augmentum,
of-the-beloved love moreover then also takes increase
quum alterum amantium zelotypia vera detentat, quae quidem
when one of-the-lovers jealousy true holds which indeed
nutrix vocatur amoris. Immo et, si amans non zelotypia vera
the-nurse is-called of-love nay even if the-lover not from-jealousy true

sed turpi suspicione laboret, amor semper tamen inde
but from-shameful suspicion suffer love always yet thence
cognoscit augmentum et sua fit virtute potentior. Quae
knows increase and in-its-own becomes strength more-powerful what
autem vera sit zelotypia, et quae suspicio turpis, in tractatu
moreover true is jealousy and what suspicion shameful in the-treatise
nobilioris et nobilis evidenter cognoscere poteris.
of-the-higher-noble and of-the-noble-woman evidently to-know you-will-be-able
Crescit quoque amor, si divulgatus fuerit, et eum
grows also love if divulged it-will-have-been and it
durare contingat; nam amor non solet durare vulgatus sed
to-last it-happen for love not is-wont to-last divulged but
prorsus deficere consvevit, si fuerit propalatus. Praeterea,
utterly to-fail is-accustomed if it-will-have-been made-public moreover
si coamantem somnium repraesentet amanti, oritur inde amor
if the-co-lover a-dream represent to-the-lover arises thence love
et ortus sumit augmenta. Sed et, si cognoveris, aliquem
and arisen takes increases but also if you-will-have-known someone
ad tuae amantis subversionem laborare, illico tibi sine
for of-your beloved the-overthrow to-labor on-the-spot to-you without
dubio augmentatur amor, et maiori eam incipies affectione
doubt is-increased love and with-greater her you-will-begin affection
diligere. Immo amplius tibi dico: etsi manifeste cognoveris,
to-love nay more to-you I-say even-if manifestly you-will-have-known
quod alius tuae coamantis fruatur amplexu, magis ex
that another of-your co-lover enjoys the-embrace more from
hoc eius incipies affectare solatia, nisi magnanimitas et
this her you-will-begin to-aim-at solaces unless magnanimity and
cordis nobilitas ab hac te improbitate defendat. Augmentare
of-heart nobility from this you wickedness defend to-increase
consvevit amorem mutatio facta vel facienda locorum, nec
is-accustomed love the-change made or to-be-made of-places nor

non correctiones et verbera, quae a parentibus patiuntur
not corrections and blows which from parents suffer
amantes. Verberum namque sive sermonis correctio non solum
lovers of-blows for or of-speech correction not only
perfectum crescere facit amorem, sed etiam nondum coepto
perfect to-grow makes love but also not-yet begun
perfectam exsistendi praestat originem. Valet autem ad amoris
perfect of-being furnishes origin avails moreover for of-love
augmentum frequens cogitatio de coamante cum dilectione
increase frequent thought about the-co-lover with love
assumpta et oculorum cum timore secretus aspectus et
taken and of-the-eyes with fear secret look and
actuum amoris exactio cum aviditate suscepta. Multam
of-the-acts of-love the-exacting with eagerness undertaken much
praeterea intensionem praestat amori gestus et incessus
moreover intensity furnishes to-love bearing and gait
placabilis coamanti atque facundia pulchra loquendi svavitasque
pleasing to-the-co-lover and eloquence beautiful of-speaking and-sweetness
sermonis atque laudum coamantis percepta relatio. Sed aliae
of-speech and of-praises of-the-co-lover received the-report but other
sunt forte causae, quibus amor intenditur, quas tu ipse
are perhaps causes by-which love is-intensified which you yourself
assidua poteris indagatione perquirere [et], si haec, quae
by-assiduous you-will-be-able search to-search-out and if these which
notavimus, attentis auribus percepisti. Nam, quaecunque
we-have-noted with-attentive ears you-have-grasped for whatever
aliae ad hunc articulum sunt causae valentes, ex his, quae
other to this point are causes availing from these which
diximus, pendere videntur et suam ex eis originem sumunt.
we-have-said to-hang seem and their-own from them origin take

Qualiter amor minuatur

III · HOW LOVE IS DIMINISHED

Love is diminished by too easy access, by a lover's foolish dress and gait, and above all by sudden poverty, which leaves him haggard and friendless. It wanes through his infamy, his intercourse with another woman, his folly, his disregard for her modesty, his cowardice or pride, blasphemy, mockery of the Church, deceit, avarice, and quarrelsomeness. Once love clearly begins to fail, it soon ends unless helped.

Videamus ergo, qualiter amor minuatur. Minuit autem
let-us-see therefore how love is-diminished diminishes moreover
amorem solatia percipiendi et amantem nimia videndi
love the-solaces of-receiving and the-lover excessive of-seeing
facilitas et copia multa loquendi, nec non ineptus cultus
ease and opportunity much of-speaking nor not foolish dress
et incessus amantis et repente superveniens inopia rerum.
and gait of-the-lover and suddenly supervening want of-things
Amator enim inopia multa detentus tanta rei familiaris
the-lover for by-want much held by-such of-the-thing household
et necessitatis instantis cogitatione quassatur, ut amoris non
and of-need pressing thought is-shaken that of-love not
possit actibus inservire nec debita sibi incrementa praestare,
he-can the-acts to-serve nor due to-it increases to-furnish
et inde suos cuncti mores et vitam improbare nituntur,
and thence his all character and life to-condemn strive

et omnibus contemptibilis et odiosus exsistit, et neminem
and to-all contemptible and hateful he-is and no-one
cognoscit amicum, quia:
knows a-friend because

„Quum fueris felix, multos numerabis amicos,
when you-will-have-been happy many you-will-count friends
Tempora quum fuerint nubila, solus eris".
the-times when will-have-been cloudy alone you-will-be

Unde propter haec omnia, incipit facies et forma mutari,
whence because-of these all begins the-face and form to-be-changed
et eum somni requies derelinquit, et sic vix esse poterit,
and him of-sleep the-rest forsakes and thus scarcely to-be it-will-be-able
quod ipse penitus non vilescat amanti. Minui quoque
that he wholly not grow-cheap to-the-beloved to-be-diminished also
facit amorem de coamante percepta infamia et avaritiae
makes love about the-co-lover perceived infamy and of-avarice
malorumque morum et omnis improbitatis audita relatio, nec
and-of-bad character and of-all wickedness heard the-report nor
non cum alia muliere facta commixtio, licet amandi affectus
not with another woman made intercourse although of-loving the-affection
ibi desit. Minuitur etiam amor, si stultum et indiscretum
there be-lacking is-diminished also love if foolish and indiscreet
suum mulier cognoscat amantem, vel si in amoris exactione
her-own a-woman know lover or if in of-love the-exacting
ipsum viderit excedere modum vel de coamantis non
him she-will-have-seen to-exceed measure or about of-the-co-lover not
cogitare pudore nec verecundiae ipsius velle ignoscere. Fidelis
to-think the-shame nor the-modesty her to-wish to-pardon faithful
enim amator potius debet gravissimas amoris eligere poenas
for a-lover rather ought most-grievous of-love to-choose pains

quam coamantis verecundia exactione potiri vel ipsius spreto
than of-the-co-lover the-modesty by-exaction to-possess or her scorned
rubore gaudere, quia non amator sed proditor appellaretur,
blush to-rejoice because not a-lover but a-traitor would-be-called
qui propriae solummodo considerat voluptatis effectum suae
who his-own only considers of-pleasure the-effect of-his-own
coamantis utilitate neglecta. Deminutionem quoque patitur
co-lover the-advantage neglected diminution also suffers
amor, si perpendat mulier, quod amator timidus exsistat in
love if weigh a-woman that the-lover timid is in
bello, vel verbi ipsum impatientem agnoscat aut superbiae
war or of-speech him impatient she-know or of-pride
vitio maculatum. Nil enim congruentius in uniuscuiusque
by-the-vice stained nothing for more-fitting in of-each-one
persona residere videtur amantis quam humilitatis ornatu
the-person to-reside seems lover than of-humility with-the-adornment
vestiri et superbiae penitus nuditate carere. Minuit quoque
to-be-clothed and of-pride wholly by-the-nakedness to-lack diminishes also
frequenter amorem stulti vesanique prolatio verbi. Multi
frequently love of-a-foolish and-mad the-utterance word many
namque student in mulieris aspectu amentia verba proferre,
for strive in of-a-woman the-sight senseless words to-utter
se illi placere credentes, si fatuis et indiscretis sermonibus
themselves to-her to-please believing if foolish and indiscreet speeches
utantur; qui re vera mirabili deceptione falluntur. Plurima
they-use who in-thing true by-wondrous deception are-deceived by-very-great
namque sensus laborat inopia, qui, dum stulta gerit, se
for of-sense labors want who while foolish-things does himself
credit sapienti placere. Attenuat etiam amorem blasphemia
believes to-a-wise-woman to-please diminishes also love blasphemy
in Deum vel suos sanctos illata et ecclesiasticae religionis
against God or his-own saints brought and of-ecclesiastical religion

irrisio et elemosynarum studiose pauperibus facta detractio.
mockery and of-alms zealously to-the-poor made the-withdrawal
Praeterea violenter amor decrescere invenitur, si infidelis aliquis
moreover violently love to-decrease is-found if unfaithful someone
exsistat amico, vel si aliud firmiter ore fateatur
be to-the-friend or if one-thing firmly with-the-mouth he-profess
et aliud retineat fraudulenter in corde conceptum. Decrescit
and another he-retain fraudulently in heart conceived decreases
etiam amor, si ultra, quam deceat, contingat amantem
also love if beyond what befits it-happen the-lover
divitias congregare vel pro rebus modicis facile litigare. Multa
riches to-gather or for things slight easily to-quarrel many
praeterea tibi possemus de amoris attenuatione narrare,
moreover to-you we-could about of-love the-diminishing to-tell
quae tuae sollicitudini penitus derelinquimus indaganda. Nam
which to-your solicitude wholly we-leave to-be-searched for
adeo te videmus negotiis omnibus aliis derelictis amoris
so you we-see affairs all other abandoned of-love
exercitio deditum et in amandi proposito confirmatum,
to-the-exercise given and in of-loving the-purpose confirmed
quod nil te poterit in amoris arte latere, quia in
that nothing you will-be-able in of-love the-art to-escape because in
ea nil indiscussum relinques. Hoc tamen te nullatenus
it nothing undiscussed you-will-leave this yet you by-no-means
volumus ignorare, quod, postquam incipit amor evidenter
we-wish to-be-ignorant that after begins love evidently
decrescere, cito deficit, nisi aliquo sibi remedio succurratur.
to-decrease quickly it-fails unless by-some to-it remedy it-be-helped

Qualiter finiatur amor

IV · HOW LOVE IS ENDED

Love ends when one lover breaks or tries to break faith or errs in the catholic faith, when it is made public, when one fails to help the other in need, when a new love arrives, and through deceit, marriage, impotence, madness, or sudden fear. Ended love can revive if it failed through ignorance of a fact; if through a lover's fault or a failing of nature, Andreas has never known it revive, though he does not judge it impossible except where nature fails; nor does revived love keep its pure faith.

Breviter de amoris deminutione discusso tractatu, qualiter ipse
briefly about of-love the-diminution discussed the-treatise how itself
amor finiatur, subsequenter tibi curamus annectere. Et imprimis
love is-ended next to-you we-take-care to-attach and first-of-all
quidem amor finem agnoscit, si unus coamantium alteri
indeed love an-end knows if one of-the-co-lovers to-the-other
frangat vel conetur frangere fidem, vel si in fide catholica
break or try to-break faith or if in faith catholic
deprehendatur errare. Finitur quoque amor, postquam evidenter
he-be-caught to-err is-ended also love after evidently
fuerit propalatus atque inter homines divulgatus. Sed et,
will-have-been made-public and among men divulged but also
si alteri coamantium necessitates maximas patienti et †
if to-one of-the-co-lovers needs greatest suffering and (corrupt)
opportunitate plurima laboranti abundans manus alterius non
by-opportunity very-great laboring abounding the-hand of-the-other not
succurrat amantis, amor consvevit inde plurimum indignari
help lover love is-accustomed thence very-much to-be-indignant
et ignominiosum capere finem. Finitur quoque amor novo
and ignominious to-take end is-ended also love new
superveniente amore, quoniam affectioni nemo se potest
supervening love since to-the-affection no-one himself can

colligare duorum. Amoris praeterea inaequalitas, fraudulenta
to-bind of-two of-love moreover inequality fraudulent
cordis et dolosa duplicitas perpetuo fugare solet amorem.
of-heart and guileful duplicity perpetually to-put-to-flight is-wont love
Amator namque dolosus ab omni meretur femina recusari et
a-lover for guileful by every deserves woman to-be-refused and
nullis ad hoc debet meritis adiuvari, quia, quantalibet sit
by-no for this he-ought merits to-be-helped because with-however-great be
aliquis probitate praeclarus, et quantalibet sapientia decoretur,
anyone worth brilliant and with-however-great wisdom be-adorned
si fraudulento in amore versetur ingenio, ab ipsius amoris
if with-fraudulent in love he-move wit from of-that-very love
meretur curia propulsari. Amor enim duos quaerit fidei
he-deserves the-court to-be-driven-off love for two seeks of-faith
unitate coniunctos et voluntatum identitate concordes, alii
by-unity joined and of-wills by-identity agreeing others
autem quolibet amoris merito defraudantur et in amoris curia
but of-every of-love merit are-cheated and in of-love the-court
extranei reputantur. Sed et superveniens foederatio nuptiarum
strangers are-reckoned but also supervening the-league of-marriage
violenter fugat amorem, ut quorundam amatorum manifesta
violently puts-to-flight love as of-certain lovers by-manifest
doctrina docetur. Praeterea, si aliquo fortuito eventu contingat,
doctrine is-taught moreover if by-some chance event it-happen
ut alter amantium ad Veneris impotentiam deducatur, amor
that one of-the-lovers to of-Venus impotence be-brought love
inter eos postea durare non potest, sed illos penitus
between them afterward to-last not can but them wholly
derelinquit. Amorem etiam fugat et odit furor alteri
forsakes love also puts-to-flight and hates madness to-one
superveniens coamanti et timor repentinus exortus. His tibi
supervening co-lover and fear sudden arisen these to-you

breviter et in summa notatis, amice, alios finales modos
briefly and in sum noted O-friend other final ways
amoris tibi relinquimus explorandos. Non enim tuo prorsus
of-love to-you we-leave to-be-explored not for to-your utterly
otio volumus indulgere nec te penitus exonerare labore.
leisure we-wish to-indulge nor you wholly to-unburden of-labor
Hic tamen quaerere posses, utrum finitus amor valeat
here yet to-ask you-might whether ended love can
resumere vitam. Et, si quidem amoris defectus provenerit ex
to-resume life and if indeed of-love the-failing will-have-come from
alicuius ignorantia facti, sine dubio reviviscere potest; si vero
of-someone ignorance of-fact without doubt to-revive it-can if but
ex coamantis delicto procedat vel ipsius naturae defectu,
from of-the-co-lover offense it-proceed or of-the-very nature by-the-failing
eum aliquando revixisse, memores minime sumus, hoc tamen
it ever to-have-revived mindful least we-are this yet
non impossibile iudicamus, nisi forte ubi naturae defectus
not impossible we-judge unless perhaps where of-nature failing
occurrat. Sed, si quandoque contingat, amorem reviviscere, non
occur but if ever it-happen love to-revive not
tamen eum credimus amantium pura penitus fide vallari.
yet it we-believe of-the-lovers by-pure wholly faith to-be-fortified

De notitia mutui amoris

V · HOW MUTUAL LOVE IS KNOWN

A lover must know the beloved's heart. Love is failing if she seeks pretexts against him, grows lukewarm in her solaces, avoids seeing him, sends no messages, makes new reproaches or demands, or talks often of another man; one who tends her body more than usual either loves more or is thinking of another. A woman who pales at the sight of her lover loves truly. A lover may test her by feigning interest in another woman, or by feigned anger.

His ita dispositis et brevi satis eloquio peroratis ad
these thus arranged and in-brief enough speech concluded for
mutui amoris habendam notitiam tractatum superioribus
of-mutual love to-be-had knowledge a-treatise to-the-above
adiungamus, quem cunctis amantibus utilem credimus et
let-us-join which to-all lovers useful we-believe and
opportunum. Nihil enim est magis amantibus necessarium
opportune nothing for is more for-lovers necessary
quam indubitate cognoscere, qualis sit erga eos coamantis
than undoubtedly to-know of-what-kind is toward them of-the-co-lover
affectus. Nam, si in hac parte aliquo decipiantur errore, ex
the-affection for if in this part by-some they-be-deceived error from
tali amore non magnum consequuntur honorem et facile inde
such love not great they-obtain honor and easily thence
possunt maximam sustinere iacturam. Pluribus ergo modis
they-can greatest to-sustain loss in-many therefore ways
amans potest fidem coamantis cognoscere et eius explorare
a-lover can the-faith of-the-co-lover to-know and her to-explore
propositum. Si enim videris, amantem occasiones in
purpose if for you-will-have-seen the-beloved occasions against
coamantem requirere varias vel falsa impedimenta opponere,
the-co-lover to-seek various or false impediments to-put-in-the-way

de ipsius non diu speres amore gaudere. Similiter si
about her not long hope love to-enjoy likewise if
videris, coamantem sine causa in solita tibi exhibendo
you-will-have-seen the-co-lover without cause in accustomed to-you showing
solatia tepidari, eius fidem vacillare cognoscas. Sed, si
solaces to-grow-lukewarm her faith to-waver you-should-know but if
coamantem cognoveris, se ultra solitum, ut eam non
the-co-lover you-will-have-known herself beyond the-accustomed that her not
videas, absentare, eius non est firmum in veritate propositum.
you-see to-absent her not is firm in truth purpose
Sed et, si studeat internuntio se celare fideli, te sine
but also if she-strive from-the-go-between herself to-hide faithful you without
dubio valida relinquit in unda et te subterfugit amare.
doubt strong she-leaves in wave and you she-evades to-love
Praeterea, si perpenderis, coamantem a solitis per
moreover if you-will-have-weighed the-co-lover from accustomed by
nuntium visitationibus abstinere, vel eius fidelem internuntium
messenger visits to-abstain or her faithful go-between
et specialem in eo, quod referre solebat, cognoveris esse
and special in that which to-report he-was-wont you-will-have-known to-be
remissum vel tibi quasi alienum, eam tibi subversam credere
slack or to-you as-if estranged her to-you overturned to-believe
debes [amantem]. Sed et, si inter ipsa delectationis opera
you-ought the-beloved but also if amid the-very of-delight works
in svavia praestando solatia tibi magis solito permanserit
in sweet furnishing solaces to-you more than-usual she-will-have-remained
onerosa, vel tua sibi cognoveris solatia taediosa, eius
burdensome or your to-her you-will-have-known solaces tedious of-her
te destitutum amore non dubites. Praeterea, si ipsa tibi
you deprived love not doubt moreover if she to-you
forte insolita convicia pendat vel aliqua exigat, quae non
perhaps unaccustomed reproaches pay or some-things demand which not

consveverat exigere, vel eam videris in praestando
she-had-been-accustomed to-demand or her you-will-have-seen in furnishing
vel petendo solatia solito tardiorem, scias, quod
or seeking solaces than-usual slower you-should-know that
amori tuo brevi est duratura momento. Sed et, si ipsam
to-love your for-brief she-is about-to-last moment but also if her
agnoveris tecum vel cum quolibet alio saepe alterius et
you-will-have-known with-you or with any other often of-another and
indiscrete facta recolere, vel ipsius sub cuiusque calliditatis
indiscreetly the-deeds to-recall or his under of-every craft
ingenio attente vitam moresque disquirere, eam scias
the-wit attentively the-life and-character to-inquire her you-should-know
de amore alterius cogitare. Praeterea, si cognoveris,
about the-love of-another to-think moreover if you-will-have-known
coamantem ultra, quam consveverat, corporis inservire
the-co-lover beyond what she-had-been-accustomed of-the-body to-serve
culturae, aut ipsa in tuo crescit amore aut de alterius
the-tending either she in your grows love or about of-another
est amore sollicita. Mulier autem, quae in sui coamantis
is love anxious a-woman moreover who in of-her-own co-lover
aspectu pallescit, in vero procul dubio consistit amore. Ad haec
the-sight grows-pale in true beyond doubt stands love to these
qui coamantis fidem atque affectum vera cupit indagatione
who of-the-co-lover the-faith and affection by-true desires search
cognoscere, cautissime et subtiliter simulare debet amanti,
to-know most-cautiously and subtly to-feign ought to-the-beloved
quod alterius concupiscat amplexus, et eius ultra solitum
that of-another he-covets the-embraces and her beyond the-accustomed
incipiat frequentare viciniam. Ob quam rem si suam
he-begins to-frequent neighborhood on-account-of which thing if his-own
cognoverit coamantem animo turbari, eam vero credat
he-will-have-known co-lover in-mind to-be-disturbed her indeed let-him-believe

in amore firmatam et in eo constantissime solidari. Nam,
in love established and in it most-constantly to-be-made-firm for
quum unus amantium [aspiciatur] novi amoris amplexibus
when one of-the-lovers be-seen of-new love by-the-embraces
enutriri vel de eo quomodolibet cogitare suspicatur
to-be-nourished or about it in-any-way to-think suspects
amantem, statim in corde et animo vehementer incipit
the-lover at-once in heart and in-mind vehemently begins
iaculari et intolerabili quodam zelo intrinsecus vulnerari.
to-be-pierced and by-intolerable a-certain jealousy inwardly to-be-wounded
Cuius animi dolorem intrinsecum eius statim evidenter incipit
of-whose mind the-pain inward his at-once evidently begins
facies indicare. Sed et simulatae indignationes quandoque
the-face to-indicate but also feigned indignations sometimes
pulchre inter amantes sibi locum possunt vindicare.
nicely among lovers for-themselves a-place can to-claim
Nam, si unus amantium alteri se ostendat iratum
for if one of-the-lovers to-the-other himself show angry
et ob aliquam causam se indignatum demonstrat
and on-account-of some cause himself indignant shows
amanti, eius manifeste poterit cognoscere fidem. Verus
to-the-beloved her manifestly be-will-be-able to-know faith true
enim amans semper pavidus pertimescit, ne perpetua sit
for lover always fearful dreads lest perpetual be
indignatio coamantis, et ideo, licet quandoque indigno
the-indignation of-the-co-lover and therefore although sometimes to-the-unworthy
coamanti coamans se ostenderit indignatum, talis quidem
co-lover the-co-lover herself will-have-shown indignant such indeed
modico tempore poterit durare commotio, si verus inter eos
for-slight time will-be-able to-last commotion if true between them
amor esse dignoscitur. Ex talibus quidem indignationibus
love to-be is-discerned from such indeed indignations

dilectionis vinculum vel amoris non credas attenuari
of-love the-bond or of-love not you-should-believe to-be-diminished
substantiam, sed exinde omnis in eo purificatur aerugo.
the-substance but thence all in it is-purified rust
Praeterea, si unus amantium sit super rerum coamantis
moreover if one of-the-lovers be about of-the-things of-the-co-lover
exactione sollicitus, nisi ad hoc summa fuerit propriarum
the-exaction anxious unless to this by-utmost he-will-have-been of-his-own
rerum egestate compulsus, talis quidem, etsi se confingat
things need compelled such indeed even-if himself feign
amare, longe tamen est ab amantium dilectione remotus,
to-love far yet is from of-lovers love removed
quia non amare sed alienis abundare curat divitiis.
because not to-love but in-another's to-abound he-cares riches
Sunt fortassis et alii quam plures modi, qui ad mutui
there-are perhaps also other very many ways which for of-mutual
amoris habendam notitiam possunt valere doctrinae, quos
love to-be-had knowledge can to-avail of-doctrine which
ex his, quae praedixi, lector assiduus facillima poterit
from these which I-have-said-before the-reader assiduous by-very-easy will-be-able
indagatione cognoscere.
search to-know

Si unus amantium alteri fidem frangat amanti

VI · IF ONE LOVER BREAKS FAITH WITH THE OTHER

A man who breaks faith for a new love forfeits the old, and a woman lowers her worth by taking him back, though she may try to recover him by feigned indifference or feigned interest in another man. A passing fling costs him nothing unless he makes a habit of it or courts the woman; a woman's unfaithfulness is judged more harshly. Andreas answers further cases: leave granted for another embrace, rape, the confidants lovers may keep, a broken promise of hope, the harlot, and pure against mixed love.

Si unus amantium alteri fidem frangat amanti, si quidem
if one of-the-lovers to-the-other faith break lover if indeed
vir fuit ille, qui fregit, et hoc novi peregit amoris
a-man was he who broke and this of-new he-did love
intuitu, prioris efficitur penitus indignus amore atque ipsius
in-view of-the-former he-is-made wholly unworthy of-love and her
frustrandus amplexu, quia in eo prioris spiritus deficit amoris.
to-be-cheated-of embrace because in him of-the-former the-spirit fails love
Nam impossibile prorsus viva ratione probatur, ut assidua
for impossible utterly by-living reason it-is-proved that assiduous
et immoderata de muliere cogitatio sumpta novo originem
and immoderate about a-woman thought taken to-new origin
non praestet amori veteremque funditus non expellat. Ipsius
not furnish love and-the-old utterly not expel of-that-very
enim amoris naturali ac generali traditione docemur, neminem
for love by-natural and general tradition we-are-taught no-one
posse vere duplici amore ligari. Talis ergo amator, si
to-be-able truly by-double love to-be-bound such therefore a-lover if
solitos requirat amplexus et prioribus exigat gaudiis honorari,
accustomed seek embraces and with-former demand joys to-be-honored
a prioris aula penitus excludatur amantis et longe quasi
from of-the-former the-hall wholly let-him-be-shut-out beloved and far as-if

abiiciatur incognitus, quia nulla super hoc sibi possunt
let-him-be-cast-off unknown because no about this to-him can
opitulari servitia, nisi mulier sibi velit exsistere gratiosa.
to-help services unless the-woman to-him wish to-be gracious
Sed videamus, an mulier, si talem admittat amantem, in
but let-us-see whether a-woman if such admit lover in
suo sit laudanda proposito. Et certe hoc cupio mulieribus
her-own is to-be-praised purpose and certainly this I-desire to-women
indicare, quod multum probitati feminae videtur derogari,
to-indicate that much from-the-worth of-a-woman seems to-be-detracted
si talem ulterius admittat amantem, qui novum fuerit expertus
if such further she-admit lover who new has tried
amorem; omni namque misericordia iudicatur indignus, qui
love of-all for mercy is-judged unworthy who
tanti honoris accepti obliviosus et ingratus exsistens de
of-so-great honor received forgetful and ungrateful being about
alterius non erubuit amplexibus cogitare. Quid enim in
of-another not blushed the-embraces to-think what for in
hoc saeculo alicui potest gratius exhiberi quam optatae
this world to-anyone can more-pleasing to-be-shown than of-a-desired
mulieris [divitiis] amore potiri? Si vero mulier, ut saepissime
woman riches the-love to-enjoy if but the-woman as most-often
solitum est evenire, a praefati deceptoris amore suam
wont it-is to-happen from of-the-aforesaid deceiver the-love her-own
non possit avertere mentem, et ille in novo persistat amore,
not can to-turn-away mind and he in new persist love
firma sit veritate secura, quod diuturnas valde sustinebit
by-firm let-her-be truth secure that long-lasting very she-will-sustain
angustias, antequam optatum capiat ipsius voluntas effectum.
straits before desired take her will effect
Raro etenim contingere solet, ut recente amore admisso ad
rarely for to-happen is-wont that recent love admitted to

primum facile reducatur amator, quia vix unquam amor
the-first easily be-led-back the-lover because scarcely ever love
reviviscere posset exstinctus. Huic autem mulieri meum non
to-revive could extinguished to-this moreover woman my not
possum denegare consilium: Si oberrantem igitur mulier talis
I-can to-deny counsel if wandering therefore a-woman such
tenere cupit amantem suum, ei studeat celare propositum
to-hold desires lover her-own from-him let-her-strive to-hide purpose
et animi cogitationem penitus occultare ac cauta illi
and of-mind the-thought wholly to-conceal and by-cautious to-him
simulatione demonstret, quod ex amoris turbatione ipsius
pretense let-her-show that from of-love the-disturbance her
non sit animus concitatus, sed patienter, quod agit amator, ac
not is mind roused but patiently what does the-lover and
quiete se tolerare confingat; et si perpenderit, eum per
quietly herself to-tolerate let-her-feign and if she-will-have-weighed him through
suam deambulare viciniam, ad loca visionis more solito
her-own to-walk-about neighborhood to the-places of-seeing in-manner accustomed
non accedat, sed ei se penitus absentare laboret.
not let-her-approach but from-him herself wholly to-absent let-her-labor
Sed, si ex hoc ingenio nullum sibi mulier cognoverit
but if from this device no to-herself the-woman will-have-known
afferi profectum, cautissime fingat, se de alterius viri
to-be-brought progress most-cautiously let-her-feign herself about of-another man
amplexibus cogitare, ut antiqua recolens amator et gaudiosa
the-embraces to-think that the-old recalling the-lover and joyous
solatia, quae plurima consveverat aviditate suscipere,
solaces which with-very-great he-had-been-accustomed eagerness to-receive
nunc extraneis exhiberi zelum in mente resumat amoris, et
now to-strangers to-be-shown the-zeal in mind may-resume of-love and
eius animus incipiat priora praecordialiter affectare solatia.
his mind may-begin former heartily to-aim-at solaces

Quod si nec istis ingeniis amor valeat revocari deperditus,
but if not-even by-these devices love can to-be-recalled lost
saniori consilio mulier sibi poterit providere, si conetur
by-sounder counsel the-woman for-herself will-be-able to-provide if she-try
penitus ipsius oblivisci et amoris illius penitus memoriam
wholly him to-forget and of-love that wholly the-memory
declinare. Supradictis igitur, ut supra dixi, medelis sapienter
to-shun the-above-said therefore as above I-said remedies wisely
adhibitis, si nulla exinde vulnera meliorationis fomenta
applied if no thence wounds of-improvement the-poultices
resenserint, recte atque provide facit mulier, si pro tali
will-have-felt rightly and providently does the-woman if for such
esse desinat amore sollicita, quia in tali tempestate optatas
to-be she-cease love anxious because in such storm desired
nunquam inveniet ancora ripas. Est igitur quam plurimum
never will-find with-the-anchor shores it-is therefore very much
a mulieribus praecavendum talibus se amatoribus obligare,
by women to-be-guarded-against to-such themselves lovers to-bind
quia non vera gaudia ex tali consequentur amore sed
because not true joys from such they-will-obtain love but
innumerosis angustiis et infinitis doloribus exponuntur. Ergo,
to-innumerable straits and infinite sorrows they-are-exposed therefore
quum aliqua postulatur amari, antequam suum largiatur
when some-woman is-asked to-be-loved before her-own she-bestow
amorem, totis suis viribus elaboret postulantis mores
love with-all her-own strength let-her-labor of-the-asker the-character
et fidem agnoscere, ut nil in eo penitus derelinquat
and faith to-know that nothing in him wholly she-leave
incognitum, quia post peractum incaute negotium, serotinum
unknown because after done incautiously the-business late
est sapientis desiderare consilium vel tarda poenitudine
is of-a-wise-man to-desire the-counsel or by-slow repentance

castigari. Caveat itaque mulier fallacis amatoris insidiis
to-be-chastised let-beware and-so a-woman of-a-deceitful lover by-the-snares
supplantari, quia quam plurimi non amari sed solam
to-be-tripped because very many not to-be-loved but only
quaerunt exercere libidinem vel suas de mulieribus in
seek to-exercise lust or their-own about women in
coetu laudes referre. Qui etiam, antequam a muliere
company praises to-report who also before from a-woman
sui valeant laboris percipere fructum, omnia videntur in
of-their-own they-can labor to-receive the-fruit all-things seem in
svavitate sermonis recta fide proponere et puro corde
sweetness of-speech with-upright faith to-propose and with-pure heart
narrare; post fructum vero laboris assumptum tergiversantur
to-tell after the-fruit but of-labor taken they-turn-their-backs
amanti, et occulta primitus cordis incipit duplicitas
on-the-beloved and hidden at-first of-heart begins duplicity
apparere, et misera simplexque ac nimium credula mulier
to-appear and wretched and-simple and too credulous the-woman
letaliter se reperit fallacis amatoris ingenio circumventam.
lethally herself finds of-the-deceitful lover by-the-wit circumvented
Quid ergo, si vir fidem frangit amanti non renovandi
what therefore if a-man faith breaks to-the-beloved not of-renewing
amoris intuitu, sed quia sic eum compulit ulterius non
love in-view but because thus him compelled further not
reversura voluptas? Quid enim, si loci opportunitas feminam
about-to-return pleasure what for if of-place the-opportunity a-woman
ei representavit incognitam, vel quid, si meretricula vel
to-him presented unknown or what if a-little-harlot or
cuiuscunque famula tempore Veneris incitantis huic, de quo
of-anyone a-maid at-the-time of-Venus inciting this about whom
loquor, occurrat amanti, numquid ob hoc coamantis
I-speak meet lover surely-not on-account-of this of-the-co-lover

debet amore privari, si secum lusit in herba? Et secura
he-ought of-love to-be-deprived if with-her he-played in the-grass and by-secure
quidem possumus responsione docere, quod ob hoc
indeed we-can answer to-teach that on-account-of this
amator suae coamantis non iudicatur indignus amore, nisi
the-lover of-his-own co-lover not is-judged unworthy of-love unless
saepius forte cum pluribus tales ipse committat excessus ita
more-often perhaps with many such he commit excesses so
scilicet, ut nimia de eo voluptatis abundantia praesumatur.
namely that excessive about him of-pleasure abundance be-presumed
Sed et, si, quamcunque feminam noverit, ad suam fuerit
but also if whatever woman he-will-have-known by his-own he-will-have
consecutus instantiam vel data opera fuerit suo labore
obtained insistence or given pains he-will-have by-his-own labor
lucratus, priori iuste meretur amore privari, quia violenter
gained of-the-former justly he-deserves love to-be-deprived because strongly
praesumitur, eum novi amoris id intuitu peregisse, maxime
it-is-presumed him of-new love that in-view to-have-done most-of-all
ubi pro nobili vel alias femina honorabili oberraverit.
where for a-noble or otherwise woman honorable he-will-have-strayed
Sed quaeres forte, quid sit mulieri agendum, si suus
but you-will-ask perhaps what is for-the-woman to-be-done if her-own
dilectus amator pro alterius mulieris amplexibus licentiam
beloved lover for of-another woman the-embraces leave
ab ipsa precetur. Et firmiter quidem tenemur asserere,
from her beg and firmly indeed we-are-bound to-assert
mulierem nullatenus debere licentiam concedere coamanti, ut
a-woman by-no-means ought leave to-grant to-the-co-lover that
alterius mulieris fruatur amplexu. Immo debet pleno sibi
of-another woman he-enjoy the-embrace nay she-ought with-full to-him
ore negare alterius se mulieris amplexibus exhibere. Sed,
mouth to-refuse of-another himself woman to-the-embraces to-show but

si hanc fuerit mulier largita licentiam, si amator quidem ea
if this will-have the-woman bestowed leave if the-lover indeed that
licentia fuerit usus, adeo frustra pristinum requirit amorem,
leave will-have used so in-vain former he-seeks love
ac si istud nulla impetrata licentia peregisset. Quamvis enim
as if this no obtained leave he-had-done although for
mulier talia concedendo manifeste in amore delinquit,
the-woman such-things by-granting manifestly in love offends
eius tamen excessus amatoris non potest excusare malitiam
her yet excess of-the-lover not can to-excuse the-malice
aut obumbrare delictum. Si vero amator indulta sibi
or to-overshadow the-offense if but the-lover granted to-him
studuerit uti licentia, eius tamen non habuerit conatus
will-have-striven to-use leave his yet not have-had attempt
effectum, non potest ob hoc sibi mulier solita
effect not can on-account-of this to-him the-woman accustomed
denegare solatia, quum et hic mulieris denotetur excessus,
to-deny solaces since also here of-the-woman is-marked excess
et utrinque iuste valeant crimina compensari.
and on-both-sides justly can the-crimes to-be-balanced
Nunc autem discutiamus veterem errorem, et, si mulier fidem
now moreover let-us-discuss the-old error and if a-woman faith
frangat amanti, quid fieri debeat, videamus. Et antiqua
break to-the-lover what to-be-done ought let-us-see and the-ancient
quorundam voluit praedicare sententia, ea penitus esse
of-certain-men wished to-preach opinion those-things wholly to-be
in muliere fallente servanda, quae sunt in fallaci amatore
in a-woman deceiving to-be-observed which are in a-deceitful lover
narrata. Cuius sententiae licet veteris non est veneranda
recounted of-which opinion although old not is to-be-venerated
senectus, quia maximum nobis propinat errorem. Absit enim,
the-age because greatest to-us it-serves error far-be-it for

quod tali unquam profiteamur mulieri esse parcendum, quae
that to-such ever we-profess woman to-be to-be-spared who
duorum non erubuit libidini sociari. Quamvis enim istud
of-two not blushed to-the-lust to-be-joined although for this
in masculis toleratur propter usum frequentem et sexus
in males is-tolerated because-of use frequent and of-sex
privilegium, quo cuncta in hoc saeculo etiam naturaliter
the-privilege by-which all-things in this world even naturally
verecunda conceduntur hominibus liberius peragenda, in
shameful are-granted to-men more-freely to-be-done in
muliere tamen propter verecundi sexus pudorem adeo iudicatur
a-woman yet because-of of-the-modest sex the-shame so it-is-judged
esse nefandum, quod, postquam mulier plurium se voluptati
to-be unspeakable that after a-woman of-many herself to-the-pleasure
commiscuit, scortum quasi reputatur immundum et reliquis
has-mingled a-harlot as-if she-is-reckoned unclean and to-the-other
dominarum choris associari a cunctis iudicatur indigna.
of-ladies choirs to-be-associated by all is-judged unworthy
Unde si mulier ad priorem revertatur amantem, satis amatori
whence if a-woman to the-former return lover quite for-the-lover
creditur verecundum, si ulterius ipsius utatur amplexu; nam
is-believed shameful if further her he-use embrace for
secura potest veritate cognoscere, quod amor in ea nullatenus
by-secure he-can truth to-know that love in her by-no-means
perseverat. Quare igitur in ea suum ponit affectum?
persists why therefore in her his-own he-places affection
Sed dices forte: Adeo talis mulieris amore languescit
but you-will-say perhaps so of-such a-woman by-the-love languishes
amator, quod eius nullis potest artibus oblivisci vel suam
the-lover that her by-no he-can arts to-forget or his-own
ab ea retrahere mentem; huic ergo, magister, liberationis
from her to-draw-back mind to-this-one therefore O-master of-liberation

praesta remedium! Sed non gaudeat Andreas de eo, quod
furnish a-remedy but not let-rejoice Andreas in that which
magis cupit in orbe, sine quo etiam diu non potest
more he-desires in the-world without which even long not he-can
corporali vita beari, si suum unquam ediderit homini
in-bodily life to-be-blessed if his-own ever he-will-have-given-out to-a-man
tam infortunato remedium. Magis enim videtur hominum
so unfortunate remedy more for it-seems of-men
utilitatibus expedire, si proprio illum relinquamus arbitrio
to-the-advantages to-be-expedient if to-his-own him we-leave judgment
et eius tanquam mortui vulnera negligamus intacta, quam
and his as-if of-a-dead-man the-wounds we-neglect untouched than
amoris eum remedia doceamus. Qui enim in tantum ab
of-love him the-remedies we-teach who for in so-much from
hominum firmitate degenerare cognoscitur, ut talium mulierum
of-men the-firmness to-degenerate is-known that of-such women
vincatur affectu, omni penitus remedio iudicatur indignus
he-be-conquered by-the-affection of-every wholly remedy he-is-judged unworthy
et est homine defuncto deterior. Talem igitur hominem tali
and is than-a-man dead worse such therefore a-man of-such
dignum muliere repertum tali semper placet amore gaudere.
worthy a-woman found in-such always it-pleases love to-rejoice
Sed quid, si mulier extraneo praestet oscula viro aut ipsum
but what if a-woman to-a-strange furnish kisses man or him
suscipiat amplectendo lacertis sibi nulla alia concedendo?
receive by-embracing in-arms to-him no other granting
Et huic volumus digna increpatione occurrere, et dicimus
and this we-wish with-worthy rebuke to-meet and we-say
quidem, quia turpiter agit femina, si alicui extraneo sui
indeed that shamefully acts a-woman if to-any stranger of-her-own
osculi vel amplexus munera praestet, quum haec indicia
kiss or embrace the-gifts furnish since these signs

semper credantur amoris et in signum futuri amoris soleant
always are-believed of-love and in sign of-future love are-wont
hominibus exhiberi.
to-men to-be-shown
Utrum autem mulier vel amator novum licenter petat
whether moreover a-woman or a-lover new licitly seek
amorem, praesenti opere tibi non laboramus exponere, quia
love in-the-present work to-you not we-labor to-expound because
sive licite sive minus licenter istud agatur, postquam novi
whether licitly or less licitly this be-done after of-new
quisquam radio fuerit pertactus amoris, violenta cogitur
anyone by-the-ray will-have-been touched love by-violent he-is-compelled
attractione propriis motibus obedire tanquam alieno subiectus
attraction his-own impulses to-obey as-if to-another's subject
arbitrio. Scio tamen mihi quandoque fuisse consulenti
judgment I-know yet to-me once to-have-been consulting
rescriptum, quod verus amans nunquam potest amorem exoptare
written-back that a-true lover never can love to-wish-for
novitium, nisi primitus ob certam iustamque causam
new unless first on-account-of certain and-just cause
prioris cognoverit advenisse defectum. Quam regulam
of-the-former he-will-have-known to-have-come the-failing which rule
nostri quidem experimento cognoscimus esse verissimam. Nam
of-ourselves indeed by-experience we-know to-be most-true for
et nos excellentissimi amoris concitamur aculeis, quamvis
also we of-a-most-excellent love are-roused by-the-stings although
inde nullum sumpsimus nec speramus assumere fructum. Nam
thence no we-have-taken nor hope to-take fruit for
tantae altitudinis cogimur amore languescere, quod nulli
of-such height we-are-compelled by-love to-languish that to-no-one
licet exprimere verbo, nec supplicantium audemus iure
it-is-permitted to-express in-word nor of-suppliants we-dare the-right

potiri, et sic demum compellimur proprii corporis sentire
to-enjoy and thus at-last we-are-compelled of-our-own body to-feel
naufragia. Sed quamvis in tanta sumus audacter et improvide
the-shipwrecks but although in such we-are boldly and improvidently
tempestatis unda prolapsi, de novo tamen amore cogitare
of-storm wave fallen about new yet love to-think
non possumus vel alium liberationis modum exquirere.
not we-can or other of-liberation way to-seek-out
Sed, quum diligens indagator inveniaris amoris, non sine
but since diligent an-investigator you-are-found of-love not without
causa quaerere posses, an purum amorem cum una possit
cause to-ask you-might whether pure love with one can
aliquis muliere servare ac cum altera retinere mixtum sive
anyone woman to-keep and with another to-retain mixed or
communem. Et irrefragabili tibi auctoritate monstramus,
common and by-irrefutable to-you authority we-show
neminem posse taliter duabus mulieribus cordis dilectione
no-one to-be-able thus to-two women of-heart by-love
coniungi. Licet enim purus et mixtus diversi videantur
to-be-joined although for pure and mixed different may-seem
amores, recte tamen intuentibus purus amor quo ad sui
loves rightly yet to-those-looking pure love as-regards to of-its-own
substantiam idem cum mixto iudicatur amore et ex eadem
substance the-same with mixed is-judged love and from the-same
cum ipso cordis affectione procedit. Eadem est in illis amoris
with it of-heart affection proceeds the-same is in them of-love
substantia, sed varius est modus atque respectus amandi,
the-substance but various is the-manner and regard of-loving
ut in exemplo tibi poterit liquere praesenti. Videmus enim
as in example to-you will-be-able to-be-clear present we-see for
aliquando aliquem purum bibendi vinum habere appetitum,
sometimes someone pure of-drinking wine to-have appetite

et eidem postmodum aquam solam vel mixtum cum ea
and to-the-same afterward water alone or mixed with it
bibere vinum similiter svadet appetitus; quamvis huic sit
to-drink wine likewise urges appetite although for-him is
varius appetendi respectus, ipsius tamen appetitus substantia
various of-desiring regard of-the-very yet appetite substance
eadem et invariata consistit. Sed et, ubi aliqui fuerint diu
the-same and unvaried stands but also where some have-been long
puro amore coniuncti, postea vero mixto si placet amore
by-pure love joined afterward but in-mixed if it-pleases love
gaudere, eadem in istis perdurat substantia amoris, licet
to-rejoice the-same in these endures the-substance of-love although
modus et forma atque respectus sit varius amandi.
the-manner and form and regard be various of-loving
Sed quaeres forte, Gualteri, si mulier sit repellenda, quae
but you-will-ask perhaps O-Walter if a-woman is to-be-repelled who
violenter attracta alterius se voluptati commiscuit. Dicimus
violently drawn of-another herself to-the-pleasure has-mingled we-say
ergo, quod nemini iusta ratione poterit imputari, quod
therefore that to-no-one by-just reason will-be-able to-be-imputed what
violenta coactione commisit, nisi postmodum illi rei
by-violent compulsion she-committed unless afterward to-that thing
priora iterando consenserit.
the-former by-repeating she-will-have-consented
Sed quaeris, an peccet illa mulier in amoris praecepto,
but you-ask whether sins that woman in of-love the-precept
quae alteri dominae, quam amori scit idonee copulatam,
who to-another lady whom to-love she-knows suitably joined
novum svadet amorem. Et ex rationis quidem necessitate
new urges love and from of-reason indeed necessity

compellimur enarrare, nemini licere feminam amori
we-are-compelled to-declare for-no-one to-be-permitted a-woman to-love
idonee copulatam sibi vel alii sollicitare.
suitably joined for-himself or for-another to-solicit
Nunc autem quaerere posses, utrum mulier, quae falsitatis
now moreover to-ask you-might whether a-woman who of-falsehood
errore prolapsa indigno se praebuit amatori, licite
by-error fallen to-an-unworthy herself has-offered lover licitly
valeat novi amoris solatia postulare et amatorem frustrare
can of-new love the-solaces to-demand and the-lover to-cheat
priorem. Et, si mulier quidem tali errore prolapsa
former and if a-woman indeed by-such error fallen
indigno se obligavit amanti, omni debet inniti labore
to-an-unworthy herself has-bound lover with-every she-ought to-strive labor
improbum coamantem bonis moribus reformare et a
wicked the-co-lover with-good character to-reform and from
male consvetis penitus revocare. Quod si videat mulier,
ill accustomed-things wholly to-recall but if see the-woman
quod coamantis improbitas suo non valeat mitigari
that of-the-co-lover the-wickedness by-her-own not can to-be-softened
labore, eum licite potest et sine reprehensionis timore
labor him licitly she-can and without of-reproof fear
dimittere et ab eius se penitus retardare amplexibus.
to-dismiss and from his herself wholly to-hold-back embraces
Idem credimus in amatore dicendum, qui erroris umbra
the-same we-believe in a-lover to-be-said who of-error by-the-shadow
deceptus improbo se minus provide obligavit amori.
deceived to-a-wicked himself less providently has-bound love
Sed consules me forsitan, an, si unus coamantium,
but you-will-consult me perhaps whether if one of-the-co-lovers
amoris nolens ulterius vacare solatiis, alteri se
of-love unwilling further to-be-free-for the-solaces from-the-other himself

subtraxerit amanti, fidem videatur infringere coamanti.
will-have-withdrawn lover faith he-seem to-break to-the-co-lover
Et nullo istud praesumimus ausu narrare, ut a saeculi
and by-no this we-presume daring to-declare that from of-the-world
non liceat delectationibus abstinere, ne nostra videatur
not it-be-permitted the-delights to-abstain lest our seem
doctrina ipsius Dei nimis adversari mandatis. Nec esset
doctrine of-the-very God too-much to-oppose the-commands nor would-it-be
enim credere tutum, non debere quemquam Deo potius
for to-believe safe not ought anyone to-God rather
quam mundi voluptatibus inservire. Sed si novo postmodum
than of-the-world to-the-pleasures to-serve but if to-new afterward
se coniungat amori, dicimus, quod dominarum iudicio
himself he-join love we-say that of-the-ladies by-the-judgment
ad prioris coamantis est reducendus amplexus, si prior
to of-the-former co-lover he-is to-be-led-back the-embraces if the-former
coamans istud postulare voluerit.
co-lover this to-demand will-have-wished
Sed dices forsan: Ergo illi amoris obviabitur regulae,
but you-will-say perhaps therefore to-that of-love will-be-opposed rule
quae dicit, amorem non esse propalandum. Cui taliter
which says love not to-be to-be-made-public to-which thus
respondemus obiecto: Dicimus enim, quod coamantium
we-answer objection we-say for that of-the-co-lovers
personis exceptis tribus aliis potest amor licite propalari
the-persons excepted to-three other can love licitly to-be-made-public
personis. Nam permittitur amatori sui amoris secretarium
persons for it-is-permitted to-the-lover of-his-own love a-confidant
invenire idoneum, cum quo secrete valeat de suo solatiari
to-find suitable with whom secretly he-can about his-own to-take-solace
amore, et qui ei, si contigerit, in amoris compatiatur
love and who with-him if it-will-have-happened in of-love may-sympathize

adversis. Sed et amatrici similem conceditur secretariam
adversities but also to-the-woman-lover similar it-is-granted a-confidante
postulare. Praeter istos internuntium fidelem de communi
to-demand besides these a-go-between faithful by common
possunt habere consensu, per quem amor occulte et
they-can to-have consent through whom love secretly and
recte semper valeat gubernari. Praedicti ergo secretarii de
rightly always can to-be-governed the-aforesaid therefore confidants by
communi amantium voluntate dominas tenentur adire, ubi
common of-the-lovers will the-ladies are-bound to-approach where
tale emerserit negotium, eisque recitare, quod contingit,
such will-have-emerged affair and-to-them to-recite what happens
amantium, qui litigant, personis penitus non expressis.
of-the-lovers who dispute the-persons wholly not expressed
Hic non immerito etiam quaeri posset, quum amor spei
here not undeservedly also to-be-asked it-could when love of-hope
tantum largitione nutritur vel usque ad secundum vel in
only by-the-bestowal is-nourished or all-the-way to the-second or into
tertium gradum sua porrexit initia, sed mulier promissum
the-third degree its-own has-extended beginnings but the-woman promised
frustravit amorem, an dicatur amanti frangere fidem.
has-cheated love whether she-be-said to-the-lover to-break faith
Et firmiter credimus esse tenendum, ut, si mulier alicui
and firmly we-believe to-be to-be-held that if a-woman to-anyone
spem sui largiatur amoris vel alia sibi amoris primitiva
the-hope of-her-own bestow love or other to-him of-love first-fruits
concesserit, et ipse tali non reperiatur indignus amore,
will-have-granted and he of-such not be-found unworthy of-love
magna mulieris iudicatur offensa, si diu sperata denegare
great of-the-woman is-judged the-offense if long hoped-for to-deny
contendat. Non enim probam decet feminam sua quaecunque
she-strive not for a-worthy befits woman her-own whatever

sine causa retardare promissa; sed, si penitus petentem non
without cause to-delay promises but if wholly the-asker not
exaudire disponat, spem vel alia primitiva non largiatur
to-hear-out she-plan hope or other first-fruits not let-her-bestow
amoris, quia pro maxima sibi fallacia reputatur, si, quod
of-love because for greatest to-her deceit is-reckoned if what
sibi pepigerit, neglexerit adimplere. Turpissimum
to-him she-will-have-pledged she-will-have-neglected to-fulfill most-shameful
etenim in femina iudicatur, si de ipsa non curet exspectare
for in a-woman it-is-judged if about her not she-care to-await
promissa; nam talia meretricum consvevit fallacia cogitare,
promises for such-things of-harlots is-accustomed the-deceit to-think-up
quae in cunctis suis actibus atque sermonibus sunt
who in all their-own acts and speeches are
expositae falsitati et omnia in cordis duplicitate confingunt.
exposed to-falsehood and all-things in of-heart duplicity they-feign
Unum te volumus specialiter in meretrice notare, quod, si
one-thing you we-wish especially in a-harlot to-note that if
quandocunque ipsam miraculose contingat amare, suo non
ever her miraculously it-happen to-love to-her-own not
potest coamanti frangere fidem; et hoc quidem Campaniae
she-can co-lover to-break faith and this indeed of-Champagne
comitissam ex quibusdam suis dictis sensisse cognovimus,
the-countess from certain her-own sayings to-have-held we-have-learned
quod idem eam credimus retulisse, quia illius, qui
which the-same her we-believe to-have-reported because of-him who
meretricem venatur, voluit turpedinem denotare et ipsius
a-harlot hunts she-wished the-baseness to-mark and his
punire scientiam. Nam, qui tam immundo se copulavit amori,
to-punish knowledge for who so to-unclean himself has-joined love
nullis, quum adversa patitur, amoris meretur privilegiis adiuvari
by-no when adversities he-suffers of-love deserves privileges to-be-helped

sed patienter tolerare tenetur, quum ei scienter se copulavit.
but patiently to-tolerate he-is-bound since to-her knowingly himself he-joined
Istud, quod hic de meretricibus indicamus, non solum eas,
this which here about harlots we-indicate not only those
quae in prostibulis commorantur, attingit sed etiam omnes, quae
who in brothels dwell touches but also all who
pro cuiuscunque muneris exspectatione se largiuntur amanti.
for of-any gift the-expectation themselves bestow on-a-lover
Quaeris etiam, Gualteri, si duo coamantes puro concorditer
you-ask also O-Walter if two co-lovers in-pure harmoniously
amore fruantur, postmodum alter petit mixtum vel communem,
love enjoy afterward one seeks mixed or common
an liceat alteri reluctari. Ad hoc igitur te volumus
whether it-be-permitted for-the-other to-resist to this therefore you we-wish
penitus edoceri, quod, licet purus amor potius quam mixtus
wholly to-be-taught that although pure love rather than mixed
sive communis sit cunctis hominibus eligendus, non tamen
or common is by-all men to-be-chosen not yet
uni licet amantium sui coamantis rebellem exsistere
for-one it-is-permitted of-the-lovers of-his-own co-lover rebellious to-be
voluntati, nisi forte inter amoris initia concorditer
to-the-will unless perhaps among of-love the-beginnings harmoniously
pepigerunt, quod nunquam mixto fruerentur amore, nisi
they-agreed that never mixed they-would-enjoy love unless
libera utriusque voluntas et plena concordia postularet. Sed
free of-both the-will and full concord demanded but
quamvis talis conventio colligavit amantes, ut non liceat
although such agreement has-bound the-lovers that not it-be-permitted
amatori ultra nisi plena concordia postulare, non tamen recte
for-the-lover further unless by-full concord to-demand not yet rightly
agit mulier, si sui coamantis in hoc parere voluntati
acts the-woman if of-her-own co-lover in this to-obey to-the-will

recuset, si ipsum viderit in sua persistere voluntate.
she-refuse if him she-will-have-seen in his-own to-persist will
Singuli namque tenentur amantes in amoris exercendo solatia
each for are-bound lovers in of-love practicing the-solaces
cunctis inter se mutuis voluntatibus obedire.
to-all between themselves mutual wills to-obey

De variis iudiciis amoris

VII · VARIOUS JUDGMENTS OF LOVE

Andreas reports twenty-one judgments of love given by the Countess of Champagne, Queen Eleanor, Mengarde of Narbonne, the Countess of Flanders, and a court of ladies in Gascony. A lady may not silence a lover bound to her by an unjust command, a wealthy woman does well to love a poor man, a lover maimed in war keeps his love, and love cannot extend between the married. A treacherous confidant and the lady who took him are barred from the courts, and a lover may accept small gifts.

Nunc igitur ad amoris varia procedamus iudicia:
now therefore to of-love the-various let-us-proceed judgments
I. Quidam dum cuiusdam dominae immoderate ligaretur
I a-certain-man while of-a-certain lady immoderately he-was-bound
amore, tota mentis intentione pro ea coepit esse sollicitus;
by-the-love with-whole of-mind intent for her began to-be anxious
mulier autem, quum istum videret pro suo amore
the-woman but when him she-saw for her-own love
sollicitum, ipsum penitus recusavit amare. Sed, quum eum
anxious him wholly refused to-love but when him
cerneret nihilominus sui amoris sollicitudine detineri, die
she-saw nonetheless of-her-own love by-the-solicitude to-be-held on-day
quadam sibi talia verba proposuit: In veritate cognosco, pro
a-certain to-him such words she-put-forward in truth I-know for

meo amore te diutius laborasse, sed nullo quidem tempore
my love you long to-have-labored but at-no indeed time
ipsum poteris impetrare, nisi primitus te firma mihi
it you-will-be-able to-obtain unless first yourself by-firm to-me
volueris sponsione ligare, te cunctis in perpetuum meis
you-will-have-wished pledge to-bind yourself to-all in perpetuity my
obedire mandatis, et, si in aliquo contraires, te velle meo
to-obey commands and if in anything you-went-against yourself to-wish of-my
penitus amore privari. Cui taliter respondit amator: Absit,
wholly love to-be-deprived to-whom thus answered the-lover far-be-it
domina mea, quod unquam in tantum efficiar errabundus, ut
O-lady my that ever in so-much I-be-made wandering that
tuis in aliquo deprehendar obviare mandatis, et ideo, quod
your in anything I-be-caught to-oppose commands and therefore what
postulas, tanquam mihi gratissimum impendo libenter. Quod
you-demand as to-me most-welcome I-render gladly which
quum factum esset, illi mulier in continenti mandavit,
when done had-been to-him the-woman on the-spot commanded
ut ulterius pro suo non laboraret amore, nec de ea inter
that further for her-own not he-labor love nor about her among
aliquos auderet laudes efferre. Quod quamvis gravissimum
any he-dare praises to-utter which although most-grievous
foret, sustinuit tamen patienter amator. Sed, quum quadam
it-was bore yet patiently the-lover but when on-a-certain
die praefatus amator in quarundam dominarum cum aliis
day the-aforesaid lover in of-certain ladies with other
militibus resideret aspectu, suos audiebat commilitones de
knights sat the-sight his-own he-heard fellow-knights about
sua domina turpia valde loquentes et eius famae contra
his-own lady base-things very speaking and her from-the-fame against
ius et licitum suis inique sermonibus detrahentes. Quod
right and lawful by-their-own unjustly speeches detracting which

quum graviter prius sustineret amator et eos in praedictae
when grievously at-first bore the-lover and them in of-the-aforesaid
famae dominae cerneret detrahendo diutius immorari, in
the-fame lady he-saw by-detracting longer to-linger in
sermonis increpatione aspere contra eos invehitur et eos
of-speech rebuke harshly against them he-inveighs and them
viriliter coepit de maledictis arguere et suae dominae
manfully began for slanders to-reprove and of-his-own lady
defendere famam. Quum praefatae istud dominae perveniret
to-defend the-fame when of-the-aforesaid this lady came
ad aures, eum suo penitus dicit amore privandum, quia
to the-ears him of-her-own wholly she-says love to-be-deprived because
eius insistendo laudibus contra eius mandata venisset.
her by-persisting in-the-praises against her commands he-had-come
Hunc vero articulum Campaniae comitissa suo taliter
this but case of-Champagne the-countess by-her-own thus
explicavit iudicio. Ait enim, quod talis domina nimis in
unfolded judgment she-says for that such lady too in
suo fuit mandato severa, quae ipsum non erubuit iniqua
her-own was command severe who him not blushed by-unjust
sententia supprimere, qui penitus se illius subiugavit
sentence to-suppress who wholly himself her subjugated
arbitrio, et cui spem sui porrexit amoris, quum eum
to-the-will and to-whom the-hope of-her-own she-held-out love when him
sibi sponsione ligavit, quam nulli probae feminae licet
to-herself by-pledge she-bound which for-no worthy woman it-is-permitted
sine causa frustrare. Nec enim in aliquo praedictus peccavit
without cause to-cheat nor for in anything the-aforesaid sinned
amator, si suae dominae blasphematores iusta correctione
lover if of-his-own lady the-blasphemers by-just correction
conatus est arguere. Nam, quum iste ideo tali se
tried has to-reprove for since he for-this-reason by-such himself

sponsione ligavit, ut facilius eius posset impetrare amorem,
pledge bound that more-easily her he-could to-obtain love
iniuste videtur mulier tali eum ligasse mandato, ut
unjustly seems the-woman by-such him to-have-bound command that
pro suo ulterius amore non deberet esse sollicitus.
for her-own further love not he-ought to-be anxious
II. Ad hoc: quidam alius quum optimi amoris frueretur
II to this a-certain other when of-the-best love he-enjoyed
amplexu, a suo petiit amore licentiam ut alterius mulieris
the-embrace from his-own sought love leave that of-another woman
sibi liceat potiri amplexibus. Qui tali accepta licentia
to-him it-be-permitted to-enjoy the-embraces who such received leave
recessit et diutius quam consveverat a prioris dominae
withdrew and longer than he-had-been-accustomed from of-the-former lady
cessavit solatiis. Post mensem vero elapsum ad priorem dominam
ceased the-solaces after a-month but elapsed to the-former lady
redit amator dicens, se nulla cum alia domina solatia
returns the-lover saying himself no with other lady solaces
praesumpsisse nec sumere voluisse sed suae coamantis
to-have-presumed nor to-take to-have-wished but of-his-own co-lover
voluisse probare constantiam. Mulier autem eum quasi
to-have-wished to-test the-constancy the-woman but him as-if
indignum repellit a suo amore, dicens ad amoris sufficere
unworthy repels from her-own love saying for of-love to-suffice
privationem tali[s] postulata et impetrata licentia. Huic autem
the-deprivation such asked and obtained leave to-this moreover
mulieri reginae Alinoriae videtur obviare sententia, quae super
woman of-the-queen Eleanor seems to-oppose the-opinion who about
hoc negotio taliter consulta respondit. Ait enim: Ex amoris
this affair thus consulted answered she-says for from of-love
quippe agnoscimus natura procedere, ut falsa coamantes saepe
indeed we-recognize the-nature to-proceed that by-false co-lovers often

simulatione confingant, se amplexus exoptare novitios,
pretense feign themselves embraces to-long-for new
quo magis valeant fidem et constantiam percipere coamantis.
so-that more they-can the-faith and constancy to-perceive of-the-co-lover
Ipsius ergo naturam offendit amoris, qui suo coamanti
of-that-very therefore the-nature offends love who to-his-own co-lover
propter hoc retardat amplexus vel eum recusat amare, nisi
because-of this delays embraces or him refuses to-love unless
evidenter cognoverit, amantem sibi fidem fregisse.
evidently she-will-have-known the-lover to-her faith to-have-broken
III. Quum duo essent viri tam genere quam vita et moribus,
III when two were men as-much in-birth as in-life and in-character
etiam aliis, per omnia coaequales eo excepto, quod opulentia
also in-other through all equal that excepted that the-wealth
rerum dissimili respondet eventu, dubitatum constat a multis,
of-things with-unlike answers outcome doubted it-is-agreed by many
quis eorum sit potius eligendus amator. Et exstat inde dictum
which of-them is rather to-be-chosen lover and stands thence the-saying
Campaniae comitissae dicentis: Non esset asseveratio iusta, si
of-Champagne of-the-countess saying not would-be the-assertion just if
nobilis et decora paupertas opulentiae postponatur incultae.
noble and seemly poverty to-wealth be-placed-after uncultivated
Immo nobilis etiam opulentia rerum non inepte egestati
nay noble even wealth of-things not foolishly to-need
decorae postponitur, si mulieris amor opulentae petatur;
seemly is-placed-after if of-a-woman the-love wealthy be-sought
femina etenim rerum fertilitate beata laudabilius inopem
a-woman for of-things in-abundance blessed more-praiseworthily needy
sibi nectit amorem quam divitias multas habentem. Nihil
to-herself binds love than riches many having nothing
enim magis cunctis bonis hominibus debet esse onerosum,
for more to-all good men ought to-be burdensome

quam si probitas egestatis tenebris obscuretur vel alia
than if worth of-need by-the-darkness be-obscured or by-other
necessitate quacunque laboret. Merito igitur mulier opulenta
necessity any labor deservedly therefore a-woman wealthy
laudatur, si opulentia rerum omissa coamantem quaerat
is-praised if wealth of-things set-aside a-co-lover she-seek
egenum, cui sua valeat opulentia subvenire. Nihil enim
needy to-whom her-own can wealth to-help nothing for
est, quod in tantum utriusque sexus amanti pertinere videatur
is which in so-much of-either sex to-a-lover to-pertain may-seem
ad laudem, quam si plenarie, sicut potest, necessitatibus
to praise than if fully as he-can to-the-needs
coamantis occurrat. Sed, si mulier inopiae obscuritate gravetur,
of-the-co-lover he-meet but if a-woman of-want by-the-obscurity be-burdened
licentius opulentis admittit amorem, quia, utroque coamantium
more-freely to-the-wealthy admits love because both of-the-co-lovers
in egestatis unda reperto, eorum erit amoris procul dubio
in of-need the-wave found their will-be of-love beyond doubt
constantia brevis. Inopia namque verecundiam summam probis
the-constancy brief want for shame highest to-worthy
cunctis adducit hominibus et eos in varias cogitationum
all brings men and them into various of-thoughts
deducit angustias et in somni etiam vehementer quiete
leads straits and in of-sleep even vehemently the-rest
fatigat et inde consequenter fugare consvevit amorem.
wearies and thence consequently to-put-to-flight is-accustomed love
IV. Alia sic quidem occurrit quaestio talis: Duo erant
IV another thus indeed occurs question such two were
in omnibus et per omnia coaequales, qui simul et
in all-things and through all equal who together and
aequaliter omni modo [his] servire coeperunt, qui etiam
equally in-every way to-these to-serve began who also

postulant, et instanter, amari; quaeritur ergo, quis in isto
demand and urgently to-be-loved it-is-asked therefore which in this
sit praeferendus amore. Sed eiusdem comitissae monitis
is to-be-preferred love but of-the-same countess by-the-admonitions
edocemur, ut in tali eventu prior petitor potius mereatur
we-are-taught that in such event the-earlier asker rather deserve
audiri; si vero postulationes eorum tempore videantur
to-be-heard if but the-demands their in-time seem
aequales, non immerito [in] mulieris confertur arbitrio,
equal not undeservedly to of-the-woman it-is-referred the-judgment
ut amatorem illum studeat de duobus eligere, quem magis
that lover that she-strive from two to-choose whom more
interior animi exigat explorata voluntas.
inner of-mind demand explored will

V. Miles quidam dominam suam immoderate amabat et eius
V a-knight certain lady his-own immoderately loved and her
plenarie fruebatur amplexu, ipsa tamen eum dilectione mutua
fully enjoyed embrace she yet him with-love mutual
non amabat. Hic ab ea divertere quaerit, mulier vero ipsum
not loved he from her to-turn-away seeks the-woman but him
in pristino retinere cupiens statu eiusdem voluntati contradicit.
in former to-retain desiring state of-the-same to-the-will opposes
Huic negotio tale dedit comitissa responsum: Improba nempe
to-this affair such gave the-countess answer wicked surely
satis intentio mulieris iudicatur, quae amari quaerit et ipsa
quite the-intent of-a-woman is-judged who to-be-loved seeks and herself
recusat amare. Stultum est enim, aliquem illud ab aliis non
refuses to-love foolish it-is for for-anyone that from others not
reverenter exigere, quod ipse aliis penitus denegat exhibere.
reverently to-demand which he to-others wholly refuses to-show

VI. Insurgit etiam dubitatio talis: Iuvenis quidam nulla
VI arises also doubt such a-young-man certain with-no
probitate decorus et miles adultus omni probitate iucundus
worth adorned and a-knight grown with-every worth delightful
amorem ab eadem muliere deposcunt. Contradicit quidem
love from the-same woman demand argues indeed
iuvenis, se praeferendum adulto, quia, si postulatum
the-young-man himself to-be-preferred to-the-grown because if demanded
fuerit consecutus amorem, ex tali posset igitur morum
he-will-have obtained love from such he-could therefore of-character
probitatem assumere, et si per eam ad morum probitatem
worth to-take-on and if through her to of-character worth
improbitas reducatur, laus esset mulieri non modica.
wickedness be-led-back praise would-be to-the-woman not slight
Huic taliter Alinoria regina respondit: Licet probet iunior,
to-this thus Eleanor the-queen answered although prove the-younger
ab amoris perceptione se ad morum posse ascendere
from of-love the-receiving himself to of-character to-be-able to-ascend
probitatem, minus provide agit mulier, si improbitatem
worth less providently acts a-woman if wickedness
praeeligat amare, maxime, quum vir bonus ac morum
she-choose-first to-love most-of-all when a-man good and of-character
cultura refulgens ab ea petit amorem. Posset enim
by-the-cultivation shining from her seeks love it-could for
propter merita improbi viri evenire, ut exoptata bona
because-of the-merits of-the-wicked man to-happen that longed-for goods
percipiendo meliorationis improbitas fomenta non caperet,
by-receiving of-improvement the-wickedness the-poultices not take
quia non semper iactata producunt semina fructum.
because not always cast produce seeds fruit

VII. Ad eiusdem reginae arbitrium defertur hic alius
VII to of-the-same queen the-judgment is-brought this other
eventus amoris. Quidam quum ignoranter se agnatae
case of-love a-certain-man when unknowingly himself of-a-kinswoman
copulasset amori, ab ea discedere comperto crimine quaerit.
had-joined to-the-love from her to-depart discovered the-crime seeks
Mulier vero amoris vinculo colligata in amoris observantia
the-woman but of-love by-the-bond bound in of-love the-observance
ipsum retinere contendit, asserens, crimen penitus excusari,
him to-retain strives asserting the-crime wholly to-be-excused
quasi ab initio coepissent amori sine culpa vacare.
as-if from the-beginning they-had-begun for-love without fault to-be-free
Cui negotio taliter regina respondit: Satis illa mulier
to-which affair thus the-queen answered quite that woman
contra fas et licitum certare videtur, quae sub erroris
against divine-law and lawful to-contend seems who under of-error
cuiuscunque velamine incestuosum studet tueri amorem.
any the-veil incestuous strives to-defend love
Omni enim tempore incestuosis et damnabilibus tenemur
at-every for time incestuous and damnable we-are-bound
actibus invidere, quibus etiam ipsa iura humana poenis
acts to-begrudge to-which even the-very laws human with-penalties
novimus gravissimis obviare.
we-know most-grievous to-oppose
VIII. Quum domina quaedam satis idoneo copularetur amori,
VIII when a-lady certain quite to-suitable was-joined love
honorabili postmodum [sine culpa] coniugio sociatur et
to-honorable afterward without fault marriage she-is-united and
suum coamantem subterfugit amare et solita sibi solatia
her-own co-lover evades to-love and accustomed to-herself solaces
negat. Sed huius mulieris improbitas Narbonensis Mengardae
denies but of-this woman the-wickedness of-Narbonne of-Mengarde

dominae taliter dictis arguitur: Nova superveniens foederatio
of-the-lady thus by-the-words is-reproved new supervening league
maritalis non recte priorem excludit amorem, nisi forte
marital not rightly the-former excludes love unless perhaps
mulier omnino penitus desinat amori vacare et ulterius
the-woman altogether wholly cease for-love to-be-free and further
nullatenus amare disponat.
by-no-means to-love plan
IX. Quidam a praefata postulavit, ut ei faceret
IX a-certain-man from the-aforesaid demanded that to-him she-make
manifestum, ubi maior sit dilectionis affectus: inter amantes
manifest where greater is of-love the-affection between lovers
an inter coniugatos. Cui eadem domina philosophica
or between the-married to-whom the-same lady with-philosophical
consideratione respondit. Ait enim: Maritalis affectus et
consideration answered she-says for marital affection and
coamantium vera dilectio penitus iudicantur esse diversa et
of-co-lovers true love wholly are-judged to-be different and
ex motibus omnino differentibus suam sumunt originem. Et
from motions altogether differing their-own take origin and
ideo inventio ipsius sermonis aequivoca actus comparationis
therefore the-finding of-the-very word equivocal the-act of-comparison
excludit et sub diversis ea facit speciebus adiungi. Cessat
excludes and under different them makes species to-be-joined ceases
enim collatio comparandi per magis et minus inter
for the-collation of-comparing by more and less between
res aequivoce sumptas, si ad commune nomen, cuius
things equivocally taken if to common name whose
respectu dicuntur aequivocae, comparatio referatur. Non enim
in-respect they-are-called equivocal the-comparison be-referred not for

competens esset comparatio talis, si diceretur, nomen corpore
fitting would-be comparison such if it-were-said a-noun than-a-body
simplicius esse vel propositio magis dictione composita.
simpler to-be or a-proposition more than-a-word compound
X. Idem ab eadem domina sub tali forma quaesivit:
X the-same from the-same lady under such form asked
Mulierem quandam, quae primo fuerat uxor et nunc a viro
a-woman certain who first had-been wife and now from the-man
manet divortio interveniente disiuncta, qui maritus fuerat,
remains divorce intervening separated who husband had-been
ad suum instanter invitat amorem. Cui domina praefata
to his-own urgently invites love to-whom lady the-aforesaid
respondit: Si aliqui fuerint qualicunque nuptiali foedere
answered if any have-been by-any nuptial bond
copulati et postmodum quocunque modo reperiantur esse
joined and afterward in-any way be-found to-be
divisi, inter eos penitus nefandum iudicamus esse amorem.
divided between them wholly unspeakable we-judge to-be love
XI. Quidam vir bonus et prudens ab aliqua domina
XI a-certain man good and prudent from some lady
petit amorem; postea vero accedit vir alius probior eo
seeks love afterward but approaches man another more-worthy than-he
et ab eadem instanter petit amari. Quis ergo alteri
and from the-same urgently seeks to-be-loved which therefore to-the-other
praefertur amandus? Hanc autem litem taliter Narbonensis
is-preferred to-be-loved this moreover dispute thus of-Narbonne
Mengarda definit: In mulieris confertur arbitrium, quem
Mengarde settles to of-the-woman is-referred the-judgment whom
potius velit bonum an meliorem exaudire petentem.
rather she-wish the-good or the-better to-hear asker

XII. Aliud etiam iudicium tale procedit amoris: Quidam
XII another also judgment such proceeds of-love a-certain-man
satis idoneo copulatus amori, alterius dominae instantissime
quite to-suitable joined love of-another lady most-urgently
petit amorem quasi alterius mulieris cuiuslibet destitutus
seeks the-love as-if of-another woman any deprived
amore; qui etiam iuxta sui desideria cordis plenarie
love who also according-to of-his-own the-desires heart fully
consequitur, quod multa sermonis instantia postulabat.
obtains what with-much of-speech insistence he-was-demanding
Hic autem fructu laboris assumpto prioris dominae requirit
he moreover the-fruit of-labor taken of-the-former lady seeks
amplexus et secundae tergiversatur amanti. Quae igitur
the-embraces and on-the-second turns-his-back lover what therefore
super hoc viro nefando vindicta procedet? In hac quidem
about this man unspeakable vengeance will-proceed in this indeed
re comitissae Flandrensis emicuit sententia talis:
matter of-the-countess of-Flanders shone-out the-opinion such
Vir iste, qui tanta fraudis fuit machinatione versatus utriusque
man that who in-such of-fraud was contrivance versed of-both
meretur amore privari et nullius probae dominae debet
deserves of-the-love to-be-deprived and of-no worthy lady ought
ulterius amore gaudere, quum impetuosa credatur in eo regnare
further love to-enjoy since impetuous is-believed in him to-reign
voluptas, quae penitus amoris est inimica, ut in capellani
pleasure which wholly of-love is hostile as in of-the-chaplain
doctrina manifestius edocetur. Mulier autem nullatenus sibi
the-doctrine more-manifestly is-taught the-woman but by-no-means to-herself
debet ad verecundiam reputare, quum quaelibet mulier, si
ought to shame to-reckon since any woman if
mundi laudes optat habere, vacare teneatur amori, et
of-the-world the-praises she-wishes to-have to-be-free is-bound for-love and

interiorem hominis fidem et eius intrinseca cordisque nemini
the-inner of-a-man faith and his inward-things and-of-heart for-no-one
sit facile perscrutari secreta, et ideo in palliatione sermonis
is easy to-search-out the-secrets and therefore in cloaking of-speech
multa saepe reperiatur sapientia circumventa. Si tamen iste
much often be-found wisdom circumvented if yet he
ad priorem non redit amantem sed in secundae amatricis
to the-former not returns lover but in of-the-second woman-lover
studet amore persistere, non habet unde prior contra istam
strives love to-persist not has whence the-former against this-one
queratur amatrix, si partum tueri studet amorem et aliam
complain the-woman-lover if gained to-defend she-strives love and another
potius quam se ipsam patitur callida deceptione frustrari.
rather than her herself she-allows by-cunning deception to-be-cheated
XIII. Affertur aliud tale iudicium: Miles quidam quum
XIII is-brought another such judgment a-knight certain when
omni hominum probitate careret et ideo ab omni femina
of-all of-men worth he-lacked and therefore by every woman
reprobaretur amari, a quadam domina tanta improbitate
was-rejected to-be-loved from a-certain lady with-such wickedness
postulavit amorem, quod ei spem de suo amore
he-demanded love that to-him hope of her-own love
est largita. Quae domina in probis moribus propria
she-has bestowed which lady in worthy character by-her-own
taliter doctrina suum confirmat amantem, oscula etiam
thus teaching her-own confirms lover kisses also
et lacertorum ei largiendo amplexus, quod amans iam
and of-the-arms to-him by-bestowing embraces that the-lover already
dictus ad summam per eam est morum probitatem
said to the-highest through her has of-character worth
deductus et omni probitate laudandus. Quo in probitatis
been-led and with-all worth to-be-praised whom in of-worth

norma solide confirmato et qualibet curialitatis decorato
the-rule solidly confirmed and with-every of-courtliness adorned
virtute, alia quaedam domina ipsum ad suum instanter
virtue another certain lady him to her-own urgently
invitat amorem, cuius et ipse miles fuit obediens penitus
invites love whose and he the-knight was obedient wholly
voluntati, prioris scilicet dominae largitatis oblitus.
to-the-will of-the-former namely lady of-the-bounty forgetful
Super hoc autem articulo adsunt nobis Flandrensis comitissae
about this moreover point are-at-hand to-us of-Flanders of-the-countess
responsa. Ait enim: Laudandum videtur a cunctis, ut prior
the-answers she-says for to-be-praised it-seems by all that the-former
amatrix suum coamantem ex cuiuslibet mulieris valeat
woman-lover her-own co-lover from of-any woman can
amplexibus revocare, quem ipsa per sui laboris industriam
the-embraces to-recall whom she through of-her-own labor the-diligence
de improbitatis imo ad summum curialitatis ac probitatis
from of-wickedness the-depth to the-highest of-courtliness and of-worth
culmen adduxit. Jus enim ac rationem in homine illo mulier
summit has-brought right for and reason in man that the-woman
habere creditur, quem ipsa morum probitate destitutum sua
to-have is-believed whom she of-character worth destitute by-her-own
reddidit providentia [probum] atque laborum sollicitudine
has-rendered providence worthy and of-labors by-the-solicitude
probiorem simul et morum consideratione compositum.
more-worthy at-once and of-character by-consideration composed
XIV. Quaedam domina, quum suus in ultramarina coamans
XIV a-certain lady when her-own in overseas co-lover
expeditione maneret, nec de propinqua ipsius reditione
expedition remained nor about near his return
confideret, immo quasi ab omnibus eius desperaretur adventus,
was-confident nay as-if by all his was-despaired-of arrival

alium sibi quaerit amantem. Quidam vero secretarius
another for-herself seeks lover a-certain but confidant
prioris amantis nimium condolens de mulieris fide
of-the-former lover too-much grieving about of-the-woman faith
mutata novum sibi contradicit amorem. Cuius mulier nolens
changed new to-her opposes love whose the-woman unwilling
assentire consilio tali se defensione tuetur. Ait enim:
to-assent to-the-counsel by-such herself defense guards she-says for
Si feminae, quae morte viduatur amantis, licet post
if for-a-woman who by-the-death is-widowed of-a-lover it-is-permitted after
biennii metas alium sibi amatorem appetere, multo
of-two-years the-bounds another for-herself a-lover to-seek much
magis ei debet mulieri licere, quae vivo [et ultra]
more for-her ought woman to-be-permitted who living and beyond
viduatur amante et quae nullius nuntii vel litterae ab
is-widowed lover and who of-no message or letter by
amante transmissae potuit a praefato tempore visitatione
the-lover sent could from the-aforesaid time in-the-visitation
gaudere, maxime ubi non deerat copia nuntiorum. Quum
to-rejoice most-of-all where not was-lacking abundance of-messengers since
igitur super hoc negotio longa esset utrinque assertione
therefore about this affair with-long it-had-been on-both-sides assertion
certatum, in arbitrio Campaniae comitissae conveniunt, quae
contended to the-judgment of-Champagne of-the-countess they-come-together who
hoc quidem certamen tali iudicio definivit: Non recte agit
this indeed contest with-such judgment settled not rightly acts
amatrix, si pro amantis absentia longa suum derelinquat
the-woman-lover if for of-the-lover the-absence long her-own she-forsake
amorem, nisi primitus ipsum in suo defecisse amore
love unless first him in his-own to-have-failed love
vel amantium fregisse fidem manifeste cognoscat, quando
or of-lovers to-have-broken faith manifestly she-know when

scilicet amator abest necessitate cogente, vel quando est
namely the-lover is-absent necessity compelling or when is
eius absentia ex causa dignissima laude. Nihil enim maius
his absence from a-cause most-worthy of-praise nothing for greater
gaudium in amatricis debet animo concitare, quam si a
joy in of-the-woman-lover ought the-mind to-rouse than if from
remotis partibus laudes de coamante percipiat, vel si ipsum
remote parts praises about the-co-lover she-receive or if him
in honorabilibus magnatum coetibus laudabiliter immorari
in honorable of-magnates assemblies praiseworthily to-linger
cognoscat. Nam quod litterarum vel nuntiorum visitatione
she-know for that of-letters or of-messengers from-the-visitation
abstinuisse narratur, magnae sibi potest prudentiae reputari,
to-have-abstained he-is-said of-great to-him can prudence to-be-reckoned
quum nulli extraneo ei liceat hoc aperire secretum.
since for-no stranger to-him it-is-permitted this to-open secret
Nam, si litteras emisisset, quarum tenor esset portitori
for if letters he-had-sent of-which the-tenor were from-the-bearer
celatus, nuntii tamen pravitate vel eodem in itinere
hidden of-the-messenger yet by-the-depravity or the-same on journey
mortis eventu sublato facile possent amoris arcana diffundi.
of-death by-the-event removed easily could of-love the-secrets to-be-spread
XV. Insurgit etiam alius eventus amoris: Amator quidam,
XV arises also another case of-love a-lover certain
quum proeliando viriliter oculum vel alium sui corporis
when by-fighting manfully an-eye or another of-his-own body
amisisset ornatum, quasi indignus ac taediosus a sua
had-lost ornament as-if unworthy and tedious by his-own
coamante repellitur, et soliti sibi denegantur amplexus.
co-lover is-repelled and accustomed to-him are-denied embraces
Huic autem feminae Narbonensis dominae sententia contradicit,
to-this moreover woman of-Narbonne of-the-lady the-opinion opposes

quae taliter super hac figura respondit: Omni honore mulier
who thus about this figure answered of-all honor a-woman
censetur indigna, quae ob deformationem solito belli
is-reckoned unworthy who on-account-of disfigurement by-the-usual of-war
contingentem eventu, et quae solet viriliter evenire bellantibus,
happening event and which is-wont manfully to-befall to-those-warring
coamantem suo iudicavit amore privandum. Hominum enim
the-co-lover of-her-own has-judged love to-be-deprived of-men for
audacia maxime mulierum concitare consvevit amorem et eas
the-daring most-of-all of-women to-rouse is-accustomed the-love and them
in amandi proposito diutius enutrire. Quare igitur membrorum
in of-loving the-purpose longer to-nourish why therefore of-limbs
deformitas, quae naturaliter ex audacia ipsa inevitabili
the-deformity which naturally from daring itself by-unavoidable
procedit eventu, amoris damno afficere debet amantem?
proceeds event of-love with-the-loss to-affect ought the-lover
XVI. Alia deducitur in medio dubitatio talis: Miles quidam,
XVI another is-brought into the-midst doubt such a-knight certain
dum pro cuiusdam dominae laboraret amore, et ei non
while for of-a-certain lady he-labored love and to-him not
esset penitus opportunitas copiosa loquendi, secretarium in hoc
was wholly opportunity copious of-speaking a-confidant in this
sibi quendam facto de mulieris assensu adhibuit, quo
for-himself a-certain matter with of-the-woman assent employed whom
mediante uterque alterius vicissim facilius valeat agnoscere
mediating each of-the-other in-turn more-easily might to-know
voluntatem et suam ei secretius indicare, et per quem
the-will and his-own to-him more-secretly to-indicate and through whom
etiam occultius amor inter eos possit perpetuo gubernari.
also more-biddenly love between them could perpetually to-be-governed
Qui secretarius, officio legationis assumpto, sociali fide
who the-confidant the-office of-embassy taken-up of-fellowship faith

confracta, amantis sibi nomen assumpsit ac pro se ipso
broken of-the-lover for-himself the-name took and for him himself
coepit sollicitus esse. Cuius praefata domina inurbane coepit
began anxious to-be whose the-aforesaid lady discourteously began
fraudibus assentire. Sic tandem cum ipso complevit amorem
to-the-frauds to-assent thus at-last with him she-fulfilled love
et eius universa vota peregit. Miles autem pro fraude sibi
and his all vows performed the-knight but for the-fraud to-him
facta commotus Campaniae comitissae totam negotii seriem
done moved of-Champagne to-the-countess the-whole of-the-affair series
indicavit et de ipsius et aliarum dominarum iudicio nefas
indicated and by her and of-other ladies the-judgment the-crime
praedictum postulat iudicari, et eiusdem comitissae ipse
aforesaid he-demands to-be-judged and of-the-same countess he
fraudulentus collaudavit arbitrium. Comitissa vero, sexagenario
the-fraudulent praised the-judgment the-countess but sixty
accersito sibi numero dominarum, rem tali iudicio definivit:
summoned to-her the-number of-ladies the-matter by-such judgment settled
Amator iste dolosus, qui suis meritis dignam reperit
lover that guileful who by-his-own merits worthy has-found
mulierem, quae tanto facinori non erubuit assentire, male
a-woman who to-so-great crime not blushed to-assent ill
acquisito fruatur amore, si placet, et ipsa tali digna fruatur
acquired let-him-enjoy love if it-pleases and she of-such worthy let-her-enjoy
amico. Uterque tamen in perpetuum a cuiuslibet alterius
friend each yet in perpetuity from of-any other
personae maneat segregatus amore, et neuter ad dominarum
person let-remain separated the-love and neither to of-ladies
coetus vel militum curias ulterius devocetur, quia ipse
the-assemblies or of-knights the-courts further be-summoned because he

contra militaris ordinis fidem commisit, et illa contra
against of-the-knightly order the-faith has-offended and she against
dominarum pudorem turpiter secretarii consensit amori.
of-ladies the-shame shamefully of-the-confidant consented to-the-love
XVII. Ad haec: dum quidam miles mulieris cuiusdam
XVII to these while a-certain knight of-a-woman certain
ligaretur amore, quae amori erat alterius obligata, taliter ab
was-bound by-the-love who to-love was of-another bound thus from
ea spem est consecutus amoris, ut, si quandoque contingeret,
her hope has obtained of-love that if ever it-happened
eam sui coamantis amore frustrari, tunc praefato militi
her of-her-own co-lover of-the-love to-be-cheated then to-the-aforesaid knight
sine dubio suum largiretur amorem. Post modici temporis
without doubt her-own she-would-bestow love after of-slight time
lapsum mulier iam dicta in uxorem se praebuit amatori.
the-lapse the-woman already said as wife herself gave to-the-lover
Miles vero praefatus spei sibi largitae fructum postulat
the-knight but aforesaid of-the-hope to-him bestowed the-fruit demands
exhiberi; mulier autem penitus contradicit asserens, se
to-be-shown the-woman but wholly opposes asserting herself
sui coamantis non esse amore frustratam. Huic quidem
of-her-own co-lover not to-be of-the-love cheated to-this indeed
negotio taliter regina respondit: Comitissae Campaniae obviare
affair thus the-queen answered of-the-countess of-Champagne to-oppose
sententiae non audemus, quae suo iudicio definivit, non
the-opinion not we-dare who by-her-own judgment has-settled not
posse inter coniugatos amorem suas extendere vires. Ideoque
to-be-able between the-married love its-own to-extend powers and-therefore
laudamus, ut praenarrata mulier pollicitum praestet amorem.
we-praise that the-aforesaid woman promised should-furnish love

XVIII. Quidam miles intima turpiter et secreta vulgavit
XVIII a-certain knight the-intimate-things shamefully and secrets divulged
amoris. Cuius excessum in castris omnes militantes amoris
of-love whose excess in camps all serving of-love
postulant severissime vindicari, ne tantae praevaricationis
demand most-severely to-be-avenged lest of-so-great betrayal
exemplum impunitatis inde sumpta occasione valeat in alios
the-example of-impunity thence taken occasion can to others
derivari. Dominarum igitur curia in Guasconia convocata de
to-be-derived of-ladies therefore a-court in Gascony convened by
totius curiae voluntatis assensu perpetua fuit constitutione
of-the-whole court of-will assent by-perpetual it-was constitution
firmatum, ut ulterius iste omni amoris spe frustratus exsistat
confirmed that further he of-all of-love hope cheated be
et in omni dominarum sive militum curia contumeliosus
and in every of-ladies or of-knights court insulted
cunctis ac contemptibilis perseveret. Si qua vero mulier haec
to-all and contemptible persist if any but woman these
dominarum ausa fuerit temerare statuta, suum ei puta
of-ladies dared will-have to-violate the-statutes her-own to-him say
largiendo amorem, eidem semper maneat obnoxia poenae
by-bestowing love to-the-same always let-her-remain liable penalty
et omni probae feminae maneat exinde penitus inimica.
and to-every worthy woman let-her-remain thenceforth wholly hostile
XIX. His etiam adiungitur et aliud non inepte iudicium: Miles
XIX to-these also is-joined also another not foolishly judgment a-knight
quidam dum cuiusdam dominae postularet amorem, et ipsum
certain while of-a-certain lady he-demanded love and him
domina penitus reniteretur amare, donaria ei quaedam miles
the-lady wholly resisted to-love gifts to-her certain the-knight
satis decentia misit, et oblata mulier alacri vultu et avida
quite seemly sent and offered the-woman with-eager face and avid

mente suscepit. Postea vero in amore nullatenus mansvescit
mind received afterward but in love by-no-means she-grows-gentle
sed peremptoria sibi negatione respondit. Conqueritur miles,
but with-peremptory to-him refusal answered complains the-knight
quasi mulier amori congruentia suscipiendo munuscula spem
as-if the-woman to-love befitting by-receiving little-gifts hope
sibi dedisset amoris, quam ei sine causa conatur auferre.
to-him had-given of-love which from-him without cause she-tries to-take-away
His autem taliter regina respondit: Aut mulier munuscula
to-these moreover thus the-queen answered either a-woman little-gifts
intuitu amoris oblata recuset aut munere compenset amoris
in-view of-love offered let-her-refuse or with-gift let-her-repay of-love
aut meretricum sustineat patienter coetibus aggregari.
or of-harlots let-her-bear patiently to-the-companies to-be-gathered
XX. Fuit etiam a regina quaesitum, quis magis esset
XX was also by the-queen asked which more is
eligendus amor, an scilicet iuvenis viri an in aetate
to-be-chosen love whether namely of-a-young man or in age
provecti. Quae mirifica quidem subtilitate respondit. Ait
advanced who with-wondrous indeed subtlety answered she-says
enim: Viri scientia et probitate atque morum laudabili
for of-a-man by-knowledge and worth and of-character by-praiseworthy
compositione bonus vel melior amor non autem aetatis
composition good or better love not but of-age
ratione distinguitur. Naturali tamen instinctu aspecto libidinis
by-reason is-distinguished by-natural yet instinct regarded of-lust
masculi iuniores aetate avidius solent mulieris adultae libidini
males younger in-age more-avidly are-wont of-a-woman grown to-the-lust
commisceri quam iuvenculae, quae sit coaetanea sibi; aetate
to-be-mingled than of-a-young-girl who is of-the-same-age to-them in-age
vero provecti iuvencularum potius affectant amplexus osculaque
but advanced of-young-girls rather aim-at the-embraces and-kisses

suscipere quam aetate mulieris adultae. Et econtra: Mulier
to-receive than in-age of-a-woman grown and on-the-contrary a-woman
sive sit iuvencula sive in aetate adulta magis amplexus
whether she-be a-young-girl or in age grown more the-embraces
appetit et solatia iuniorum quam provectorum virorum. Quod
seeks and solaces of-the-younger than of-advanced men which
quare contingat, physicalis potius videtur inquisitio rei.
why it-happen of-physical rather seems the-inquiry matter
XXI. Quaesitum quoque fuit a Campaniae comitissa, quas res
XXI asked also was by of-Champagne the-countess what things
deceat amantes a coamantibus oblatas accipere. Cui taliter
befit lovers from co-lovers offered to-accept to-which thus
inquisitioni comitissa respondit: Amans quidem a coamante
inquiry the-countess answered a-lover indeed from the-co-lover
haec licenter potest accipere scilicet: orarium, capillorum
these freely can to-accept namely a-kerchief of-hair
ligamina, auri argentique coronam, pectoris fibulam, speculum,
bindings of-gold and-silver a-coronet of-the-breast a-brooch a-mirror
cingulum, marsupium, lateris cordulam, pectinem, manicas,
a-girdle a-purse of-the-side a-cord a-comb sleeves
chirothecas, anulum, pyxidem, species, lavamenta, vascula,
gloves a-ring a-box spices washes little-vessels
repositoria, vexillum causa memoriae, et, ut generali
trays a-banner for-the-sake of-remembrance and that in-general
sermone loquamur, quodlibet datum modicum, quod ad
speech we-speak any gift slight which for
corporis potest valere culturam vel aspectus amoenitatem, vel
of-the-body can to-avail the-care or of-appearance the-charm or
quod potest coamantis afferre memoriam, amans poterit a
which can of-the-co-lover to-bring the-memory the-lover will-be-able from
coamante percipere, si tamen dati acceptio omni videatur
the-co-lover to-receive if yet of-the-gift the-acceptance of-all seem

avaritiae suspicione carere. Hoc tamen singulos volumus
of-avarice suspicion to-lack this yet each we-wish
amoris milites edoceri, quod, si amans a coamante anulum
of-love knights to-be-taught that if a-lover from the-co-lover a-ring
amoris causa susceperit, ipsum in sinistra manu et in
of-love for-the-sake will-have-received it on the-left hand and on
minuto debet digito collocare et anuli gemmam ab interiori
the-little he-ought finger to-place and of-the-ring the-gem on the-inner
manus parte semper portare absconsam, et hoc ideo,
of-the-hand side always to-carry hidden and this for-this-reason
quia sinistra manus a cunctis magis consvevit tactibus
because the-left hand from all more is-accustomed touches
inhonestis et turpibus abstinere, et in minuto digito prae
dishonorable and base to-abstain and in the-little finger before
cunctis digitis mors fertur hominis et vita manere, et quia
all fingers the-death is-said of-a-man and life to-reside and because
singuli tenentur amantes suum amorem retinere secretum.
each are-bound lovers their-own love to-keep secret
Similiter: si visitationis inter se amantes utantur epistolis,
likewise if of-visitation between themselves lovers use letters
propriorum nominum etiam scriptione abstineant. Praeterea,
of-their-own names also from-the-writing let-them-abstain moreover
si ob aliquam causam ad dominarum devenerint amantes
if on-account-of some cause to of-ladies will-have-come lovers
iudicia, amantium personae nunquam debent iudicantibus
the-judgments of-the-lovers the-persons never ought to-the-judges
indicari sed sub indefinita eis prolatione proponi. Sed
to-be-indicated but under indefinite to-them statement to-be-put but
et mutuas sibi invicem missas epistolas proprio
also mutual to-each-other in-turn sent letters with-their-own
non debent insignire sigillo, nisi forte habuerint secreta
not they-ought to-mark seal unless perhaps they-will-have-had secret

sigilla, quae nulli nisi sibi et suis sint secretariis
seals which to-none except to-themselves and to-their-own are confidants
manifesta, et sic semper illaesus conservabitur amor.
manifest and thus always unharmed will-be-kept love

De regulis amoris

VIII · THE RULES OF LOVE

A Briton knight, alone in Arthur's forest and bound to win his lady the hawk on Arthur's golden perch, meets a maiden who gives him her horse and her counsel. He overthrows and spares the bridge-keeper, crosses the swaying golden bridge, cuts off the hand of the giant doorkeeper of an empty palace and spares him, takes the gauntlet, and at Arthur's court defeats a knight. With the hawk he finds a charter of the rules the king of love uttered, which he must make known to lovers, and the maiden sends him home.

Nunc ad amoris regulas accedamus. Regulas autem amoris sub
now to of-love the-rules let-us-approach the-rules moreover of-love under
multa tibi conabor ostendere brevitate, quas ipse rex amoris
much to-you I-shall-try to-show brevity which himself the-king of-love
ore proprio dicitur protulisse et eas scriptas cunctis
with-mouth his-own is-said to-have-uttered and them written to-all
amantibus direxisse. Nam quidam Britanniae miles dum solus
lovers to-have-sent for a-certain of-Britain knight while alone
causa videndi Arturum silvam regiam peragraret et ad
for-the-sake of-seeing Arthur the-forest royal he-traversed and to
eiusdem [domini] silvae fuisset interiora deductus, iuvencula
of-the-same of-the-lord of-the-forest had the-interior been-led a-young-girl
quaedam mira pulchritudine decorata, ornato residens in
certain with-wondrous beauty adorned a-decked sitting on
equo in capillorum ligatura inopinate sibi occurrit, quam miles
horse in of-hair binding unexpectedly him met whom the-knight

festinanti verbo salutat, et ipsa curiali sermone respondit.
with-hasty word greets and she with-courtly speech answered
Ait enim puella: Quod quaeris, Brito, nulla poteris
says for the-girl what you-seek O-Briton by-no you-will-be-able
sollicitudine reperire, nisi nostro fueris suffragatus
solicitude to-find unless by-our you-will-have-been supported
iuvamine. — Quo audito repentino coepit eam rogare
help which heard with-sudden he-began her to-ask
sermone, ut ei puella narraret, ob quam causam ipse
speech that to-him the-girl might-tell on-account-of what cause he
veniret, et sic postea crederet, quod puella dicebat. Cui
came and thus afterward he-would-believe what the-girl said to-whom
iuvencula dixit: Cuiusdam Britanniae dominae dum postulares
the-young-girl said of-a-certain of-Britain lady while you-demanded
amorem, ipsa dixit tibi, quod eius nunquam posses amorem
the-love she said to-you that her never you-could love
lucrari, nisi ei primitus victoriosum reportares accipitrem,
to-gain unless to-her first victorious you-brought-back the-hawk
qui in Arturi curia super aurea dicitur pertica residere.
which in of-Arthur court on golden is-said perch to-sit
— Quae omnia Brito firma responsione fatetur. Ait ergo
which all the-Briton by-firm answer confesses says therefore
puella: Accipitrem, quem quaeris, habere non posses, nisi
the-girl the-hawk which you-seek to-have not you-could unless
primitus in Arturi palatio proeliando convincas, quod dominae
first in of-Arthur the-palace by-fighting you-prove that of-a-lady
gaudes pulchrioris amore quam eorum aliquis, qui in curia,
you-rejoice more-beautiful in-the-love than of-them any who in the-court
demorantur Arturi; palatium vero intrare non posses, nisi
stay of-Arthur the-palace but to-enter not you-could unless
primo custodibus chirothecam demonstrares accipitris. Sed
first to-the-guards the-gauntlet you-showed of-the-hawk but

chirothecam non est habere possibile, nisi contra duos milites
the-gauntlet not is to-have possible unless against two knights
pugnando fortissimos in duplicis pugnae agone obtineas.
by-fighting most-strong in of-double fight contest you-obtain
Cui Brito respondit: Cognosco, me in hoc labore non
to-whom the-Briton answered I-know me in this labor not
posse proficere, nisi mihi vestrae manus auxilia porrigatis.
to-be-able to-succeed unless to-me of-your hand the-helps you-hold-out
Ideoque me vestro dominatui volo subiicere, supplici
and-therefore myself to-your lordship I-wish to-subject with-suppliant
a vobis orationis affatu deposcens, ut vestra in hoc facto
from you of-prayer address begging that your in this deed
mihi iuvamina porrigatis, et ut de vestro mihi concedatis
to-me helps you-hold-out and that by your to-me you-grant
assensu, quatenus vestrae dominationis intuitu licenter valeam
assent so-that of-your lordship in-view freely I-can
amorem mihi dominae pulchrioris adscribere.
the-love to-me of-a-lady more-beautiful to-ascribe
Cui iuvencula dixit: Si tanta tibi esset cordis audacia,
to-whom the-young-girl said if such to-you were of-heart daring
ut ea, quae diximus, non timeas perscrutari, posses a
that those-things which we-have-said not you-fear to-search-out you-could from
nobis, quod postulas, impetrare. — Cui Brito respondit:
us what you-demand to-obtain to-whom the-Briton answered
Si mihi volueritis postulata concedere, omnia mihi
if to-me you-will-have-willed the-things-demanded to-grant all to-me
successus prosperitatis optata cognoscerem.
successes of-prosperity desired I-would-know
Cui iuvencula dixit: Sit ergo, quod quaeris, tibi plenaria
to-whom the-young-girl said let-be therefore what you-seek to-you with-full
securitate largitum. — Sic tandem ei osculum porrexit
security bestowed thus at-last to-him a-kiss she-held-out

amoris et equum illi, super quo residebat, exhibuit atque
of-love and the-horse to-him on which she-was-sitting showed and
subiunxit. — Hic equus ad omnia te optata loca perducet;
added this horse to all you desired places will-lead
te autem oportet sine omni trepidatione procedere ac tibi
you moreover it-behooves without all trembling to-proceed and to-you
repugnantibus cum audacia summa resistere. Hoc autem
to-those-resisting with daring highest to-resist this moreover
studeas diligenti memoria conservare, ut de duobus
you-should-strive with-diligent memory to-keep that from two
prioribus, qui chirothecam defendunt, assumpta victoria ab
the-first who the-gauntlet defend taken the-victory from
eis chirothecam non accipias, sed eam tu ipse ex aurea
them the-gauntlet not you-take but it you yourself from golden
columna pendentem accipias; alias enim in proelio non
column hanging you-should-take otherwise for in battle not
posses palatii obtinere nec, quod desideras, adimplere.
you-could of-the-palace to-prevail nor what you-desire to-fulfill
Quibus ita peractis sua Brito induit arma et commeatu
which thus done his-own the-Briton put-on arms and leave
accepto coepit deambulare per silvam. Tandem per agrestia
received he-began to-walk through the-forest at-last through wild
nimis atque ferocia loca decurrens ad fluvium quendam devenit,
very and fierce places running-down to a-river certain he-came
qui mirae latitudinis atque altitudinis erat unda profundus,
which of-wondrous breadth and depth was in-wave deep
et cuius prae nimia sublimitate riparum cuilibet denegabatur
and of-which because-of excessive height of-the-banks to-anyone was-denied
introitus. Iuxta ripae tamen extrema diutius ambulando
entrance along of-the-bank yet the-edges longer by-walking
devenit ad pontem, qui tali erat forma compositus. Pons
he-came to a-bridge which in-such was form built the-bridge

quidem erat aureus et in duabus utrinque ripis capita tenens;
indeed was golden and on two on-both-sides banks the-ends holding
medium vero pontis residebat in aqua et saepius vacillando
the-middle but of-the-bridge sat in the-water and very-often by-swaying
procellarum videbatur unda submersum. Ab illo autem capite,
of-storms seemed by-the-wave submerged at that moreover end
unde Britonis erat accessus, miles quidam residebat in equo,
whence of-the-Briton was the-approach a-knight certain sat on a-horse
qui ferocis erat aspectus. Quem Brito urbano satis verbo
who of-fierce was look whom the-Briton with-courteous quite word
salutat, sed ipse resalutare Britonem contempsit. Ait enim:
greets but he to-greet-back the-Briton scorned he-says for
Quid quaeris, armate Brito, ex tam longinquis partibus absens?
what you-seek O-armed Briton from so distant parts absent
Cui Brito respondit: Fluvium per pontem transire laboro.
to-whom the-Briton answered the-river by the-bridge to-cross I-labor
Cui pontanus ait: Immo quaeris mortem, quam nullus
to-whom the-bridge-keeper says nay you-seek death which no
hic potuit extraneus evitare. Si tamen retro velis abire
here could stranger to-avoid if yet back you-wish to-go-away
armaque cuncta dimittere, tuae iuventuti misericorditer
and-arms all to-give-up to-your youth mercifully
indulgebo, quae te in aliorum rura et extranea regna
I-shall-indulge which you into of-others the-lands and foreign kingdoms
improvida simplicitate deduxit.
by-improvident simplicity has-led
Cui Brito respondit: Si arma deponerem, nulla tibi
to-whom the-Briton answered if arms I-laid-down no to-you
foret digna victoria laude, si armatus repellas inermem; sed,
would-be worthy victory of-praise if armed you-repel the-unarmed but
si armato poteris transitum prohibere communem,
if to-an-armed-man you-will-be-able passage to-forbid common

tunc gloriosa esset tibi victoria iudicanda. Nam, si pacificus
then glorious would-be for-you victory to-be-judged for if peaceful
mihi non patuerit pontis ingressus, viam aperire
to-me not will-have-lain-open of-the-bridge entrance the-way to-open
non nisi gladio conabor. — Pontanus vero hoc audiens,
not except by-the-sword I-shall-try the-bridge-keeper but this hearing
quod iuvenis gladio transitum postulabat, coepit fremere
that the-young-man by-the-sword passage demanded began to-gnash
dentibus et magno furore versari et ait: Male huc te,
with-teeth and with-great fury to-be-turned and says ill here you
iuvenis, Britannia misit, quia in hac solitudine gladii
O-young-man Britain sent because in this wilderness of-the-sword
morte peribis, nec tuae unquam dominae huius regni
by-death you-will-perish nor to-your ever lady of-this kingdom
scies redicere nova. Heu tibi, miser Brito, qui non
you-will-know to-report news alas for-you O-wretched Briton who not
es veritus ad feminae cuiuscunque svasum tuae mortis
have feared at of-a-woman any persuasion of-your death
appetere loca—, et cogens contra Britonem calcaribus equum
to-seek the-places and driving against the-Briton with-spurs the-horse
ipsum acuto coepit impetere gladio et crudeli verberatione
him with-sharp began to-attack sword and with-cruel beating
concutere, quin etiam Britonis clipeo vehementer alliso per
to-shake nay even of-the-Briton the-shield vehemently dashed through
eius lateris carnem sibi viam gladius transeundo peregit
his of-the-side flesh for-itself a-way the-sword by-passing made
binas etiam plicas loricae confringens, sicque sanguis
two also folds of-the-hauberk breaking and-thus blood
coepit abundanter vulneris emanare. Iuvenis vero vulneris
began abundantly of-the-wound to-flow-out the-young-man but of-the-wound
dolore pertactus versus pontis militem lanceae direxit
by-the-pain touched toward of-the-bridge the-knight of-the-lance directed

acumen et eius acriter pugnando perforavit intrinseca et
the-point and his sharply by-fighting pierced insides and
ipsum ex equo turpiter prostravit in herbam. Cui quum
him from horse shamefully laid-low into the-grass to-whom when
vellet caput Brito penitus amputare, humillima utens prece
wished the-head the-Briton wholly to-cut-off most-humble using prayer
pontanus veniam a Britone meruit impetrare quaesitam.
the-bridge-keeper pardon from the-Briton deserved to-obtain sought
Ex altera vero fluminis parte quidam stabat immensae
on the-other but of-the-river side a-certain stood of-immense
magnitudinis homo, qui, quum vidisset pontanum a Britone
size man who when he-had-seen the-bridge-keeper by the-Briton
superari et eundem Britonem pontis transitum cerneret
to-be-overcome and the-same Briton of-the-bridge the-passage saw
ascendisse, pontem [scilicet] aureum tanta coepit fortitudine
to-have-mounted the-bridge namely golden with-such began strength
agitare, quod saepissime sub aquis non poterat apparere
to-shake that very-often under the-waters not it-could to-appear
submersus. Brito vero plurimum super equi bonitate
submerged the-Briton but very-much on of-the-horse the-goodness
confisus in pontis transitu viriliter procedere non desistit,
having-trusted in of-the-bridge the-passage manfully to-proceed not ceases
qui post multi laboris angustias plurimasque submersiones
who after of-much labor straits and-very-many submersions
per equi conamina tandem est ad pontis extrema
through of-the-horse efforts at-last was to of-the-bridge the-ends
deductus ibique pontis agitatorem suffocavit in aqua et
led and-there of-the-bridge the-shaker he-drowned in the-water and
sibi proprii lateris, prout melius potuit, vulnera colligavit.
for-himself of-his-own side as better he-could the-wounds bound

Post haec Brito per prata coepit equitare pulcherrima et
after these the-Briton through meadows began to-ride most-beautiful and
post decem stadiorum iter in pratum devenit amoenum,
after ten of-furlongs journey into a-meadow came pleasant
ubi omnia florum genera redolebant. In hoc autem prato
where all of-flowers kinds were-fragrant in this moreover meadow
erat palatium mira dispositione compositum, rotundum
was a-palace with-wondrous arrangement built round
scilicet et omni formositate decorum. Ex nulla tamen
namely and with-every beauty graced from no yet
palatii parte potuit conspicere portam vel habitatorem
of-the-palace side he-could to-see a-gate or inhabitant
quemcunque videre; ac in eisdem pratis mensas invenit
any to-see and in the-same meadows tables he-found
argenteas et super illis omnia ciborum potusque genera
silver and on them all of-foods and-of-drink kinds
praeparata et albissimis circumventa gausapibus. In eodem
prepared and with-whitest surrounded cloths in the-same
vero prato iucundo concha residebat argenti purissima, in
but meadow delightful a-basin sat of-silver most-pure in
qua sufficienter equi potus et pabula consistebant. Equo
which sufficiently of-a-horse drink and fodder stood the-horse
igitur ad pastum appulso omni palatium circuivit ex parte;
therefore to pasture brought every the-palace he-went-round from side
sed, quum domus ingressum indiciis nullis posset agnoscere
but when of-the-house the-entrance by-signs no he-could to-recognize
locumque cerneret penitus habitatione vacare, edendi
and-the-place he-saw wholly of-habitation to-be-empty of-eating
appetitus † inequitate compulsus ad mensam accessit et
of-the-appetite (corrupt) by-inequity compelled to the-table approached and
inventum avidissime coepit assumere cibum. Et statim adhuc
found most-avidly began to-take the-food and at-once still

modico [tempore] ab eo comestionis assumpto porta velociter
slight time by him of-eating taken the-gate swiftly
est aperta palatii, quae sui apertura conquassatione
was opened of-the-palace which of-its-own by-the-opening with-crash
tanta resonuit, quod quasi tonitrua videbantur ex propinquis
such resounded that as-if thunders seemed from near
partibus orta, et confestim per eandem exiit portam
parts arisen and immediately through the-same came-out gate
homo quidam staturae similis giganteae cuprinam ponderis
a-man certain of-stature like giant's copper of-weight
immensi clavam manibus gestans, quam velut festucam sine
immense a-club in-hands carrying which like a-straw without
labore corporeis instrumentis agitabat; qui etiam discumbenti
labor with-bodily instruments he-brandished who also to-the-reclining
iuveni dixit: Quis tu tantae praesumptionis homo, qui ad
young-man said who you of-so-great presumption man who to
haec regia veritus non es accedere loca, et in regia mensa
these royal feared not have to-approach places and at royal table
militum tam audacter et irreverenter stipendia sumis?
of-knights so boldly and irreverently the-rations you-take
Cui Brito respondit: Cunctis abundanter regia debet esse
to-whom the-Briton answered to-all abundantly a-royal ought to-be
exposita mensa, nec cibum regiumque potum decet alicui
set-out table nor food and-royal drink it-befits to-anyone
denegari. Nam et mihi licet de stipendiis, quae militibus
to-be-denied for also for-me it-is-permitted from the-rations which for-knights
sunt parata, praesumere, quia militaris sola me cura detentat,
are prepared to-take because knightly sole me care holds
meque per has partes militaris labor exagitat. Duplici ergo
and-me through these parts knightly labor drives by-double therefore
ratione inurbane conaris regiam mihi contradicere mensam.
reason discourteously you-try royal to-me to-deny table

His ostiarius ita respondit: Licet ista sit regia mensa, non
to-these the-doorkeeper thus answered although this be royal table not
tamen in ea decet, discumbere quemquam nisi illos, qui huic
yet at it it-befits to-recline anyone except those who to-this
sunt palatio deputati, qui etiam neminem ulterius transire
are palace assigned who also no-one further to-pass
permittunt, nisi primitus pugnam cum palatii custodibus
permit unless first battle with of-the-palace the-guards
committat et vincat. Nam, si aliquis hic pugnando succumbit,
he-join and conquer for if anyone here by-fighting succumbs
nullum sibi posset esse remedium. A mensa ergo resurgens
no for-him could to-be remedy from the-table therefore rising
ad propria remeare festina vel ultra pugnando transire ac,
to your-own to-return hasten or beyond by-fighting to-pass and
quae tui causa fuerit adventus, mihi veraciter indicare.
what of-your the-cause was coming to-me truthfully to-indicate
Cui Brito ait: Ego quidem chirothecam quaero accipitris,
to-whom the-Briton says I indeed the-gauntlet seek of-the-hawk
et haec fuit mei adventus occasio. Chirotheca vero accepta
and this was of-my coming the-occasion the-gauntlet but received
ulterius transire contendo et in Arturi curia accipitrem
further to-pass I-strive and in of-Arthur court the-hawk
victor assumere. Ubi est dictus palatii custos ad ulteriora
victor to-take where is the-said of-the-palace guard to further
mihi loca contradicturus accessum?
to-me places about-to-deny approach
Ostiarius vero respondit: O stulte! Quanta te ducit insania,
the-doorkeeper but answered O fool how-great you leads madness
Brito! Prius enim mortuus decies reviviscere posses quam
O-Briton sooner for dead ten-times to-revive you-could than
ea, quae asseris, obtinere. Et ego quidem sum ille
those-things which you-assert to-obtain and I indeed am that

palatii custos, qui tua te faciam penitus opinione
of-the-palace guard who of-your you I-shall-make wholly opinion
frustrari et tua iuventute Britanniam viduari. Tanta
to-be-cheated and of-your youth Britain to-be-widowed with-such
enim sum fortitudine potens, quod vix ducenti meliores
for I-am strength powerful that scarcely two-hundred better
Britanniae milites possent irato mihi resistere.
of-Britain knights could angry me to-resist
Cui Brito respondit: Quamvis te asseras multa
to-whom the-Briton answered although yourself you-assert with-much
fortitudine potentem, tamen tecum cupio committere pugnam,
strength powerful yet with-you I-desire to-join battle
ut cognoscere valeas, quales producit Britannia viros; licet
that to-know you-can what-kind produces Britain men although
non congruat, militem cum pedite proeliari.
not it-befits a-knight with a-foot-soldier to-fight
Huic ostiarius ait: Video, quod tuae fortunationis eventus
to-this-one the-doorkeeper says I-see that of-your fortune the-event
ad haec te loca voluit adducere morti, ubi plus quam
to these you places has-willed to-bring to-death where more than
mille mea dextra trucidavit. Et licet non militantium sim
a-thousand my right-hand has-slaughtered and although not of-the-knights I-am
numero deputatus, tecum tamen cupio equitante pugnare,
in-the-number assigned with-you yet I-desire riding to-fight
quia, si peditis virtute succumbes, non immerito
because if of-a-foot-soldier by-the-valor you-will-succumb not undeservedly
crederis qualis qualis militis audacia superandus.
you-will-be-believed some sort of-knight by-the-daring to-be-overcome
Cui Brito sic ait: Absit, quod unquam eques cum
to-whom the-Briton thus says far-be-it that ever a-horseman with
pedite certem; nam peditem quemque decet cum pedite
a-foot-soldier I-contend for a-foot-soldier each it-befits with a-foot-soldier

committere pugnam—, et arma sumens viriliter in obstantem
to-join battle and arms taking manfully on the-opposing
irruit hostem, cuius clipeum ensis ictu modica laesione
he-rushes enemy whose shield of-the-sword by-the-stroke with-slight injury
damnavit. Palatii vero custos multam incitatus ad iram exigua
he-damaged of-the-palace but the-guard much roused to anger small
Britonis statura contempta, tanta aëneam clavam ferocitate
of-the-Briton the-stature despised with-such bronze club ferocity
vibravit, quod Britonis clipeus vi penitus est concussionis
brandished that of-the-Briton the-shield by-the-force wholly was of-the-blow
attritus, atque Brito fuit magno timore perterritus. Cogitans
worn-through and the-Briton was by-great fear terrified thinking
vero custos Britonem ictu secundo perimere feriendi
but the-guard the-Briton with-blow second to-destroy of-striking
causa iterum arma levavit in altum. Sed, antequam arma
for-the-sake again arms raised on high but before arms
in Britonem reprimere posset, velocissime Brito et occulto
on the-Briton to-bring-down he-could most-swiftly the-Briton and with-bidden
ingenio ense custodem in brachio repercussit, eius dextram
skill with-sword the-guard on the-arm struck-back his right-hand
amputatam simul cum clava emisit in terram, et, quum eum
cut-off together with the-club sent to the-ground and when him
penitus interimere vellet, exclamavit custos et ait: Numquid
wholly to-kill he-wished cried-out the-guard and says surely-not
te solum inurbanum militem dulcis Britannia duxit,
you alone discourteous knight sweet Britain has-brought
quoniam victum gladio perimere quaeris? Nam, si meae
since the-conquered by-the-sword to-destroy you-seek for if my
volueris parcere vitae, quod quaeris, modico te faciam
you-will-have-wished to-spare life what you-seek with-slight you I-shall-make
labore lucrari, ac sine me nil poteris impetrare.
labor to-gain and without me nothing you-will-be-able to-obtain

Cui Brito ait: Vitam tibi, ostiarie, indulgebo, si id,
to-whom the-Briton says life to-you O-doorkeeper I-shall-grant if that
quod promittis, volueris adimplere.
which you-promise you-will-have-wished to-fulfill
Ait ergo custos: Si modicum exspectare velis, chirothecam
says therefore the-guard if a-little to-wait you-wish the-gauntlet
tibi festinanter dabo accipitris.
to-you hastily I-shall-give of-the-hawk
Cui Brito respondit: Latro hominumque deceptor! Nunc
to-whom the-Briton answered O-robber and-of-men deceiver now
veraciter agnosco, quod me decipere quaeris. Si tuam cupis
truly I-know that me to-deceive you-seek if your you-desire
igitur defendere vitam, locum mihi studeas solummodo
therefore to-defend life the-place to-me you-should-strive only
indicare, ubi vestra chirotheca reponitur.
to-indicate where your gauntlet is-kept
Custos vero Britonem in palatii secreta deduxit, ubi
the-guard but the-Briton into of-the-palace the-secret-parts led where
aurea columna pulcherrima residebat, quae universam palatii
a-golden column most-beautiful stood which the-whole of-the-palace
congeriem sustinebat, in qua etiam quaesita chirotheca
mass supported on which also the-sought gauntlet
pendebat. Qua viriliter apprehensa et in sinistra manu
hung which manfully grasped and in the-left hand
firmata ingens rumor, ululatus et clamor nemine viso per
made-fast a-huge uproar howling and shouting no-one seen through
singulas palatii partes resonare coepit: Heu, heu, nobis
each of-the-palace parts to-resound began alas alas us
invitis hostis victor cum praeda recedit.
unwilling the-enemy victor with booty withdraws

Et egressus de palatio stratum ascendit equum arreptoque
and having-gone-out from the-palace the-saddled he-mounted horse and-taken
itinere ad amoenitatis loca devenit, ubi alia erant prata
journey to of-pleasantness places he-came where other were meadows
pulcherrima omnique ornata decore, in quibus palatium
most-beautiful and-with-every adorned grace in which a-palace
aureum consistebat optima dispositione compositum. Erat
golden stood with-best arrangement built was
enim palatii longitudo cubitorum sexcentorum, latitudo vero
for of-the-palace the-length of-cubits six-hundred the-breadth but
ducentorum. Tectum autem et exteriora cuncta palatii
of-two-hundred the-roof moreover and the-outer-parts all of-the-palace
erant argentea, interiora vero aurea quidem omnia et pretiosis
were silver the-inner but golden indeed all and with-precious
ornata lapidibus. Palatium etiam variis multum erat
adorned stones the-palace also into-various much was
receptaculis distinctum. In digniori vero parte palatii in
chambers divided in the-worthier but part of-the-palace on
aureo throno rex sedebat Arturus, et circa eum residebant
a-golden throne the-king sat Arthur and around him sat
dominae pulchriores, quarum mihi non potuit esse numerus
ladies more-beautiful whose to-me not could to-be the-number
manifestus, et stabant coram eo milites multi et decori
manifest and stood before him knights many and comely
aspectus. In ipso namque palatio erat aurea pertica pulchra
of-look in the-very for palace was a-golden perch beautiful
nimis atque formosa, in qua optatus residebat accipiter,
very and shapely on which the-desired sat hawk
et ibi prope duo canes accipitris ligati iacebant. Sed,
and there near two dogs of-the-hawk tied lay but
antequam ad praedictum posset devenire palatium, obstabat
before to the-aforesaid he-could to-come palace stood-in-the-way

antemurale quoddam munitissimum ad palatii † nituram
an-outwork certain most-fortified at of-the-palace (corrupt) defense
adstructum, ad cuius custodiam milites erant duodecim
built-against to whose guard knights were twelve
fortissimi deputati, qui neminem ulterius pertransire sinebant,
most-strong assigned who no-one further to-pass-through allowed
nisi chirothecam demonstraret accipitris, vel nisi gladio
unless the-gauntlet he-showed of-the-hawk or unless by-the-sword
pugnando vellet assumere viam. Quos quum vidisset Brito,
by-fighting he-wished to-take the-way whom when he-had-seen the-Briton
chirothecam eis festinanter ostendit accipitris. Qui ei
the-gauntlet to-them hastily showed of-the-hawk who to-him
aperto itinere dicunt: Haec quidem via non est tuae vitae
opened the-way say this indeed way not is for-your life
salubris sed penitus inductiva doloris. — Brito autem quum
healthful but wholly leading-into of-sorrow the-Briton but when
ad interiora palatii pervenisset, regem salutavit Arturum.
to the-interior of-the-palace he-had-come the-king greeted Arthur
Qui, quare venisset, diligenter a militibus interrogatus dixit,
who why he-had-come diligently by the-knights questioned said
se causa reportandi accipitrem accessisse. Cui unus
himself for-the-sake of-bringing-back the-hawk to-have-come to-whom one
de militibus curiae ait: Ob quam causam accipitrem
of the-knights of-the-court says on-account-of what cause the-hawk
accipere quaeris? Cui Brito respondit: Quia dominae gaudeo
to-receive do-you-seek to-whom the-Briton answered because of-a-lady I-rejoice
pulchrioris amore quam aliquis istius curiae miles. — Cui
more-beautiful in-the-love than any of-this court knight to-whom
ille respondit: Ergo, ut accipitrem valeas reportare, primo te
he answered therefore that the-hawk you-can to-bring-back first you
oportet istud, quod asseris, pugnando tueri. — Et ait Brito:
it-behooves that which you-assert by-fighting to-defend and says the-Briton

Libenter! Et clipeo competenti Britoni praeparato, armati
gladly and a-shield fitting for-the-Briton prepared armed
ambo constituti sunt intra palatii munimina, et compulsis
both stationed were within of-the-palace the-defenses and driven
calcaribus equis sibi invicem vehementer occurrunt
with-spurs the-horses each-other in-turn vehemently they-run-against
et confractis clipeis lanceisque disruptis sibi gladiis
and broken shields and-lances shattered each-other with-swords
repugnando resistunt ac ferri vestimenta conscindunt. Post
by-fighting they-resist and of-iron the-garments cut-up after
diutinam ergo luctam palatii miles bino Britonis ictu
long therefore struggle of-the-palace the-knight by-double of-the-Briton blow
summo ingenio in capite sine intermissione percussus tanta
with-utmost skill on the-head without interruption struck by-such
coepit oculorum turbatione gravari, quod nihil poterat
began of-the-eyes disturbance to-be-weighed-down that nothing he-could
penitus visu percipere. Quod persentiens Brito insultum
wholly by-sight to-perceive which perceiving the-Briton an-assault
audacter et velociter fecit in eum atque victum ipsum
boldly and swiftly made on him and conquered him
prostravit de equo. Et apprehenso accipitre simulque et
laid-low from the-horse and grasped the-hawk and-together also
canibus aspiciens vidit chartulam conscriptam, quae aurea
the-dogs looking he-saw a-little-charter written which by-a-golden
catenula praedictae inhaerebat perticae colligata, de qua
little-chain to-the-aforesaid clung perch bound about which
quum diligenter exquireret, tale promeruit audire responsum:
when diligently he-inquired such he-deserved to-hear answer
Haec est [enim] chartula, in qua regulae scribuntur amoris,
this is for the-little-charter in which the-rules are-written of-love
quas ipse amoris rex ore proprio amatoribus edidit.
which himself of-love the-king with-mouth his-own to-lovers has-published

Hanc te asportare oportet et regulas amantibus indicare, si
this you to-carry-off it-behooves and the-rules to-lovers to-indicate if
pacificum volueris accipitrem reportare. — Qua etiam
peaceful you-will-have-wished the-hawk to-bring-back which also
sumpta et abeundi curialiter accepta licentia ad silvae
taken and of-departing courteously received leave to of-the-forest
dominam modico temporis spatio sine alicuius contradictione
the-lady in-slight of-time space without of-anyone opposition
reversus est. Quam in eodem quidem nemoris loco repperit,
returned he-has whom in the-same indeed of-the-wood place he-found
in quo primitus eam ambulando dimisit. Quae quidem de
in which first her by-walking he-left who indeed about
accepta victoria non mediocriter gaudens Britonem abire
received victory not moderately rejoicing the-Briton to-go-away
dimisit et ait: De licentia mea recede, carissime, quia dulcis
let and says by leave my depart O-dearest because sweet
te Britannia quaerit. Rogo tamen, ne gravis tibi videatur
you Britain seeks I-ask yet lest grievous to-you seem
abscessus, quia quandocunque ad haec volueris solus
the-departure because whenever to these you-will-have-wished alone
accedere loca, me semper poteris habere praesentem. —
to-approach places me always you-will-be-able to-have present
[Qui osculo assumpto atque ter decies repetito Britanniam
who kiss taken and thrice ten-times repeated Britain
versus gaudens iter direxit amoenum. Postmodum vero
toward rejoicing the-journey directed pleasant afterward but
regulas, quae in charta reperiuntur adscriptae, conspexit, et
the-rules which in the-charter are-found written he-examined and
eas iuxta superioris responsi tenorem cunctis amatoribus
them according-to of-the-above answer the-tenor to-all lovers
divulgavit.] Sunt autem regulae tales:
divulged are moreover the-rules such

Regulae amoris

THE THIRTY-ONE RULES

The rules of love: marriage is no excuse against love; who is not jealous cannot love; no one can be bound by two loves; love always grows or wanes; a widowed lover mourns two years; love rarely lasts once divulged; easy attainment cheapens it; the lover pales at the beloved's sight; worth alone makes one worthy of love; the lover eats and sleeps less. The Briton brings them with the hawk to his lady, who repays him with her love and publishes them at a court of ladies and knights.

I. Causa coniugii ab amore non est excusatio recta.

I the-cause of-marriage from love not is an-excuse right

II. Qui non zelat, amare non potest.

II who not is-jealous to-love not can

III. Nemo duplici potest amore ligari.

III no-one by-double can love to-be-bound

IV. Semper amorem crescere vel minui constat.

IV always love to-grow or to-be-diminished it-is-agreed

V. Non est sapidum, quod amans ab invito sumit coamante.

V not is savory what the-lover from unwilling takes the-co-lover

VI. Masculus non solet nisi plena pubertate amare.

VI a-male not is-wont except at-full puberty to-love

VII. Biennalis viduitas pro amante defuncto superstiti praescribitur amanti.

VII two-year widowhood for the-lover dead to-the-surviving is-prescribed lover

VIII. Nemo sine rationis excessu suo debet amore privari.

VIII no-one without of-reason excess of-his-own ought of-love to-be-deprived

IX. Amare nemo potest, nisi qui amoris svasione
IX to-love no-one can except who of-love by-the-persuasion
compellitur.
is-compelled
X. Amor semper consvevit ab avaritiae domiciliis exsulare.
X love always is-accustomed from of-avarice the-dwellings to-live-in-exile
XI. Non decet amare, quarum pudor est nuptias affectare.
XI not it-befits to-love of-whom shame it-is the-marriage to-aim-at
XII Verus amans alterius nisi sui coamantis ex affectu
XII a-true lover of-another except of-his-own co-lover from affection
non cupit amplexus.
not desires the-embraces
XIII. Amor raro consvevit durare vulgatus.
XIII love rarely is-accustomed to-last divulged
XIV. Facilis perceptio contemptibilem reddit amorem, difficilis
XIV easy attainment contemptible renders love difficult
eum carum facit haberi.
it dear makes to-be-held
XV. Omnis consvevit amans in coamantis aspectu pallescere.
XV every is-accustomed lover in of-the-co-lover the-sight to-grow-pale
XVI. In repentina coamantis visione cor contremescit
XVI at sudden of-the-co-lover sight the-heart trembles
amantis.
of-the-lover
XVII. Novus amor veterem compellit abire.
XVII new love the-old compels to-go-away
XVIII. Probitas sola quemque dignum facit amore.
XVIII worth alone anyone worthy makes of-love
XIX. Si amor minuatur, cito deficit et raro convalescit.
XIX if love be-diminished quickly it-fails and rarely recovers
XX. Amorosus semper est timorosus.
XX the-loving always is fearful

XXI. Ex vera zelotypia affectus semper crescit amandi.

XXI from true jealousy the-affection always grows of-loving

XXII. De coamante suspicione percepta zelus et affectus crescit amandi.

XXII about the-co-lover suspicion perceived the-zeal and affection grows of-loving

XXIII. Minus dormit et edit, quem amoris cogitatio vexat.

XXIII less sleeps and eats whom of-love the-thought vexes

XXIV. Quilibet amantis actus in coamantis cogitatione finitur.

XXIV every of-the-lover act in of-the-co-lover the-thought ends

XXV. Verus amans nil bonum credit nisi, quod cogitat coamanti placere.

XXV a-true lover nothing good believes except what he-thinks the-co-lover to-please

XXVI. Amor nil posset amori denegare.

XXVI love nothing could to-love to-deny

XXVII. Amans coamantis solatiis satiari non potest.

XXVII the-lover of-the-co-lover with-the-solaces to-be-sated not can

XXVIII. Modica praesumptio cogit amantem de coamante suspicari sinistra.

XXVIII slight presumption compels the-lover about the-co-lover to-suspect sinister-things

XXIX. Non solet amare, quem nimia voluptatis abundantia vexat.

XXIX not is-wont to-love whom excessive of-pleasure abundance vexes

XXX. Verus amans assidua sine intermissione coamantis imaginatione detinetur.

XXX a-true lover by-assiduous without interruption of-the-co-lover imagining is-held

XXXI. Unam feminam nil prohibet a duobus amari et
XXXI one woman nothing forbids by two to-be-loved and
a duabus mulieribus unum.
by two women one-man
Has autem regulas, ut dixi, secum Brito praefatus adduxit
these moreover rules as I-said with-him the-Briton aforesaid brought
et ex parte regis amoris illi dominae, pro cuius amore
and from the-part of-the-king of-love to-that lady for whose love
tantas fuerat passus angustias cum ipso repraesentavit
such he-had suffered straits with the-very he-presented
accipitre. Quae etiam ipsius militis agnita fide plenaria ac
hawk who also of-that-very knight known faith full and
eiusdem strenuitatis audacia plenius intellecta labores illius
of-the-same vigor the-daring more-fully understood the-labors his
suo remuneravit amore, et curia dominarum plurimarum
with-her-own repaid love and a-court of-ladies very-many
atque militum convocata regulas praedictas patefecit amoris
and of-knights convened the-rules aforesaid laid-open of-love
et eas singulis amantibus sub regis amoris interminatione
and them to-each lovers under of-the-king of-love threat
firmiter conservandas iniunxit. Quas quidem universae curiae
firmly to-be-kept enjoined which indeed of-the-whole court
plenitudo suscepit et sub amoris poena in perpetuum
the-fullness received and under of-love penalty in perpetuity
conservare promisit. Singuli etiam, qui ad curiam vocati
to-keep promised each also who to the-court called
convenerant, regulas iam dictas in scriptis reportaverunt et
had-assembled the-rules already said in writing carried-back and
eas per diversas mundi partes cunctis amantibus ediderunt.
them through different of-the-world parts to-all lovers published

BOOK III

De reprobatione amoris

THE REJECTION OF LOVE

Andreas tells Walter that he wrote the art of love at his urgent request, not because he thinks love expedient for anyone, but so that Walter, knowing how to rouse women's love, may win an eternal reward by refraining. God is more pleased by one who does not use the opportunity to sin than by one who never has it.

Si haec igitur, quae ad nimiam tuae petitionis instantiam
if these therefore which at excessive of-your request insistence
vigili cogitatione conscripsimus, Gualteri amice, attenta
with-wakeful thought we-have-written O-Walter friend with-attentive
curaveris aure percipere, nil tibi poterit in amoris
you-will-have-taken-care ear to-receive nothing to-you will-be-able in of-love
arte deficere. Nam propter nimiae dilectionis affectum tuis
the-art to-be-lacking for because-of of-excessive love the-affection to-your
penitus cupientes annuere precibus confertissimam plenamque
wholly desiring to-assent prayers most-crowded and-full
amoris doctrinam in hoc tibi libello edidimus. Quod nos
of-love doctrine in this to-you little-book we-have-published which we
ideo fecisse cognoscas, non quod amare tibi vel
for-this-reason to-have-done you-should-know not that to-love for-you or
alicui hominum expedire credamus, sed ne nostram in aliquo
for-any of-men to-be-expedient we-believe but lest our in anything
valeas arguere tarditatem; immo totam illius credimus deperire
you-can to-reprove slowness nay the-whole his we-believe to-perish
utilitatem, qui suos in amore labores expendit. Taliter igitur
usefulness who his-own in love labors spends thus therefore
praesentem lege libellum, non quasi per ipsum quaerens
the-present read little-book not as-if through it seeking

amantium tibi assumere vitam, sed ut eius doctrina refectus
of-lovers for-yourself to-take-up the-life but that by-its doctrine refreshed
et mulierum edoctus ad amandum animos provocare a
and of-women taught to loving the-minds to-provoke from
tali provocatione abstinendo praemium consequaris aeternum
such provocation by-abstaining a-reward you-may-obtain eternal
et maiori ex hoc apud Deum merearis munere gloriari.
and by-greater from this with God you-may-deserve gift to-glory
Magis enim Deo placet, qui opportunitate non utitur concessa
more for God pleases who the-opportunity not uses granted
peccandi, quam cui delinquendi non est attributa potestas.
of-sinning than to-whom of-offending not is given the-power

E quibus rationibus amor reprobetur

THE REASONS WHY LOVE IS REJECTED

Love offends God and costs heaven; it harms neighbors and turns friends to enemies; it defiles soul and body together; it enslaves the lover to fear; it leads to prodigality and want; it brings pain in life and hell after death; it ruins fame and honors; it begets homicide, perjury, theft, incest, and idolatry, as Solomon shows; its author is the devil; it stirs wars, breaks marriages, weakens the body, and makes the wise mad. Nor does any woman return a man's love, being greedy for gifts.

Sapiens ergo quilibet amoris cunctos pluribus ex causis actus
wise therefore every-man of-love all many from causes the-acts
tenetur abiicere et eius semper obviare mandatis et imprimis
is-bound to-cast-off and its always to-oppose commands and first-of-all
ea scilicet ratione, cui nulli resistere fas est. Nullus
for-that namely reason to-which for-no-one to-resist right is no-one
enim posset per aliqua benefacta Deo placere, quousque
for could through any good-deeds God to-please as-long-as

voluerit amoris inservire ministeriis. Odit namque Deus et
he-will-have-wished of-love to-serve the-ministries hates for God and
utroque iussit testamento puniri, quos extra nuptiales
in-both commanded testament to-be-punished those-whom outside nuptial
actus agnoscit Veneris operibus obligari vel quocunque
acts he-knows of-Venus to-the-works to-be-bound or by-any
voluptatis genere detineri. Quod ergo bonum ibi poterit
of-pleasure kind to-be-held what therefore good there will-be-able
inveniri, ubi nihil nisi contra Dei geritur voluntatem? Heu,
to-be-found where nothing except against of-God is-done the-will alas
quantus inest dolor, quantave nos cordis amaritudo detentat,
how-great is-within sorrow or-how-great us of-heart bitterness holds
quum dolentes assidue cernimus propter turpes et nefandos
when grieving assiduously we-see because-of base and unspeakable
Veneris actus hominibus coelestia denegari! O miser et
of-Venus acts to-men heavenly-things to-be-denied O wretched and
insanus ille ac plus quam bestia reputandus, qui pro
mad that-man and more than a-beast to-be-reckoned who for
momentanea carnis delectatione gaudia derelinquit aeterna et
momentary of-the-flesh delight joys forsakes eternal and
perpetuae gehennae flammis se mancipare laborat! Cernas
of-perpetual Gehenna to-the-flames himself to-deliver labors you-should-see
ergo, Gualteri, et acuto mentis disquiras ingenio,
therefore O-Walter and with-sharp of-mind you-should-inquire wit
quanto sit praeferendus honore, qui coelesti rege contempto
with-how-great is to-be-preferred honor who heavenly king despised
eiusque neglecto mandato pro mulierculae cuiusdam affectu
and-his neglected command for of-a-little-woman certain the-affection
antiqui hostis non veretur se vinculis alligare. Nam, si
of-the-ancient enemy not fears himself in-the-chains to-bind for if
voluisset Deus sine crimine actus fornicationis exerceri, sine
had-wished God without sin the-acts of-fornication to-be-practiced without

causa praecepisset, matrimonia celebrari, quum magis per
cause he-would-have-ordered marriages to-be-celebrated since more through
illum modum quam per matrimonia Dei posset populus
that way than through marriages of-God could the-people
multiplicari. Cuiuslibet igitur hominis satis est admiranda
to-be-multiplied of-any therefore man quite is to-be-wondered-at
stultitia, qui pro vilissimis Veneris † amplectendo
the-folly who for most-base of-Venus (corrupt) by-embracing
terrenis hereditatem amittit aeternam, quam ipse Rex
earthly-things the-inheritance loses eternal which himself the-King
coelestis cunctis hominibus proprio sanguine recuperavit
heavenly for-all men with-his-own blood recovered
amissam. Immo ad summam scimus verecundiam pertinere
lost nay to the-highest we-know shame to-pertain
viventis et Dei omnipotentis iniuriam, si carnis illecebras
of-the-living and of-God almighty the-injury if of-the-flesh the-allurements
et corporis voluptates secutus ad Tartareos iterum laqueos
and of-the-body pleasures having-followed into Tartarean again snares
elabatur, ex quibus laqueis pater ipse coelestis semel eum
he-slip from which snares the-father himself heavenly once him
unigeniti filii sui sanguinis effusione salvavit.
of-the-only-begotten son his-own of-blood by-the-shedding saved
Praeterea constat, amatoribus rationem quoque obstare
moreover it-is-agreed to-lovers reason also to-stand-in-the-way
secundam. Nam ex amore proximus laeditur, quem ex
a-second for from love the-neighbor is-harmed whom from
mandato divino quisque tanquam se ipsum iubetur diligere.
command divine each as him himself is-ordered to-love
Immo et sine legis iussu mundana scilicet inspecta
nay even without of-the-law command worldly namely considered

utilitate proximos amare tenemur; nemo enim modico etiam
advantage neighbors to-love we-are-bound no-one for for-slight even
tempore proximorum posset necessitate carere.
time of-neighbors could the-need to-lack
Tertia quoque ratio amorem cunctis evitare svadet. Nam
a-third also reason love to-all to-avoid urges for
exinde unus ab altero divertitur amicus, et inimicitiae inter
thence one from another is-turned-away friend and enmities among
homines capitales insurgunt, nec non et homicidia malave
men mortal arise nor not also homicides or-evils
multa sequuntur. Nullus enim tanto dilectionis alicui
many follow no-one for by-so-great of-love to-anyone
vel amicitiae vinculo colligatur, si cognoverit, ipsum pro
or of-friendship bond is-bound if he-will-have-known him for
suae uxoris vel filiae vel propinquae instanter esse amore
of-his-own wife or daughter or kinswoman urgently to-be love
sollicitum, quin statim contra ipsum incipiat odii livore
anxious but-that at-once against him he-begin of-hatred by-the-spite
moveri et indignationis venena concipere. Sed, qui propter
to-be-moved and of-indignation the-poisons to-conceive but who because-of
obsequia carnis honorem praetermisit amici, sibi tantum
the-services of-the-flesh the-honor has-passed-over of-a-friend for-himself only
vivere creditur, et ideo tanquam humani generis inimicus
to-live is-believed and therefore as-if of-the-human race an-enemy
ab omni videtur homine deserendus et ad instar bestiae
by every seems man to-be-deserted and in likeness of-a-beast
venenosae fugiendus. Quid enim tam necessarium tamve
venomous to-be-fled what for so necessary or-so
utile hominibus invenitur quam amicos habere securos? Nam,
useful to-men is-found than friends to-have secure for
Cicerone testante, non ignis neque aquae usus videtur in
Cicero testifying not of-fire nor of-water the-use seems in

tantum hominibus necessarius quantum amicorum solatia.
so-much to-men necessary as-much-as of-friends the-solaces
Nam, si unus inter cunctos homines alicui reperitur amicus,
for if one among all men for-anyone is-found friend
super omni thesauro pretiosior invenitur; nihil enim in orbe
above every treasure more-precious he-is-found nothing for in the-world
tantum valet, quod vero possit comparari amico. Multi
so-much avails that to-a-true could to-be-compared friend many
tamen nomine vocantur amici, qui nominis vacuantur effectu,
yet by-name are-called friends who of-the-name are-emptied the-effect
quia ipsorum amicitia temporis opportunitate resolvitur. Verus
because their friendship of-time by-the-opportunity is-dissolved a-true
autem amicus in amici adversitatibus fidelior invenitur
but friend in of-a-friend adversities more-faithful is-found
et efficitur in omni turbatione constantior. Huic autem
and is-made in every disturbance more-constant to-this moreover
sententiae proverbium illud alludit antiquum:
opinion proverb that alludes ancient

„Quum fueris felix, multos numerabis amicos,
when you-will-have-been happy many you-will-count friends
Tempora quum fuerint nubila, solus eris".
the-times when will-have-been cloudy alone you-will-be

Quid ergo valeat vel prosit amicus, eloquens tibi Tullius
what therefore avails or profits a-friend eloquent to-you Tully
in amicitiae libro demonstrat. Unde amicitiae utilitate
in of-friendship the-book shows whence of-friendship the-utility
atque opportunitate percepta manifeste cognoscere poteris,
and opportuneness perceived manifestly to-know you-will-be-able

qualis vel quantus inter homines sit reputandus, qui
of-what-kind or how-great among men is to-be-reckoned who
amicitiam carnis voluptati luxuriando postponit.
friendship of-the-flesh to-pleasure by-reveling places-after
Alia quoque ratio crimen nobis contradicit amoris. Nam,
another also reason the-crime to-us forbids of-love for
quum omnia crimina ipsam animam tantum de sui
since all crimes the-very soul only by of-its-own
soleant inquinare natura, istud crimen solum animam simul
are-wont to-defile nature this crime alone the-soul together
cum corpore foedat, ergo super omnibus est criminibus
with the-body befouls therefore above all is crimes
evitandum, unde non immerito evidenter divina clamat
to-be-avoided whence not undeservedly evidently divine cries
auctoritas, crimen nullum esse gravius fornicatione repertum.
authority crime no to-be graver than-fornication found
Sed alia quoque ratione amor fugiendus videtur. Qui
but by-another also reason love to-be-fled seems who
amat enim, vehementi quadam servitute ligatur et quasi
loves for by-vehement a-certain servitude is-bound and as-if
omnia suo nocitura timet amori, et eius animus pro
all-things to-his-own about-to-harm he-fears love and his mind for
modica vehementer suspicione gravatur, et cor suum interius
slight vehemently suspicion is-burdened and heart his-own inwardly
graviter iaculatur. Omnem namque extraneorum collocutionem
grievously is-pierced every for of-strangers conversation
vel deambulationem aut insolitam commorationem amans in
or walking or unaccustomed lingering the-lover in
coamante ex amoris zelo timescit, quia: „Res est solliciti
the-co-lover from of-love jealousy dreads because a-thing is of-anxious
plena timoris amor“. Nil enim facere vel cogitare audet,
full fear love nothing for to-do or to-think he-dares

quod modice voluntati adversetur amantis, quia semper timet
which slightly to-the-will may-oppose of-the-beloved because always fears
amans, ne sui voluntas atque fides alteretur amantis, et
the-lover lest of-his-own the-will and faith be-altered beloved and
hanc cogitationem amanti non potest vigilia neque somnus
this thought from-the-lover not can waking nor sleep
auferre. Quem enim vere gladius pertingit amoris, de
to-take-away whom for truly the-sword reaches of-love by
coamantis cogitatione continua sine intermissione quassatur
of-the-co-lover thought continual without interruption is-shaken
nullisque divitiis nullove in hoc saeculo tantum posset
and-by-no riches or-by-no in this world so-much could
honore beari vel aliqua dignitate, quantum si iuxta
honor to-be-blessed or by-any dignity as-much-as if according-to
proprii animi voluntatem suo recte fruatur amore. Nam,
of-his-own mind the-will his-own rightly he-enjoy love for
etsi mundum universum lucretur amator, sui autem
even-if the-world whole gain the-lover of-his-own but
amoris detrimentum vel aliquod patiatur adversum, omnia
love loss or any suffer adverse all-things
tamen pro summa reputaret inopia, nihilque sibi credit
yet for highest he-would-reckon want and-nothing to-him believes
[ad] egestatem posse nocere, donec suae voluntati bene
to need to-be-able to-harm as-long-as with-his-own will well
concordaverit amor, omniaque timet amans agere vel narrare,
will-have-agreed love and-all-things fears the-lover to-do or to-tell
unde quacunque ratione coamantis animus concitari posset
whence by-any reason of-the-co-lover the-mind to-be-roused could
ad iram vel qualibet occasione moveri. Quis ergo tam
to anger or by-any occasion to-be-moved who therefore so
fatuus reperitur et amens, qui conetur illud appetere, quod
foolish is-found and senseless who try that to-seek which

tam feroci servitute cogit hominem alienae se potestati
so with-fierce servitude compels a-man to-another's himself power
subiicere et alterius in cunctis penitus arbitrio colligari.
to-subject and of-another in all-things wholly to-the-judgment to-be-bound
Praeterea, etsi ex amore quandoque non offendatur amicus,
moreover even-if from love sometimes not be-offended a-friend
quia forte in extraneam personam extenditur amor amici,
because perhaps to a-strange person is-extended the-love of-the-friend
mutuas tamen amicitiae vices agnoscere non posset amicus,
mutual yet of-friendship the-turns to-acknowledge not could the-friend
donec in amico verus dominabitur amor. Quem enim amoris
as-long-as in the-friend true will-rule love whom for of-love
iacula tangunt, nil aliud cogitat nec sibi utile credit
the-darts touch nothing other he-thinks nor to-himself useful believes
nisi coamanti placere et eius semper ministeriis inservire,
except the-co-lover to-please and her always the-ministries to-serve
et in amore neglectum vel amissum sibi male compensat
and in love neglected or lost for-himself badly he-makes-up
amicum. Sibi ergo et coamanti suae tantum miser
a-friend for-himself therefore and for-the-co-lover his-own only wretched
ille vivere iudicatur, qui aliorum omnium utilitatem et
that-man to-live is-judged who of-others all the-advantage and
amicitiam negligendo eam in unius mulieris amore compensat,
friendship by-neglecting it in of-one woman the-love makes-up
et ideo non immerito ab omni videtur negligendus amico,
and therefore not undeservedly by every seems to-be-neglected friend
immo penitus ab omni homine declinandus.
nay wholly by every man to-be-shunned
Alia iterum ratio inimica videtur amori. Nam ex amore
another again reason hostile seems to-love for from love
detestabilis procedit egestas, et ad inopiae carcerem devenitur.
detestable proceeds need and to of-want the-prison it-is-come

Amor hominem inevitabili quadam necessitate constringit
love a-man by-unavoidable a-certain necessity binds
danda indifferenter et non danda praestare, quod
things-to-be-given indifferently and not to-be-given to-furnish which
quidem non est largitas, sed prodigalitas ab antiqua prudentia
indeed not is bounty but prodigality by ancient prudence
nominatur, quam divina scriptura docente vitium constat esse
is-named which divine scripture teaching a-vice it-is-agreed to-be
mortale, cui sufficere nulla posset abundantia rerum, et
mortal for-which to-suffice no could abundance of-things and
ideo quemlibet irreverenter ad egestatis ima deducit, et sic
therefore anyone irreverently to of-need the-depths leads and thus
per fas et nefas homines angit accumulare divitias, unde
through right and wrong men it-presses to-accumulate riches whence
suum paupertas pascat amorem et suum in saeculo conservare
its-own poverty may-feed love and its-own in the-world to-keep
possit honorem illaesum. Qui enim plurimis consvevit abundare
can honor unharmed who for in-very-many is-accustomed to-abound
divitiis multisve suae carnis et mundi gaudiis delectari, si
riches or-in-many of-his-own flesh and of-the-world joys to-be-delighted if
ad inopiae postmodum tenebras elabatur, totus sibi mundus
to of-want afterward the-darkness he-slip whole to-him the-world
videtur obscurus, nullumque veretur committere crimen, ut
seems dark and-no he-fears to-commit crime that
fortunam divitiarum recuperare possit amissam, per quas
the-fortune of-riches to-recover he-can lost through which
prioribus valeat gaudia similia celebrare, nec excogitari posset
to-the-former he-can joys like to-celebrate nor to-be-devised could
in mundo nefas, quod committere dubitaret amator, si
in the-world a-wrong which to-commit would-hesitate the-lover if
propter illud ad rerum opulentiam reducatur egestas, unde
because-of that to of-things wealth be-led-back need whence

suum possit enutrire amorem. Cave ergo talem antecedentem
his-own he-can to-nourish love beware therefore such antecedent
quaerere causam, cuius commode non possis evitare sequentia.
to-seek cause whose conveniently not you-can to-avoid the-consequences
Videas etenim, quis reputetur homo post latrocinia,
you-should-see for what is-reckoned a-man after robberies
rapinas furtave aliaque nefanda commissa, et qua
plunderings or-thefts and-other unspeakable-things committed and with-what
fronte valeat inter homines commorari, qui praedictorum
brow he-can among men to-dwell who of-the-aforesaid
vitiorum reperitur crimine reus. Sed et quid magis
vices is-found of-the-crime guilty but also what more
contemptibilem quemlibet reddit hominibus, quam si aliquis
contemptible anyone renders to-men than if anyone
pro mulieris amore obscura cogatur inopia laborare.
for of-a-woman love by-obscure be-compelled want to-labor
Est et alia satis ratio potens, quae cuilibet obstat
there-is also another quite reason powerful which to-any stands-in-the-way
amanti, quia cunctis amor in vita poenam intolerabilem
lover because to-all love in life pain intolerable
praestat hominibus et maiores in immensum poenas post
furnishes men and greater to immensity pains after
mortem facit subire defunctos. O, quam mirabile debet
death makes to-undergo the-dead O how wondrous ought
cunctis illud sapere bonum, quod viventibus poenam sine
to-all that to-taste good which to-the-living pain without
intermissione promittit et morientibus cruciatus minatur
interruption promises and to-the-dying torments threatens
aeternos, illamque amantibus universis spondet hereditatem,
eternal and-that to-lovers all pledges inheritance
quam in tenebris exterioribus sitam evangelica Scriptura
which in darkness outer placed gospel Scripture

demonstrat, ubi scilicet fletus et stridor dentium erit!
shows where namely weeping and gnashing of-teeth will-be
Si volueris, Gualteri, consiliis acquiescere meis, talia
if you-will-have-wished O-Walter to-the-counsels to-assent my such
bona quidem aliis sumenda relinquas. Quas autem poenas
goods indeed to-others to-be-taken you-should-leave what moreover pains
vivendo patiuntur amantes, licet plurimum sit superius
by-living suffer lovers although very-much it-has-been above
enarratum, tamen non mihi videtur, quemquam posse plenius
recounted yet not to-me it-seems anyone to-be-able more-fully
erudiri, nisi fuerit magistra experientia eruditus.
to-be-taught unless he-will-have-been by-mistress experience taught
Alia quoque intenditur ratione, amorem penitus esse
by-another also it-is-maintained reason love wholly to-be
vitandum, quia honestas et continentia carnis inter ipsas
to-be-avoided because honesty and continence of-the-flesh among the-very
adnumerantur virtutes; ergo et eius contrarium, luxuria
are-numbered virtues therefore also its contrary lust
scilicet et carnis voluptas, necessario inter vitia computantur.
namely and of-the-flesh pleasure necessarily among vices are-counted
Est igitur ab omni prorsus homine fugiendus, quia nil
it-is therefore by every utterly man to-be-fled because nothing
magis cupiunt homines in orbe degentes quam nomen inter
more desire men in the-world living than a-name among
gentes habere laudabile, ac famam per orbem plurimum
nations to-have praiseworthy and fame through the-world very-much
divulgari. Famam vero suam nemo poterit conservare
to-be-spread fame but his-own no-one will-be-able to-keep
lucidam vel illaesam vel bonum nomen inter homines
bright or unharmed or a-good name among men
possidere, nisi virtutum fuerit ornatu vestitus.
to-possess unless of-virtues he-will-have-been with-the-adornment clothed

Virtutum autem nullus posset ornamenta tenere, si minimi
of-virtues moreover no-one could the-ornaments to-hold if of-the-least
quoque vitii nigredine maculetur. Nam virtus et vitium
even vice by-the-blackness be-be-stained for virtue and vice
„non bene conveniunt nec in una sede morantur". Immo
not well agree nor in one seat dwell nay
amplius procedere volo, quod tam in sene quam in
further to-proceed I-wish that as-much in an-old-man as in
iuvene, tam in clerico quam in laïco, tam in pedite
a-young-man as-much in a-cleric as in a-layman as-much in a-foot-soldier
quam in milite, tam in femina quam in masculo castitas
as in a-knight as-much in a-woman as in a-male chastity
et honestas ac corporalis laudatur integritas et carnis
and honesty and bodily is-praised integrity and of-the-flesh
corruptela damnatur. Nec enim aliquis tam altissimae feminae
corruption is-condemned nor for anyone so of-very-highest of-a-woman
lucrari posset amorem, quod eius inde fama inter bonos ac
to-gain could the-love that his thence fame among good and
prudentes in omni curia non capiat summa ratione defectum.
prudent-men in every court not take by-highest reason failing
Quare ergo petis amorem, si apud Deum et homines inde
why therefore you-seek love if with God and men thence
reprobus inveniris atque blasphemus? Certe non ob
reprobate you-are-found and blasphemous certainly not on-account-of
aliud, nisi ut cum Deo mundi valeas amittere famam.
other except that with God of-the-world you-can to-lose the-fame
Mulier quoque si amoris coeperit inservire ministeriis, nullo
a-woman also if of-love will-have-begun to-serve the-ministries in-no
sibi modo reputatur ad laudem, etiam si a stirpe regis ametur.
to-her way is-reckoned to praise even if by the-stock of-a-king she-be-loved
Immo, quamvis in masculis propter sexus audaciam amoris vel
nay although in males because-of of-sex the-daring of-love or

luxuriae toleratur excessus, in mulieribus creditur damnabile
of-lust is-tolerated excess in women it-is-believed damnable
crimen, et eius inde fama supprimitur, et ab omni sapientia
crime and her thence fame is-suppressed and by all wisdom
meretrix illa iudicatur immunda et contemptui prorsus habetur.
a-harlot she is-judged unclean and in-contempt utterly is-held
Alio quoque modo iterum reprobamus amorem. Recte
in-another also way again we-condemn love rightly
namque intuentibus et vestigantibus rem diligenter,
for to-those-looking and tracing the-matter diligently
nullius criminis notatur excessus, qui ex ipso non sequatur
of-no crime is-marked the-excess which from itself not follow
amore. Nam constat homicidium et adulterium inde saepius
love for it-is-agreed homicide and adultery thence very-often
provenire; periurium quoque provenit inde, quia saepe in
to-come perjury also comes thence because often in
proditione et amoris intuitu iuramenta praestantur, quae non
betrayal and of-love in-view oaths are-furnished which not
iuramenta, sanctorum patrum hoc regulis indicantibus, sed
oaths of-the-holy fathers this the-rules indicating but
potius periuria reputantur. Quod furtum etiam ex amore
rather perjuries are-reckoned that theft also from love
proveniat, septima ratio de amoris reprobatione superius
comes the-seventh reason about of-love condemnation above
enarrata demonstrat. Sequitur inde quoque [et] testificatio
recounted shows follows thence also and the-testimony
falsi; non est aliquod mendacii genus, quo amoris
of-false not is any of-lie kind in-which of-love
necessitate exigente non mentiantur amantes. Ira quoque
necessity demanding not lie lovers anger also
et odium similiter exinde provenire, satis omnibus est
and hatred likewise thence to-come quite to-all is

manifestum. Sed et constat, incestus inde maxime provenire;
manifest but also it-is-agreed incest thence most to-come
non enim reperitur aliquis adeo divinis eloquiis eruditus,
not for is-found anyone so in-divine utterances learned
si maligno spiritu concitante amoris aculeis incitetur, qui
if malign spirit inciting of-love by-the-stings he-be-roused who
contra mulieres cognatas sibi et affines ac Deo
against women related to-him and kinswomen-by-marriage and to-God
dedicatas feminas sciat unquam frena continere luxuriae,
dedicated women knows ever the-reins to-hold of-lust
et hoc satis per assidua experimenta videmus. Idolorum
and this enough through assiduous experiments we-see of-idols
etiam servitus manifestissime provenit ex amore, et hoc
also the-service most-manifestly comes from love and this
sapientissimi Salomonis demonstrat exemplum, qui mulierum
of-most-wise Solomon shows the-example who of-women
amore ad deos non est veritus accedere alienos ac tanquam
by-the-love to gods not has feared to-approach foreign and as-if
bestialis sacrificia mutis idolis ministrare. Sed, si ei hoc
bestial sacrifices to-dumb idols to-minister but if to-him this
potuit evenire, quem Deus prae omnibus aliis sapientiae
could to-happen whom God before all others of-wisdom
voluit maturitate ac moderatione gaudere, quae poterit
willed in-the-maturity and moderation to-rejoice what will-be-able
nos defensare tuitio, qui eius comparatione rudes credimur
us to-defend protection who his in-comparison rude are-believed
et quasi sub alterius disciplina degimus. Nam, ubi viride
and as-if under of-another discipline we-live for where green
cognoscis arescere lignum, ibi aridum adustione consumitur.
you-know to-dry-up wood there the-dry by-burning is-consumed

Sed et alia ratio insidiari plurimum videtur amori. Quum
but also another reason to-lie-in-wait very-much seems for-love since
enim ex amore mala cuncta sequantur, nullum penitus
for from love evils all follow no wholly
hominibus inde video procedere bonum, quia delectatio carnis,
to-men thence I-see to-proceed good because the-delight of-the-flesh
quae inde multa aviditate suscipitur, non est de genere boni,
which thence with-much eagerness is-taken-up not is of the-kind of-good
immo constat, esse damnabile crimen, quae etiam in coniugatos
nay it-is-agreed to-be damnable crime which even in the-married
ipsis vix cum veniali culpa sine crimine toleratur,
themselves scarcely with venial fault without crime is-tolerated
propheta testante, qui ait: „Ecce enim [et] in iniquitatibus
the-prophet testifying who says behold for and in iniquities
conceptus sum, et in peccatis concepit me mater mea“.
conceived I-was and in sins conceived me mother my
Amorem praeterea tali argumento confundimus: Amor enim
love moreover by-such argument we-confound love for
non solum facit homines coelesti hereditate privari, sed
not only makes men of-heavenly inheritance to-be-deprived but
etiam huius saeculi penitus subducit honores. Clericus enim
also of-this world wholly withdraws the-honors a-cleric for
adeo nullus invenitur generosus vel tanta prosapia clarus, si
so no is-found well-born or by-such lineage famous if
amoris noscatur vacare ministeriis et carnis voluptatibus
of-love he-be-known to-be-free-for the-ministries and of-the-flesh the-pleasures
inservire, qui ecclesiasticos facile consequatur honores; immo
to-serve who ecclesiastical easily obtain honors nay
acquisito meretur penitus honore privari et multa inter
of-acquired he-deserves wholly honor to-be-deprived and with-much among
homines infamia denotari. Laïcus etiam nemo posset tanta
men infamy to-be-marked a-layman also no could by-such

honestari prudentia vel probitate laudari, si constet, eum
to-be-honored prudence or for-worth to-be-praised if it-be-agreed him
carnis vitio maculari, qui prioris famae praeconia non
of-the-flesh by-the-vice to-be-stained who of-former fame the-proclamations not
amittat et quolibet honoris officio minus reputetur idoneus.
lose and for-any of-honor office less be-reckoned suitable
Mulier quoque quantumcunque nobilis, prudens atque decora,
a-woman also however noble prudent and comely
si eius animus quantumcunque sciatur alicui fuisse
if her mind however-much be-known to-anyone to-have-been
ligatus amore, ab omni homine contemptibilis iudicatur, et
bound by-love by every man contemptible is-judged and
eius copulam probus quisque recusat.
her union worthy every-man refuses
Ad haec: Amator quilibet ad omnia tardus reperitur et piger,
to these the-lover any to all-things slow is-found and lazy
nisi sint talia, quae ad usum pertinere videantur amoris.
unless be such-things which to the-use to-pertain seem of-love
Negotia namque amorosus sua nec ullius curat amici, nec,
affairs for the-loving his-own nor of-any cares friend nor
si aliquis ei de quocunque facto loquatur, ipsius dictis
if anyone to-him about any deed speak his to-the-words
intentas adhibet aures, nec precantis solet ad plenum verba
attentive he-applies ears nor of-one-praying is-wont to the-full the-words
percipere, nisi aliquid de suo referendo loquatur amore.
to-take-in unless something about his-own to-be-reported he-speak love
Tunc etenim, si continuo secum uno mense loquatur, non
then for if continuously with-him one month he-speak not
unum iota de omni fabulatione dimitteret. Tanta namque
one iota of all the-talk he-would-let-go with-such for

aviditate suscipit verba de coamante relata, quod assiduitate
eagerness he-takes-up words about the-co-lover reported that by-the-assiduity
quoque multa loquendi eius nunquam fatigatur auditus.
even much of-speaking his never is-wearied hearing
Praeterea ipsum Deum sine omni dubitatione castitatis et
moreover himself God without all doubt of-chastity and
pudicitiae caput esse scimus atque principium; diabolum
of-modesty the-head to-be we-know and beginning the-devil
vero amoris et luxuriae auctorem esse, scriptura referente
but of-love and of-lust the-author to-be scripture reporting
cognovimus. Et ideo auctoris quoque ratione tenemur
we-have-learned and therefore of-the-author also by-reason we-are-bound
in perpetuum pudicitiam conservare et castitatem, luxuriam
in perpetuity modesty to-keep and chastity lust
penitus evitare, quia, quod diabolo auctore constat esse
wholly to-avoid because what the-devil author it-is-agreed to-be
perfectum, nihil posset hominibus parare salubre nec aliquid
completed nothing could for-men to-prepare healthful nor anything
conferre laudandum. Quod autem Deo auctore perficitur,
to-confer praiseworthy what moreover God author is-completed
malum nullo modo posset sortiri effectum vel quidquam
evil in-no way could to-obtain effect or anything
hominibus parare sinistrum. Sciatis ergo, quod mentis
for-men to-prepare sinister you-should-know therefore that of-mind
caecitate laborat, qui Dei obsequiis derelictis diaboli satagit
from-blindness he-suffers who of-God the-services abandoned of-the-devil strives
servitiis inhaerere. Diabolus enim suis militibus multa
to-the-services to-cling the-devil for to-his-own soldiers many-things
promittit atque svavia, postmodum eis nimis solvit amara
promises and sweet afterward to-them very pays bitter-things
et promissis semper contraria facit, quoniam ipse ab
and to-the-promises always contrary-things does since he from

initio mendax fuit et in veritate non stetit. Quin etiam
the-beginning a-liar was and in truth not stood nay even
retributionem miserabilem consvevit sibi servientibus
requital wretched he-is-accustomed to-himself to-those-serving
exhibere. Qui enim plura sibi obsequia praestat, maiores
to-show who for more to-him services furnishes greater
ab eo meretur poenas recipere et maiores perpeti cruciatus;
from him deserves pains to-receive and greater to-endure torments
et econtra: Qui maiores sibi facit offensas, eum sibi
and on-the-contrary who greater to-him makes offenses him to-himself
magis cognoscit esse subiectum. Sed [et] quoque ipse
more he-knows to-be subject but also likewise himself
diabolus similis esse latroni asseritur suum viatori securum
the-devil like to-be to-a-robber is-asserted his-own to-a-traveler safe
spondenti ducatum, qui praemio ducatus accepto ipsum ad
pledging guidance who the-reward of-guidance received him to
loca hostium deducit ductumque relinquit ac cum ipsis
the-places of-enemies leads and-led leaves and with the-very
hostibus spolia sortitur et praedam. Nam eodem modo
enemies the-spoils shares and the-booty for in-the-same way
diabolus suis militibus et post eum ire volentibus dulcia
the-devil to-his-own soldiers and after him to-go wishing sweet-things
proponit atque svavia et eos quodam modo reddit de
proposes and pleasant and them in-a-certain way renders about
impunitate ac longa vita securos, postmodum praemio sui
impunity and long life secure afterward the-reward of-his-own
ducatus accepto, id est peccatorum eis aere firmiter
guidance received that is of-sins them by-the-debt firmly
obligatis, ad insidiarum eos loca deducit, id est ad mortem,
bound to of-ambushes them the-places he-leads that is to death
ubi daemonum hostiles hominibus insidiae praeparantur, et
where of-demons hostile for-men ambushes are-prepared and

eos in hostium derelinquit insidiis et cum hostibus spolia
them in of-enemies forsakes the-ambushes and with the-enemies spoils
partitur et praedam, quia ipsos suae fraudis ingeniis ad
divides and booty because them of-his-own of-fraud by-the-devices to
Tartara et [cum] daemonum potestatem deductos cum aliis
Tartarus and with of-demons the-power led with other
Tartareis potestatibus statutis poenis affligit. Deus autem
Tartarean powers with-established pains afflicts God but
non sic, sed pro bonis promissis atque svavibus optima
not thus but for good promises and sweet the-best-things
nobis et svavissima solvit, quin ipse est via, veritas et
to-us and sweetest pays nay he is the-way truth and
vita, et ideo non immerito uberiori solutione sua nobis
life and therefore not undeservedly with-richer payment his-own to-us
promissa persolvit, et, quicunque illius se vult comitatui
promises pays-in-full and whoever his himself wishes to-the-company
plena fide committere, nullius hostis patietur insidias sed
with-full faith to-commit of-no enemy will-suffer the-ambushes but
ad optata loca securus et ad gloriam deducetur aeternam.
to desired places secure and to glory will-be-led eternal
Merito ergo quisque tenetur amorem luxuriaeque actus
deservedly therefore each is-bound love and-of-lust the-acts
abiicere et corporis pudicitiam penitus amplexari.
to-cast-off and of-the-body chastity wholly to-embrace
Amor praeterea inextricabiles consvevit hominibus et mortales
love moreover inextricable is-accustomed for-men and mortal
guerras parare ac perpetuae pacis foedera removere. Saepe
wars to-prepare and of-perpetual peace the-treaties to-remove often
quoque urbes magnas et egregias arcesque munitas et
also cities great and excellent and-citadels fortified and
castra tutissima subvertit et multam divitiarum fortunam
castles safest it-overturns and much of-riches fortune

sine possidentis largitione ad egestatis infortunia ducit
without of-the-possessor bestowal to of-need the-misfortunes leads
multosque cogit commissum luere crimen, quos peccatum
and-many compels committed to-atone-for crime whom the-sin
nec sui nec parentum potest [ulla] ratione contingere.
neither of-their-own nor of-parents can by-any reason to-touch
Plus etiam mali potest ad haec in amore notari. Amor enim
more also of-evil can to these in love to-be-noted love for
inique matrimonia frangit et cogit sine causa ab uxore
unjustly marriages breaks and compels without cause from the-wife
avertere virum, quos Deus lege data firmiter non posse
to-turn-away the-husband whom God law given firmly not to-be-able
statuit ab homine separari. Ait enim Scriptura: „Quos
established by man to-be-separated says for Scripture whom
Deus coniunxit, homo non separet". Immo iam plures
God has-joined man not let-separate nay already many
novimus coamantium, eos amore cogente in uxoris interitum
we-know of-co-lovers them love compelling on of-the-wife the-death
cogitare ac eas crudelissima trucidatione necare, quod cunctis
to-think and them by-most-cruel slaughter to-kill which to-all
constat scelus esse nefandum. In hoc enim saeculo nihil
it-is-agreed crime to-be unspeakable in this for world nothing
debet aliquis homo tanta affectione diligere quanta uxorem,
ought any man with-such affection to-love as-much-as the-wife
quae legitimo est sibi iure coniuncta. Nam cum viro
who by-lawful is to-him right joined for with the-husband
carnem unam Deus indicavit uxorem et aliis cunctis relictis
flesh one God declared the-wife and others all left
uxori iussit adhaerere maritum. Ait enim: „Propter hoc
to-the-wife commanded to-cleave the-husband he-says for because-of this
relinquet homo patrem et matrem et adhaerebit uxori suae,
will-leave a-man father and mother and will-cleave to-wife his-own

et erunt duo in carne una [persona]“. Praeterea cum uxore
and will-be two in flesh one person moreover with a-wife
sine crimine libidinem superamus et incentiva luxuriae
without crime lust we-overcome and the-incentives of-lust
absque animae macula removemus, prolemque legitimam ex
without of-the-soul stain we-remove and-offspring lawful from
uxore cognoscimus, quae nobis viventibus et morientibus
a-wife we-acknowledge which to-us living and dying
digna solatia praestat, et in ea Deus ex nobis sibi
worthy solaces furnishes and in it God from us for-himself
poterit agnoscere fructum. Sed et, licet quandoque proles
will-be-able to-recognize fruit but also although sometimes offspring
ex fornicatione sequatur, tamen patri nulla potest afferre
from fornication follow yet to-the-father no can to-bring
solatia, quum ab eius etiam hereditate pellatur. Immo
solaces since from his even inheritance it-be-driven nay
filii ex fornicatione progeniti parentis ignominia referente
sons from fornication begotten of-the-parent the-ignominy reporting
Scriptura dicuntur. Sed nec ipsi Deo tales filii creduntur
Scripture are-called but not-even himself to-God such sons are-believed
accepti, sicut evidenter videtur nos sacra Scriptura docere,
accepted as evidently seems us sacred Scripture to-teach
quae dicit: „Adulterorum filii abominabiles sunt Deo“.
which says of-adulterers the-sons abominable are to-God
Quum igitur omnia sequantur ex amore nefanda,
since therefore all follow from love unspeakable-things
nullumque inde bonum evenire cognoscatur sed infinitas
and-no thence good to-come is-known but infinite
hominibus procedere poenas, cur, stulte iuvenis, quaeris amare
to-men to-proceed pains why O-foolish young-man do-you-seek to-love
et te Dei gratia et aeterna hereditate privare? Carissime
and yourself of-God of-the-grace and of-eternal inheritance to-deprive O-dearest

ergo discas amice et corporis pudicitiam conservare
therefore you-should-learn O-friend both of-the-body chastity to-keep
atque carnis voluptates animi superare virtute et tuum
and of-the-flesh the-pleasures of-mind to-overcome by-the-virtue and your
vas immaculatum Domino custodire. Nam, etsi tanto carnis
vessel spotless for-the-Lord to-keep for even-if by-such of-the-flesh
ardore vexeris, ut corporis continentia nimis res videatur
ardor you-be-vexed that of-the-body continence very a-thing seem
difficilis, si [merito] mihi volueris consulenti parere, et
difficult if deservedly to-me you-will-have-wished counseling to-obey both
continentiae carnis sine mora et pudicitiae tibi facilis erit
of-continence of-the-flesh without delay and of-chastity to-you easy will-be
amplexus, et carnis voluptatem sine magna poteris
the-embrace and of-the-flesh pleasure without great you-will-be-able
difficultate repellere: Nunquam ergo te ad delectationem
difficulty to-repel never therefore you to the-delight
carnis tua te cogitatio ducat, loca etiam, tempora et personas,
of-the-flesh your you thought let-lead places also times and persons
quae causam valeant inducere voluptatis et occasionem libidinis
which cause can to-bring-in of-pleasure and occasion of-lust
concitare semper penitus evitare memento. Sed, si loci
to-rouse always wholly to-avoid remember but if of-place
opportunitas et rei non speratus eventus ad carnis opera
the-opportunity and of-thing not hoped-for event to of-the-flesh the-works
mulieris te repraesentatione compellat, statim voluptatem
of-a-woman you by-the-presentation compel at-once pleasure
viriliter compescere cura et opportunitatis instantis loca
manfully to-check take-care and of-opportunity pressing the-places
dimittere. Sed, si te coeperint carnis incentiva vexare, cave,
to-leave but if you will-have-begun of-the-flesh incentives to-vex beware
ne voluptatem sequatur effectus, vel rei te valeat inquinare
lest the-pleasure follow effect or of-the-thing you can to-defile

consensus. Nam [et], si in luxuriae conflictu paucis vicibus
consent for even if in of-lust conflict on-few occasions
constans reperiaris et victor, raros vel nullos postmodum
constant you-be-found and victor rare or no afterward
ab ea patieris insultus. Res enim talis luxuria est, quam
from it you-will-suffer assaults a-thing for such lust is which
persequendo vincimur et fugiendo fugamus. Ergo, si
by-pursuing we-are-conquered and by-fleeing we-put-to-flight therefore if
haec, quae dicuntur, cordis volueris aure percipere,
these which are-said of-heart you-will-have-wished with-the-ear to-take-in
facile tibi erit luxuriae motibus obviare. Absit enim,
easy for-you will-be of-lust the-motions to-oppose far-be-it for
hominem tanta nobilitate generis decoratum tantave probitate
a-man by-such nobility of-birth adorned or-by-such worth
refultum Veneris posse contagio maculari et fornicando
resplendent of-Venus to-be-able by-the-contagion to-be-stained and by-fornicating
mulieris admixtione foedari vel ipsius labe foedissima
of-a-woman by-the-admixture to-be-befouled or her by-the-stain most-foul
inquinari. Mulieris enim qualitatem sive statum districtius
to-be-defiled of-a-woman for the-quality or state more-strictly
agitare nil foedius vel magis taediosum reperitur in orbe.
to-examine nothing fouler or more tedious is-found in the-world
Sed haec omittamus ad praesens, ne qualitercunque credamur
but these let-us-omit for the-present lest in-any-way we-be-believed
in eis accusare naturam, et quia cuilibet sunt manifesta
in them to-accuse nature and because to-any are manifest
prudenti. Sola enim haec ad praesens est intentio nostra
prudent-man sole for this for the-present is intent our
amorem tibi penitus dissvadere ac corporis te pudicitiam
love to-you wholly to-dissuade and of-the-body you chastity
admonere. Quod si potentia cooperante divina pro nostra
to-admonish which if power cooperating divine according-to our

poterimus voluntate perficere, nil nobis in hac vita posse
we-shall-be-able will to-accomplish nothing to-us in this life to-be-able
gratius evenire cognoscas, quia corporis pudicitia et
more-pleasing to-happen you-should-know because of-the-body chastity and
abstinentia carnis res est, quam apud Deum et homines
abstinence of-the-flesh a-thing is which with God and men
expedit cunctis habere et eam modis omnibus conservare,
it-is-expedient for-all to-have and it in-ways all to-keep
quin ea neglecta nullum in homine bonum posset esse
nay it neglected no in a-man good could to-be
perfectum plene. Et, si aliquis in se ipso illam constat habere,
complete fully and if anyone in him himself it it-is-agreed to-have
multi per eam in homine excessus operiuntur, et varia
many through it in a-man excesses are-covered and various
quoque crimina tolerantur. Nam, si homo pudicus inveniatur
also crimes are-tolerated for if a-man chaste be-found
et largus, nullius detractionibus posset de facili vulnerari
and generous of-no-one by-the-detractions could with ease to-be-wounded
vel eius laudibus derogari. Sapiens ergo eris, si istud
or his from-the-praises to-be-detracted wise therefore you-will-be if this
studeas magno adipisci labore, quod cuncta bona, quae in
you-strive with-great to-obtain labor which all goods which in
homine inveniuntur, exornat et multos per sui potentiam
a-man are-found adorns and many through of-its-own power
in quolibet occultare novit excessus. Ne mireris, quod dixi
in anyone to-hide knows excesses not you-should-wonder that I-said
pudicum, addidi quoque: et largum; nam sine largitate omnis
chaste I-added also and generous for without bounty every
in homine virtus mortua videtur et laudis infructuosa iacere,
in a-man virtue dead seems and of-praise unfruitful to-lie

Iacobi apostoli auctoritate testante: „Omnis fides sine operibus
of-James the-apostle the-authority testifying all faith without works
mortua est“. Sic et omnis sine largitate virtus nulla putatur.
dead is thus also every without bounty virtue none is-thought
Alia quoque ratio evidenter videtur arguere amantes. Nam
another also reason evidently seems to-reprove lovers for
ex amore et Veneris opere corpora debilitantur humana,
from love and of-Venus the-work bodies are-weakened human
et ideo homines efficiuntur in bello minus potentes.
and therefore men are-made in war less powerful
Debilitantur homines ex amore triplici satis rationabili
are-weakened men from love for-threefold quite reasonable
causa; nam ex ipso Veneris opere, ut physicalis monstrat
cause for from the-very of-Venus work as physical shows
auctoritas, corporis plurimum potentia minoratur, sed propter
authority of-the-body very-much the-power is-lessened but because-of
amorem corpus minoris cibi et potus assumptione nutritur,
love the-body of-less food and drink by-the-taking is-nourished
et ideo non immerito debet esse potentiae brevioris.
and therefore not undeservedly it-ought to-be of-power shorter
Praeterea tollit amor etiam somnum et omni solet
moreover takes-away love also sleep and of-all is-wont
hominem privare quiete. Sed ex privatione somni sequitur
a-man to-deprive rest but from deprivation of-sleep follows
in homine digestio mala et corporis debilitatio multa; et
in a-man digestion bad and of-the-body weakening much and
hoc ex ipsa nominis somni rationabili physicali possumus
this from the-very of-the-name sleep reasonable physical we-can
definitione cognoscere. Est enim somnus, ut ait Iohannicius,
definition to-know is for sleep as says Johannitius
quies animalium virtutum cum intensione naturalium; ergo
the-rest of-animal powers with intensification of-natural therefore

privatio somni nil aliud est nisi animalium virtutum
deprivation of-sleep nothing other is except of-animal powers
fatigatio cum diminutione naturalium. Quarta dici potest
the-wearying with diminution of-natural by-a-fourth to-be-said it-can
ratione non inepte, corpora hominum debilitari. Nam propter
reason not foolishly the-bodies of-men to-be-weakened for because-of
peccatum omnia dona Dei credimus in homine minorari,
sin all gifts of-God we-believe in man to-be-lessened
et tempora vitae hominis abbreviari. Quum igitur hominibus
and the-times of-life of-man to-be-shortened since therefore to-men
magnum sit corporis potentia donum atque praecipuum,
great is of-the-body power a-gift and chief
non recte agis, si talia tibi assumere quaeris, per
not rightly you-act if such-things for-yourself to-take-up you-seek through
quae hoc praecipuum munus in te valeat quacunque ratione
which this chief gift in you can by-any reason
deficere vel quomodolibet attenuari. Ex amore autem non
to-fail or in-any-way to-be-diminished from love moreover not
solum haec praedicta sequuntur, sed ex eo quoque corporis
only these aforesaid follow but from it also of-the-body
aegritudo procedit. Nam ex mala digestione interius turbantur
sickness proceeds for from bad digestion inwardly are-disturbed
humores, et inde febres et aegritudines infinitae nascuntur.
the-humors and thence fevers and sicknesses infinite are-born
Somni quoque amissio cerebri et mentis saepissime
of-sleep also the-loss of-the-brain and of-mind very-often
alterationes inducit, unde homo efficitur amens et furiosus.
alterations brings-on whence a-man is-made senseless and raging
Sed nimia diei et noctis cogitatio, quam universi habent
but excessive of-day and of-night thought which all have
amantes, inducit cerebri quoque defectum, et aegritudines
lovers brings-on of-the-brain also failing and sicknesses

corporis inde procedunt. Sed memini, me quodam tempore
of-the-body thence proceed but I-remember me at-a-certain time
in dictis quibusdam physicalibus invenisse, quod propter
in sayings certain physical to-have-found that because-of
Veneris opera homines tempore breviori senescunt, et ideo
of-Venus the-works men in-time shorter grow-old and therefore
te ad non amandum precibus admonere contendo.
you to not loving with-prayers to-admonish I-strive
Alia quoque ratione te non amare compello, quia sapientia
by-another also reason you not to-love I-compel because wisdom
propter amorem suum in sapiente perdit officium. Nam,
because-of love its-own in the-wise-man loses office for
quantumcunque sit aliquis sapientia plenus, si ad Veneris
however-much be anyone of-wisdom full if to of-Venus
opera deducatur, nescit habere modum vel sua sapientia
the-works he-be-led he-knows-not to-have measure or by-his-own wisdom
motus luxuriae moderari aut actus mortiferos refrenare. Immo
the-motions of-lust to-moderate or acts deadly to-curb nay
magis sapientes insanire dicuntur amore et ardentius carnis
more the-wise to-go-mad are-said with-love and more-ardently of-the-flesh
voluptates implere, quam qui minori scientia gubernantur.
the-pleasures to-fulfill than who by-lesser knowledge are-governed
Sed et magis sapientes viri, postquam in amore delinquunt,
but also more wise men after in love they-offend
luxuriae † contemnere solent excessus, quam qui modica
of-lust (corrupt) to-despise are-wont the-excesses than who by-slight
sunt scientia fulti. Quis enim Salomone maiori fuit sapientia
are knowledge supported who for than-Solomon of-greater was wisdom
plenus, qui tamen sine modo luxuriando peccavit et amore
full who yet without measure by-reveling sinned and by-the-love
mulierum alienos deos non timuit adorare. Sed et quis maior
of-women foreign gods not feared to-adore but also who greater

aut sapientia clarior est David propheta repertus, qui tamen
or in-wisdom more-famous was David the-prophet found who yet
innumerabiles habuit concubinas, uxorem male concupivit
innumerable had concubines the-wife wickedly coveted
Uriae et eam adulterando stupravit virumque ipsius
of-Uriah and her by-adultery violated and-the-husband her
tanquam perfidus homicida necavit. Quis ergo mulierum
as a-treacherous murderer killed who therefore of-women
amator suam sciret cupidinem moderari, si in viris tanto
lover his-own would-know desire to-moderate if in men by-such
sapientiae dogmate fultis pro mulierum amore sapientia suum
of-wisdom doctrine supported for of-women the-love wisdom its-own
non novit officium nec modum potuit luxuriando servare.
not knew office nor measure could by-reveling to-keep
Amatores iterum alia ratione confundimus. Amorem
lovers again by-another reason we-confound love
namque mutuum, quem in femina quaeris, invenire non
for mutual which in a-woman you-seek to-find not
poteris. Non enim aliqua unquam dilexit femina virum
you-will-be-able not for any ever loved woman a-man
nec amanti mutuo se novit amoris vinculo colligare. Mulier
nor to-a-lover by-mutual herself knew of-love bond to-bind a-woman
[quoque] namque quaerit in amore ditari, non autem
also for seeks in love to-be-enriched not but
coamanti placita solatia exhibere; nec istud debet aliquis
to-the-co-lover pleasing solaces to-show nor this ought anyone
admirari, quum de natura procedat. Nam et mulieres omnes
to-wonder-at since from nature it-proceeds for also women all
de sexus generali natura tenacitatis et avaritiae vitio
from of-sex general nature of-stinginess and of-avarice by-the-vice
maculantur et pecuniae quaestui et lucris attentae sunt
are-stained and of-money to-the-getting and to-gains attentive are

vigilique aure sollicitae. Mundi namque partes plurimas
and-with-wakeful ear anxious of-the-world for parts very-many
circuivi ac diligenti examinatione disquirens aliquem
I-have-gone-round and by-diligent examination inquiring anyone
reperire non potui, qui mulierem aliquam se asserat
to-find not I-could who a-woman any himself assert
invenisse, quae sponte non oblata instanti postulatione
to-have-found who of-her-own-accord not offered by-pressing demand
non exigat, et si oblata vel exacta plenaria munera non
not exacts and if offered or exacted full gifts not
agnoscat, quae ab amore non retardet incepto. Sed, etsi
she-acknowledges who from love not hold-back begun but even-if
mulieri substantiam largitus fueris infinitam, si tantum in
to-a-woman substance bestowed you-will-have infinite if only in
soliti muneris te viderit praesentatione remissum vel ad
accustomed gift you she-will-have-seen presentation slack or to
inopiam te iam devenire cognoverit, incognitum te quasi
want you already to-come she-will-have-known unknown you as-if
alienigenam reputabit et in omnibus sibi eris taediosus
a-foreigner she-will-reckon and in all-things to-her you-will-be tedious
atque nocivus. Sed et nulla posset femina reperiri, quae tanta
and harmful but also no could woman to-be-found who with-such
tibi affectione iungatur vel tanta constantia solidetur, si aliquis
to-you affection be-joined or by-such constancy be-made-firm if anyone
ad eam quaecunque munera offerendo accedat, quae suo
to her any gifts by-offering approach who to-her-own
fidem servet amori. Tantus enim in mulieribus ardor avaritiae
faith keep love so-great for in women the-ardor of-avarice
manet, quod larga munera rerum omnia penitus in eis
remains that generous gifts of-things all wholly in them
castitatis claustra dirumpunt. Nam et, si manu velis aperta
of-chastity the-bars burst for even if with-hand you-wish open

venire, nulla te mulier eo, quod petis, vacuum permittet
to-come no you woman of-that which you-seek empty will-allow
abire. Ac, si largas rerum promissiones omittas, ad mulieres
to-go-away and if generous of-things promises you-omit to women
nihil postulaturus accedas, quia, etsi regio decoreris
nothing about-to-ask you-approach because even-if with-royal you-be-adorned
honore, si nil tamen attuleris, nil penitus apud
honor if nothing yet you-will-have-brought nothing wholly with
eas impetrare valebis, sed earum verecundus repelleris
them to-obtain you-will-be-able but their ashamed you-will-be-repelled
ab aula. Nam ob avaritiam fures omnes sunt mulieres
from hall for on-account-of avarice thieves all are women
et loculos reperiuntur habere. Nec invenitur femina tanta
and purses are-found to-have nor is-found a-woman with-such
generis altitudine decorari vel dignitatis et rerum fertilitate
of-birth height to-be-adorned or of-dignity and of-things by-abundance
beari, cuius pudorem oblatio non frangat argenti, et quam
to-be-blessed whose shame the-offering not break of-silver and whom
degeneris et abiectae quoque personae subvertere non possit
of-a-degenerate and abject even person to-overturn not could
larga et abundans copia rerum; et hoc ideo, quia nulla
generous and abundant supply of-things and this for-this-reason because no
reperitur femina dives, sicut nec ebrio unquam satis
is-found woman rich as nor to-a-drunkard ever enough
potasse videtur. Nam, etsi terra simul et aqua penitus
to-have-drunk it-seems for even-if the-earth together and the-water wholly
verterentur in aurum, vix posset mulieris avaritia mitigari.
were-turned into gold scarcely could of-a-woman the-avarice to-be-softened

De vitiis mulierum

THE VICES OF WOMEN

Every woman by nature is greedy, envious, slanderous, rapacious, gluttonous, inconstant, deceitful, disobedient, proud, vain, lying, drunken, loud-mouthed, unable to keep a secret, lustful, prone to every evil, and loves no man from the heart. Andreas illustrates each charge, from Eve's appetite to the wife who drank the poisoned wine her husband had forbidden her, and concludes that no prudent man should bind himself to a woman's love.

Ad haec mulier omnis non solum naturaliter reperitur avara,
to these a-woman every not only naturally is-found greedy
sed etiam invida et aliarum maledica, rapax, ventris
but also envious and of-other-women a-slanderer rapacious of-the-belly
obsequio dedita, inconstans, in sermone multiplex, inobediens
to-the-service given inconstant in speech manifold disobedient
et contra interdicta renitens, superbiae vitio maculata
and against prohibitions resisting of-pride by-the-vice stained
et inanis gloriae cupida, mendax, ebriosa, virlingosa, nil
and of-empty glory desirous lying drunken loose-tongued nothing
secretum servans, nimis luxuriosa, ad omne malum prona
secret keeping too lustful to every evil prone
et hominem cordis affectione non amans.
and a-man of-heart with-affection not loving
Est autem mulier avara, quia non excogitatur in mundo
is moreover a-woman greedy because not is-devised in the-world
nefas, quod ipsa audacter interveniente munere non committat,
a-wrong which she boldly intervening a-gift not would-commit
nec cuiquam necessitatem patienti sua novit abundantia
nor to-anyone need suffering by-her-own she-knows abundance
subvenire. Facilius enim posses de individuo adamante
to-help more-easily for you-could from indivisible diamond

ungue praecidere quam humano ingenio quidquam ex
with-the-nail to-cut-off than by-human wit anything from
reposito mulieris peculio de ipsius voluntate praesumere.
the-stored of-a-woman hoard by her will to-take
Sicut enim Epicurus summum bonum in ventris esse credit
as for Epicurus the-highest good in of-the-belly to-be believes
obsequio, ita mulier huius mundi laudes in divitiis credit
the-service so a-woman of-this world the-praises in riches believes
et rerum tenacitate finiri. Nec enim mulier aliqua tam
and of-things in-the-tenacity to-be-ended nor for a-woman any so
simplex et fatua reperitur, quae propria non noverit tenacitate
simple and foolish is-found who her-own not knows with-tenacity
avida custodire et aliena summa ingenii subtilitate lucrari.
greedy to-guard and others' by-highest of-wit subtlety to-gain
Immo simplex quidem mulier in unius venditione gallinae
nay a-simple indeed woman in of-one the-sale hen
abundantiori cautela procedit quam sapientissimus iurisperitus
with-more-abundant caution proceeds than the-wisest jurist
in castri alienatione maioris. Sed et nulla mulier in tanto
in of-a-castle the-alienation greater but also no woman in so-great
cuiquam amoris zelo coniungitur, quae toto mentis ingenio
to-anyone of-love zeal is-joined who with-whole of-mind wit
non laboret coamantis substantiam exhaurire. Et haec non
not labor of-the-co-lover the-substance to-drain and this not
reperitur regula fallax sed omni exceptione carere.
is-found rule deceitful but every exception to-lack
Invida quoque mulier omnis generali regula invenitur, quia
envious also a-woman every by-general rule is-found because
semper mulier in alterius feminae pulchritudine zelo
always a-woman at of-another woman the-beauty by-jealousy
consumitur et rerum felicitate privatur. Nam et, si
is-consumed and of-things of-the-happiness is-deprived for even if

propriae filiae mulier intelligat pulchritudinem commendari,
of-her-own daughter a-woman understand the-beauty to-be-commended
vix erit, quod invidiae zelus ipsam interius non
scarcely it-will-be that of-envy the-zeal her inwardly not
adstringat. Et multa convicinarum [et] mulierum inopia et
bind and much of-neighbor-women and of-women the-want and
earum inordinata paupertas sibi videtur opulentia affluens
their inordinate poverty to-her seems wealth flowing
et abundans copia rerum, unde muliebrem tantummodo
and abundant supply of-things whence womanly only
sexum proverbium antiquum voluisse credimus sine omni
sex the-proverb ancient to-have-wished we-believe without all
exceptione notare, quod ait:
exception to-mark which says

„Fertilior seges est alienis semper in agris,
more-fertile the-crop is others' always in fields
vicinumque pecus grandius uber habet".
and-the-neighbor's flock larger udder has

Sed vix contingere posset, quod una mulier [in] morum
but scarcely to-happen could that one woman in of-character
probitatem vel pulchritudinis formam laudaret alterius, et,
the-worth or of-beauty the-form would-praise of-another and
si laudare contingat in uno, in alio statim detractionis
if to-praise it-happen in one in another at-once of-detraction
verba subiunget, quae praemissas valeant supprimere laudes.
words she-will-add which the-foregoing can to-suppress praises
Et ideo non immerito sequitur, mulierem esse maledicam, quia
and therefore not undeservedly it-follows a-woman to-be a-slanderer because
ex invidia tantum et odio maledicta sequuntur. Non voluit
from envy only and hatred slanders follow not wished

unquam mulier haec in se frangere iura sed penitus intacta
ever a-woman these in herself to-break laws but wholly intact
servare. Nec enim facile posset femina reperiri, cuius unquam
to-keep nor for easily could a-woman to-be-found whose ever
noverit parcere lingua vel detractionis verba tacere. Et in
knew to-spare tongue or of-detraction words to-keep-silent and in
hoc mulier omnis suas per omnes credit attollere laudes
this a-woman every her-own through all believes to-raise praises
et propriam accrescere famam, si aliarum insistat laudibus
and her-own to-increase fame if of-others she-press from-the-praises
derogare, quae res manifeste cunctis demonstrat, modicum in
to-detract which thing manifestly to-all shows slight in
mulieribus dogma vigere. Cunctis enim per mundum constat
women doctrine to-flourish to-all for through the-world it-is-agreed
hominibus et est quasi generalis regula omnibus firmum,
men and is as-if general rule for-all firm
detractionis verba detractoris tantum laedere famam et
of-detraction the-words of-the-detractor only to-harm fame and
eius opinionem gravare. Nec propter hoc mulieres maledicere
his reputation to-burden nor because-of this women to-slander
cessant et laudes inquietare bonorum, ideoque firmiter
cease and the-praises to-disturb of-good-people and-therefore firmly
credimus asserendum, nullam penitus mulierem sapientiae
we-believe to-be-asserted no wholly woman of-wisdom
dogma tenere. Nam et omnia, quae solent sapientes habere,
doctrine to-hold for also all-things which are-wont the-wise to-have
mulieri sunt penitus aliena, quia omnia temere credit et
to-a-woman are wholly foreign because all-things rashly she-believes and
laudibus propriis libenter insistit et cetera sapientiae contraria
on-praises her-own gladly dwells and the-rest to-wisdom contrary
gerit, quod laboriosum esset nobis per singula enarrare.
does which laborious would-be for-us through each to-recount

Rapacitatis quoque vitio mulier quaelibet inquinatur, quia
of-rapacity also by-the-vice woman every is-defiled because
mulier omnis non solum aliis sed etiam sibi bene iuncto
a-woman every not only from-others but even to-her well joined
marito suis totis elaborat viribus universa sibi bona
from-the-husband with-her-own whole labors strength all to-herself goods
surripere et rapta nemini profutura servare. Tanta enim in
to-snatch and the-things-seized to-no-one about-to-profit to-keep such for in
muliere avaritia dominatur, quod nunquam credit, se contra
a-woman avarice rules that never she-believes herself against
divinae vel humanae legis statuta venire, sed cum aliena quaerit
of-divine or human law the-statutes to-come but with another's she-seeks
iactura ditari. Immo nemini largiri et omnia tam iuste quam
loss to-be-enriched nay to-no-one to-bestow and all-things as justly as
iniuste acquisita magno studio reservare, summam credit mulier
unjustly acquired with-great zeal to-reserve the-highest believes a-woman
esse virtutem et ab omnibus tanquam bonum esse laudandum,
to-be virtue and by all as good to-be to-be-praised
et ab hac quoque regula non excipitur ulla quoque regina.
and from this also rule not is-excepted any even queen
Ventris etiam mulier in tanto manet obsequio, quia nulli rei
of-the-belly also a-woman in such remains service that to-no thing
mulier erubesceret assentire, si fuerit de splendido
a-woman would-blush to-assent if she-will-have-been about splendid
cibo secura, nec tanta sibi posset esse copia cibi, si
food secure nor so-great for-her could to-be abundance of-food if
appetitus eam inquietat edendi, quod unquam speret, se
the-appetite her disquiets of-eating that ever she-hope herself
posse plenarie saturari, vel quod in mensa petat habere
to-be-able fully to-be-sated or that at table she-seek to-have
sodalem, sed in cibi assumptione occulta quaerit semper et
a-companion but in of-food the-taking hidden she-seeks always and

nimis latentia loca et extra ordinem libenter solet assumere
very concealed places and outside order gladly is-wont to-take
cibum. Sed, licet alias mulierum sit sexus semper avarus
food but although otherwise of-women be the-sex always greedy
et omni rerum tenacitati suppositus, omnia tamen, quae
and to-all of-things tenacity subjected all yet which
habet, avidissime in ciborum lecacitate consumit, nec fuit
she-has most-avidly in of-foods gluttony she-consumes nor was
quandocunque femina visa, quae non in gulae vitio tentata
ever a-woman seen who not in of-gluttony the-vice tempted
succumberet. Et haec omnia possumus in Eva prima mulierum
succumbed and these all we-can in Eve the-first of-women
cognoscere, quae, licet manu divina sine hominis fuerit
to-know who although by-hand divine without of-man was
facto plasmata, nil tamen magis vetitum timuit assumere
deed formed nothing yet more forbidden feared to-take
cibum, et pro ventris ingluvie de Paradisi meruit habitatione
food and for of-the-belly gluttony from of-Paradise deserved the-dwelling
repelli. Si ergo illa femina, quae sine crimine fuit divina
to-be-driven if therefore that woman who without sin was by-divine
manu creata, vitia non potuit compescere gulae, quid erit
hand created the-vices not could to-curb of-gluttony what will-be
in aliis, quas in peccatis mater concipit in alvo, nec unquam
in others whom in sins a-mother conceives in womb nor ever
sine crimine vivunt? Sit ergo tibi pro generali regula
without sin live let-it-be therefore for-you for general rule
definitum, quod [in] nihilo facile poteris in muliere carere,
defined that in nothing easily you-will-be-able in a-woman to-lack
si saepius curaveris eam splendida mensa cibare.
if more-often you-will-have-taken-care her with-splendid table to-feed

Inconstans etiam mulier regulariter invenitur, quia nulla
inconstant also a-woman by-rule is-found because no
mulier tanta super aliquo negotio soliditate firmatur, cuius
woman with-such about any affair firmness is-made-firm whose
fides modica svasione cuiusque non efficiatur in brevi spatio
faith by-slight persuasion of-anyone not be-made in short space
alterata. Est etenim mulier tanquam cera liquescens, quae
altered is for a-woman as-if wax melting which
semper est formam novam parata suscipere et ad sigilli
always is form new ready to-take-on and at of-a-seal
cuiuslibet impositionem mutari. Sed nec ulla posset mulier
any the-imposition to-be-changed but nor any could woman
te facere tanta promissione securum, cuius voluntas et
you to-make by-such promise secure whose will and
propositum non inveniatur brevi momento circa promissa
purpose not be-found in-brief moment about the-promises
mutari. Nec horae spatio in eodem statu cuiusque
to-be-changed nor of-an-hour for-the-space in the-same state of-any
mulieris animus perseverat, unde non immerito Marcianus
woman the-mind persists whence not undeservedly Marcianus
ait: „Age enim, rumpe moram, quia varium et mutabile
says come for break delay because a-various and changeable-thing
semper femina“. — Non ergo speres de quacunque
always woman not therefore hope about any
mulieris sponsione gaudere, nisi rei primitus sis
of-a-woman pledge to-rejoice unless of-the-thing first you-be
perceptione securus. Et ideo non expedit, in mulierum
by-the-receipt secure and therefore not it-is-expedient in of-women
sponsione civilia iura servari, sed ad earum promissiones
pledge civil laws to-be-observed but to their promises

semper venias cum sacco paratus. Nam illud proverbium
always you-should-come with sack ready for that proverb
antiquum omni videtur exceptione carere in feminis, scilicet:
ancient every seems exception to-lack in women namely

„Tolle moras, semper nocuit differre paratis".
take-away delays always has-harmed to-defer to-those-prepared

Sed mulieres omnes cuncta, quae dicunt, in cordis scimus
but women all all-things which they-say in of-heart we-know
duplicitate narrare, quia semper alia corde gerunt,
duplicity to-tell because always other-things in-heart they-bear
quam ore loquantur. Nullus posset homo tanta mulieris
than with-mouth they-speak no could man such of-a-woman
familiaritate vel affectione gaudere, qui eius posset animi
in-the-familiarity or affection to-rejoice who her could of-mind
secreta cognoscere, vel qua sibi fide loquatur. Mulier
the-secrets to-know or with-what to-him faith she-speaks a-woman
enim neminem confidit amicum et quemlibet credit penitus
for no-one trusts a-friend and anyone believes wholly
deceptorem, et ideo ipsa semper in deceptionis animo
a-deceiver and therefore she always in of-deception mind
perseverat et cuncta, quae loquitur, in duplicitate cordis
persists and all-things which she-speaks in duplicity of-heart
enarrat et mentis plica fatetur. Nunquam ergo te
recounts and of-mind with-a-fold confesses never therefore yourself
reddas in mulieris promissione vel iureiurando securum,
you-should-render in of-a-woman promise or oath secure
quia nulla manet fides in muliere, sed tuae mentis propositum
because no remains faith in a-woman but of-your mind the-purpose
studeas mulieri semper servare occultum, et tua sibi
you-should-strive from-a-woman always to-keep hidden and your to-her

noli aperire secreta, [et] ut sic artem arte deludas et eius
do-not open secrets and that thus art by-art you-may-mock and her
valeas excludere fraudem. Samson enim, cuius cunctis satis
you-can to-shut-out fraud Samson for whose to-all quite
probitas est manifesta, quia mulieri sua non novit celare
worth is manifest because from-a-woman his-own not knew to-hide
secreta, ab ea in cordis duplicitate deceptus ab inimicorum
secrets by her in of-heart duplicity deceived by of-enemies
legitur exercitu superatus, et ab eisdem captus corporis
is-read the-army overcome and by the-same captured of-the-body
virtute et oculorum simul est visione privatus. De
of-the-strength and of-the-eyes at-once was of-the-sight deprived about
mulieribus quoque aliis infinitis percipimus, quae suos viros
women also other infinite we-learn who their-own husbands
et amatores eo, quod eis sua non noverunt occultare
and lovers for-that that from-them their-own not they-knew to-hide
secreta, turpiter in sermonis duplicitate prodidisse leguntur.
secrets shamefully in of-speech duplicity to-have-betrayed are-read
Inobedientiae quoque vitio mulier quaelibet inquinatur,
of-disobedience also by-the-vice woman every is-defiled
quia nulla in orbe adeo sapiens et discreta femina vivit,
because no in the-world so wise and discreet woman lives
si ei rei cuiusque interdicatur abusus, quae contra
if to-her of-thing any be-forbidden the-use who against
vetitum toto corporis non conetur adnisu et contra
the-forbidden with-whole of-the-body not try effort and against

interdicta venire. [Unde illud sapientis eloquium sine omni
prohibitions to-come whence that of-the-wise-man saying without all
exceptione locum sibi meruit in feminis invenire, scilicet:
exception a-place for-itself has-deserved in women to-find namely

„Nitimur in vetitum cupimus semperque negatum.]“
we-strive toward the-forbidden we-desire and-always the-denied

Sed et legitur, quod vir quidam sapientissimus fuit exosam
but also it-is-read that a-man certain most-wise was hateful
habens uxorem. Qui causa criminis evitandi eam nolens
having wife who for-the-sake of-crime of-avoiding her unwilling
propria interimere manu, sciens, mulierem libenter in
by-his-own to-kill hand knowing a-woman gladly toward
vetita niti, vas pretiosissimum praeparavit et in eo
forbidden-things to-strive a-vessel most-precious prepared and in it
vinum optimum et odoriferum cum veneno mixtum apposuit
wine best and fragrant with poison mixed placed
et ait uxori: „Uxor dulcissima, cave, ne vasculum praesens
and says to-the-wife O-wife sweetest beware lest little-vessel present
attingas, nec de hoc liquore quomodolibet praelibare praesumas,
you-touch nor of this liquor in-any-way to-taste you-presume
quia res est venenosa et humanae contraria vitae. — Mulier
because the-thing is venomous and to-human contrary life the-woman
vero vetita mariti contemnens, quum nondum procul
but the-prohibitions of-the-husband despising when not-yet far
abisset, de inhibito liquore praesumpsit et sic est penitus
he-had-gone of the-forbidden liquor presumed and thus was wholly
interempta veneno. Sed quid ista referimus, quum maiora
killed by-poison but why these-things we-report when greater-things
noverimus? Nonne etenim mulier Eva prima, quae manu quoque
we-know surely for woman Eve the-first who by-hand also

fuit formata divina, et inobedientiae vitio deperiit et gloriam
was formed divine also of-disobedience by-the-vice perished and the-glory
immortalitatis amisit suaque culpa cunctos successores
of-immortality lost and-by-her-own fault all successors
suos ad mortis deduxit interitum? Si vis ergo, mulierem
her-own to of-death led the-destruction if you-wish therefore a-woman
facere quidquam, ei praecipiendo contraria obtinebis.
to-make anything to-her by-ordering contrary-things you-will-obtain
Superbia quoque muliebrem consvevit maculare sexum. Mulier
pride also womanly is-accustomed to-stain sex a-woman
enim superbiae concitatione accensa nec linguae nec manus
for of-pride by-the-rousing kindled neither of-tongue nor of-hand
novit scelera vel convicia continere, sed omnia nefanda irata
knows crimes or reproaches to-restrain but all unspeakable-things angry
audacter committit. Sed et, si quis vellet iratam compescere
boldly commits but also if anyone wished angry to-curb
mulierem, inani se labore fatigat, quia, si manibus eam
a-woman with-empty himself labor he-wearies because if by-the-hands her
teneat pedibusque ligatam et cuiuslibet eam generis cruciatu
he-hold and-by-the-feet bound and of-any her kind by-torture
adstringat, ipsam non posset a malo proposito revocare vel
he-constrain her not could from evil purpose to-recall or
eius animi superbiam mitigare. Sed ad modicum satis et levis
her of-mind pride to-soften but at slight quite and light
occasionis verbum, immo quandoque pro nihilo, cuiuslibet
of-occasion word nay sometimes for nothing of-any
mulieris accenditur ira, et in immensum eius superbia
woman is-kindled the-anger and to immensity her pride
crescit, nec unquam recolere possum, quod aliquis feminam
grows nor ever to-recall I-can that anyone a-woman

potuerit quamcunque videre, quae suam noverit superbiam
could any to-see who her-own knew pride
cohibere. Et ab his regulis nulla femina reperitur excepta.
to-restrain and from these rules no woman is-found excepted
Praeterea omnis mulier alias contemptui videtur habere,
moreover every woman other-women in-contempt seems to-have
quod ex sola constat superbia provenire. Nullus enim nisi
which from sole it-is-agreed pride to-come no-one for except
ex superbiae supercilio alium contemnere posset. Mulier
from of-pride haughtiness another to-despise could a-woman
praeterea quaelibet, non tantum iuvencula sed etiam senex
moreover any not only young but even old
et decrepita, summo studio elaborat propriam extollere
and decrepit with-highest zeal labors her-own to-extol
formam, quam rem ex superbia procedere sola, sapientis
beauty which thing from pride to-proceed sole of-the-wise-man
patenter verba demonstrant, qui ait:
openly the-words show who says

„Cunctis inest fastus, sequiturque superbia formam".
in-all is-within disdain and-follows pride beauty

Unde manifeste patet, mulieres non posse mores egregios
whence manifestly it-lies-open women not to-be-able character excellent
plenarie possidere, quia, ut ait:
fully to-possess because as he-says

„Inquinat egregios adiuncta superbia mores".
defiles excellent joined pride character

Vana gloria feminam detentat quoque vehementer, quia mulier
vain glory a-woman holds also vehemently because a-woman
aliqua reperiri non posset in mundo, quam super omnia
any to-be-found not could in the-world whom above all-things
laus non delectet humana, et quae verba cuncta de se ipsa
praise not delight human and who words all about her herself
prolata non credat ad suas pertinentia laudes. Quae etiam in
uttered not believe to her-own pertaining praises which also in
Eva prima femina posset culpa notari, quum cibaria vetita
Eve the-first woman could fault to-be-marked when foods forbidden
sumpsit, ut boni et mali posset habere scientiam. Sed et
she-took that of-good and of-evil she-could to-have knowledge but also
nulla mulier invenitur ex tam infimo genere nata, quae
no woman is-found from so lowest a-family born who
se non asserat egregios habere parentes et a magnatum
herself not assert excellent to-have parents and from of-magnates
stipite derivari, et quae se omni iactantia non extollat.
the-stock to-be-derived and who herself with-every boasting not extol
Et haec sunt, quae vana gloria tanquam propria quaerit.
and these are which vain glory as its-own seeks
Mendax etiam femina quaelibet reperitur, quia non est
lying also woman every is-found because not is
femina vivens, quae falsa non simulet et mendacia ingenio
a-woman living who false-things not feign and lies with-wit
non componat audaci. Nam et pro re modica satis mulier
not compose bold for also for a-thing slight quite a-woman
millies iurando mentitur et pro brevissimo lucro infinita
a-thousand-times by-swearing lies and for briefest gain infinite
mendacia fingit. Immo mulieres sua cuncta mendacia tueri
lies feigns nay women their-own all lies to-defend
arte laborant et sub ornata falsitate aliarum consverunt falsum
with-art labor and under adorned falsehood of-others are-accustomed false

componere crimen. Nec posset homo tam violentas contra
to-compose crime nor could a-man so violent against
mulierem praesumptiones habere, quod ipsa suum profiteatur
a-woman presumptions to-have that she her-own confess
excessum, nisi fuerit in ipso crimine deprehensa.
excess unless she-will-have-been in the-very crime caught
Est etiam omnis mulier ebriosa, id est vinum libenter
is also every woman drunken that is wine gladly
potando assumens. Non est enim mulier aliqua, quae cum
by-drinking taking not is for woman any who with
centum in die commatribus erubescat optimum [caritative]
a-hundred in a-day gossips would-blush best charitably
potare falernum. Nec erit totiens meri potatione
to-drink falernian nor will-be so-often of-neat-wine by-the-drinking
refecta, quae vina iterum allata recuset; vinum tamen
refreshed who wines again brought refuse wine yet
versum sibi maxime reputat inimicum, et aquae potus
turned to-her most reckons hostile and of-water the-drink
plurimum consvevit ei esse nocivus. Sed, si vinum sanum
very-much is-accustomed to-her to-be harmful but if wine sound
sine aquae admixtione reperiat, magnam suae substantiae
without of-water admixture she-find great of-her-own substance
vellet potius sustinere iacturam, quam de illo ad
she-would-wish rather to-sustain loss than of it to
corporis sufficientiam non gustaret, unde nulla est mulier,
of-the-body sufficiency not she-would-taste whence no is woman
quae saepissime ebrietatis vitium non incurrat.
who very-often of-drunkenness the-vice not incur
Est et omnis femina virlingosa, quia nulla est, quae suam
is also every woman loose-tongued because none is who her-own
noverit a maledictis compescere linguam, et quae pro unius
knows from slanders to-curb tongue and who for of-one

ovi amissione die tota velut canis latrando non clamaret et
egg the-loss by-day whole like a-dog by-barking not would-shout and
totam pro re modica viciniam non turbaret. Immo mulier
the-whole for a-thing slight neighborhood not would-disturb nay a-woman
cum aliis commorando nunquam alicui ad loquendum vellet
with others staying never to-anyone for speaking would-wish
cedere locum, sed suis semper dictis nititur dicenda
to-yield place but to-her-own always sayings strives things-to-be-said
committere et in suo diutius sermone durare, nec unquam
to-join and in her-own longer speech to-last nor ever
posset sua lingua vel spiritus fatigari loquendo. Saepe etiam
could her-own tongue or breath to-be-wearied by-speaking often also
mulieres videmus plurimas, quae propter aviditatem loquendi
women we-see very-many who because-of eagerness of-speaking
solitariae commorantes intra se ipsas ad verba moventur et
solitary staying within them themselves to words are-moved and
expressa voce loquuntur. Sed etiam cunctis mulier audacter
with-distinct voice speak but also to-all a-woman boldly
loquendo resistit et nullius unquam posset acquiescere dictis,
by-speaking resists and of-no-one ever could to-assent to-the-words
sed in omnibus semper suam nititur praeferre sententiam.
but in all always her-own strives to-prefer opinion
Praeterea nulla novit mulier aliquod occultare secretum.
moreover no knows woman any to-hide secret
Quanto enim aliquid secretius iniungitur mulieri servandum,
by-how-much for anything more-secretly is-enjoined on-a-woman to-be-kept
tanto avidius illud cunctis indicare laborat. Nec potuit
by-so-much more-avidly it to-all to-indicate she-labors nor could
usque ad haec tempora femina inveniri, quae aliquid sibi in
all-the-way to these times a-woman to-be-found who anything to-her in
secreto positum reservaret occultum, quamvis illud sit magnum,
secret placed kept hidden although it be great

vel inde videatur alicui mortis interitus evenire. Quidquid
or thence seem to-anyone of-death destruction to-come whatever
enim secretum alicuius fidei mulieris iniungitur, eius penitus
for secret of-any faith of-a-woman is-enjoined her wholly
videtur urere intrinseca, nisi primitus iniuncta sibi damnose
seems to-burn insides unless first enjoined on-her harmfully
secreta revelet. Nec posses illud in feminis evitare quasi iuxta
secrets she-reveal nor could-you that in women to-avoid as-if according-to
superiorem regulam eis praecipiendo contraria, quia mulierem
the-above rule to-them by-ordering contrary-things because a-woman
quamlibet plurimum delectat novarum confabulatio rerum.
any very-much delights of-new the-talking things
Secretum ergo tuum ab omni studeas femina custodire.
secret therefore your from every you-should-strive woman to-guard
Luxuriosa est etiam omnis femina mundi, quia mulier
lustful is also every woman of-the-world because a-woman
quaelibet, quantumcunque sit dignitatis honore praeclara, si
any however-much be of-dignity in-honor brilliant if
aliquem, licet vilissimum et abiectum, noverit in Veneris
someone although most-base and abject she-knows in of-Venus
opere potentem, illum a suo concubitu non repellit,
the-work potent him from her-own bed not repels
nec est aliquis in opere Veneris potens, qui etiam cuiusvis
nor is anyone in the-work of-Venus potent who even of-any
mulieris posset quomodolibet mitigare libidinem.
woman could in-any-way to-soften the-lust
Praeterea nulla mulier tanta fidei puritate colligatur amico
moreover no woman by-such of-faith purity is-bound to-a-friend
vel manet unita marito, quae alium non admittat amantem,
or remains united to-a-husband who another not admit lover
maxime quum quis pecuniosus accedit, ubi quidem mulieris
most-of-all when someone moneyed approaches where indeed of-a-woman

luxuria cum avaritia summa notatur. Sed nulla in hoc saeculo
lust with avarice highest is-marked but no in this world
commoratur in tantum mulier constans vel quacunque sponsione
dwells in so-much woman constant or by-any pledge
ligata, si voluptatis accedat amator et eam ad Veneris voluptates
bound if of-pleasure approach a-lover and her to of-Venus the-pleasures
sapienter et instanter invitet, quae post multam saltem
wisely and urgently invite who after much at-least
instantiam petentis velit abiicere preces vel ab eius se
insistence of-the-asker would-wish to-cast-off prayers or from his herself
importunitate tueri. Et haec quidem regula pro nulla reperitur
importunity to-guard and this indeed rule for no is-found
femina fallax. Videas ergo, qualis sit mulier reputanda,
woman deceitful you-should-see therefore of-what-kind is a-woman to-be-reckoned
quae in rerum felicitate posita et honorabili amico vel optimo
who in of-things happiness placed and by-an-honorable friend or by-best
[est] honorata marito alterius appetit voluptatibus commisceri.
is honored husband of-another seeks with-the-pleasures to-be-mingled
Ideo istud mulier agit, quia nimia ipsam luxuria vexat.
for-this-reason this a-woman does because excessive her lust vexes
Est quoque ad omne malum femina prona. Quodcunque maius
is also to every evil a-woman prone whatever greater
est in hoc saeculo nefas, illud omnis mulier sine timore pro
is in this world wrong that every woman without fear for
levi occasione committit, et mulieris animus ad omne malum
light occasion commits and of-a-woman the-mind to every evil
pro modica cuiusque svasione facile inclinatur. Praeterea nulla
for slight of-anyone persuasion easily is-inclined moreover no
vivit in hoc femina mundo, non etiam imperatrix neque
lives in this woman world not even an-empress nor
regina, quae totam vitam suam more gentilium non
a-queen who whole life her-own in-the-manner of-gentiles not

consumat auguriis et variis divinationum haruspiciis [et],
consume in-auguries and in-various of-divinations soothsayings and
dum vivit, mente credula non insistat, et quae assidue artis
while she-lives in-mind credulous not persist and who assiduously of-the-art
mathematicae infinita maleficia non committat. Immo nullum
of-astrology infinite sorceries not commit nay no
opus mulier facit, in cuius principio dies non exspectetur et
work a-woman does at whose beginning the-day not be-awaited and
hora, et cui ars malefica non praestet initium. Nam etiam
the-hour and to-which art sorcerous not furnish beginning for even
non ducitur, nec defuncti obsequia celebrantur, nec semina
not one-is-wed nor of-the-dead the-rites are-celebrated nor seeds
trahuntur ad agrum, nec habitatio nova patietur ingressum,
are-drawn to the-field nor dwelling new will-allow entrance
nec quidquam aliud datur suo initio, nisi muliebre prius
nor anything other is-given to-its-own beginning unless womanly first
procedat augurium, et nisi istud magicis feminarum praesagiis
proceed augury and unless it by-magic of-women presages
approbetur. Unde sapientissimus Salomon malitias cunctas et
be-approved whence most-wise Solomon the-malices all and
scelera mulieris agnoscens de ipsius vitiis et improbitate
crimes of-woman knowing about her vices and wickedness
generali fuit sermone locutus. Ait enim „Femina nulla bona“.
general has in-speech spoken he-says for woman no good
Cur igitur, quod est malum, Gualteri, tam avide quaeris amare?
why therefore what is evil O-Walter so avidly do-you-seek to-love
Mulier siquidem hominem cordis affectione non amat, quia
a-woman indeed a-man of-heart with-affection not loves because
nulla est, quae marito vel fidem servet amico, et cuius
none is who to-a-husband or faith keep to-a-friend and whose
fides non inveniatur alio superveniente vacillans. Nescit enim
faith not be-found another arriving wavering knows-not for

mulier aurum vel argentum aut alia sibi oblata munera reiicere
a-woman gold or silver or other to-her offered gifts to-reject
neque sui corporis solatia petita denegare. Sed, quum
nor of-her-own body the-solaces sought to-deny but since
sciat femina, nihil in tantum coamantis animum aggravare,
knows a-woman nothing in so-much of-the-co-lover the-mind to-burden
quantum si de ipsa sui corporis solatia largiatur, videas,
as-much-as if of her of-her-own body the-solaces she-bestow you-should-see
quanta mulier hominem cordis affectione peramet, quae
how-much a-woman a-man of-heart with-affection loves who
propter auri vel argenti aviditatem extranei vel peregrini se
because-of of-gold or of-silver greed of-a-stranger or of-a-foreigner herself
committit arbitrio et coamantis animum non erubescit tanta
commits to-the-will and of-the-co-lover the-mind not blushes with-such
confusione turbare ac propriae fidei ornamenta dirumpere.
confusion to-disturb and of-her-own faith the-ornaments to-burst
Sed nulla praeterea femina tanto posset coamanti dilectionis
but no moreover woman by-so-great could to-a-co-lover of-love
vinculo colligari, si munerum ipsa semper suffragia non
bond to-be-bound if of-gifts she always the-supports not
agnoscat, quae circa solita non incipiat tepidare solatia
acknowledge who about accustomed not begin to-grow-lukewarm solaces
et suo coamanti non fiat cito peregrina. Neminem ergo
and to-her-own co-lover not become quickly a-stranger no-one therefore
videtur decere prudentem feminae se affectui obligare,
seems to-befit prudent of-a-woman himself to-the-affection to-bind
quia nemini mutuum servat amorem, et constat, ipsam
because for-no-one mutual she-keeps love and it-is-agreed her
tot supra dictis et tam validis rationibus reprobandam.
by-so-many above said and so strong reasons to-be-condemned

De amoris militia recusanda

LOVE'S SERVICE TO BE REFUSED

Love is hateful because it weighs unequally, forcing a man to love a woman who feels nothing in return; a just love would compel only where it repaid. Its fellowship should be refused like that of one who leads you into battle, goes over to the enemy, and arms them. Since love costs God's grace, true friends, honor, fame, and wealth, and since no woman returns love, everyone is bound to avoid it with all his strength and trample its commands.

Amor praeterea ratione alia satis videtur odibilis, quia
love moreover by-reason another quite seems hateful because
saepius inaequalia pondera portat et eam semper cogit
very-often unequal weights it-carries and her always it-compels
amare, quam nulla posset homo sollicitudine obtinere, quia
to-love whom by-no could a-man solicitude to-obtain because
mutuum illa non sentit amorem, quum amoris non instigetur
mutual she not feels love since of-love not she-be-goaded
aculeis. Non est ergo illius arbitrium eligendum, qui te
by-the-stings not is therefore of-that-one the-judgment to-be-chosen who you
cogit instanter illud toto mentis ingenio postulare, quod
compels urgently that with-whole of-mind wit to-demand which
ipse idem tibi facit penitus denegari. Nam, si amor iustus
he the-same to-you makes wholly to-be-denied for if love just
vellet moderator haberi, id solum ad amandum cogeret
wished a-moderator to-be-held that only to loving it-would-compel
amatores, quod statim vel post dignos labores eos mutua vice
lovers which at-once or after worthy labors them in-mutual turn
diligeret; quod quum non faciat, merito videtur eius militia
would-love which since not it-does deservedly seems its service
recusanda. Non enim illius videtur amanda societas, qui
to-be-refused not for of-that-one seems to-be-loved the-fellowship who

te producit ad bellum et inito proelio transit ad hostes et
you leads-forth to war and begun battle goes-over to the-enemies and
tuitionis eis arma ministrat. Non expedit ergo, venerande
of-protection to-them arms supplies not it-is-expedient therefore O-venerable
amice, tuos in amore consumere dies, quem tot superius
friend your in love to-consume days which by-so-many above
improbatum rationibus constat. Nam, si te facit regis gratia
condemned reasons it-is-agreed for if you makes of-the-king grace
carere coelestis et omni te penitus vero privat amico et huius
to-lack heavenly and of-every you wholly true deprives friend and of-this
saeculi cunctos subducit honores, omnisque famae laudabilis
world all withdraws honors and-every of-fame praiseworthy
per eundem supprimitur aura, ac sui voracitate divitias
through the-same is-suppressed breeze and of-its-own by-voracity riches
devorat universas, et ex eo, sicut superius narratur, mala
devours all and from it as above is-told evils
cuncta sequuntur, cur stulte quaeris amare, vel quod inde
all follow why foolishly do-you-seek to-love or what thence
posses acquirere bonum, quod tibi valeret tot incommoda
could-you to-acquire good which for-you could so-many disadvantages
compensare? Nec id, quod quaeris in amore praecipuum,
to-make-up nor that which you-seek in love chief
scilicet ut vice mutua diligaris, sicut superius edocetur, nullo
namely that in-turn mutual you-be-loved as above is-taught by-no
posses obtinere labore, quia nulla femina mutuum rependit
you-could to-obtain labor because no woman mutual repays
amorem. Si cuncta igitur, quae in amore versantur, vigili
love if all therefore which in love are-engaged with-wakeful
curaveris mente perquirere, clara poteris veritate
you-will-have-taken-care mind to-search-out by-clear you-will-be-able truth

cognoscere, quam inevitabili quisque ratione tenetur amorem
to-know how by-unavoidable each reason is-bound love
totis viribus evitare et eius penitus calcare mandata.
with-all strength to-avoid and its wholly to-trample commands

Conclusio libri

CONCLUSION OF THE BOOK

The book offers Walter a double teaching. The first part, which he asked for, teaches the art of love and wins the body's pleasures at the cost of God's grace, good company, fame, and the world's honors; the second, which he did not ask for, rejects love and wins God's favor, success in this world, and eternal life. Andreas bids him shun love's commands, keep his lamps adorned with charity and good works, and watch for the bridegroom, since no one knows the day or the hour.

Haec igitur nostra subtiliter et fideliter examinata doctrina,
this therefore our subtly and faithfully examined doctrine
quam tibi praesenti libello mandamus insertam, tibi
which to-you in-the-present little-book we-send inserted to-you
duplicem sententiam propinabit. Nam in prima parte
double meaning will-serve for in the-first part
praesentis libelli tuae simplici et iuvenili annuere
of-the-present little-book to-your simple and youthful to-assent
petitioni volentes ac nostrae quidem in hac parte
request wishing and our indeed in this part
parcere nolentes inertiae artem amatoriam, sicut nobis
to-spare unwilling idleness the-art amatory as from-us
mente avida postulasti, serie tibi plena dirigimus
with-mind eager you-demanded in-sequence to-you full we-direct
et competenti ordinatione dispositam delegamus, quam si
and with-fitting ordering arranged we-hand-over which if

iuxta volueris praesentem exercere doctrinam, et
according-to you-will-have-wished the-present to-practice doctrine and
sicut huius libelli assidua tibi lectio demonstrabit, omnes
as of-this little-book assiduous to-you reading will-show all
corporis voluptates pleno consequeris effectu, Dei tamen
of-the-body pleasures with-full you-will-obtain effect of-God yet
gratia, bonorum consortio atque virorum laudabilium
of-the-grace of-the-good of-the-fellowship and of-men praiseworthy
amicitia iusta manebis ratione privatus, tuamque
of-the-friendship by-just you-will-remain reason deprived and-your
famam non modicam facies sustinere iacturam, nec
fame not slight you-will-make to-sustain loss nor
facile huius saeculi consequeris honores. In ulteriori parte
easily of-this world you-will-obtain honors in the-further part
libelli tuae potius volentes utilitati consulere, de
of-the-little-book to-your rather wishing advantage to-consult about
amoris reprobatione tibi nulla ratione petenti, ut bona
of-love the-condemnation to-you in-no way asking that goods
forte praestemus invito, spontanea voluntate subiunximus
perhaps we-may-furnish to-the-unwilling by-spontaneous will we-have-appended
et pleno tibi tractatu conscripsimus. Quem tractatum
and in-full for-you treatise we-have-written which treatise
nostrum si attenta volueris investigatione disquirere
our if by-attentive you-will-have-wished investigation to-inquire
ac mentis intellectu percipere et eiusdem doctrinam
and of-mind by-understanding to-grasp and of-the-same the-doctrine
operis executione complere, ratione manifesta cognosces,
of-work by-execution to-fulfill by-reason manifest you-will-know
neminem in amoris voluptatibus debere male suos expendere
no-one in of-love pleasures ought badly his-own to-spend
dies, ac inde rex coelestis in cunctis tibi propitius
days and thence the-king heavenly in all-things to-you propitious

permanebit et in hoc saeculo prosperos mereberis habere
will-remain and in this world prosperous you-will-deserve to-have
successus et universa laudabilia et honesta desideria
successes and all praiseworthy and honest desires
cordis implere, ac in futuro gloriam et vitam possidebis
of-heart to-fulfill and in the-future glory and life you-will-possess
aeternam.
eternal
Sumas ergo, Gualteri, salubrem tibi a nobis propinatam
you-should-take therefore O-Walter healthful to-you by us served
doctrinam et mundi penitus vanitates omittas, ut,
doctrine and of-the-world wholly the-vanities let-go that
quum venerit sponsus nuptias celebrare maiores, et
when will-have-come the-bridegroom the-nuptials to-celebrate greater and
clamor surrexerit in nocte, sis praeparatus cum
the-cry will-have-arisen in the-night you-may-be prepared with
lampadibus occurrere sibi ornatis secumque ad nuptias
lamps to-meet him adorned and-with-him to the-nuptials
introire divinas, nec te oporteat tempore opportunitatis
to-enter divine nor you it-behoove at-the-time of-opportunity
instantis tuae lampadis serotina ornamenta disquirere et
pressing of-your lamp late adornments to-search-for and
ad sponsi domum ianua clausa venire ac verecundam
to of-the-bridegroom the-house the-door shut to-come and shameful
vocem audire.
voice to-hear
Studeas ergo, Gualteri, lampades semper ornatas
you-should-strive therefore O-Walter lamps always adorned
habere, id est caritatis et bonorum operum ornamenta
to-have that is of-charity and of-good works the-adornments
tenere. Memento etiam vigilare semper, ne in peccatis
to-hold remember also to-watch always lest in sins

dormiendo te inveniat sponsi repentinus adventus.
sleeping you find of-the-bridegroom the-sudden coming
Cave igitur, Gualteri, amoris exercere mandata et
beware therefore O-Walter of-love to-practice the-commands and
continua vigilatione labora, ut, quum venerit sponsus,
with-continual watching labor that when will-have-come the-bridegroom
inveniat te vigilantem, nec de corporis iuventute confisum
he-find you watching nor in of-the-body the-youth trusting
mundana delectatio te faciat in peccati dormitione
worldly delight you make in of-sin the-sleep
iacere ac de sponsi tarditate securum, quia,
to-lie and about of-the-bridegroom the-slowness secure because
eiusdem sponsi voce testante, nescimus diem neque
of-the-same bridegroom the-voice testifying we-know-not the-day nor
horam.
the-hour
