

OLD OCCITAN SERIES • VOLUME 5

THE SIRVENTES OF GIRAUT DE BORNELH

GIRAUT DE BORNELH

Sirventes

The Sirventes of Giraut de Bornelh

*with the Tensos, the Dawn Song,
the Romance, the Planhs, and the Razos*

with a word-for-word interlinear English translation

preserving the original word order

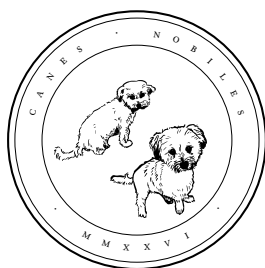


CANES NOBILES · MMXXVI

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Volume 5 of the Canes Nobiles Old Occitan interlinear texts

The Old Occitan text follows the first volume of Adolf Kolsen's
Sämtliche Lieder des Trobadors Giraut de Bornelh (Halle, 1910)

Set from a page scan of the 1910 printing

Translated and composed with AI, edited by Christopher Hench
Artwork by Esther Steves

The songs, their text, and their spelling are Kolsen's, numbered 41–77 as he numbers them, and the five razos are Chabaneau's, printed together at the back in his order, with his & set as e and without his editorial brackets. The wide space Kolsen sets at a caesura is not reproduced, and a hyphen before it joins the two halves of a word; his italic marking a conjecture is printed plain, and a row of points for a line he counts and does not constitute prints as an ellipsis. The redactions he sets below the alba and does not constitute are not reproduced, and the English titles are this press's.

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GIRAUT DE BORNELH

The Songs

De chantar me for' entremes

41 • FAIR FOLLY

He would often have taken up singing for want of cheer, had he seen good song praised, and given help he would not refuse to sing still. Joy, song, worth, and splendor have ceased, and what he calls delight the age calls folly. Yet no man is courtly who will be sensible all day: fair folly, kept to its time and place, is what shows sense off and refines it. He is heartened that a messenger brings a lady's greeting; he will be at her command, and would change nothing in her.

De chantar

With singing

me for' entremes

myself I-would-have busied

pro vetz per cocha de solatz,

many times for lack of cheer

s'eu vis que bos chans fos lauzatz;

if-I saw that good song were praised

pero, s'agues aiuda

yet if-I-had help

de razon o de druda

from a-theme or from a-mistress

valen,

worthy

ges no·m defen

at-all not-myself I-refuse

qu'eu no chantes enquera.

that-I — should-sing still

Tan m'es esquiv' e fera

So-much to-me-is harsh and cruel

la perd' e-l dans,

the loss and-the harm

car aissi rema jois e chans

since thus ceases joy and song

e pretz e galaubia;

and worth and splendor

qu'er' apel' om folia,

for-now calls one folly

si'm deport ni m'esjau ni chan

if-myself I-divert or myself-I-gladden or I-sing

e no fatz so que l'altre fan.

and not I-do that which the-others do

E no·m par

And not-to-me it-seems

c'om sia cortes

that-one is courtly

que tot jorn vol esser senatz.

who all day wishes to-be sensible

Be m'agrada bela foldatz,

Well to-me-pleases fair folly

lonhad' e retenguda,

kept-away and held-back

si com tems e locs muda;

just as time and place change

que·l sen

for-the sense

fai pareissen

it-makes appear

e l'enans' e l'esmera

and it-advances-it and it-refines-it

qu'eu eis, que chan, l'esquera

so-that-I myself who sing the-foolish-one

per ver enans

in truth I-advance

que chantes, si jois fos afans

rather-than I-should-sing if joy were pain

ni trebalhs cortezia.

and toil courtesy

Ja Deus sos pros no sia,

Ever God his profit not may-be

qui laissa joi ni bel semblan

to-him-who leaves joy or fair seeming

per malvestat ni per engan!

for baseness or for deceit

Oblidar

To-forget

volgra, s'eu pogues,

I-would-wish if-I could

mas no posc, so don sui iratz,

but not I-can that whereof I-am grieved

qu'er vei a las grans poestatz

for-now I-see in the great powers

laiszar solatz e bruda,

to-renounce cheer and renown

c'un' ampla recrezuda

for-an ample giving-up

perpren

seizes-them

que tol joven

which takes-away youth

e l'enchauss' e l'esfera.

and it-drives-it-out and it-scares-it-away

Sapchatz qu'eu no cudera

Know that-I not would-have-thought

fos en mil ans

it-were in thousand years

tan abaissatz pretz ni bobans!

so lowered worth or display

Qu'eissa chavalaria

For-very chivalry

val menhs e drudaria,

is-worth less and love-making

pos gardet so pro ni so dan,

since it-looked-to its profit and its harm

no fetz mester de fin aman.

not it-made need of true lover

Ges mudar

At-all to-change

no posc que no·m pes;

not I-can that to-me it-grieves

mas en aisso·m sui conortatz

but in this-myself I-am heartened

c'us messatgers ben ensenhatz

that-a messenger well bred

m'a dich c'una·m saluda;

to-me-has said that-one-me greets

que m'a joia renduda,

who to-me-has joy given

car pren

since she-takes

en chاوزimen

in clemency

mo chan! Qu'eu no chantera

my song For-I not would-sing

per altra ni crezera

for another nor would-I-believe

salutz ni mans;

greetings nor messages

mas d'aquesta serai comans,

but of-this-one I-shall-be commanded

tan volh sa senhoria.

so-much I-want her lordship

Pero s'a leis plazia

Yet if-to her it-pleased

que poisses plus un pauc enan, ...

that she-should-spur more a little forward ...

als no·lh quer ni plus no·lh deman.

anything-else not-from-her I-seek and more not-from-her I-ask

A preiar

To beg

l'agra, si·lh plagues,

her-I-would-have if-to-her it-pleased

pos per leis sui en joi tornatz,

since through her I-am into joy returned

que fos nostra bon' amistatz

that were our good friendship

per un amic saubuda;

by a friend known

que plus n'er chartenguda,

for more of-it-will-be held-dear

car l'en

since to-him-of-it

dirai soven

I-shall-tell often

so don no m'alegrera,

that whereof not myself-I-would-gladden

mentre sols m'o celera.

while alone to-myself-it I-should-hide

C'onors es grans

For-honor is great

e jois, can troba fis amans

and joy when finds a-true lover

ab cui solatz e ria,

with whom he-talks and he-laughs

e car no pot quec dia

and since not he-can each day

dir a s'amia so talan,

to-tell to his-beloved his desire

conve c'aia per cui lo·lh man.

it-behooves that-he-have through whom it-to-her he-send

Be·m deu far

Well-me it-ought to-make

tan ma bona fes,

so-much my good faith

car anc no fui malveziatz,

since ever not I-was ill-schooled

car am fis e fis si' amatz

since I-love true and true I-be loved

e sia bevenguda!

and may-she-be welcome

C'aital com l'ai volguda,

For-such as her-I-have wished

plazen,

pleasing

conhd' e rien,

charming and laughing

l'am e tal com l'orera

her-I-love and such as her-I-would-wish-for

que ja re no·i chamjera.

that ever anything not-in-her I-would-change

Que·l bels semblans

For-the fair seeming

e·l cors adrechs e benestans

and-the body graceful and comely

duchs de bela paria

leader of fair company

m'a mes en sa conhdia;

me-has put in her charm

per qu'eu pren e lais e soan

for that-I take and leave and scorn

e m'enardisc e·m vauc doptan.

and myself-I-embolden and-myself I-go fearing

Sapchatz qu'eu no creiria

Know that-I not would-believe

nulh ome qu'el mon sia

any man that-in-the world be

c'ades no·lh grazis en chantan

that-at-once not-to-her I-should-thank in singing

los dichs e·ls fachs, mas no sai can.

the words and-the deeds but not I-know when

Los dichs li grazisc en chantan

The words to-her I-thank in singing

e·ls fachs sobre tot can venran!

and-the deeds above all when they-shall-come

Los aplechs

42 • THE UNWORTHY HEIR

He keeps his instruments and his old good will but finds no partner; court and good usage dwindle unchecked. In the great lineages a worthy father is no longer a mirror, and it seems wrong that a wicked son should inherit where the father was praised: worth, courage, cost, and toil earned those honors first. He will not stop singing for those who want no part in joy. The lady he desires has drawn him from grief; only two will know their signals, for foolish messengers undo friendship. He asks his Bel-Senbor's leave to sing.

Los aplechs,

The instruments

ab qu'eu solh

with which-I am-wont

chantar, e·l bo talan

to-sing and-the good will

ai eu, c'avi' antan;

have I which-I-had formerly

mas car no trop ab cui,

but since not I-find with whom

no·m deport ni·m desdúi

not-myself I-divert nor-myself I-amuse

ni no sui benanans.

and not I-am happy

Ai Deus! cals dans

Ab God what harm

s'en sec e cals damnatges,

thereof follows and what loss

car cortz e bos uzatges

since court and good usage

aissi menuz' e falh,

thus dwindles and fails

no·i a nulh refrenalh!

not-there is any check

Mas, car mo senhor platz

But since to-my lord it-pleases

jois e chans e solatz,

joy and song and cheer

m'esjau ab sos privatx

myself-I-gladden with his intimates

e, can m'en sui lonhatz,

and when myself-of-them I-am parted

irasc m'ab los iratz.

I-grieve myself-with the grieving

Mas destrechs

But distressed

m'en destolh,

myself-from-them I-turn

per que·m vauc regaran

for that-myself I-go wondering

si ja s'alegraran?

whether ever they-will-gladden

Car ges a joi no fui

For at-all from joy not flees

qui·ls plazers non esdui

who-the pleasures not puts-aside

c'a me platz ades chans

so-that-to me pleases ever song

e bels mazans

and fair din

e cortz e vassalatges,

and court and knightly-deeds

ja perd' els rics linhatges

though loses in-the great lineages

paire pros so miralh;

father worthy bis mirror

c'oi ses esperonalh

for-today without spurring

no s'esmera barnatz

not refines-itself baronage

e, si·l pair fo lauzatz

and if-the father was praised

e·l filhs se fai malvatz,

and-the son himself makes wicked

sembla·m tortz e pechatz

it-seems-to-me wrong and sin

c'aia las eretatz.

that-he-should-have the inheritances

Donc cals drechs

Then what right

o acolh

it allows

que·l filhs ai' atretan

that-the son have as-much

de rend' e·l pretz soan

of income and-the worth scorn

ni cals razos adui

and what reasons it-brings

que melhs no tanh' altrui?

that better not it-befit to-another

Qu'eu cre que fos enans

For-I believe that it-was before

oltra mil ans

beyond thousand years

c'onors e senhoratges

that-honors and lordships

davon pretz e coratges

were-given-by worth and courage

e costas e trebalh,

and costs and toil

e·l filhs, si·l melhs trassalh,

and-the son if-the best be-overleaps

non es donc forlinhatz?

not is he-then degenerate

Era com no mostratz,

Now why not do-you-show

vos savis, que jutjatz,

you wise-man what you-judge

s'als pros fo·l dos donatz,

if-to-the worthy was-the gift given

com er dels desprezatz?

how it-will-be of-the despised

Mas nelechs

But wrong

er, si·m tolh

it-will-be if-myself I-withdraw

de solatz ni de chan

from cheer or from song

per cels qu'i falhiran!

for those who-in-it will-fail

Que fol tenhatz celui

For foolish hold that-man

que se mezeis destrui

who himself same destroys

ni·s vira malanans

and-himself turns distressed

per no sai cans

for not I-know how-many

cui jois par nesciatges;

to-whom joy seems folly

c'oi sabers ni paratges

for-today knowing nor rank

non es que no nualh,

not is-there that not slackens

pos alegransa·i falh,

once gladness-in-it fails

e no·s chamje viatz,
and not-itself it-change quickly
 e que·us valra rictatz,
and what-to-you will-avail wealth
 si ja no·us alegratz?
if ever not-yourself you-gladden
 Qu'emperis e renhatz
For-empire and reign
 es ses joi paubretatz.
is without joy poverty

Mas l'adrechs
But the-graceful
 cors qu'eu volh
body which-I want
 e dezir e reblan
and desire and court
 m'a trach d'ir' e d'afan
me-has drawn from-grief and from-pain
 e, si jois la·m condui,
and if joy her-to-me guides
 ja no sabran mas dui
ever not will-know but two
 los entresenhhs ni·ls mans;
the signals nor-the messages
 qu'enois es grans
for-vexation is great
 e sobeiras folatges,
and supreme folly

can per nescis messatges

when through foolish messengers

vilas ni d'avol talh

churlish and of-worthless cut

eschapa del guinsalh

escapes from-the leash

ni fui bon' amistatz.

and flees good friendship

Mas eu·m sui be gardatz

But I-myself am well guarded

c'anc no·n fui encolpatz;

so-that-ever not-of-it I-was blamed

c'oi non es vius ni natz

for-today not is-there living nor born

per qu'eu en fos proatz!

by whom-I of-it were proved

E l'esplechs,

And the-instrument

s'ilh m'acolh,

if-she me-receives

so que·lh querrai chantan,

that which-of-her I-shall-ask singing

remanh' al seu coman;

let-it-remain at-the her command

c'ab bels plazers redui,

for-with fair pleasures it-leads

can no·s volf ni·s defui
when not-itself turns nor-itself withdraws

l'adrechs cors benestans
the-graceful body comely

ni·l bels semblans
nor-the fair seeming

ni l'amoros vizatges,
nor the-loving face

c'avinens es lo gatges
for-fitting is the pledge

que dels olhs al cor salh,
that from-the eyes to-the heart leaps

per qu'eu, qui que·s baralh
for that-I whoever that-himself quarrels

ni s'apele forsatz,
or himself-calls wronged

me tenh a be menatz,
myself I-hold as well treated

can trop ben acordatz
when I-find well accorded

lo coratg' e la fatz
the heart and the face

e·ls dichs ben ensenhatz.
and-the words well seemly

E pos enans no valh

And since sooner not I-fare

ni no sui aizinatz,

and not I-am at-ease

Bels-Senher, sofertatz

Fair-Lord suffer

qu'eu chan! Ab c'o sofratz,

that-I sing Provided that-it you-allow

conosc be que'l comjatz

I-know well that-the leave

porta plus de mil gratz.

brings more than thousand thanks

A'n Sobre-Totz diatz,

To-Sir Above-All say

vos que mo chan portatz,

you who my song carry

que sai s'es tan tarzatz

that here itself-has so delayed

qu'el en semblara fatz.

that-it thereby will-seem foolish

Ja·m vai revenen

43 · SONG AGAINST CARE

His heart is recovering from a grief, and for the promise of one good agreement he will sing; otherwise no garden or birdsong would move him. He will not patiently endure the worthless, who go slowly toward merit. His lady is his comfort, and he fights what vexes him for her sake. No wise lover was ever gay, he argues, for folly refines sense; and while he hung back, a more sensible man got ahead of him. He closes by charging lovers to endure, since those who endure best will win.

Ja·m vai revenen

Already-for-me goes recovering

d'un dol e d'un' ira

from-a grief and from-a sorrow

mo cor; qu'er' aten

my heart for-now expects

per sol bo conven

for only-one good agreement

benanans' e jai,

happiness and joy

per qu'eu chantarai.

for which-I shall-sing

C'ogan no·n pensera,

For-this-year not-of-it I-would-think

pos vergers ni pratz

since garden nor meadow

no m'adui solatz

not to-me-brings cheer

ni chans pels plaissatz

nor song through-the hedges

que l'auzelet fan

which the-little-birds make

vas lo torn de l'an.

toward the turn of the-year

Ni ja l'avol gen

Nor ever the-worthless folk

paiatz no sofrira;

content not would-I-suffer

c'apensadamen

for-deliberately

van vas valor len,

they-go toward merit slowly

per que pretz dechai.

for which worth decays

Ren als no-us en sai,

Anything else not-to-you of-it I-know

mas ja no cudera

but ever not I-would-have-thought

fos aissi viatz

it-were so quickly

jois dezamparatz!

joy abandoned

Vos m'en conortatz,
You me-in-it comfort
 domna, per cui chan
lady for whom I-sing
 e·m vauc alegran.
and-myself I-go gladdening

E per vos defen
And for you I-ward-off
 so que plus me tira
that which more me vexes
 que no m'es parven
than — to-me-is apparent
 pel bo pensamen
for-the good hope
 que n'agui e n'ai,
which of-it-I-had and of-it-I-have
 pos plus no m'eschai.
since more not to-me-falls
 C'assatz melhs chantera,
For-much better I-would-sing
 si·l gens cors onratz
if-the noble body honored
 me fos plus privatx,
to-me were more familiar
 e pero, si·us platz,
and yet if-to-you it-pleases

no·i dei aver dan,

not-in-it ought there-to-be harm

si·us me prec chantan.

if-you I beg singing

C'ab plus d'ardimen

For-with more of-boldness

mo fat cor no·s vira,

my foolish heart not-would-be seen

tan no m'espaven!

so-much not myself-I-fear

Ans me ditz soven

Rather to-me it-says often

c'a mo dan serai,

that-to my harm I-shall-be

can vos preiarai,

when you I-shall-beg

pos aissi m'etz fera,

since thus to-me-you-are harsh

car sol o cudatz,

for only it you-think

ans que re·n sapchatz.

before that anything-of-it you-know

Si plus n'auziatz,

If more of-it-you-beard

paor me fai gran

fear to-me it-makes great

que·m doubles l'afan.

that-to-me it-double the-pain

Mas mon escien

But my thinking

tot' altra·m sofrira

every other-me would-allow

plus d'envazimen.

more of-assault

Parlem belamen;

Let-us-speak pleasantly

diatz o dirai:

say or I-shall-say

cal tort vos aurai,

what wrong to-you I-shall-have-done

si·us am o enquera

if-you I-love or even

vos me prec forsatz,

you I beg compelled

pos pres e liatz

since taken and bound

sui? Ja no crezatz

I-am Ever not believe

c'om sobre talan,

that-one overcomes desire

ja m'ane garan!

however myself-go guarding

Car qui·l drech enten

For who-the law heeds

d'amor ni·n sospira,

of-love and-thereof sighs

no·i pot aver sen

not-in-it can to-have sense

de gran jauzimen,

of great enjoyment

s'ab foldat no·i vai;

if-with folly not-in-it he-goes

c'anc drut savi gai

for-ever lover wise gay

no vi, c'ans esmera

not I-saw for-rather refines

lo sen la foldatz

the sense the folly

qu'era, s'amavatz

so-that-now if-you-loved

e·l sen creziatz,

and-the sense you-believed

per pauc de semblan

for little of seeming

iriatz doptan!

you-would-go fearing

E per aisso pren

And for this succeeds

qui trop no s'albira

who too-much not himself-considers

primers, car consen

first since he-consents

so c'altre repren.

to-that which-another blames

Ges be no m'estai,

At-all well not to-me-it-stands

si·us me prec, de lai;

if-you I beg from there

eissamen m'amera

likewise myself-I-should-love

com vos vos amatz

as you yourselves love

que guerra·m fassatz?

that war-on-me you-make

Mas sofretz en patz;

But endure in peace

que cilh venceran

for those will-conquer

que melhs sofriran.

who best will-endure

Qu'en patz e sofren

For-in peace and enduring

vi ja que·m jauzira

I-saw once that-myself I-would-enjoy

d'un' amor valen,

of-a love worthy

si leugeramen

if lightly

per fol sen savai

through foolish sense base

no·m fezes esglai

not-me had-made terror

so que m'aiudera,

that which to-me-would-have-helped

s'eu fos veziatz;

if-I were sbrewd

mas fezi·m iratz

but I-made-myself angry

per c'altre senatz,

wherefore another sensible

can m'anei tarzan,

while myself-I-went delaying

pois e pres enan.

hastened and took precedence

E pois? Sofert era

And then (I-have)-borne now

maior tort assatz,

greater wrong much

can m'en sui lonhatz,

since myself-thence I-am departed

e sui n'esfredatz!

and I-am of-it-dismayed

Per que·us prec e·us man

For which-you I-beg and-you I-charge

que sofratz aman.

that you-endure loving

Be·m platz que l'aman

Well-to-me it-pleases that the-lovers

amon sofrertan.

love enduring

Car cilh venceran

For those will-conquer

que be sofriran.

who well will-endure

Qui chantar sol

44 • WORTH AND COURTSHIP, THEN AND NOW

Whoever is used to singing may sing now leaf and flower are out, for nothing equals joy and cheer, and war and quarrel are only knavery to worthy men. He turns back to thresh the straw of a half-love. A man once refused should hope and give thanks, not press a lord. Secrecy and steadfastness are the greatest praise among lovers, and a lady who wants two loves neither. Since Costans died, merit has not risen. He hopes Count Gui will free his prisoners, and prays the strife not cross the Gascons to Aragon's ruin.

Qui chantar sol

Who to-sing is-wont

ni sap de cui

and knows of whom

ni cre

and believes

que sos plazers l'enans

that his pleasure him-advances

sos solatz ni sos chans,

his cheer and his song

era pos els verjans

now since on-the boughs

par la folh' e la flors

appears the leaf and the flower

e colora'l pascors

and colors-the spring

los vergers e los pratz,

the gardens and the meadows

si sa razos li platz,

if his theme to-him pleases

chan oïmais e conhdei.

let-him-sing henceforth and let-him-be-courtly

Que ren el mon no vei

For anything in-the world not I-see

que joi ni solatz valha;

that joy or cheer equals

que guerra ni batalha

for war nor battle

ni nauza ni tensos

nor quarrel nor strife

non es mas trics als pros.

not is but knavery to-the worthy

Per qu'eu — cui dol,

For which-I whom grieves-it

car jois m'adui? —

since joy to-me-comes

deme

I-set-going

mos chantaretz voians

my little-songs void

de salutz e de mans;

of greetings and of messages

am tan pretz e bobans

I-love so-much worth and display

qu'entr' altres chantadors

that-among other singers

m'abat ma mei' amors

me-casts my half love

e·m reten a solatz.

and-me keeps for cheer

Pro vetz m'en sui lonhatz

Many times myself-from-it I-am parted

e menatz e felnei;

and I-threaten and I-grow-cruel

pero, pos enfolei,

yet since I-grow-mad

torn ferir en la palha

I-turn to-strike on the straw

don esper que·l gras salha,

whence I-hope that-the grain leaps

que no·i fos la meissos,

though not-there were the harvest

com om sobramoros.

like a-man over-enamored

Mas s'eu m'ai dol,

But if-I to-myself-have grief

car aissi·m fui

since thus-me flees

ni·m te

and-me holds

l'amors, don lo talans

the-love whence the desire

no·s part, cui sera·l dans?

not-itself departs to-whom will-be-the harm

Meus er cui sec l'afans

Mine it-will-be whom follows the-pain

e l'ir' e la paors;

and the-grief and the fear

tan tem c'al chap del cors

so-much I-fear that-at-the end of-the course

remanha·l pros e·l gratz.

fails-the profit and-the thanks

Sui ges trop desreiatz

Am-I at-all too unruly

en dir so que no dei?

in saying that which not I-ought

Be pot esser; mas vei,

Well it-can to-be but I-find

si mos brans noca talha

if my sword never cuts

ni no·m las ma ventalha,

and not-myself I-lace my ventail

c'a mas bonas chansos

that-to my good songs

se tanh be gazardos.

itself is-due well reward

E, deus c'om vol,

And one-must that-one wishes

so que la dui

that which her draws

mais, be,

more goodwill

Deu donc esser clamans

Ought she-then to-be complaining

d'un cal que dezenans?

of-any which soever disadvantage

Ans es lo meschaps grans

Rather is the mishap great

e·l tortz e la folors

and-the wrong and the folly

c'om de do de senhors,

that-one for gift of lords

desque sera chassatz,

once-that he-shall-be driven-off

se fassa trop cochatz;

himself should-make too pressing

mais esper e mercei!

rather let-bim-hope and let-bim-give-thanks

C'us fols ab son agrei,

For-a fool with his behavior

que·s n'auci e·s tartalha,

who-himself of-it-kills and-himself frets

ve·i pro vetz que nualha

sees-there many times that slackens

valers e gratz e dos,

helping and thanks and gift

car es sobrecochos.

since he-is over-hasty

E qui so·m col

And if that-to-me she-grants

que ges altrui

which at-all to-another

per re

for anything

no colri', es semblans

not she-would-grant is-it likely

c'anc i toches engans?

that-ever in-it touched deceit

Ans es plachs benestans

Rather is-it a-pact seemly

a fis entendedors

to true suitors

c'om de solas onors

that-one with mere honors

se tenh' a be menatz.

himself bold as well treated

De me es be vertatz

Of me is-it well true

qu'en cal que part m'estei,

that-in what soever place I-am

vas l'amor no vanei

toward the-love not I-trifle

que·m sojorn' e·m trebalha,

which-me refreshes and-me torments

si·m desbois' e m'entalha

when-for-me it-carves and to-me-cuts

d'un adrech cors ginhos

of-a graceful body clever

sas avinens faissos.

its comely features

E qui·l lassol

And who-the bond

romp ni destrui

breaks or destroys

c'a fe

which-in faith

guida lo drech balans,

guides the right leaning

es en vertat soans

is in truth contempt

e sia dichs truan

and let-him-be called faithless

e fals; qu'entr' amadors

and false for-among lovers

es la maier lauzors

is the greatest praise

celars e fermetatz.

secrecy and steadfastness

Dels fis sia triatz

From-the true let-him-be cut-off

e'l melhs d'Amor abnei,

and-the best of-Love let-him-renounce

qui so drech ni sa lei

who its right nor its law

no sec e pren gazalha

not follows and takes fellowship

de tans, que d'un no·lh chalha;

with so-many that of-one not-to-him it-matters

c'anc, pos una·n volc dos,

for-ever once one-of-them wanted two

me non amet ni vos.

me not she-loved nor you

D'avol aiol

Of-worthless ancestry

par, que redui

it-seems since he-brings-low

qui ve

him-who sees

ni vi paiatz demans,

or saw satisfied demands

que no n'a gaire dans;

for not of-it-be-has any harm

que cel que pogr' enans

for he who could formerly

far a l'altre socors,

to-give to the-other help

se tenia per sors

himself held for raised

e per ben arribatz.

and for well arrived

Er' es l'afars chamjatz

Now is the-matter changed

de pretz e de domnei,

of worth and of courtship

c'un non auch ni no vei

for-a-one not I-hear and not I-see

que mezura'n trassalha;

who measure-in-it oversteps

pero qui non egalha

yet who not equates

pros e dans a sazos,

profit and harm at times

no·m par c'anc amics fos.

not-to-me it-seems that-ever a-friend he-was

A tort s'esmol

In wrong refines-himself

qui·l seu esdui

who-the his withdraws

ni se

and himself

d'avinens fachs prezans

from-comey deeds prized

ni s'i para doptans.

or himself-in-it makes-ready doubting

C'anc, pos s'estreis Costans

For-ever since perished Costans

ni·s viret als maiors,

and-himself turned to-the forefathers

no s'alevet valors

not itself-raised merit

ni s'aerc largetatz

nor itself-lifted largesse

e, pos eu·n sui passatz,

and since I-of-it am done

que dich n'ai so que dei,

for said of-it-I-have that which I-ought

leu, si's vol, o sordei!

let-it-rise if-itself it-wills or let-it-worsen

Mas si part Escoralha

But if beyond Escoralha

lo coms Guis d'escombralha

the count Gui from-filth

desliures sos preizos,

should-free his prisoners

lonh n'anera'l resos.

far of-it-would-go-the report

E pos tan s'esparpalha

And since so-much itself-spreads

lo plegs, ja sai no salha

the trouble ever here not may-it-leap

ni pass entrels Gascos,

nor pass among-the Gascons

per que's perd' Aragos!

for which-itself loses Aragon

Senher Sobre-Totz, vos

Lord Above-All you

siatz ades dels pros!

be ever of-the worthy

E tu vai t'en, chansos,

And you go yourself-away song

a'n Rigaut, d'enveios!

to-Sir Rigaut of-the-envious

Ges aissi del tot no·m lais

45 • HUMILITY WINS

He will not give up song and laughter altogether, though he sees scarcely anyone whom joy pleases. His wicked beloved has betrayed him, and he calls it folly to have convinced himself of it, since he cannot defend himself against her: Love's own law is that one soothe and pardon another's wrong. Truth avails nothing where force mows the meadow. He argues that the man who bends, owns himself beaten, and endures is rewarded sooner than the overweening, and that pride is nothing; but whoever is not in earnest should renounce love.

Ges aissi del tot no·m lais

At-all thus of-the whole not-myself I-leave

chantar ni deport ni rire,

singing nor mirth nor laughing

can qu'era no lai m'eslais;

however-much that-now not thither myself-I-burl

mas car plus no platz

but since more not it-pleases

conortz ni solatz,

comfort nor cheer

no volh en me sol despendre

not I-wish on me alone to-spend

mos bos dichs prezatz,

my good sayings prized

ans desque comens

rather as-soon-as I-begin

mos chans avinens,

my songs comely

pois n'estrenh las dens,

then thereat-I-clench the teeth

que no·ls aus retraire;

since not-them I-dare to-utter

car non i vei gaire

for not there I-see anyone

cui plassa jais

whom pleases joy

ni trop qui m'envei,

nor I-find who me-envies

s'eu m'alegre ni m'esbaudei.

if-I myself-gladden or myself-rejoice

E pero si me notz mais —

And yet if me harms most

mas que no m'es bel a dire —

but that not to-me-is fair to say

ma mal' amia que·m trais

my evil beloved who-me betrayed

e si·m par foldatz

and yet-to-me it-seems folly

car m'en sui proatz,

since myself-of-it I-am convinced

pos a leis no·m posc defendre.

since from her not-myself I-can to-defend

Mal me sui menatz,

Badly myself I-have borne

serai donc sofrrens,

I-shall-be then patient

ja m'en venha lens

though to-me-thence comes slowly

bes e jauzimens;

good and enjoyment

c'anc negus amaire

for-ever any lover

no saup d'amor gaire

not knew of-love much

que leu s'irais,

who easily grows-angry

c'Amors dona lei

for-Love gives law

c'om l'altrui tort bland' e mercei.

that-one the-other's wrong soothe and pardon

Vers es que s'amor m'estrais

True is-it that her-love from-me-she-took

e non o pot escondire;

and not it she-can to-deny

mas pos la forsa·l prat pais,

but since the force-the meadow grazes

que m'i val vertatz?

what to-me-in-it avails truth

Melhs me for' assatz

Better to-me it-would-be far

que·l cor vires en atendre

that-the heart should-turn in attending

vas calacom latz;

toward some side

que pos forsa vens,

for since force conquers

non es drechs valens,

not is right availing

e·l paucs esciens,

and-the small understanding

que m'es chabdelaire,

which to-me-is guide

dona m'un veiaire

gives to-me-a judgment

qu'eu cre m'abais,

that-I believe me-she-lowers

can vas leis felnei;

when toward her I-play-false

c'a poder que·m sorz' o·m sordei.

for-she-has power that-me she-raise or-me she-abase

Mas qui·m fos amics verais

But if-to-me were a-friend true

e de mos bes esjauzire,

and of my good a-rejoicer

fis e francs e ses mals ais,

true and noble and without evil traits

ab que·m fos celatz,

provided that-to-me he-were secret

que no fos preiatz,

without that he-were begged

joi m'i pogr' enquera rendre.

joy to-me-in-it he-could still to-give-back

No·n sui tan lonhatz?

Not-from-it am-I so far

Que·l cor mescrezens

For-the heart mistrustful

se combat e·l sens

itself fights and-the sense

e·l tertz espavens;

and-the third terror

c'anc nuls temens laire

for-ever any fearful thief

negu fort repaire

any strong dwelling

sols non enfrais,

alone not broke-into

que·l cor e tuch trei

without-that-the heart and all three

plus temen no·lh movan desrei.

most fearful to-him stirred havoc

Era sojorn et engrais,

Now let-her-rest and let-her-grow-fat

car sap com me pot aucire!

since she-knows how me she-can to-kill

C'anc pois no fui letz ni gais,

For-ever since not I-was glad nor gay

desc'us fols versatz

since-a fool practiced

que m'aduis pechatz

who to-me-brought error

m'afiet e·m fetz entendre

to-me-pledged and-me made understand

gran mensonh' e·l fatz

great lie and-the fop

no·m fo pois guirens

not-to-me was after a-belp

plus que·l pensamens,

more than-the thought

en que m'as, o vens.

in which I-smother or a-wind

E ja domneiaire,

And ever a-courtier

s'er' us emperaire,

if-he-were an emperor

so sobrer fais

his supreme burden

non er qui·lh l'envei,

not will-be who-him it-envy

c'Amors no vol c'om senhorei.

for-Love not wills that-one lord-it

C'anc no fo qui be s'afrais

For-ever not was-it who well himself-bent

ni·s fetz vencutz ni sofrire,

and-himself made vanquished and enduring

si tot fon en als savais,

though wholly he-was in else base

c'ans no fos paiatz

that-sooner not he-was rewarded

c'us desmezuratz

than-an immoderate-man

que's menassa d'escoissendre,

who-himself threatens with-tearing

per c'umilitatz

for that-humility

val als conoissens.

avails to-the discerning

E donc no n'aprens

And then not of-it-do-you-learn

c'orgolhs es niens

that-pride is nothing

e'l bos sofertaire,

and-the good enduring-man

si no n'es gabaire,

if not of-it-he-is a-boaster

conquer qui bais

wins her-who kisses

e tenh' e manei? —

and holds and caresses

Mas eu no dic que be n'estei! —

But I not say that well of-it-it-stands

Anc valors cui vils pretz frais

Ever merit whose base worth broke

per vils agradils assire

by base fops to-seat

vas benestar no s'atrais

toward decorum not itself-drew

ni ja rics malvatx

nor ever a-rich-man wicked

ni mal ensenhatz

nor ill bred

no si degr' en alt estendre! —

not himself ought on high to-stretch

Si·n fos drechs jutjatz,

If-of-it were right judged

en van! — O, m'entens? —

in vain Oh me-do-you-hear

Oc! — E donc consens,

Yes And then you-grant

que malvaza gens

that wicked folk

s'aus vas domn' atraire

themselves-dare toward a-lady to-draw

conhda de bon aire,

charming of good breeding

que d'aize nais

that from-ease is-born

locs en que folei?

occasion in which one-plays-the-fool

Mas cui no·n pes', amor abnei!

But whom not-of-it grieves love let-him-renounce

Be m'era beus chantars

46 • A WORLD TURNED ROUND

Singing pleased him once, but the living dead among the great have taken the season's savor: he is galled to see sons apt and sensible and the father vexed at the son's sense. Lords act frivolously, forget what does them honor, and abandon those they took in. Prowess now counts for harm, helping for shame, jousting for truce. A lady gave him her bare hands, swore she would never cheat him, and cheated him; his song will carry it from Paris to Tours. Sobre-Totz, who called himself a friend, would leave him to the dice.

Be m'era beus chantars

Well to-me-was pleasant singing

e plazia·m deportz,

and pleased-to-me mirth

mas per us vius rics mortz,

but because-of some living rich dead-men

don m'es lor vist' afans,

whence to-me-is their sight a-grief

no·m mou flors ni verjans

not-me moves flower nor bough

ni pratz ni chans noveus.

nor meadow nor song new

Tan no fo beus

So-much not was pleasant

lo gens tems ni·l pascors,

the fair season nor-the spring

can avia socors

when I-had help

ab solatz; qu'era mais

with cheer for-now most

me greja·lh pen' e·l fais,

me galls-the pain and-the burden

can vei los filhs joves duchs e senatz

when I-see the sons young apt and sensible

e·l pair del sen del filh estar iratz.

and-the father at-the sense of-the son to-stand vexed

E si no·m fos tan chars,

And if not-to-me it-were so dear

be·n volgr' esser estortz;

well-of-it I-should-wish to-be freed

qu'entrels menutz e·ls fortz

for-among-the small and-the strong

chai bos pretz e bobans,

falls good worth and display

per qu'eu cut falh enans.

for which-I think fails encouragement

Qu'er senher ni chabdeus

For-now lord or chief

fai tan que leus;

acts so-much that frivolous

que so que l'es onors

that that which to-him-is honor

oblid' e-s vir' alhors

he-forgets and-himself turns elsewhere

e no-s gara verais

and not-himself keeps truthful

c'adonc se met savais,

so-that-then himself he-makes base

can pren chaptenh don non amena patz

when he-takes a-stand whence not he-brings peace

e deschapte cels c'avi' amparatz.

and abandons those whom-he-had taken-in

Vers es qu'en mans afars

True is-it that-in many matters

s'aven us dezacortz,

there-happens a discord

car si valh ni m'esfortz,

for if I-am-of-use and I-strive

eu sui fols, arrogans;

I am foolish arrogant

qu'er' es proeza dans

for-now is prowess harm

e vergonha maleus

and shame helping

e justa treus

and joust truce

e paubrerá folors!

and poverty folly

Al sen dels ancessors,

In-the mind of-the forefathers

can aondava jais,

when abounded joy

no valc un ou enais,

not was-worth an egg discontent

qu'era qui ri ni vol aver solatz,

whereas-now who laughs or wishes to-have cheer

no l'es grazit, ans es fols apelatz.

not to-him-is approved rather is-be foolish called

Molt m'es falhitz cudars

Much to-me-has failed believing

que m'er' us grans confortz;

which to-me-was a great comfort

qu'entre gandas e tortz

for-among evasions and wrongs

resortz us dezenans

springs-up a discouragement

e no·m dari' us ans

and not-to-me would-give a year

so que·m tolç us jorns breus.

that which-from-me took a day short

E mos apeus,

And my appeal

car es ab fortz senhors,

since it-is with strong lords

no·m fai mas dezonors;

not-to-me it-brings but dishonor

car si·m clam ni m'irais,

for if-myself I-complain and I-grow-angry

eu·m tolh mo drech e·l bais

I-from-myself take my right and-it I-lower

e seretz fols, si ja razo comtatz

and you-will-be foolish if ever reason you-set-out

lai on sabretz c'a tort seretz jutjatz.

there where you-will-know that-to wrong you-will-be judged

Anc, pos s'esduis amars

Ever since withdrew-itself loving

ni poc chaber entortz,

and could to-find-room wickedness

no fo l'avers conortz;

not was wealth a-comfort

pos se mes en balans

since itself put in balance

l'empostz e·l benestans,

the-unseemly and-the seemly

l'enganars s'i asseus

deceiving itself-there settled

c'anc bos morseus

that-ever a-good morsel

no fo fachs, pos amors

not was made since love

eguet lo cerf ab l'ors

matched the hind with the-bear

ni per aver s'afrais.

and for wealth itself-debased

Be conve sia gais

Well it-behooves he-be gay

qui drutz se met e cortes e prezat

who a-lover himself makes and courtly and prized

e gen tenens e ben enrazonat.

and nobly persevering and well spoken

Per qu'eu m'en fora pars;

For which-I myself-from-it would-have kept

mas a l'issen d'us ortz

but at the-going-out of-a garden

me mostret una sortz

to-me showed a fate

qu'eu fos a leis comans

that-I should-be to her subject

que·m det sas mas ses gans,

who-to-me gave her hands without gloves

don s'onret mos manteus

whereby was-honored my mantle

e mos aneus.

and my ring

Pois, can fui d'aqui sors,

Then when I-was thereby risen

tornei vas leis de cors

I-turned toward her at once

c'ab bos pretz me retrais

who-with good worth to-me held-out

mans bes que pois m'esfrais

many goods which after from-me-she-tore

e·m dis: 'Amics, be siatz encertatz

and-to-me said Friend well be assured

que ja per me no seretz galiatz!'

that ever by me not you-will-be cheated

E donc si galiars

And then if cheating

t'es beus ni l'acomortz,

to-you-is pleasant and the-quarrel

greu sera que no·n portz

hard it-will-be that not-of-it you-bear

las penas e·ls afans!

the pains and-the toils

Per que n'ira mos chans,

For which of-it-will-go my song

amics, si be l'espeus,

friend if well it-one-proclaims

part los Manceus

beyond the men-of-Maine

e de Paris a Tors

and from Paris to Tours

mostran als amadors

showing to-the lovers

co·m galiet e·m trais

how-me she-cheated and-me betrayed

lo jorn que la m'estrais

the day that her from-me-took

e fo ja tems c'om er' a det mostratz

and there-was once a-time that-one was with finger pointed-at

per aital plach que fos en cort proatz!

for such a-suit as should-be in court tried

Mas me que no·m biais

But me who not-myself waver

m'aleuj' Amors lo fais

to-me-lightens Love the burden

e·m rete pres, pos tot m'en sui lonhatz,

and-me holds captive since wholly myself-from-her I-am parted

e·m tol afan bona fes e vertatz

and-from-me take pain good faith and truth

e'n Sobre-Totz que·s n'er' amics clamatz;

and-Sir Above-All who-himself thereof-was a-friend called

mas er' ai vist que·m laissari' als datz.

but now I-have seen that-me he-would-leave to-the dice

Jois e chans

47 • FAITH IS THE MARROW OF HONOR

Joy, song, cheer, and courtesy please him, but it does not suit him to sing alone, and he complains of a lord who promised him help. He has hidden many wrongs rather than protest. Deceit has entered on both sides: the man who kisses and caresses openly follows no tourney, so a lady of merit should learn what will be said of him before giving him gloves and clasp. It is great frivolity to love unloved while she bathes and sings another's songs. However others brawl, he keeps to the standard and commends Sobre-Totz to God.

Jois e chans

Joy and song

e solatz

and cheer

e cortezia·m platz,

and courtesy-to-me pleases

mas no m'es gen

but not to-me-is fitting

qu'eu sols ab sen

that-I alone with sense

chan ni m'esbaudei;

sing and myself-rejoice

c'a penas vei

for-with difficulty I-see

c'ab joi jocs m'i sostenha.

that-with joy sport me-in-it sustains

Per que·m n'estranh

For which-myself of-it-I-estrangle

e pos que·m planh

and since that-myself I-complain

de l'un de mos senhors

of the-one of my lords

que m'avia socors

who to-me-had help

ab joi cobrat promes.

with joy recovered promised

Mas l'esperans' e·l bes

But the-hope and-the good

e so de qu'eu plus valh

and that by which-I most am-worth

me fui fors de trebalh,

me drives out of trouble

per que ma sospeissos

for which my suspicion

se vai viran

itself goes turning

que m'er ab joi razos.

so-that to-me-will-be with joy a-theme

E·l mazans

And-the uproar

desreiatz

disordered

que s'er' en fol levatz

which itself-had in folly risen

ira chazen,

will-go falling

car folamen

since foolishly

enquer e domnei;

I-woo and court

c'oi no son trei

for-today not are-there three

cui tan soven n'avenha

to-whom so often of-it-befall

mals ses gazanh!

harm without gain

E si remanh

And yet I-remain

ab los fis amadors,

with the true lovers

que, can eu·m cut alhors

for when I-myself think elsewhere

virar on conquezes,

to-turn where I-might-conquer

e·m ditz ma bona fes

and-to-me says my good faith

e·m mostr' en so miralh

and-to-me shows in its mirror

que qui per falhir falh,

that whoever for failing fails

non es onors ni pros;

not is-it honor nor profit

ans son dui dan

rather are-there two harms

e fora melhs c'us fos.

and it-would-be better that-one there-were

Mas tans dans

But so-many wrongs

n'ai celatz

of-them-I-have bidden

de que·m fora clamatz;

of which-myself I-would-have complained

mas no m'enten

but not myself-I-set

en clam soven

on complaint often

ni leu no desrei.

and easily not I-lose-control

Tot ben abnei

All good let-him-renounce

qui ja·m ditz ni m'ensenha

who ever-to-me tells and me-teaches

c'aissi·m gavanh;

that-thus-myself I-injure

car si sofranh

for if fails

un lonc tems bon' amors

a long time good love

als fis entenedors,

to-the true suitors

tot o restaur' us mes,

all it makes-good a month

per qu'eu — ni tu si·m cres? —

for which-I nor you if-me you-believe

no n'ai cor que·m nualh

not of-it-I-have mind that-myself I-slacken

per una, si·s trassalh;

for one if-herself she-overleaps

ans serai vers e bos,

rather I-shall-be true and good

c'anc ab engan

for-ever with deceit

no s'avenc amors.

not agreed a-lover

Mas l'engans

But the-deceit

es intratz

has entered

que desreia d'ams latz

which disorders on-both sides

vilanamen,

churlishly

c'us a prezen

for-one in the-open

que bais ni manei

who kisses or caresses

no sec tornei

not follows tourney

ni no crida s'ensenha;

and not cries his-war-cry

per que no's tanh

for which not-itself befits

que s'acompanh

that herself-consort

domn' en cui es valors

a-lady in whom is merit

ab tal, can l'aura sors,

with such-a-one when him-she-shall-have raised

que ja mais no'n valgues.

who ever more not-of-it were-worth

Be·n volgra conogues

Well-of-it I-should-wish she-knew

ans c'ab lui s'agazalh

before that-with him she-consort

ni·lh do gans ni fermalh,

or-to-him give gloves or clasp

si n'er gens lo ressos;

whether of-it-will-be noble the report

que gen mazan

for noble talk

sol om far de rics dos.

is-wont one to-make of rich gifts

E si·l mans

And if-the summons

m'es tarzatz

to-me-is delayed

que·m degr' esser mandatz

which-to-me ought to-be sent

et eu l'aten;

and I it-await

si tot ve len,

though wholly it-comes slowly

no cut mal m'estei.

not I-think ill for-me-it-stands

Si be·n fadei

Though well-in-it I-play-the-fool

e l'espers ja no venha,

and the-hope ever not come

car be·n barganh,

why well-of-it do-I-bargain

s'eu per estanh

if-I for tin

do mon aur? Que folors,

give my gold Because folly

so trobam els auctors,

so we-find in-the authors

aiud' a mantas res.

helps in many things

Mas er' an gran mal pres

But now have great ill taken

joias e demoralh,

joys and diversion

pos se fetz d'altre talh

since itself made of-another cut

domneis, e fo sazoz

courtship and there-was a-season

que per un gan

when for a glove

er' om bautz e joios.

was one bold and joyful

Et es grans

And it-is great

frevoltatz

frivolity

c'om ben am dezamatz,

that-one well love unloved

ses jauzimen,

without enjoyment

per tal conven

on such a-covenant

que cilh senhorei

that she lord-it

cui re no grei,

to-whom anything not grieves

s'i es secs coma lenha,

if-be-in-it is dry as firewood

e cals que's lanh,

and whoever that-himself complains

ilh jass' e's banh

she may-lie and-berself bathe

e gense sas colors

and better her colors

e lui crescha dolors

and for-him grow griefs

qu'es en latz et espres!

who-is in snare and caught

Ges amors mais no'lh pes;

At-all love more not-to-him weigh

no m'es vis ben egalh

not to-me-is it-seen quite fair

c'om dezir e badalh

that-one desire and gape

e viva consiros

and live anxious

e qu'ela chan

and that-she sing

d'altrui dolsas chansos.

of-another sweet songs

Mas eu, qui que's cridalh,

But I whoever that-himself brawls

no·m part de l'assenalh,

not-myself I-part from the-standard

don for' alques joios,

whereby I-should-be somewhat joyful

si·l trachs d'antan

if-the bond of-old

no s'avengues en dos.

not itself-had-come in two

A Deu coman

To God I-commend

mo Sobre-Totz, Joios.

my Above-All Joios

E plagra·m c'ab lui fos.

And it-would-please-to-me that-with him I-were

Leu chansonet' e vil

48 · THE LIGHT SONG

He would send a light, plain song to the Dauphin in Auvergne, and tell Sir Eble that the labor lies not in darkening a work but in lighting it: a knife is not whetted on soft sable, and God made wine from water, not water from wine. He blames the man who boasts of helping and only laughs, and the man who pays creditors with talk. He singles out one of a thousand he dare not name, turns to Bel-Senbor, whose love kills his song, and warns Sobre-Totz that the greater harm will be his.

Leu chansonet' e vil

Light little-song and plain

m'auri' a obs a far

to-me-it-would-be to need to make

que pogues enviar

that I-might to-send

en Alvernh' al Dalfi.

into Auvergne to-the Dauphin

Pero, s'el drech chami

Yet if-on-the straight road

pogues n'Eblon trobar,

it-could Sir-Eble to-find

be·lh poiria mandar

well-to-him it-could to-tell

qu'eu dic qu'en l'escurzir

that-I say that-in the-darkening

non es l'afans,

not is the-labor

mas en l'obr' esclarzir.

but in the-work to-lighten

E qui de fort fozil

And who with hard steel

no vol coltel tochar,

not wishes a-knife to-whet

ja no·l cut afilear

ever not-it let-him-itink to-sharpen

en un mol sembeli;

on a soft sable

car ges aiga de vi

for at-all water from wine

no fetz Deus al manjar,

not made God at-the meal

ans se volc esalzar

rather himself be-willed to-exalt

e fetz esdevenir

and made become

d'aiga qu'er' ans

from-water which-was before

pois vi per melhs grazir.

after wine for better esteem

E qui dins so cortil,

And who within his courtyard

on om no·l pot forsar,

where one not-him can to-compel

se vana d'aiudar,

himself boasts of-helping

pois no fai, mas qu'en ri,

then not does but that-of-it he-laughs

pron a de que's chasti,

enough he-has of what-himself he-mend

e qui de sol gabar

and who with mere prating

vol sos clameus païar,

wishes his claimants to-pay

ja Deus re can dezir

ever God anything however-much he-desires

noca l'enans

never-at-all it-advance

ni li lais avenir!

nor to-him let come

Per qu'eu d'ome sotil

For which-I of-a-man subtle

que sap so melhs triar

who knows his best to-choose

no·m met a chastiar

not-myself I-set to admonish

ni fort no·m n'ataï;

and much not-myself of-him-I-trouble

mas un pauc me desvi,

but a little myself I-turn-aside

car non o posc mudar —

since not it I-can to-help

tan m'es greu a portar —,

so-much to-me-is hard to bear

qui no sap eissernir

who not knows to-single-out

cans d'entre tans

how-many from-among so-many

ni cui com al partir.

nor to-whom how at-the sharing

E si·lh fach son gentil

And if-the deeds are noble

a la valor levar,

to the merit to-raise

aissi·s fan a guidar

so-themselves they-make to guide

c'om s'en sen, a la fi;

that-one himself-of-it perceives at the end

que lo savis me di

for the wise-man to-me says

que ges al mech tensar

that at-all in-the midst-of contending

no dei ome lauzar

not I-ought a-man to-praise

per so ben escremir

for his good fencing

ni per colps grans,

nor for blows great

que·l pretz pen al fenir.

since-the worth hangs on-the ending

E qui ja per un fil

And who ever by a thread

pen pretz, c'om sol amar,

hangs worth which-one is-wont to-love

greu poira pois trobar,

hardly be-will-be-able after to-find

si's romp, qui ferm lo li;

if-it breaks who fast it binds

c'a pauc en un traï

for-by little in a moment

no son li ric avar,

— are the rich miserly

c'aissi, co's degr' alzar

so-that-thus as-itself ought to-rise

per els e revenir

through them and to-return

pretz e bobans

worth and display

e jois, l'en fan fugir.

and joy them-thence they-make to-flee

Mas eu tri un de mil,

But I single-out one of thousand

pero no l'aus nomnar

yet not him-I-dare to-name

per paor d'encuzar

for fear of-being-charged

que·lh dreisses lo coissi;

that-for-him I-set-straight the cushion

c'oi del ser al mati

for-today from-the evening to-the morning

no pot re melhurar

not can anything to-mend

ni ja apres sopar

nor ever after supper

no l'auziretz re dir,

not him-you-will-hear anything say

qu'eis lo mazans

for-even the din

no n'esch' apres dormir.

not thereof-issue after sleeping

Era·m torn en umil

Now-myself I-turn in humility

vas mo Bel-Senhor char;

toward my Fair-Lord dear

ren als no·lh sai comtar

anything else not-to-him I-know to-tell

mas que s'amors m'auci.

but that his-love me-kills

Ai, plus mal assesi

Ab a-more evil assassin

noca·m saup envirar

never-for-myself I-knew to-choose

qu'era no posc paubar;

so-that-now not I-can to-rest

ans trebalh e consir

rather I-toil and I-brood

si que mos chans

so that my song

es ja pres del delir.

is already near to-the perishing

E deuria·l mandar

And I-ought-it to-send

mo Sobre-Totz e dir

to-my Above-All and say

que·l maier dans

that-the greater harm

er seus, si·m fai falhir!

will-be his if-me he-makes fail

Be deu en bona cort dir

49 • A LIGHT TUNE FOR A GOOD COURT

A good tune belongs in a good court, so he will recite a light one and let it seem a heedless man's work. He sets his theme aside, since the kings have made their accord and dread will follow for the Moors. He wants neither too much sense nor folly, each having its turn, and desires no company, though he goes alone. Then he says what he fears may kill him, owns that he lied from wishing to please above his station, and would rather call his fair beloved his own than Arles and Beaucaire.

Be deu en bona cort dir

Well ought in a-good court to-say

bo sonet qui·l fai,

a-good tune who-it makes

per qu'eu retrairai

for which-I shall-recite

un levet e qui l'apren,

a light-one and who it-learns

parra d'ome no-chalen;

it-will-seem of-a-man heedless

c'aissi com si no·m chalia,

for-thus as if not-to-me it-mattered

fatz leugers sonetz,

I-make easy tunes

per que·l plus greus semblans sia

for which-the most hard seeming is

leus e bos afaire.

light and good a-work

Mas un petit volh gequir —

But a little I-wish to-leave

e si falhirai? —

and therein shall-I-fail

so don chantarai,

that whereof I-shall-sing

pos que·lh rei entre lor gen

since that-the kings among themselves nobly

an pres tal acordamen!

have taken such an-accord

Bo·m sap que d'esta paria

Good-to-me it-tastes that from-this alliance

seg' als Mors esfretz

follows to-the Moors dread

e cilh n'aion manentia

and those of-it-have wealth

cui n'er mal a traire.

to-whom of-it-will-be ill to bear

E Deus los en lais jauzir,

And God them of-it let enjoy

qu'eu m'entremetrai

for-I myself-shall-busy

d'aisso que m'eschai;

with-that which to-me-falls

que no m'azaut de trop sen

for not myself-I-delight in too-much sense

n'en trop foldat no m'enten.

nor-in too-much folly not myself-I-set

Pero sens, pretz e folia

Yet sense worth and folly

chascus a sas vetz,

each-one has its turns

qui be·ls assembla ni·ls tria,

for-him-who well-them joins and-them parts

segon mo veiaire.

according-to my judgment

Mas en sonh volh reverdir

But with care I-wish to-grow-green-again

que·m te trist e gai;

that-which-me holds sad and gay

que tot ensems n'ai,

for all together of-it-I-have

ir' e joi e marrimen

grief and joy and sorrow

que·m fai sospirar soven.

which-me makes to-sigh often

Don no dezir companhia,

Wherefore not I-desire company

si be·m vauc soletz;

though well-myself I-go alone

ans sai que be m'estaria,

rather I-know that well for-me-it-would-stand

s'er' amatz amaire.

if-I-were a-loved lover

Ab so que desovenir

With this that to-forget

me deuria sai

to-me it-ought here

l'amistatz de lai!

the-friendship of yonder

Per que? Car tot eissamen

For what Because wholly likewise

sai m'agrat. E de qu'i men?

here to-me-pleases And of what-in-it do-I-lie

Er dic so que tem m'aucia

Now I-say that which I-fear kills-me

com fols, car me letz!

like a-fool since to-me it-is-allowed

Per re no·m chastiaria, —

For anything not-myself I-would-mend

tro qu'en torn a braire.

until that-of-it I-turn to bawling

Greu m'i tengra de falhir,

Hardly myself-in-it I-should-keep from failing

mas eu recebrai

but I shall-receive

segon que metrai.

according-to what I-shall-stake

Bon es qu'eu eis me repren,

Good is-it that-I myself me blame

can ai dich gran falhimen;

when I-have said great a-fault

pero si's n'apercebria

yet indeed-himself of-it-would-perceive

be petitiz tozetiz;

quite a-little boy

mas eu menti, tan volria

but I lied so-much I-should-wish

plazer fors mon aire!

to-please outside my station

Ni ja per adrech mentir

Nor ever for downright lying

midons no perdrai!

my-lady not shall-I-lose

C'ai dich? Ben estai?

What-have-I said Well does-it-stand

C'ades vauc mo tort creissen,

For-continually I-go my wrong increasing

no'i a trop de fenhemen,

not-in-it is-there too-much of feigning

s'eu dic que no la perdria;

if-I say that not her I-should-lose

vos vos chalaretz,

you yourself will-be-silent

na Parlera-Boch', un dia,

Lady Chatter-Mouth one day

fe que dei mo paire!

faith that I-owe my father

Bel' amia, plus querria

Fair beloved more I-should-ask

que·m consentissetz

that-to-me you-granted

quez un jorn vos clames mia

that one day you I-might-call mine

c'Arle ni Belcaire!

than-Arles or Beaucaire

Ja mo Joios no·m veiria

Ever my Joios not-me would-see

ni m'o veirai gaire?

nor for-myself-it shall-I-see much

Be for' oimais drechs

50 • NO SONG WITHOUT JOY

The rough air is over and youth, half dead, should have revived with the season; but it does not, and trust, faith, court, and good withdraw. He cannot sing well without joy, since no one ever sang without a love that showed the heart what forces sense into gladness. Good love has turned to ruin, and a greed runs for which ladies and lovers alike are blamed. The wrong is hers and always was; he boasts of her no more than a serf of a bad lord, yet forgives her, and does not give up.

Be for' oimais drechs el tems gen,

Well it-would-be henceforth right in-the season fair

pos la brav' aur' e'l frechs s'en vai,

since the rough air and-the cold itself-away goes

c'ab l'acors del termini gai

that-with the-help of-the season gay

jovens, qu'es demechs mortz, cobres

youth which-is half dead should-recover

e c'om l'acolhis e l'onres;

and that-one it-should-welcome and it-should-honor

que si jois mor, gran dol en ai,

for if joy dies great grief of-it I-have

can vei c'ab folha ni per flor

when I-see that-with leaf nor for flower

no sortz ni obr' en sa valor,

not it-rises nor recovers into its merit

e car s'esdúi fians' e fes

and since withdraws-itself trust and faith

e cortz e bes,

and court and good

per pauc en l'ira que m'en ve
for little in the-grief that to-me-thence comes
 totz fachs de solatz no·m rete.
every deed of cheer from-me it-withholds

Mas ges a mo cor non aten
But at-all to my heart not I-beed
 tan com auch precz c'us quecs m'en fai.
so-much as I-hear entreaties that-one each to-me-of-it makes
 C'anc mais o d'abril o de mai
For-ever more either of-April or of May
 no fo que l'us no m'alegres;
not was-it that the-one not me-gladdened
 era m'es chascus plus engres!
now to-me-is each-one more harsh
 E pero si·m conortarai
And yet indeed-myself I-shall-comfort
 ses alegrer e ses amor
without gladness and without love
 e no cut sapchatz chantador
and not I-think you-know a-singer
 que d'aital plach s'entremezes.
who with-such a-business should-busy-himself
 E donc com es
And then how is-it
 qu'eu ses joi cut chantar e be
that-I without joy think to-sing and well
 que totz bos chans sofr' e soste?
which all good songs upholds and sustains

No pot esser, que ben o sen;

Not it-can to-be for well it I-feel

ans que m'en fenha no s'eschai!

rather that myself-in-it I-take-pains not it-befits

Ja ses joi be no chantarai;

Ever without joy well not shall-I-sing

qu'enquera no cut c'om chantes

for-yet not I-think that-one could-sing

ses amor qu'el cor no·lh mostres

without a-love which-in-the heart not-to-him should-show

so que pois forses sen ab jai.

that which after should-force sense with joy

Pero 'trobar' e 'trobador'

Yet composing and composer

sonon de diversa color,

sound of different color

que tals cud' esser ben apres

for such-a-one thinks to-be well taught

que no sap ges

who not knows at-all

com egals chاوزimens conve

how equal clemency befits

vas desmezur' e vas merce.

toward excess and toward mercy

Car ges segon lo chاوزimen

For at-all according-to the clemency

trobars no leva ni dechai,

composing not rises nor decays

mas als francs coratges s'atrai

but to-the noble hearts itself-draws

lo drechs sens e'l bos dichs apres;

the right sense and-the good word learned

car qui per mo bo dir m'ames,

for who for my good saying me-loved

tot distra·lh que dich non aurai.

all would-tell-him what said not I-shall-have

C'ades a la bona sabor

For-ever with the good savor

serf la leng' al cor e l'acor

serves the tongue to-the heart and it-helps

e ren dels bes bonas merces

and renders for-the goods good thanks

e del mal pres

and for-the ill taken

mals gratz tot aissi com l'ave;

ill thanks all just as to-it-befalls

que si·m fer' eu vos e vos me.

for so-to-myself would-do I to-you and you to-me

Vos sabetz ab cal jauzimen

You know with what joy

foron amic fin e vrai;

were friends true and faithful

mas er' es tornad' en afrai

but now is-it turned into ruin

bon' amors, com que comenses,

good love however that it-began

e cudava que's melhures,

and I-thought that-itself it-should-better

mas ja mais non o cudarai;

but ever more not it shall-I-think

c'una mal' enfruneza cor,

for-a evil greed runs

don domnas e lor amador

whereby ladies and their lovers

son ochaizonat e mespres

are accused and blamed

que, si'm legues,

so-that if-to-me it-were-allowed

eu eis cut qu'en distra tal re

I myself think that-of-it I-should-say such a-thing

qu'enemics li fora jasse.

that-an-enemy to-her I-should-be ever

Car no quer drech de falhimen,

Since not I-claim right of erring

ai cen vetz perdut e perdrai,

I-have a-hundred times lost and shall-lose

ja pos non ai dich ni dirai

though since not I-have said nor shall-say

so don cela s'endrechures,

that whereof she should-set-herself-right

qui m'a'l tort e lo m'ac ades!

who to-me-has-the wrong and it to-me-bad always

Per qu'eu so cre: no·m lauzarai

For which-I this believe not-myself shall-I-boast

de leis, c'ades la trop peior

of her for-ever her I-find worse

plus que sers fai de mal senhor;

more than a-serf does of a-bad lord

can l'a servit dos ans o tres

when him-be-has served two years or three

e, desc'a mes

and since-be-has put

tot so que pot, lui no·n sove,

all that which he-can him not-of-it it-recalls

no l'ama ni·l preza ni·l cre.

not him-be-loves nor-him esteems nor-him trusts

E si no fos? Que vauc temen?

And if not it-were Why do-I-go fearing

Per so m'estortz, car m'en estrai!

For this myself-I-free since myself-thence I-withdraw

Ja, si Deus me do tornar sai,

Ever if God to-me grant to-return here

no·m fora pros, si·lh demandes

not-to-me would-it-be profit if-of-her I-asked

merce, per so que la·i trobes?

mercy for this that it-there I-found

Empero si·lh perdonarai

Yet indeed-to-her I-shall-forgive

clamans e com a mal deutor

complaining and as to a-bad debtor

c'om eschaen a trop melhor;

for-one falling-due-to has far better

que·m valgra molt, s'a Deu plagues,

which-to-me would-avail much if-to God it-pleased

qu'ela·m parces

that-she-to-me should-spare

tans tortz com eu l'ai fach ancse,

so-many wrongs as I to-her-have done ever

don ges enquera no·m recre.

whereof at-all yet not-myself I-give-up

E si lai on fo mortz o pres

And if there where he-was slain or taken

me conduisses,

me he-should-lead

sobre totz eu virera·l fre

above all I would-turn-the rein

vas lo senhor de Sanh-Sere.

toward the lord of Sanh-Sere

Qu'entrels Espas vai jois e ve

For-among-the Spaniards goes joy and comes

e·i guid' e·i chabdel' e·i chapte.

and-there it-guides and-there it-leads and-there it-upholds

Si sotils sens

51 • WHAT DISPLEASES HIM IN LOVING

If neither subtlety nor plain effort makes his light song rise, it cannot be worth much: expectation and hope have failed him. Asked what displeases him in loving, he answers that it is a man's being able to cheat there, and to be grudging toward one who was open with him. Courtly talk is much to be prized, and one evening mends a year's vexation. His lord's leave first set him singing; if the king keeps him now, let the lady avenge his failure to come. He prays the fierce Saracens may fall.

Si sotils sens

If subtle sense

o plas aturs no·i val

or plain effort not-in-it avails

que mos leus chans

that my light song

valh' e poi e s'esmer,

avail and rise and itself-refine

no m'es per re semblans

not to-me-is by anything likely

que poscha molt valer;

that it-can much to-be-worth

que la cud' e l'esper

for the expectation and the-hope

que m'en sol aiudar

which to-me-in-it is-wont to-help

part et a me no par

departs and to me not it-seems

que nuls chantars

that any singing

sia valens ni chars,

be worthy nor precious

si cudars o temers

if expecting or fearing

o pezans' o plazers

or sorrow or pleasure

no m'ensenha com chan

not me-teaches how I-should-sing

grazissen o claman.

thanking or complaining

E car no vens

And since not outweighs

la benanansa·l mal,

the happiness-the ill

es grans afans

is-it great grief

celui que trop sofer

to-him who much endures

c'ades sia clamans

that-ever he-be complaining

de l'altrui no-chaler.

of the-other's heedlessness

Voletz que·us dia·l ver

Wish-you that-to-you I-tell-the truth

que·m desplatz en amar?

what-to-me displeases in loving

C'om lai poscha trichar

That-one there can to-cheat

ni si' avars

and be miserly

celui qui·lh s'era clars

to-him who-to-him himself-was open

e bevolens e vers.

and well-wishing and true

Dazai aitals poders

Woe-to such a-power

c'om son amic engan

that-one his friend deceive

ni·s paie de so dan!

and-himself pay with his harm

E si·l cors gens

And if-the body noble

se vira, no m'en chal

itself turns not to-me-of-it matters

vas fols mazans.

toward foolishb clamor

Ab so que no s'esfer

Provided this that not she-is-put-out

de salutz ni de mans,

by greetings nor by messages

cut c'ab menhs de jazer

I-think that-with less of lying

me poira retener;

me she-will-be-able to-keep

car molt fai a prezar

for much it-is to be-prized

cortes assolassar

courtly conversing

en mans afars,

in many matters

on se demor' amars,

where itself dwells loving

e fai de grans plazers

and it-gives of great pleasures

e pois adob' us sers

and then makes-good an evening

la corelha d'un an

the vexation of-a year

a cels que ben i van.

for those who well in-it go

E s'eu sui lens

And if-I am slow

ni vir lo cor leial

and turn the heart loyal

ni'l dezenans

and-it discourage

de so qu'el vol, enquer —

from that which-it wants still

mas lais m'en? —, a tres ans,

but do-I-leave myself-of-it for three years

qu'eu trop en mo saber!

what-I find in my knowledge

Pos me donet lezer

Since to-me gave leave

ses forsa de preiar

without force of begging

Mos-Senher de chantar

My-Lord to sing

e mos trobars

and my composing

fo per s'amor espars,

was for his-love scattered

adonc m'ereup e·m ders

then myself-I-roused and-myself raised

e falhira·m sabers,

and would-fail-to-me knowledge

si per mais que·lh deman

if by more that-of-him I-ask

enquer com m'o desman.

I-should-see how from-me-it he-withdraw

E si·m bistens

And if-me he-detains

ni·m te·l reis ni·lh reial,

and-me holds-the king and-the royal

lo pros es grans,

the profit is great

ma·l dans no sai cals er,

but-the harm not I-know what it-will-be

e s'ilh es corelhans,

and if-she is complaining

car s'auzet eschazer,

since itself-dared to-fall-short

del venir, so plazer

of-the coming her pleasure

fassa del be venjar.

let-her-do of-it well to-avenge

Pois si·m letz esperar

Then if-to-me it-is-allowed to-hope

els osteiars

on-the campaigns

que·lh rei faran, l'anars

which-the kings will-make the-going

val mais que·l remaners,

is-worth more than-the remaining

pos rictatz ni valers

since wealth nor worth

no s'en pot poiar tan,

not itself-of-it can to-rise so-much

qu'eu trespases so man.

that-I should-overstep his command

E Deus agens

And God may-favor

ogan nostre chaptal

this-year our capital

e·l nos enans

and-it for-us advance

tan que Sarrazi fer

so-much that the-Saracens fierce

sofran perdas e dans,

suffer losses and harms

tro venh' al dechazer.

until it-come to-the decay

Et om no deu temer

And one not ought to-fear

mal per Deu gazanhar

ill for God to-gain

ni no fai a doptar

and not it-is to be-feared

lo comensars,

the beginning

que Gascos e Navars,

for Gascons and Navarrese

si lor aond' avers,

if to-them abounds goods

aduire·l bos espers

will-lead-the good hope

e Deus ira denan

and God will-go before

los nostres chabdelan!

the ours guiding

En un chantar

52 • A SONG OWED AS TRIBUTE

He owes a tribute-song and will take pains with it, to excuse himself of the many he should have made. Now that joy and cheer are so ill received he does not know how to be gay among so many sad men, nor how to fling himself into good singing. The sullen rich are set on churlish ventures, and a fickle woman has cheated him; but a joy lodged in his heart before he was born teaches him that Love never took it from him. He looks to the crossing, and prays against the Saracens.

En un chantar,

On a song

que dei, de ces

which I-owe as tribute

volh metre ponha que de manhs

I-wish to-put pains that for many

m'escus que·m n'aveni' a far.

myself-I-excuse which-to-me of-them-fell to make

Car anc no·m fezi fort preiar,

For ever not-myself I-made much to-beg

mentre que bos chans fo grazitz;

while that good song was welcomed

mas qu'er' es tan mal acolhitz

but that-now is so ill received

jois e solatz,

joy and cheer

no sai com entre tans iratz

not I-know how among so-many sad-men

ja sia sols conhdés ni gais

ever I-am alone charming nor gay

ni com en bo chantar m'eslais.

nor how into good singing myself-I-thing

E no compar,

And not I-buy

si no·l degues,

if not-it I-owed

per can val l'onors ni·l gazanhs

for how-much is-worth the-honor and-the gain

qu'er n'aven als amics, d'amar

which-now of-it-comes to-the friends of-loving

ja·m n'avengues mais a pensar,

though-to-me of-it-should-fall more to think

mas estera·n demenhs marritz

but I-should-be-of-it the-less sad

jostals rics avols embronsitz

beside-the rich worthless sullen

cui bes ni patz

whom good nor peace

ni cortz ni dos ni pretz no platz;

nor court nor gift nor worth not pleases

tan penson d'us vilas assais

so-much they-think of churlish ventures

don mals e no-fes brolh' e nais.

whence evil and no-faith sprouts and is-born

E chastiar

And to-admonish

no·s volon ges,

not-themselves they-wish at-all

per que m'er lor solatz estranhs,

for which to-me-will-be their cheer strange

pos vei que no n'er de cobrar

since I-see that not of-it-will-be of recovering

c'a forsa·m n'aven a parlar,

so-that-by force-me of-it-falls to speak

e peza·m, car jois es falhitz,

and it-weighs-to-me since joy has failed

e vauc per una chamjairitz

and I-go for a fickle-woman

desconortatz

discouraged

cui fui, mentre·m semblet vertatz

to-whom I-was while-to-me seemed truth

sa mensonha, fis e verais,

her lie true and faithful

en qu'ela·m galiet e·m trais.

in which-she-me cheated and-me betrayed

E·m fetz cudar

And-me she-made tthink

que menhs valgues

that less was-worth

fis argens esmeratz qu'estanhs

fine silver refined than-tin

c'oi res no·m podi' assenar.

so-that-today anything not-me could to-set-right

Mas era·m lais aconselhar

But now-myself I-let be-counseled

e conosc, can sui eissernitz,

and I-know when I-am clear-sighted

que damnatges sembla petitiz,

that damage seems small

pos es passatz;

once it-is past

be sai qu'enan n'es om iratz,

well I-know that-before of-it-is one grieved

mas pois s'en vai la pen' e·l fais.

but after itself-away goes the pain and-the burden

Fols es qui de l'amar s'irais!

Foolish is he-who at the-loving himself-angers

E·m fetz lonhar,

And-me she-made withdraw

tan me promes,

so-much to-me she-promised

de clams e d'iras e de planhs,

from complaints and from-angers and from laments

si com m'avetz auzit comtar

just as me-you-have heard tell

que·m solia d'un gan clamar

that-myself was-wont of-a glove to-complain

que·m fo de gran damnatge guitz.

which-to-me was of great damage the-guide

E pois la mal' abetairitz

And then the evil beguiler

chamjet me datz

changed for-me the-dice

c'aissi com m'en er' alegratz

so-that-just as myself-of-it I-was gladdened

me fo pois irables esglais

to-me was after a-wrathful terror

qui ab sa mal' amor m'atrais.

who with her evil love me-drew

E car fizar

And since to-trust

no s'i pot res,

not in-it can anything

an pur co·s poscha cel barganh,

go however as-itself is that bargain

c'assatz lo·m posc leu oblida;

for-quite it-for-myself I-can lightly to-forget

c'un joi, que·m fai d'Amor lauzar,

since-a joy which-me makes of-Love to-praise

cel que m'es dins el cor aizitz

that which to-me-is within in-the heart lodged

fis e fermes e que'm fo cobitz,

true and firm and which-to-me was desired

ans que fos natz,

before that I-was born

e si be's m'er' aitan tarzatz,

and though well-itself to-me-it-was so-long delayed

be sai d'Amor c'anc no'l m'estrais,

well I-know of-Love that-ever not-it from-me-it-took

mas ponhava co'm valgues mais.

but it-strove how-to-me it-might-avail more

Apres l'anar

After the-going

c'avem empres

that-we-have undertaken

lai on es lo comunals banhs,

there where is the common bath

si Deus nos o don' achabar,

if God to-us it grant to-accomplish

cut esser pro fis c'al tornar

I-think to-be quite sure that-at-the returning

si' amics onratz e jauzitz.

I-am a-friend honored and joyful

E vos, Senher, c'anc no mentitz,

And you Lord who-ever not lied

lai no·ns gicatz

there not-us forsake

e dels Sarrazis aesmatz

and of-the Saracens consider

com la lor leis ombriva bais

how the their law shadowy sinks

e cela poi que·ls savis pais!

and that rises which-the wise feeds

E ja, Senher, no consentatz

And ever Lord not consent

que l'avols gens vas me s'eslais,

that the-worthless folk toward me should-rush

ans sion chassat part Roais!

rather may-they-be driven beyond Edessa

Un sonet fatz malvatz e bo

53 • THE RIDDLE SONG

He makes a tune both bad and good, on he knows not what subject, and will make it because he cannot; let whoever cannot sing it sing it. He is ill and never sounder, holds a wicked man worthy, gives plenty when he has nothing, and wishes ill to the one who wishes him well. Folly circles him, though he knows more than Cato. He knows a lady he would rather never addressed him, and closes by saying she could turn him back into his senses if she deigned to hold him dear.

Un sonet fatz malvatz e bo

A tune I-make bad and good
e re no sai de cal razo
and anything not I-know of what subject
ni de cui ni com ni per que
nor of whom nor how nor for what
ni re no sai don me sove
and anything not I-know whereof to-me comes-to-mind
e farai lo, pos no'l sai far,
and I-shall-make it since not-it I-know to-make
e chan lo qui no'l sap chantar!
and let-him-sing it who not-it knows to-sing

Mal ai, c'anc om plus sas no fo,

Ill I-have that-ever a-man more sound not was
e tenh malvatz ome per pro
and I-hold a-wicked man for worthy
e don assatz, can non ai re,
and I-give plenty when not I-have anything

e volh mal celui que·m vol be;
and I-wish ill to-him who-me wishes well
 tan sui fis amics ses amar
so am-I a-true friend without loving
 c'ancse·m pert qui·m vol gazanhar.
that-always-me loses who-me wishes to-win

Ab celui vauc que no·m somo
With him I-go who not-me summons
 e quer li, can non a que·m do.
and I-ask of-him when not he-has what-to-me he-gives
 Per benestar sui ab Jaufre,
For propriety I-am with Geoffrey
 c'aissi sai far so que·m conve
for-thus I-know to-do that which-to-me befits
 qu'eu·m leu, can me degra colgar,
that-I-myself rise when myself I-ought to-lie-down
 e chan d'aco don dei plorar.
and I-sing of-that whereof I-ought to-weep

Detorn me vai e deviro
Around me goes and about
 foldatz, que mais sai de Cato.
folly for-I more know than Cato
 Devas la coa·lh vir lo fre,
Toward the tail-to-it I-turn the rein
 s'altre plus fols no m'en rete;
if-another more foolish not me-from-it holds

c'aital sen me fi ensenhar

for-such sense to-myself I-had taught

al prim qu'era·m fai foleiar.

at-the first that-now-me makes play-the-fool

Drutz ai estat una sazo

A-lover I-have been a season

senes engan ab traizo.

without deceit with treason

Ab orgolh ai clamat merce

With pride I-have cried mercy

a l'altrui obs si com per me

for the-other's need just as for myself

qu'estra mo grat cut achabar

so-that-against my will I-think to-finish

e quer so que no·m volh donar.

and I-seek that which not-to-myself I-wish to-give

Domna sai, ja no volh que·m so

A-lady I-know ever not I-wish that-me she-address

ni, si·m fai mal, que lo·m perdo.

nor if-me she-does ill that it-to-me she-pardon

Si·s volia colgar ab me,

If-she wished to-lie with me

a pauc no vos jur per ma fe
by little — to-you I-swear by my faith
 que pro m'en faria preiar;
that much myself-of-it I-would-make to-beg
 mas no'n deu om trop soanar!
but not-of-it ought one too-much to-scorn

Si·m fezes ben, en gazardo
If-to-me she-did good in reward
 eu sai be trobar ochaizo
I know well to-find a-pretext
 per que·l servizis s'i recre.
by which-the service itself-there gives-over
 Mas so d'aquels derrers s'emple,
But that by-those last let-it-be-fulfilled
 per malvestat cudan levar
by baseness thinking to-rise
 e mais valer per sordeiar.
and more to-be-worth by growing-viler

No sai de que m'ai fach chanso
Not I-know of what to-myself-I-have made a-song
 ni com, s'altre no m'o despo;
nor how if-another not to-me-it expounds
 que tan fol a saber m'ave,
for so foolish of knowing to-me-befalls
 re no conosc que m'aperte.
anything not I-recognize that to-me-belongs

Cela m'a fach oltracudar

She me-has made to-presume

que no·m vol amic apelar!

who not-me wishes friend to-call

Eu cut chautidamen parlar

I think discreetly to-speak

e dic so que·m fai agachar.

and I-say that which-me makes be-watched

Ela·m pot en mo sen tornar,

She-me can into my sense to-turn

si·m denhava tener en char.

if-me she-deigned to-hold as dear

Reis glorios

54 • THE DAWN SONG

The watcher prays to the King of glory to be a faithful help to his companion, whom he has not seen since night fell, and calls him through five stanzas: the day-star has risen, a bird is seeking the day through the woodland, the jealous one may set upon him, let him look out at the stars. The watcher has neither slept nor stirred from his knees, but prayed for his friend; now, he ends, his friend takes no pleasure in his song or his company. Each stanza ends: soon it will be dawn.

Reis glorios, verais lums e clartatz,

King glorious true light and brightness

Deus poderos, Senher, si a vos platz,

God mighty Lord if to you it-pleases

al meu companh siatz fizels aiuda;

to my companion be a-faithful help

qu'eu no lo vi, pos la nochs fo venguda,

for-I not him have-seen since the night was come

et ades sera l'alba!

and soon will-be the-dawn

Bel companho, si dormetz o velhatz,

Fair companion whether you-sleep or you-wake

no dormatz plus, suau vos ressidatz;

not sleep more gently yourself rouse

qu'en orien vei l'estela creguda

for-in the-east I-see the-star risen

c'amenar·l jorn, qu'eu l'ai be conoguda,

which-brings-the day for-I it-have well known

et ades sera l'alba!

and soon will-be the-dawn

Bel companho, en chantan vos apel;

Fair companion in singing you I-call

no dormatz plus, qu'eu auch chantar l'auzel

not sleep more for-I bear singing the-bird

que vai queren lo jorn per lo boschatge

which goes seeking the day through the woodland

et ai paor que·l gilos vos assatge

and I-have fear that-the jealous-one you assails

et ades sera l'alba!

and soon will-be the-dawn

Bel companho, issetz al fenestrel

Fair companion come-out to-the little-window

e regardatz las estelas del cel!

and look-at the stars of-the sky

Conoisseretz si·us sui fizels messatge;

You-will-know whether-to-you I-am a-faithful messenger

si non o faitz, vostres n'er lo damnatge

if not it you-do yours of-it-will-be the harm

et ades sera l'alba!

and soon will-be the-dawn

Bel companho, pos me parti de vos,
Fair companion since myself I-parted from you
 eu no·m dormi ni·m moc de genolhos,
I not-myself have-slept nor-myself have-stirred from my-knees
 ans preiei Deu, lo filh Santa Maria,
rather I-prayed God the son of-Holy Mary
 que·us me rendes per leial companhia,
that-you to-me he-render for loyal fellowship
 et ades sera l'alba!
and soon will-be the-dawn

Bel companho, la foras als peiros
Fair companion there outside on-the stone-steps
 me preiavat·z qu'eu no fos dormilhos,
me you-begged that-I not should-be drowsy
 enans velhes tota noch tro al dia.
rather should-watch all night until to-the day
 Era no·us platz mos chans ni ma paria
Now not-to-you pleases my song nor my company
 et ades sera l'alba!
and soon will-be the-dawn

Lo dolz chans d'un auzel

55 • THE THREE GIRLS

A bird's song turns him from his road, and beside the hedge three girls are lamenting the harm done to joy and cheer. The eldest answers that the base rich men have destroyed youth and punish any show of gladness. He finds none who seeks him out, and was robbed this year among three prized kings. She condemns whoever robs a soldier and the high power that shelters him; the strong castles and earthworks, she adds, have driven out gifts and feasts. He would stop singing; she tells him to endure, and so be loved.

Lo dolz chans d'un auzel,

The sweet song of-a bird

que chantav' en un plais,

which was-singing in a hedge

me desviet l'altre

me turned-aside the-other-day

de mo chamin e'm trais

from my road and-me drew

e josta'l plaissaditz,

and beside-the hedgerow

on fo l'auzels petitz,

where was the-bird small

plaisson en un tropel

were-lamenting in a group

tres tozas en chantan

three girls in singing

la desmezur' e'l dan

the excess and-the harm

c'a pres jois e solatz;

that-has taken joy and cheer

e vengui plus viatz

and I-came more quickly

per melhs entendre·l chan

to better hear-the song

e dissi lor aitan:

and I-said to-them thus

‘Tozas, de que chantatz

Girls of what sing-you

o de que vos clamatz?’

or of what yourselves complain-you

E cobret so mantel

And took-up-again her cloak

la maier, que saup mais,

the eldest who knew most

e dis: ‘D’un encombrer

and said Of-a vexation

que mou dels rics savais,

which comes from-the rich base-men

per qu’es jovens delitz;

by which-is youth destroyed

c’aissi com pros es guitz

for-just as a-worthy-man is a-guide

ab bo pretz, que·l chabdel

with good worth who-it leads

e·l cresch’ e·l par enan,

and-it increases and-it puts forward

se son mes a so dan

themselves have set to its harm

li peior dels malvatz;

the worst of-the wicked

que, si vos alegratz

for if yourselves you-gladden

ni·n faziatz semblan,

and-of-it you-made a-show

ilh vos aguizaran

they you will-so-handle

com ja joi non aiatz,

that ever joy not you-have

si ges lor etz privatz.” —

if at-all with-them you-are intimate

“Toza, ges tan isnel

Girl at-all so nimble

no son vas bos assais

not are-they toward good ventures

com foron li primer,

as were the first

can aondava jais

when abounded joy

e chans era grazitz.

and song was welcomed

Qu'eu eis, don sui marritz,

For-I myself whereof I-am grieved

no trop sol qui m'apel

not I-find a-single-one who me-calls

ni·m quera ni·m deman;

nor-me seeks nor-me asks-for

ans fui raubatz ogan

rather I-was robbed this-year

entre tres reis prezatz

among three kings prized

si que l'us dels renhatz

so that the-one of-the realms

m'o vai contrarian,

to-me-it goes gainsaying

e parec al ferran

and it-appeared in-the gray-horse

que m'era gen donatz

which to-me-was kindly given

e fo mal prezentatz!' —

and was ill bestowed

“Senher, d'avol fardel

Lord with-a-worthless bundle

se chargu' e d'avol fais

himself loads and with-a-worthless burden

qui rauba soldader

who robs a-soldier

ni s'en vest ni s'en pais,

and himself-with-it clothes and himself-with-it feeds

e·l locs es molt aunitz

and-the place is much shamed

on el es acolhitz.

where he is received

Aital lairo fradel

Such a-thief base

ple de mal e d'engan

full of evil and of-deceit

si ja·l sofre ni·l blan

if ever-him suffers and-him flatters

nulh' alta poestatz,

any high power

greu pot esser onratz,

hardly can-be to-be honored

que be leu se diran

for quite easily themselves will-say

cilh que non o sabran

those who not it will-know

qu'el eis n'es encolpatz

that-be himself of-it-is guilty

o·lh n'eschai la meitatz." —

or-to-him of-it-falls the half

'Ami', el tems novel

Friend in-the season new

soli' om esser gais;

was-wont one to-be gay

er no vol om verger,

now not wants one a-garden

entro que·l fruchs l'engrais,

until that-the fruit him-fattens

ni no platz chans ni critz.

and not pleases song nor shouting

Totz lo mons es marritz

All the world is grieved

e plus li jovensel

and more the young-men

que nulh conort no fan;

who any comfort not make

qu'eu vi que per un gan,

for-I saw that for a glove

si lor fos enviatz,

if to-them it-were sent

se mesclav' us barnatz

itself stirred a baronage

que durava tot l'an;

which lasted all the-year

er vos escondiran

now to-you they-will-deny

lor daufas amistatz,

their silly loves

pos qu'en fo·l pretz triatz.' —

since that-of-them was-the worth stripped

“Senher, li fort chastel,

Lord the strong castles

don la maleza nais,

whence the mischief is-born

e li mur e·lh terrer

and the walls and-the earthworks

de tort e de biais

of wrong and of crookedness

an tolt dos e convitz;

have taken-away gifts and feasts

qu'er non es om garnitz,

for-now not is one furnished

si no fai manganel

if not he-makes a-mangonel

que pas sobre l'anvan,

that passes over the-rampart

don ira pois cridan

whence will-go then crying

us vilas enrabiatz

a churl maddened

tota la noch: «Velhatz,

all the night Keep-watch

qu'eu ai auzit mazan!»

for-I have heard a-din

Et adonc levaran,

And then they-will-rise

e vos, si no-us levatz,

and you if not-yourself you-rise

seretz ochaizonatz.” —

you-will-be blamed

'E que·m val, si·m revel,

And what-to-me avails if-myself I-rebel

amia, ni m'irais?

beloved and myself-I-anger

Cudatz vos que·lh derrer

Think you that-the last

se metan en eslais

themselves put in a-rush

per aitals colps petitz;

for such blows small

ni joves endurzitz,

or a-youth hardened

pos que·l tir a la pel,

once that-him I-pull by the skin

se venha melhuran

himself comes bettering

per pauc colp de verjan

for a-small blow of a-rod

ni que·s fassa viatz

or that-himself he-make quickly

c'us vers prozom preiatz

that-a true worthy-man begged

se don a parsonan?

himself give to a-partner

Doptara pois l'afan

He-will-fear then the-trouble

e·s tenra per grejatz,

and-himself will-hold for aggrieved

si gaire·lh demandatz.' —

if at-all-of-him you-ask

“Si·l senher de Bordel,

If-the lord of Bordeaux

amics, no·n sofre·l fais

friend not-of-it bears-the burden

e no·s da consirer

and not-himself gives care

com del tot non abais

that at all not it-sink

lo mons, fos o peritz!

the world were it perished

Que, pos jois er falhitz,

For once joy shall-be failed

re tot l'als non espel

anything all the-rest not brings-forth

a bo pretz benestan,

of good worth seemly

ni ja lai non iran

and ever thither not will-go

ni Deus ni fes ni patz

neither God nor faith nor peace

o·l senher renh' iratz;

where-the lord reigns sorrowful

c'a lui s'azesmaran

for-to him themselves-will-model

cilh qu'entorn lui seran,

those who-around him will-be

e, pos que jois li platz,

and once that joy to-him pleases

alegran s'en totz latz.” —

they-gladden themselves-of-it all sides

‘Toz’, eu m’irai laissan

Girl I myself-shall-go leaving

de chantar mais ogan,

from singing more this-year

s’a mo Sobre-Totz platz,

if-to my Above-All it-pleases

qu’eu no sui enastratz.’ —

for-I not am fortunate

“Senher, li dui Bertran

Lord the two Bertrams

sai be que vos diran

I-know well that to-you they-will-say

que·us etz mal conselhatz,

that-you are ill counseled

si del chan vos laissatz.” —

if from-the song yourself you-leave

‘Toza, totz dezonratz

Girl wholly dishonored

es c’ama dezamatz.’ —

is-be who-loves unloved

“Senher, sofretz en patz;

Lord endure in peace

c’aissi seretz amatz!”

for-thus you-will-be loved

L'altre, lo primer jorn d'aost

56 • THE SHEPHERDESS

Riding into Provence beyond Alès on the first of August, sad-faced, he hears a shepherdess singing beside a hedgerow and turns aside. She holds his stirrup and asks whence he comes and why he grieves. He wants a true friend, having parted from a false one. She warns him against great loves. He wishes his lady sleepless, but promises the girl frankness rather than courtship; she offers her whole friendship on oath. He pleads a root too firm and names the lady who gave him a companion; the girl ends by catching him out.

L'altre, lo primer jorn d'aost,

The-other-day the first day of-August

vinc en Proensa part Alest

I-came into Provence beyond Alès

e chavalchav' ab semblan mest,

and I-was-riding with countenance sad

qu'ira·m tenia sobrera,

for-grief-me held overmastering

can auzi d'una bergera

when I-heard of-a shepherdess

lo chan jost' un plaissaditz,

the song beside a hedgerow

e, car fo suaus lo critz,

and since was sweet the cry

don retenti la ribera,

whereat resounded the bank

volsi·m lai totz esbäitz

I-turned-myself thither wholly astonished

on amassava falguera.

where she-was-gathering fern

E si tot s'avia pel brost

And though wholly she-had because-of-the young-shoots

estrecha·lh gonela que vest,

tucked-up-the gown that she-wears

ans que li demandes: 'Don est?'

before that of-her I-asked Whence are-you

Ela·m tenc a l'estribera;

She-me held at the-stirrup

pois me dis: "Per cal dressera

then to-me she-said By what road

venguetz ni don etz issitz?

came-you and whence are-you come

Ja·m sembla siatz marritz;

Indeed-to-me it-seems you-are grieved

no m'aiatz per trop parlara,

not me-hold for too talkative

que, car etz sols escharitz,

for since you-are alone forlorn

ai be drech que vos enquera." —

I-have well right that you I-question

'Toza, be·us dirai, can que cost,

Girl well-to-you I-shall-tell however-much it cost

pos tan gen m'en avetz enquist,

since so kindly me-of-it you-have asked

cals aventura·m mena trist:

what chance-me leads sad

de bon' ami' ai nescera

of a-good friend I-have need

que fos fin' e vertadera;

who were true and faithful

qu'era me sui departitz

for-now myself I-am parted

d'una fals' abetairitz

from-a false beguiler

que·m fa chamjar ma charrera

who-me makes to-change my road

e fora·m chabdels e guitz,

and she-would-be-to-me leader and guide

si no fos tan volatera.' —

if not she-were so flighty

“Senher francs, ja, qui que s'ajost

Lord noble ever whoever that himself-joins

ab rich' amor, non er, per Crist,

with a-great love not will-be-be by Christ

si tot s'a pron auzit ni vist,

though wholly be-has enough heard and seen

ses clam; c'una chavalera

without complaint for-a knightly-lady

vol be c'om en fachs li mera

wishes well that-one in deeds to-her repay

sos bes e·l mals si' oblitz.

her kindnesses and-the ill be forgotten

C'ades no·n siatz garnitz,

If-at-once not-of-it you-are furnished

tornara·us d'altra manera;

she-will-turn-to-you in-another manner

qu'estas altras chamjairitz

for-these other fickle-women

segon tost altra charrera." —

follow soon another road

'Toza, Deus volha qu'el' angost

Girl God grant that-she be-anguished

del mal que tanta pena·m bast

for-the ill that so-much pain-to-me builds

e perda·l dormir e·l depast;

and let-her-lose-the sleeping and-the eating

mas vos ab la tencha nera

but you with the complexion dark

no crezatz qu'eu plus vos quera!

not believe that-I more of-you seek

Per so car gen m'acolhitz,

For this since kindly me-you-received

vos serai francs e chاوزitz,

to-you I-shall-be frank and considerate

car conve qu'e·us en refera

for it-behooves that-I-to-you of-it make-return

merces, car no·us en fugitz;

thanks since not-yourself thence you-fled

c'a lonh m'avizetz primera.' —

for-at a-distance me-you-espied first

“Senher, be m'agr' obs drutz que·m s'ost
Lord well to-me-would-be need a-lover who-from-me himself-withbeld
 de fach qu'enquer a loc no·n tast,
from deed for-yet in (any)-place not-of-it he-taste
 que·l cors ai pauc e de sen chast,
for-the body I-have small and of sense chaste
 si be·us me fatz prentera,
though well-to-you myself I-make forthcoming
 pos cut segon ma paubreria
since I-think according-to my poverty
 que·m sia datz bos maritz;
that-to-me be given a-good husband
 mas car tan pauc m'enqueritz,
but since so little of-me-you-ask
 farai d'aitan que leugera
I-shall-do so-far as light
 c'ab fis sagramens plevitz
that-with true oaths pledged
 aurretz m'amistat entera.” —
you-shall-have my-friendship entire

“Toza, be·n fora garitz,
Girl well-by-it I-should-be healed
 mas tan es ferma·lh razitz
but so is firm-the root
 que mou d'eslais part Lobera;
which I-set-out in-haste beyond La-Louvière

que·l mals, pos s'es endormitz,

for-the ill once itself-is fallen-asleep

ai paor que peitz me fera.' —

I-have fear that worse me it-strike

“Senher, ges non etz arditz,

Lord at-all not are-you bold

car del mal que·us esfugitz

since from-the ill that-yourself you-escaped

temetz que pois vos enquera;

you-fear that after you it-seek

mas pos tan m'etz abelitz,

but since so to-me-you-are pleasing

sojornem en est' ombrera!” —

let-us-stay in this shade

‘Toza, n'Escharonh' es guitz

Girl Lady-Escharonha is guide

de pretz, que·m det, companhera

of worth who-to-me gave a-companion

cortez' e fin' amairitz,

courtly and true a-lover

per que·l mals me fug a tera.' —

for which-the ill me flees to ground

“Senher, un pauc etz falhitz,

Lord a little you-are at-fault

qu'era d'altra companhera

for-now of-another companion

parletz que fossetz aizitz,

you-spoke with-whom you-were provided

si tot s'es plus ufanera!”

though wholly she-is more ostentatious

Si·us quer conselh, bel' ami' Alamanda

57 · THE TENSO WITH ALAMANDA

Giraut asks his lady's damsel Alamanda for counsel: her mistress says he has gone far from her command and takes back her gift. Alamanda tells him to give way, to believe her if she calls a hill a plain, and so be loved. He grumbles at pride, threatens to strike her, and invokes Lady Berengera; then he pleads. She answers that the lady is angered with right, since he courted another openly, and agrees to plead for him if he strays no more, warning him to hold the love fast once it is given back.

'Si·us quer conselh, bel' ami' Alamanda,

If-of-you I-ask counsel fair friend Alamanda

no·l me vedetz, c'om cochatz lo·us demanda;

not-it to-me refuse for-a-man hard-pressed it-of-you asks

que so m'a dich vostra domna truanda

for this to-me-has said your lady faithless

que lonh sui fors issitz de sa comanda

that far I-am forth gone from her command

que so que·m det m'estrai er' e·m desmanda.

so-that that which-to-me she-gave from-me-she-takes now and-from-me withdraws

Que·m conselhatz?

What-to-me advise-you

C'a pauc lo cor dins d'ira no m'abranda,

For-by little the heart within with-grief — to-me-kindles

tan fort en sui iratz.' —

so strongly of-it am-I grieved

“Per Deu, Giraut, ges aissi tot a randa

By God Giraut at-all thus all at once

volers d'amic no·s fai ni no·s garanda;

the-will of-a-friend not-itself does and not-itself fulfills

car si l'us falh, l'altre conve que blanda,

for if the-one errs the-other it-behooves that soothe

que lor destrics no crescha ni s'espanda.

that their hurt not grow nor itself-spread

Pero si·us ditz d'alt poi que sia landa,

Yet if-to-you she-says of-a-high bill that it-be a-plain

vos la·n crezatz,

you her-in-it believe

e plassa vos lo bes e·l mals que·us manda;

and let-please to-you the good and-the ill that-to-you she-commands

c'aissi seretz amatz.” —

for-thus you-will-be loved

‘No posc mudar que contr’ orgolh no gronda,

Not I-can to-help that against pride — I-grumble

ja siatz vos, donzela, bel’ e blonda.

though be you damsel fair and blonde

Pauc d'ira·us notz e paucs jois vos aonda;

Little of-grief-you harms and little joy you suffices

mas ges no n'etz primera ni segonda!

but at-all not of-them-are-you first nor second

Et eu que tem d'est' ira que·m confonda,

And I who fear of-this grief that-me it-undo

que m'en lauzatz,

what to-me-of-it advise-you

si·m tem perir, que·m traia plus vas l'onda?

if-myself I-fear to-perish that-myself I-draw more toward the-wave

Mal cut que·m chabdelatz!' —

Ill I-think that-me you-guide

“Si m'enqueretz d'aital razo preonda,

If of-me-you-ask on-such a-matter deep

per Deu, Giraut, no sai com vos responda;

by God Giraut not I-know how to-you I-should-answer

pero, si·us par c'ab pauc fos jauzionda, —

yet if-to-you it-seems that-with little I-were content

mais volh pelar mo prat c'altre·l me tonda.

rather I-wish to-pluck my meadow than-another-it for-me should-shear

E s'e·us er' oi del plach far dezironda,

And if-I-for-you I-were today of-the accord to-make desirous

ja l'encerchatz

truly her-you-plead-with

com so bo cor vos esdui' e·us resconda;

that her good heart from-you she-withdraw and-from-you hide

be par com n'etz cochatz!" —

well it-shows how of-it-you-are pressed

'Donzel', oimais no siatz trop parlara!

Damsel henceforth not be too talkative

S'ilh m'a mentit mais de cen vetz primera,

If-she to-me-has lied more than a-hundred times first

cudatz vos donc que totztems l'o sofera?

think you then that always to-her-it I-should-suffer

Semblaria c'o fezes per nescera

It-would-seem that-it I-did through want

d'altr' amistat. — Er' ai talan que·us fera,

of-another friendship Now I-have a-desire that-you I-strike

si no·us chalatz!

if not-yourself you-are-silent

Melhor conselh dera na Berengera

Better counsel would-give Lady Berengera

que vos no me donatz.' —

than you — to-me give

“L'ora vei eu, Giraut, qu'ela·us o mera,

The-hour see I Giraut when-she-to-you it repays

car l'apeletz chamjairitz ni leugera;

since her-you-called fickle and light

per so cudatz que del plach vos enquera?

for this think-you that of-the accord you she-should-ask

Mas no cut ges que sia tan manera;

But not I-think at-all that she-be so tame

ans er oimais sa promessa derrera,

rather it-will-be henceforth her promise last

que que·us diatz,

whatever that-you say

si s'en destrenh tan que ja vos ofera

if herself-of-it she-constrains so-much that ever to-you she-offer

treva ni fi ni patz.” —

truce or accord or peace

‘Bela, per Deu, no perda vostr’ aiuda,

Fair-one by God not may-I-lose your help

car be sabetz com me fo convenguda.

for well you-know how to-me it-was promised

S’eu m’ai falhit per l’ira c’ai aguda,

If-I to-myself-have erred through the-grief that-I-have had

no·m tenha dan; s’anc sentitz com leu muda

not-to-me let-it-do harm if-ever you-felt how lightly changes

cor d’amador, ami’, e s’anc fotz druda,

the-heart of-a-lover friend and if-ever you-were a-mistress

del plach pensatz;

on-the accord think

que be vos dic: Mortz sui, si l’ai perduda,

for well to-you I-say Dead I-am if her-I-have lost

mas no l’o descobratz!’ —

but not to-her-it disclose

“Senher Giraut, ja n’agr’ eu fi volguda,

Lord Giraut indeed of-it-would-have I anaccord wished

mas ela·m ditz c’a drech s’es irascuda,

but she-to-me says that-with right herself-she-is angered

c’altra·n preietz com fols, tot a saubuda,

that-another-of-them you-courtred like a-fool all in the-open

que no la val, ni vestida ni nuda.

who not her equals neither clothed nor naked

No fara donc, si no·us gic, que vencuda,

Not will-she-do then if not-you she-gives-up but as-vanquished

s’altra·n preiatz?

if-another-of-them you-court

Be·us en valrai, ja l'ai' eu mantenguda,

Well-you in-it I-shall-help though her-have I upheld

si mais no·us i mesclatz." —

if more not-yourself in-it you-mix

'Bela, per Deu, si d'ela n'etz crezuda,

Fair-one by God if by-her of-it-you-are believed

per me lo·lh afiatz!' —

for me it-to-her pledge

"Ben o farai; mas can vos er renduda

Well it I-shall-do but when to-you shall-be given-back

s'amors, no la·us tolhatz!"

her-love not it-from-yourself take

Era·m platz, Giraut de Bornelh

58 · THE TENSO ON THE DARK MANNER

Linhaure asks why Giraut blames the closed manner, and whether what is common to all can be prized, since then all will be equal. Giraut does not grudge each man his own way, but judges song more loved when made light and plain. Linhaure would not have the bad loved as much as the good, and says fools never praise what is worth most. Giraut asks to what end one composes if nobody knows the song. Linhaure answers: gold is prized above salt, and song likewise. They part at Christmas, Giraut for the royal court.

‘Era·m platz, Giraut de Bornelh,

Now-to-me it-pleases Giraut de Bornelh

que sapcha per c’anatz blasman

that I-know for what-you-go blaming

trobar clus ni per cal semblan.

composing closed and by what seeming

Aisso·m diatz

This-to-me tell

si tan prezat

whether so-much you-prize

so que vas totz es comunal;

that which toward all is common

car adonc tuch seran egal.’ —

for then all will-be equal

“Senher Linhaure, no·m corelh,

Lord Linhaure not-myself I-complain

si quecs se trob’ a so talan;

if each-one himself composes to his liking

mas me eis volh jutjar d'aitan

but myself I-myself wish to-judge so-far

qu'es mais amatz

that-is more loved

chans e prezat,

song and prized

qui·l fai levet e venansal,

for-him-who-it makes light and plain

e vos no m'o tornetz a mal!" —

and you not to-me-it turn to ill

'Giraut, no volh qu'en tal trepelh

Giraut not I-wish that-into such a-stir

torn mos trobars quez om am tan

should-turn my composing that one love as-much

l'avol co·l bon e·l pauc co·l gran.

the-bad as-the good and-the small as-the great

Ja per los fatz

Ever by the fools

non er lauzatz;

not will-it-be praised

car no conoisson ni lor chal

since not they-know nor to-them it-matters

so que plus char es ni mais val.' —

that which more precious is and more is-worth

“Linhaure, si per aisso velh

Linhaure if for this I-wake

ni mo sojorn torn en afan,

and my rest I-turn into toil

sembla que·m dopte de mazan!

it-seems that-I fear the din

A que trobatz,

To what compose-you

si no vos platz

if not to-you it-pleases

c’ades o sapchon tal e cal?

that-at-once it know this-one and that-one

Que chans no port’ altre chaptal.” —

For song not brings other profit

‘Giraut, sol que·l melhs aparelh

Giraut only that-the best I-make-ready

e di’ ades e trai’ enan,

and I-say ever and I-bring forward

me no chal, si tan no s’espan;

to-me not it-matters if so-much not it-spreads

c’anc grans viltatz

for-ever great commonness

no fo denhtatz;

not was a-dainty

per so prez’ om mais aur que sal

for this prizes one more gold than salt

e de chan es tot atretal.’ —

and with song is-it all just-so

“Linhaure, fort de bo conselh

Linhaure very of good counsel

es fis amans contrarian;

is a-true friend gainsaying

e pero, si·m val mais d'afan

and yet if-to-me is-worth more of-toil

mos sos levatz,

my tune raised

c'us enraumatz

let-a boarse-man

lo·m dezagens ni·m dia mal

it-for-me spoil and-for-me sing ill

a cui om no·n deia censal!” —

to those-whom one not-of-them owes a-tribute

‘Giraut, per cel ni per solelh

Giraut by sky and by sun

ni per la clardat, que resplan,

and by the brightness that shines

no sai de que·ns anem parlan

not I-know of what-we go speaking

ni don fui natz;

nor whence I-was born

si sui torbatz,

so am-I confounded

tan pres d'un fi joi natural!

so seized by-a pure joy natural

Can d'als consir, no m'es coral.’ —

When of-else I-think not to-me-it-is heartfelt

“Linhaure, si·m vira·l vermelh

Linhaure so-to-me turns-the red

de l'escut cela cui reblan

of the-shield she whom I-court

que volh dir: «A Deu me coman!»

that I-wish to-say To God myself I-commend

Cals fols pensatz

What foolish thought

oltracudatz

presumptuous

me trais doptansa desleial!

to-me drew a-doubt disloyal

No·m sove com me fetz comtal?” —

Not-to-me it-comes-to-mind how me she-made a-count

‘Giraut, greu m’es, per Sanh Marsal,

Giraut hard to-me-is by Saint Martial

car vos n’anatz de sai nadal.’ —

that you go-away from here at-Christmas

“Linhaure, que vas cort reial

Linhaure for toward court royal

m’en vauc ades rich’ e chabal.”

myself-away I-go at-once splendid and excellent

Be me plairia, senh' en reis

59 · THE TENSO WITH THE KING

Giraut asks the king, at a moment of leisure, whether a good lady has as much honor in his love as in a worthy knight's. The king calls it folly to think his rank makes him a lesser lover: that sets a penny against a mark of silver. Giraut answers that the powerful want only the enjoyment and demand the bed first, when the true suitor's bearing before it is worth more. The king pleads that he loves good ladies truly. Giraut wishes two friends loved openly; the king grants them only light loving.

'Be me plairia, senh' en reis,
Well to-me it-would-please lord Sir king
ab que·us vis un pauc de lezer,
provided that-in-you I-saw a little of leisure
que·us plagues que·m dizessetz ver,
that-to-you it-pleased that-to-me you-told truth
si·us cudatz qu'en la vostr' amor
whether-you think that-in the your love
a bona domna tan d'onor
has a-good lady so-much of-honor
com d'un altre pro chavaler,
as from-an other worthy knight
e no m'en tenhatz per guerrer,
and not me-for-it hold for an-enemy
ans me respondetz franchamen!' —
rather to-me answer frankly

"Giraut de Bornelh, s'eu mezeis

Giraut de Bornelh if-I myself

no·m defendes ab mo saber, —

not-myself defended with my knowledge

be sai vas on voletz tener.

well I-know toward where you-wish to-hold

Pero be vos tenh a folor,

Yet well of-you I-hold for folly

si·us cudatz que per ma ricor

if-you think that through my rank

valha menhs a drut vertader!

I-am-worth less as a-lover true

Aissi vos pogratz un dener

Thus you might a penny

azesmar contr' un marc d'argen." —

to-reckon against a mark of-silver

'Si·m sal Deus, senher, me pareis

So-me save God lord to-me it-seems

de domna qu'enten en valer

of a-lady who-aims at worth

que ja no·n falha per aver

that ever not-in-it she-fail for wealth

ni de rei ni d'emperador

nor of a-king nor of-an-emperor

no·n fassa ja son amador;

not-of-him let-her-make ever her lover

so m'es vis, ni no l'a mester;

so to-me-is it-seen and not to-her-is-it needful

car vos, ric ome sobranser,

for you rich men overbearing

no·n voletz mas lo jauzimen.' —

not-of-her you-wish but the enjoyment

“Giraut, e non esta genseis,

Giraut and not stands-it fairer

si·l rics sap onrar ni temer

if-the powerful-man knows to-honor and to-revere

sidons e·l cor ab lo poder

bis-lady and-the heart with the power

l'ajosta? Co·l te per senhor,

to-her-joins When-him she-holds for lord

preza·l donc menhs per sa valor,

prizes-she-him then less for his merit

si mal no·l troba ni sobrer?

if bad not-him she-finds nor haughty

Ja sol om dir el reprover

Indeed is-wont one to-say in-the proverb

que cel que val mais, e melhs pren.” —

that he who is-worth more also better takes

‘Senher, molt pren gran mal domneis,

Lord much takes great harm courtship

can pert la cud' e·l bon esper;

when it-loses the expectation and-the good hope

que trop val enan del jazer

for much is-worth before the lying-together

l'afars del fin entendedor.

the-bearing of-the true suitor

Mas vos, ric, car etz plus maior,

But you powerful since you-are still greater

demandatz lo jazer primer,

you-demand the lying-together first

e domn' a'l cor sobreleuger

and a-lady has-the heart over-light

c'ama celui que no'i enten.' —

who-loves him who not-in-her aims

“Giraut, anc trop rics no·m depeis

Giraut ever too powerful not-myself I-painted

en bona domna conquerer;

in a-good lady to-win

mas en s'amistat retener

but in her-friendship to-keep

met be la fors' e la valor.

I-put well the strength and the merit

Si·lh ric se son galiador

If-the powerful themselves are deceivers

e tan non amon oi com er,

and so-much not they-love today as yesterday

de me no·n crezatz lau Wenger,

of me not-of-it believe a-slanderer

qu'eu am las bonas finamen!" —

for-I love the good-ladies truly

'Senher, de mo Solatz de Quer

Lord of my Solatz de Quer

volgra ben e d'en Topiner

I-should-wish well and of-Sir Topiner

c'amesson domnas a prezen.' —

that-they-loved ladies in the-open

"Giraut, oc be, d'amar leuger!

Giraut yes well of-loving lightly

Mas a me no·n donetz parer,

But to me not-of-it give the-appearance

qu'eu n'ai gazanhat per un cen."

for-I of-it-have gained by a hundred

A l'onor Deu torn en mo chan

60 • THE FIRST CRUSADE SONG

He turns his song back to God's honor, moved by anger, not birdsong: sin overmasters, faith fails, Syria lies quiet under the Arabs, and the powers wrangle. No man of arms who failed God at such a strait can face him unashamed. Let the strongest be most resolute, let those who stay behind take pains, and let each follow naked, since he redeemed us stripped. Those who do not help will render account, and their guides will bring them no comfort. It ends in joy: the hosts will ride, and Count Richard is armed.

A l'onor Deu torn en mo chan,

To the-honor of-God I-turn in my song

don m'era lonhatz e partitz,

whence myself-I-had gone-far and departed

e no m'i torna brais ni critz

and not me-to-it turns warbling nor cry

d'auzels ni folha de verjan

of-birds nor leaf of bough

ni ges no m'esjau en chantan,

and at-all not myself-I-gladden in singing

ans sui corossos e marritz;

rather I-am wrathful and grieved

qu'en mans escritz

for-in many writings

conosc e vei

I-know and I-see

c'apodera pechatz,

that-overmasters sin

per que falh fes e sortz enequitat.

for which fails faith and rises iniquity

E consir me meravilhan

And I-consider myself marveling

com s'es lo segles endormitz

how itself-has the world fallen-asleep

e com be'n secha la raïtz

and how truly-of-it withers the root

e-l mals s'abriv' e vai poian;

and-the evil itself-hastens and goes climbing

qu'er' a penas prez' om ni blan,

for-now with difficulty prizes one or cares

si Deus es antatz ni laiditz,

if God is shamed and reviled

c'als Arabitz

so-that-to-the Arabs

trafas ses lei

treacherous without law

rema Suri' en patz,

remains Syria in peace

e sai tenson entr' els las poestatz!

and here wrangle among themselves the powers

E pero ges no m'es semblan

And yet at-all not to-me-is-it seeming

c'om valens d'armas ni arditz,

that-a-man valiant in-arms and bold

pos a tal coch' er Deu falhitz,

once at such a-strait he-shall-have God failed

ja ses vergonha·lh torn denan;

ever without shame-to-him should-turn before

mas cel c'aura pretz de so bran,

but he who-shall-have worth from his sword

de grans colps e dels seus feritz

from great blows and from-the his stricken

er acolhitz

will-be received

si de so rei

so by his king

que's tenra per paiatz,

that-himself he-will-hold for paid

qu'el non es ges de donar issaratz.

for-he not is at-all of giving sparing

E pos a cor de bo talan

And since to a-heart of good will

dona poder Sanhs Esperitz,

gives power the-Holy Spirit

eslonh a que no si' aizitz

let-it-keep-off so that not it-be won-over

de doble trafa ple d'engan

by a-double traitor full of-deceit

esquivan cels c'ab Deu iran

shielding those who-with God will-go

c'us de sa forsa no s'iritz;

that-one of his strength not himself-vaunt

c'a penas vitz

for-with difficulty you-saw

per gran desrei

through great discord

de vairas voluntatz

of divers wills

grans jauzimens venir ni de mans latz.

great enjoyments come nor from many sides

Mas desque segon tuch un ban

But since follow all one summons

e chascus vol esser grazitz,

and each-one wishes to-be thanked

qui mais pot, plus si' afortitz;

who most can most let-him-be strengthened

c'aissi sapchan que venseran,

for-thus let-them-know that they-will-conquer

e cilh s'aiuden que no-i van

and those let-them-help-themselves who not-there go

per que Deus sia melhs servitz!

for which God be better served

Pero si ditz

Yet if it-is-said

c'us quecs amnei

that-one each renounce

so qu'el mon plus li platz,

that which-in-the world most to-him pleases

el sega nutz, qu'el nos rems despolhatz!

let-him follow naked for-be us redeemed stripped

Ai, chaitiva gens que diran,

Ab wretched folk what will-they-say

can el remembrara·ls oblitz

when he shall-recall-the neglects

e volra comte dels pentitz,

and shall-want reckoning of-the repentant

cels qu'era no l'aiudaran?

those who-now not him-will-help

Veiretz be que razo rendran

You-will-see well that account they-will-render

de can que·ls ai' ensenhoritz;

of whatever that-them has made-lords

e ja lor guitz,

and ever their guides

fe que vos dei,

faith that to-you I-owe

que·ls auran mal guidatz,

who-them will-have ill guided

no lor faran ni conort ni solatz.

not to-them will-give nor comfort nor cheer

Be sapchatz que·m peza del dan,

Well know that-to-me it-grieves for-the harm

mas per l'anta·n sui esbaïtz

but for the-shame-of-it I-am confounded

que·lh trafanet menut mestitz,

that-the petty-traitors small mongrels

que Deu ni lei ni be non an,

who God nor law nor good not have

fassan sobre nos so que fan;

do upon us that which they-do

que lach nos an envilanitz

for foully us they-have degraded

c'anc non auzitz

so-that-ever not you-heard

en tal agrei

in such a-fashion

del tems que Deus fo natz

from-the time that God was born

tan gran perilh que tan leu fos portatz!

so great a-peril that so lightly was borne

Pero si vauc solatz cobran

Yet still I-go cheer recovering

que m'era lonhatz e ganditz,

which from-me-bad gone-far and escaped

e mos vers es en joi fenitz

and my vers is in joy ended

qu'era comensatz en ploran,

which-was begun in weeping

desque las ostz chavaucharan

since the hosts will-ride-forth

e'l socors dels reis es plevitz.

and-the help of-the kings is pledged

Mal er balhitz,

Ill will-be handled

so vos autrei,

this to-you I-grant

Soudas et amiratz,

the-Sultan and emir

can ilh venran, si no s'es deslonhatz.

when they shall-come if not himself-he-has withdrawn

E·l coms Richartz es be garnitz;

And-the count Richard is well armed

c'als seus aïtz,

for-against-the his hated

qui que·l n'envei,

whoever that-him of-it-envies

s'es tals afars mesclatz

itself-has such a-business been-joined

que ben es grans, e sia·n Deus lauzatz!

which well is great and be-of-it God praised

Jois sia comensamens

61 • THE SECOND CRUSADE SONG

Joy should begin and end this new song. Making songs is called a fault and is not: let each sing what reward awaits God's servant. He was slow, and turns back to singing to preach against the heedless, whose heart fails sooner than their money, so the Sepulcher is left to pagans. Nowhere are the worthy better proved; friend, kin, lands, and gifts are not worth two rose-hips at the clenching of the teeth. Youth is nothing if the bettering is lost. He closes praying God show his love in the East.

Jois sia comensamens

Joy be the-beginning

e fis ab bon' aventura

and end with good fortune

d'un nou chan qu'era comens;

of-a new song that-now I-begin

car sobravinens

for most-fitting

es e bona ma razos!

is and good my theme

De faire chansos

Of making songs

sol om dir qu'es falhimens,

is-wont one to-say that-it-is a-fault

et es bes e chاوزimens

and it-is good and clemency

c'us quecs chan

that-one each sing

e di' e mostr' en chantan

and say and show in singing

can ric gazarδο n'aten

how rich reward of-it-awaits

cel c'a Deu serf bonamen.

he who God serves in-good-fashion

Per qu'eu, que n'er' alques lens,

For which-I who of-it-was somewhat slow

no·m tenh, per man d'escriptura,

not-myself I-restrain at a-summons of-writing

c'al chantar no torn jauzens;

that-to-the singing not I-turn rejoicing

tan me sembla gens

so to-me it-seems noble

e fis lo mesters! C'ab sos

and pure the craft For-with tunes

i volh far sermos

in-them I-wish to-make sermons

e precs contrals no-chalens,

and prayers against-the heedless

cui cor falh enans c'argens,

to-whom heart fails sooner than-money

per qu'estan

for which-they-forbear

c'al servici Deu no van

that-to-the service of-God not they-go

de paias e d'avol gen

from pagans and from-worthless folk

desliurar lo monimen.

to-free the Sepulcher

E qui dels fals mescrezens

And who of-the false misbelievers

no pensa ni's dona cura

not thinks nor-himself gives care

com chaia lor ardimens,

how falls their boldness

viu com recrezens;

lives as a-craven

c'anc melher locs no cre fos

for-ever a-better place not I-believe there-was

d'esproar los pros,

of-proving the worthy

c'armat de bels garnimens

who-armed with fair harness

sobre lor destrers correns

upon their chargers running

conquerran

shall-win

benanans' e valor gran,

prosperity and merit great

don seran pois viu manen

whereby they-shall-be after alive rich

e si morran eissamen.

and so shall-die likewise

Mas que val esbaudimens

But what avails merriment

al cors, si'l chaps s'en rancura,

to-the body if-the head of-it complains

ni que val forsa ni sens,

or what avails strength or sense

can non es parvens?

when not it-is visible

Deus es chaps el cors de nos,

God is head in-the body of us

don nos ve, sai jos,

whence to-us comes here below

lo bes e l'ensenhamens

the good and the-teaching

e l'adrechs chaptenemens!

and the-right conduct

Que l'engan

For the-deceit

e la pen' e'l maltalan

and the pain and-the ill-will

e'l vila chaptenemen

and-the churlish conduct

colhem de la charn creissen.

we-gather from the flesh growing

Pos chars es comandamens,
Since strict is the-commandment
 conve, mentr' om viu ni dura,
it-behooves while one lives and lasts
 c'a Deu si' obediens;
that-to God he-be obedient
 c'amics ni parens
for-a-friend nor kinsman
 ni larga possessios
nor broad possessions
 ni conquist ni dos
nor conquest nor gift
 no valran dos aguilens
not will-be-worth two rose-hips
 a l'estrenher de las dens.
at the-clenbing of the teeth
 Mas penran,
But they-shall-take
 segon so que serviran,
according-to that which they-shall-serve
 li bo ben e·lh mal tormen
the good weal and-the evil torment
 ses fi perdurablamen.
without end everlastingly

Ai, Deus! can pauc val jovens,
Ab God how little is-worth youth
 en que·l cors creis e melhura,
in which-the body grows and betters

si·s pert lo melhuramens!

if-itself is-lost the bettering

Reis omnipotens,

King almighty

alques chamjet la sazoz

somewhat changed the season

en c'om era bos!

in which-one was good

Car er paucs pros e niens,

For it-will-be small profit and nothing

si sas colpas penedens

if his faults repenting

non eschan

not be-atone

Deu serven e·l cor forsan;

God serving and-the heart mastering

c'aissi venra veramen

for-thus he-will-come truly

al seu primer estamen.

to-the his first estate

Per que·m par recrezemens,

For which-to-me it-seems cowardice

si·l reis qu'es maier abdura

if-the king who-is greatest endures

los mals ni·ls deschazemens,

the ills and-the decays

c'om sas ni valens

that-a-man sound and hale

estei de l'anar doptos?

should-stand of the-going fearful

Pos es sospeissos

Since there-is hope

c'a la nescer' er guirens,

that-in the need be-will-be a-help

e las penas e'ls tormens,

and the pains and-the torments

qu'en venran,

that-of-it will-come

ira Deus amezuran;

will-go God tempering

si'lh platz, venjan e parcen,

if-to-him it-pleases avenging and sparing

merce mescl' ab espaven.

mercy he-mixes with terror

Qu'el aten be sos convens,

For-he keeps well his covenants

qui que'ls an

whoever that-them go

somoven ni abaissan,

loosening and lessening

e ren als larcs largamen

and he-renders to-the open-handed openly

com larcs senher larc prezen.

as an-open-handed lord a-generous gift

E plassa·lh c'als seus prezen

And may-it-please-to-him that-to-the his he-show

s'amor lai vas orien!

his-love there toward the-east

S'es chantars ben entendutz

62 • AGAINST SELF-PRAISE

If song is well understood and offers worth, why is it ugly for a composer to praise his own once it is known? The reciting shows whether blame or praise is due. Worth acknowledged lasts of one color, and good friendship between lovers nursed with fear bears fruit; boasting spoils it. He tells how a vers set going as a good composer's came back under a false name, like the crow and the peacock, and ends by naming the king as guide and father of worth.

S'es chantars ben entendutz

If-is singing well understood
e s'ofris pretz e valor,
and if-it-offers worth and merit
per qu'es lach de trobador,
why is-it ugly of a-composer
desque sos chans er saubutz,
once-that his song shall-be known
qu'el eis en sia lauzaire?
that-be himself of-it be praiser
Que be pareis al retraire
For well it-shows at-the reciting
si·lh n'eschai blames o laus.
whether-to-him of-it-falls blame or praise

E bos pretz reconogutz

And good worth acknowledged
dur' ades d'una color,
lasts ever of-one color

si'l senher gara com cor;

if-the lord watches how it-runs

c'aissi sera greu vencutz.

for-thus will-it-be hardly overcome

E qui fort es rabinaire,

And who very is headlong

no sap ni no's pot estraire

not knows and not-himself can to-withdraw

c'ans termini no repaus.

so-that-before term — be-lie-fallow

E bon' amistatz de drutz,

And good friendship of lovers

qui la noiris ab temor,

whoever it nurses with fear

fai bo fruch e bona flor,

makes good fruit and good flower

can chascu n'eschai salut;

when to-each of-it-falls health

e no-us aizinetz gabaire,

and not-yourself set-up a-boaster

si ja re fatz fis amaire,

if ever anything you-do true lover

ans conve francs e suaus.

rather it-behooves noble and gentle

Qu'eu ai d'amadors vistz mutz,

For-I have of-lovers seen mute

pois s'i feron gabador;

after themselves-there made boasters

can guerra sors entre lor,

when war rose among them

lo gabars es remazutz

the boasting was left

escharnitz; sobregabaire,

mocked the-over-boaster

dins o defors so repaire,

within or without his dwelling

a peior perillh que naus.

has worse peril than a-ship

Lo vers auzitz e mogutz

The vers heard and set-going

coma de bo trobador

as of a-good composer

pois reverti en error,

after came-back in error

lo chans can er' asaubutz,

the song when it-was made-known

c'us s'en fazia clamaire

so-that-one himself-of-it made claimant

dels dichs don altr' era laire,

of-the sayings whereof another was thief

com fetz de la gralha'l paus.

as did of the crow-the peacock

Rics ja vitz dechazegutz,

Rich-men already you-saw fallen

pos foron larc donador,

after they-were open-handed givers

car per agrei de folor

since through the-humor of folly

remania lor pretz nutz,

was-left their worth bare

e cui sens non es guidaire,

and to-whom sense not is guide

no sap ni pot a chap traire,

not knows nor can to an-end to-bring

ans par a la fi bertaus.

rather be-seems at the end a-lout

Et eu que sai sui vengutz,

And I who here am come

bos reis, per vostra valor

good king for your merit

e no·i mou a comtador,

and not-in-it I-stir as a-talker

m'ais del vers, can er saubutz

I-make-use of-the vers when it-shall-be known

vas lo vostr' enter veiaire;

before the your entire judgment

car sai que·ns etz guitz e paire

for I-know that-to-us you-are guide and father

de pretz e tenetz las claus.

of worth and you-hold the keys

E creis vos ades vertutz,

And grows to-you ever power

cui que's vir de drech en caire,

to-whomever that-itself turns from straight to crooked

e Deus, si·lh platz, la·us esclaire;

and God if-to-him it-pleases it-for-you may-make-shine

qu'e·us am servir e non aus!

for-I-you I-love to-serve and not I-dare

Solatz, jois e chantar

63 • THE RIGHT USE OF WEALTH

Cheer, joy, and singing are forgotten, and evil has climbed so high that worth and youth are cast down and the greatest barons are ill spoken of, though God gave the inheritances to the most prized. No rich man was ever ruined by giving alone; anyone who calls that a lie will find the poet armed with weighty sayings, for honor and wealth come by good deeds. No miserly rich man was ever saved. He knows one man so hurled toward worth that he needs no spur, and prays that King Alfonso grow more prized.

Solatz, jois e chantar

Cheer joy and singing

es eras oblidadz,

is now forgotten

mas tan es alt poiatz

but so is high climbed

lo mals que non a par,

the evil that not it-has equal

per que pretz e jovens

for which worth and youth

e bels chaptenemens

and fair conduct

en son motz deschazatz,

of-it are much cast-down

si c'als plus rics baros

so that-to-the most great barons

en ave mals reessos,

of-it comes ill repute

et estera lor be

and it-would-stand for-them well

c'us quecs penses de se;

that-one each thought of himself

car Deus als plus prezat

for God to-the most prized

donet las eretatz.

gave the inheritances

Et anc per trop donar

And ever through too-much giving

senes altraz foldatz

without other follies

rics om no fo cochatz

a-rich man not was pressed

ni per so gen-estar,

nor through his noble-bearing

e si nuls ditz: «Tu mens»,

and if any says You lie

que sia conoissens:

let-him be knowing

eu sui ben assermatz;

I am well armed

que per dichs autoros

that by sayings authoritative

farai creire als bos

I-shall-make believe to-the good

qu'eu dic ver, per ma fe,

that-I say true by my faith

que per bos fachs s'ave

that through good deeds it-comes

e per adrechs perchatz

and through fitting endeavors

onors ab grans rictatz.

honor with great wealth

E donc ric om' avar,

And so a-rich man miserly

can ben es aguzatz

when well he-is pricked

e no·n garis, onratz

and not-of-it he-recovers honored

se deu be pauc prezar;

himself ought well little to-prize

car entre bonas gens

for among good folk

qui mais a e val mens

who most has and avails least

Deu esser mens nomnatz

Ought to-be least named

e, can el er rescos,

and when he shall-be hidden

n'er gaps entrels plus pros

of-it-will-be mockery among-the most worthy

aitals com se conve,

such as itself befits

et el sapcha desse

and let-him know at-once

c'anc nuls om rics malvatz

that-ever any man rich wicked

no fo per Deu salvatz.

not was by God saved

Per c'om se deu gardar,

For that-one himself ought to-guard

mentr' es alezeratz,

while he-is at-leisure

de faire grans pechatz

from doing great sins

e de tot mal-estar;

and from all ill-behavior

que'l segles es niens!

for-the world is nothing

Donc per esser manens,

Then for to-be wealthy

voletz esser blasmatz?

wish-you to-be blamed

Oc be, si voletz vos

Yes indeed if wish you

aver mais qu'esser pros;

to-have more than-to-be worthy

que pretz no s'esdeve,

for worth not itself-happens

can om no fai per que,

when one not does whereby (it-comes)

e s'eu re be no fatz,

and if-I anything good not do

per que serai lauzatz?

for what shall-I-be praised

Mas un en sai que·m par

But one of-them I-know who-to-me seems

trop ben aministratz

very well furnished

de far rics fachs prezatz,

to do great deeds prized

de be-dir e de far

of good-speaking and of doing

e de bos fachs sabens;

and of good deeds knowing

qu'es cortes e plazens,

who-is courtly and pleasing

umils, de bel solatz

humble of fair cheer

e ja no·lh chal a nos

and ever not-to-him is-there-need for us

donar dels esperos,

to-give of-the spurs

ans es, s'om no·l rete

rather be-is if-one not-him holds

trop duramen el fre,

too hard in-the rein

vas pretz tan eslaissatz

toward worth so hurled

c'un pauc en sembla fatz.

that-a little of-it he-seems foolish

Reis n'Anfos, cel c'us fe

King Sir-Alfonso he who-you made

volha c'ades siatz

may-grant that-ever you-are

plus pros e mais prezatz!

more worthy and more prized

Molt era dolz e plazens

64 • RANK AND ITS DUTIES

Sweet was the season when rank was established for the upright, the loyal, the noble, and the merciful, and that is why service, courts, courtship, and giving came in. The ancients gave the noble lineage rents to keep what rank requires; a man who holds a fief and does not serve is no peer of the worthy. Ladies were praised once, and the old lineages have come to nothing: slander and boasting please them. Every worthy man who upholds such churls shames rank and himself, and they scowl at him who will not.

Molt era dolz e plazens

Very was sweet and pleasing

lo tems gais, can fon eslitz

the season gay when was chosen

paratges et establitz;

rank and established

que-ls drechurers, conoissens,

for-the upright discerning

leials, francs, de ric coratge,

loyal noble of rich heart

plazens, larcs, de bona fe,

pleasing open-handed of good faith

vertaders, de gran merce

truthful of great mercy

establit om de paratge,

established one of rank

per que fo servirs trobatz,

for which was serving found

cortz e domneis e donars,

courts and courtship and giving

Amors e totz ben-estars

Love and every seemliness

d'onor e de gran drechura.

of-honor and of great justice

E paratges e bos sens

And rank and good sense

Deu esser chabdels e guitz

Ought to-be leader and guide

de totz enters bes complitz;

of all whole goods complete

per que las primeras gens

for which the first folk

doneron al ric linhatge

gave to-the noble lineage

rendas que tenguesson be

rents that they-might-keep well

so c'a paratge conve.

that which-to rank befits

E donc qui te l'eretatge

And then who holds the-inheritance

ni·l feu, don el es chazatz,

and-the fief whereof he is enfeoffed

no serf, com vol esser pars

not serves how wishes-be to-be equal

als pros? Mais tot l'er pensars

to-the worthy Rather all to-him-will-be thinking

de far so don pretz melhura.

of doing that whereby worth betters

E de domnas eissamens

And of ladies likewise

fo ja lor bos pretz auzitz

was once their good worth heard

per tot lo mon e grazitz

through all the world and praised

e fazion onramens

and they-did honorable-deeds

e fachs de gran vassalatge

and deeds of great prowess

li fort linhatge d'ancse

the strong lineages of-old

qu'er' an tornat a no-re,

who-now have turned to no-thing

e tenon a nesciatge,

and they-hold for folly

qui lor vol esser privat,

whoever with-them wishes to-be intimate

mas fals maldirs e gabars

but false ill-speaking and boasting

lor platz e suau-parlars

to-them pleases and soft-talking

ab celas de lor mezura.

with those-women of their measure

E donc om fals, maldizens,

And then a-man false slandering

perjurs, avars, deschauzitz,

perjured miserly rude

desconoissens, apostitz,

undiscerning counterfeit

pos renh' ab galiemens,

since he-lives with cheatings

lauzengers e ples d'oltratge,

a-slanderer and full of-outrage

pos tot paratge mescre,

since all rank he-disowns

be volgra saber per que

well I-should-wish to-know for what

vol aver nulh senhoratge,

he-wishes to-have any lordship

mas no's conois on fo natz!

but not-himself he-knows where he-was born

Que bos pretz es aitan chars

For good worth is so precious

que no'l sap comprar avars;

that not-it knows to-buy a-miser

mas l'altrui be-fach rancura.

rather the-other's good-deed he-resents

E cilh ab los fers luzens

And those with the irons shining

dels altruis drechs enriquitz,

from-the others' rights enriched

que viran tost la cervitz

who turn quickly the neck

lai on tanh' acolhimens,

there where befits a-welcome

son vila per plan uzatge,

are churlish by plain habit

e totz om pros que·ls mante

and every man worthy who-them upholds

aontis paratg' e se

shames rank and himself

e, si tot no m'es salvatge,

and though wholly not to-me-it-is grievous

car ab lor no·m sui molhatz

since with them not-myself I-am wetted

de la ploia que s'espars,

by the rain that itself-scatters

no·m platz lor vilanciars,

not-to-me pleases their churlish-dealing

per qu'ilh me fan char' escura.

for which-they me make a-face dark

Per solatz revelhar

65 · SAD TIMES

He meant to rouse cheer from its sleep and bring back banished worth, and has given it up: the more he wills it the more trouble comes. Once tourneys were proclaimed; now worth is robbery and carrying off sheep. Young jongleurs once went through the courts praising ladies; now none speak of them. He who used to sing all worthy men hears the tale of Bretmar's goose welcomed like a good song. His house was never invaded, so his lord gains no praise by making him complain; so says the Dauphin, who knows good songs.

Per solatz revelhar,

For cheer to-rouse

que s'es trop endormitz,

which itself-has too fallen-asleep

e per pretz, qu'es faiditz,

and for worth which-is banished

acolhir e tornar,

to-welcome and to-bring-back

me cudei trebalhar;

myself I-thought to-labor

mas er m'en sui gequitz!

but now myself-of-it I-have desisted

Per so m'en sui falhitz,

For this myself-of-it I-have failed

car non es d'achabar;

since not it-is to-be-achieved

c'on plus m'en ve voluntatz e talans,

for-the more to-me-of-it comes will and desire

plus creis de lai lo destorbers e-l dans.

more grows from there the trouble and-the harm

Greus de sofertar;

Hard is-it to endure

a vos o dic c'auzitz

to you it I-say who-have-heard

com era jois grazitz

how was joy welcomed

e tuch li benestar.

and all the seemlinesses

Mais no podetz jurar

Moreover not you-can to-swear

qu'egas de fust no vitz

that-mares of wood not you-saw

ni vilas, velhs, fronitz

nor churls old broken-down

esters grat chavalgar.

against (their)-will to-ride

Lachs es l'afars e fers e malestans,

Ugly is the-matter and cruel and unseemly

don om pert Deu e rema malanans!

whereby one loses God and stays distressed

Vos vitz torneis mandar

You saw tourneys proclaimed

e segre·ls gen garnitz

and to-follow-them nobly armed

e pois dels melhs feritz

and then of-the best struck

una sazo parlar;

a season to-speak

er' es pretz de raubar

now is worth in stealing

e d'ebranchar berbitz.

and in-carrying-off sheep

Chavalers si' aunitz

A-knight let-him-be shamed

que's met en domneiar,

who-himself sets to courting

pos que tocha dels mas molts belans

once that be-touches with-the hands wethers bleating

ni que rauba gleizas ni viandans!

and who robs churches and travelers

E vitz per cortz anar

And you-saw through courts to-go

de joglaretz formitz

of little-jongleurs eager

gen chaussatz e vestitz

nobly shod and clothed

sol per domnas lauzar;

only for ladies to-praise

er no n'auzem parlar,

now not of-them-we-hear to-speak

tan es lor pretz delitz! —

so is their worth destroyed

Don es lo tortz issitz

Whence is the wrong come-out

d'elas malrazonar

of-them the-ill-speaking

no sai. — De cals, d'elas o dels amans?

not I-know Of which of-them or of-the lovers

Eu dic de totz, que'l pretz n'a trach l'engans!

I say of all for-the worth of-them-has drawn-away the-deceit

On son gandit joglar

Where are vanished the-jongleurs

que vitz gen acolhit?

whom you-saw nobly welcomed

C'a tal a mester guitz

For-to such-a-one has need a-guide

que solia guidar,

who was-wont to-guide

e pero ses reptar

and yet without reproach

vai er tals escharitz,

goes now such-a-one alone

pos fo bos pretz falhit,

since was good worth failed

que solia menar

who was-wont to-lead

de companhos, e no sai dire cans,

of companions and not I-know to-say how-many

gen en arnes e bels e benestans.

nobly in harness and fair and comely

Qu'eu eis que solh sonar

For-I myself who am-wont to-sing-of

totz pros, om eissernitz,

all worthy men chosen

estauc tan esbaïtz

I-stand so bewildered

que no·m sai conselhar;

that not-myself I-know to-counsel

qu'en loc de solassar

for-in place of pastime

auch er' en cortz los critz

I-bear now in courts the shoutings

c'aitan leu s'er grazitz

so-that-as easily itself-will-be welcomed

de l'aucha de Bretmar

of the-geese of Bretmar

lo comtes entre lor com us bos chans

the tale among them as a good song

dels rics afars e dels tems e dels ans.

of-the great matters and of-the times and of-the years

Mas a cor afranchar,

But for a-heart to-soften

que s'es trop enduritz,

which itself-has too hardened

no deu om los oblitz

not ought one the forgotten-things

ni·ls velhs fachs remembrar?

nor-the old deeds to-recall

Que mals es a laissar

For ill is-it to leave

afars, pos es plevitz,

a-matter once it-is pledged

e·l mal don sui garitz

and-the ill whereof I-am healed

no·m chal ja mezinar;

not-to-me it-behooves ever to-doctor

mas so c'om ve, volv' e vir e balans

but that which-one sees let-him-turn and turn-about and weigh

e prend' e lais e forse d'ams los pans!

and take and leave and force at-both the ends

D'aitan me posc vanar

Of-so-much myself I-can to-boast

c'anc mos ostals petitz

that-ever my house little

no fo d'els envazitz;

not was by-them invaded

que·l vei per totz doptar

for-it I-see by all to-be-feared

ni no·m fetz mas onrar

and not-to-me did but to-honor

lo volpils ni l'arditz,

the coward nor the-bold

don mos Senher chauzitz

whereof my Lord discerning

se deuria pensar

himself ought to-consider

que no l'es ges pretz ni laus ni bobans

that not to-him-is at-all worth nor praise nor display

qu'eu, que·m laus d'els, sia de lui clamans.

that-I who-myself praise of-them be of him complaining

Era no m'ais! Per que? No m'o demans;

Now not to-me-it-avails For what Not to-me-it ask

car planchs sera, s'aissi rema mos chans.

for a-lament it-will-be if-thus stays my song

So di·l Dalfis que conois los bos chans.

So says-the Dauphin who knows the good songs

Obs m'agra

66 • WINTER WANTS

If the dark season allowed it he would take cheer: against cold, clothing; against wrong, mercy; against silence, song; and against changing barons, one noble lord. He would lie warmer with his needs at home, since owing thanks to many is a pain, and rich he would please his neighbors better. Better to eat his own upon his hauberk than play the courtier at another's cost. Admonishing a boy frightens him, though cheer and worth fall to youth. He wishes gout on whoever has no taste for joy, and still complains of the Navarrese.

Obs m'agra, si m'o consentis

Need to-me-would-be if to-me-it allowed

la sazoz del tems entenerc,

the season of-the weather dark

qu'en cal que solatz m'esjauzis;

that-in what soever cheer myself-I-gladdened

que contral frech m'agr' obs vestirs

for against-the cold to-me-would-be need clothing

e contral tort, qu'eu pren, merces

and against-the wrong that-I take mercy

e contral trop tazer chantars

and against-the too-much keeping-silent singing

e contral chamje dels baros

and against-the change of-the barons

francs senher e cortes e bos.

a-noble lord and courtly and good

E jagra plus chald los matis,

And I-should-lie more warm the mornings

si·m sentis mos obs dins l'alberc

if-to-myself I-felt my needs within the-lodging

que ja forsatz fors no n'issis;

so-that ever forced out not thence-I-went

que pena m'es a mans grazirs.

for a-pain to-me-is to many to-give-thanks

E qui soferre s'en pogues,

And if-one to-forbear oneself-of-it could

be fora nauza demandars;

well would-be a-nuisance asking

e pero, si donars no fos,

and yet if giving not were

ja no saubr' om qui·s fora pros.

ever not would-know one who-himself would-be worthy

E plagra mais a mos vezis

And I-should-please more to my neighbors

manens que paubres; que, pos cerc

rich than poor for since I-see

totz mos obs, us no m'er tan fis,

all my needs one not to-me-will-be so true

pro vetz no l'enoi l'escondirs.

many times not him-it-vexes the-refusing

E qui trop frez' altruis conres,

And who too-much looks-to others' entertainments

sofranhera·lh cals que disnars

will-fail-to-him what soever dinner

e, pos s'aficha ses somos,

and since he-thrusts-himself-in without summons

sembla·lh falha pas e maizos.

it-seems-to-him fails bread and lodging

Be·s pagra genseis, so m'es vis,

Well-himself he-would-satisfy better so to-me-is it-seen

enquera sobre son ausberc,

even upon his hauberk

s'altra mandaula li falhis,

if-another table-board to-him failed

del seu, que trop n'es bels servirs,

of-the his for much of-it-is fair serving

e qui·s fai de l'altrui cortes,

and who-himself makes with the-other's courtly

pos del seu sera sobravars,

since with-the his he-will-be over-miserly

ges no m'es vis aport razos

at-all not to-me-is it-seen brings reason

c'a lui repaire·l gazardos.

that-to him return-the reward

Ges magra forsa l'altrui vis

At-all a-lean power the-other's wine

no m'a, s'eu m'oblit ni m'esperc

not over-me-bas if-I myself-forget and myself-lose

de far aco c'om me grazis.

from doing that which-one me should-thank

E pero si bels acolhirs

And yet if a-fair welcoming

no dona pretz mas lui cui es

not gives worth but to-him whose it-is

c'aissi com chascus es plus chars,

so-that-just as each-one is more precious

degra voler que bels ressos

he-ought to-wish that a-fair report

issis ans de lui que de vos.

should-issue sooner from him than from you

S'om agramen no m'acolis,

If-one bitterly not me-received

si·m ponh ni manei ni m'esterc

if-myself I-spur and handle and myself-polish

los jovensels ni·ls enantis,

the young-men and-them advance

genser en paregra·l forbirs;

fairer of-it would-appear-the polishing

mas qui fara semblan que·lh pes
but who will-make a-show that-to-him it-weighs

ensenhamens ni chastiars

teaching and admonishing

e vos trebalhatz c'altre fos,

and you toil that-another he-were

franher i podetz mil bastos!

to-break in-it you-may a-thousand sticks

Per sagramen, c'om me plevi,

By an-oath that-one to-me should-pledge

no creiria c'ans tem que·i perc

not I-should-believe for-rather I-fear that-in-it I-lose

mos chastics que tos ben assis,

my admonishments that a-boy well placed

pos trop l'esfreda l'apertirs,

once too-much him-frightens the-instructing

ja colh' ardit, desc' aura mes

ever should-gather boldness once he-shall-have set

s'entencion en sos afars;

his-purpose on his affairs

que, mentre qu'es mancips e tos,

for while that-he-is a-youth and a-boy

l'eschai solatz e pretz e dos.

to-him-falls cheer and worth and a-gift

Podagra, don ja no garis,

Gout whereof ever not be-recover

o grans meschaps en pla conderc,

or a-great mishap on open ground

tals qu'el plus lonh adens l'auzis,

such that-in-the most far prostrate him-I-beard

o fachs don se seg' escharnirs

or a-deed whence itself follow mocking

o peitz volria l'avengues

or worse I-should-wish him-befell

cui jois no platz ni deportars;

to-whom joy not pleases nor sporting

que mans pensamens enoios

for many thoughts vexing

lonha desse bona chansos.

drives-off at-once a-good song

Senher Sobre-Totz, rics pensars

Lord Above-All rich thinking

e jois e bona sospeissos

and joy and good hope

cresch' ades Mo-Senhor e vos!

grow ever for-My-Lord and you

Qu'eu·m clam enquera dels Navars;

For-I-myself complain still of-the Navarrese

car anc deschauzitz sofrachos

since once a-rude wretch

entr' els me fo contrarios!

among them to-me was hostile

Tals gen prezich' e sermona

67 • THE WORLD CONTRADICTS ITSELF

One preaches nobly and has a false heart; one accuses another and never blames his own fault; one wears a humble garment and has a treacherous will; one sows his grain well and does not reap it. One promises and keeps it ill; one takes great service and rewards it badly. One seeks the empire's crown and defends the faith badly, while the pope sleeps between terce and nones and no baron opposes the Saracens. Christ bore a crown of thorns; the pope abandons his sepulcher, and treacherous folk so abound that Antichrist will come soon.

Tals gen prezich' e sermona

Such-a-one nobly preaches and sermonizes

c'a cor fals e maltalen

who-has a-heart false and ill-will

e tals altrui ochaizona

and such-a-one another accuses

que sa colpa no repren

who his fault not blames

e tals fera peitz de serpen

and such-a-one would-strike worse than a-serpent

que so coratg' empreizona,

who his purpose imprisons

tals port' umil vestimen

such-a-one wears a-humble garment

c'a volontat felona.

who-has a-will treacherous

Tals l'altrui tort no perdona

Such-a-one the-other's wrong not forgives

que sa part no·n get' al ven

who his share not-of-it casts to-the wind

e tals molt clam' e tensona

and such-a-one much cries and wrangles

que no n'a de drech nien

who not of-it-has of right anything

e tals sos fachs fai folamen

and such-a-one his deeds does foolishly

que parla gen e razona,

who speaks nobly and pleads

tals semena ben e gen

such-a-one sows well and nobly

so blat que no·l meissona.

his grain that not-it he-reaps

Tals a gent' e fort persona

Such-a-one has a-noble and strong person

c'a sofracha d'ardimen,

who-has want of-boldness

tals son amic abandona

such-a-one his friend abandons

que n'a sofracha soven

who of-him-has want often

e tals promet que mal aten

and such-a-one promises who ill keeps

e tals te pro que pauc dona

and such-a-one holds much who little gives

e tals gran servizi pren

and such-a-one great service takes

que mal lo gazardona.

who ill it rewards

Tals cud' aver sazo bona

Such-a-one thinks to-have a-season good

a cui en vai malamen,

to whom in-it goes ill

tals ponh fort et esperona

such-a-one presses hard and spurs

c'a so chaval trop corren

who-has his horse too running

e tals cuda far mantenen

and such-a-one thinks to-do at-once

que s'a speransa bretona

who to-himself-has a-hope Breton

e tals par anar trop len

and such-a-one seems to-go too slow

que sos fachs desazona.

who his deeds does-out-of-season

Tals quer d'emperi corona

Such-a-one seeks of-empire a-crown

que nostra fe mal defen,

who our faith ill defends

e·l pap' entre tertz' e nona

and-the pope between terce and nones

s'endorm aissi planamen

himself-falls-asleep so soundly

qu'encontra sarrazina gen

that-against Saracen folk

no vei baro que s'opona,

not I-see a-baron who himself-opposes

ans an per lor malvolen

rather they-have for their ill-wisher

qui d'aisso mot lor sona.

whoever of-this a-word to-them sounds

Jesucristz, per salvar la gen,

Jesus-Christ to save the folk

portet d'espinas corona,

bore of-thorns a-crown

e·l papa so monimen

and-the pope his sepulcher

malamen abandona.

foully abandons

L'antecristz, cut, venra breumen,

The-Antichrist I-think will-come shortly

tan aonda gens felona;

so abounds folk treacherous

car toztzems vei c'om aten

for always I-see that-one awaits

la ploia, can fort trona.

the rain when hard it-thunders

De bels dichs menutz frais

68 • PLAIN WORDS

He never thought to win credit by fine broken sayings, and would rather give his gay tunes whole and plain than too dark and over-embroidered. Display, worth, good love, and the welcome of lords have failed: what is left to sing of? From Bordeaux to Lamais he will wait no longer. The German emperor will come, and then bad passes will be heard of; Germans and Castilians parted in name and near in purpose. The guile he found among the highest can no longer be hidden. No bowing and no hood makes a brother whole.

De bels dichs menutz frais

With fair sayings fine broken

aver et escudar

to-have and to-shield

no cuder' eu trobar.

not would-have-thought I to-find

Sobeiras ja fo l'ans!

Supreme indeed was the-year

Per so's passet mos chans

For this-itself passed my song

en patz jostals alsors;

in peace beside-the highest

e si·m fos er' onors

and if-to-me were now the-honor

d'eis lo trebalh cobrar,

of-the-same the labor to-take-up

trop volgra mais donar

much I-should-wish rather to-give

mos gais sonetz joios

my gay tunes joyful

ab bels dichs et enters,

with fair sayings and whole

entendables e plas

intelligible and plain

que trop escurs ni sobrestorias.

than too dark or over-embroidered

E ja no·m for' empais

And ever not-to-me would-be a-hindrance

d'eis regio tornar,

by-the-same road to-return

s'eu cudes encontrar

if-I thought to-meet

belas mas no per gans.

fair hands not through gloves

Mas falhitz es bobans

But failed is display

e pretz e bon' amors

and worth and good love

e respecchs de senhors

and the-regard of lords

d'acohir e d'onrar!

of-welcoming and of-honoring

De que posc donc cantar?

Of what can-I then to-sing

Que·l chan ja·l fai razos

For-the song surely-it makes the-theme

o·l noms es messongers,

or-the name is lying

qu'el tems dels ancias

for-in-the time of-the ancients

jois, chans ensems eran co·lh palh' e·l gras.

joy song together were as-the straw and-the grain

Tans n'i vei d'els estrais

So-many of-them-there I-see of-them withdrawn

del bel galaubeiar

from-the fair splendid-doing

que no·m n'aus amparar.

that not-myself of-it-I-dare to-take-up

Per que? No m'o demans,

For what Not to-me-it ask

que savis est e grans;

for wise you-are and grown

que jois es en decors!

for joy is in decline

No tanh neis als menors

Not befits even to-the lesser

tals res ademandar.

such things to-inquire-after

Cui ves tu conortar,

Whom see you take-cheer

tan sia gais ni pros?

however-much he-be gay or worthy

Pero mans chavalers

Yet many knights

abaissa fachs vilas

lowers deed churlish

e torna·l nom desobre soteiras.

and turns-the name topmost undermost

De Bordel tro Lamais —

From Bordeaux to Lamais

no·m volh plus esperar —

not-myself I-wish more to-wait

...

(lacuna)

c'ades m'es pretz. — Mas cans! —

that-ever to-me-is worth But how-much

Laissa·m, no·m platz mazans

Leave-me not-to-me pleases clamor

senes razonadors;

without reasoners

tan es lo meschaps sors,

so is the mishap risen

no fai a razonar.

not it-is to be-argued

Be·m posc maravilhar;

Well-myself I-may to-marvel

que sols nada·l peissos!

that alone swims-the fish

En totz bos altz mesters

In all good high crafts

m'aib aicel Rovinhas

me-fits that man-of-Rovigna

a be triar los brezilhatz dels sas.

to well sort the broken from-the sound

Re no·m val us sols trais

Anything not-to-me avails a single pull

al pas dezencombrar.

to-the pass to-clear

Totz m'en cudei laissar;

Wholly myself-of-it I-thought to-leave

mas venra l'Alamans,

but will-come the-German

l'adrechs e·l benestans,

the-upright and-the seemly

miralhs e guitz e flors

mirror and guide and flower

d'altres emperadors,

of-other emperors

e creis per gran afar!

and he-grows by a-great matter

Pois auziretz passar

Then you-shall-bear pass

per locs e per sazoz

through places and through seasons

mals pas e mals senders

bad passes and bad paths

Ties ab Chastelas

Germans with Castilians

de nom partitz e de conselh propdas.

in name parted and in purpose near

Tot salhira l'agais

Wholly will-leap-out the-guile

que no·l posc plus celar,

so-that not-it I-can more to-hide

per que pert alegrar;

for which I-lose gladness

que vei far don ve·l dans,

for I-see done whence comes-the harm

per que sui malanans!

for which I-am distressed

Car o trop els alsors

For it I-find in-the highest

don cudei que fos sors

whence I-thought that were risen

de ben aconselhar,

of good counseling

tro que l'auzi bailar

until that him-I-beard to-muster

contra me sos peos

against me his foot-soldiers

a tal que'm fo sobrrers.

to such-a-one who-to-me was stronger

No volh dir que trafas,

Not I-wish to-say like a-traitor

si tot, s'o fos, eu'm chalera per mas.

though wholly if-it I-were I-myself should-be-silent by morning

No'm fatz de maus lor ais

Not-myself I-make of many their vexations

a be-mas taïnar,

to good-morning to-delay

can eu volh sermonar.

when I wish to-preach

C'auia, car sermonans

Let-him-bear for preaching

me bat, cel nofezans

me strikes that faithless-man

qu'eu no volh refectors

that-I not wish refectories

ni reglas de colors;

nor rules of colors

car ja per sopleiar,

for ever through bowing

si' ab cor ferm e clar,

be-it with a-heart firm and clear

ni per trops chapairos

nor through many hoods

no sera·l frair enters

not will-be-the brother whole

ni verais ni certas,

nor true nor sure

si·l drech no sec e no·l guida la mas.

if-the right not he-follows and not-it guides the band

No's pot sofrir ma lenga

69 · THE TONGUE AND THE HEART

His tongue cannot forbear to say what his heart charges it with, since the heart governs the members like a lord; if the saying is uncourtly, the tongue is excused as a handmaid. The world has changed from courtesy into churlishness: the man who takes at will is praised above the man who gives. Paul's word, that the giver is praised above the taker, has no place. He would rather be a lamb in a meadow than a wolf, and salutes his friend Bertran.

No's pot sofrir ma lenga qu'ilh no dia

Not-itself can to-forbear my tongue that-it not say

so que mo cor li dai en mandazo;

that which my heart to-it gives in charge

car lo cor fai a guia de baro,

for the heart acts in the-manner of a-lord

qu'en comanda a los membres tot dia.

who-in-it commands over the members all day

E per so, si tals dichs non es vezis

And for this if such a-saying not is neighbor

a cortezia, be mi par devis

to courtesy well to-me it-seems settled

que la lenga s'escus per senhoria,

that the tongue itself-excuse by lordship

car es del cor ancela ses bauzia.

for she-is of-the heart handmaid without falsehood

Lo segle s'es chamjatz de cortezia

The world itself-has changed from courtesy

en vilanatzes et en perdizo;

into churlishnesses and into perdition

plus es lauzatz qui tot tol a bando

more is praised who all takes at will

que cel que dona per sa manentia

than he who gives according-to his wealth

c'ardis lo crois sordeiors e mesquis

so-that-emboldens the vile-man the-viler and mean

l'us aib l'altre. Tals e tals vai rapis

the-one with the-other Such and such goes robbing

pel seu donar, e per sa trufardia

instead-of his to-give and for his knavery

gardem nos be d'aital poestaria!

let-us-guard ourselves well from-such tyranny

Donc non a locs so que sol Pauls aprendre

Then not is-there place that which was-wont Paul to-teach

que dizia en son escrit aissi:

who said in his writing thus

“Plus es lauzatz qui don' al seu vezi

More is praised who gives to-the his neighbor

que cel que pren”, qu'er sol franqueza vendre,

than he who takes for-now is-wont generosity to-sell

ni no conselh de mandar jutjador

and not I-counsel to summon a-judge

cal sia melhs e de maior lauzor,

which is better and of greater praise

prendre o dar; car li croi volran rendre

to-take or to-give for the vile will-wish to-render

garentia: no val tan dar com prendre.

warranty not is-worth so-much to-give as to-take

E si li bo volran lor drech defendre

And if the good will-wish their right to-defend

contra los crois, ni lo ser ni·l mati

against the vile neither the evening nor-the morning

no·l poiran far, si com pens dins de mi,

not-it they-will-be-able to-do so as I-think within of me

car trop es fortz lor tortz per escoissendre.

for too is strong their wrong to be-torn-down

Car per un bo son cen li sordeior,

For for one good are a-hundred the viler

donc qu'en valgra la garentia lor

then what-of-it would-avail the warranty theirs

contra los crois, cuis chaps poscha Deus fendre?

against the vile whose heads may God to-cleave

Pauc o nien, so posc per drech entendre.

Little or nothing this I-can by right to-understand

E pos li bo perdut an la poissansa

And since the good lost have the power

e·lh savai croi e·lh janglos lauzenger

and-the base vile and-the railing slanderers

tolguda l'an ab fel cor brau e fer,

taken-away it-have with a-cruel heart fierce and cruel

qu'i faran ilh, si Deus no fai venjansa?

what-in-it shall-do they if God not takes vengeance

Remarran ilh de proar lor talan?

Shall-cease they from proving their will

No·l lor conselh, si Deus mi do bon an!

Not-it to-them I-counsel so God to-me give a-good year

Melhs am be far ses aver nulh' onransa

Better I-love well to-do without having any honor

qu'esser prezatx ab malvaia bombansa.

than-to-be prized with a-wicked boasting

Car eu am mais, de bo cor ses enfansa,

For I love more of a-good heart without childishness

esser anheus en prat oz en verger

to-be a-lamb in meadow or in garden

que lops ni ors, si tot ai consirer

than a-wolf or a-bear though wholly I-have care

d'esser trenchatz o d'aver greu pezansa.

of-being torn or of-having heavy grief

Car qui mor bos, sivals gazanha tan

For who dies good at-least gains so-much

quez apres se Deus lo vai onoran,

that after himself God him goes honoring

e laissa rics sos filhs de sa nomansa;

and he-leaves rich his sons of his renown

el mon non es rictatz de tal engansa!

in-the world not is-there a-wealth of such equaling

Amics Bertrans, qui etz conoissens tan,

Friend Bertran who are discerning so

paucs en conosc c'ab vos valhon un gan.

few of-them I-know who-with you are-worth a glove

Conortatz vos qui avetz ses doptansa

Take-heart you who have without doubt

rics pretz conquis! tenhatz lo en membransa!

rich worth won bold it in memory

Era, can vei

70 • GIVING AND ITS MANNER

Now the gardens are green again and the season draws his heart toward cheer, though he sees the holy sepulcher left to wicked pagans without outcry. Whoever loves well is loved, and a small good deed from a good heart grows great when it is welcomed. God overmastered the giant David faced. Since King Richard has crossed over with many worthy companions, let Christendom lift its head. Wealth is heaped up to be shared fittingly, not to double deceit. His heart bids him play the fool wisely, and he would have returned sooner had the lord Aragon serves not held him.

Era, can vei reverdezitz

Now when I-see turned-green-again

los vergers e cobra l'estatz,

the gardens and returns the-summer

me tira·l cor plus vas solatz;

me draws-the heart more toward cheer

que, can se dezaguiza l'ans

for when itself renews the-year

e·l jois e·l chans

and-the joy and-the song

dels auzels e·l deportz e·l critz,

of-the birds and-the sporting and-the shouting

es m'us envitz

is to-me-a summons

de chantar, per qu'eu m'esbaudei.

to sing for which-I myself-rejoice

Pero si vei

Yét still I-see

mantas res de que sui iratz

many things at which I-am grieved

e plus, car a paias malvatz,

and more since to pagans wicked

enics e fenhs, fals e felos

hostile and dissembling false and cruel

es lo sanhs sepulcres restatz,

is the holy sepulcher left

que no·ls ensec clams ni tensos.

for not-them pursues outcry nor strife

Pero, can Deus es obezitz,

Yét when God is obeyed

no·s tarza·l gazardos ni·l gratz,

not-itself delays-the reward nor-the thanks

car qui ben am', es ben amatz;

for who well loves is well loved

que l'amors dobla·ls bos talans,

for the-love doubles-the good desires

e fai se grans

and makes itself great

de bo cor us be-fachs petitz,

of a-good heart a good-deed small

can es grazitz.

when it-is welcomed

Per qu'enten om que ben estei

For which-understands one that well it-stands

c'al maior rei,

that-to-the greatest king

cui no contrasta poestatz,

whom not withstands a-power

se vir la bona voluntatz

itself should-turn the good will

e'l bo cor e la sospeissos?

and-the good heart and the hope

Car cel que peza sos pechatz,

For he who weighs his sins

es ades benignes e bos.

is ever benign and good

E donc be degr' esser servitz

And then well he-ought to-be served

tan francs senher e tan onratz!

so noble a-lord and so honored

Que mostra com lo serviatz

For he-shows how him you-should-serve

qu'el apodera·ls sols esmans

in-that he-masters-the mere thoughts

que'l fortz jaians

for-the strong giant

contra cui se levet Davitz

against whom himself raised David

era garnitz,

was armed

so trobam, de forsor arnei

so we-find with stronger harness

e, fe que·us dei,

and faith that-to-you I-owe

car s'era contra Deu levatz,

since himself-be-had against God raised

remas el cham apoderatz;

he-stayed in-the field overmastered

qu'eu n'ai ja vist aramir dos

for-I of-it-have already seen to-contend two

de que·l plus fortz es plus grevatz

of whom-the more strong is more pressed

e·l plus frevols plus poderos.

and-the more feeble more powerful

Era, que Deus en sia guitz,

Now may God in-it be guide

repaire fes e venha patz

let-return faith and let-come peace

e ferm se valors e vertatz,

and let-fix itself merit and truth

de que ja crolav' us grans pans,

of which already was-tottering a great piece

e gens bobans

and noble display

qu'eu cre, si sai no fos ganditz,

which-I believe if here not it-were saved

que fos falhitz;

that it-were failed

mas era cobrara so drei,

but now it-will-recover its right

en can eu vei,

in so-far-as I see

pos lo reis Richartz es passatz,

since the king Richard is crossed-over

e pos el es lai aribatz

and once he is there arrived

n'i a tans valens companhos,

of-them-there are so-many worthy companions

derga so chap crestiandatz,

let-lift its head Christendom

c'un petit l'a trop baissat jos!

for-a little it-has too bowed down

Et a que fo va cor noiritz

And to what was a-vain heart nourished

ni don li crec bes ni rictatz?

and whence to-it grew goods and wealth

Cudatz c'avers fos ajostatz

Think-you that-wealth was heaped-up

que-s cregues ni's doubles engans?

that-itself should-grow and-itself should-double deceit

Non es semblans!

Not is-it likely

Mas, desdeque seri' acolhitz,

But once-that it-were gathered

fos gen partitz,

let-it-be nobly shared

ses desmezur' e ses desrei,

without excess and without disorder

que no·s parei

so-that not-themselves be-alike

lo vilas ni·l ben ensenhatz;

the churl and-the well bred

c'aissi deu·l dos esser blasmatz,

for-thus ought-the gift to-be blamed

s'aicel que·l pren no·s fai lo dos,

if-be who-it takes not-himself makes the gift

com deu esser gen razonatz,

as it-ought to-be nobly justified

can sens lo chabdel' e razos.

when sense it guides and reason

Per qu'eu vauc, can m'en sui partitz

For which-I go when myself-of-it I-am parted

de mon plus adrechs, apensatz

from my most upright pondering

e, pos no·n posc esser paiatz

and since not-of-it I-can to-be paid

ni gais ni conhdcs ni prezans,

nor gay nor charming nor prized

ans sui clamans,

rather I-am complaining

car del chantar no·m sui gequitiz!

since from-the singing not-myself I-have left-off

E·l cor me ditz

And-the heart to-me says

que no·m sobreleu ni felnei,

that not-myself I-exalt nor turn-cruel

mas que folei

but that I-play-the-fool

savis e plassa·m ma foldatz;

wisely and let-please-to-me my folly

qu'enans s'azina·l fols senatz

for-sooner himself-furnishes-the fool sensible

de joi que·l savis consiros,

with joy than-the wise-man anxious

pos ses joi viure s'es triatz

since without joy to-live himself-be-has chosen

pel peior entrels gais e·ls pros.

for-the worse among-the gay and-the worthy

E fora m'en plus tost tornatz,

And I-would-have myself-thence more soon returned

si·l senher, cui serf Aragos,

if-the lord whom serves Aragon

no me tengues, e si sui fatz

not me held and so I-am foolish

qu'er' en fol gastí mas chansos.

for-now in folly I-waste my songs

Mas per mo Sobre-Totz me platz,

But for my Above-All to-me it-pleases

que s'en demora per sazos.

that itself-there it-lingers for seasons

Ben es drechs

71 • LIVE AND LET LIVE

Since God has sent us into such a haven it is right to thank him with joy, and whoever holds him dear may be sure of a hundredfold reward. God takes in the broken and the worn-out; the penitent rich will be rewarded better still if the heart shows in the work, since fine arming and courtliness do not harm a seemly life. He blames the worthless rich for lowering joy: no king outlives his day, and a bad name outlasts them. He turns at the end to the Turks.

Ben es drechs, pos en aital port

Well is-it right since into such a-haven

nos a nostre Senher trames,

us has our Lord sent

c'ab joi l'en referam merces,

that-with joy to-him-for-it we-render thanks

e chascus ponh a plan esfortz

and each-one strive with plain effort

com sia lauzatz e grazitz

how is praised and thanked

tan adrechs guitz,

so excellent a-guide

cui terr' e mars e ploi' e vens

whom earth and sea and rain and wind

serf e sap estr' obediens,

serve and know to-be obedient

e qui-l te char,

and who-him holds dear

be pot esser fis c'al païar

well can to-be sure that-at-the paying

venra·lh centismes gazardos;

will-come-to-him the-hundredth reward

ja·l servizis no n'er tan bos!

ever-the service not of-it-will-be so good

E pos sabem c'anc no fetz tort

And since we-know that-ever not he-did wrong

ni·l fara d'aisso que promes,

nor-it will-be-do of-that which he-promised

ans s'en sec ades maier bes,

rather itself-of-it follows ever greater good

pro·n deu valer nostre conortz;

much-of-it ought to-avail our comfort

car cel que·ls defrachs e·ls fronitz

for he who-the broken and-the worn-out

e·ls mal noiritz

and-the ill nourished

acolh e·ls fai viure valens,

welcomes and-them makes to-live worthy

be sembla que·ls rics penedens

well it-seems that-the rich penitent

volha logar,

he-will-wish to-reward

si·l cor en l'obra ven en par,

if-the heart in the-work comes in view

trop melhs que·ls forfachs sofrachos,

far better than-the guilty needy

car mais val lor confessios.

for more is-worth their confession

Per que·s degra·l plus rics plus fort

For which-itself ought-the more rich more strongly

esforzar com mais li plagues,

to-strive how most to-him be-might-please

pos gens garnirs ni bels conres

since noble arming nor fair fare

ni cortezia ni deportz

nor courtesy nor sport

no·lh notz, desque Sanhs Esperitz

not-to-him harms once-that the-Holy Spirit

i met razitz,

in-him puts root

ni ja per sos bels garnimens,

nor ever for his fair trappings

desque sa vid' es avinens,

once-that his life is seemly

no deu doptar

not be-ought to-fear

que nostre Senher dezampar

that our Lord should-forsake

los genceis tenens ni·ls plus pros,

the noblest holders nor-the most worthy

si no·ls o tol altra razos.

if not-them it takes-away another cause

Ni no cre qu'en adrech deport,

And not I-believe that-in upright sport

si'l cor no'i falsa ni la fes,

if-the heart not-in-it plays-false nor the faith

que si' aissi jutjatz ni pres,

that he-be thus judged or taken

cal c'ora non avenh' acortz

at-what soever-hour not comes assent

celh qui no sap viure marritz

he who not knows to-live grieving

qu'er' a envitz

so-that-now against my-will

tan vauc trebalhatz e temens

so I-go troubled and fearing

no posc sofrir que no comens

not I-can to-forbear that — I-begin

un fol chantar

a foolish song

ab que cudava remembrar

with which I-thought to-recall

los avols rics de valor blos,

the worthless rich of merit stripped

per qu'es falhitz conduchs ni dos.

for which have-failed entertaining nor giving

E si no fos qu'en als m'acort

And if not it-were that-on other-things I-take-counsel

don m'aven a pensar manes,

whereof to-me-it-falls to think at-once

anc no foron peitz escomes

ever not would-they-be worse assailed

e mais atendera·l plus fortz,

and more would-await-the more strong

per qu'es jois e jovens aunitz

for which-is joy and youth shamed

e pretz faiditz

and worth banished

ses aiud' e ses bevolens.

without help and without well-wishers

C'aissi com fo·l comensamens

For-just as was-the beginning

de joi menar

of joy to-lead

pels plus rics, era·l fan baissar;

by-the more rich now-it they-make to-sink

tan n'i a paucs de coratjos

so of-them-there are few of courage

cui non espaven messios.

whom not frightens outlay

E qui pogues tarzar la mort

And if one-could to-delay the death

un jorn o dos que no vengues,

one day or two that not it-came

be n'estera c'om conquizes,

well of-it-it-would-stand that-one should-gain

e no·n fora tan altz lo tortz;

and not-of-it would-be so high the wrong

mas eu cre c'anc celui no vitz

but I believe that-ever him not you-saw

qui·n fos aizitz

who-in-it were helped

cui vezis ni sabers ni sens

whom a-neighbor nor knowledge nor sense

ni manentia fos guirens

nor wealth was a-warrant

d'un mot parlar;

of-one word to-speak

donc posc eu segur afizar

then can I surely to-affirm

c'oi no son tan belas meissos

that-today not are-there so fair harvests

com d'aver pretz entrels baros.

as of-getting worth among-the barons

E pos per saber ni per sort

And since through knowledge nor through chance

reis ni ducs ni coms ni marques

a-king nor duke nor count nor marquis

no viu lo menor jorn d'un mes,

not lives the least day of-a month

com er de l'aver metr' entortz

how will-it-be about the-wealth to-put crooked

que no·lh falh, tro qu'el es falhitz?

which not-to-him fails until that-be is failed

E l'avols critz

And the-worthless reput

reman e mostr' a mantas gens

stays and shows to many folk

las obras e·ls chaptenemens

the works and-the bearings

e·ls fai blasmar,

and-them makes to-be-blamed

per que·s deuria sonh donar

for which-himself ought care to-give

totz om, mentre n'es lezeros,

every man while of-it-be-is at-leisure

que no·lh remazes mals ressos.

that not-to-him should-remain a-bad report

Laissem estar las avols gens;

Let-us-leave to-stand the worthless folk

c'aissi·s fai far,

for-thus-itself it-makes to-be-done

que trop es greu d'els aparlar,

that too is hard of-them to-speak

e pensem dels Turcs orgolhos

and let-us-think of-the Turks haughty

com lor avols leis chaia jos!

how their worthless law falls down

E·l Senher, que n'es poderos,

And-the Lord who of-it-is master

conduia·ns e sia·i ab nos!

let-him-lead-us and be-there with us

De chantar ab deport

72 · GRIEF QUENCHED BY SONG

He would have given up singing but for this: when he is grieved he quenches the grief with song. Courtship has failed, and worth and joy cannot return while they must complain of the very men who should uphold them. Churls take his good tunes for prattle. It is worse than death that a man fit for cheer should live joyless. A lord has ordered him to complain no more of the great; he would put no pledge on truth ever returning, and unless God upholds it we go the way of ruin.

De chantar ab deport

From singing with mirth

me for' eu totz laissatz;

myself would-have I wholly left-off

mas can sui ben iratz,

but when I-am well grieved

estenh l'ir' ab lo chan

I-quench the-grief with the song

e vauc me conortan.

and I-go myself comforting

Qu'esters no fora patz

For-otherwise not would-be peace

entre l'ir' e'l coratge

between the-grief and-the heart

qu'es contr' un mal uzatge,

which-is against an ill custom

que nais e poi' e creis,

that is-born and climbs and grows

qu'er' es falhitz domneis,

that-now is failed courtship

don sol om esser gais,

whereby is-wont one to-be gay

e pretz no pot ni jais

and worth not can nor joy

revenir entretans;

to-return meanwhile

car es de cels clamans

since they-are of those complaining

per cui degra valer

through whom they-ought to-avail

e ges pretz ses poder

and at-all worth without power

longamen sas no dura,

long sound not lasts

ses clam o ses rancura.

without complaint or without vexation

Alegrar me volh fort

To-gladden myself I-wish greatly

e sui aissi passatz

and I-am thus passed-over

e, si no sembles fatz,

and if not I-seemed foolish

no·n chamjera·l talan.

not-of-it would-I-change-the mind

Mas teno's a mazan

But hold-themselves for prattle

mans bos sonetz qu'eu fatz

many good tunes that-I make

vila d'avol linhatge,

churls of-worthless lineage

c'anc pros om de paratge,

for-ever a-worthy man of rank

s'en ben auzir ateis,

if-therein good bearing he-reached

de l'escoltar no's feis

from the-listening not-himself held-back

ni'l plazer no n'estrais.

nor-the pleasure not of-it-withheld

E non es be savais

And not is-he indeed base

cui jois no platz ni chans?

to-whom joy not pleases nor song

Et es daufeza grans,

And it-is a-folly great

qui no sap retener

who not knows to-hold

bel agrat ni plazer

fair goodwill nor pleasure

e's defen ni's rancura,

and-himself defends and-himself frets

si l'altrui jois se dura.

if the-other's joy itself lasts

E no·us par peitz de mort

And not-to-you it-seems worse than death

c'om cui s'atanh solatz

that-a-man to-whom befits cheer

viva desconortatz

should-live joyless

ni fassa mal semblan?

and should-make an-ill seeming

Al ver Deu me coman,

To-the true God myself I-commend

en cal ora fo natz

in what hour was-he born

ab aital cor salvatge!

with such a-heart savage

Que l'auzel el boschatge,

For the-birds in-the woodland

can lo dolz tems pareis,

when the sweet season appears

movon entr' els mezeis

set-going among them themselves

sonetz e critz e lais,

tunes and cries and lays

e qui ja non er gais,

and who ever not will-be gay

com pot esser durans?

how he-can to-be enduring

Res mais non es afans

Anything more not is a-torment

mas ira sostener

than grief to-bear

ni res tan mal saber,

nor anything so ill to-know

quez ab sen se melhura,

which with sense itself betters

com ira no peiura!

as grief not worsens

D'un afar me conort,

Of-a matter myself I-comfort

don degr' esser iratz;

whereof I-ought to-be grieved

que be·m fora clamatz

for well-myself I-should-have complained

de so que l'alsor fan

of that which the-highest do

e del mal e del dan

and of-the ill and of-the harm

que·ls en a desviatz,

that-them in-it has turned-aside

mas en gran volpilatge

but in great cowardice

m'an mes vila passatge

to-me-they-have set a-churlish journey

qu'eu·n parlara forseis!

that-I-of-it should-speak more-strongly

E·l senher, que·m n'espeis,

And-the lord who-me of-it-wrenched

can m'abatera·l fais,

when me-would-crush-the burden

a·m comandat que mais

has-me commanded that more

no·n sia corelhans

not-of-it I-be complaining

plus qu'ilh son de lor dans,

more than-they are of their harms

ni d'altrui no-dever

nor of-another's no-duty

no·m poscha molt chaler!

not-to-me should much to-matter

Ni·m chal si be·s peiura

Nor-to-me matters whether well-itself worsens

lor afars ni·s melhura?

their business nor-itself betters

Bo proar m'agr' a sort

Well to-prove to-me-would-be by lot

un dels melhors letratz

one of-the best lettered

si ja venra vertatz

whether ever will-come truth

ni viures ses engan

or living without deceit

ni si ja cobranan

or whether ever will-recover

jois, deportz ni barnatz

joy sport and baronage

lor ancian estatge,

their ancient estate

no'n metria ges gatge!

not-of-it I-would-put at-all a-pledge

Tan poia'l mals anceis

So climbs-the evil first

e drechura ni leis

and justice nor law

no vei aissi verais

not I-see so true

com ja dis ni retrais

as once said nor set-forth

establimens ni mans;

ordinances nor commands

per que dezerenans

for which from-this-time-on

estart al remaner

it-lies at-the remaining

e, si del chaptener

and if of-the upholding

Deus no pren cal que cura,

God not takes what soever care

nos n'irem l'ambladura!

we of-it-shall-go the-ambling

Si per mo Sobre-Totz no fos

73 · THE LAMENT FOR RICHARD

But for Sobre-Totz, who tells him to sing, no sweet season would set him going. Worth dwindles because joy fails; the worst are called worthy, and whoever brings in most of other men's goods is most courted. The fault began at the top. He turns to the king who was the worthiest of all men food feeds: where two lament him a third undoes their grief, and no king so praised has been born since Charlemagne. The grasping man loses his soul; let each amend here, so his wrongs do not grieve him there.

Si per mo Sobre-Totz no fos,

If for my Above-All not it-were

que ditz com chan e sia gais,

who says that-one sing and be gay

ja'l suaus tems, can l'erba nais,

ever-the sweet season when the-grass springs

ni pratz ni rams ni boscs ni flors

nor meadow nor bough nor wood nor flower

ni durs senher ni van' amors

nor a-bard lord nor a-vain love

no·m poirian metr' en eslais!

not-me could put into a-course

Mas d'aisso·m tenh ab lui

But in-this-myself I-hold with him

que, pos jois falh e fui,

that since joy fails and flees

merma pretz e barnatz,

dwindles worth and baronage

e, pos las poestatz

and since the powers

s'estranneron de jai,

themselves-estranged from joy

de can que·l peier fai,

of whatever that-the worse does

no fo per me lauzatz —

not was by me praised

c'aissi·m sui conselhatz

for-thus-myself I-am counseled

que nulh ric non envei —

that any powerful-man not I-court

qui trop mal senhorei.

who too ill lords-it

Cela vetz era·l segles bos,

That time was-the world good

can per tot er' acolhitz jais

when through all was welcomed joy

e cel grazitz cui n'era·l mais

and he (was)-liked to-whom of-it-was-the most

e pretz s'aveni' e ricors.

and worth agreed and rank

Qu'er' apel' om pros los peiors

Whereas-now calls one worthy the worst

e sobra cel que peitz s'irais

and exalts him who most-sourly himself-angers

e cel que mais adui,

and he who most brings-in

c'onques pot, de l'altrui,

what-ever he-can of the-other's

sera plus enveiatz.

will-be most courted

De que·m tenh per forsatz

At which-myself I-hold for wronged

c'om d'avol plach savai

that-one from-a-worthless dealing base

colha bo pretz vrai,

should-reap good worth true

don degr' esser blasmatz;

whereof he-ought to-be blamed

e vos car no pensatz

and you why not think-you

si·s tanh c'om pretz autrei

whether-itself befits that-one worth grant

celui que lach felnei?

to-him who foully plays-villain

Mal fo chabelada razos,

Ill was guided reason

desc' om per pros tenc los savais,

since one for worthy held the base

e·ls francs e·ls cortes e·ls vrais

and-the noble and-the courtly and-the true

razonet om per sordeiors,

reckoned one for the-viler

e moc la colpa dels alsors,

and arose the fault from-the highest

can devers becilhet ni frais.

when duty crumbled and broke

Qu'era no sai per cui

For-now not I-know for whom

tol om l'onor celui

takes one the-fief from-him

que n'er' a drech chazatz,

who of-it-was by right enfeoffed

e si·ls en corelhatz,

and if-them of-it you-accuse

diran que be n'estai;

they-will-say that well of-it-it-stands

car cel qu'eu no dirai

for he whom-I not shall-name

sera melher amatz,

will-be better loved

e pois, si·us embargatz

and then if-yourself you-busy

de pretz ni de domnei,

with worth and with courtship

mes avetz el conrei!

harvest you-have in-the dealings

Eu vi c'om prezava chansos

I saw that-one prized songs

e que plazian tresp e lais.

and that pleased dances and lays

Era vei que, pos om s'estrais

Now I-see that since one himself-withdrew

de solatz ni de fachs gensors

from cheer and from deeds nobler

ni l'afars dels fis amadors

and the-business of-the true lovers

se viret de drech en biais,

itself turned from straight into crooked

que totz devers defui.

that every duty flees-away

Que ges, s'om se deblui

For at-all if-one himself strips

las charns ni·ls vis ni·ls blatz

the meats nor-the wines nor-the grains

en fol acompanhatz,

in folly shared-out

a pretz non o tenrai —

for worth not it shall-I-hold

ni crezutz no·n serai? —

and believed not-in-it shall-I-be

e no·m segra·l perchatz;

and not-me would-suit-the getting

que lai val pauc rictatz

for there is-worth little wealth

qui la men' a desrei

who it leads to disorder

ni drech no·i sec ni lei!

and right not-in-it follows nor law

Er' auch del rei qu'era plus pros

Now I-hear of-the king who-was most worthy

e plus valens en mans assais

and most valiant in many ventures

de totz cels que vianda pais,

of all those whom victual feeds

que sobret mejas e maiors

who surpassed middling and greater

e crec sos pretz e sas onors

and increased his worth and his fiefs

e no temi' afan ni fais,

and not feared toil nor burden

que, si lo planhon dui,

that if him lament two

lo tertz lor o destrui,

the third for-them it undoes

que-m par mal ensenhatz.

who-to-me seems ill taught

Qu'eu no cut c'anc fos natz,

For-I not think that-ever was born

de Charlemanh' en sai,

from Charlemagne to here

reis per tan bel assai

a-king for so fair an-endeavor

mentaugutz ni prezat;

named nor prized

mas ja leu no crezatz

but ever lightly not believe

c'afars tan mal estei

that-a-matter so ill should-stand

qu'ensems lo planhan trei!

that-together it lament three

E que val donc bela faissos

And what avails then a-fair figure

ni grans poders c'aissi s'abais?

and great power that-thus itself-sinks

E ja passava part Roais

And already passed beyond Edessa

lo noms e'l pretz e la paors

the name and-the worth and the fear

entrels paias galiadors,

among-the pagans deceiving

c'anc us sols plus arer no·ls trais!

for-ever a single-man more backward not-them drove

Per que falh qui·s desdui,

For which errs who-himself deludes

pos aissi leu s'esdui

since so lightly itself-withdraws

so c'om plus vol ni·lh platz,

that which-one most wishes and-to-him pleases

de que tenh per grevatz

for which I-hold for ill-off

cels que mais podon sai,

those who most can here

si non adoban lai,

if not they-provide there

can chamjara rictatz,

when shall-change wealth

c'aian cal que solatz

that-they-have what soever cheer

de lor gran charlabei

for their great splendor

denan lo maior rei.

before the greatest king

Que·l trafas segles enoios

For-the treacherous world irksome

dona pretz celh que plus atrais,

gives worth to-him who most has-drawn-in

sonh non a mas que·l cors s'engrais

care not he-has but that-the body itself-fatten

e fassa, c'onques pot, so cors

and make what-ever he-can his way

e l'arma pert ses lo socors

and the-soul he-loses without the help

de lui cui sos convens enfrais;

of him whose his covenant he-broke

c'us tan gen no s'estui

for-one so well not himself-shuts-in

ni no·s serra ni·s clui

and not-himself locks nor-himself closes

de bels murs batalhatz,

with fair walls battlemented

can sera lai passatz

when he-shall-be there passed

al port on no s'eschai

to-the harbor where not it-happens

c'om merme son esmai,

that-one lessen his dismay

totz no si' enserratz.

(that)-wholly not he-be shut-in

Per qu'es conselhs senatz

For which-is counsel wise

c'om de sai se chastei

that-one from here himself amend

que sos tortz lai no'l grei.

so-that his wrongs there not-him grieve

Lui prec, qu'es sols clamatz

Him I-pray who-is alone called

us Deus e Trinitatz,

one God and Trinity

que·m gart qu'eu no folei

that-me he-keep that-I not play-the-fool

sai tan que lai me grei.

here so-much that there to-me it-grieve

E chascus lo cor tei

And let-each the heart hold

que sos tortz lai no'l grei!

so-that his wrongs there not-him grieve

Be vei e conosc e sai

74 · THE GOOD DEATH

He knows by proof that the longer a man stays in the world the more grief and dismay he has, and that whoever suffers worst is a fool not to turn where he will live without either. Among his foolish thoughts he has gone gray. Nobody high or low escapes death, and whoever does not think on it before the tomb is never free of pain. Let him make his feeble heart strong and find accord with God, or his foolish wish will bring him to endless grief; whoever comes to God in time will never lack joy.

Be vei e conosc e sai,

Well I-see and I-know and I-am-sure

per so car proat o ai,

for this since proved it I-have

que, qui plus el segl' estai,

that who longer in-the world stays

plus i a dol et esmai,

more in-it has grief and dismay

e cel que per peitz mal trai

and he who for worst ill draws

es fols e plus, car no's trai

is foolish and more since not-himself he-draws

lai on sap que totztems mai

there where he-knows that always more

viura ses dol e ses pena.

he-will-live without grief and without pain

Senher Deus drechurers, chars,

Lord God righteous dear

umils, resplandens e clars,

gentle resplendent and bright

entre mos nescis pensars

among my foolish thinkings

sui endevengutz liars!

I-am become gray

Mas er conosc que l'amars

But now I-know that the-loving

d'aquest segle s'es amars;

of-this world itself-is bitter

c'om n'es fols e tan avars,

for-one of-it-is mad and so greedy

per que n'a pois dol e pena.

for which of-it-one-has after grief and pain

C'oi non es om altz ni bas

For-today not is-there a-man high nor low

que per la greu mort no pas;

who through the grievous death not pass

e donc pensa de tu, las!

and so think of yourself wretch

Que ja saps be que morras

For already you-know well that you-will-die

et ades vas la mort vas,

and ever toward the death you-go

e s'ans c'om te met' el vas,

and if-before that-one you set in-the tomb

no·n pensas, ja no seras

not-of-it you-think ever not you-will-be

nuls tems ses dol e ses pena.

any time without grief and without pain

Vols que·t done bo conort?

Wish-you that-to-you I-give good courage

Fai de to cor feble fort

Make of your heart feeble strong

et aissi de to gran tort

and so for your great wrong

trobaras ab Deu acort!

you-will-find with God accord

Si non o fas, tem que·t port

If not it you-do I-fear that-you brings

tos fols volers a tal port

your foolish wish to such a-harbor

que viuras apres la mort

that you-will-live after the death

totztems ab dol et ab pena.

always with grief and with pain

C'om no viu dos jorns ensems

For-one not lives two days together

ses trebalh e pois falh tems

without toil and then fails time

c'om mor doloiros ab gems

so-that-one dies sorrowing with groans

e put plus mil tans que fems;

and stinks more a-thousand times than dung

e si vols venir per tems

and if you-wish to-come in time

a Deu ni l'amas ni-l tems,

to God and him-you-love and-him you-fear

ja no seras de joi sems

ever not you-will-be of joy void

ni trairas mais dol ni pena!

nor you-will-draw more grief nor pain

Cardalhac, per un sirventes

75 · TO CARDALHAC THE JONGLEUR

Cardalhac means to come for a sirventes as a hireling, but he is to offer his thanks from a distance: his breath smells and he presses too close. Better a few pence sent than his coming near. He was a crossbowman once and was taken; now he plays the courtly man. He would make a poor furrier, squire, or steward, and no minster would give him a prebend. Let him lodge early, cheat no host, and reach the Dauphin's; and let him beg God to bring down the rich who love neither worth nor gift.

Cardalhac, per un sirventes

Cardalhac for a sirventes

m'es dich qu'en venretz soldaders;

to-me-is said that-for-it you-will-come as-a-hireling

mas enans que·us obra·l porters,

but before that-to-you opens-the porter

volh que m'ofratz de lonh merces,

I-wish that to-me-you-offer from afar thanks

c'un petit vos flaira l'ales

for-a little to-you smells the-breath

e car vos faitz trop prezenters.

and since yourself you-make too forward

Per qu'es melhs c'un pauc de deners

For which-is better that-a little of pence

om vos envi c'om plus pres vos atenda;

one to-you send than-that-one more near you await

c'afans es grans, qui no's vir' o no's benda.

for-a-torment is great to-him-who not-himself turns or not-himself binds

No sai, mas eras ai apres

Not I-know but now I-have learned

cals se fo ja vostre mesters;

what itself was once your trade

auch dir que fotz arbalesters,

I-hear say that you-were a-crossbowman

c'anc no-us plaguen colp demanes.

that-ever not-to-you wounded blows at-once

Mas pero si fotz empres,

But yet indeed you-were taken

ja fossetz lonh entrels derrers,

though you-were far among-the last

e cui creis aitals encombrers,

and to-whom grows such a-mishap

li val trop melhs que'l pe o'l ponh lor tenda,

to-him is-worth far better that-the foot or-the fist to-them be-bold-out

que'lh fass' om peitz ni l'esglaie ni'l penda.

than-to-him should-do one worse and him-slay and-him hang

Era·us faitz galhartz e cortes,

Now-yourself you-make gallant and courtly

cais c'aissi fotz de chavalers,

as-if that-thus you-were of knights

e comtatz novas volonters

and you-tell tales willingly

e·us faitz privatz et entremes.

and-yourself you-make an-intimate and a-meddler

Mas de nom vos es fort be pres,

But of name to-you it-is very well gone

que no foratz bos pelicers

for not you-would-be a-good furrier

ni viure no pogratz esters,

and to-live not you-could otherwise

c'adrechs non etz en neguna fazenda,

for-apt not you-are in any occupation

mas paucs perchatz vos valh' un' avol renda.

unless a-little begging to-you be-worth a poor income

Altre conselh no·us der' eu ges,

Another counsel not-to-you would-give I at-all

que no foratz bos escuders,

for not you-would-be a-good squire

ni no·us seguir' altrui destrers,

and not-you would-follow another's charger

s'al croc no s'afermes lo fres,

if-at-the hook not itself-fastened the rein

e car voletz tan bos conres

and since you-wish so good fare

e car etz glotz e lechaders,

and since you-are a-glutton and a-dainty-eater

no cre que·us recolha mosters

not I-believe that-you should-receive a-minster

ni ja vos do charitat ni prevenda,

nor ever to-you give charity nor a-prebend

car mal etz fachs per escriure legenda.

for ill you-are made for to-write a-service-book

Eras oimais, pos aissi es

Now henceforth since thus it-is

que no foratz bos fazenders,

that not you-would-be a-good steward

albergatz can poiretz primers,

take-lodging when you-can first

ans que l'ostals sia trop ples.

before that the-inn be too full

Car be sai c'aitan avols res,

For well I-know that-such-a worthless thing

can lo mena sos chaitivers,

when him leads his wretchedness

pensa com sia matiners,

thinks how he-is early-rising

passatz enans c'om un pauc de merenda

suffer rather that-one-(serve) a little of a-luncheon

c'om per engan lo col vos perestenda!

than-that-one for deceit the neck to-you should-stretch-out

Per so no volh ges qui m'ades

For this not I-wish at-all (one)-who me-touch

ni·m si' a taula parsoners;

nor-to-me be at table a-partner

c'ades seria seus sabrers

for-at-once would-be his the-sauce

can i auri' un dels detz mes,

when in-it he-would-have one of-the fingers put

e cel que fai, coma per ces,

and he who does as for hire

totz sos afars mancs senestrers —

all his affairs maimed left-handed

ni no veiria volonters

and not would-I-see willingly

com vai treschan — da·l dos a lach' arenda,

how he-goes dancing gives-him giving to a-foul income

qu'el ven a far manta lach' oferenda.

for-he comes to make many a-foul offering

Oimais, depos qu'enaissi es

Henceforth since that-thus it-is

c'apelatz etz «joglars laners»,

that-called you-are a-jongleur base

gardatz que no fassatz paners

take-beed that not you-make swindles

als ostes ni re que lor pes;

for-the hosts nor anything that to-them weigh

car pro auretz lo jorn conques

for enough you-will-have the day won

que·us meisser' altrui botelhers,

that-to-you should-pour another's butler

e siatz lor, lauzi, maners

and be to-them I-advice tame

e volhatz mais pauc be, c'om no vos venda,

and wish rather little good that-one not to-you sell

que perchassar rics dos ni rich' esmenda.

than to-pursue rich gifts and a-rich amends

Sapchatz qu'e-us dera, si pogues;

Know that-to-you I-should-give if I-could

que·lh coch' es grans e l'obs sobrels!

for-to-him need is great and the-want overmastering

Per so crezetz mos chastiers,

For this believe my admonishments

c'a mans altres n'es vengutz bes,

for-to many others of-them-has come good

e si anatz lai vas Rodes

and if you-go there toward Rodez

ni passatz entrels montanhers,

and pass among-the mountain-folk

lachs frechs no-us tenha ni tempers

foul cold not-you let-hold nor storm

quez al Dalfi no siatz la kalenda

that at-the Dauphin not you-be the feast-day

e no-us chalra preiar, qu'el vos entenda.

and not-to-you it-will-need to-beg that-he you hear

Mo Be-Conve preiatz qu'el vos entenda

My Well-Befits beg that-he you hear

e pens ades com mais don e despenda!

and let-him-think ever how more he-give and he-spend

E·ls rics malvatz preiatz que Deus dissenda,

And-the rich wicked beg that God bring-down

qu'ilh non amon pretz ni do ni kalenda.

for-they not love worth nor gift nor feast-day

S'anc jorn agui joi ni solatz

76 • THE LAMENT FOR LINHAURE

If he ever had joy he is grieved now and despairing for good: his fortune never shows him joy recovered, and the old brooding returns from both sides. God lets no friend of his live as long as other men. Mos-Jois failed him first, and now Linhaure. For his sake he holds April and May cheap, and will neither be gay nor sing willingly. So many fair knowings are carried off; giving and courtship are forgotten, and Provence, they say, withdraws from splendid deeds. Were his heart steel, it should break in four.

S'anc jorn agui joi ni solatz,

If-ever a-day I-had joy or cheer

er sui iratz

now I-am grieved

e per totztems dezesperatz;

and for always despairing

car m'aventura no·m retrai

since my-fortune not-to-me shows

ja cobre jai,

ever (that)-I-recover joy

c'ades me desfui e·m trasvai,

for-continually from-me it-flees and-from-me slips

qu'era·m repaire·l consirers,

so-that-now-to-me returns-the brooding

que·m fetz ja doler, d'ams ladrers.

which-me made once to-grieve on-both sides

Car entr' aspres cre que fui natz

For among harsh-things I-believe that I-was born

c'a Deu no platz

so-that-to God not it-pleases

que nuls mos bos amics privat

that any of-my good friend familiar

viva tan com l'altra gens fai;

live so as the-other folk do

aissi m'eschai

so to-me-it-befalls

per mo Linhaure qu'enoï n'ai,

through my Linhaure for-grief of-him-I-have

pos Mos-Jois me falhi primers,

since My-joy to-me failed first

en cui comenset l'encombrers.

in whom began the-affliction

Mas era·m alques conortatz

But I-was-myself somewhat comforted

com om forsatz,

as a-man constrained

car vos, Linhaures, m'amavat;

since you Linhaure me-loved

mas era·m desconortarai,

but now-myself I-shall-lose-heart

car no·us veirai

since not-you I-shall-see

ni ja mais no·m venran de lai

and ever more not-to-me will-come from there

salutz ni cortes messatgers,

greetings nor courteous messengers

don jois me sol venir enters.

whence joy to-me is-wont to-come entire

A! bels amics ben ensenhatz,

Ab fair friend well taught

nescis als fatz

simple to-the fools

e drechs e savis als membratz,

and upright and wise to-the prudent

per vos tenh vil abril e mai

for you I-hold cheap April and May

e·l dolz tems gai

and-the sweet season gay

ni ja mais no m'alegrarai

and ever more not myself-I-shall-gladden

ni no chantarai volonters,

and not I-shall-sing willingly

mas no·us posc be planher esters!

save-that not-you I-can well to-lament otherwise

A! tans bels sabers en portatz,

Ab so-many fair knowings away you-carry

c'un no·n laissatz!

that-one not-of-them you-leave

Ja mais vostre pars n'er trobatz?

Ever more your equal of-them-will-be found

C'anc no vi ni ja no veirai,

For-ever not I-saw and ever not I-shall-see

tan non irai,

so-far not I-shall-go

d'un sol ome tan bel assai

in-a single man so fair an-endeavor

ni no deu dire chavalers

and not ought to-say a-knight

que tans en agues olivers!

that so-many of-them he-had olive-trees

Er' es morta bela foldatz

Now is dead fair folly

e jocs de datz

and games of dice

e dos e domneis oblidatz.

and giving and courtship forgotten

Per vos se pert pretz e dechai;

For you itself loses worth and decays

trol port Velai

as-far-as-the pass-of Velay

man pro esdevenran savai,

many worthy-men will-become base

cui vos fotz guitz e companhers

to-whom you were guide and companion

e melhs apres de bos mesters.

and best learned in good crafts

Dels vostres trobars esmeratz,

From-the your composings refined

de las bontatz,

from the goodnesses

del pretz, del sen, de las rictatz

from-the worth from-the sense from the wealth

en degran esdevenir jai

of-them ought to-become joy

celh cui peitz vai.

for-him to-whom worse it-goes

Ja dels vostres bes no·m gicrai

Ever of-the your goods not-myself I-shall-give-over

que·l bos maëstres Berengers

so-that-the good master Berengar

en ressembl' era lauzengers!

of-it seems now a-slanderer

Ja dizon que per vos s'estrai

Already they-say that for you itself-withdraws

Proensa de fachs galaubers,

Provence from deeds splendid

c'us lai no n'es tan fazenders!

for-one there not of-it-is so busy

Mos Sobre-Totz, si·m fos acers,

My Above-All if-to-me it-were steel

lo cor se·m degra far carters!

the heart itself-to-me ought to-make quarters

Planc e sospir

77 · THE LAMENT FOR ADEMAR

He laments, sighs, weeps, and sings, but the song brings him no cheer: the more he sings the more grieved he is. The wicked remain here while the noble die as lightly as Sir Ademar, who will be lamented through France, leaving those he long led and reared. He welcomed the stranger, spoke frankly to the noble, and was proud only where men vaunt themselves. The poet prays that the holy tomb he saw Ademar humbly kiss may stand his lord in good stead, and that God grant Ademar a share of the angels' bliss.

Planc e sospir

I-lament and I-sigh

e plor e chan,

and I-weep and I-sing

mas no m'adui mos chans solatz

but not to-me-brings my song cheer

c'ans, on plus chan, plus sui iratz

for-rather the more I-sing the-more I-am grieved

e·n feblezisc lo cor e·l sen;

and-of-it I-weaken the heart and-the sense

e cui chans dona marrimen,

and to-whom song gives sorrow

que sol lonhar trebalh e malanansa,

which is-wont to-drive-off toil and misery

no·m meravilh si·s vai temen

not-myself I-marvel if-himself he-goes fearing

que·s vir sos sens e sos afars

that-himself turn his sense and his affairs

de sordeior semblansa.

to a-worse seeming

Qui pot sofrir

Who can to-endure

ses maltalan,

without ill-will

ja's sia savis e membratz,

however-much-himself he-be wise and prudent

que sai remanon li malvatz

that here remain the wicked

ses aiud' e ses valemén,

without help and without avail

e·lh franc e·lh cortes e·lh valen,

and-the noble and-the courtly and-the worthy

que fan tirar vas bo pretz la balansa,

who make to-draw toward good worth the balance

moron aissi leugeramen

die so lightly

com es fachs mossenher n'Aimars,

as is done my-lord Sir-Aimar

que sera planchs per Fransa?

who will-be lamented through France

E qui sap dir

And who knows to-tell

lo dol ni·l dan,

the grief nor-the loss

can bos senher rics ensenhatz

when a-good lord great well-bred

se part dels seus c'a chabdelatz

himself parts from-the his whom-he-has led

e coltz e noiritz longamen,

and cherished and nurtured long

c'om no l'espera ni l'aten?

so-that-one not him-hopes-for nor him-awaits

Car qui en cobrar s'agues cal que fizansa,

For who in recovering himself-had what soever trust

no·i agra tan d'aziramen,

not-in-it would-have so-much of-bitterness

donc es lo drechs e benestars

then is-it the right and seemliness

c'om n'ai' ir' e pezansa?

that-one of-it-have grief and heaviness

Pro vetz consir

Many times I-ponder

e vauc pensan

and I-go thinking

com l'estava bela foldatz

how to-him-became fair folly

e pretz e sabers e rictatz

and worth and knowing and wealth

chascuna ses deschauzimen,

each-one without rudeness

e de solatz per avinen

and of cheer in a-fitting-way

no posc trobar cui li met' en engansa

not I-can to-find whom to-him I-should-put in comparison

ni de man bel ensenhamen,

nor of many a-fair teaching

per que jois falh e gens gabars

for which joy fails and gracious jesting

merm' er' e dezenansa.

grows-less now and dwindles

A l'acolhir

At the-receiving

fora semblan

it-would-be seeming

que'l plus estranhs l'era privatz,

that-the greatest stranger to-him-was familiar

empero be n'aperceubratz

yet well of-it-you-would-perceive

la valor en l'acolhimen;

the merit in the-welcoming

e qui·lh parles iradamen,

and who-to-him spoke angrily

saupra passar ab fol de mal' esmansa,

he-would-know to-pass with a-fool of ill judgment

si be·l tires, alegramen,

though well-it he-drew merrily

si tot se torn' ir' e tensors

though wholly itself turns anger and wrangling

saber en sen d'enfansa.

knowledge into a-sense of-childishness

Be·us posc plevir

Well-to-you I-can to-pledge

ses malestan

without unseemliness

qu'entre las altas poestatz

that-among the high powers

era mentagutz e lauzatz

he-was named and praised

pel pretz e per l'eisernimen

for-the worth and for the-discernment

e pos ab la menuda gen

and since with the small folk

saupra grazir onor e benestansa;

he-knew to-welcome honor and seemliness

als francs parlava franchamen,

to-the noble he-spoke frankly

si tot s'er' orgolhos e chars

though wholly he-was proud and reserved

lai on om se bobansa.

there where one himself vaunts

Re no dezir

Anything not I-desire

saber aitan —

to-know so-much

ni no·n seria tan paiatz? —

and not-of-it I-should-be so paid

si d'els non era·l plus prezatz

if of-them not he-were-the most prized

que lor meneron leialmen,

who over-them ruled lawfully

plus francs contra lor falhimen.

more noble against their failing

Qu'en gran afar notz pauc petit' erransa,

For-in a-great matter harms little a-small erring

qui be s'acuza ni·s repren,

who well himself-accuses and-himself blames

per qu'eu cre que sos tortz l'er pars;

for which-I believe that his wrongs to-him-will-be forgiven

en Deu n'ai esperansa.

in God of-it-I-have hope

Qu'el denh auzir

That-he deign to-bear

cels que·lh querran

those who-of-him will-ask

c'a l'arma do repaus e patz,

that-to the-soul he-give repose and peace

e·l sanhs vas en qu'el fo pauczatz —

and-the holy tomb in which-he was laid

qu'eu·l vi baizar molt umilmen —

which-I-it saw to-kiss very humbly

li si' en loc de bo guiren!

to-him be in stead of a-good protector

C'anc plus pros bars de lui no portet lansa

For-ever a-more worthy baron than he not bore a-lance

ni non ac totz comunalmen

and not had all together

los aips ab que·s fassa lauzars

the qualities with which-itself makes praising

ni per que pretz s'enansa.

nor for which worth itself-advances

E Deus, que·l formet de nien,

And God who-him formed from nothing

li don ab sos angels preclars

to-him give with his angels bright

part de lor benanansa!

a-share of their bliss

GIRAUT DE BORNELH

The Razos

Razo

THE RAZO OF THE GLOVE

The first of Chabaneau's headnotes for Giraut, and the one that belongs to the tenso with Alamanda. He loved a lady of Gascony, Lady Alamanda of Estanc, who suffered his courtship for the honor he did her and for the songs he made about her, but gave him nothing except one of her gloves. When he lost the glove she grew angry, said he had kept it badly, and withdrew what she had promised. He went to her waiting-woman, also called Alamanda, and asked her advice.

Girautz de Borneil si amava una dompna de Gascoina que
Girautz de Borneil indeed loved a lady of Gascony who
avia nom n'Alamanda d'Estanc. Mout era prezada dompna de
had name Lady-Alamanda of-Estanc Much was-she esteemed a-lady of
sen, e de ... valor e de beutat, e ella si sofria los
sense and of (lacuna) merit and of beauty and she indeed suffered the
precis el entendemen d'en Giraut, per lo gran enansamen
entreaties and-the wooing of-Sir Giraut for the great advancement
qu'el li fazia de dretz e d'onor e per las bonas chansos
that-be to-her made in rights and in-honor and for the good songs
qu'el fasia d'ella, don ella s'en deleitava mout, per
that-be made of-her whereat she herself-of-them delighted much because
qu'ella las entendia ben. Lonc temps la preget, e ella com
that-she them understood well Long time her he-courted and she with
bels ditz e com bels honramenz e com bellas promissions
fair sayings and with fair honorings and with fair promises
se defendet de lui cortezamen, que anc noil fetz
herself defended from him courteously so-that ever not-to-him she-did
d'amor nil det nuilla joia, mas un son gan, dont el
of-love nor-to-him gave any gift but one her glove wherewith he
visquet lonc temps gais e joios, e pueis n'ac mantas
lived long time gay and joyful and after of-it-be-had many

tristessas quant l'ac perdut; que madomna n'Alamanda, quan
sorrows when it-be-had lost for my-lady Lady-Alamanda when
 vi qu'el la preissava fort qu'ella li feses plaser d'amor,
she-saw that-be her pressed hard that-she to-him should-do pleasure of-love
 e saub qu'el avia perdut lo gan, ella s'en corozet del
and knew that-be had lost the glove she herself-thereat angered at-the
 gan, dizen que mal l'avia gardat, e qu'ella noil daria
glove saying that ill it-be-had kept and that-she not-to-him would-give
 nulla joia ni plaser noil faria mais d'amor, e que so
any gift and pleasure not-to-him would-do more of-love and that that
 qu'ella li avia promes li desmandava, qu'ella vesia ben
which-she to-him had promised to-him she-withdrew for-she saw well
 qu'el era fort loing eissitz de sua comanda. Quant Girautz
that-be was very far gone from her command When Girautz
 ausi la novella ocaison el comjat que la domna li dava,
heard the new pretext and-the dismissal that the lady to-him gave
 mout fo dolens e triz, e venc s'en ad una donzella
much he-was sorrowful and sad and he-came himself-away to a damsel
 qu'ell' avia, que avia nom Alamanda si com la domna. La
that-she had who had name Alamanda just as the lady The
 doncella si era mout savia e cortesa e sabia trobar
damsel indeed was very wise and courteous and knew to-compose
 ben e entendre. E Girautz sil dis so que la domna
well and to-understand And Girautz indeed-to-her told that which the lady
 li avia dit, e demandet li conseil a la doncella que el
to-him had said and he-asked of-her counsel of the damsel what he
 devia far, e dis: Sius quier conseil, bell' amiga Alamanda.
ought to-do and he-said If-of-you I-ask counsel fair friend Alamanda

Razo

THE RAZO OF THE DISMISSAL

The headnote to No. 45. He had loved Lady Alamanda of Estanc, and she had shown him favors, until she came to think her worth had sunk too far because she had granted what he wanted. She dismissed him and withdrew her love for another man, for which she was much blamed, since that man was immoderate and wicked. Giraut stayed sad and sorrowing a long season, for his loss and the blame she bore, and made the song, complaining of her treachery and because joy, sport, and cheer no longer pleased him.

Girautz de Borneil si avia amada una domna de Gascoina que
Girautz de Borneil indeed had loved a lady of Gascony who
avia nom n'Alamanda d'Estancs e ella li avia faitz plazers,
had name Lady-Alamanda of-Estancs and she to-him had done pleasures
e avenc si qu'ela se penset que sa valors avia trop
and it-happened so that-she herself bethought that her merit had too-much
descendut, quar avia so qu'el volc volgut. E sil
sunk since she-had that which-he wished consented-to And indeed-to-him
det comjat el estrais s'amor, per tal don ella fo mout
she-gave dismissal and-him withdrew her-love for such whereby she was much
blasmada, con el era hom desmesuratz e malvatz. Don Girautz
blamed since he was a-man immoderate and wicked Whereat Girautz
de Borneil remas tritz e dolens longa sason, per lo dan de
de Borneil stayed sad and sorrowing a-long season for the harm to
si e per lo blasme qu'ell' avia, que no se convenia qu'ellan
himself and for the blame that-she had that not itself befitted that-she-him
fesens son amador. Don el fetz aquesta chanson, rancuran
should-make her lover Whereat he made this song complaining
se del traïmen qu'ell' avia fait de lui, e car jois e deportz
himself of-the treachery that-she had done to him and since joy and sport
e solatz plus noil plasia: Ges aici del tot nom lais.
and cheer more not-to-him pleased At-all thus of-the whole not-myself I-give-over

Razo

THE RAZO OF THE DEATH OF RICHARD

The headnote to No. 73. For grief and anger at the death of King Richard of England, and for the deceit his lady Alamanda had done him, Giraut had left off singing and composing and cheer. But Sir Ramon Bernart of Rovigna, a very worthy man of Gascony and a great friend of his — the man he called Sobre-Totz — begged him and would have him sing and be gay, and it was for that that he made the song.

Per la dolor e per l'ira qu'en Girautz de Borneil ac de
For the grief and for the-anger that-Sir Girautz de Borneil had at
la mort del rei Richart d'Engleterre, e per l'engan que
the death of-the king Richard of-England and for the-deceit that
l'a fait la sua dompna n'Alamanda, si s'era laissatz
to-him-has done the his lady Lady-Alamanda indeed himself-be-had left
de chanter e de trobar e de solatz. Mas en Ramons
from singing and from composing and from cheer But Sir Ramons
Bernartz de Rovigna, qu'era trop valens hom de Gascoingna
Bernartz de Rovigna who-was very worthy man of Gascony
e trop sos amics, com qui el clamava se Sobretotz,
and much his friend as whom he called for-himself Above-All
lo preget e volc qu'el chantes e fos gais, don el fetz
him begged and willed that-be should-sing and should-be gay whereat he made
aquesta chanso que diz: Si per mon Sobretotz non fos.
this song which says If for my Above-All not it-were

Razo

THE RAZO OF THE ROBBERY

The headnote to No. 55. Giraut had left the court of the good king Alfonso of Castile, who had given him a rich dapple-gray palfrey and other jewels, and all the barons had given him great gifts. He was coming back into Gascony through the land of the king of Navarre; the king learned how rich he was, had him robbed of all his gear, kept the palfrey for his own share, and left the rest to the robbers. It was out of that loss that he made the song.

Girautz de Borneil si era partitz del bon rei Anfos de
Girautz de Borneil indeed was departed from-the good king Alfonso of
Castella, e si l'avia dat lo reis un mout ric palafre ferran
Castile and indeed to-him-had given the king a very rich palfrey dapple-gray
e autras joias assatz, e tuit li baron de la sua cort li avian
and other jewels in-plenty and all the barons of the his court to-him had
datz grans dons, e venia s'en en Gascoina, e passava
given great gifts and he-was-coming himself-away into Gascony and passed
per la terra del rei de Navarra; el reis o saub que Girautz
through the land of-the king of Navarre and-the king it learned that Girautz
era cossi rics, e que passava per la soa terra, en la frontera
was how rich and that he-passed through the his land in the frontier
de Castella e d'Aragon e de Navarra, e fetz lo raubar
of Castile and of-Aragon and of Navarre and made him to-be-robbed
e tolre tot l'arnes, e pres a sa part lo palafren ferran
and to-take-away all the-gear and took to his share the palfrey dapple-gray
e l'autra rauba laiset ad aquels que l'avian raubat. Don
and the-other spoil he-left to those who him-had robbed Whereat
Girautz fez aquest cantar que diz: Lo dous chant d'un ausel.
Girautz made this song which says The sweet song of-a bird

Razo

THE RAZO OF THE PLUNDERED HOUSE

The headnote to No. 65, and the last of Chabaneau's for Giraut. Gui, viscount of Limoges, had the poet's own house plundered of his books and all his gear. When Giraut saw besides that worth had fled, cheer had fallen asleep, courtship was dead, prowess had failed, courtesy was lost, and breeding had turned to rudeness, and that deceit had entered on both sides, among the women who love and among the lovers, he set himself to recover cheer and joy and worth, and made the song.

Girautz de Borneil, quan Guis lo vescoms de Lemotges
Girautz de Borneil when Gui the viscount of Limoges
l'ac fait raubar la sua maiso de sos libres e de tot
to-him-had made to-rob the his house of his books and of all
son arnes, e vi que pretz era fugitz e solatz adormitz
his gear and saw that worth was fled and cheer asleep
e dompneis mortz e proesa faillida e cortezia perduda
and courtship dead and prowess failed and courtesy lost
e ensinamenz volz en deschausiment, e que engans
and breeding turned into rudeness and that deceit
era entraz en amdoas las parz, en las amairessas e en los
was entered into both the sides into the loving-women and into the
amanz, el se volc penar de recobrar solatz e joi e pretz,
lovers he himself willed to-labor to recover cheer and joy and worth
e si fetz aquesta chanson que diz: Per solatz reveillar.
and indeed made this song which says For cheer to-rouse
