OLD OCCITAN SERIES · VOLUME 6

Folquet de Marselha, Cadenet, and Uc de Saint-Circ

Folquet de Marselha
Cadenet
Uc de Saint-Circ

Three Poets Complete, with the Lives and the Razos

---

with a word-for-word interlinear English translation

preserving the original word order

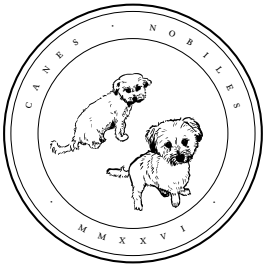


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The Old Occitan text follows Stroński's Le troubadour Folquet de Marseille (Cracovie, 1910), Appel's Der Trobador Cadenet (Halle, 1920), and Jeanroy and Salverda de Grave's Poésies de Uc de Saint-Circ (Toulouse, 1913)

Set from page scans of the three editions

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

Each poet's text and spelling are his editor's, Stroński's for Folquet de Marselha, Appel's for Cadenet, and Jeanroy and Salverda de Grave's for Uc de Saint-Circ, and each life and razo is the one that edition prints; the pieces an editor judges doubtful or spurious are not printed. Brackets mark letters and words an editor supplied, and round a partner's stanzas in a tenso; ∗∗∗ marks a verse the edition counts and does not constitute, and speech stands between « ». The speaker's name stands above each stanza of an exchange, and the English titles are this press's.

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FOLQUET DE MARSELHA

The Complete Songs

Vida

THE LIFE OF FOLQUET DE MARSELHA

The vida makes him a Marseille merchant's son, his father a Genoese named Sir Alfonso who left him very rich. He set himself to worth, served the worthy men, and was welcomed by King Richard, Count Raymond of Toulouse, and his own lord Barral of Marseille. He courted Barral's wife and made his songs of her, and never found mercy in prayer or song, which is why the songs complain. When she and the princes died he entered Cîteaux with his wife and two sons, became abbot of Le Thoronet, then bishop of Toulouse.

Folquetz de Marseilla si fo de Marseilla, fills d'un mercadier
Folquet of Marseille thus was of Marseille son of-a merchant
que fo de Genoa et ac nom ser Amfos. E qand lo paire
who was of Genoa and had name Sir Alfonso And when the father
moric si·l laisset molt ric d'aver. Et el entendet en pretz et
died thus-him he-left very rich of-wealth And he was-intent on worth and
en valor; e mes se a servir als valens homes et a briguar
on merit and put himself to serve the worthy men and to vie
ab lor et a dar et a servir et a venir et anar. E fort
with them and to give and to serve and to come and to-go And greatly
fo grasitz et honratz per lo rei Richart, e per lo bon
he-was welcomed and honored by the king Richard and by the good
comte Raimon de Tolosa, e per En Barral, lo sieu seignor de
count Raymond of Toulouse and by Sir Barral the his lord of
Marseilla. Mout trobava [e mout chantava] be e mout fo
Marseille Much he-composed and much he-sang well and very was
avinens hom de la persona. Et entendia se en la moiller
comely man of the person And he-was-intent himself on the wife
del sieu seignor En Barral; e pregava la e fazia sas
of-the his lord Sir Barral and he-entreated her and he-made his
chansos d'ella; mas anc per precs ni per chanssos no·i poc
songs of-her but ever by prayers or by songs not-there he-could

trobar merce per qu'ela li fezes nuill ben en dreich d'amor;
to-find mercy for that-she to-him might-do any good in right of-love
per que totztemps se plaing d'amor en sas chanssos. Et
for which always himself he-laments of-love in his songs And
avenc si qe la dompna moric, et En Barrals, lo maritz d'ella
it-befell thus that the lady died and Sir Barral the husband of-her
e seigner de lui, e·l [bons] reis Richartz, e·l [bons]
and lord of him and-the good king Richard and-the good
coms Raimons [de Tolosa], e·l [bos] reis N'Amfos. Don
count Raymond of Toulouse and-the good king Sir-Alfonso Wherefore
el, per tristessa de la dompna e dels princes qe vos ai
he for sorrow for the lady and for-the princes whom to-you I-have
ditz, abandonet lo mon. E rendet se a l'orden de Cistel
told he-abandoned the world And he-gave himself to the-order of Citeaux
ab sa moiller et ab dos fills qu'el avia. E si fo faitz abas
with his wife and with two sons that-he had And thus he-was made abbot
d'una rica abadia qu'es en Proenssa que a nom Lo Torondet.
of-a rich abbey which-is in Provence which has name The Thoronet
E pois el fo faitz evesches de Tolosa. E lai el moric.
And then he was made bishop of Toulouse And there he died

Razo I

WHY THE LADY GAVE HIM LEAVE

Folquet loved Alazais of Rocamartina, Barral's wife, and hid it, since a lord's wife made the love treason; she suffered his prayers for the praise he gave her. Barral had two sisters, Laura of Saint-Iorlan and Mabilia of Pontevès, and Folquet's friendship with both was close enough to look like love. Alazais believed the talk and dismissed him: she would have no more of his prayers or his words. He left off song until the empress, Guilhem of Montpellier's wife and the emperor Manuel's daughter, comforted him and asked him to sing.

Folquetz de Marceilla si amava la moiller d'En Barral,
Folquet of Marseille thus loved the wife of-Sir Barral
son senhor, madona N'Alazais de Rocamartina; e [cantava]
his lord my-lady Lady-Alazais of Rocamartina and he-sang
d'ela [e] fazia sas chansos; e gardava se molt c'om
of-her and he-made his songs and he-guarded himself much that-one
no o saubes, per so qu'ela era moiller de son senhor, quar
not it might-know for this that-she was wife of his lord for
li fora tengut a gran felonia; e la dona si·ll
to-him it-would-be held as great treachery and the lady thus-to-him
sofria sos precx e sas chansos per la gran lauzor qu'el
suffered his prayers and his songs for the great praise that-he
fazia d'ela. En Barrals si avia doas serors de gran prez e
made of-her Sir Barral thus had two sisters of great worth and
de gran valor; la una avia nom Na Laura de Saint-Iorlan,
of great merit the one had name Lady Laura of Saint-Iorlan
l'autra avia nom Na Mabilia de Ponteves; abdoas estavon
the-other had name Lady Mabilia of Pontevès both were
ab En Barral; En Folquetz avia tan d'amistat ab amdoas
with Sir Barral Sir Folquet had so-much of-friendship with both
que semblans era qu'el entendes en cascuna per amor. E
that seeming it-was that-he was-intent on each for love And

madona N'Alazais si crezia qu'el s'entendes en Na Laura
my-lady Lady-Alazais thus believed that-he himself-was-intent on Lady Laura
e que·ill volgues ben, e si l'encuzet e si·ll fo
and that-to-her he-wished good and thus him-she-accused and thus-to-her it-was
dig per maint cavalier e per maint home, si qu'ela li det
said by many-a knight and by many-a man so that-she to-him gave
comiat: que no volia plus sos precx ni sos digz, e que
leave that not she-wished more his prayers or his words and that
se penes de Na Laura, e que de leis non esperes
himself he-should-busy for Lady Laura and that from her not he-should-hope
mais be ni amor. Folquetz fo molt tritz e dolens quan sa
more good nor love Folquet was very sad and grieving when his
dona l'ac dat comiat, e laiset solatz e chant a rire,
lady to-him-had given leave and he-left cheer and song to laugh
et estet longua sazo en gran marrimen, planhen se de
and he-stayed long season in great sorrow lamenting himself of
la dezaventura que·il era venguda: qu'el perdia sa dona
the misfortune that-to-him was come that-he was-losing his lady
que amava mais que re del mon per leis a cui el no
whom he-loved more than anything of-the world for her to whom he not
volia ben mas per cortezia. E sobre aquel marrimen el anet
wished good but for courtesy And upon that sorrow he went
vezer l'emperairitz, moiller d'En Guilem de Monpellier que
to-see the-empress wife of-Sir Guilhem of Montpellier who
fo filla de l'emperador Manuel, que fo caps e guida de
was daughter of the-emperor Manuel who was head and guide of
tota valor e de tota cortezia e de totz ensenhamens, e
all merit and of all courtesy and of all breeding and
reclamet se az ella de la dezaventura que·il era venguda.
he-appealed himself to her of the misfortune that-to-him was come
Et ella lo confortet tan quan poc, e·l preguet que
And she him comforted as-much as she-could and-him she-begged that

no·s degues marrir ni dezesperar e qu'el per la soa
not-himself he-should to-grieve nor despair and that-he for the her
amor degues cantar e far chanso. Don el per los precx
love should to-sing and make song Wherefore he for the prayers
de l'emperairitz si fez aquesta chanso que ditz:
of the-empress thus made this song which says

Tan mou de corteza razo
So-much springs from courteous matter
mos chantars que no·i puesc faillir.
my singing that not-in-it I-can to-fail

Razo II

HOW HE FELL IN LOVE WITH THE EMPRESS

Having told who Folquet was, how he rose in worth, and how he loved his lord Barral's wife and made many good songs of her without ever having joy of it, the razo turns to the empress: the wife of Guilhem of Montpellier and daughter of the emperor Manuel of Constantinople, the lady who had been sent to King Alfonso of Aragon. Folquet fell in love with her, and in that same season she was accused of wronging her husband, who believed it and put her away; the song is what the loss left him.

D'En Folquet de Marceilla vos ai ben dich chi el fo, ni don,
Of-Sir Folquet of Marseille to-you I-have well told who he was or whence
ni con montet en pretz et en valor e con reinet al mon, ni
or how he-rose in worth and in merit and how he-lived in-the world or
con s'en parti, e con el amet la moillier de son seingnor
how himself-thence he-parted and how he loved the wife of his lord
En Barral, e con el fez de leis maintas bonas chansos de
Sir Barral and how he made of her many good songs of
pretz e de rancunas, e con el anc no·n ac joi ni plaser.
worth and of grievances and how he ever not-thereof had joy nor pleasure
Et aras voil vos dire con el puois s'enamoret de l'emperariz
And now I-wish to-you to-tell how he then himself-fell-in-love with the-empress
qe fo moillier d'En Guillem de Monpellier, la quals fo filla
who was wife of-Sir Guilhem of Montpellier the who was daughter
de l'emperador de Constantinopol que ac nom Manuel, la
of the-emperor of Constantinople who had name Manuel the

cals fo mandada al rei Anfos d'Aragon, si con vos ai
who was sent to-the king Alfonso of-Aragon thus as to-you I-have
dich en l'autre scrit, don el fez aqesta chanso qe dis:
told in the-other writing wherefore he made this song which says

Uns volers outracuidatz
A desire overweening
s'es inz e mon cor aders.
itself-has within in my heart lodged

E si fo aisi desaventuratz q'en aqela sason qe s'en
And thus he-was so ill-fated that-in that season that himself-thereof
fo enamoratz la domna si fo encusada q'ella agues mal
he-was enamored the lady thus was accused that-she had ill
fait de Guillem de Monpellier, so marit; e fo cresut per el,
done to Guilhem of Montpellier her husband and it-was believed by him
si qu'el la mandet via e la parti de si, et ella s'en
so that-he her sent away and her parted from himself and she herself-thence
anet. Don Folqetz remas tris e grams e dolens, si con
went Wherefore Folquet remained sad and heavy and grieving thus as
el dis qe mais no seria jausenz, puos qe n'era mens
he says that more not he-would-be joyful since that thereof-was wanting

l'emperariz cui jovens
the-empress whom youth
a poiad' e·ls a[u]ssors gratz,
has raised to-the highest ranks

e si[·l] cors no fos forsatz
and if-the body not were forced
ben feira parer
well it-would-make to-appear
c'om fols si sap decaser.
that-one foolish thus knows to-decay

Razo III

THE DEATH OF BARRAL

Not long after Folquet had fallen into grief for the lady who had gone away from Montpellier, Barral died — his lord, the lord of Marseille, and the man he loved above any in the world. His sorrows doubled: for Barral's wife, who was dead, and for the empress who was gone. The razo gives the planh that came of it and quotes its first three lines. It is the shortest of the four, and the poem it introduces is a planh and not a love song.

Apres non gaire lonc temps qu'En Folqetz fo caseguz en
After not much long time that-Sir Folquet was fallen into
ira et en dolor de la domna qe se fo anada e partida
grief and into sorrow for the lady who herself was gone and departed
de Monpellier, En Barals, lo seus seingner et seingner de
from Montpellier Sir Barral the his lord and lord of
Marceilla, lo cal el amava plus q'ome del mon, muri.
Marseille the whom he loved more than-man of-the world died
Don li dobleren las greus dolors q'el avia de la muillier
Wherefore to-him doubled the grievous sorrows that-he had for the wife
d'En Baral, so seignor, q'era morta, e de l'emperariz qe
of-Sir Barral his lord who-was dead and for the-empress who
s'en era anada, e fetz aqest plainch que dis:
herself-thence was gone and he-made this lament which says

Si con sel q'es tan grevatz
Just as he who-is so burdened
del mal qe non sen dolor,
by-the ill that not he-feels pain
non sent ira ni tristor.
not he-feels grief nor sadness

Razo IV

THE PREACHING FOR SPAIN

When King Alfonso of Castile was beaten by the king of Morocco called Miramamolin, who took Calatrava, Salvatierra, and Castel de Dompnas, all Spain grieved and Christendom was dishonored; the raiders came up to Toledo. Alfonso sent to the pope for help from France, England, Aragon, and Toulouse. Folquet, still a layman and the king's friend, made this preaching to hearten the barons: the honor of it, the pardon from God, the gain, the repair of the king's losses, and a crusade needing neither ships nor sailors nor fear of sea or wind.

Quan lo bos reis Anfos de Castela fo estatz desconfitz per
When the good king Alfonso of Castile had been defeated by
lo rei de Marroc, lo cals era apelatz Miramamolin e li
the king of Morocco the who was called Miramamolin and from-him
ac touta Calatrava e Salvaterra e Castel de Dompnas, si
had taken Calatrava and Salvatierra and Castle of Dompnas thus
fo grans tristeza per tota Espanha e per totas las bonas
was great sorrow through all Spain and for all the good
gens que o auziren, per so que la crestiandatz era estada
folk who it heard for this that the Christendom had been
desonrada e per lo gran dan que·l bos reis de Castela
dishonored and for the great harm that-the good king of Castile
era estatz desconfitz et avia perdudas de las soas terras. E
had been defeated and had lost of the his lands And
soven intravan las gens del Miramamolin e·l regisme del
often entered the folk of-the Miramamolin into-the realm of-the
bon rei N'Anfos per raubar e per prezar et aisaillion a
good king Sir-Alfonso to rob and to plunder and they-assailed at
Toleta. Don lo bos reis N'Anfos mandet sos mesatges al
Toledo Wherefore the good king Sir-Alfonso sent his messengers to-the
Papa que·l degues far socorre als baros del regisme de
Pope that-him he-should to-make succor to-the barons of-the realm of

Fransa e del regisme d'Englaterra et al rei d'Arago et
France and of-the realm of-England and to-the king of-Aragon and
al comte de Toloza. En Folquetz de Marceilla qu'era molt
to-the count of Toulouse Sir Folquet of Marseille who-was very
amics del rei de Castela, e non s'era ancara rendutz
friend of-the king of Castile and not himself-had yet given
a l'orde de Sistel, si fes una prezicansa per conortar los
to the-order of Cîteaux thus made a preaching to hearten the
baros e la bona gen que deguesson secorre al bon rei
barons and the good folk that they-should succor to-the good king
N'Anfos, mostran la honor que lur seria lo secors que
Sir-Alfonso showing the honor that to-them would-be the succor that
farion al rei e·l perdon qu'ill n'aurion de
they-would-make to-the king and-the pardon that-they thereof-would-have from
Dieu; [e·l gaszaing que il farian d'aver; e con al
God and-the gain that they would-make of-wealth and how to-the
rei refarien los dans e las perdas; e con no lor
king they-would-repair the harms and the losses and how not to-them
besoingnava a temer mar ni ven, ni no lor avia ops naus
was-needful to fear sea nor wind and not to-them had need ships
ni mariniers; e qe toz hom qe de ll'anar agues bona
nor sailors and that every man who of the-going had good
voluntat non estes per paubertat d'aver, qe Deus lor
will not should-stay for poverty of-wealth for God to-them
en daria asatz; e con Dieus nos fasia plus d'amor qar
thereof would-give enough and how God to-us made more of-love for
el sofria qu'Espaigna si perdes que s'el fos vengutz morir
he suffered that-Spain itself should-lose than if-he were come to-die

autra vez per nos, per so qar si pres de nos podiam
another time for us for this because so near to us we-could
trobar perdon ni remision]. E comenset aisi la prezicansa:
to-find pardon and remission And he-began thus the preaching

Hueimais no·i conosc razo.
Henceforth not-in-it I-know reason

Ben an mort mi e lor

1 · MY DECEIVING EYES

His eyes have killed him and themselves by choosing a lady so high that whoever climbs must fall; still he trusts her mercy, since God would not set every other good in her and leave that out. Love makes him prize lightly what he has and strive toward what denies him: he flees what follows him and follows what flees. Fear makes him bold, as a man alone among five hundred is bold. He asks her to restore him in merit, and her praise; the king of Aragon's prayers, not the season, made him sing.

Ben an mort mi e lor
Well have killed me and them
mei huel galiador,
my eyes deceiving
per que·s tanh qu'ab els plor,
for which-itself befits that-with them I-weep
pos ylh so an merit,
since they it have deserved
qu'en tal don'an chausit
that-on such lady-they-have chosen
dont han fach fallimen,
whereby they-have done fault
e qui n'aut pueia bas deissen;
and who on-high climbs low descends
pero, en sa merce m'aten,
yet in her mercy myself-I-rely
car ieu no cre que merces aus faillir
for I not believe that mercy dare to-fail
lai on Dieus volc totz autres bes assir.
there where God willed all other goods to-set

E si, conosc d'Amor
And yet I-know of-Love
que mos dans li'a sabor,
that my harm to-him-has savor
que so don ai largor
that that whereof I-have abundance
mi fai prezar petit
me it-makes to-prize little
e ponhar ad estrit,
and to-strive to strife
en tal que si·m defen:
toward such that itself-me denies
so que m'encaussa vau fugen
that which me-pursues I-go fleeing
e so que·m fugh ieu vau seguen;
and that which-me flees I go following
d'aisso no sai cossi·m posca garir
of-this not I-know how-myself I-may to-recover
qu'ensems m'aven encaussar e fugir.
for-together to-me-befalls to-pursue and to-flee

Ar aujatz gran folhor:
Now hear great folly
qu'arditz sui per paor,
that-bold I-am through fear

mas tan tem la dolor
but so-much I-fear the pain
d'amor que m'a saizit
of-love which me-has seized
qu'aisso·m fai plus ardit
that-this-me makes more bold
de mostrar mon talen
to show my desire
a lieis que·m fai vellar durmen;
to her who-me makes to-wake sleeping
doncs, ai per paor ardimen,
so I-have through fear boldness
aissi com sel qu'estiers no pot gandir
just as he who-otherwise not can to-escape
que vai totz sols entre cinc cens ferir.
who goes all alone among five hundred to-strike

Pros dona cui ador,
Worthy lady whom I-adore
restauratz en valor
restore in merit
mi e vostra lausor!
me and your praise
qu'amdui n'em afreulit
for-both thereof-we-are weakened
car metetz en oblit
since you-put in forgetting
mi que·us am finamen;
me who-you I-love faithfully

que cylh qu'o sabon van dizen
for those who-it know go saying
que croi servir fai manta gen,
that vile to-serve does many-a folk
et eu que·us am tan que d'als non cossir
and I who-you I-love so-much that of-else not I-think
pert mi e vos: gardatz si·m dei marrir!
I-lose me and you see if-myself I-ought to-grieve

Eu oc! c'ogan per flor
I yes that-this-year for flower
no·m viratz chantador,
not-me you-would-see a-singer
mas prec de mo seinhor
but prayers of my lord
lo bon rei, cui Dieus guit,
the good king whom God guide
d'Arago, m'an partit
of-Aragon me-have parted
d'ir' e de marrimen;
from-grief and from sorrow
e si, chan tot forsadamen,
and yet I-sing quite forcedly
mas al sieu plazen mandamen
but to-the his pleasing summons
no devon ges sei amic contradir,
not ought at-all his friends to-refuse
qu'als enemix vem que·s fai obezir.
for-to-the enemies we-see that-himself he-makes to-obey

Sai, a la dolor de la den
Here toward the pain of the tooth
vir la leng', a lieis cui mi ren,
I-turn the tongue to her to-whom myself I-yield
et er merces s'ill me denh' aculhir,
and it-will-be mercy if-she me deign to-welcome
qu'en maint bon loc faz son ric pretz auzir.
for-in many-a good place I-make her great worth to-be-heard

Marsan, vas Trez vai t'en corren,
Marsan toward Trets go thee-thence running
lai a·N Raimon Berengier cui desir,
there to-Sir Raimon Berengier whom I-desire
e car li'er bo, fatz li mon chan auzir.
and since to-him-it-will-be good I-make to-him my song to-be-heard

Bels N'Azimans, Dieus mi gart de falhir
Fair Sir-Aziman God me may-keep from failing
vas lieis que faill vas mi, s'o auzes dir.
toward her who fails toward me if-it I-dared to-say

Tant m'abellis l'amoros pessamens

2 · THE AMOROUS THOUGHT

The amorous thought has come to settle in his heart and left room for nothing else; he lives soundest when the brooding kills him. Love has drawn him on with fair seeming and gives joy too slowly. Love's desire in him neither conquers nor is conquered, save by the sighs that kill him; from her he has no succor, and none elsewhere. He blames the eyes that see too keenly for his harm, calls himself true to her and traitor to his own need, and sends the song to Nîmes and the three ladies there.

Tant m'abellis l'amoros pessamens
So-much to-me-pleases the-amorous thought

que s'es vengutz e mon fin cor assire
that itself-has come in my true heart to-settle

per que no·i pot nuills autre pes caber
for which not-there can any other thought to-find-room

ni mais negus no m'es dous ni plazens,
and more any not to-me-is sweet nor pleasing

qu'adonc viu sas quan m'aucizo·l cossire
for-then I-live sound when me-kill-the broodings

e fin' amors aleuja·m mo martire
and true love lightens-me my martyrdom

que·m promet joi, mas trop lo·m dona len,
which-me promises joy but too-much it-me gives slowly

qu'ap bel semblan m'a trainat longamen.
for-with fair seeming me-has drawn-on long

Be sai que tot quan faz es dreiz niens!
Well I-know that all that I-do is right nothing
Eu qu'en puesc mais s'Amors mi vol aucire?
I what-thereof I-can more if-Love me wishes to-kill
qu'az escien m'a donat tal voler
for-with knowledge me-has given such desire
que ja non er vencutz ni el no vens;
that ever not will-be conquered and it not conquers
vencutz si er, qu'aucir m'an li sospire,
conquered indeed it-will-be for-to-kill me-will the sighs
tot soavet, quar de liey cui dezire
all gently for from her whom I-desire
non ai socors, ni d'allors no l'aten,
not I-have succor and from-elsewhere not it-I-await
ni d'autr' amor no puesc aver talen.
and of-other love not I-can to-have desire

Bona dona, si·us platz, siatz sufrens
Good lady if-to-you it-pleases be suffering
del ben qu'ie·us vuel qu'ieu sui del mal sufrire,
of-the good that-I-to-you wish for-I am of-the ill an-enduring-man
e pueis lo mals no·m poira dan tener
and then the ill not-me will-be-able harm to-hold
ans m'er semblan que·l partam egalmens;
rather to-me-will-be seeming that-it we-share equally
pero, si·us platz qu'az autra part me vire,
yet if-to-you it-pleases that-to another side myself I-turn

ostatz de vos la beutat e·l dous rire
take from you the beauty and-the sweet laughter
e·l bel semblan que m'afollis mon sen:
and-the fair seeming which me-maddens my sense
pueis partir m'ai de vos, mon escien.
then to-part I-shall from you my knowledge

A totz jorns m'etz plus bel' e plus plazens;
At all days to-me-you-are more fair and more pleasing
per qu'ie·n vuel mal als huels ab que·us remire,
for which-I-thereof wish ill to-the eyes with which-you I-behold
quar a mon pro no·us poirian vezer
for to my profit not-you they-could to-see
et a mon dan vezon trop sotilmens;
and to my harm they-see too keenly
mos dans non es, sivals pos no·m n'azire,
my harm not it-is at-least since not-myself thereof-I-vex
ans es mos pros, dona, per qu'ieu m'albire,
rather it-is my profit lady for which-I myself-judge
si m'aucisetz, que no·us estara gen,
if me-you-kill that not-to-you it-will-be seemly
quar lo mieus dans vostres er eissamen.
for the my harm yours will-be likewise

Per so, dona, no·us am saviamens
For this lady not-you I-love wisely
qu'a vos sui fis et a mos ops trayre:
for-to you I-am true and to my need traitor

e vos cug perdr' e mi no puesc aver,
and you I-think to-lose and me not I-can to-have
e·us cug nozer et a mi sui nozens;
and-you I-think to-harm and to me I-am harming
pero, no·us aus mon mal mostrar ni dire,
yet not-to-you I-dare my ill to-show nor to-say
mas a l'esgart podetz mon cor devire,
but by the-glance you-can my heart to-discern
qu'ar lo·us cuich dir et aras m'en repen
for-now it-to-you I-think to-say and now myself-thereof I-repent
et port n'als huels vergonh' e ardimen.
and I-bear thereof-in-the eyes shame and boldness

Trop vos am mais, dona, qu'ieu no sai dire,
Much you I-love more lady than-I — I-know to-say
e quar anc jorn aic d'autr' amor desire
and since ever day I-had of-other love desire
no m'en penet, ans vos am per un cen,
not myself-thereof it-repents rather you I-love by a hundred
car ai proat l'autrui captenemen.
for I-have proved the-other's bearing

Vas Nems t'en vai, chanssos, qui qe·s n'azire,
Toward Nîmes thee-thence go song whoever that-himself thereof-vexes
que gauch n'auran, per lo meu escien,
for joy thereof-they-will-have by the my knowledge
las tres donnas a cui ieu te presen.
the three ladies to whom I thee present

Tan mou de corteza razo

3 · COURTEOUS MATTER

So much springs from courteous matter that his singing cannot fail, for the empress summons it and she is the summit and root of breeding. He curses the slanderers whose lie has made her forsake him and believe his thought is set elsewhere; a lie cannot hide long, and right beats a false accusation. His Heart and his Sense have taken up strife over which loves her harder, and the Heart keeps the Body in prison. He will love her in stealth, since long suffering and mercy conquer where force and cunning do not.

Tan mou de corteza razo
So-much springs from courteous matter
mos chantars qu'ieu no·i puesc faillir;
my singing that-I not-in-it I-can to-fail
enans hi dei miels avenir
rather there I-must better to-succeed
qu'anc mais no fis; e sabetz quo?
than-ever more — I-did and you-know how
que l'emperairitz m'en somo;
for the-empress me-thereof summons
e plagra·m fort qu'ieu m'en gequis,
and it-would-please-to-me much that-I myself-thereof forbore
s'il m'o sofris;
if-she to-me-it allowed
mas, car ylh es sim' e razis
but since she is summit and root
d'enssenhamen,
of-breeding

no s'eschai qu'al sieu mandamen
not itself-befits that-at-the her summons
sia mos sabers flax ni lens,
be my knowing weak nor slow
anz tanh que·s doble mos engens.
rather it-befits that-itself doubles my talent

E s'anc parliei e ma chanso
And if-ever I-spoke in my song
de lauzengiers, cui Dieus azir,
of slanderers whom God hate
aissi los vuelh del tot maldir,
thus them I-wish of-the all to-curse
e ja Dieus noqua lor perdo
and ever God never to-them may-pardon
quar an dig so qu'anc vers no fo,
for they-have said that which-ever true not was
per que sella cui obedis
for which she whom I-obey
me relinquis
me forsakes
e cuja qu'aillors ai' assis
and thinks that-elsewhere I-have set
mon pessamen;
my thought

be muer doncx per gran fallimen
well I-die then through great error
s'ieu pert so qu'ieu am finamens
if-I lose that which-I I-love faithfully
per so qu'il dizo qu'es niens.
for this that-they say that-it-is nothing

Mas ges per tal no m'abando,
But at-all for such not myself-I-give-up
qu'ieu ai anc sempres auzit dir
for-I have ever always heard to-say
que messonja no·s pot cobrir
that lie not-itself can to-hide
que no mueira qualque sazo;
that — it-dies some season
e pos dregz vens fals' ocaizo,
and since right conquers false accusation
encar er proat e devis
yet it-will-be proved and shown
com ie·l sui fis;
how I-to-her am true

qu'aissi·l sui subjetz et aclis
for-thus-to-her I-am subject and bowed
de bon talen
with good will
qu'en lieis amar an pres conten
that-in her to-love have taken strife
mos ferms Coratges e mos Sens,
my firm Heart and my Sense
c'usquecx cuj' amar plus fortmens.
for-each thinks to-love more strongly

E si Merces no m'i ten pro
And if Mercy not to-me-there holds profit
que farai? poirai m'en partir?
what shall-I-do shall-I-be-able myself-thence to-part
ieu no, qu'apres ai a murir,
I no for-learned I-have to to-die
de guisa que m'er sobrebo:
in fashion that to-me-will-be exceeding-good
qu'ins e·l cor remir sa faisso,
for-within in-the heart I-behold her face
e remiran — et ieu languis
and beholding and I languish
quar ela·m dis
for she-to-me says
que no·m dara so qu'ieu l'ai quis
that not-me she-will-give that which-I to-her-have asked
tan lonjamen —
so long

e ges per aisso no m'alen,
and at-all for this not myself-I-revive
ans dobl' ades mos pessamens —
rather doubles ever my thought
e muer aissi mescladamens.
and I-die thus mingledly

Amarai la doncs a lairo,
Shall-I-love her then in stealth
pos vei que no·m denha sofrir?
since I-see that not-me she-deigns to-suffer
oc ieu, qu'ins e·l cor la remir
yes I for-within in-the heart her I-behold
e sai qu'a far m'er, vuelh' o no;
and I-know that-to do to-me-will-be I-wish or not
que·l Cor ten lo Cors em preiso
for-the Heart holds the Body in prison
et a·l si destreg e conquis
and has-him so oppressed and subdued
que no m'es vis
that not to-me-is seen
que·lh des poder que s'en partis;
that-to-him it-would-give power that itself-thence it-should-part
enans aten
rather I-wait
quom la puesca vencer suffren,
how her I-may to-conquer suffering

car loncx sufrirs e merces vens
for long suffering and mercy conquers
lai on no val forsa ni giens.
there where not avails force nor cunning

N'Aziman, mout m'estara gen
Sir-Aziman much to-me-it-will-be seemly
s'ieu muer per midons doussamens,
if-I die for my-lady sweetly
pos a murir m'er eissamens.
since to to-die to-me-will-be likewise

Us volers outracujatz

4 · AN OVERWEENING DESIRE

An overweening desire has lodged in him: his hope does not say it can ever be accomplished, and his sense does not let him despair, so he lives halved between the two. His power is small against how high he has climbed, but humility has her so much in its power that good may yet come of it. A single seeing deceived him and doubled into grief morning and evening. He asks only leave to wish. The empress, whom youth had raised to the highest ranks, is gone, and with her the reason to sing.

Us volers outracujatz
A desire overweening
s'es ins e mon cor aders,
itself-has within in my heart lodged
pero no·m ditz mos espers
yet not-to-me says my hope
ja puesc' esser acabatz:
ever it-may to-be accomplished
tant aut s'es empens;
so high itself-has pushed
ni no m'autreya mos sens
and not to-me-grants my sense
qu'ieu·n sia desesperatz;
that-I-thereof be despairing
e sui aissi meitadatz:
and I-am thus halved
que no·m desesper
that not-myself I-despair
ni aus esperans' aver.
nor I-dare hope to-have

Car tant mi sent aut poiatz
For so-much myself I-feel high climbed
vas qu'es petitz mos poders
against that-is small my power
per que·m chastia temers,
for which-me admonishes fear
car aitals ardimens fatz
for such boldness foolish
notz a mantas gens;
harms to many-a folk
mas d'un conort sui jauzens
but of-a comfort I-am glad
que·m saill deves l'autre latz
which-me springs from the-other side
e mostra·m q'umilitaz
and shows-me that-humility
l'a tant en poder
her-has so-much in power
que bes m'en pot eschazer.
that good to-me-thereof can to-befall

Tant s'i es mos cors fermatz
So-much itself-there is my heart fixed
que·l mensonja·m sembla vers:
that-the lie-to-me seems truth
qu'aitals maltraitz m'es lezers;
for-such torment to-me-is pleasure
pero si, sai qu'es vertatz,
yet indeed I-know that-it-is truth

que bos aturs vens;
that good persistence conquers
per qu'ie·us prec, dona valens,
for which-I-you beg lady worthy
que sol d'aitan mi suffratz —
that only of-so-much to-me you-allow
e puois serai gen pagatz —
and then I-shall-be well paid
que·m laissetz voler
that-me you-let to-wish
lo gaug qu'ieu desir vezer.
the joy that-I I-desire to-see

Be·m parec necietatz
Well-to-me it-seemed folly
e trop sobrarditz volers
and too over-bold desire
quan solamen us vezers
when only a seeing
m'ac deceubut tan viatz
me-had deceived so quickly
qu'escondudamens
that-secretly
mi venc al cor us talens
to-me came to-the heart a desire
tals qu'ieu fui enamoratz,
such that-I was enamored

mas puois m'es tan fort doblatz
but since to-me-it-is so strongly doubled
que mati e ser
that morning and evening
mi fai doussamen doler.
to-me it-makes sweetly to-grieve

De re no·m sent malmenatz
Of anything not-myself I-feel at-fault
vas vos mas quar mos sabers
toward you but because my knowing
mi sofranh a dir plazers;
to-me fails to say pleasantries
e quar sui desmezuratz
and because I-am unmeasured
d'amar leyalmens
in-loving loyally
cre que·m falh mos essiens;
I-believe that-to-me fails my knowledge
pero, si·n fos dreg jutgatz,
yet if-thereof I-were rightly judged
ia no·n degr' esser blasmatz,
ever not-thereof I-should to-be blamed
qu'aital no-saber
for-such not-knowing
deuriatz en grat tener.
you-should in favor to-hold

Mas aras chantars no·m platz,
But now singing not-to-me pleases
si m'en valgues esteners!
if to-me-thereof availed abstaining
pero laissars, non-calers
yet leaving-off not-caring
m'en fora jois e solatz
to-me-thereof would-be joy and cheer
hueimais pos n'es mens
henceforth since thereof-is wanting
l'emperairitz cui jovens
the-empress whom youth
a poiad' e·ls aussors gratz;
has raised to-the highest ranks
e si·l cors non fos forssatz
and if-the body not were forced
ben fera parer
well it-would-make to-appear
c'om fols si sap dechazer.
that-one foolish thus knows to-decay

Ai! doussa res covinens,
Ah sweet thing seemly
vensa vos humilitatz,
may-conquer you humility

pos nuls autre jois no·m platz
since any other joy not-to-me pleases
ni d'autre voler
and of-other desire
non ai engienh ni saber.
not I-have wit nor knowledge

Qe tans sospirs n'ai gitatz
For so-many sighs thereof-I-have cast
per que·l jorn e·l ser
for which-the day and-the evening
pert sospiran mon poder.
I-lose sighing my strength

En chantan m'aven a membrar

5 · SINGING TO FORGET

He sings to forget the pain and remembers it the more, since his mouth reaches nothing but mercy while he carries her face in his heart. Love has lodged her in his Heart, which guards her with all its sense and leaves the Body silly: men greet him and he hears nothing and answers nothing. The Body must not blame the Heart, which turned to the more honored lord. He asks her to hear the song, and sends it to Guilhem of Montpellier, whose worth grows and who is asked pardon for it.

En chantan m'aven a membrar
In singing to-me-it-befalls to to-remember
so qu'ieu cug chantan oblidar,
that which-I I-think singing to-forget
mas per so chant qu'oblides la dolor
but for this I-sing that-I-might-forget the pain
e·l mal d'amor,
and-the ill of-love
et on plus chan plus m'en sove,
and as more I-sing more to-me-thereof it-comes-to-mind
que la boca en al re non ave
for the mouth in other thing not attains
mas en: merce!
but in mercy
perqu'es vertatz e sembla be
wherefore-it-is truth and it-seems well
qu'ins e·l cor port, dona, vostra faisso
for-within in-the heart I-bear lady your face
que·m chastia qu'ieu no vir ma razo.
which-me admonishes that-I not turn my purpose

E pos Amors mi vol honrar
And since Love me wishes to-honor
tant qu'e·l Cor vos mi fai portar,
so-much that-in-the Heart you to-me it-makes to-bear
per merce·us prec que·l gardetz de l'ardor,
for mercy-you I-beg that-it you-keep from the-burning
qu'ieu ai paor
for-I have fear
de vos mout major que de me,
for you much greater than for me
e pos mos Cor, dona, vos a dinz se,
and since my Heart lady you has within itself
si mals li·n ve,
if ill to-it-thereof comes
pos dinz etz, sufrir lo·us cove;
since within you-are to-suffer it-to-you befits
empero faitz del Cors so que·us er bo
yet do with-the Body that which-to-you will-be good
e·l Cor gardatz si qom vostra maizo.
and-the Heart keep just as your house

Qu'el guarda vos e·us ten tan car
For-he guards you and-you holds so dear
que·l Cors en fai nesci semblar,
that-the Body thereof he-makes silly to-seem
que·l sen hi met, l'engienh e la valor,
for-the sense there he-puts the-wit and the merit

si qu'en error
so that-in error
laissa·l Cors pe·l sen qu'el rete;
he-leaves-the Body by-the sense that-he retains
qu'om mi parla, manthas vetz s'esdeve,
that-one to-me speaks many-a time it-happens
qu'ieu no sai que,
that-I not know what
e·m saluda qu'ieu no·n aug re;
and-me greets that-I not-thereof hear anything
e ja per so nuls hom no m'ochaizo
and ever for this any man not me-may-blame
si·m saluda et ieu mot non li so.
if-me he-greets and I word not to-him I-utter

Pero lo Cors no·s deu blasmar
Yet the Body not-itself ought to-blame
del Cor, per mal que·il sapcha far,
of-the Heart for ill that-to-it it-know to-do
que tornat l'a al plus honrat senhor
for turned it-has to-the most honored lord
e tolt d'alhor
and taken from-elsewhere
on trobav' enjan e no fe;
where it-found deceit and not faith
mas dregz torna vas so senhor ancse;
but right turns toward its lord always

pero no cre
yet not I-believe
que·m denh, si Merces no·m mante,
that-me she-deign if Mercy not-me upholds
que·lh intr' e·l cor tan qu'en luec d'un ric do
that-to-her it-enters in-the heart so-much that-in place of-a rich gift
denh escoutar ma veraia chanso.
she-deign to-hear my truthful song

E si la denhatz escoutar,
And if it you-deign to-hear
dona, merce·i deurai trobar;
lady mercy-there I-shall to-find
pero ops m'es qu' oblides sa ricor
yet need to-me-is that I-forget her greatness
e la lauzor
and the praise
qu'ieu n'ai dig e dirai jasse,
that-I thereof-have said and I-shall-say ever
mas autre pro mos lauzars noca·m te
but other profit my praising never-to-me holds
com que·m malme;
than that-me it-harms
que l'ardors mi creis e·m reve,
for the-burning to-me grows and-me returns
e·l fuex, qui·l mou, sai que creis a bando,
and-the fire who-it stirs I-know that grows at will
e qui no·l mou, mor en pauc de sazo.
and who not-it stirs dies in little of time

Morir puesc be,
To-die I-can well
N'Azimanz, qu'ieu no·m planh de re,
Sir-Aziman for-I not-myself complain of anything
neis si·m doblava·l mals d'aital faisso
even if-to-me doubled-the ill in-such fashion
com dobla·l pointz del taulier per razo.
as doubles-the point of-the board by reckoning

Chansos, desse
Song at-once
vas Monpeslier vai de part me
toward Montpellier go from part me
a don Guillem dir, si tot no·il sap bo,
to Sir Guilhem to-say though all not-to-him it-tastes good
sos pretz, car creis, li·m fai querre perdo.
his worth because it-grows to-him-me makes to-seek pardon

Chantan volgra mon fin cor descobrir

6 · TOO WISE A PRAISER

He would reveal his heart in singing, but sheer joy has taken his skill, and her merit wants too wise a praiser: tell the truth of her and it sounds like flattery. He finds so much good to say that the abundance leaves him needy. He has left, for her, a lady who did him great good and honor — but good is well changed for better. The fire kindles by covering. He asks mercy, since no wealth could enrich him without her, and keeps the eyes of his heart on her night and day.

Chantan volgra mon fin cor descobrir
Singing I-would-wish my true heart to-reveal
lai on m'agr' ops que fos saubutz mos vers,
there where to-me-would-be need that were known my vers
mas per dreich gaug m'es faillitz mos sabers,
but through sheer joy to-me-has failed my knowing
per qu'ai paor que no·i puosc' avenir:
for which-I-have fear that not-there I-can to-succeed
c'us novels jois en cui ai m'esperansa
for-a new joy in which I-have my-hope
vol que mos chans sia per leis enders
wishes that my song be for her raised
e car li platz q'ieu enans sa lauzor
and since to-her it-pleases that-I advance her praise
e mon chantar, don ai gaug e paor,
in my singing whereof I-have joy and fear
car sos pretz vol trop savi lauzador.
for her worth wants too wise a-praiser

Per que no·m par qu'ieu pogues devezir
For which not-to-me it-seems that-I could to-recount
son cortes pretz que tant aut es aders
her courteous worth which so high is risen
c'om no·n ditz ver que non semble plazers,
that-one not-thereof says truth that — seems flattery
e trob aitant en lieis de ben a dir
and I-find so-much in her of good to say
que sofraitos m'en fai trop d'aondansa;
that needy to-me-thereof makes too-much of-abundance
per qu'ieu m'en lais, que no·m ditz mos espers
for which-I myself-thereof leave for not-to-me says my hope
c'om ja pogues retraire sa valor,
that-one ever could to-relate her merit
qar de bon pretz a triat lo meillor
for of good worth she-has chosen the best
e dels amans lo plus fin amador.
and of-the lovers the most true lover

Car anc no·ill dis — tant tem vas lei faillir —
For ever not-to-her I-said so-much I-fear toward her to-fail
com s'es en leis aturatz mos volers;
how itself-has on her fixed my desire
mas derenan no m'o tolra temers,
but henceforth not from-me-it will-take fear
qu'eu sai qe·l fuocs s'abrasa per cobrir,
for-I know that-the fire itself-kindles by covering

e·l dieus d'amor a·m nafrat de tal lansa
and-the god of-love has-me wounded with such lance
don no·m ten pro sojornars ni jazers,
whereof not-me holds profit resting nor lying
anz desampar, per midonz cui ador,
rather I-forsake for my-lady whom I-adore
tal que m'a fait gran ben e gran honor,
such-a-one who to-me-has done great good and great honor
mas ben deu hom camjar bon per meillor.
but well ought one to-change good for better

Pero ren als no·n ai mas lo desir.
Yet anything else not-thereof I-have but the desire
Non ai doncs pro? Mout es grans mos poders
Not I-have then enough Much is great my power
si neis d'aitan m'en es donatz lezers!
if even of-so-much to-me-thereof is given leave
E doncs per que·m vuoill de plus enardir,
And then for what-me I-wish of more to-embolden
car sos bels ris ab sa gaia semblansa
since her fair laughter with her gay seeming
mi pais mos huoills, tant m'agrada·l vezers?
to-me feeds my eyes so-much to-me-pleases-the seeing
Mas un conort n'ai qe·m mou de folor:
But a comfort thereof-I-have which-to-me springs from folly
q'ades m'es vis qe·m vuoilla dar s'amor
that-ever to-me-it-is seen that-to-me she-wishes to-give her-love
qan volv vas mi sos huoills plens de doussor.
when she-turns toward me her eyes full of sweetness

E doncs, dompna, pos mais non puosc sofrir
And then lady since more not I-can to-endure
lo mal q'ieu trac per vos matis e sers,
the ill that-I I-draw for you mornings and evenings
merce n'aiatz!; qu'e·l mon non a avers
mercy thereof-have for-in-the world not there-is wealth
que, senes vos, mi pogues enriquir;
which without you me could to-enrich
e car no·us vei, soven ai gran doptansa
and since not-you I-see often I-have great dread
que no·us mi fass' oblidar non-calers;
that you to-me makes to-forget not-caring
mas ieu que sent la pen' e la dolor
but I who feel the pain and the sorrow
no·us oblit jes, anz i tenc nuoich e jor
not-you I-forget at-all rather there I-hold night and day
los huoills del cor si que no·ls vir aillor.
the eyes of-the heart so that not-them I-turn elsewhere

S'al cor plagues, ben for' oimais sazos

7 · HALFWAY UP THE TREE

He would sing for joy if his heart allowed it, but his fortune grieves him: men call him rich, and well-being comes from nothing but what pleases the heart, so a poor man with joy has more than a rich man anxious all the year. He can neither go forward nor stay, like a man halfway up a tree, too high to climb down and too afraid to climb on. He thinks to win her with Mercy, which wills what Reason casts down, but ends as he began: despairing, loving her in secret.

S'al cor plagues, ben for' oimais sazos
If-to-the heart it-pleased well it-would-be henceforth season
de far canson per joia mantener,
to make song for joy to-maintain
mas trop mi fai m'aventura doler
but too-much to-me makes my-fortune to-grieve
quan eu esgart lo ben e·l mal qu'ieu n'ai;
when I look-at the good and-the ill that-I thereof-have
que rix diz hom qu'ieu sui e que be·m vai,
for rich says one that-I I-am and that well-to-me it-goes
mas cel qu'o diz no sap ges ben lo ver,
but he who-it says not knows at-all well the truth
que benanansa non pot hom aver
for well-being not can one to-have
de nulla re mas d'aisso qu'al cor plai,
from any thing but from-that which-to-the heart pleases
per que n'a mais us paubres s'es joyos
for which thereof-has more a poor-man if-he-is joyful
q'us rix ses joi qu'es tot l'an cossiros.
than-a rich-man without joy who-is all the-year anxious

E s'ieu anc jorn fui gays ni amoros,
And if-I ever day was gay or amorous
ar non ai joi d'amor ni l'en esper,
now not I-have joy of-love nor it-thereof I-hope
ni autre jois no·m pot al cor plazer,
and other joy not-me can to-the heart to-please
ans mi semblon tug autre joi esmai;
rather to-me seem all other joys dismay
pero d'amor — que·l ver vos en dirai —
yet of-love for-the truth to-you thereof I-shall-say
no·m lais del tot ni no m'en puesc mover,
not-myself I-leave of-the all and not myself-thereof I-can to-move
enan no vau ni no puesc remaner,
forward not I-go and not I-can to-remain
aissi quom sel qu'e mieg de l'albr' estai,
just as he who-in middle of the-tree stands
qu'es tan poiatz que no sap tornar jos,
who-is so climbed that not he-knows to-return down
ni sus no vai, tan li par temeros.
and up not he-goes so-much to-him it-seems fearful

Pero no·m lais, si tot s'es perillos,
Yet not-myself I-leave though all itself-it-is perilous
qu'ades non pueg e sus a mon poder;
that-ever — I-climb and up at my power
e deuria·m, dona, ·l fis cor valer,
and it-should-me lady the true heart to-avail
pos conoissetz que ja no·m recreirai,
since you-know that ever not-myself I-shall-give-up

qu'ab ardimen apoder' om l'esglai,
for-with boldness masters one the-terror
e non tem mal que m'en puesqu' eschazer;
and not I-fear ill that to-me-thereof can to-befall
per que·us er gen si·m denhatz retener,
for which-to-you it-will-be seemly if-me you-deign to-retain
e·l gazardos er aitals quom s'eschai:
and-the guerdon will-be such as it-befits
qu'en eys lo do l'en es faitz gazardos
for-in the-same the gift to-him-thereof is made guerdon
a sel qui sap d'avinent far sos dos.
to him who knows fittingly to-make his gifts

Doncs, si Merces a nulh poder en vos,
Then if Mercy has any power in you
traga s'enant, si ja·m vol pro tener;
let-her-draw herself-forward if ever-me she-wishes profit to-hold
qu'ieu no m'en fi en pretz ni en saber
for-I not myself-thereof trust in worth nor in knowledge
ni en chansos, mas car conosc e sai
nor in songs but because I-know and I-am-aware
que Merces vol so que Razos dechai;
that Mercy wills that which Reason casts-down

per qu'ieu vos cug ab Merce conquerer
for which-I you I-think with Mercy to-win
que m'es escutz contra·l sobrevaler
who to-me-is shield against-the overworth
qu'ieu sai en vos e·m fai metr'en assai
that-I know in you and-me makes to-put-in trial
de vostr' amor: so que·m veda Razos
of your love that which-me forbids Reason
mas il me fai cujar qu'avinen fos.
but she to-me makes to-think that-fitting it-were

E si, conosc qu'ieu sui nems paoros
And yet I-know that-I am too fearful
quan al comensamen m'en desesper
when at-the beginning myself-thereof I-despair
e mas chansos, pois vuelh merce querer;
and in-my songs then I-wish mercy to-ask
farai o doncs aissi co·l joglars fai:
I-shall-do it then thus as-the jongleur does
aissi com muoc mon lais lo fenirai:
just as I-began my lai it I-shall-end
desesperar m'ai, pus no·i puesc vezer
to-despair I-shall since not-there I-can to-see
razo per que·ill deia de mi caler,
reason for which-to-her it-should of me to-matter

pero almens aitant en retendrai
yet at-least so-much thereof I-shall-retain
qu'ins e mon cor l'amarai a rescos
that-within in my heart her-I-shall-love in secret
e dirai ben de lieis e mas chansos.
and I-shall-say well of her in my songs

Mentir cugei mas estra grat dic ver,
To-lie I-thought but against will I-say truth
qu'er(s) m'estava trop miels qu'ara no fai,
for-yesterday to-me-it-was much better than-now — it-does
e cugei far creire so que nos fos,
and I-thought to-make to-believe that which not-itself was
mas mal mon grat s'avera ma chansos.
but against my will itself-verifies my song

Si N'Azimans sabia so qu'ieu sai
If Sir-Aziman knew that which-I I-know
dir poiria qu'una pauc' ochaizos
to-say he-could that-a small occasion
notz en amor mais que no·i val razos.
harms in love more than there avails reason

Mout i fetz gran pechat Amors

8 · LOVE WITHOUT MERCY

Love sinned greatly in taking him without bringing Mercy along: a love that cannot make mercy succor loses its name and is plain Unlove. He cannot conquer Love except by Mercy, and one good among so many ills would cost her nothing. Hoping turns flowers to fruit. Snow and warmth — whiteness and color — agree in his lady's face, so Love and Mercy may agree there too; and as a great tower fits into a small mirror, Love fits in him, with room left for Mercy. Love has stolen him from himself.

Mout i fetz gran pechat Amors,
Much there did great sin Love
quant li plac que·s mezes en me,
when to-her it-pleased that-herself she-put in me
quar Merce no·i aduiss ab se
for Mercy not-there she-brought with her
ab que s'adousses ma dolors;
with which itself-might-sweeten my pain
qu' Amors pert so nom e·l desmen
for Love loses her name and-it belies
et es Dezamors planamen
and is Unlove plainly
pos Merces no·i pot far socors;
since Mercy not-there can to-make succor
per que·l fora pretz et honors,
for which-to-her it-would-be worth and honor
pos ylh vol venser totas res,
since she wishes to-conquer all things
qu'una vetz la venques Merces.
that-one time her might-conquer Mercy

S'ar no·us vens, vencutz sui, Amors;
If-now not-you I-conquer conquered I-am Love
venser no·us puesc mas ab Merce;
to-conquer not-you I-can but with Mercy
e, s'entre tans mals n'ai un be,
and if-among so-many ills thereof-I-have one good
ja no·us er dans ni desonors;
ever not-to-you it-will-be harm nor dishonor
cujatz vos doncs que·us estei gen
think you then that-to-you it-stands seemly
quar mi faitz planher tan soven?
because me you-make to-lament so often
ans en val meyns vostra lauzors;
rather thereof is-worth less your praise
pero·l mals mi fora doussors,
yet-the ill to-me would-be sweetness
sol l'aut ram a qu'era·m sui pres
only-if the-high branch to which-now-myself I-am taken
mi plejes, merceian, Merces.
to-me might-bend beseeching Mercy

Mas no pot esser, pos Amors
But not it-can to-be since Love
non o vol, ni midons, so cre;
not it wills nor my-lady this I-believe
pero, de midons no sai re,
yet of my-lady not I-know anything

qu'anc tan no m'enfoli Follors
for-ever so-much not me-maddened Folly
qu'ieu l'auzes dir mo pessamen,
that-I to-her-dared to-say my thought
mas cor ai que·m cabdel ab Sen
but heart I-have that-me I-govern with Sense
de l'Ardimen que·m tol Paors;
of the-Boldness that-from-me takes Fear
pero Esperars fai las flors
yet Hoping makes the flowers
tornar frug, e de midons pes
to-turn fruit and of my-lady I-think
qu'esperan la vensa Merces.
that-hoping her conquers Mercy

Mas trop m'a azirat Amors
But too-much me-has angered Love
qar ab Merce si dezave;
for with Mercy herself she-disagrees
pero·l miels del miels quez hom ve,
yet-the best of-the best that one sees
midons, que val mais que valors,
my-lady who is-worth more than merit
en pot leu far acordamen,
thereof can easily to-make accord
que major n'a fag per un cen:
for greater thereof-she-has made by a hundred
qui ve com la neus e·il calors,
who sees how the snow and-the warmth

so es la blanquez' e·il colors,
that is the whiteness and-the color
s'acordon en lieis, semblan es
themselves-agree in her seeming it-is
qu'Amors s'i acort e Merces.
that-Love itself-there agrees and Mercy

Estiers no puesc durar, Amors,
Otherwise not I-can to-last Love
e no sai cossi s'esdeve
and not I-know how it-happens
de mon cor — qu'aissi·us a e·us te
of my heart that-thus-you has and-you holds
que re non par que n'ai' alhors —
that anything not appears that thereof-it-has elsewhere
quar, si be·us etz grans, eissamen
for though well-you you-are great likewise
podetz en me caber leumen
you-can in me to-fit easily
quo·s devezis una grans tors
as-itself is-divided a great tower
en un pauc miralh, e·il largors
in a small mirror and-the breadth
es i tan grans que, si·us plagues,
is there so great that if-to-you it-pleased
enquer neys y caubra Merces.
yet even there would-fit Mercy

Mal mi sui gardatz per no-sen,
Ill myself I-am guarded through un-sense
qu'a mi eis m'a emblat Amors
for-from me myself me-has stolen Love
ar qu'er' estortz de sas dolors;
now that-I-was escaped from her pains
mas dir puesc qu'ieu eis m'i sui pres,
but to-say I-can that-I myself myself-there I-am taken
neis no m'en val Dregz ni Merces.
even not to-me-thereof avails Right nor Mercy

N'Azimans, lo vostre socors
Sir-Aziman the your succor
e d'En Tostemps vuelh ben alhors,
and of-Sir Tostemps I-wish well elsewhere
mas d'aisso no vuel sapchatz ges,
but of-this not I-wish you-know at-all
qu'a penas neis o sap Merces.
for-with difficulty even it knows Mercy

Amors, merce!: no mueira tan soven!

9 · LET ME NOT DIE SO OFTEN

He asks Love not to make him die so often: living and dying together doubles the martyrdom, and he would rather serve her half dead than be richly rewarded by another. Serving too long loses a friend. He turns to the lady: let her force Love and herself, not for his sake but for right clemency. His heart weeps while his eyes laugh, and for fear of seeming tiresome he deceives himself. He cannot tell her his heart secretly, and a man who cannot hide his own cannot ask others to hide it.

Amors, merce!: no mueira tan soven!
Love mercy not may-I-die so often
que ja·m podetz viatz del tot aucire;
for ever-me you-can quickly of-the all to-kill
quar viure·m faitz e morir mesclamen
for to-live-me you-make and to-die mingledly
et enaissi doblatz mi mo martire;
and thus you-double to-me my martyrdom
pero, meitz mortz, vos sui hom e servire,
yet half dead to-you I-am man and servant
e·l servizis es me miltans plus bos
and-the service is to-me a-thousandfold more good
que de nulh autr' aver rics guizardos.
than from any other to-have rich guerdon

Per qu'er peccatz, Amors, so sabetz vos,
For which-it-will-be sin Love this know you
si m'aucietz, pos vas vos no m'azire;
if me-you-kill since toward you not myself-I-anger

mas trop servirs ten dan maintas sazos,
but too-much serving holds harm many-a season
que son amic en pert hom, so aug dire:
for his friend thereby loses one this I-hear to-say
qu'ie·us ai servit, neis ancar no m'en vire,
that-I-you have served even yet not myself-thereof I-turn
e car sabetz qu'en guizardon n'enten,
and since you-know that-in guerdon thereof-I-aim
ai perdut vos e·l servir eissamen.
I-have lost you and-the service likewise

Mas vos, domna, que avetz mandamen
But you lady who have command
forsatz Amor e vos cui tan desire,
force Love and you whom so-much I-desire
non ges per mi mas per dreit chausimen
not at-all for me but for right clemency
e car planhen vo·n pregon mei sospire;
and since lamenting you-thereof beg my sighs
que·l cor plora quan vezetz los oils rire,
for-the heart weeps when you-see the eyes to-laugh
mas per paor que no·us sembl' enoios
but for fear that to-you I-seem tiresome
engan mi eis e trac mal em-perdos.
I-deceive me same and I-draw ill in-vain

Non cujera·l vostre cors orgoillos
Not I-would-have-thought-the your heart proud
pogues e·l mieu tan lonc desir assire;
could in-the mine so long desire to-set
mas per paor no fezes d'un dan dos
but for fear — I-might-make of-one harm two
no vos ausi tot mon maltraich devire;
not to-you I-dared all my suffering to-recount
ai! car vostr' uelh no vezon mo martire?
ah why your eyes not see my martyrdom
qu'adoncs n'agraz merce, si doncs no men
for-then thereof-you-would-have mercy if then not lies
lo douz esgartz que·m fai merce parven.
the sweet glance which-me makes mercy apparent

A vos volgra mostrar lo mal qu'ieu sen
To you I-would-wish to-show the ill that-I I-feel
et als autres celar et escondire;
and to-the others to-hide and to-conceal
qu'anc no·us puec dir mon cor celadamen;
for-ever not-to-you I-could to-say my heart secretly
donc, s'ieu no·m sai cobrir, qui m'er cubrire?
then if-I not-myself I-know to-cover who to-me-will-be coverer
ni qui m'er fis, s'ieu eis mi sui traire?
and who to-me-will-be true if-I myself myself I-am traitor
qui si no sap celar non es razos
who himself not knows to-hide not is reason
que·l celon cil a cui non es nuls pros.
that-him hide those to whom not is any profit

Domna·l fin cor qu'ie·us ai no·us puesc tot dire,
Lady-the true heart that-I-to-you have not-to-you I-can all to-say
mas so qu'ieu lais qu'ieu no dic per no-sen
but that which-I I-leave that-I not say through un-sense
restauratz vos en bon entendemen.
restore you in good understanding

Mas N'Azimans ditz qu'ieu li sui traire,
But Sir-Aziman says that-I to-him am traitor
el e·N Tostemps dizon qu'ieu sui ginhos,
he and-Sir Tostemps say that-I am crafty
car tot mon cor non retrac ad els dos.
because all my heart not I-disclose to them two

A! quan gen vens et ab quan pauc d'afan

10 · CONQUERED BY MERCY

The man who lets himself be conquered by mercy conquers another and himself, twice over and without harm; Love has never allowed him that. A man who cannot keep what he wins is a fool, and Love holds him as the fool holds a wild sparrowhawk, gripping it in the fist until it dies — but he has escaped and can live. He will not denounce her wrongs, since clemency holds him. The stanza on Richard answers those who blamed the king for not crossing at once: he drew back to leap the further.

A! quan gen vens et ab quan pauc d'afan
Ah how nobly conquers and with how little of-toil
aissel qui·s laissa venser ab merce!
he who-himself lets to-conquer by mercy
quar enaissi vens hom autrui e se
for thus conquers one another and himself
et a vencut doas vetz senes dan;
and has conquered two times without harm
mas vos, Amors, non o faitz jes aissi,
but you Love not it do at-all thus
c'anc jorn merces ab vos no·m poc valer,
for-ever day mercy with you not-to-me could to-avail
ans m'avetz tan mostrat vostre poder
rather to-me-you-have so-much shown your power
qu'era no·us ai ni vos non avetz mi.
that-now not-you I-have and you not have me

Per que·m par fols qui non sap retener
For which-to-me seems foolish who not knows to-keep
so que conquer, qu'ieu prez ben atrestan
that which he-wins for-I prize well as-much
qui so rete quez a conquist denan
who that keeps which he-has won before
per son esforz com fatz lo conquerer;
by his effort as I-do the to-win
mas aisi·m retengratz quo·l fols rete
but thus-me you-would-keep as-the fool keeps
l'esparvier fer, quan tem que se desli,
the-sparrowhawk wild when he-fears that itself it-unbinds
que l'estrenh tan e·l poynh tro que l'auci;
for it-he-grips so-much in-the fist till that it-he-kills
mas, pus estortz vos sui, viure puosc be.
but since escaped to-you I-am to-live I-can well

Tot so que val pot nozer atressi,
All that which avails can to-harm likewise
donc, s'ie·us tinc pro, be·us poirai dan tener,
then if-I-to-you held profit well-to-you I-shall-be-able harm to-hold
et er merces s'ab eis vostre saber
and it-will-be mercy if-with the-same your knowledge
que m'avez dat — don anc jorn non jauzi —
which to-me-you-have given whereof ever day not I-enjoyed
vos mou tenson ni·us dic mal en chantan!
to-you I-stir strife or-to-you I-say ill in singing
mas non er fach, que chausimens m'en te:
but not it-will-be done for clemency me-thereof holds

anceis voill mais mon dan sofrir jasse
rather I-wish more my harm to-suffer ever
que·ls vostres tortz adreitures claman.
than-the your wrongs I-should-set-right denouncing

On trobaretz mais tan de bona fe?
Where will-you-find more so-much of good faith
c'anc mais nuils hom si mezeis no trai
for-ever more any man himself same not betrays
son escien, si com ieu que·us servi
his knowledge just as I who-you served
tan longamen, qu'anc non jauzi de re;
so long that-ever not I-enjoyed of anything
ar quier Merce so faria parer,
now I-ask Mercy this would-make to-appear
quar qui trop vai servizi repropchan
for who too-much goes service reproaching
ben fai semblan que·l guizerdon deman;
well makes seeming that-the guerdon he-asks
mas ja de mi non cujetz que·l n'esper.
but ever of me not think that-it thereof-I-hope

E qui·l bon rei Richart qui vol qu'ieu chan
And who-the good king Richard who wishes that-I sing
blasmet per so quar non passet dese,
blamed for this because not he-crossed at-once
ar l'en desmen si que chascus o ve;
now him-thereof he-belies so that each it sees

qu'areire·s trais per miels salhir enan:
for-backward-himself he-drew to better to-leap forward
qu'el era coms, ar es rix reis ses fi,
for-he was count now he-is rich king without end
quar bon socors fai Dieus a bon voler;
for good succor makes God to good will
e s'ie·n dis ben al crozar, ieu dis ver,
and if-I-thereof said well at-the taking-the-cross I said truth
et ar veim o, per qu'adonc no menti.
and now we-see it for which-then not I-lied

Ja N'Azimans ni·N Tostemps non creiran
Ever Sir-Aziman nor-Sir Tostemps not will-believe
qu'ieu contr' Amor aia virat mon fre;
that-I against Love have turned my bridle
mas eu tenc be per proat so qu'om ve
but I hold well for proved that which-one sees
e sabr' o meills chascus des er enan.
and will-know it better each from now forward

Sitot me soi a tart aperceubutz

11 · LATE AWARE

He is late aware, like a man who has lost everything and swears off the game. False Love kept him more than ten years in vain waiting, a bad debtor always promising and never paying, and the foolish lover flies at the show of it as the butterfly flies at the flame. He will follow another road, like any man who knows how to endure and who flares and humbles himself by turns. A horse of great merit that jousts too often gathers rage. He prized Love more before he knew her.

Sitot me soi a tart aperceubutz,
Although myself I-am at late aware
aissi cum cel qu'a tot perdut e jura
just as he who-has all lost and swears
que mais non joc, a gran bonaventura
that more not he-plays at great good-fortune
m'o dei tener car me sui conogutz
to-me-it I-must to-hold for myself I-am become-aware
del gran engan qu' Amors vas mi fazia,
of-the great deceit that Love toward me did
c'ab bel semblan m'a tengut en fadia
for-with fair seeming me-has held in vain-waiting
mais de detz ans, a lei de mal deutor
more than ten years after manner of bad debtor
c'ades promet mas re no pagaria.
who-ever promises but anything not would-pay

Ab bel semblan que fals' Amors adutz
With fair seeming that false Love brings
s'atrai vas lieis fols amans e s'atura,
himself-draws toward her a-foolish lover and himself-fixes
co·l parpaillos qu'a tant folla natura
as-the butterfly which-has so foolish nature
que·is fer e·l foc per la clardat qe lutz;
that-itself it-strikes in-the fire for the brightness that shines
mas eu m'en part e segrai autra via,
but I myself-thence part and I-shall-follow another way
sos mal pagatz, q'estiers no m'en partria;
her ill paid for-otherwise not myself-thence I-would-part
e segrai l'aip de tot bon sofridor
and I-shall-follow the-way of every good enduring-man
que s'irais fort si com fort s'umelia.
who himself-angers strongly just as strongly himself-humbles

Pero no·is cuig, si be·m sui irascuz
Yet not-herself let-her-think though well-me I-am angered
ni faz de leis en chantan ma rancura,
and I-make of her in singing my complaint
ja·l diga ren que no semble mesura;
ever-to-her I-say anything that not seems measure
mas be sapcha c'a sos ops sui perdutz,
but well let-her-know that-to her need I-am lost
c'anc sobre fre no·m volc menar un dia,
for-ever on bridle not-me she-wished to-lead one day
anz mi fetz far mon poder tota-via,
rather to-me she-made to-do my utmost always

et anc sempre cavals de gran valor,
and ever always a-horse of great merit
qui·l biorda trop soven, cuoill feunia.
who-it jousts too often gathers rage

Fels for' ieu ben, mas sui m'en retengutz,
Fierce would-be I well but I-am myself-thereof restrained
car qui ab plus fort de si·s desmesura
for who with more strong than himself-himself outrages
fai gran foudat; e neis en aventura
does great folly and even at hazard
n'es de son par, qu'esser en pot vencutz;
thereof-is with his equal for-to-be thereof he-can conquered
e de plus freul de si es vilania;
and with more frail than himself it-is churlishness
per q'anc no·m plac ni·m platz sobranssaria,
for which-ever not-to-me pleased nor-to-me pleases overbearing
pero en sen deu hom gardar honor,
yet in sense ought one to-guard honor
car sen aunit no pretz plus que foillia.
for sense shamed not I-prize more than folly

Per so, Amors, mi soi ieu recrezutz
For this Love myself am I given-up
de vos servir, que mais no·n aurai cura;
of you to-serve for more not-thereof I-shall-have care

q'aissi cum prez' om plus laida peintura
for-just as prizes one more an-ugly painting
de loing, no fai qand l'es de pres venguz,
from afar not he-does when to-it-he-is from near come
prezav' ieu vos mais qand no·us conoissia,
prized I you more when not-you I-knew
e s'anc vos volc, mais n'ai qu'er no volria:
and if-ever you I-wished more thereof-I-have than-now — I-would-wish
c'aissi m'es pres cum al fol qeridor
for-thus to-me-it-is happened as to-the foolish asker
que dis c'aurs fos tot qant el tocaria.
who said that-gold might-be all that he would-touch

Bels N'Azimans, s'Amors vos destreignia,
Fair Sir-Aziman if-Love you constrained
vos ni·N Totztemps, eu·s en conseillaria:
you and-Sir Tostemps I-you thereof would-counsel
sol vos membres qant ieu n'ai de dolor
only-if to-you it-recalled how-much I thereof-have of pain
ni qant de be, ja mais no·us en calria.
and how-much of good ever more not-to-you thereof would-matter

En Plus-Leial, s'ab los huoills vos vezia,
Sir Most-Loyal if-with the eyes you I-saw
aissi cum fatz ab lo cor tota-via,
just as I-do with the heart always
so q'ieu ai dig porri' aver valor,
that which-I have said could to-have merit
q'ieu qier conseill e conseill vos daria.
for-I seek counsel and counsel to-you I-would-give

Per Dieu, Amors, ben sabetz veramen

12 · PRIDE FALLS

Humility climbs the further it descends, and Pride falls from the height it has climbed; he takes joy in that and tells Love to dread it. A fault in a worthy man is blamed the more, and even a pardoned trespass leaves the suspicion behind. Service asks some guerdon — worth, friends, betterment, gifts — and less than one of these makes the server a fool. He was foolish to set heart and sense there; now he is rich, for wealth lies in the thinking; and, more courteous than Love, he will silence his complaint.

Per Dieu, Amors, ben sabetz veramen
By God Love well you-know truly
qu'on plus deissen plus poi' Humilitatz
that-as more it-descends more climbs Humility
et Orguoills chai on plus aut es poiatz;
and Pride falls the-more more high it-is climbed
don dei aver gaug e vos espaven
whereof I-must to-have joy and you dread
c'ancse·m mostratz orguoill contra mesura
for-ever-me you-show pride against measure
e brau respos a mas humils chanssos,
and harsh answer to my humble songs
per qu'es semblans que l'Orguoills chaia jos,
for which-it-is seeming that the-Pride falls down
qu'apres bel jorn ai vist far nuoich escura.
for-after fair day I-have seen to-make night dark

Mas vos non par poscatz far faillimen;
But to-you not it-seems you-may to-do fault
pero, qan faill cel qu'es pros ni prezatz,
yet when fails he who-is worthy and prized
tant cant val mais tant n'es plus encolpatz,
so-much as he-is-worth more so-much thereof-he-is more blamed
qu'en la valor poia·il colp' e deissen,
for-in the merit climbs-the fault and descends
e qand hom tot perdona·l forfaitura
and when one wholly pardons-the trespass
ja del blasme no·il sera faitz perdos,
ever of-the blame not-to-him will-be made pardon
car cel reman e·il mala sospeissos
for that remains and-the evil suspicion
qu'a mainz met cel qui vas un desmesura.
which-on many puts he who toward one outrages

Blasme n'a hom, e chascus cel asen,
Blame thereof-has one and each to-it assents
per qu'es l'enganz, e n'es plus galiatz
for which-is the-deceit and thereof-is more cheated
aicel que·l fai que cel qu'es enganatz;
he who-it does than he who-is deceived
e doncs, Amors, per qu'o faitz tan soven
and then Love for what-it you-do so often
qu'on plus vos serv chascus plus s'en rancura?
that-as more you serves each more himself-thereof complains
e de servir taing calque guizerdos,
and for serving befits some guerdon

pretz o amics, meilluramens o dos:
worth or friends betterment or gifts
meins d'un d'aquestz par fols qui s'i atura.
less-than one of-these seems foolish who himself-there fixes

Fols fui ieu ben, qe·i mis lo cor e·l sen:
Foolish was I well who-there put the heart and-the sense
sens no fo jes, anceis fo grans foldatz,
sense not it-was at-all rather it-was great folly
car cel es fols qui cuj' esser senatz
for he is foolish who thinks to-be wise
e sap hom meins ades on plus apren;
and knows one less ever as more he-learns
qu'anc, pos Merces que val mais que Dreichura
for-ever since Mercy who is-worth more than Justice
no valc a mi ni ac poder en vos,
not availed to me nor had power in you
pauc mi sembla m'agues valgut Razos;
little to-me it-seems to-me-would-have availed Reason
per qu'ieu fui fols car anc de vos aic cura.
for which-I was foolish because ever of you I-had care

Mas er sui rics, car en vos no m'enten,
But now I-am rich because on you not myself-I-set
qu'en cujar es riquess' o paubretatz,
for-in thinking is wealth or poverty

car cel es rics qui s'en ten per pagatz
for he is rich who himself-thereof holds for paid
e cel paubres qu'en trop ricor enten;
and he poor who-at too-much wealth aims
per qu'ieu sui rics: tant grans jois m'asegura
for which-I am rich so great joy me-assures
qan pens cum soi tornatz desamoros,
when I-think how I-am become unloving
qu'adoncs era marritz, er soi joios;
for-then I-was downcast now I-am joyful
per qu'ieu m'o teing a gran bonaventura.
for which-I to-me-it I-hold as great good-fortune

Cortesia non es als mas mesura,
Courtesy not is else but measure
mas vos, Amors, no saubetz anc que fos;
but you Love not knew ever what it-was
per qu'ieu serai tant plus cortes de vos
for which-I shall-be so-much more courteous than you
qu'al major briu calarai ma rancura.
that-at-the greatest force I-shall-silence my complaint

A N'Aziman et a·N Totztemps t'atura,
To Sir-Aziman and to-Sir Tostemps thee-fix
chansos, car lor es, e de lor razos,
song for theirs it-is and of them the-matter
c'atressi s'es chascus pauc amoros,
for-likewise himself-is each little amorous
mas semblan fan de so don non an cura.
but seeming they-make of that whereof not they-have care

Greu fera nuls hom falhensa

13 · FAULT AND FEAR

Hardly any man would fail if he feared his own good sense as he fears the crowd's blame; the undiscerning judge him a failure for leaving off, yet too much sufferance harms as much as a light heart without restraint. He asks Love not to let Mercy conquer her for his sake; he does not wait for it, and will stay without Love, since that is what pleases her. He once trusted the saying that a bad beginning ends well, and knows now that it meant only more waiting. The giver gains more nobly than the taker.

Greu fera nuls hom falhensa —
Hardly would-do any man fault
(si tan tempses som bo sen
if so-much be-feared his good sense
quom lo blasme de la gen) —
as the blame of the folk
qui jutg', ab desconoissensa,
who judges with undiscernment
qu'ieu falh car lais, per temensa
that-I fail because I-leave through fear
del blasme desconoissen,
of-the blame undiscerning
qu'encontr' Amor no m'enpren:
that-against Love not myself-I-undertake
qu'eissamens notz trop sufrensa
for-likewise harms too-much sufferance
quom leus cor sens retenensa.
as a-light heart without restraint

Quar en vostra mantenensa
For in your keeping
me mis, Amors, franchamen,
myself I-put Love nobly
e fora·i mortz veramen
and I-would-be-there dead truly
si no fos ma conoissensa;
if not were my discernment
don, non aiatz mais crezensa
whereof not have more belief
qu'ieu m'an, si quom suelh, planhen
that-I myself-go just as I-am-wont lamenting
ni moir' oimais tan soven
and I-die henceforth so often
e mas chansos, qu'en parvensa
and in-my songs for-in appearance
n'aurion meins de valensa.
thereof-they-would-have less of worth

E ja Merces no vos vensa
And ever Mercy not you let-conquer
per mi, qu'ieu no la·i aten,
for me for-I not it-there await
ans m'estarai planamen
rather myself-I-shall-stay plainly
ses vos, pos tan vos agensa,
without you since so-much to-you it-pleases
francx, de bella captenensa,
noble of fair bearing

s'ieu puosc, qu'en aisso m'enten;
if-I can for-on this myself-I-set
e cylh suefran lo turmen
and those let-them-suffer the torment
qui fan, per fol' atendensa,
who make through foolish waiting
ans del peccat penedensa.
before of-the sin penance

Mas ieu avia plivensa,
But I had trust
tant quant amiei follamen,
so-long as I-loved foolishly
en aisso qu'om vai dizen:
in this that-one goes saying
be fenis qui mal comensa;
well ends who ill begins
don ieu avi' entendensa
whereof I had expectation
que, per proar mon talen,
that to prove my desire
m'acsetz mal comensamen;
to-me-you-had ill beginning
mas ar conosc a prezensa
but now I-know at present
que tostems m'agr' atenensa.
that always to-me-I-would-have waiting

E si·m degratz dar guirensa!
And thus-to-me you-ought to-give deliverance
quar miels gazanh' e plus gen
for better gains and more nobly
qui dona qu'aicel qui pren,
who gives than-he who takes
si pretz n'a ni benvolensa;
if worth thereof-be-has and goodwill
mas voutz es en viltenensa
but turned is into contempt
vostr' afars et en nien,
your affair and into nothing
qu'om vos sol dar, ar vos ven;
for-one to-you used to-give now to-you sells
mas lais m'en, qu'ieu ai sabensa
but I-leave myself-thereof for-I have knowledge
de mal dir et estenensa.
of ill to-say and abstinence

N'Azimans, al vostre sen,
Sir-Aziman to-the your sense
e d'En Tostemps eissamen,
and of-Sir Tostemps likewise
mi teign d'amor, que parvensa
myself I-hold of-love for appearance
ne faitz mas pauc vos agensa.
thereof you-make but little to-you it-pleases

Ja no·is cug hom qu'ieu camje mas chansos

14 · NO CHANGE OF SONG

He changes neither his songs nor his matter, since neither his heart nor his subject changes; Love holds him in balance between despair and a little hope, and will not let him wholly die so as to kill him the more often. He has become jealous of himself against his lady, and will feign indifference — and in saying so has told her all his mind. He asks her to make the rumor true: let the joy rumored elsewhere be joy of her, in secret. He closes on Lady Ponsa and his lord's death.

Ja no·is cug hom qu'ieu camje mas chansos
Ever not-himself let-think one that-I change my songs

pos no·s camja mos cor ni ma razos:
since not-itself changes my heart nor my matter

car, s'ieu·m jauzis d'Amor, ieu m'en lauzera,
for if-I-myself rejoiced of-Love I myself-thereof would-praise

mas, qu'ie·n mentis no·m seria nuls pros;
but that-I-thereof lied not-to-me would-be any profit

qu'atressi·m te quom se sol en balansa:
for-likewise-me she-holds as herself she-is-wont in balance

dezesperat ab alques d'esperansa,
despairing with something of-hope

pero no·m vol del tot laissar murir
yet not-me she-wishes of-the all to-let to-die

per so que·m puesca plus soven aucir.
for this that-me she-can more often to-kill

Mas er vei so qu'anc no cugei que fos:
But now I-see that which-ever not I-thought that it-was
qu'ieu sui tornatz de mi mezeis gilos
that-I am become of me same jealous
contra midons qu'ieu no la corteiera;
against my-lady that-I not her would-court
mas tot cosselh qu'az amor sia bos
but every counsel that-to love be good
n'ai assaiat e pos re no m'enansa,
thereof-I-have tried and since anything not me-advances
tot li farai de desamar semblansa;
all to-her I-shall-make of unloving seeming
ailas! qu'ai dig? ja·m cujav' ieu cubrir
alas what-I-have said ever-myself thought I to-cover
e doncs hueimais ja sap tot mon albir.
and then henceforth now she-knows all my judgment

Dona, ben vei que no·m val ocaizos,
Lady well I-see that not-to-me avails excuse
qu' Amors no vol qu'ieu ja·n sia ginhos;
for Love not wills that-I ever-thereof be crafty
merce vos clam, que no m'en lais enquera,
mercy of-you I-cry that not myself-thereof I-leave yet
tant es mos cors de vostr' amor cochos;
so-much is my heart for your love eager
volcsetz, si·us platz, complir la devinansa,
would-you-wish if-to-you it-pleases to-fulfill the guess
qu'om ditz qu'ieu ai d'autr' amor benanansa,
that-one says that-I have of-other love well-being

e que·us pogues cobertamen jauzir,
and that-of-you I-might covertly to-enjoy
e·l bruitz vengues de lai on sol venir.
and-the rumor might-come from there where it-is-wont to-come

Don' esperans' e paor ai de vos,
Lady hope and fear I-have of you
qu'ar m'en conort et ara·n sui duptos,
for-now myself-thereof I-comfort and now-thereof I-am doubtful
pero·l paors tem qu'o apoderera;
yet-the fear I-fear that-it will-overpower
mas un conort ai d'Amor a sazos:
but a comfort I-have of-Love at times
qu'ap tal poder mi mostra sa coindansa
that-with such power to-me she-shows her grace
qu' anc plus no·m poc donar de malestansa;
that ever more not-to-me she-could to-give of ill-ease
e fai esfortz qui pot essems sofrir
and does a-feat who can together to-endure
ir' e poder de sel qui·l vol delir.
wrath and power of him who-him wishes to-destroy

Mas ben conosc que grans meillurazos
But well I-know that great betterment
es de tort fag quant hom n'es oblidos,
is of wrong done when one thereof-is forgetful

jamais Amors a tal tort no·m menera
ever Love to such wrong not-me would-lead
s'ieu ja pogues tornar dezamoros;
if-I ever could to-turn unloving
pero, leus cor tol manhta malanansa,
yet a-light heart takes-away many-a distress
e·n vei fallir mantz, per qu'ieu n'ai duptansa,
and-thereof I-see to-fail many for which-I thereof-have dread
qu'e·l falhimen d'autrui tanh qu'om se mir
that-in-the failing of-another it-befits that-one himself look
per so qu'om gart se mezeis de falhir.
for this that-one guard himself same from failing

Ai! Na Ponsa qual esfortz fatz per vos
Ah Lady Ponsa what effort I-make for you
car era chant e n'ai null' alegransa
for now I-sing and thereof-I-have no gladness
que·lh mortz de mo senhor me desenansa,
for-the death of my lord me casts-down
car vos sabez qu'el sabia chauzir
for you know that-he knew to-choose
cui devi' hom honrar ni enantir.
whom ought one to-honor and to-advance

A N'Aziman ten, Palais, e t'enansa
To Sir-Aziman hold Palais and thee-advance
et a·N Tostemps, e di lur ses duptansa
and to-Sir Tostemps and say to-them without doubt
que totz aitals sui quom ieu eis m'albir
that quite such I-am as I same myself-judge
e no m'en pot nuls fatz enfadesir.
and not myself-thereof can any fool to-make-foolish

Tostemps, si vos sabetz d'amor

15 · THE PARTIMEN WITH TOSTEMPS

Folquet puts the case to Tostemps: which is worth more, a lady who is faithful and endures no other lover but shows you nothing, or one who loves you as much, has a lover or two besides, and does you every pleasure? Tostemps takes the first, and will not value a lady once he has companions in her. They argue through six coblas — worth, shame, the fair deceit, the servant lost to another — and Tostemps sends the question to Lady Gaucelma, whom he trusts to be a true judge.

Folquet de Marselha

Tostemps, si vos sabetz d'amor,
Tostemps if you know of-love

triatz de doas cal val mays:
choose of two which is-worth more

s'es drutz de tal que no·s biays
if-he-is lover of such that not-herself swerves

vas vos ni sofr' autr' amador
toward you nor endures another lover

empero no·us fay veiayre
yet not-to-you she-makes apparent

que·us am ni que s'azaut de vos,
that-you she-loves or that herself-delights of you

o d'autra que·us am atrestan,
or of-another that-you she-loves just-as-much

et a d'autres drutz un o dos,
and has of-other lovers one or two

e que·us fassa de plazers tan
and that-to-you she-do of pleasures so-much
com fin' amia deu faire.
as true beloved ought to-do

Tostemps

Folquetz, mes m'avetz en error,
Folquet put me-you-have in bewilderment
que trop m'avetz partit greus plays,
for too-much me-you-have proposed heavy pleas
qu'en cascun a trebalh e fays;
for-in each there-is toil and burden
pero si·n penray la melhor:
yet indeed-thereof I-shall-take the better
be us dic qu'ieu no pretz gaire
well to-you I-say that-I not prize at-all
dona pos hi ay companhos,
lady when there I-have companions
sitot mi fai d'amor semblan;
although to-me she-makes of-love seeming
mays vuelh que m'o tenh' a rescos
rather I-wish that me-it she-keep in hiding
leys que non aya cor truan
her who not has heart knavish
c'ab bels plazers me cug trayre.
than-with fair pleasures me she-think to-betray

Folquet de Marselha

Tostemps, pauc avetz de valor
Tostemps little you-have of merit
si per aital amor es gays
if for such love you-are glad
que, pus dona·us fay col e cays,
for since lady-to-you makes neck and cheek
par qe so tengu' a deshonor:
it-seems that this she-holds for dishonor
be·us dic, s'era·l reys sos paire,
well-to-you I-say if-were-the king her father
no·us es sos plaitz onratz ni bos;
not-to-you is her plea honorable nor good
mays val sela que·us tem e·us blan
more is-worth she that-you she-fears and-you she-flatters
e·us mostra semblan amoros,
and-to-you shows seeming loving
sitot se vay pueys percassan,
although herself she-goes afterward hunting
cant vos non es e·l repayre.
when you not are in-the lodging

Tostemps

Folquetz, vos razonatz folor,
Folquet you argue folly
quez anc dona pus son drut trays
for ever lady once her lover she-betrays
sos pretz no fon fis ni verays,
her worth not was true nor genuine

ni·l sieu semblan gualiador
nor-the her seeming deceiving
no·l podon per ren refayre
not-for-her they-can for anything to-repair
l'anta qu'ilh fay totas sazos;
the-shame that-she does all seasons
mas de bona dona prezan
but of good lady prized
say qu'en es pus ondratz sos dos:
I-know that-thereof is more honorable her gift
sitot no·m fay d'amar semblan
although not-to-me she-makes of-loving seeming
no·m cal, sol m'am ses cor vaire.
not-to-me it-matters provided me-she-love without heart changeable

Folquet de Marselha

Tostemps, li nessi donador
Tostemps the foolish givers
fan tornar los bos dos savays,
make to-turn the good gifts base
e par a lor semblan malvays
and it-seems from their look wicked
que·l dar non lor aia sabor;
that-the giving not to-them has savor
doncx, com pot dona ben fayre
then how can lady well to-do
que·m mostre semblan ergulhos?
that-to-me she-show seeming proud
mielhs es c'om suefra·l bel enjan,
better it-is that-one endure-the fair deceit

c'aisso ja es bes trassios
for-this indeed is good treacherous
qu' aven a motz e sofrir l'an:
which happens to many and endure it-they-shall
yeu cug que vos n'es cofraire.
I think that you thereof-are confrere

Tostemps

Folquetz, tals m'ac a servidor
Folquet such-a-one me-had as servant
qes anc companhon no m'atrais,
who ever companion not to-me-she-drew
ara·m par qu'ad autre s'eslays,
now-to-me it-seems that-to another herself-she-hurls
per qu'ieu m'en part e·m vir alhor;
for which-I myself-thereof part and-myself turn elsewhere
mas vos qi es fis amayre
but you who are true lover
cug que, si ab estas razos
I-think that if with these themes
cujatz aisi cobrir lo dan
you-think thus to-cover the harm
e s'aisi perdes las chansos
and if-thus you-waste the songs
quez autre vos parta l'afan,
that another to-you divide the-trouble
no say per que·us es chantayre.
not I-know for what-you are singer

Folquet de Marselha

Tostemps, de tort say dreg fayre,
Tostemps of wrong I-know right to-make
per c'a mi platz esta razos;
for which-to me pleases this theme
e s'ie·us en vens, joi n'ayatz gran,
and if-I-you therein vanquish joy thereof-have great
car vos sofretz los companhos,
for you endure the companions
mas eu n'am tal que·m fay semblan
but I thereof-love such that-to-me makes seeming
d'amor, e no·y ay cofraire.
of-love and not-there I-have confrere

Tostemps

Folquetz, tostemps fos gabayre!
Folquet always you-were a-boaster
jutjada si' esta razos:
judged let-be this theme
a Na Gaucelma vuelh que·s n'an,
to Lady Gaucelma I-wish that-itself thereof-go
e si ieu am ab companhos,
and if I love with companions
ja per so no·y ira duptan,
ever for that not-there she-will-go fearing
que be crey n'er fis jutjaire.
for well I-believe thereof-she-will-be true judge

Vermillon clam vos faç d'un' avol pega pemcha

16 · THE COBLA TO VERMILLON

A six-line complaint to Vermillon against a base, stupid, painted woman who has beheaded and quenched one of his songs by saying it was made of her, and who has boasted that he called her High-Branch and raised herself high on it. She lies: he does not bend a branch that breaks and snaps so easily, nor will he touch one that would leave his hand stained. The whole piece is one cobla: no stanza stands before it and no tornada follows.

Vermillon clam vos faç d'un' avol pega pemcha
Vermillon complaint to-you I-make of-a worthless stupid painted(-one)
qe m'a una chançon degolad' et estencha
who me-has a song beheaded and quenched
qe di qe fi de lei, e s'es vanad' e feimcha
who says that I-made-(it) of her and herself-has boasted and feigned
q'eu l'appellei Aut-Ram don il s'es aut empencha:
that-I her-called High-Branch whereof she herself-has high pushed
il men, q'eu non plei ram qi tan leu fraing ni·s trencha
she lies for-I not bend branch which so easily breaks and-itself cuts
ni voil branca tochar de qe leu ma man tencha.
nor I-wish branch to-touch of which easily my hand stains

Si cum cel q'es tan greujatz

17 · THE PLANH FOR BARRAL

Like a man so overwhelmed that he cannot feel the pain, he feels neither grief nor sadness for Barral's death: the harm mounts higher than his heart can conceive, and nobody knows its size until he has proved it. Barral kept us honored, and drew sorrowful men up toward worth as the lodestone draws iron. So many died with him, and even those who had only heard his name counted on profiting by him. He asks God, who would not leave him here, to let him live among the saints.

Si cum cel q'es tan greujatz
So as he who-is so burdened
del mal que non sen dolor,
by-the ill that not he-feels pain
non sen ira ni tristor
not I-feel affliction nor sadness
de guisa·m sui oblidatz;
in wise-myself I-am forgotten
car tant sobrepoia·l dans
for so-much surmounts-the harm
que mos cors no·l pot penssar
that my heart not-it can to-conceive
ni nuills hom tro al proar
nor any man until to-the proving
no pot saber cum s'es grans
not can to-know how it-is great
d'En Barral, lo mieu bon seignor;
of-Sir Barral the my good lord

per que, s'er chant o ri o plor,
for which if-now I-sing or I-laugh or I-weep
no m'o pretz plus cum fer' enans.
not me-it I-prize more as I-would-do before

Qu'ie·m pens si sui enchantatz
for-I-myself wonder if I-am bewitched
o sui cazutz en error
or I-am fallen into error
qan no trop sa gran valor;
when not I-find his great merit
c'aissi nos teni' honratz
for-thus us he-kept honored
q'eissamens cum l'azimans
that-likewise as the-lodestone
tira·l fer e·l fai levar
draws-the iron and-it makes to-rise
fazi' el mains cors dreissar
made he many hearts to-straighten
vas pretz, forssatz e pesans;
toward worth forced and weighed-down
e qui pretz e gaug et honor,
and who worth and joy and honor
sen, larguesa, astr' e ricor
sense largesse fortune and wealth
nos a tout, pauc vol nostr' enans.
from-us has taken little wills our profit

Ai! qans n'a deseretatz
Ah how-many thereof-he-has disinherited
q'eron tuich ric en s'amor,
who-were all rich in his-love
e qant en moriro·l jor
and how-many thereof died-the day
q'el fo mortz e soterratz!
that-he was dead and buried
q'en un sol non vitz mortz tans;
for-in one alone not you-saw deaths so-many
neis qui l'auzion nomnar
even who him-heard to-name
n'entendion achaptar,
thereof-they-expected to-gain
tant era sos pretz prezans;
so-much was his worth prized
qu'aissi saup so nom far aussor,
for-thus he-knew his name to-make higher
de pauc gran e de gran major,
from small great and from great greater
tro no·l poc enclaure garans.
until not-him could to-enclose limit

Ai! seigner doutz e privatz
Ah lord sweet and intimate
cum puosc dir vostra lauzor?
how can-I to-say your praise

q'a lei de riu sorzedor
for-in manner of stream springing
qu'ieis mais on plus es voiatz
which-issues more the-more more it-is emptied
creis vostre laus en pensans
grows your praise in thinking
e·i trob ades mais que far,
and-there I-find ever more to do
e sembla·l vostre donar
and it-resembles-the your giving
don vos creissia·l talans
whereof to-you grew-the desire
on mais venion queridor;
the-more more came askers
mas Dieus, cum a bon donador,
but God as to good giver
vos donav' ades mil aitans.
to-you gave ever thousand as-much

Et er, qan foz plus poiatz,
And now when you-were most risen
faillitz a guisa de flor
you-fell in wise of flower
que, qand hom la ve genssor,
which when one it sees fairest
adoncs ill chai plus viatz;
then it falls most swiftly

mas Dieus nos mostr' ab semblans
but God to-us shows by likenesses
que sol lui devem amar
that only him we-ought to-love
e·l chaitiu segl' azirar
and-the wretched world to-hate
on pass' om com vianans,
where passes one as wayfarer
qu'autre pretz torn' en desonor
for-other worth turns into dishonor
e totz autre sens en folor
and all other sense into folly
mas de cels que fan sos comans.
except of those who do his commands

Bel Seigner Dieus, cui non platz
Fair Lord God to-whom not it-pleases
mortz de negun pechador,
death of any sinner
anz per aucire la lor
rather for to-slay the theirs
sofritz vos la vostr' en patz,
you-suffered you the yours in peace
faitz lo lai viur' ab los sans,
make him there to-live with the saints
pos sai no·l volguetz laissar!
since here not-him you-willed to-leave
E deignatz l'en vos preiar,
And deign him-thereof you to-pray

Verges, que preiatz per mans
Virgin who pray for many
vostre Fill, per q'el los socor,
your Son for which-he them succors
q' esperans' an tuich li meillor
for hope have all the best
e·ls vostres cars precs merceians.
in-the your dear prayers merciful

Seigner, meravillas grans!
Lord marvels great
car eu de vos puosc chantar
for I of you can to-sing
ar qan mieils degra plorar;
now when better I-ought to-weep
pero tant plor en penssans
yet so-much I-weep in thinking
per qe ben leu maint trobador
for which quite easily many-a troubadour
diran de vos mais de lauzor
will-say of you more of praise
quez ieu qu'en degra dir mil tans.
than I who-thereof ought to-say thousand times

Chantars mi torn' ad afan

18 · THE CRUSADE SONG FOR THE EAST

Song turns to sorrow when he remembers Barral, and since love no longer matters to him he does not know what to sing of; but everyone asks for a song, so he must make one new, words and tune alike. Lovers are like miserly rich men whose joys shrink the more they have. It would be good if men prized God as much as themselves. The Turks, beaten among themselves, beat us because we make no question of the mortal shame. He asks what the barons and the kings do; with Barral, worth died.

Chantars mi torn' ad afan
Singing to-me turns into sorrow
quan mi soven d' En Barral,
when to-me it-recalls of Sir Barral
e pos d'amor plus no·m cal,
and since of-love more not-to-me it-matters
no sai com ni de que chan;
not I-know how nor of what I-sing
mas quex demanda chanso
but each asks song
e no·lh cal de la razo:
and not-to-him it-matters of the matter
qu'atressi m'es ops la fassa
so-likewise to-me-is need it I-make
de nou, quom los motz e·l so;
of new both the words and-the tune
e pos forsatz, ses amor,
and since forced without love
chan per deut' e de follor,
I-sing by debt and of folly

pro er mos chans cabalos
enough will-be my song supreme
si non es avols ni bos.
if not it-is worthless nor good

Amador son d'un semblan
Lovers are of-one likeness
e·l ric cobe d'atretal,
and-the rich covetous of-the-same
qu'ades ab dolor coral
for-ever with grief heartfelt
mermon lor ioi on plus n'an,
diminish their joy the-more more thereof-they-have
qu'en luec de fenestra so
for-in stead of window they-are
que merma s'om i apo;
which diminishes if-one there adds
q'on plus pren quex so que cassa
for-where more takes each that which he-chases
plus a del segr' ochaiso;
more he-has of-the pursuing occasion
per qu'ieu tenh sel per melhor
for which-I hold him for better
que rey ni emperador
than king or emperor
qui cels mals aips vens amdos
who those ill traits vanquishes both
que venso·l plus dels baros.
which vanquish-the most of-the barons

Bon fora s'om prezes tan
Good it-would-be if-one prized as-much
Dieu com si ni ben com mal!
God as himself and good as ill
mas so prez om que no val
but that prizes one which not is-worth
e son pro ten hom a dan;
and his profit holds one as harm
per qu'ieu no·us aus vostre pro
for which-I not-to-you dare your profit
dir chantan, que no sab bo
to-say singing for not it-tastes good
al segle ni cre que·l plassa
to-the world nor I-believe that-to-him it-please
qui·l di ren si so mal no;
who-to-him says anything if his ill not
mas pero la desonor
but yet the dishonor
puosc dir, si·l Turc entre lor
I-can to-say if-the Turks among them
son vencut ni baissat jos,
are conquered and cast down
pos tut vencut venson nos.
since all conquered they-conquer us

Be·ns venson pos nuilh deman
Well-us they-conquer since any question
non fam de l'anta mortal;
not we-make of the-shame mortal

e si nos fossem leyal
and if we were loyal
tornera·ns ad honor gran;
it-would-turn-us to honor great
qu'us cortes gienhs de Dieu fo
that-a courteous device of God it-was
que·lh ric trobesson perdo —
that-the powerful should-find pardon
qui·s fan plus frevol de glassa
who-themselves make more frail than ice
qui d'estenensa·ls somo —
whoever of-abstinence-them summons
mas combatten ab lauzor;
but fighting with glory
n'a Dieus pres en son labor
thereof-has God taken into his work
mains que ja confessios
many that ever confession
no·il plagra s'aquo no fos.
not-to-him would-please if-that not were

Doncx, nostre baro que fan
Then our barons what do-they
ni·l reys engles cui Dieus sal?
and-the king English whom God save
Cuid' aver fait son jornal?
He-thinks to-have done his day-work

Mout i aura lag engan
Much there will-be ugly deceit
s'el a fag la messio
if-he has made the outlay
et autre fan la preiso!
and others make the capture
Que l'emperaire·s percassa
For the-emperor-himself exerts
cum Dieus cobres sa reio;
how God should-recover his realm
que primiers cre que·i secor
for first I-believe that-there he-succors
si Dieus li rent sa honor:
if God to-him render his honor
be·s taing, tan es rix lo dos,
well-itself befits so is rich the gift
qu'aitals sia·l guizerdos.
that-such be-the reward

Al rei frances lau refassa
To-the king French I-counsel he-repair
·l tornar c'om no·l teng' a bo;
the return that-one not-it holds as good
per qu'eu dic, s'era·i secor
for which-I say if-now-there he-succors
qu'es ops, que no·s don paor,
that-it-is needful that not-himself he-give fear

e s'ar no·i vai qu'es saisos
and if-now not-there he-goes when-it-is season
dic c'aunitz es per un dos.
I-say that-shamed he-is for one two

N'Azimans mout mi sap bo
Sir-Aziman much to-me tastes good
e mout en pretz mais valor,
and much thereof I-prize more merit
c'ab En Barral, mon seignor,
for-with Sir Barral my lord
es mortz pretz e messios
is dead worth and outlay
aissi cum s'anc res no fos.
thus as if-ever anything not were

En Totztemps, et ieu e vos
Sir Tostemps and I and you
em l'us per l'autre joios.
we-are the-one for the-other joyful

Hueimais no·y conosc razo

19 · THE CRUSADE SONG FOR SPAIN

He sees no excuse left if we mean to serve God, who sought our profit so much that he suffered his harm: he lost the Sepulcher first and now lets Spain be lost, since there we found a pretext, while here we fear neither sea nor wind. God gave himself for us; let whoever would live by dying give his life now. Let no worthy man be held back by poverty, only begin. He turns to the kings of Aragon and Castile, and closes by asking Aziman to change before he is forced down.

Hueimais no·y conosc razo
Henceforth not-there I-know reason
ab que nos puscam cobrir,
with which us we-can to-cover
si ja Dieu volem servir,
if ever God we-wish to-serve
pos tant enquer nostre pro
since so-much he-seeks our profit
que son dan en volc sufrir:
that his harm thereof he-willed to-suffer
que·l Sepulcre perdet premeiramen
for-the Sepulcher he-lost firstly
et ar sufre qu' Espanha·s vai perden,
and now he-suffers that Spain-itself goes losing
per so quar lai trobavam ochaiso
for that because there we-found pretext
mas sai sivals no temem mar ni ven;
but here at-least not we-fear sea nor wind

las! quom nos pot plus fort aver somos,
alas how us he-can more strongly to-have summoned
si doncx no fos tornatz murir per nos.
if then not he-were returned to-die for us

De si mezeis nos fes do
Of himself same to-us he-made gift
quant venc nostres tortz delir,
when he-came our wrongs to-destroy
e fes so say agrazir
and made that here welcomed
quant si·ns det per rezenso;
when himself-to-us he-gave for ransom
donx qui vol viur' ab morir
then who wishes to-live by dying
er don per Dieu sa vid' e la prezen,
now let-him-give for God his life and it let-him-offer
qu'el la donet e la rendet moren;
for-he it gave and it rendered dying
c'atressi deu hom morir no sap quo;
for-likewise must one to-die not one-knows how
ay! quan mal viu qui no·n a espaven!
ah how ill lives who not-thereof has dread
que·l nostre viures don em cobeitos
for-the our living whereof we-are covetous
sabem qu'es mals et aquel murir bos.
we-know that-it-is ill and that dying good

Aujatz en qual error so
Hear in what error are
las gens ni que poiran dir!
the folk and what they-will-be-able to-say
que·l cors, qu'om no pot gandir
for-the body that-one not can to-save
de mort per aver que·y do,
from death by wealth that-there one-put
vol quex gardar e blandir,
wishes each to-guard and to-flatter
e de l'arma non a nulh espaven
and of the-soul not he-has any dread
qu'om pot gardar de mort e de turmen;
which-one can to-save from death and from torment
pes quex de cor s'ieu dic vertat o no
let-think each of heart if-I say truth or not
e pueys aura d'anar mellor talen;
and then he-will-have of-going better desire
e ja no·i gart paubreira nuls hom pros:
and ever not-there let-look poverty any man worthy
sol que comens, que Dieus es piatos.
only that he-begin for God is compassionate

Cor sivals pot n'aver bo:
Heart at-least he-can thereof-to-have good
d'aitan poira s'en garnir
of-so-much he-will-be-able himself-thereof to-furnish
que l'als pot Dieus tot complir
for the-rest can God all to-fulfill
e nostre reys d'Arago;
and our king of-Aragon
qu'el no crey saubes fallir
for-he not I-believe should-know to-fail
a nulh home que·y an ab cor valen,
to any man who-there goes with heart valiant
tant pauc vezem que falh' a l'autra gen;
so little we-see that he-fails to the-other folk
non deu a Dieu ges far pejurazo,
not he-ought to God at-all to-do damage
qu'elh l'onrara si·l serv honradamen,
for-he him-will-honor if-him he-serves honorably
qu'ogan, si·s vol, n'er coronatz sa jos
for-this-year if-himself he-wishes thereof-will-be crowned here below
ho sus e·l cel: l'us no·ylh falh d'aquestz dos.
or up in-the heaven the-one not-to-him fails of-these two

E ja non pretz fol resso
And ever not let-prize foolish rumor
lo reys castellas, ni·s vir
the king Castilian nor-himself let-turn
per perdre, qu'anz deu grazir
for losing for-rather he-ought to-thank
a Dieu que·lh mostr' e·l somo
to God who-him instructs and-him summons
qu'en lui si vol enantir;
that-in him himself he-wishes to-exalt
et autr' esfortz ses Dieu torn' e nien;
and other effort without God turns to naught
qu'aissi valra sos rics pretz per un cen
for-thus will-be-worth his rich worth by one hundred
si acuelh Dieu hueimais a companho;
if he-receives God henceforth as companion
qu'elh no vol re mas reconoyssemen:
for-he not wills anything but acknowledgment
sol que vas Dieu no sia ergulhos,
only that toward God not he-be proud
mout er sos pretz honratz et enveios.
much will-be his worth honored and enviable

Vida e pretz qu'om vol de folla gen
Life and worth that-one wishes of foolish folk
on plus aut son cazon leugeiramen;
the-more more high they-are they-fall lightly
bastiscam doncx en ferma peazo,
let-us-build then on firm foundation

e·l pretz que·s te quan l'autre van cazen:
and-the worth that-itself holds when the-others go falling
que totz sos pretz, sos gaugz e sos laus fos
that all his worth his joy and his praise should-be
en pensar fort quant a Dieus fait per nos.
in to-think hard how-much has God done for us

Belhs Azimans, Dieus vezem que·us aten
Fair Aziman God we-see that-you awaits
que·us volria gazanhar francamen;
who-you would-wish to-win freely
qu'onrat vos te tan que a mi sap bo;
for-honored you he-holds so-much that to me it-tastes good
no·l fassatz doncx camjar son bon talen,
not-him make then to-change his good desire
ans camjatz vos, que mais val per un cen
rather change you for more is-worth by one hundred
qu'om s'afranh' ans que forsatz caia jos.
that-one himself-humble before than forced he-fall down

CADENET

The Complete Songs

Vida

THE LIFE OF CADENET

The vida puts him in Provence, from a castle called Cadenet on the bank of the Durance in the county of Forcalquier, a poor knight's son. The castle was destroyed by the count of Toulouse's men while he was a child, and a knight called William of Lantar carried him off prisoner into the Toulousain and reared him. He grew handsome and courteous, learned to compose, left his lord, and went about the courts as a jongleur named Baguas; Raimon Leugier and Blacatz set him up, and he ended in the Hospital.

Cadenetz si fo de Proensa, d'un castel que a nom Cadenet,
Cadenet thus was of Provence of-a castle which has name Cadenet
qu'es en la riba de Durensa, el comtat de Forcalquier. Fills
which-is on the bank of Durance in-the county of Forcalquier Son
fo d'un paubre cavallier. E quant el era enfas, lo castels
he-was of-a poor knight And when he was child the castle
de Cadenet si fo destruitz e raubatz per la gent del comte
of Cadenet thus was destroyed and plundered by the folk of-the count
de Toloza e li home de la terra mort o pres. Et el en fo
of Toulouse and the men of the land killed or taken And he thence was
menatz pres en Tolsan per un cavallier que avia nom Guillem
led captive into Toulousain by a knight who had name William
del Lantar; et el lo noiric e·l tenc en sa maison. Et
of-the Lantar and he him reared and-him kept in his house And
el venc bos e bels e cortes, e si saup be cantar e
he became good and handsome and courteous and thus he-knew well to-sing and
parlar, et apres a trobar coblas e sirventes. E parti se
to-speak and learned to compose coblas and sirventes And parted himself
del seignor que l'avia noirit, et anet per cortz e fetz
from-the lord who him-had reared and went through courts and made
se joglars, e fazia se apellar Baguas. Lonc temps anet
himself jongleur and made himself to-call Baguas Long time he-went

a pe, desastrucs, per lo mon, e venc s'en en Proensa,
on foot luckless through the world and came himself-thence into Provence
e nuills hom no·l conoissia. E fetz se clamar Cadenet;
and any man not-him knew And made himself to-call Cadenet
e comenset a far chansos, e fetz las bonas e bellas.
and began to make songs and made them good and fair
E·n Raimons Leugiers de Dosfraires, de l'evescat de Nissa,
And-Sir Raimon Leugier of Dosfraires of the-bishopric of Nice
lo mes en arnes et en honor; e·n Blacaz l'onret e·il
him put in harness and in honor and-Sir Blacatz him-honored and-to-him
fetz grans bes. Longa sazon ac gran ben e gran honor
did great goods Long season he-had great good and great honor
al segle; e pois el se rendet a l'Ospital, e lai definet.
in-the world and then he himself yielded to the-Hospital and there he-died
E tot lo sieu faich eu saubi per vertat per auzir e per vezer.
And all the his deed I knew for truth by hearing and by seeing

Ai! dousa flors ben-olenz

1 · SWEET FLOWER

An address to a sweet-smelling flower, brighter than lily, emerald, ruby, or carbuncle. He is her well-wisher, humble, true, and genuine, and asks only that she know the season would come when his heart were glad for her. If she made him joyful, let whoever wants have Paris or conquer Damascus: no gold, silver, tower, castle, or palace would he love as much as one kiss of hers. He is no kinsman of hers, only noble and obedient, and out of a thousand ills he has not yet won two enjoyments.

Ai! dousa flors ben-olenz,
Ah sweet flower sweet-smelling
plus clara que flors de lis
more bright than flower of lily
ni miracdes ni robis
or emerald or ruby
ni carboncles resplandenz,
or carbuncle resplendent
a vos sui totz ben-volenz,
to you I-am all well-wishing
umilz e fis e verais!
humble and true and genuine
domna, volgues per vos mais
lady I-would-wish for you more
que sapchatz, saisos seria
that you-know season it-would-be
que·l mieus cors fos per vos gais!
that-the my heart were for you glad

E s'ieu fos per vos jausenz,
And if-I were by you joyful
de qui·s volgues, fos Paris!
of whoever-himself wished let-be Paris
O agues Domas conquis!
Or let-have Damascus conquered
pois qui·s volgues, fos manenz!
then whoever-himself wished let-be wealthy
que non es aurs ni argenz,
for not is gold nor silver
tors ni castels ni palais
tower nor castle nor palace
qu'eu ames tan com un bais
that-I should-love so as a kiss
que de vos, domna, faria;
that of you lady I-would-make
et anc jorn no m'en estrais.
and ever day not myself-thereof I-withdrew

Eu no sui vostre parenz,
I not am your kinsman
oncle, fraire ni cozis;
uncle brother nor cousin
pero francs vos sui e fis,
yet noble to-you I-am and true
humils et hobedienz
humble and obedient
per far vostres mandamenz;
to do your commands

et anc jorn no m'en complais,
and ever day not myself-thereof I-complained
ni autra no m'i sostrais
and another not me-there withdrew
ni fara, tan quan vius sia.
nor will-do so-long as alive I-be
gardatz que·n faretz oi mais!
look what-thereof you-will-do from-today on

Ben ai äutz los turmenz
Well I-have had the torments
d'amor, e be·ls ai apris,
of-love and well-them I-have learned
et enquar non ai conquis
and yet not I-have won
dels mil mals dos jauzimenz!
of-the thousand ills two enjoyments
mas si·m fossetz ben-volenz,
but if-to-me you-were well-wishing
aleuzeratz me·l greu fais,
you-would-lighten to-me-the heavy burden
car de vos amar no·m lais.
for of you to-love not-myself I-leave
plus tengra vos per amia,
more I-would-hold you as beloved
e·n sera chansos e lais.
and-thereof will-be songs and lays

Bella boca, blancas denz,
Fair mouth white teeth
bel esgart e plaisen vis,
fair glance and pleasing face
cors ben fait e gent assis,
body well made and nobly set
complit de bels noirimenz,
filled with fair breeding
avez, domna conoissenz;
you-have lady discerning
et enquer' a en vos mais:
and still there-is in you more
valors e fis pretz verais
merit and true worth genuine
es en vos, e cortesia,
is in you and courtesy
e totz jornz broila e nais.
and all days it-buds and is-born

Deus maudia malamenz
God may-curse evilly
fals lausenjadors savais,
false slanderers base
que totz jors pensan com bais
who all days think how sinks
jois e pretz e cortesia;
joy and worth and courtesy
e d'als mos cors non s'irais.
and of-else my heart not itself-angers

Aitals cum hieu seria

2 · SUCH AS I WOULD BE

If he had the power he would wish the man who has it to be as he himself would be: well furnished in arms and clothes, a generous host, splendid at court, seeing ladies, giving freely, following wars and tournaments, and taking delight in courting. That is worth more than the robbery our barons crave, mustering light-armed knights to overtake the money or flee the faster. Lovers were once known by their outlay and their gifts; now fine talk counts for more, and whoever first seizes the oxen and oxherds is said to be worth most.

Aitals cum hieu seria
Such as I would-be
si·l poder n'avia,
if-the power thereof-I-had
volgra que fos
I-would-wish that he-were
qui n'es poderos;
who thereof-is powerful
qu'ieu seria gen tenens
for-I would-be nobly provided
d'armas e de vestimens,
with-arms and with garments
e seria larcx conduchiers,
and would-be generous host
e seria en cort ufaniers,
and would-be at court splendid
e volria domnas vezer
and would-wish ladies to-see
e soven donar mon aver,
and often to-give my wealth

e seguir guerras e torneys
and to-follow wars and tourneys
et agradar mi a domneys.
and to-please to-me in courtship

Aisso·m par que valria
This-to-me seems that would-be-worth
mais que raubairia,
more than robbery
don vey cobeitos
whereof I-see covetous
totz nostres baros;
all our barons
que si vos es plus manens
for if you are more wealthy
qu'us autres, e vostras gens,
than-a other and your folk
ajustaran cavalhiers
will-muster knights
ab us guarnimens leugiers,
with some equipment light
per plus leu cossegre l'aver,
to more easily overtake the-wealth
o, si atrobavo poder,
or if they-met force
per plus leu fugir, so·m pareys;
to more easily to-flee so-to-me it-seems
aisso tolh pretz e·l descreys.
this takes-away worth and-it lessens

Temps fo qu'om conoyssia
Time was that-one knew
drutz, quan los vezia,
lovers when them one-saw
a las grans messios
by the great outlays
et als belhs dos
and by-the fair gifts
et als azautz guarnimens
and by-the comely trappings
et als belhs aculhimens.
and by-the fair welcomes
mas er esser belhs parliers
but now to-be fine talker
val mais qu'aver bos mestiers;
is-worth more than-to-have good crafts
mas ab gienh ni ab saber
but with device nor with knowing
no pot hom pretz retener,
not can one worth to-keep
si ab faitz no·ls fai o no·ls creys.
if with deeds not-them one-makes or not-them increases
aissi vai aquesta leys.
thus goes this law

Nulhs hom per cortezia
Any man for courtesy
no·s desviaria.
not-himself would-turn-aside

e si fon sazos
and indeed was season
qu'om er'amoros
that-one was-loving
e paria jovens,
and appeared youth
e renhava entendemens;
and reigned understanding
mas eras qui vai primiers
but now whoever goes first
penre los buous e·ls boviers,
to-take the oxen and-the oxherds
dizon que sap mais valer.
they-say that he-knows more to-be-worth
vos, guardatz, s'ilh dizon ver
you look if-they say true
qui d'aquelh guazanh mezeis
who of-that gain itself
porton malazautz arneys.
they-bear unseemly harness

Ben volgra, s'esser pogues

3 · UNDOING THE ILL

He would undo all the ill he has done and do the good he has left undone; if good were ill and ill good, he would be a saint's peer. He thought to despair, but God's mercy is greater than his sin. He would live three times as long to find mercy better, and fears only the years he let pass unmindful of God. He begs Christ not to return him to the devil and lets the body pay; he comes late, but was promised no refusal. He ends against the world, false teacher of deceits.

Ben volgra, s'esser pogues,
Well I-would-wish if-to-be it-could

tot lo mal c'ai faich, desfar
all the ill that-I-have done to-undo

e·l ben qu'ieu non ai faich, far.
and-the good that-I not have done to-do

ay! cum m'en fora ben pres
ah how to-me-thereof would-be well taken

si·l bes fos mals e·l mals bes!
if-the good were ill and-the ill good

aissi no·m calgra doptar,
thus not-to-me would-it-behoove to-fear

anz fora lo bes tant grans
rather would-be the good so great

q'ieu fora pars d'un dels sans.
that-I would-be peer of-one of-the saints

aras non sai cum s'anara de me,
now not I-know how it-will-go of me

tant son li mal gran e petit li be.
so-much are the ills great and small the goods

Tant mi sent vas Dieu mespres
So-much myself I-feel toward God guilty
qu'ieu·m cujei desesperar;
that-I-myself thought to-despair
mas vei que non o dei far,
but I-see that not it I-ought to-do
car maier es sa merces
for greater is his mercy
qe·l mieus grans pechatz non es.
than-the my great sin — is
aisso·m fai asegurar.
this-me makes to-be-assured
pero ben volgra tres tans
yet well I-would-wish three times
viure de jorns e d'ans
to-live of days and of-years
a sa honor per mieills trobar merce
to his honor to better to-find mercy
cum l'ai estat fals e de mala fe.
as to-him-I-have been false and of bad faith

Ben sai, si ja·m val merces,
Well I-know if ever-to-me avails mercy
que merces sera ses par;
that mercy will-be without peer
sol aisso·m deu esglaiar
only this-me ought to-dismay
que re plus faich non agues;
that anything more done not I-had

mas las setmanas e·ls mes
but the weeks and-the months
e·ls ans q'ai laissatz passar
and-the years that-I-have let to-pass
q'ieu non fui de Dieu membrans,
in-which-I not was of God mindful
sol aisso·m deu esser dans,
only this-to-me ought to-be harm
car guizerdon non fai hom de non-re,
for reward not makes one of nothing
e quier l'a tort qui non a faich per que.
and seeks it-at wrong who not has done for what

Verais Ihesu Crist, no·us pes
True Jesus Christ not-to-you let-it-grieve
si de re vos aus preiar.
if of anything you I-dare to-beseech
merces! no·m laissetz cobrar
mercy not-me let to-recover
al diable qe·m tenc pres!
to-the devil who-me held captive
e car anc fis qe·il plagues,
and because ever I-did that-to-him might-please
* * *
(lacuna)
al cors, q'a faitz los engans,
on-the body which-has done the deceits
en sia faitz lo demans.
thereof let-be made the claim

lo cors n'aia la pena qe·il cove,
the body thereof-let-have the pain which-to-it befits
qu'el a trazit l'arma e vos e se.
for-it has betrayed the-soul and you and itself

Ben sai q'a tart me sui pres
Well I-know that-at late myself I-am set
vas Dieu a merce clamar;
toward God for mercy to-cry
mas vos mi mandetz, so·m par,
but you to-me commanded so-to-me it-seems
que, cal ora que vengues,
that what hour that I-should-come
no·m soanariatz jes.
not-me you-would-spurn at-all
e fora temps d'albergar,
and it-would-be time of-lodging
pero ben volgra enans
yet well I-would-wish beforehand
laissar mos faillimens grans,
to-leave my failings great
q'en vostra cort non pot intrar, so cre,
for-into your court not can to-enter this I-believe
nuills hom tachatz de nuilla laia re.
any man stained with any foul thing

Segles desleials, truans,
World disloyal knavish
fals enseignaire d'enjans,
false teacher of-deceits
ab vos non a nuills hom honor ni be,
with you not has any man honor nor good
pois ama Dieu ni·l tem ni·l blan ni·l cre.
if he-loves God and-him fears and-him flatters and-him believes

S'ieu trobava mon compair'en Blacatz

4 · COUNSEL TO BLACATZ

If he found his comrade Blacatz he would give him one loyal piece of counsel, but would rather he acted on it unprompted: to withdraw from the world before he leaves it, since the time already spent will bring him no help at the greatest need. He fears hell will take him. A wise man deserves more blame than a fool, for the fool's folly excuses him and the wise man's own sense accuses him. Blacatz is so near the end of the course that fear alone should chasten him.

S'ieu trobava mon compair'en Blacatz,
if-I found my comrade-Sir Blacatz
un bon conseill leial li donaria
a good counsel loyal to-him I-would-give
(mas per mon grat ses conseill o faria):
but by my will without counsel it he-would-do
qu'enanz qu'el fos del segle trespassatz,
that-before that-he were from-the world passed
s'en departis, que·l temps que n'es passatz,
himself-thereof he-should-part for-the time that thereof-is passed
no·il fara ges al major ops secors,
not-to-him will-do at-all at-the greater need succor
anz ai paor qu'inz en enfern no·l pegna,
rather I-have fear that-within in hell him it-drive
si tan no fai qu'a Jesu Crist si vegna,
if so-much not he-does that-to Jesus Christ himself he-come
que l'ufana d'aquest segl'e·l lauzors
for the-vainglory of-this world-and-the praise
es en l'autre marrimenz e dolors.
is in the-other grief and sorrow

Mais deu esser savis hom encolpatz
More ought to-be wise man blamed
qe·l fols, qan faill, e plus, si no·s chastia,
than-the fool when he-errs and more if not-himself he-corrects
qe·l fols qan faill, l'escusa sa folia,
for-the fool when he-errs him-excuses his folly
mas lo savis non es ges escusatz,
but the wise-man not is at-all excused
ans l'acusa sos sens, qan fai foldatz;
rather him-accuses his sense when he-does follies
qar qui conois los sens e las folors
for who knows the senses and the follies
e vol mais mal qe be, Deus vol qe·il veigna,
and wills more ill than good God wills that-to-him it-come
e si mal vol tener, Deus vol qe·l teigna.
and if ill he-wishes to-hold God wills that-it he-hold
En Blacaz er tan leu al cap del cors
Sir Blacatz will-be so soon at-the end of-the course
qe·l degr'oimais castiar sol paors.
that-him ought-henceforth to-chasten alone fear

De nuilla ren non es tan grans cardatz

5 · A DEARTH OF WORTHY MEN

Nothing is in such short supply as worthy men, and when one of them changes he is worth lamenting; he says it of the viscount of Burlatz, who has changed from good worth and no longer takes the pleasure in merit that he used to. He does not say it to be taken ill but in hope that he will come back. No man is so prized that somebody does not blame him, and a fool's blame is a worthy man's praise: let him keep to his old bearing.

De nuilla ren non es tan grans cardatz
Of any thing not is so great dearth
cum d'omes pros, e car n'es carestia,
as of-men worthy and since thereof-is scarcity
fai a plaigner us pros, qan se cambia.
it-makes to to-lament a worthy-man when himself he-changes
et eu dic lo pel vescomt de Burlatz,
and I say it for-the viscount of Burlatz
c'auzit ai dir q'es de bon pretz camjatz,
for-heard I-have to-say that-he-is from good worth changed
car no·il platz jes aitan cum sol valors.
for not-to-him pleases at-all so-much as is-wont merit
eu non dic jes per so q'a mal s'o tegna,
I not say at-all for that that-to ill himself-it he-take
enanz o fatz per respieich que reveigna,
rather it I-do for hope that he-return
que vida es anta e desonors
for life is shame and dishonor
qui non a pretz segon q'es sa ricors.
whoever not has worth according as-is his wealth

Ja non er hom tant pros ni tant prezatz
Ever not will-be man so worthy nor so prized
que non aia blasme de cui que sia;
that not he-have blame from whom that it-be
e si us fols li ditz mal per foillia,
and if a fool to-him says ill through folly
jes per aisso no·is tenga per blasmatz;
at-all for this not-himself let-him-hold as blamed
enanz s'en deu tener per ben lauzatz,
rather himself-thereof he-ought to-hold as well praised
que blasmes es del fol al pro lauzors;
for blame is of-the fool to-the worthy-man praise
per q'ieu li prec que mon cosseil reteigna
for which-I to-him pray that my counsel be-keep
e cum se sol captener, se capteigna,
and as himself he-is-wont to-bear himself let-him-bear
e laisse dir als nescis lor follors,
and let-him-leave to-say to-the fools their follies
qe·il conoissen en diran pro d'onors.
for-the discerning thereof will-say enough of-honors

Q'ieu ai auzit mal dire d'en Blacatz,
for-I have heard ill to-say of-Sir Blacatz
que per aisso no·is refrenet un dia,
who for this not-himself restrained one day
e d'en Raimon Agout, que tant valia,
and of-Sir Raimon Agout who so-much was-worth
e del marques de cui fo Monferratz,
and of-the marquis of whom was Montferrat

que per aisso no·n semblet nuills iratz
who for this not-thereof seemed any angered
ni no·n tolgron benfaich a cantadors.
and not-thereof they-withdrew benefit from singers
pauc vos ama, en vescoms, qui vos enseigna
little you loves Sir viscount who you teaches
que de ben far ni de pretz no·us soveigna;
that of well to-do nor of worth not-to-you it-recall
leu aura faich vostre fins pretz son cors,
soon will-have made your true worth its course
si non avetz amics e lauzadors.
if not you-have friends and praisers

De las dompnas mi platz be lor honors
Of the ladies to-me pleases well their honor
de Caercin, e voill mal als seignors.
of Quercy and I-wish ill to-the lords

Pos jois mi met en via

6 · JOY SETS ME ON THE ROAD

Joy sets him on the road, so he must show his desire — though his heart humbles itself toward a lady to whom he dares make no sign of it. Love gives him boldness enough to sing of her while keeping her name from everyone alike, for it is churlish to go boasting. He has the mastery to guard himself: he can lie, and tell the truth, and the lie defends him at need. He gives himself to her will, and ends trusting her discernment against slanderers and owning his fault in saying so much.

Pos jois mi met en via,
Since joy me puts on way
ben dei derenan
well I-ought henceforth
demonstrar mon talen,
to-show my desire
que ves tal s'umelia
for toward such-a-one itself-humbles
mos cors qu'en semblan
my heart that-in seeming
non lo·i aus far parven.
not it-to-her I-dare to-make apparent
pero Amors dona·m tan d'ardimen
yet Love gives-me so-much of-boldness
que de leis chan, e no sabretz qui sia,
that of her I-sing and not you-will-know who she-be
c'a totz ho vueill celar comunalmen;
for-from all it I-wish to-hide alike

car trop gran vilania
for too great churlishness
es qui·s vai vanan
it-is who-himself goes boasting
per outracujamen;
through presumption
mas ieu n'ai maestria
but I thereof-have mastery
ab que·m gart de dan;
with which-myself I-guard from harm
e trop, mon essien,
and I-find my wit
qu'ieu sai mentir, e ver dir pus soven,
for-I know to-lie and true to-say more often
e, quan me vueill, e la vertatz es mia,
and when me I-wish and the truth is mine
e quan ops m'es, la mensonja·m deffen.
and when need to-me-is the lie-me defends

Dona, ves on qu'ieu sia,
Lady toward where that-I be
* * *
(lacuna)
vos mi don e·m prezen,
to-you myself I-give and-myself present
qued autra senhoria
for other lordship
non vueill ni deman
not I-wish nor I-ask
ni anarai queren.
nor shall-I-go seeking
mais vueill estar al vostre mandamen
rather I-wish to-stand at-the your command
que d'autr'aver s'amor ni sa paria.
than of-another-to-have her-love or her company
faitz e diguatz de mi vostre talen!
do and say of me your will

E qui ren vos dizia
And if-anyone anything to-you said
de mi lauzenjan,
of me slandering
tant vos sai conoissen
so-much you I-know discerning
que ja dan no·i auria.
that ever harm not-there would-be
e quar eu dic tan,
and because I say so-much

sai que fauc faillimen,
I-know that I-do fault
qu'ieu vos am, pros dona, coralmen,
for-I you love worthy lady heartily
que res el mon albirar non poiria
that anything in-the world to-judge not could
l'amor part del trop mieils qu'ieu n'enten.
the-love beyond of-the excess better than-I thereof-understand

Aco·m dona ric coratge

7 · BOLDNESS OUT OF FEAR

Love gives him a rich courage to entreat where it gives other true lovers dread: when a lady has merit, beauty, and courtesy, her lover dares not tell her his desire, but he is emboldened more than if she had none of it. Great deeds want sense, yet a man does them more boldly with a little folly mixed in, for no good assailant was ever seen who did not commit some. He tells her that when he looks at her fresh color and noble body he is so glad that parting grieves him.

Aco·m dona ric coratge
This-to-me gives rich courage
de preiar et ardimen,
of to-entreat and boldness
Amors, que don' espaven
Love which gives dread
ad autre fin amador,
to other true lover
que, qan sa dompn' a valor
for when his lady has merit
e beutat e cortesia,
and beauty and courtesy
no·l ausa son talen dir;
not-to-her he-dares his desire to-say
pero mi fai enardir
yet me it-makes to-embolden
mais que si re no·n avia.
more than if anything not-thereof she-had

com hom mais cuida conquerer,
as one more thinks to-conquer
major ardimen deu aver.
greater boldness he-ought to-have

A faire gran vassalatge
To do great prowess
s'eschai ben c'om aia sen;
it-befits well that-one have sense
pero plus ardidamen
yet more boldly
o fai qui i mescla follor;
it does who there mixes folly
car anc bon envazidor
for ever good assailant
non vim, si non fetz foillia;
not we-saw if not he-did folly
e no·is taing ges c'om s'albir
and not-itself befits at-all that-one himself-judge
tot so qu'en pot avenir,
all that which-thereof can to-happen
car ja ren ben no·n faria,
for ever anything well not-thereof he-would-do
qez ieu n'ai ben vist dechazer
for I thereof-have well seen to-fall
tal qu'era pros, per trop temer.
such who-was worthy through too-much to-fear

Temer deu hom vilanatge
To-fear ought one churlishness
far e tot deschausimen
to-do and all discourtesy
e vas si donz faillimen
and toward his lady fault
e vergoigna e desonor.
and shame and dishonor
mas d'aiso·m don ieu temor;
but of-this-to-myself give I fear
que s'ieu aisso non temia
that if-I this not feared
ni vas ma dompna mentir,
nor toward my lady to-lie
trop cuidaria faillir.
much I-would-think to-fail
pero ieu fatz tota via
yet I do all the-while
on mais e mieils puosc, son voler;
where more and better I-can her will
e, s'ieu faill, no·n ai pro saber.
and if-I fail not-thereof I-have enough knowing

Tant m'agrat de vostr'estatge,
So-much to-me-pleases of your-dwelling
dompna, e tant mi son plazen
lady and so-much to-me are pleasing
tuich vostre chaptenemen,
all your bearings

e tant vos port fin'amor,
and so-much to-you I-bear true-love
que s'ieu plus fort que non cor
that if-I more strongly than — runs
us cavals de pretz, corria,
a horse of worth ran
quan vuoil lai on etz venir,
when I-wish there where you-are to-come
segon so quez ieu desir
according that which I desire
esser ab vos, cuidaria
to-be with you I-would-think
anar, dompn', ab trop gran lezer.
to-go lady with too great leisure
gardatz si i ai ben mon voler!
see if there I-have well my will

Dompna, eu ai un usatge:
Lady I have a habit
que (segon mon escien
that according-to my knowing
per sobr'enamoramen
through over-enamorment
e car vos port tant d'onor)
and because to-you I-bear so-much of-honor

qan vostra fresca color
when your fresh color
avinen ses maestria
comely without artifice
e vostre gen cors remir,
and your noble body I-behold
sui tant gauzens, q'al partir
I-am so joyful that-at-the parting
m'en creis ira e feunia,
to-me-thereof grows grief and rancor
c'atressi n'ai gran desplazer
for-likewise thereof-I-have great displeasure
qan no·us vei, cum joi del vezer.
when not-you I-see as joy of-the seeing

Tant ai en vos mon coratge,
So-much I-have in you my heart
plus qu'en autra ren viven,
more than-in other thing living
per que·m par que chauzimen
for which-to-me it-seems that clemency
del vostre fin amador
of-the your true lover
vos penra, que gran honor
you will-take for great honor
hi faretz e cortezia,
there you-will-do and courtesy

qu'en vos ai mes mon dezir
for-in you I-have put my desire
e mon amar ses mentir,
and my loving without lying
e farai o tota via,
and I-shall-do it all the-while
quar vos me podetz retener,
for you me can to-keep
quez en mais ren non ai esper.
for in more thing not I-have hope

Lauzengier, grazida·us sia
Slanderer welcome-to-you let-be
l'onors qe·m faitz ab mentir,
the-honor that-to-me you-do by lying
car vos faitz cuidar e dir
for you make to-think and to-say
q'ieu am tal per drudaria
that-I love such in love-making
on anc jorn non aic mon esper,
where ever day not I-had my hope
et ab mentir cobretz lo ver.
and by lying you-cover the truth

S'ie·us essai ad amar

8 · IF I TRY TO LOVE YOU

If he tries to love her — whom he loves, holds dear, fears, and flatters — she should not show him a prouder face, for there is nothing he would think might please her that he would not find good and easy to do. He has nothing to do but praise her worth. If measure allows, he would have one fair look from her until better came. A kiss she could well give without harm; of more he dares not ask. He would have sent his song to Angoulême, but the countess is not there.

S'ie·us essai ad amar,
if-I-you try to to-love
vos cui am e tenc car
you whom I-love and hold dear
e dupt e blan,
and fear and flatter
no m'en devetz mostrar
not to-me-thereof you-ought to-show
pus orgulhos semblan,
more proud seeming
qu'ieu vos am tan
for-I you love so-much
qu'el mon non es
that-in-the world not is
neguna res
any thing
qu'ieu pesses que·us plagues,
that-I should-think that-to-you might-please
que no me fos bon' e leugier' a faire;
that not to-me were good and easy to do

qu'ieu non ai ren a far
for-I not have anything to do
mas vostre pretz lauzar
but your worth to-praise
de bon talan;
of good will
e, si mezura·us par,
and if measure-to-you seems
tro qu'ieu mais vos deman,
until that-I more you ask
un belh semblan
a fair seeming
de vos agues,
of you I-should-have
tro·l mielhs vengues,
until-the better should-come
qu'aissi m'avetz conques
for-thus me-you-have conquered
qu'autra no·m pot del cor la dolor traire!
that-another not-me can from-the heart the grief to-draw

E si·us platz, un baisar
And if-to-you it-pleases a kiss
mi podetz ben donar
to-me you-can well to-give
ses vostre dan.
without your harm
del plus no·us aus preyar;
of-the more not-you I-dare to-entreat

mas termini venran;
but terms will-come
parlem enan,
let-us-speak further
belh cors cortes:
fair body courteous
so qu'ie·us ai ques
that which-I-to-you have asked
er mi dat o promes?
will-be to-me given or promised
diguatz m'en tot so qu'a vos n'er veyaire.
say to-me-thereof all that which-to you thereof-will-be apparent

E poirai m'en fizar
And shall-I-be-able myself-thereof to-trust
en l'amoros esguar
in the-loving look
plazen que·m fan
pleasing that-to-me make
vostr'uelh rizen e clar?
your-eyes laughing and clear
e s'o fan per enjan,
and if-it they-do through deceit
gran pecat n'an,
great sin thereof-they-have

qu'aissi cum es
for-just as is
caps de totz bes
head of all goods
lo reys aragones,
the king Aragonese
aissi am ieu meils de negun amaire.
so love I better than any lover

Que farai, pus laissar
What shall-I-do since to-leave
no·m puesc de vos preiar?
not-myself I-can from you to-entreat
murrai aman?
I-shall-die loving
non, per mon grat, enquar,
not by my will yet
tro vostre cors prezan
until your body prized
abras baizan.
I-embrace kissing
ai, franca res,
ah noble creature
precx e merces
prayers and mercy
mi deu valer e·l bes
to-me ought to-avail and-the good
qu'ieu aus de vos en mas chansos retraire!
that-I dare of you in my songs to-tell

En Engolmes
In Angoulême
agra trames
I-would-have sent
mon chantar, mas no·y es
my singing but not-there she-is
la francha pros comtessa de bon aire.
the noble worthy countess of good breeding

Az ome meilz non vai

9 · NOTHING GOES BETTER

Nothing goes better with any man than with him, he says: with the little joy he has he dares be happy, has never known how to grieve at hurt or harm, and could always find something to cheer himself with. Some men withdraw when no reward comes, but a day is worth more than a year, and whoever flees when he should press on gains nothing. Joy won with toil is worth twice any other; he asks his lady for mercy, and that her fair looks at him be meant.

Az ome meilz non vai
To man better not goes
de mi, segon qu'eu cre;
than me according that-I believe
e dirai vos de que:
and I-shall-say to-you of what
de pauc de joi qu'eu ai
of little of joy that-I have
aus esser benananz,
I-dare to-be happy
e mi sai esjauzir;
and myself I-know to-gladden
et anc no·m saup marrir,
and ever not-myself I-knew to-grieve
se·m venc destrics ni danz,
if-to-me came hurt or harm
anz saup pensar aitan
rather I-knew to-think so-much
don m'alegres gaban.
whereof myself-I-cheered jesting

Nuill amador non sai
Any lover not I-know
que s'er'en loc de me,
who if-he-were-in place of me
que dones a gran re
that should-give to great thing
tan com eu fatz de jai.
so-much as I do of joy
tan mi platz jois e chanz:
so-much to-me pleases joy and song
quan vei las flors venir,
when I-see the flowers to-come
donc me cug enrequir.
then myself I-think to-enrich
et es us conortz granz
and it-is a comfort great
de flors, quan bon temps an,
of flowers when good weather they-have
que ja non failliran.
that ever not they-will-fail

Omn'i a que s'estrai,
Man-there is who himself-withdraws
cant a servit, dese,
when he-has served steadily
se·l guierdo no i ve;
if-the reward not there comes

mas lo savis retrai
but the wise-man relates
c'«us jors val mais c'us anz»;
that-a day is-worth more than-a year
e qui prent a fugir,
and who takes to to-flee
can se deu enantir,
when himself he-ought to-advance
no·ll es negus enanz
not-to-him is any gain
d'azo qu'a fag denan,
of-that which-he-has done before
anz a perdut aitan.
rather he-has lost so-much

Ja qui so que deu fai,
Ever who that which he-ought does
no fallira per re
not will-fail for anything
qe no ll'en prenga be.
that — to-him-thereof take good
eu, que proat lo ai,
I who proved it have
sai que bos es affanz
I-know that good is toil
et esfortz de servir
and effort of to-serve
per respieg de jauzir.
for hope of to-enjoy

e jois val meilz dos tanz
and joy is-worth better two times
qu'es conquis ab affan
which-is won with toil
que l'autre joi non fan.
than the-other joys — do

Pros domna, talan n'ai
Worthy lady desire thereof-I-have
qu'eu vos prec per merce
that-I you entreat for mercy
(car sai c'a vos conve),
for I-know that-to you it-befits
que non fassatz, se·us plai,
that not you-make if-to-you it-pleases
sens lo cor los senblanz
without the heart the seemings
que·m faitz, can vos remir;
that-to-me you-make when you I-behold
que, quan me cug partir
for when myself I-think to-part
e lors s'i mescle enjanz,
and then there-itself mixes deceit
esgardatz en de dan
guard thereof from harm
vos e mi e mon chan!
yourself and me and my song

Domn'ab fin pretz verai,
Lady-with true worth genuine
lo gaug etz que·m mante
the joy you-are that-me sustains
can de vos me sove,
when of you to-me it-recalls
qe, cant parti de lai:
for when I-parted from there
«ab plazers benestanz!» —
with pleasures becoming
— «merce! quan dei partir?» —
mercy when I-must to-part
mas, quan m'en voill venir:
but when myself-thence I-wish to-come
uns enfanz de dos anz
a child of two years
enanz ser'atrestan,
sooner would-be-as-much
si·m segues mon talan.
if-me followed my desire

Lauzengiers, ges grazir
Slanderers at-all to-thank
no·us puosc, ni no·us sai dir
not-you I-can and not-you I-know to-say
las bellas honors granz
the fair honors great
que vos mi fatz tot l'an
that you to-me do all the-year
a mi et a mon chan.
to me and to my song

Meravill me de tot fin amador

10 · I MARVEL AT EVERY TRUE LOVER

He marvels that any true lover makes himself wretched over love, feels grief from it, or complains of it, since even the man who has least of it has more good than ill from it. No man lives with love who is not courteous, well-spoken, generous, upright, and growing in merit, and worth a hundred times what he would be on his own stock. The last stanza alternates: her beauty, her wealth, her excellence, her pleasing everyone, and her refusals frighten him, and each fear is answered in the same breath.

Meravill me de tot fin amador
I-marvel myself at every true lover
cossi d'amor si pot far malanans,
how of-love himself he-can to-make wretched
e·m meravill cossi·n sent hom dolor,
and-myself I-marvel how-thereof feels one grief
e·m meravill per que n'es hom clamans,
and-myself I-marvel for what thereof-is one complaining
q'ieu dic que mais n'a de ben que de mal
for-I say that more thereof-has of good than of ill
cel que meins n'a, mas pero bes non val
he who least thereof-has but yet good not avails
ren a cellui cui als ops faill sos sens,
anything to him whom at-the need fails his sense
c'assatz trob'om d'omes entre las gens
for-enough one-finds of-men among the folk
que se sabon qan ren perdon, marrir,
who themselves know when anything they-lose to-grieve
e del gazaing no·is sabon esbaudir.
and of-the gain not-themselves know to-rejoice

Nuills hom non viu ni reigna ab amor
Any man not lives nor dwells with love
que non sia cortes e gen parlans,
who not be courteous and nobly speaking
larcs et adreitz e creissens de valor,
generous and upright and growing in merit
e non vailla ab amor cent aitans,
and not be-worth with love hundred times
no faria, s'estav'en son cabal;
than he-would-do if-he-stayed-in his capital
e·l pretz qu'en a, car es pros e car val,
and-the worth that-thereof he-has for he-is worthy and for he-is-worth
esmenda ben las penas e·ls turmens;
makes-good well the pains and-the torments
et atressi deu esser plus valens
and likewise he-ought to-be more worthy
de l'autre ben qu'en espera gauzir,
by the-other good that-thereof he-hopes to-enjoy
et enaissi pot la clamor delir.
and thus he-can the complaint to-destroy

Son bon amic deu hom e son seignor
His good friend ought one and his lord
servir, si tot lo bes faitz no·n es grans;
to-serve though all the good done not-thereof is great
e no·is taing ges, ab c'om no·i perd'onor,
and not-itself befits at-all provided that-one not-there lose-honor
que ja·il sia greus a sofrir l'afans,
that ever-to-him be heavy to to-endure the-toil

qu'el mon non a tant avinen captal
for-in-the world not is so pleasing capital
cum pretz qui l'a, e pretz a cel qui val,
as worth for-him-who it-has and worth has he who is-worth
et ab amor pot hom esser valens.
and with love can one to-be worthy
doncs, pos d'amor mou totz enseignamens,
then since from-love moves all breeding
ab c'om s'i pot honrar et enantir,
provided that-one himself-therein can to-honor and to-advance
si eus aunis qui non la vol servir.
himself same shames who not her wishes to-serve

Aissi cum ant pretz li bon servidor
Just as have worth the good servants
e cum los fai honrar lor bos talans,
and as them makes to-honor their good will
atretal ant bon guizerdonador,
likewise they-have good rewarder
et aitant mais cum l'onors es plus grans.
and so-much more as the-honor is more great
doi fin aman devon esser egal
two true lovers ought to-be equal
en ben amar; pero cel que mais val
in well to-love yet he who more is-worth
ni qui mais pot ni es plus avinens,
and who more can and is more pleasing
deu un pauc mais destreigner chausimens.
ought a little more to-constrain clemency

Amors, ben sap ma dompna que vol dir.
Love well knows my lady what it-wills to-say
aissi·m des ill a totz temps que grazir!
thus-to-me may-give she at all times what to-thank

Vostra beutatz, ma dompna, ·m fai paor,
Your beauty my lady to-me makes fear
mas eu·m conort en vostres bels semblans;
but I-myself comfort in your fair seemings
e temi trop, dompna, vostra ricor,
and I-fear much lady your wealth
mas conort mi, car vos platz que·us enans;
but I-comfort myself for to-you it-pleases that-you I-advance
e temi trop, car vos sai tant cabal,
and I-fear much for you I-know so excellent
mas conort mi, car vostre pretz tant val;
but I-comfort myself for your worth so is-worth
e temi trop car etz a totz plazens,
and I-fear much for you-are to all pleasing
mas conort me, car etz tant conoissens;
but I-comfort myself for you-are so discerning
e temi trop, car vos aug escondir,
and I-fear much for you I-hear to-refuse
mas eu·m conort, dompn', el gen acuillir.
but I-myself comfort lady in-the noble welcoming

Lausengador, mais q'a negunas gens
Slanderers more than-to any folk
vos dei grazir, si d'amor sui gauzens,
to-you I-ought to-thank if of-love I-am rejoicing
car plus m'avetz honrat ab gen mentir
for more me-you-have honored with noble lying
e mieills cubert q'ieu no·m saubra cobrir.
and better covered than-I myself should-know to-cover

Coms de Tolza, vassalatges et sens,
Count of Toulouse prowess and sense
∗∗∗ et esfors, ricx cors et ardimens
(lacuna) and effort rich heart and boldness
vos an dat pretz que·us fai a totz grazir;
to-you have given worth which-you makes to all to-please
pero del pretz es tot el ben fenir.
yet of-the worth is all in-the good ending

Plus que la naus q'es en la mar prionda

11 · THE SHIP ON THE DEEP SEA

As the ship on the deep sea cannot make its straight voyage until a fresh wind brings it into harbor, so he has no hope of reward from the lady he desires until mercy comes down into her. The more he sees her the more she seems to hide. Shall he leave? No: good service and long waiting draw amends out of a good lord. Love drives him as the wind drives the wave; she is fair above all, and he prays that her love may kindle with his.

Plus que la naus q'es en la mar prionda,
More than the ship which-is on the sea deep
non ha poder de far son dreg viatge
not has power of to-make its straight voyage
entro qe·l venz socor de fresc auratge
until that-the wind succors with fresh breeze
e la condui a port de salvamen,
and it conducts to port of safety
non ai poder, tant no·m pes ni·m albir,
not I-have power however-much myself I-ponder and-myself I-judge
ni null respeig, vas cela cui dezir,
nor any hope toward her whom I-desire
qe dels malstraigz null guazardo mi renda,
that of-the hardships any reward to-me she-render
tro qe merces el sieu bel cors descenda.
until that mercy into-the her fair body descend

On plus la vei, mi sembla qe·s resconda;
The-more more her I-see to-me it-seems that-herself she-hides
e qi·m sona, non enten son lengatge.
and who-me addresses not I-understand his speech
tan ai mon cor el sieu bel segnioratge
so-much I-have my heart in-the her fair lordship
e tant es granz lo rics dos q'eu n'aten.
and so-much is great the rich gift that-I thereof-await
e doncs, con er, s'ades no·n puesc jauzir?
and then how will-it-be if-ever not-thereof I-can to-enjoy
partir-m'en-ai? — eu non, q'auzit ai dir
shall-I-part-thence I no for-heard I-have to-say
c'ab gen servir et ab far long'atenda
that-by noble serving and by making long-waiting
trai hom soven de bon segnor emenda.
draws one often from good lord amends

Tot atressi com lo venz mena l'onda
Quite likewise as the wind drives the-wave
lai on li plai, sia·ill bon o salvatge,
there where to-it it-pleases let-it-be-to-it good or wild
mi men' Amors, ab deziron coratge
me drives Love with desiring heart
si qe del tot fos a son mandamen;
so that of-the all I-were at her command
et ieu soi seus senes null contradir.
and I am hers without any gainsaying

ges no·m degra laissar aman morir
at-all not-me she-ought to-let loving to-die
ni dar poder, per neguna fazenda,
nor to-give power for any business
a ma domna qe·ls seus tortz mi car-venda.
to my lady that-the her wrongs to-me she-sells-dear

Sobre totas es gaia, bella, blonda,
Above all she-is gay fair blonde
franq' e gentils et ab plazent visatge,
noble and gentle and with pleasing face
e·l seus bels cors senes tot mal usatge,
and-the her fair body without all ill usage
francs e gentils, plazens d'ensegnamen,
noble and gentle pleasing of-breeding
e sa colors plus fresca, sens mentir,
and her color more fresh without lying
non es roza, per q'ieu·l voil obezir
than is rose for which-I-her wish to-obey
ar' e totz temps, e prec li qe m'entenda
now and all times and I-pray to-her that me-she-hear
e qe s'amors ab la mia s'asenda.
and that her-love with the mine itself-kindle

Non sai cal conseill mi prenda

12 · WHICH SHALL I BELIEVE?

He does not know what counsel to take: whether or not his star has failed him, he has waited long. She mixes a fair look with a spoken no, and he cannot tell which to believe; the look takes him out of dismay and the no puts him back. Ladies refuse whoever asks, but the eyes do not lie. The more she refuses the bolder he grows, and he serves her anyway: it is good to him that her worth spreads, and it pleases her that he languishes.

Non sai cal conseill mi prenda.
Not I-know what counsel to-me I-take

totz sui esbahitz,
all I-am bewildered

si mos astres m'es failliz
if my star to-me-is failed

o no, tan fatz long'atenda;
or not so-much I-make long-waiting

c'ab dir de no mi mescla bel semblan
for-with saying of no to-me mixes fair seeming

cill quez ieu blan, e d'aisso vau doptan.
she whom I flatter and of-this I-go doubting

cal creirai mieills: o so quez eu l'aug dir
which shall-I-believe better either that which I her-hear to-say

o·l bel semblan qe·m fai qan la remir?
or-the fair seeming that-to-me she-makes when her I-behold

que·l bels semblans mi loigna del esmai,
for-the fair seeming me removes from-the dismay

e·l dirs de no mi torna sempres lai.
and-the saying of no me turns straightway there

Ges non cuidetz q'ieu entenda
At-all not think-you that-I mean
per lo non qe·m ditz
by the no that-to-me she-says
qu'il sia enganairitz;
that-she be a-deceiver
ni·s taing ges q'ieu la·n reprenda,
nor-itself befits at-all that-I her-thereof reprove
car dompnas son costumadas d'aitan,
for ladies are accustomed of-so-much
qui las enquier, d'escondir lur talan;
whoever them entreats of-to-refuse their desire
pero li huoill non volon ges mentir;
yet the eyes not wish at-all to-lie
ni non cuidetz que ja dompna los vir
and not think-you that ever lady them turn
tant doussamen mas vas so que li plai.
so sweetly except toward that which to-her pleases
doncs creire dei lo bel semblan qe·m fai?
then to-believe I-ought the fair seeming that-to-me she-makes

Ben sui fols q'en lieis m'entenda,
Well I-am foolish that-in her I-set-my-heart
que, on plus s'esditz
for the-more more she-refuses
et on plus sui afortitz,
and the-more more I-am emboldened
et ill plus fort si deffenda.
and she more strongly herself defends

s'ill a faisson plazen ni ben estan
if-she has figure pleasing and well becoming
ni·l bel semblan, per aco q'ie·il deman,
and-the fair seeming for that which-I-to-her ask
ill non pot ges sa faisson desmentir
she not can at-all her figure to-belie
ni·l bel semblan per mi de si partir. —
nor-the fair seeming for me from herself to-part
fatz hi que fols, car l'am? — ieu non o sai,
I-do therein as fool for her-I-love I not it know
mas semblan m'es, segon qu'il me retrai.
but seeming to-me-is according that-she to-me shows

Ar cre qe·m fara esmenda
Now I-believe that-to-me she-will-make amends
dels mals c'ai sentitz,
for-the ills that-I-have felt
midons, c'us esqerns voutitz
my-lady for-a mockery twisted
mi fai cum mieills m'i enprenda.
to-me makes how better myself-therein I-entangle
per que ni cum mi vau desconfortan?
for what and how myself I-go discouraging
dei creire doncs q'ella fassa engan
I-ought to-believe then that-she does deceit
vas si eissa per cor de mi trahir?
toward herself same through heart of me to-betray
d'engan, per ver, no·is poiria esdir,
of-deceit for truth not-herself she-could to-clear

puois ab semblan d'amor a si m'atrai,
since with seeming of-love to herself me-she-draws
si·m faillia del tot; mas no·ill eschai.
if-to-me she-failed of-the all but not-to-her it-befits

Gran paor ai, no·i mesprenda
Great fear I-have therein I-offend
car sui tant arditz,
for I-am so bold
* * *
(lacuna)
* * * que merces no·i dessenda
(lacuna) that mercy not-therein descend
e que no·m don ren d'aisso qe·ill deman.
and that not-to-me she-give anything of-this which-to-her I-ask
estara·ill mal? — non, car m'o dis denan.
it-will-stand-to-her ill no for to-me-it she-said before
mas ieu m'esfortz per so de lieis servir.
but I myself-strive for that of her to-serve
et ill vol o; e gart si de faillir,
and she wishes it and let-her-guard herself from to-fail
que guizerdos rendre lai on s'eschai,
for reward to-render there where it-befits
es genta res, e laida on s'estrai.
is a-fair thing and foul where one-withdraws

Ab que sos rics pretz s'estenda
Provided that her rich worth itself-spread
e qe si'auzitz,
and that it-be-heard
no·ill cal s'ieu m'estau marritz
not-to-her it-matters if-I myself-stay grieved
o cum que an ma fazenda;
or how that goes my business
c'a lieis es bon q'ieu traia tot l'afan,
for-to her it-is good that-I draw all the-toil
et a mi plai qan trac son pretz enan;
and to me it-pleases when I-draw her worth forward
a lieis es bon qan mi pot far languir,
to her it-is good when me she-can to-make to-languish
et a mi plai qan la puosc enantir;
and to me it-pleases when her I-can to-advance
a mi es bon de lieis qan ben li vai,
to me it-is good of her when well to-her it-goes
et a lieis platz de mi qand mal m'estai.
and to her it-pleases of me when ill to-me-it-stands

De ma filla la comtessa puosc dir
Of my daughter the countess I-can to-say
q'en Alvergne fai son fin pretz grazir,
that-in Auvergne she-makes her true worth to-be-welcomed
et honret me la soa merces lai;
and honored me the her mercy there
mas lausengier m'onron atretan sai.
but slanderers me-honor as-much here

Tals reigna desavinen

13 · LIVING UNBECOMINGLY

A man lives unbecomingly because he does not know his own follies, or because nobody blames him. So Cadenet will hide nothing more from Love: she fails badly through not-knowing, all true lovers are dead or wretched for her sake, and no false one has been seen to fall; but he would rather die true than be false. He turns to his lady: he wants no pleasure from her if he fails her, and a lady who succors her lover quickly lives better than one who keeps him waiting.

Tals reigna desavinen,
Such-a-one lives unseemly
car non conois sas foudatz,
for not he-knows his follies
o ben leu car non es blasmatz,
or quite easily for not he-is blamed
que reignaria avinen
who would-live seemly
ab qe·il fos dich o si blasme n'avia;
provided that-to-him it-were said or if blame thereof-he-had
per q'ieu, Amors, plus no·us en celaria
for which-I Love more not-to-you thereof would-hide
(c'om non ama cel cui cela son dan):
for-one not loves him from-whom one-hides his harm
tot es grans dans cant hom fai mal estan;
all is great harm when one does ill becoming

e vos failletz trop mal, per non-saber
and you fail too ill through not-knowing
o quar ben leu no·n cujatz blasm'aver,
or because quite easily not-thereof you-think blame-to-have
mas no·us puesc far puois menhs que vostre sia.
but not-to-you I-can to-do since less than yours I-be

C'al meins vos farai parven
For-at least to-you I-shall-make apparent
qu'eu conosc que mal reignatz.
that-I know that ill you-live
e conosc sol, m'entendatz,
and I-know only me-you-hear
los faills que faitz ab non-sen.
the faults that you-do with unreason
celera·us en, mas ben leu ja seria
I-would-hide-from-you thereof but quite easily now it-would-be
que vergoigna vos en chastiaria,
that shame you thereof would-chasten
c'anc sempre veich que tuich li fin aman
for-ever always I-see that all the true lovers
son mort per vos, o·n son tant malanan
are dead through you or-thereof are so wretched
que·n perdon joi e solatz e saber;
that-thereof they-lose joy and cheer and knowing
et anc un fals no·us en vim decazer;
and ever a false-one not-through-you thereof we-saw to-fall
mas ieu vuoill mais morir fins que fals sia.
but I wish rather to-die true than false I-be

Atressi mon escien
Likewise my knowing
deu hom esser encolpatz
ought one to-be blamed
de faillimen cum lauzatz
for fault as praised
de so que fai ben e gen,
for that which he-does well and nobly
c'atressi taing blasmes en vilania
for-likewise befits blame in churlishness
cum fai lauzors, certas, en cortesia.
as does praise certainly in courtesy
Amors, aras vos hai dig lo semblan;
Love now to-you I-have said the seeming
e dic a vos, bona dompna, cui blan,
and I-say to you good lady whom I-flatter
que ja non vuoill, mi fassatz nuill plazer,
that ever not I-wish to-me you-do any pleasure
s'ieu faill ves vos, rics ni ab non-poder,
if-I fail toward you powerful or with powerlessness
si doncs del tot de mon sen non issia.
if then of-the all from my sense not I-went-out

E per so·us prec humilmen
And for that-you I-pray humbly
que mon dan non sufratz,
that my harm not you-suffer

c'aissi cum sai esser senatz
for-just as I-know to-be sensible
en cobrir mon pessamen,
in to-hide my thought
qan lo conosc, atressi cobriria
when it I-know likewise I-would-hide
joi, si de vos, bona dompna, venia.
joy if from you good lady it-came
e mi mezeus non am per ren als tan
and me same not I-love for anything else so-much
cum fatz car viu per far vostre coman.
as I-do because I-live to do your command
eu vos am tant que plus fort m'alezer
I you love so-much that more strongly myself-I-delight
en sol pensar que m'en pot escazer,
in only to-think what to-me-thereof can to-befall
no·n faria per don d'autra que sia.
than-thereof I-would-do for gift of-another that be

Jes eu, dompna, no·us repren,
At-all I lady not-you reprove
pero ben dic qu'es vertatz
yet well I-say that-it-is truth
que dompna reigna mieills assatz
that lady lives better much
qe·l seu acorre breumen
who-the hers succors quickly
que cill que lonc temps lo ten en fadia.
than she who long time him keeps in vain-waiting

eu dic e sai que mais valria
I say and know that more would-be-worth
que dompna·l sieu acorregues enan
that lady-the hers should-succor beforehand
***
(lacuna)
de revenir pois non a jes poder.
of to-return since not he-has at-all power
ai! d'autra part no·m pot jois escazer
ah of-other side not-to-me can joy to-befall
d'amor ni d'als, dont tant adrech mi sia.
of-love nor of-else whereof so fitting to-me be

Ja per paor, dompna si·m ***
Ever for fear lady if-me (lacuna)
***
(lacuna)
non fossetz plus gerriers d'aissi enan
not you-were more warlike from-here forward
vos et Amors, qe eu non vuoill ***
you and Love for I not wish (lacuna)
mon cor mas al vostre plazer,
my heart but at-the your pleasure
e cel q'o fai, no·i deu ges dan aver,
and he who-it does not-therein ought at-all harm to-have
ni eu meteus, a cui platz q'aissi sia.
nor I myself to whom it-pleases that-thus it-be

S'ieu pogues ma voluntat

14 · IF I COULD FORCE MY WILL

If he could force his will to follow his sense, Love would hardly have bent him — no: a man without love loves merit less than a lover does. Serving Love is honorable, yet he serves it forced, as one serves a lord who gives no aid or thanks. Yet disloyalty never lived long without dishonor, and loyalty has raised many of low estate. His star is slow, since great honor is dearly bought, and any tower where his lady lives makes him rich with joy.

S'ieu pogues ma voluntat
if-I could my will
forsar de segre mon sen,
to-force to to-follow my sense
greu m'agra Amors tornat
hardly me-would-have Love turned
a faire son mandamen. —
to to-do her command
non! per so c'om ses amor
not for that that-one without love
non ama ges tant valor
not loves at-all so-much merit
cum fai fis enamoratz,
as does true enamored-man
car greu er, si non amatz,
for hardly will-be if not you-love
que ja cuidetz pro ben faire;
that ever you-think enough well to-do
et hom que non es amaire,
and man who not is lover

non tem faillir ni·n cuid'esser tengutz
not fears to-fail nor-thereof thinks-to-be held
de tant cum fai entendeires e drutz.
of so-much as does suitor and lover

Pero si tot m'es honrat
Yet though all to-me-is honorable
de servir Amor, e gen,
to serve Love and nobly
si torn i ab cor forssat;
yet I-turn there with heart forced
e non ges per espaven
and not at-all through dread
contra negun faich d'amor,
against any deed of-love
mas totz temps es de seignor
but all times it-is of lord
don no ven acors ni gratz,
whence not comes aid nor favor
c'ades lo serv hom forsatz;
that-ever him serves one forced
e·l seigner c'ades vol traire
and-the lord who-ever wishes to-draw
dels sieus e·ls poigna en desfaire,
from-the his and-them strives to undo
non deu esser amatz ni fort volgutz,
not ought to-be loved nor strongly wished
mal sol aitan cum leiautatz adutz.
ill only so-much as loyalty brings

Una res m'a aleujat
One thing me-has lightened
alqes de mon pessamen:
somewhat of my care
que anc en desleiautat
that ever in disloyalty
non reingnet hom longamen
not lived man long
ni·n pojet en gran honor,
nor-thereby rose into great honor
no·il fenis a desonor.
to-him it-ended in dishonor
et ai vist que leiautatz
and I-have seen that loyalty
a cregutz moutz et honratz
has increased many and honored
mainz homes de bas afaire,
many men of low estate
per q'es fols qui tem mal traire
for which-is foolish who fears ill to-endure
per si honrar, c'astres es leu vengutz,
to himself to-honor for-fortune is soon come
puois deu venir, que ja non er perdutz.
when it-ought to-come for ever not will-be lost

Vers es c'a mi a tardat
True it-is that-to me has delayed
mos astres, que trop ven len;
my star which too comes slowly

mas greu, tro q'es car comprat,
but hardly until that-it-is dear bought
poj'om en gran honramen,
rises-one into great honoring
que tot so c'om ten meillor,
for all that which-one holds better
es a conqerre pejor,
is to to-win worse
e so que pauc val, viatz;
and that which little is-worth quickly
mas pois n'es hom plus honratz,
but then thereof-is one more honored
si ben o pot a cap traire,
if well it one-can to end to-bring
que de so que non val gaire;
than of that which not is-worth at-all
e qan s'ave c'om non o trai a lutz,
and when it-happens that-one not it brings to light
al meinz n'a pretz qui ben s'es captengutz.
at least thereof-has worth who well himself-has borne

Dompna, al meinz ai anat
Lady at least I-have gone
tant vas penre gauzimen
so-far toward to-take enjoyment
que no·m pot esser vedat
that not-to-me it-can to-be forbidden
q'ieu no·n aja·l cor gauzen.
that-I thereof have-the heart rejoicing

quan pens creisser vostr'onor
when I-think to-increase your-honor
e qan vei chastel ni tor
and when I-see castle or tower
ni ren de lai on reignatz,
or anything of there where you-live
sui de joi rics e sazatz.
I-am of joy rich and sated
e sabetz que m'es vejaire,
and know-you what to-me-is apparent
qan veing vas vostre repaire?
when I-come toward your dwelling
totas sazos tro q'a vos sui vengutz,
all seasons until that-to you I-am come
cuig m'aproche lo luocs don sui mogutz.
I-think myself-approaches the place whence I-am moved

Totz hom, pois es lausengaire,
Every man once he-is slanderer
volria, fos emperaire,
I-would-wish he-were emperor
car si non fos de lausengiers us brutz,
for if not were of slanderers a noise
tals parlera de mi, c'ar n'estai mutz.
such would-speak of me who-now thereof-stays mute

Az ops d'una chanso faire

15 · MATTER ENOUGH FOR A SONG

He asks whether he has matter enough for a song, and answers no: he is neither loved nor a lover. Love gave him power to love and as much power to let it go, and that is all his joy. He wants to draw out of love, badly paid by a lady who gave and then took back what she had given. Grief and joy keep him tempered. Then he asks her pardon for his pride, begs her not to stop loving him, and bids her not believe slanderers.

Az ops d'una chanso faire,
For need of-a song to-make
ses plus, ai bona razo?
without more I-have good matter
pero si dic ieu que no.
yet indeed say I that no
no sui amatz ni amaire;
not I-am loved nor lover
quar Amors m'a donat poder
for Love to-me-has given power
d'amar, e, si m'en vueill tener,
of-to-love and if myself-thereof I-wish to-hold
atressi ai poder que·m lais.
likewise I-have power that-myself I-leave
ve·us tot lo joi c'aurai huei mais:
behold-you all the joy that-I-shall-have from-today on
que far puesc a ma voluntat,
that to-do I-can at my will
e no·m ten destreg ni forsat.
and not-me she-holds constrained nor forced

Ara·m vueill d'amar estraire
Now-myself I-wish from-loving to-withdraw
e partir d'amor; e so
and to-part from-love and I-am
mal paguatz, dirai vos ho,
ill paid I-shall-say to-you it
e de midons cais clamaire.
and of my-lady almost complaining
anc ilh no·m fes d'amor plazer
ever she not-to-me did of-love pleasure
de qu'ieu li deia grat saber.
for which-I to-her ought thanks to-know
e si fui tant per s'amor gais!
and yet I-was so through her-love glad
e si·m donet e pueis m'estrais
and indeed-to-me she-gave and then me-she-withdrew
aco eis que m'avia dat,
that same which to-me-she-had given
razos es qu'ela·n perda·l grat.
reason it-is that-she-thereof lose-the thanks

Jois et ira fan repaire
Joy and grief make dwelling
de mi en aital faiso
of me in such fashion
que soven m'es mal e bo
that often to-me-is ill and good
so que m'auziretz retraire:
that which me-you-will-hear to-tell

bon m'es, quar es a mon voler;
good to-me-is for it-is at my will
atressi mal mi deu saber,
likewise ill to-me ought to-taste
quar so que plus volria, ·m lais.
for that which more I-would-wish myself I-leave
aisi mi ten ira e jais
thus me hold grief and joy
ades d'una guiza temprat:
ever of-one wise tempered
ni trop jauzen ni trop irat.
neither too rejoicing nor too grieved

Segurs fora de mal traire
Secure I-would-be from ill to-endure
meils que anc negus no fo,
better than ever any — was
s'ela m'agues dat lo do
if-she to-me-had given the gift
que dona non pot desfaire. —
which lady not can to-undo
ieu non cugera ja vezer
I not would-think ever to-see
l'ora que pogues tan voler
the-hour that I-could so-much to-wish
com: de leis feira un sol bais!
as of her I-would-do a single kiss
e per aiso, ni meins ni mais,
and for this neither less nor more

que sieu m'a clamat,
that hers me-has called
pro·m cuj'aver guazardonat!
enough-me she-thinks-to-have rewarded

S'anc mos erguells mi fes faire
If-ever my pride me made to-do
vas vos, dona, faillizo,
toward you lady fault
per merce·us en quier perdo,
for mercy-of-you thereof I-seek pardon
e que no·us voillatz estraire
and that not-yourself you-wish to-withdraw
d'amar mi, c'avetz en poder
from-to-love me whom-you-have in power
per far trastot vostre voler.
to do quite-all your will
don' ab bels digz francx e verais,
lady with fair words noble and genuine
non crezas lauzengiers savais.
not believe-you slanderers base
mon cor aves pres e liat
my heart you-have taken and bound
per far la vostra volontat.
to do the your will

Lauzengiers, de vos mi lau mais
Slanderers of you myself I-praise more
que de cela per qu'ieu soi gais,
than of her through whom-I am glad
quar ela m'a de si lonhat
for she me-has from herself estranged
e vos gent cubert e celat.
and you nobly covered and hidden

Amors, e com er de me?

16 · HOW WILL IT BE WITH ME?

He asks Love how it will go with him, fallen back into the trouble Love loosed him from last year, when he tried to live well without Love. Against any other enemy a man can defend himself with a sword, a shield, flight, a hiding place, a castle, or friends; but the man Love makes war on is worth less the harder he struggles. He asks his lady to learn three letters, a, m, *and* t, *which say* I love thee, *and would add* o *and* c, *for her yes; going to her pleases him, but he comes back in greater pain.*

Amors, e com er de me?
Love and how will-it-be of me
ja sui tornatz en l'afan,
already I-am returned into the-toil
de que m'alarguetz antan
from which me-you-released last-year
en aissi del tot lo fre,
in thus of-the all the rein
per vezer si ja sabria
to see if ever I-should-know
be ni gen viure ses vos.
well or nobly to-live without you
be ni gen? no; mas viuria
well or nobly no but I-would-live
seguramen, cum que fos,
securely how that it-were
aissi cum vey viur'assatz
just as I-see to-live-enough
ses vos e ses vostr'ajuda,
without you and without your-help

de ricx e d'alegoratz,
of rich and of-cheered
qu'an la vergonha perduda.
who-have the shame lost

De tot autre guerrier cre
Of every other foe I-believe
que·s pot hom defendr'ab bran,
that-oneself can one to-defend-with sword
o metre l'escut denan
or to-put the-shield before
sivals entre lui e se,
at-least between him and himself
o s'estrem'om de sa via
or oneself-removes-one from his way
o·s met en un luec rescos,
or-himself puts in a place hidden
o·lh val fors'o gualhardia,
or-to-him avails strength-or valor
o gienhs o defensios
or device or defenses
o castelhs o fermetatz
or castles or strongholds
o amics o bon'ajuda,
or friends or good-help
mas selh que vos guerreiatz,
but he whom you make-war-on
val menhs, on plus s'esvertuda.
is-worth less the-more more himself-he-exerts

Ai de mon cor! quar no ve
Ah of my heart for not it-comes
de lai on remas, ogan?
from there where it-remained this-year
Amors, a vos o deman,
Love of you it I-ask
ma domna per que·l rete?
my lady for what-it she-keeps
vau vezer si·l me rendria.
I-go to-see if-it to-me she-would-render
de l'anar suy ieu cochos,
of the-going am I eager
mas del tornar cum seria?
but of-the returning how would-it-be
be faria d'un dan dos.
well I-would-make of-one harm two
mais me notz «a Dieu siatz»
more me it-harms to God may-you-be
que «Dieus vos sal» no m'ajuda.
than God you save — me-helps
dona, si no fos comjatz,
lady if not were leave-taking
mout fora bona·l venguda.
much would-be good-the coming

Tres letras del ·a· ·b· ·c·
Three letters of-the a b c
aprendetz, plus no·us deman:
learn more not-of-you I-ask

·a· ·m· e ·t·, quar aitan
a m and t for so-much
volon dire com: «am te».
they-wish to-say as I-love thee
et ab aitan de clercia
and with so-much of clerkship
auria pro entre nos. —
there-would-be enough between us
empero mais ieu volria
yet more I would-wish
·o· e ·c· mantas sazos.
o and c many seasons
pueys s'ieu dizia: «diguatz,
then if-I said say-you
dona: vos, faretz m'ajuda?»,
lady you will-do me-help
ieu crey que vos seriatz
I believe that you would-be
de dir' «oc» aperceubuda.
of to-say yes aware

Bona domna, tart m'ave
Good lady late to-me-it-happens
qu'ieu vos digua mon talan,
that-I to-you say my desire
et adoncs pauc e duptan.
and then little and fearing
e per tot so no·m recre.
and for all that not-myself I-give-up

e quar vostre companhia
and because your company
es tota d'omes gilos,
is all of-men jealous
us amicx i tanheria,
a friend there would-befit
don', entre tanz enuios,
lady among so-many vexing
quez ieu tem e vos duptatz,
whom I fear and you dread
per que·y auri'ops ajuda;
for which-there there-would-be-need help
e per que no·n comensatz,
and for what not-thereof you-begin
bona domna, es perduda.
good lady it-is lost

L'anars, bona domna, ·m platz
The-going good lady to-me pleases
vas vos per respieg d'ajuda;
toward you for hope of-help
pero quan m'en sui tornatz,
yet when myself-thence I-am returned
ieu trob ma pena creguda.
I find my pain increased

Lauzengier, bon astr'aiatz,
Slanderer good fortune-may-you-have
qu'ades me faitz bon'ajuda,
for-ever to-me you-do good-help
qu'ab vostre mentir m'onratz,
for-with your lying me-you-honor
e vertatz no·n es saubuda.
and truth not-thereof is known

Oimais m'auretz avinen

17 · HENCEFORTH YOU WILL FIND ME OBLIGING

Henceforth those who love joy will find him obliging in song and cheer, for he has found indulgence enough to have at least some amendment; if his store of joy grew he would be gladder still, but he can hold his heart in enough that nobody will read great joy in his singing. A man can stay quiet and hidden while singing and laughing. Nine lines follow, each beginning and I love you, *for her youth, beauty, loyalty, grace, and freedom from deceit; the close praises Queen Eleanor, whose worth betters each day.*

Oimais m'auretz avinen
Henceforth me-you-will-have obliging
de chantar e de solatz
of singing and of cheer
vos autre, a cui jois platz,
you others to whom joy pleases
car tant trob de chausimen
for so-much I-find of clemency
qu'emendamen n'ai sivals;
that-amendment thereof-I-have at-least
e si·m creissia·l cabals
and if-to-me grew-the store
de joi, mais m'alegraria.
of joy more myself-I-would-cheer

non! per tant que be sabria
not for so-much that well I-should-know
mon cor destreigner d'aitan
my heart to-constrain of-so-much
que ja nuills hom al mieu chan
that ever any man at-the my song
gran joi non conoisseria.
great joy not would-know

Pero chantan e rizen
Yet singing and laughing
pot estar qetz e celatz
one-can to-stay quiet and hidden
qui savis es ni membratz.
who wise is and mindful
et eu sui ben d'aital sen,
and I am well of-such sense
que no·m es hom tant corals
that not-to-me is man so hearty
que no·m sembles desleials
that not-to-me he-should-seem disloyal
puois ja mon joi m'enqerria;
if ever my joy of-me-be-sought
e cel qe mais cuidaria
and he who most would-think
saber mon cor demandan,
to-know my heart asking

sabria·n al cap del an
would-know-thereof at-the end of-the year
aitan cum al primier dia.
as-much as at-the first day

En ren, al mieu escien,
In anything to-the my knowing
non a ops hom miells senatz
not has need man better sensed
qu'en amor, car, si amatz
than-in love for if you-love
et etz de leugier talen,
and you-are of light desire
seretz de parlar venals,
you-will-be of speaking cheap
e de trop parlar ve mals.
and from too-much speaking comes ill
sabetz cals? pert n'om s'amia,
know-you which loses thereof-one his-beloved
per que senz i taigneria
for which sense there would-befit
que capdeles lo talan,
which should-govern the desire
c'aisi vai amors enan,
for-thus goes love forward
e dechai per leugaria.
and falls through levity

Oi non ai ren tan plazen,
Today not I-have anything so pleasing
dompna, cum qan m'esgardatz,
lady as when me-you-look-on
ab qe·l cor m'aia mandatz
provided that-the heart to-me-has sent
los huoills, c'als non vauc queren.
the eyes for-else not I-go seeking
ai! q'ai dig? etz vos doncs tals
ah what-I-have said are you then such
que ja·m fassatz semblan fals?
that ever-to-me you-make seeming false
vos non, pero tant volria
you no yet so-much I-would-wish
jauzir, dompna, si·us plazia,
to-enjoy lady if-to-you it-pleased
ensems lo joi e·l semblan
together the joy and-the seeming
qu'ieu en tem, qar o vuoill tan;
that-I thereof fear for it I-wish so-much
sol per aisso dic foillia.
only for this I-say folly

E·us am per vostre joven,
And-you I-love for your youth
e·us am car hi es beutatz,
and-you I-love for there is beauty
e·us am car ades genssatz,
and-you I-love for ever you-grow-fairer

e·us am per vostre cor gen,
and-you I-love for your heart noble
e vos am car etz leials,
and you I-love for you-are loyal
e·us am car etz cabals,
and-you I-love for you-are excellent
e·us am per vostra coindia,
and-you I-love for your grace
e·us am per plazen paria,
and-you I-love for pleasing company
e·us am car etz ses engan,
and-you I-love for you-are without deceit
c'aissi etz fait'a garan
for-thus you-are made-to warrant
que mais ni meins no i taignia.
that more nor less not there befitted

* * *
(lacuna)

Si·l reina no sofria
If-the queen not suffered
valor, del tot decharia,
merit of-the all would-fall
Helionors, que regnan
Eleanor who living
ab honor, e si gardan,
with honor and herself guarding
meillura de pretz qec dia.
betters in worth each day

S'ieu oi mais deserenan

18 · IF I DID NOT SING WILLINGLY

If from today on he did not sing willingly, those who love gladness would have a right to ask him why, for he is bound by his own joy not to be dumb where the gay are. He has not moved and will not move: he has stayed where he was and will stay. Two hearts make a man a liar; one heart is enough and two is ill. A lady is well served by one knight alone, and each lady should guard herself against the man with more bad traits than good.

S'ieu oi mais deserenan
if-I from-today on hereafter
non chantava voluntiers,
not sang willingly
vos, a cui platz alegriers,
you to whom pleases gladness
m'en deuriatz far deman,
of-me-thereof you-ought to-make question
q'ieu sui ben tengutz
for-I am well bound
per mon joi, si l'ai,
by my joy if it-I-have
que no sia mutz
that not I-be mute
lai
there
on serant li gai.
where will-be the gay
e vos cui chans platz,
and you whom song pleases

aujatz e chantatz
hear and sing
oi mais novellas chanssos
from-today on new songs
que farai ab coindetz sos.
that I-shall-make with graceful tunes

S'ieu fos de leugier talan
if-I were of light desire
ni temses los cossiriers
and feared the cares
c'amors mi donet sobriers,
that-love to-me gave excessive
enqera no·n for' en tan.
yet not-thereof I-would-be in so-much
mas no·m sui mogutz
but not-myself I-am moved
ni ges no·m mourai,
and at-all not-myself shall-I-move
anz sui remazutz
rather I-am remained
lai
there
on fui e serai.
where I-was and I-shall-be
e vuoill qe·m crezatz
and I-wish that-me you-believe
vos autre c'amatz,
you others who-love

c'atressi·n penra a vos
that-likewise-thereof it-will-take to you
ab un cor, e mal ab dos.
with one heart and ill with two

Sabetz vos que doi cor fan?
Know you what two hearts make
certas, homnes messongiers;
certainly men lying
e fals d'aquestz dos mestiers
and false of-these two trades
vei que son aquil que·ls an.
I-see that are those who-them have
mas s'ie·n fos crezutz
but if-I-thereof were believed
(so que non serai),
that which not I-shall-be
ja non fora drutz
ever not would-be lover
lai
there
fals on non s'eschai.
false where not it-befits
dompnas ab beutatz,
ladies with beauty

chascuna·us gardatz
each-one-yourselves guard
que non aia part en vos
that not he-have part in you
qui mais a mals aips que bos.
who more has ill traits than good

A dompn'es pro ben-estan
To lady-it-is enough well-becoming
que l'am us sols cavalliers,
that her-love a single knight
e mal pus i met pariers.
and ill since there she-puts peers
mas d'un taing, ***
but of-one it-befits (lacuna)
***
(lacuna)
***
(lacuna)
e pus car tengutz
and more dear held
lai
there
***;
(lacuna)
e si es malvatz
and if he-is wicked
ni mal enseignatz,
or ill bred

ja bella dompna ni pros
ever fair lady nor worthy
no·is taing que·l fassa joios.
not-itself befits that-him she-make joyful

Dompna sai ieu ses engan,
Lady know I without deceit
on non troba lausengiers
where not finds slanderer
ren de que sia parliers
anything of which he-be talkative
mas de ben, si n'a talan,
except of good if thereof-he-has desire
ni no·n sortz mals brutz
and not-thereof rises ill noise
(car non o forfai)
for not it she-transgresses
ni nuills avols cutz
nor any worthless surmise
lai
there
on ill es, ni sai,
where she is nor here
bell'ab gai solatz
fair-with gay cheer
ses avol percatz,
without worthless pursuit

e si·n fora ieu gilos
and indeed-thereof would-be I jealous
si·l sens q'es en lieis, no fos.
if-the sense that-is in her not were

Lausengier, digatz
Slanderer say
de mi qe·us voillatz,
of me what-you you-wish
q'ie·m teing per pagatz de vos,
for-I-myself hold as paid by you
e mos amics per un dos.
and my friends by one two

Ans que·m jauzis d'amor

19 · BEFORE I HAD JOY OF LOVE

Before he had joy of love he would have pledged that a man who once had joy of it would have no more care, dismay, or grief; he has twice as much, dying of jealousy, and yet is happy. When he sees her welcome others for honor's sake he fears she mixes folly in it; but where deceit is good worth cannot last, so he fears what he need not. He must turn his eyes away when he looks at her, and wear a show of indifference that makes him seem unloving with her.

Ans que·m jauzis d'amor,
Before that-myself I-rejoiced of-love
vos cujera plevir
to-you I-would-have-thought to-pledge
qu'om non agues cossir
that-one not should-have care
ni esmai ni dolor
nor dismay nor grief
despueys qu'om s'en jauzia.
after that-one himself-thereof rejoiced
pero eu n'ay dos tans,
yet I thereof-have two times
qui muer de gelozia;
who I-die of jealousy
mas pueys suy benanans,
but then I-am happy
per qu'ieu vuelh mais suffrir e retener
for which-I wish rather to-suffer and to-hold
ab tot l'afan que tornar en querer.
with all the-toil than to-turn to seeking

Be·m mou de gran folhor
Well-to-me it-moves from great folly
que, quant vey aculhir
that when I-see to-welcome
a lieys cuy dey servir,
by her whom I-ought to-serve
los autres per honor,
the others for honor
tem que·y mescle folia;
I-fear that-there she-mixes folly
pero sos pretz, qu'es grans,
yet her worth which-is great
enten qu'en dechairia,
I-understand that-thereof it-would-fall
quar lai on es enjans,
for there where is deceit
no pot bos pretz durar ni remaner;
not can good worth to-last nor to-remain
donc tem ieu so que no m'en cal temer.
then fear I that which not to-me-thereof it-behooves to-fear

Enquer suffr'ieu major
Still suffer-I greater
afan. — voletz l'auzir? —
toil wish-you it-to-hear
ops m'es quan la remir,
need to-me-is when her I-behold
qu'ieu vir mos huelhs alhor,
that-I turn my eyes elsewhere

quar qui·s n'apercebia,
for whoever-himself thereof-perceived
mot leu seria·m dans,
very easily it-would-be-to-me harm
qu'avenir se poiria
for-to-happen itself it-could
qu'autruy en fos celans;
that-to-another thereof I-were hiding
per que·m cove far semblan non-chaler
for which-to-me it-befits to-make seeming indifference
que·m fai ab lieys dezamoros parer.
which-me makes with her unloving to-appear

Ieu fugi ma leguor,
I flee my leisure
domna, per vos cubrir,
lady for you to-cover
que no·us vuelh tan jauzir
for not-you I-wish so-much to-enjoy
que·us torn a dezonor.
that-to-you it-turn to dishonor
mais am ab carestia,
rather I-love with scarcity
pauc e pauc, qu'a un lans,
little and little than-at one cast
mon jay. Ja·l me tolria
my joy Ever-it from-me it-would-take
leu mos sobretalans,
easily my over-desire

mas mezura hi met per retener
but measure there puts to to-hold
e sen per vos guardar, que·us deu plazer.
and sense to you to-guard which-to-you ought to-please

Ab entieira valor
With entire merit
vos sabetz enantir
you know to-advance
et ab sen far grazir
and with sense to-make to-be-welcomed
et honrar ab honor.
and to-honor with honor
tals cum ie·us oraria
such as I-you would-wish
es, cui platz, vostr'enans.
is whom pleases your-advancement
belha ses mayestria,
fair without artifice
joves, gent-aconhdans,
young fair-welcoming
en vos mostra Valors tot son poder,
in you shows Merit all its power
et a Beutat no·us cal ren plus querer.
and of Beauty not-to-you it-behooves anything more to-seek

Lauzengiers, merces grans!
Slanderers thanks great
quar faitz cujar tal messonja per ver,
for you-make to-think such lie for true
don hom saubra so que no pot saber.
whereof one will-know that which not one-can to-know

Camjada s'es m'aventura

20 · MY FORTUNE HAS CHANGED

His fortune has changed and he would do well to do without it; if it does not mend soon he will be a lover unloved, for the lady who used to draw his songs and his gay tunes to her now removes him from her place. He puts no grievance on her whatever she does, and will suffer it all in peace for the good she used to do him. It is hard to say that she should belie her own ways: no worthy lady should leave her friend once he has served her.

Camjada s'es m'aventura,
Changed itself-has my-fortune
don eu me sofrir'assatz,
whereof I myself would-abstain-enough
e si en breu non meillura,
and if in short not it-betters
serai amics desamatz,
I-shall-be lover unloved
qu'era·m loingna de son aire
for-now-me removes from her place
cella qe·m soli' atraire
she who-to-me was-wont to-draw
mas chanssos e mos gais sos;
my songs and my gay tunes
e puois razos m'es faillida,
and since matter to-me-is failed
si vuoill far chansson grazida,
if I-wish to-make song welcome

ops m'es ajuda de sen,
need to-me-is help of sense
o non chantarai plazen.
or not I-shall-sing pleasingly

Dompna, no·m met en rancura
Lady not-me puts in grievance
ges nuilla res que·m fassatz,
at-all any thing that-to-me you-do
q'ans farai tant de mesura
for-rather I-shall-do so-much of measure
q'ieu sofrirai tot en patz
that-I shall-suffer all in peace
per lo ben qe·m soletz faire;
for the good that-to-me you-were-wont to-do
et es me greu a retraire
and it-is to-me hard to to-tell
que ja vos vostras faissos
that ever you your ways
desmentatz a vostra vida;
belie in your life
et er me bon, si·us oblida
and it-will-be to-me good if-to-you it-slips
que vos fassatz faillimen,
that you do fault
que·us planc plus que·l dan q'ieu pren.
for-you I-pity more than-the harm that-I take

E s'ieu per ma forfaitura
And if-I through my misdeed
fos, dompn', aissi malmenatz,
were lady thus ill-treated
eu vos pliu tot so c'om jura,
I to-you pledge all that which-one swears
q'ieu fora desesperatz.
that-I would-be despairing
mas ieu sui lejals amaire;
but I am loyal lover
doncs, dompna, qe·us es vejaire?
then lady what-to-you is apparent
qe anc pros dompna que fos
for ever worthy lady that was
non dec laissar ses faillida
not ought to-leave without failing
son amic, pos l'a servida
her friend once her-he-has served
de son poder franchamen;
with his power freely
e s'o fetz, no·il estet gen.
and if-it she-did not-to-her it-stood well

Dompna, si'naissi pejura
Lady if-thus worsens
vas me vostra voluntatz
toward me your will
e non voletz aver cura
and not you-wish to-have care
que ab vos mi retengatz,
that with you me you-keep
ja no·m pliurai en flor gaire,
ever not-myself shall-I-trust in flower at-all
tro que·n veja lo gran traire,
until that-thereof I-see the grain to-draw
c'om joios ni melhuros
for-one joyful nor bettered
en sia, car es delida,
thereby be for it-is destroyed
e flors, on miells es florida,
and flower where best it-is flowered
ella se fraing per nien,
it itself breaks for naught
qand so que mostra, desmen.
when that which it-shows it-belies

Pero mos cors s'asegura,
Yet my heart itself-assures
dompna, car vos no·m camjatz
lady for you not-me change
per autre ni per falsura
for another nor for falsehood
ni per ren, mas car vos platz;
nor for anything but because to-you it-pleases
per q'er plus leu del refaire;
for which-will-be more easy of-the mending
et ieu sui leials amaire,
and I am loyal lover
mais joios et amoros
more joyful and loving
com qu'estiers no·m vei guerida
however that-otherwise not-myself I-see healed
ses vos, que m'etz abellida,
without you who to-me-are pleasing
pros dompna, mais per un cen
worthy lady more by one hundred
c'al primier comenssamen.
than-at-the first beginning

Lausengier, Dieus vos don vida
Slanderer God to-you may-give life
que tals messonj' es auzida
for such lie is heard
don vos mi faitz honramen
whereby you to-me do honoring
et amar celadamen.
and to-love secretly

S'ieu ar endevenia

21 · IF I SUCCEEDED NOW

If he succeeded now in making a pleasing song it would be a marvel, things go so badly with him; he would gladly say nothing of it, but the lovers and the gay would ask what had become of the man who was so gay last year. He served a lady with a loyal heart until he had raised her in good worth; now she descends. He will say something spiteful, since an angry man has no sense, and it goes against his own courtesy: he has been made to lie in praising her.

S'ieu ar endevenia
if-I now succeeded
en far chansson plazen,
in making song pleasing
meravilla seria,
marvel it-would-be
tant mi vai malamen.
so-much to-me it-goes ill
voluntiers m'en sofrira
gladly myself-thereof I-would-abstain
de dire cossi·m vai,
from to-say how-to-me it-goes
q'ieu no m'en descobrira,
for-I not myself-thereof would-disclose
mas l'amoros e·il gai
but the-loving and-the gay
dirian: «e que fai?
would-say and what he-does
meravillas n'avem tuich gran,
marvel thereof-we-have all great

segon que·s era gais antan,
according that-himself he-was gay last-year
cossi pot esser que non chan.»
how it-can to-be that not he-sings

C'una dompna servia
For-a lady I-served
de bon cor leialmen
with good heart loyally
tant qu'en bon pretz l'avia
so-much that-into good worth her-I-had
pojad'. Era dissen.
raised Now she-descends
con o poirai far d'ira?
how it shall-I-be-able to-do for-grief
car liei cui servit ai
for her whom served I-have
de bon cor, e servira,
with good heart and I-would-serve
desam, car o forfai,
I-unlove for it she-transgresses
car atressi s'eschai,
for likewise it-befits
n'aia·l blasme, qan fai engan,
thereof-let-her-have-the blame when she-does deceit
cum pretz an cellas que ben fan.
as worth have those-women who well do
per so iratz sui de son dan.
for that grieved I-am at her harm

Dirai una feunia
I-shall-say a rancor
(c'om iratz non a sen)
for-one grieved not has sense
contra ma cortesia?
against my courtesy
per so car no m'es gen,
for that because not to-me-is fitting
si pogues, la·n cobrira;
if I-could her-thereof I-would-cover
mas ja non l'amarai,
but ever not her-I-shall-love
puois ill eissa s'azira.
since she herself herself-angers
sabetz cal conort n'ai
know-you what comfort thereof-I-have
en que·m conortarai?
in what-myself I-shall-comfort
eu n'aic de bels plazers enan. —
I thereof-had of fair pleasures before
qu'ilh agues mas un sol talan! —
that-she had but one single desire
sa foudatz m'en fai dir aitan.
her folly me-thereof makes to-say so-much

Mi e·l bon pretz c'avia,
Me and-the good worth that-she-had
a perdut veramen
she-has lost truly
e·l ben c'om li dizia.
and-the good that-one of-her said
gardatz cum mal l'en pren!
see how ill to-her-thereof it-takes
que qui la vi, ·s plevira
for whoever her saw himself would-pledge
antan e mais en lai
last-year and more in beyond
que ja mais non faillira.
that ever more not she-would-fail
et ieu com o farai?
and I how it shall-I-do
cossi m'en vengarai?
how myself-thereof shall-I-avenge
puois tant m'a faich mentir lauzan
since so-much me-she-has made to-lie praising
que s'ieu dic de mal altretan,
that if-I say of ill as-much
aco·m sera plus mal-estan.
this-to-me will-be more unbecoming

A dompna·is taigneria
To lady-itself would-befit
grans viutatz d'onramen
great cheapness of-honoring
e de faitz carestia,
and of deeds scarcity
tant cant ten son joven.
so-long as holds her youth
vezer pot qand si mira,
to-see she-can when herself she-looks-at
cum de beutat li vai;
how of beauty to-her it-goes
pero si non cossira
yet if not she-ponders
en valor, ill dechai,
in merit she falls
car sa beutatz s'en vai,
for her beauty itself-away goes
et ill reman ab pel ferran
and she remains with hair gray
dolenta, car a viscut tan
sorrowful for she-has lived so-long
ab plus simple sen d'un enfan.
with more simple sense than-of-a child

Lausengador, deserenan
Slanderers henceforth
digatz so que·us er a talan,
say that which-to-you will-be at desire
q'ieu no·i puosc aver pro ni dan.
for-I not-therein can to-have profit nor harm

Enueios, mais ai de talan
Vexing-one more I-have of desire
de trobar dompna ses enian
to to-find lady without deceit
qe vos de prez, cui amaz tan!
than you of worth which you-love so-much

Cadenet, pro domna e gaia

22 · THE TENSO WITH GUIONET

Guionet puts the case: two true lovers court one worthy lady who will have neither; one loses his merit and his joy for it, while the other, faint-hearted before, mends and advances. Which loves more truly? Cadenet takes the one who is dismayed, since sorrow takes away his memory of his fair bearing. Guionet answers that a man who worsens daily seeks his lady's harm. Cadenet holds to it: the worthy man is not worse but forgotten, for a man in love neither sees nor hears.

Guionet

Cadenet, pro domna e gaia
Cadenet worthy lady and gay
pregan dui fin amador,
entreat two true lovers
e leis non platz que drut aia,
and to-her not it-pleases that lover she-have
per que l'us pert sa valor,
for which the-one loses his merit
qu'era pros, tan greus pensansa
who-was worthy so heavy care
l'en ven, car no·n es jauzens.
to-him-thereof comes for not-thereof he-is rejoicing
l'autr'en meillur' et enansa,
the-other-thereof betters and advances
qu'era enans recrezens.
who-was before faint-hearted

digatz m', al vostr'escien:
say to-me at-the your-knowing
quals ama plus finamen?
which loves more truly

Cadenet

Guionet, cel que s'esmaia
Guionet he who himself-dismays
tant q'en pert pretz e valor
so-much that-thereof he-loses worth and merit
per leis qu'es pros e veraia,
for her who-is worthy and true
que no·l ten a servidor,
who not-him holds as servant
ama meils, no·i ha doptansa;
loves better not-therein has doubt
que sapchatz que·l pesamenz
for know-you that-the sorrow
li tol tota la membransa
from-him takes all the memory
de sos bels captenemens,
of his fair bearings
que tant pliu·l cor e·l talen
for so-much he-pledges-the heart and-the desire
en amor c'oblida·l sen.
in love that-he-forgets-the sense

Guionet

Cadenet, s'ieu vos dizia
Cadenet if-I to-you said
que conogut vos avetz,
that understood you have
eu sai ben qu'eu failliria
I know well that-I would-err
atressi cum vos failletz;
likewise as you err
car, s'ieu quec jorn peiurava,
for if-I each day worsened
doncs queria ieu son dan
then sought I her harm
de midons, s'ieu la preiava.
of my-lady if-I her entreated
donc non ama sidons tan
then not loves his-lady so-much
cel c'ades es plus savais
he who-ever is more base
com cel qui totz jorns val mais.
as he who all days is-worth more

Cadenet

Guionet, si retenia
Guionet if retained
la bella cel qui pert pretz,
the fair-one him who loses worth

en sa valor tornaria
into his merit he-would-return

* * *

(lacuna)

* * *

(lacuna)

cel qu'es avols, tant ni quan,
he who-is worthless so-much nor how-much

ja no·us cujetz que·ill menbrava
ever not-yourself think that-to-him it-recalled

de pretz plus qu'a un enfan;
of worth more than-to a child

e·l pros es fels quant s'irais,
and-the worthy-man is fierce when himself-he-angers

e si s'espert, no·n pot mais.
and if he-loses-himself not-thereof he-can more

Guionet

Cadenet, s'enaisi era,
Cadenet if-thus it-were

c'om fos per esser malvatz
that-one were for to-be wicked

drutz, ja mais hom non penssera
lover ever more man not would-think

de ren, mais de malvestatz;
of anything more than wickedness

car qui non puingna que vailla
for who not strives that he-be-worth
mais qu'enans non a valgut
more than-before — it-has been-worth
sos pretz, cujatz que non failla
his worth think-you that not it-fail
domna, si·l reten per drut?
lady if-him she-keeps as lover
si fai, car non ama be,
yes it-does for not she-loves well
si per leis meils no·is capte.
if for her better not-himself he-bears

Cadenet

Guionet, ja no·n laissera
Guionet ever not-thereof would-leave
son pretz lo pros ni·l prezatz;
his worth the worthy-man nor-the prized
ans sapchatz que meillurera;
rather know-you that he-would-better
mas del tot es oblidatz,
but of-the all he-is forgotten
sí·l turmenta e·l trebailla
so-him torments and-him troubles
Amors, que de so vengut
Love for from that come
li son tuit sei faig, ses failla,
to-him are all his deeds without fault
don el mais no·n a pogut,
whereof he more not-thereof has been-able

qu'om enamoratz no ve
for-a-man enamored not sees
ni au ni enten fort be.
nor hears nor understands very well

L'autrier lonc un bosc folhos

23 · THE SHEPHERD AND THE SLANDERERS

A pastorela: the other day, along a leafy wood, he found a distressed shepherd singing his complaint against slanderers, whose talk has brought his beloved a grief worse than his own. The knight answers that jealous slanderers honor him by saying he has joy of such a love, and that their fear would be truth if he could. The shepherd says a man pleased by that rumor loves little. He is not the shepherd, the knight replies: he would have the husband beat the lady now and then, for then the husband would give her to him.

L'autrier lonc un bosc folhos
The-other-day along a wood leafy
trobei en ma via
I-found on my way
un pastor mot angoissos
a shepherd very distressed
cantan; e disia
singing and he-said
sa cansos: «Amors,
his song Love
ie·m clam dels lauzenjadors,
I-myself complain of-the slanderers
quar la dolors
for the grief
qu'a per els m'amia,
which-has through them my-beloved
mi fai pietz que·l mia.» —
to-me does worse than-the mine

«Pastre, lauzengier gelos
Shepherd slanderers jealous
m'onron quascun dia,
me-honor each day
e dizon qu'ieu soi joios
and they-say that-I am joyful
de tal drudaria
of such love-making
don mi creis honors;
whereof to-me grows honor
e no·n ai autre socors;
and not-thereof I-have other succor
pero·l paors
yet-the fear
que cil n'an, seria
that they thereof-have would-be
vertatz, s'ieu podia.» —
truth if-I could

«Senher, pos lo fals ressos
Lord since the false rumor
de lor gelozia
of their jealousy
vos platz, pauc etz amoros,
to-you pleases little you-are loving
que lor felonia
for their cruelty
part mans amadors;
parts many lovers

qu'ieu pert midons pels trachors;
for-I lose my-lady through-the traitors
et es errors
and it-is error
e dobla folia
and double folly
qui en lor se fia.» —
who in them himself trusts

«Pastre, ieu no soi ges vos,
Shepherd I not am at-all you
que·l maritz, volria,
for-the husband I-would-wish
bates midons a sazos,
should-beat my-lady at times
qu'adoncs la·m daria,
for-then her-to-me he-would-give
quar per aitals flors
for by such flowers
las an li gelos pejors,
them have the jealous worst
qu'ab las melhors
for-with the best
ten dan vilania
brings harm churlishness
e·i val cortezia.»
and-there avails courtesy

S'anc fui belha ni prezada

24 · THE WATCHMAN'S ALBA

An alba in a lady's mouth and a watchman's. Once fair and prized, she is now married down to a churl for his wealth, and would die without a true friend to tell her grief to and a pleasing watchman to sing the dawn for her. The watchman is too courteous to let a loyal love be undone: a lover lying with his beloved should take his leave frankly, kissing, and cold will not stop his watch. No threat of her ill husband, the lady answers, will keep her from her friend till day.

«S'anc fui belha ni prezada,
If-ever I-was fair and prized
ar sui d'aut en bas tornada,
now I-am from-high to low turned
qu'a un vilan sui donada
for-to a churl I-am given
tot per sa gran manentia;
all for his great wealth
e murria,
and I-would-die
s'ieu fin amic non avia
if-I true friend not had
cuy disses mo marrimen,
to-whom I-might-tell my grief
e guaita plazen
and watchman pleasing
que mi fes son d'alba.» —
who to-me made tune of-dawn

«Ieu sui tan corteza guaita
I am so courteous watchman
que no vuelh sia desfaita
that not I-wish be undone
leials amors a dreit faita,
loyal love in right made
per que·m don guarda del dia
for which-myself I-give heed of-the day
si venria,
if it-would-come
e drutz que jai ab s'amia,
and lover who lies with his-beloved
prenda comjat francamen
let-him-take leave frankly
baizan e tenen,
kissing and holding
qu'ieu crit, quan vey l'alba.
for-I cry when I-see the-dawn

S'ieu en nulh castelh guaitava
if-I in any castle watched
ni fals'amors y renhava,
and false-love there reigned
fals si' ieu si no celava
false let-be I if not I-concealed
lo jorn aitan quan poiria;
the day as-much as I-could

car volria
for I-would-wish
partir falsa drudaria;
to-part false love-making
et entre la leial gen
and among the loyal folk
guait ieu leialmen,
let-watch I loyally
e crit, quan vey l'alba.
and I-cry when I-see the-dawn

Be·m plai longua nuegz escura
Well-to-me pleases long night dark
el temps d'ivern, on plus dura,
in-the time of-winter when more it-lasts
e no·m lais ges per freidura
and not-myself I-leave at-all for cold
qu'ieu leials guaita no sia
that-I loyal watchman — be
tota via,
all the-while
per tal que segurs estia
for such that secure stay
fins drutz, quan pren jauzimen
true lover when he-takes enjoyment
de domna valen,
of lady worthy
e crit quan vei l'alba.» —
and I-cry when I-see the-dawn

«Ja per guap ni per menassa
Ever for boast nor for threat
que mos mals maritz me fassa,
that my ill husband to-me makes
no mudarai qu'ieu no jassa
not shall-I-forbear that-I — lie
ab mon amic tro al dia,
with my friend until to-the day
quar seria
for it-would-be
desconoissens vilania,
undiscerning churlishness
qui partia malamen
whoever parted evilly
son amic valen
her friend worthy
de si, tro en l'alba.» —
from herself until at the-dawn

«Anc no vi jauzen
Ever not I-saw rejoicing
drut que·l plagues l'alba.» —
lover whom-to-him pleased the-dawn

«Per so no m'es gen
For that not to-me-is fitting
ni·m plai, quan vey l'alba.»
nor-to-me it-pleases when I-see the-dawn

UC DE SAINT-CIRC

The Complete Songs

Vida

THE LIFE OF UC DE SAINT-CIRC

The vida makes him a Quercy man from a hamlet called Tegra, son of a poor vavasor of Saint-Circ, the castle at the foot of Rocamadour that war had destroyed. His elder brothers meant him for the church and sent him to school at Montpellier; instead of letters he learned songs, vers, sirventes, tensos, and coblas. He went as a jongleur through Gascony, Poitou, Spain, Provence, and the Trevisan March, married there, and made no more cansos after taking a wife. He was never much in love, but knew how to feign it.

N'Uc de Saint Circ si fo de Caersi, d'un borc que a nom
Sir-Uc of Saint Circ thus was of Quercy of-a town which has name
Tegra. Fils fo d'un paubre vavassor, que ac nom n'Arman
Tegra Son he-was of-a poor vavasor who had name Sir-Arman
de Saint Circ, per so que·l castels don el fo a nom
of Saint Circ for that that-the castle whence he was has name
Saint Circ, qu'es al pe de Sainta-Maria de Rocamador,
Saint Circ which-is at-the foot of Sainta-Maria of Rocamadour
que fo destruitz per guerra e derrocatz. Aquest n'Uc si
which was destroyed by war and thrown-down This Sir-Uc thus
ac gran ren de fraires majors de se; e volgron lo
had great number of brothers elder than himself and they-wished him
far clerc e manderon lo a scola a Monpeslier. E
to-make cleric and sent him to school at Montpellier And
quant ill cuideron que ampares letras, el amparet cansos e
when they thought that he-learned letters he learned songs and
vers e sirventes e tensos e coblas, e·ls fach e·ls dich
vers and sirventes and tensos and coblas and-the deeds and-the sayings
dels valens homes e de las valens domnas que eron al
of-the worthy men and of the worthy ladies who were in-the
mon ni eron estat; e com aquel saber s'ajoglari. E·l
world and had been and with that knowing he-turned-jongleur And-the

coms de Rodes e·l vescoms de Torena si·l leveren
count of Rodez and-the viscount of Turenne thus-him raised
molt a la joglaria, com las tensos e com las coblas
much to the jongleury with the tensos and with the coblas
qu'el feiren com lui, e·l bons Dalfins d'Alvernhe. Et
that-they made with him and-the good Dauphin of-Auvergne And
estet lonc temps en Gascoingna paubres, cora a pe, cora
he-stayed long time in Gascony poor now on foot now
a caval. Lonc temps estet com la comtessa de Benauges,
on horse Long time he-stayed with the countess of Benauges
e per leis gazagnet l'amistat d'en Savaric de Malleon,
and through her he-won the-friendship of-Sir Savaric of Mauléon
lo cals lo mes en arnes e en roba. Et estet lonc
the which him put in harness and in raiment And he-stayed long
temps com el en Peitieu e en las encontradas, pois en
time with him in Poitou and in the districts then in
Cataloingna e en Aragon e en Espaigna, com lo bon
Catalonia and in Aragon and in Spain with the good
rei Amfos e com lo rei Anfos de Leon e com lo rei
king Alfonso and with the king Alfonso of Leon and with the king
Peire d'Aragon; e pois en Proensa com totz los barons,
Peter of-Aragon and then in Provence with all the barons
pois en Lombardia e en la Marcha Trevisana. E tolc
then in Lombardy and in the March Trevisan And he-took
moiller en Tervisana, gentil e bella, e fez enfans. Gran
wife in Trevisan gentle and fair and made children Great
ren amparet de l'autrui saber e voluntiers l'enseingnet a
deal he-learned of the-others' knowing and gladly it-he-taught to
autrui. Cansos fetz de fort bonas e de bons sons et
others Songs he-made of very good and of good tunes and
de bonas coblas; e anc no fo gaires enamoratz. Mas
of good coblas and ever not he-was at-all enamored But

se saup feigner enamoratz; e ben saup levar las soas
himself he-knew to-feign enamored and well he-knew to-raise the his
dompnas e ben decazer, quant el lo volia far, ab los
ladies and well to-cast-down when he it wished to-do with the
sieus vers e ab los sieus digz. Mas pois qu'el ac moiller
his vers and with the his sayings But after that-he had wife
non fetz cansos.
not he-made songs

Razo

THE PEACE WITH LADY CLARA

He loved Clara of Anduze, who wanted worth and to be heard far and near, and served her in the one thing she wanted most: he made every good lady in those parts her friend and had them send her letters, greetings, and jewels, writing the answers himself. Lady Ponsa, her neighbor, envied the honor and told him Clara had another lover; he left Clara badly and praised Ponsa, who then gave him nothing. He begged a friend of Clara's to make the peace, and this song came of it.

N'Uc de Saint Circ qui fo ni don ben l'avetz auzit. E
Sir-Uc of Saint Circ who he-was and whence well it-you-have heard And
si amava una dompna d'Anduza, que avia nom madompna
thus he-loved a lady of-Anduze who had name my-lady
Clara. Mout fo adrecha e ensenhada e avinenz e
Clara Much she-was accomplished and well-bred and comely and
bella, e ac gran volontat de pretz e d'esser auzida
fair and had great desire of worth and of-to-be heard
loing e pres, e d'aver l'amistat e la domesteguessa de
far and near and of-to-have the-friendship and the familiarity of
las bonas dompnas e dels valenz homes. E n'Uc conoc
the good ladies and of-the worthy men And Sir-Uc knew
la volontat d'ella e saup li ben servir d'aiso qu'ella
the desire of-her and knew to-her well to-serve of-that which-she
plus volia; que non ac bona dompna en totas aquellas
most wished for not there-was good lady in all those
encontradas con qual ell non fezes que l'agues amor
districts with whom he not brought-about that her-she-had love
e domesteguessa, e no·ill fezes mandar letras e salutz
and familiarity and not-to-her made to-send letters and greetings
e joias, per acordansa e per honor. E n'Uc be fasia
and jewels for accord and for honor And Sir-Uc well made

las letras de las responsions que convenian a far a las
the letters of the answers which were-fitting to make to the
dompnas dels plasers qu'ellas li mandavan. Et ella sofria
ladies of-the pleasures that-they to-her sent And she suffered
a n'Uc los precs e l'entendemen, e·ill promes de far
to Sir-Uc the prayers and the-courtship and-to-him promised of to-do
plaser en dreit d'amor. E n'Ucs fetz mantas bonas chansos
pleasure in right of-love And Sir-Uc made many good songs
d'ella, pregan leis e lausan sa valor e sa beutat. Et
of-her entreating her and praising her merit and her beauty And
ella si s'abelli mout de las chansos que n'Uc fasia
she thus herself-delighted much in the songs which Sir-Uc made
de leis. Lonc temps duret lor amors; e mantas guerras
of her Long time lasted their love and many wars
e mantas patz feron entre lor, si com s'ave d'amors
and many peaces they-made between them thus as it-happens of-loves
entre amadors. Et ella avia una vezina mout bella, que avia
between lovers And she had a neighbor very fair who had
nom madompna Ponsa. Mout era cortesa e enseignada;
name my-lady Ponsa Much she-was courteous and well-bred
e ac gran enveja a madompna Clara del pretz e de la
and had great envy of my-lady Clara of-the worth and of the
honor que n'Uc li avia facha gazanhar. Si se penset
honor which Sir-Uc to-her had made to-gain Thus herself she-thought
e penet con pogues faire qu'ella tolgues n'Uc de la soa
and pondered how she-might to-do that-she took Sir-Uc from the her
amistat e traes lo a si. E mandet per n'Uc, e det
friendship and drew him to herself And she-sent for Sir-Uc and gave
li a entendre que madompna Clara avia autre amador
to-him to understand that my-lady Clara had another lover
a cui ella volia miels que a lui, e promes de far e de
to whom she wished better than to him and promised of to-do and of

dir so que a n'Uc plagues. N'Uc, si com cel que non
to-say that which to Sir-Uc might-please Sir-Uc thus as he who not
fo ferms ni lials a neguna que vas autra part volontier
was firm nor loyal to any that toward other side gladly
no s'en percasses, e per so que gran mal l'avia
not himself-thereof he-pursued and for that that great ill to-him-she-had
dit de madompna Clara, e per lo bel semblant qu'ella
said of my-lady Clara and for the fair seeming that-she
li fasia, e per lo gran plazer qu'ella li prometia, si
to-him made and for the great pleasure that-she to-him promised thus
se parti malamen de madompna Clara, e comenset a
himself he-parted badly from my-lady Clara and began to
mal dir d'ella e lausar madompna Ponsa. Madompna Clara
ill to-say of-her and to-praise my-lady Ponsa My-lady Clara
fo mout irada, e ac gran desdeng, que non s'en
was much angered and had great disdain so-that not herself-thereof
clamet ni rancuret d'ell. Longa sazon estet n'Uc amics
she-complained nor grumbled of-him Long season stayed Sir-Uc friend
de madompna Ponsa, attenden lo ben e·ls plazers qu'ella
of my-lady Ponsa awaiting the good and-the pleasures that-she
li avia promes e qu'ella no·ill fetz negun; anz li
to-him had promised and that-she not-to-him did any rather to-him
mermet chascun dia los bels accuillimenz qu'ella solia far.
she-lessened each day the fair welcomes that-she was-wont to-do
E n'Uc, quan vi que aisi era engannatz, mout fo
And Sir-Uc when he-saw that thus he-was deceived much he-was
dolenz e iratz; e anet s'en a una amiga de madomna
grieved and angered and went himself-thence to a friend of my-lady
Clara, e mostret li tota l'ocaison per qu'el s'era
Clara and showed to-her all the-occasion for which-he himself-was
loingnatz de madomna Clara, e preget la aisi caramen con
estranged from my-lady Clara and entreated her as dearly as

el poc qu'ella degues cercar la patz entre madomna Clara
he could that-she should to-seek the peace between my-lady Clara
e lui, e far si qu'ella li degues rendre gracia e
and him and to-make thus that-she to-him should to-render favor and
bona volontat; e ella li promes de far tot so que·il
good will and she to-him promised of to-do all that which-to-him
en poiria far de bon. Et ella dis tant a madompna
thereof she-could to-do of good And she said so-much to my-lady
Clara et la preget qu'ella promes de far la patz con
Clara and her entreated that-she promised of to-make the peace with
n'Uc. E si ordeneren que n'Uc fos a parlamen con lor
Sir-Uc And thus they-arranged that Sir-Uc be at parley with them
doas; e si fo el, e fetz la patz mout amorosamen. E
two and thus was he and made the peace very lovingly And
d'aquesta raso si fo facha aquesta chansos que ditz:
of-this matter thus was made this song which says

Anc mais non vi temps ni sason.
Ever more not I-saw time nor season

Razo

THE WAR WITH LADY STAZAILLA

He loved a Trevisan lady named Stazailla, served and honored her with praise and worth, and made good songs of her; she took his love, his suit, and his praise gladly and promised him many pleasing things. But she wanted every man of honor who saw her to court her, suffered every suit, and promised pleasures to all — and did them to many. Uc grew jealous of what he saw and heard and made war on her; she feared neither blame nor rumor, and he waited for a peace that never came.

N'Ucs de Saint-Circ si amava una dompna de Trevisana, que
Sir-Uc of Saint-Circ thus loved a lady of Trevisan who
avia nom dompna Stazailla, e si la servi e la honoret
had name lady Stazailla and thus her he-served and her he-honored
de lausor e de prez, e fez de bonas chansos d'ella; e
with praise and with worth and made of good songs of-her and
ella recebia en grat l'amor e·l prec e l'entendemen e·l
she received in favor the-love and-the prayer and the-courtship and-the
bendich de lui, e·l dis de grans plasers, e·il promes
good-word of him and-to-him said of great pleasures and-to-him promised
mains bens plasens. Mas ella si fo una dompna que volc
many goods pleasing But she thus was a lady who wished
que tuich l'ome que la viren, que fossen d'onor e de
that all the-men who her saw who were of-honor and of
be, entendessen en ella; e a totz soffri los precs e los
good should-court in her and to all she-suffered the prayers and the
entendemens, e a totz prometia plasers a far e a dire; e
courtships and to all she-promised pleasures to do and to say and
si·n fez a moutz. N'Ucs si·n fo gelos d'aiso qu'en
thus-thereof she-did to many Sir-Uc thus-thereof was jealous of-that which-thereof
vi e qu'en ausi, e venc a guerra e a mescla com
he-saw and which-thereof he-heard and came to war and to quarrel with

ella. Mas ella era una dompna que no temia blasme ni rumor
her But she was a lady who not feared blame nor rumor
ni maldit. Gran guerra li fez longa sason, e ella pauc
nor slander Great war to-her he-made long season and she little
la presava. E n'Ucs atendia tot dia qu'ella queris patz e
it prized And Sir-Uc awaited all day that-she should-seek peace and
concordia, e qu'el entres en tal rason cum ella qu'el en
concord and that-he should-enter into such matter with her that-he thereof
feses una chanson avinen. E vi que no·il venia, e
should-make a song pleasing And he-saw that not-to-him it-came and
en fez de la rason qu'el avia una chanson que diz:
thereof he-made of the matter which-he had a song which says

Longamen ai atenduda.
Long I-have awaited

Anc enemics q'ieu agues

1 · MY HEART AND MY EYES

No enemy ever harmed him as his own heart and eyes do, and they gain nothing by it: the heart sighs, the eyes weep, and the worse each fares the more both obey the place the harm comes from. He would flee if he could; instead he stays, a true servant of the gay body they obey. It is a season when the loyal are scorned and those who lack all that love asks are wanted. He is bound as Gawain was to the luckless stranger, and tells Savaric that Gardacor traded gold for tin.

Anc enemics q'ieu agues
Ever enemy that-I had
nuill temps no·m tenc tant de dan
any time not-to-me did so-much of harm
cum mos cors e miei huoill fan;
as my heart and my eyes do
e s'ieu ai per lor mal pres,
and if-I have through them ill taken
ill no·i ant faich nuill gazaing;
they not-therein have made any gain
qe·l cors en sospira e·n plaing
for-the heart thereof sighs and-thereof laments
e·ill huoill en ploron soven,
and-the eyes thereof weep often
et on cascus pieitz en pren
and where each worse thereof takes
Plus volon, qecs, obezir,
More they-wish each to-obey
lai don sento·l mal venir.
there whence they-feel-the ill to-come

Per que m'agr'ops, s'ieu pogues,
For which to-me-would-be-need if-I could
c'al cor e als huoills, qe·m fan
that-from-the heart and from-the eyes which-to-me make
aver de ma mort talan,
to-have of my death desire
fugis, mas ieu non puosc ges,
I-should-flee but I not can at-all
anz m'atur e m'acompaing
rather myself-I-stay and myself-I-company
ab lor, e fis sers remaing
with them and true servant I-remain
a l'adreich gai cors plazen
to the-comely gay body pleasing
cui ill son obedien,
to-whom they are obedient
e·l vuoill onrar e blandir
and-it I-wish to-honor and to-flatter
e gen lauzar ses mentir.
and nobly to-praise without lying

Mas una aital sazos es
But a such season it-is
que li plus leial aman
that the most loyal lovers
e cill q'amon ses engan
and those who-love without deceit
son soanat e mespres,
are scorned and slighted

et aicill a cui sofraing
and those to whom lacks
tot quant ad amor s'ataing
all that-which to love pertains
son volgut, e non es gen
are wished and not it-is fitting
c'amors fasa lui gauzen
that-love make him rejoicing
que non sap los bens grazir
who not knows the goods to-welcome
e·ls mals, qan los sent, sofrir.
and-the ills when them he-feels to-endure

Mas de mi vol cui ten pres
But of me wishes whom she-holds captive
que fassa tot son coman,
that I-do all her command
de lieis que no·m vol ni·m blan
of her who not-me wishes nor-me flatters
ni·l platz res c'a mi plagues;
nor-to-her pleases anything that-to me might-please
c'aissi·m pren cum pres Galvaing
for-thus-to-me it-takes as it-took Gawain
del bel desastruc estraing,
of-the fair luckless stranger
a cui l'avenc far coven
to whom to-him-it-befell to-make covenant
que fezes son mandamen,
that he-should-do his command

et el no·il dec far ni dir
and he not-to-him ought to-do nor to-say
ren qe·il degues abellir.
anything that-to-him should to-please

Ab aital coven enpres
With such covenant undertaken
sui sieus, que plus no·ill deman,
I-am hers that more not-of-her I-ask
mas cossir e vauc penssan
but I-ponder and I-go thinking
cum ieu sos plazers fezes;
how I her pleasures might-do
qe·l ditz fenis s'am refraing
for-the saying ends if-love checks
qui dis que braus cors s'afraing
who said that fierce heart itself-bends
qui gen lo serv humilmen;
who nobly it serves humbly
per q'ieu ges no m'espaven,
for which-I at-all not myself-dread
tant l'ai cor de gen servir,
so-much her-I-have heart of nobly to-serve
q'ella ja·m laisse morir.
that-she ever-me should-let to-die

Mas pero pieitz de mort es
But yet worse than death it-is
qui vai languen desiran
who goes languishing desiring
e aten e non sap qan
and waits and not knows when
li volra valer merces;
to-him will-wish to-avail mercy
puois ai pieitz, per qe·m complaing,
then I-have worse for which-myself I-complain
q'en un jorn fenis e fraing
for-in one day ends and breaks
so c'om a conquist greumen
that which-one has won with-difficulty
d'Amor, e al mieu parven
of-Love and to-the my seeming
degra poignar al fenir
one-ought to-strive at-the ending
aitan cum al conquerir.
as-much as at-the winning

Seign'En Savaric, mout plaing
lord-Sir Savaric much I-lament
Gardacor, car per estaing
Gardacor for for tin
camjet son aur fin valen,
she-changed her gold fine precious
e·l clar maragde luzen
and-the clear emerald shining
per veir'escur que luzir
for glass-dark which to-shine
non pot mais ni resplandir.
not can more nor to-glitter

Tres enemics e dos mals seignors ai

2 · THREE ENEMIES AND TWO LORDS

Three enemies and two bad lords: the enemies are his eyes and heart, which make him want a lady beyond his station; the lords are Love, who holds his heart in sway, and the lady herself, to whom he dares not show it. Each stanza after the first is a chain of questions — what shall I do, how shall I last, how shall I live, what shall I say. He can find nothing without her and is jealous of every man who nears her. His lady bade him send the song to the countess of Provence.

Tres enemics e dos mals seignors ai,
Three enemies and two ill lords I-have
c'usqecs poigna nuoig e jorn cum m'aucia:
for-each strives night and day how me-he-kill
l'enemic son miei oill e·l cors, qe·m fai
the-enemies are my eyes and-the heart which-me makes
voler celliei c'a mi non taigneria;
to-want her that-to me not would-befit
e l'us seigner es Amors, q'en baillia
and the-one lord is Love who-in sway
ten mon fin cor e mon fin pessamen,
holds my true heart and my true thought
l'autre etz vos, dompna en cui m'enten,
the-other are you lady in whom I-set-my-heart
a cui non aus mon cor mostrar ni dir
to whom not I-dare my heart to-show nor to-say
cum m'aucietz d'envej'e de desir.
how me-you-kill with-longing-and with desire

Que farai doncs, dompna, que sai ni lai
What shall-I-do then lady for here nor there
non puosc trobar ren ses vos que bo·m sia?
not I-can to-find anything without you that good-to-me be
Que farai ieu, cui serion esglai
What shall-do I to-whom would-be terror
tuich autre joi si de vos no·ls avia?
all other joys if from you not-them I-had
Que farai ieu, cui capdella e guia
What shall-do I whom governs and guides
la vostr'amors e·m fuich e·m sec e·m pren?
the your-love and-me flees and-me follows and-me takes
Que farai ieu, c'autre joi non aten?
What shall-do I for-other joy not I-await
Que farai ieu ni cum poirai gandir,
What shall-do I and how shall-I-be-able to-escape
si vos, dompna, no·m voletz retenir?
if you lady not-me wish to-keep

Cum durarai ieu, que non puosc morir,
How shall-last I who not can to-die
ni ma vida no m'es mas malanansa?
and my life not to-me-is but misery
Cum durarai ieu, cui vos faitz languir
How shall-last I whom you make to-languish
desesperat ab un pauc d'esperanssa?
despairing with a little of-hope

Cum durarai ieu, que ja alegransa
How shall-last I who ever gladness
non aurai mais, si no me ven de vos?
not shall-have more if not to-me it-comes from you
Cum durarai ieu, que ieu sui gelos
How shall-last I who I am jealous
de tot home qui vai vas vos ni ve
of every man who goes toward you or comes
e de totz cels a cui n'auch dire be?
and of all those of whom thereof-I-hear to-say good

Cum viurai ieu, que tant coral sospir
How shall-live I who so heartfelt sighs
fatz nuoich e jorn que movon de pesanssa?
I-make night and day which move from sorrow
Cum viurai ieu, cui non pot far ni dir
How shall-live I to-whom not can to-do nor to-say
autra ses vos ren qe·m teigna ad honranssa?
another without you anything that-to-me hold as honor
Cum viurai ieu, c'als non port e membranssa
How shall-live I for-else not I-bear in memory
mas vostre cors e las plazens faissos
but your body and the pleasing features
e·ls cortes digz humils e amoros?
and-the courteous words humble and loving
Cum viurai ieu, que d'als non prec de me
How shall-live I who of-else not I-pray for me
Dieu mas qe·m lais ab vos trobar merce?
God but that-me he-let with you to-find mercy

Que dirai ieu, dompna, si no·m mante
What shall-say I lady if not-me sustains
fina merces, sivals d'aitan qu'eu venssa
true mercy at-least of-so-much that-I vanquish
ab mon fin cor et ab ma leial fe
with my true heart and with my loyal faith
vostra rictat e vostra gran valenssa?
your power and your great worth
Que dirai ieu si vos no·m faitz suffrensa?
What shall-say I if you not-to-me make forbearance
Qe dirai eu, c'autra non puosc vezer
What shall-say I for-another not I-can to-see
q'en dreich d'amor mi puosca al cor plazer?
who-in right of-love to-me can at-the heart to-please
Que dirai ieu, c'autra el mon non es
What shall-say I for-another in-the world not is
qe·m dones joi per nuill ben qe·m fezes?
that-to-me should-give joy for any good that-to-me might-do

A la valen comtessa de Proenssa,
To the worthy countess of Provence
car son siei fatch d'onor e de saber
for are her deeds of-honor and of knowing
e·il dich cortes e·il semblan de plazer,
and-the words courteous and-the looks of pleasure
an ma chansos, car cella de cui es,
let-go my song for she of whom it-is
me comandet c'a licis la trameses.
me commanded that-to her it I-should-send

Dels huoills e del cor e de me

3 · SIN AGAINST EYES, HEART, AND SELF

He has sinned against his eyes, his heart, and himself, since he does not see the lady who holds his heart and dies here desiring her. Had she given him no other good than one day's sight of her, no ill could have harmed him. Whoever trusts his own sense in love is a fool: sense told him to withdraw. Every man who sees her loves and fears her; he more, and he will never part heart, prayers, or song from her. With joined hands he bows to the countess of Montferrand.

Dels huoills e del cor e de me
Of-the eyes and of-the heart and of me
ai eu mezeis pechat trop gran,
have I myself sin too great
car eu celliei qe mon cor te
for I her who my heart holds
non vei e muor sai desiran
not I-see and I-die here desiring
e·l cor plangen e·ls huoils ploran;
and-the heart lamenting and-the eyes weeping
car s'ill autre ben no·m fazia,
for if-she other good not-to-me did
sivals lo jorn que eu podia
at-least the day that I could
son bel cors gai plazen vezer,
her fair body gay pleasing to-see
no·m podia mals dan tener.
not-to-me could ill harm to-do

Per q'es fols qui en amor cre
For which-is foolish who in love believes
son sen, ni ren fai qe·il coman,
his sense or anything does that-to-him it-bids
q'ieu lo crezei, per qe·m n'ave
for-I it believed for which-to-me thereof-befalls
a marrir plaignen sospiran;
to to-grieve lamenting sighing
qe·l sens volc que m'anes loignan
for-the sense willed that myself-I-should-go withdrawing
de mi donz, don teing a foillia
from my lady whence I-hold for folly
totz faitz que joi d'amor desvia,
every deed that joy of-love turns-aside
e teing a sen et a saber
and I-hold for sense and for knowing
tot so que jois m'en fai voler.
all that which joy to-me-thereof makes to-want

Chascus hom que son gen cors ve
Each man who her noble body sees
l'ama e la dopta e la blan,
her-loves and her fears and her flatters
et eu mais, qe·l cor e la fe
and I more for-the heart and the faith
hi ai mes e tot mon talan;
there I-have put and all my desire
que sa clara beutatz resplan,
for her bright beauty shines

e sa humils plazens paria
and her humble pleasing company
e·l solatz e la cortesia
and-the cheer and the courtesy
la fant honrar e car tener
her make to-honor and dear to-hold
als pros, e grazir e temer.
by-the worthy and to-welcome and to-fear

Tant val que, si tot no·m fai be,
So-much she-is-worth that though all not-to-me she-does good
ja·l cor ni mos precs ni mon chan
ever-the heart nor my prayers nor my song
no·n partrai, e c'ades merce
not-thereof shall-I-part and that-ever mercy
no·il qieira humilmen merceian;
to-her I-seek humbly beseeching
q'ieu sai q'onrat mi son li dan,
for-I know that-honorable to-me are the harms
car qui per rics pretz s'estudia,
for who for rich worth himself-strives
l'esforssamens, si be·is fadia,
the-striving even though-itself fails
n'es gens; per q'ieu no·n vuoill mover
thereof-is fitting for which-I not-thereof wish to-move
lo cor ni·ls precs ni·l bon esper.
the heart nor-the prayers nor-the good hope

Anz l'am e l'amarai jasse;
Rather her-I-love and her-I-shall-love always
qecs jorns mi sembla plus d'un an
each day to-me seems more than-a year
car non la vei, e no·m rete
for not her I-see and not-me holds
nuills faitz on eu fassa engan,
any deed where I do deceit
anz cre far son pro e·l mieu dan.
rather I-believe to-do her profit and-the my harm
Ai las, en tant avinen guia
Ah alas in so comely wise
ai essaiat si ja poiria
I-have tried if ever I-could
s'amor ni son grat retener
her-love or her favor to-keep
ni cum poirai far son plazer.
or how shall-I-be-able to-do her pleasure

Pros Comtessa de Monferran
Worthy Countess of Montferrand
mas mans jointas, on que sia,
my hands joined where that I-be
soplei vas vostra seignoria,
I-bow toward your lordship
e creissi a tot mon poder
and I-increase with all my power
la valor que vos fai valer.
the merit which you makes to-be-worth

Gent ant saubut miei uoill vensser mon cor

4 · EYES, HEART, AND DEATH

His eyes have nobly conquered his heart, and eyes and heart together have conquered him, for the heart saw through the eyes the woman they are all dying for. Half dead, the heart — a plain traitor — makes the lady who kills it kill him too. If he weeps, let nobody blame him: nobody dies of a hurt from so rich a place. Often he plans to entreat her, and the mouth holds the heart back; the more he flees her the more she holds him. He tells Desire he does not renounce it.

Gent ant saubut miei uoill vensser mon cor,
Nobly have known my eyes to-vanquish my heart
et jen miei huoill e·l cors an vencut me,
and nobly my eyes and-the heart have vanquished me
qe mos cors vi els huoills cella per que
for my heart saw with-the eyes her through whom
moront miei huoill, et ieu e·l cors en mor;
die my eyes and I and-the heart thereof dies
e·l cors mieitz mortz — gardatz s'es ben trahire —
and-the heart half dead see if-it-is well traitor
fai me a lieis que lui auci aucire
makes me by her who him kills to-kill
de pessamen, d'envej' e de cossir,
of sorrow of-longing and of care
e·ls huoills de dol e si eis de desir.
and-the eyes of grief and itself same of desire

Si·m plor ni·m plaing ni men duoill e mon cor.
If-myself I-weep and-myself I-lament and myself-thereof I-grieve in my heart
Ni n'ai desir, no m'en plaign' hom de re,
Nor thereof-I-have desire not of-me-thereof let-complain man of anything
car ben conosc que per lo mal que ve
for well I-know that by the ill which comes
de tant ric luoc que negus hom non mor;
from so rich place that any man not dies
e puosc ben dir que ric son miei cossire,
and I-can well to-say that rich are my cares
e si ja·m puosc enardir que·l desire
and if ever-myself I-can to-embolden that-the desire
q'ieu ai de lieis li mostre ni·l aus dir,
that-I have of her to-her I-show nor-it I-dare to-say
onratz serai neus si·m fazia aucir.
honored shall-I-be even if-me it-made to-kill

Maintas sazos m'o acort e mon cor
Many seasons to-myself-it I-resolve in my heart
cum ieu la prec, mas enaissi m'ave:
how I her entreat but thus to-me-it-happens
qan cuia·l cors parlar, la bocha·l te,
when thinks-the heart to-speak the mouth-it holds
e·l desirs creis et mos ardimens mor,
and-the desire grows and my boldness dies
e doblon me l'esglai e·il lonc sospire
and double to-me the-terror and-the long sighs
e fail me·l sens tant q'ieu non sai que dire,
and fails to-me-the sense so-much that-I not know what to-say

c'a lieis preiar non puosc endevenir,
for-to her to-entreat not I-can to-attain
ni comensar non o sai ni giquir.
and to-begin not it I-know nor to-leave

E s'ieu m'en loing, plus m'estai pres del cor,
And if-I myself-thence remove more to-me-it-stays near of-the heart
e on ieu plus li fuig, plus mi rete,
and where I more from-her flee more me she-holds
per qu'ieu del tot remanh en sa merce;
for which-I of-the all remain in her mercy
car non mor gen aicel que fugen mor.
for not dies nobly he who fleeing dies
Mas ges no·m par, qan son gen cors remire,
But at-all not-to-me it-seems when her noble body I-behold
qez ilh deia mi ni autrui aucire,
that she ought me nor another to-kill
anz m'es semblan qez ilh deia garir
rather to-me-is seeming that she ought to-heal
aisso que fai tot' autra mortz morir.
this which makes every other death to-die

Anz q'ieu la vis, la conuc e mon cor
Before that-I her saw her I-knew in my heart
e aic en li m'esperanssa e ma fe,
and I-had in her my-hope and my faith
e qan la vi, fui aissi sieus desse,
and when her I-saw I-was thus hers forthwith

que per lieis val mos cors e viu e mor;
that through her is-worth my heart and lives and dies
e·il sui que jorn aissi fizels servire
and-to-her I-am each day thus faithful servant
e de sos bes enanssaire e grazire,
and of her goods advancer and welcomer
c'a cels q'adoncs l'avion en azir
for-to those who-then her-had in hatred
la fatz aras enanssar e grazir.
her I-make now to-advance and to-welcome

Ja no·us cuidetz, Desirs, q'ieu vos adire
Ever not-yourself think Desire that-I you renounce
ni·m sia greu car vos sui francs servire
nor-to-me be heavy for to-you I-am noble servant
sez guizerdon, car cill c'ara desir
without reward for she whom-now I-desire
vos mi fa·l tort que m'aviatz fenir.
you to-me does-the wrong that me-you-had to-end

Aissi cum es coinda e gaia

5 · GRACEFUL AND GAY

Since the lady he sings of is graceful, gay, courteous, pleasing, and agreeable to everyone, his song must be of the same likeness and must carry to her the desire he has to see her. He has desire, care, sorrow, and terror from not seeing her; no season ever came, once he had seen her gay figure, in which he felt trouble or harm. Let nobody think he turns elsewhere: heart, sense, desire, and thought are of one mind, and he has seen no lady anywhere he would love more than a lace of hers.

Aissi cum es coinda e gaia
Just as she-is graceful and gay
e cortesa e plazens
and courteous and pleasing
ed azaut' a totas gens
and agreeable to all folk
la bella de cui eu chan,
the fair-one of whom I sing
m'es ops que d'aital semblan
to-me-is need that of-such likeness
cum ill es fassa canso,
as she is I-make song
coinda e gaia ab plazen so,
graceful and gay with pleasing tune

que li man lai que·l an dire
which to-her I-send there which-to-her goes to-say
lo desire
the desire
que ieu ai
that I have
de vezer son gent cors gai.
of to-see her noble body gay

Desir n'ai ieu e cossire
Desire thereof-have I and care
e pessamen e esglai
and sorrow and terror
car non la vei, et esmai;
for not her I-see and dismay
c'anc nuilla sazo non fo,
for-ever any season not was
s'ieu vis sa gaia faisso,
if-I saw her gay figure
que anc trebailla ni dan
that ever trouble nor harm
sentis ni mal ni affan,
I-felt nor ill nor toil

aitant doussamen m'apaia
so sweetly me-appeases
qanz q'ieu aia
however-much that-I have
de turmens
of torments
sos francs cars humils parvens.
her noble dear humble look

Ja no·s cuit qez eu m'atraia
Ever not-himself let-him-think that I myself-draw
vas autra, qe·ls cors e·l sens
toward another for-the heart and-the sense
e·l desirs e·l pessamens
and-the desire and-the thought
si acordon d'un talan,
themselves accord of-one desire
c'usquecs la vol e la blan,
for-each-one her wants and her flatters

car ges oblidat non so
for at-all forgotten not are
l·dig ni·l faich ni·l si ni·l no
the-words nor-the deeds nor-the yes nor-the no
ni·l beil semblan ni·l doutz rire
nor-the fair looks nor-the sweet laughter
ni·l sospire
nor-the sighs
ni l'essai
nor the-trial
ni·l doutz man ni·l plazen plai.
nor-the sweet messages nor-the pleasing pleas

Sos amics e sos servire
Her friend and her servant
e sos hom sui e serai,
and her man I-am and shall-be
e dompna vista non ai
and lady seen not I-have
nuill luoc, ni sai on eu so,
any place nor here where I am
que mais de lieis un cordo
whom more of her a lace
non ames o sol un man,
— I-should-love or only a message

qu'ieu sai preses de joi tan
for-I know I-should-take of joy so-much
cum pren cel que si donz baia
as takes he who his lady kisses
ni qe·i jaia,
or who-there lies
que cozens
for burning
m'es totz autres gauzimens,
to-me-is every other enjoyment

ges per l'avol gens savaia
at-all for the-worthless folk base
cui desplatz jois e jovens,
whom displeases joy and youth
ni per los mieus malvolens
nor for the my ill-wishers
que van mos mals encercan
who go my ills seeking
no m'an mon joi amerman;
not to-me-have my joy diminished
anz li dic que per razo
rather to-them I-say that by reason
deu per els voler monpro,
one-ought through them to-want my-profit

c'om deu faire don s'azire
for-one ought to-do whereof himself-angers
e que tire
and which vexes
a cels lai
to those there
a cui sos plazers desplai.
to whom his pleasure displeases

Dalfin, de clara razo
Dauphin of clear matter
ai er faicha ma chansso,
I-have now made my song
per so que puosca eslire
for that that one-can to-choose
e devire
and to-discern
cum eu ai
how I have
vas lieis mon fin cor verai.
toward her my true heart genuine

Servit aurai longamen

6 · LONG SERVICE

He will have served long, humble, noble, and loyal, a love from which he has taken great ills, pain, and torment without amends — and Love still wants him to wait on her hard mercy. Shall he love truly, then, when true loving does not save him? He dare not be false to her, and Love says he should hang sooner than lie to her. He lives on a poor prebend, since she has his heart. Her eyes are clear, her teeth whiter than crystal, her face white and ruddy beneath the band.

Servit aurai longamen
Served I-shall-have long
humils, francs, sers e leials
humble noble servant and loyal
Amor, don ai pres grans mals,
Love whereof I-have taken great ills
ira, pena e tormen,
grief pain and torment
greu maltraich ses nuill' esmenda;
hard suffering without any amends
et ancar vol q'ieu atenda
and still she-wills that-I await
Amors sa dura merce,
Love her hard mercy
per saber si n'aurai be
to know if thereof-I-shall-have good
suffren anz c'altrui mi renda.
enduring before that-to-another myself I-render

Amarai doncs finamen,
shall-I-love then truly
puois fis amars no m'es sals?
since true loving not to-me-is saving
Non ausaria esser fals
Not would-I-dare to-be false
vas lieis c'aisi·m vai volven?
toward her who-thus-me goes turning
Conseill m'es ops q'ieu en prenda. —
Counsel to-me-is need that-I thereof take
Mas Amors ditz q'anz mi penda
But Love says that-rather me I-hang
qe ja li menta de re. —
than ever to-her I-lie of anything
Mas dreitz es c'ab aital fe
But right it-is that-with such faith
cum ill compra q'ieu li venda.
as she buys that-I to-her sell

Mas ges vas lieis no·m deffen
But at-all toward her not-me defends
razos, dreitz, amors ni als,
reason right love nor else
e si·l platz mos dans mortals
and if-to-her pleases my harm mortal
e lo sieu qier eissamen,
and the hers I-seek likewise
non creza q'ieu l'o contenda,
not let-her-think that-I it-to-her contest

qu'eu viu de paubra prevenda;
for-I live on poor prebend
que non ai poder en me,
for not I-have power over me
car cill l'a c'a·l cor ab se,
for she it-has who-has-the heart with her
e no voill qu'om li·m deffenda.
and not I-wish that-one from-her-me defend

Esfortz fatz doncs car m'enten,
Effort I-make then for I-set-my-heart
ni car i perc mos jornals,
and for there I-lose my days
en lieis, don vista sivals
on her whereof sight at-least
ni pres ni loing non aten,
neither near nor far not I-expect
si doncs no·il platz que s'estenda
if then not-to-her it-pleases that itself-extend
en lieis merces e·i dissenda;
in her mercy and-there descend
esser pot, mas non o cre,
to-be it-can but not it I-believe
car qui·ls mieus mans non rete
for who-the my messages not keeps
non par que los sieus me tenda.
not it-seems that the hers to-me she-hold-out

Huoills clars ab boca rizen,
Eyes clear with mouth laughing
denz plus blancas c'us cristals;
teeth more white than-a crystal
neus blanca non es aitals
snow white not is such
cum sos cors rics de joven;
as her body rich in youth
blanca, vermeilla, ses menda
white ruddy without blemish
es la cara sotz la benda;
is the face beneath the band
tot hi es cant i cove,
all there is that-which there befits
honrada sor tota re,
honored above every thing
si que no·i ha c'om reprenda.
so that not-therein there-is what-one reproves

De ma vida·m faitz esmenda,
For my life-to-me make amends
bella de dura merce,
fair-one of hard mercy
ab sol que soffratz de me
provided only that you-suffer of me
qu'eu per vos al cel entenda.
that-I through you to-the heaven aspire

Nuills hom no sap d'amic, tro l'a perdut

7 · NOBODY KNOWS A FRIEND UNTIL HE IS LOST

Nobody knows what a friend was worth to him until he has lost him, and then the friend harms him as much as he once availed him. So he would have his lady know what he is worth before she has lost him. The ill she could do him outweighs the good, and it would be good to part — but by God he cannot: her love has vanquished him too sweetly. He asks Love for one small good before he dies, and tells Savaric he would leave his Friend for no word untested.

Nuills hom no sap d'amic, tro l'a perdut,
Any man not knows of-friend until him-he-has lost
so que l'amics li valia denan;
that which the-friend to-him availed before
mas quan lo pert, e pois es a son dan
but when him he-loses and then he-is to his harm
e·il notz aitan cum l'avia valgut,
and-to-him he-harms as-much as him-he-had availed
adoncs conois que l'amics li valia;
then he-knows that the-friend to-him availed
per q'ieu volgra ma dompna conogues
for which-I would-wish my lady should-know
so q'ieu li vaill, ans que perdut m'agues,
that which-I to-her am-worth before that lost me-she-had
e ja pueissas al sieu tort no·m perdria.
and ever afterward at-the her wrong not-me she-would-lose

Ben sai que s'ieu l'agues aitan nogut
Well I-know that if-I her-had as-much harmed
cum l'ai valgut e son pretz traich enan,
as her-I-have availed and her worth drawn forward
ben agra dreich qe·m volgues mal plus gran
well she-would-have right that-to-me she-wished ill more great
c'a nuilla re; per qu'ieu ai conogut
than-to any thing for which-I have known
de ma dompna que mais mi nozeria
of my lady that more to-me would-harm
ab leis lo mals no m'en valria·l bes;
with her the ill than to-me-thereof would-avail-the good
per qe·m fora fort bon, si ieu pogues,
for which-to-me would-be very good if I could
que m'en partis, mas per Deu non porria.
that myself-thereof I-should-part but by God not I-could

Que s'amors m'a si doussamen vencut
For her-love me-has so sweetly vanquished
que ieu non posc ni n'aus aver talan
that I not can nor thereof-dare to-have desire
que ja de lieis que m'auci desiran
that ever from her who me-kills desiring
parta mon cor ni l'en vir ni l'en mut,
I-part my heart nor it-thence turn nor it-thence move
anz s'i enpren e s'i ferma qec dia;
rather itself-there it-fixes and itself-there it-firms each day
per qe feira chausimen, si·l plagues,
for which she-would-do clemency if-to-her it-pleased

mas tant sui sieus, si per sieu mi tengues,
but so-much I-am hers if as hers me she-held
puois fezes en cum del sieu a sa guia.
then she-should-do thereof as of-the hers in her wise

Amors, tant ai vostre voler volgut
Love so-much I-have your will wished
e tant ai faich lonc temps vostre coman
and so-much I-have done long time your command
c'anc no·m trobetz en re vas vos tiran;
that-ever not-me you-found in anything toward you holding-back
de tant ric ben cum m'avetz covengut
of so rich good as to-me-you-have covenanted
dessetz m'en un anz que del tot mortz sia,
may-give to-me-thereof one before that of-the all dead I-be
q'en tot lo mon non es tant petitz bes,
for-in all the world not is so small good
Amors, que, sol de ma dompna·m vengues,
Love which only from my lady-to-me came
que no·m des joi e no·m tolgues feunia.
that not-to-me gave joy and not-to-me took rancor

S'ella no·m val, ja autra no m'ajut,
If-she not-to-me avails ever another not me-help
ni m'acoilla ni·m fassa bel semblan,
nor me-welcome nor-to-me make fair seeming
car, s'il no·m vol, autra joi non deman,
for if-she not-me wants other joy not I-ask

ni si·m volia Amors faire son drut;
nor if-me wished Love to-make her lover
de nuill' autra ges ieu non o penria,
of any other at-all I not it would-take
e, si·n lieis faill, dic que amors non es
and if-in her it-fails I-say that love not is
ni chausimens ni bontatz ni merces
nor clemency nor goodness nor mercy
ni franquesa el mon ni cortesia.
nor nobleness in-the world nor courtesy

En Savaric, ges m'amor non partria
Sir Savaric at-all my-love not would-I-part
de mon Amic per ren c'om m'en disses
from my Friend for anything that-one to-me-thereof said
entro que ieu de ver proat agues
until that I of truth proved had
si es vertatz aisso c'om m'en diria.
if it-is truth this which-one to-me-thereof would-say

Nuilla ren que mestier m'aia

8 · NOTHING I NEED

He has nothing he needs for a gay song but a little skill: no joy of love and no hope of it, and other matter makes no fitting song. So he will make it of the good he wished for, the ill he has had, and the desire that grieves him. It is a season when service is lost, benefits go unacknowledged, and Love welcomes the proudest. She is bad to him and he good to her; he is the lamb and she the lion. Queen Sancha has revived Aragon, the Toulousain, and Avignon.

Nuilla ren que mestier m'aia,
Any thing that need to-me-has
mas cant un pauc de saber
but only a little of knowing
non ai de far chansson gaia;
not I-have of to-make song gay
q'ieu non ai joi ni l'esper
for-I not have joy nor the-hope
d'amor, ni d'autras razos
of-love and of-other matters
non es avinens chanssos;
not is fitting song
mas del ben qu'eu ai volgut
but of-the good that-I have wished
e del mal q'ieu ai agut
and of-the ill that-I have had
e del desir don mi duoill
and of-the desire whereof myself I-grieve
la farai, pois far la vuoill.
it I-shall-make since to-make it I-wish

Quant hom plus ve ni esaia,
When one more sees and tries
ni sent joi ni desplazer,
and feels joy and displeasure
Plus deu gardar non s'atraia
More he-ought to-guard not himself-he-draw
lai don joi non pot aver,
there whence joy not he-can to-have
c'ara es una sazos
for-now it-is a season
que mal rend hom guizerdos
that ill renders one rewards
e servizi son perdut
and services are lost
e benfaich desconogut
and benefits unacknowledged
et Amors vol et acuoill
and Love wants and welcomes
aicels qe mais ant d'orguoill
those who more have of-pride

greu trob'om dompna veraia
hardly one-finds lady true
ni qe·is vuoilla en car tener,
nor who-herself wishes in dear to-hold
ni amic de cui s'eschaia
nor friend of whom it-befits
que deja joi conqerer;
that he-ought joy to-win

mas los fals feignens gignos
but the false feigning crafty
tenon las falsas joios,
hold the false-women joyful
e·l fin son per lor temsut;
and-the true are by them feared
q'eu n'agra joi receubut
for-I thereof-would-have joy received
si·l mieu fin ferm franc escuoill
if-the my true firm noble welcome
vires e·l lor fraich fals fuoill.
she-turned and-the their broken false leaf

Ses prometre e senes paia
Without to-promise and without payment
si pot dompna dechazer,
thus can lady to-fall
si fa semblan qe li plaia
if she-makes seeming that to-her pleases
aisso que no·il deu plazer,
this which not-to-her ought to-please
car de semblans nais ressos
for from seemings is-born rumor
mals, don intron en tenssos
bad whereof they-enter into quarrels
tal que s'ant gran ben volgut;
such who themselves-have great good wished

e non crezatz q'ieu descut
and not think-you that-I deny
aiso q'auran vist miei huoill
this which-will-have seen my eyes
ni puois sia aitals cum suoill.
nor then I-be such as I-am-wont

Mais per ren c'om m'en retraia
But for anything that-one to-me-thereof tells
ni q'ieu i puosca vezer,
nor that-I there can to-see
non ai poder qe n'estraia
not I-have power that thereof-I-withdraw
mon fin cor ni mon voler,
my true heart nor my will
c'amics humils amoros
for-friend humble loving
fis ferms desaventuros
true firm luckless
sui, c'ades m'aura nogut
I-am for-ever to-me-will-have harmed
so qe·m degra aver valgut;
that which-to-me ought to-have availed
car no·m biais ni·m destuoill
for not-myself I-swerve nor-myself I-turn-aside
non ai joi ni·n pren ni·n cuoill.
not I-have joy nor-thereof take nor-thereof gather

Et on plus ella m'esglaia
And the-more more she me-dismays
ni·m fai plagner ni doler,
and-me makes to-lament and to-grieve
il ri e chanta e s'apaia
she laughs and sings and herself-contents
e·is dona joi e lezer;
and-herself gives joy and ease
il m'es mala, eu li sui bos;
she to-me-is bad I to-her am good
en sui agnels, ill leos;
thereof I-am lamb she lion
il m'a lonc temps vil tengut,
she me-has long time cheap held
eu lieis car'; il m'a vencut,
I her dear she me-has vanquished
eu no la vens, ni m'en tuoill,
I not her vanquish nor myself-thence remove
si tot il me desacuoill.
though all she me rejects

Regina Saincha, Aragos
Queen Sancha Aragon
e Tolsans et Avignos
and Toulousain and Avignon
son gen per vos revengut;
are nobly through you revived
e Dieus vos fai tal vertut
and God to-you does such virtue
q'el vostr' onrat ric capduoill
that-in-the your honored rich stronghold
trob' om flor e fruich e fuoill.
finds one flower and fruit and leaf

Mains greus durs pessamens

9 · HEAVY THOUGHTS

Many heavy hard thoughts, many pleasing desires, many griefs mingled with sweetness: that is what a man feels who stands in Love's power, living halved between joy and rancor. Undiscerning ladies with their light desires have made love look like plain error to the truest men, since they cannot hold one will firm for a day, and call deceit courtesy and their own silly cheating joy. That is where his dread came from; now a beckon alone would bring him. The best are known by their bearing, their courteous looks, and their flight from folly.

Mains greus durs pessamens
Many heavy hard thoughts
e mains desirs plazens
and many desires pleasing
e maintas greus dolors
and many heavy griefs
mescladas ab doussors,
mingled with sweetness
sent e maint desplazer
feels and many displeasure
cel q'estai en poder
he who-stands in power
d'Amor et en baillia;
of-Love and in sway
c'aissi viu meitadatz
for-thus lives halved
amics enamoratz
friend enamored
ab joi et ab feunia.
with joy and with rancor

Dompnas desconoissens
Ladies undiscerning
ab lor leugiers talens
with their light desires
an tant faich qe amors
have so-much done that love
par als plus fis errors,
seems to-the most true error
que non podon tener
for not they-can to-hold
un jorn ferm lor voler,
one day firm their will
e par lor cortesia
and seems to-them courtesy
engans e falsetatz,
deceit and falseness
e lor nescis baratz
and their foolish cheating
jois e bella coindia.
joy and fair grace

D'aqi·m moc l'espavens
From-there-to-me moved the-dread
don ai estat temens,
whereof I-have been fearing
per qe no·m fo sabors
for which not-to-me was savor
bels semblans ni honors,
fair seeming nor honor

ni non tengui a ver
and not I-held for true
promessa ni plazer,
promise nor pleasure
ni bel dich non prendria
and fair word not I-would-take
mas en dreich de solatz.
but in right of cheer
Mas er sui tals tornatz
But now I-am such become
c'ab sol seignar venria.
that-with only to-beckon I-would-come

Als bels captenemens
By-the fair bearings
et als cortes parvens
and by-the courteous looks
et al fugir follors
and by-the fleeing follies
conois hom las meillors,
knows one the best
qe·l semblans fai parer
for-the seeming makes to-appear
so don a·l cors voler;
that whereof has-the heart desire

doncs si de far foillia
then if of to-do folly
non vos pren voluntatz
not you takes desire
ja·l semblan no·n fassatz;
ever-the seeming not-thereof make
non taing que plus en dia.
not befits that more thereof I-say

Longamen ai atenduda

10 · LONG AWAITED

He has long awaited a fitting subject for a pleasing song and it has not come, so the song he makes will be half joyful and half sorrowful: praise for the good he had and lament that he has lost it. He feels himself fallen from high to low, his heart stripped of every rich joy. Once a lady has fallen through blame of fault there is no recovery, for honor greets her from afar and the blame outruns forgetting. She is angered, but he does not defend himself, having sought refuge with no other.

Longamen ai atenduda
Long I-have awaited
una razon avinen
a matter fitting
don fezes chansson plazen,
whereof I-might-make song pleasing
mas ancar no m'es venguda;
but yet not to-me-is come
e si vuoill de la razo
and if I-wish of the matter
qu'ieu ai far vera chanso,
that-I have to-make true song
ela sera mieig partida:
it will-be half divided
chansos joiosa e marrida,
song joyful and sorrowful
lausan del ben q'ai agut
praising of-the good that-I-have had
e plangen car l'ai perdut.
and lamenting for it-I-have lost

Cui Dieus vol ben si l'aiuda,
Whom God wills well thus him-he-helps
c'a mi volc ben longamen,
for-to me he-willed well long
qe·m det un ric joi gauzen
for-to-me he-gave a rich joy rejoicing
de vos, c'ara ai perduda.
of you whom-now I-have lost
Ai Dieus, tant plazens mi fo
Ah God so pleasing to-me was
lo jois e tant mi saup bo,
the joy and so-much to-me tasted good
e tant aic avinen vida!
and so-much I-had comely life
Mas aora m'es faillida,
But now to-me-is failed
q'ieu me sent d'aut bas cazut
for-I myself feel from-high low fallen
e·l cor de tot ric joi nut.
and-the heart of all rich joy bare

De l'onor q'ai receubuda
Of the-honor that-I-have received
del vostre cors covinen
of-the your body comely
ai mon cor trist e dolen,
I-have my heart sad and grieving

car vei qe·l volers vos muda
for I-see that-the will you changes
c'aviatz en la sazo
that-you-had in the season
qan Dieus volia mon pro.
when God willed my profit
Ai, tant mi dol la partida!
Ah so-much to-me grieves the parting
E si l'amors es fenida
And if the-love is ended
mal ai vostre cors vegut
ill I-have your body seen
e·l ben qe·i es conogut.
and-the good which-therein is known

Fols cors si penssa e cuda
Foolish heart thus thinks and supposes
que leu pretz so que·l dissen
that easily he-prizes that which-him lowers
e per fol neci parven
and through foolish silly showing
ai vista tal decazuda
I-have seen such fallen
q'estava en ric resso
who-stood in rich renown
de valor et de faisso;
of merit and of form

car cella cui foldatz guida
for she whom folly guides
cuida esser enriquida
thinks to-be enriched
qand ve que siei faich menut
when she-sees that her deeds small
intron en crim e en brut.
enter into blame and into rumor

E pois dompna es dissenduda
And once lady is fallen
per blasme de faillimen,
through blame of fault
no i a mais revenimen,
not there is more recovery
c'onors de loing la saluda;
for-honor from afar her greets
car de justa faillizo
for of just fault
troba greu dompna perdo,
finds hardly lady pardon
anz li cor chascus e·il crida,
rather to-her runs each and-to-her cries
et anz que torn en oblida
and before that it-turn into oblivion
lo crims a tant corregut
the blame has so-much run
qu'il es tornada en refut.
that-she is turned into rejection

Dompna, si·us etz irascuda
Lady if-you you-are angered
vas mi, ges no·us mi deffen,
toward me at-all not-from-you me I-defend
ni·us mi tuoill ni·us vau fugen;
nor-from-you me I-remove nor-from-you I-go fleeing
c'anc pois vos aic conoguda,
for-ever since you I-had known
non agui entenssio
not I-had intention
c'ab autra si ab vos no
that-with another if with you not
trobes capteing ni garida;
I-found protection nor refuge
car vos m'etz tant abellida
for you to-me-are so pleasing
qe non vuoill ses vos m'ajut
that not I-wish without you me-help
Dieus ni·m don joi ni salut.
God nor-to-me give joy nor health

Lai on non es conoguda
There where not is known
dreitura, fai falhizo
right does fault
qui va·i demandar razo,
who goes-there to-ask reason
e lai on blasm'om faillida
and there where one-blames fault
degr'esser onors grazida;
ought-to-be honor welcomed
mas eu ai tart conogut
but I have late known
so qe·m notz ni m'a nogut.
that which-to-me harms and to-me-has harmed

Ses dezir et ses razo

11 · WITHOUT DESIRE AND WITHOUT MATTER

Without desire and without matter, with nothing to be gay about, he feels a sweet will born in his heart summoning him to sing, since gladness leads to hope and hope to great pleasure. He has been a long season in dismay, at war with a lady whose sweet remembrance kills him; against his will he turns the one he most desires into a matter of no concern. He blames neither her nor himself, and holds that a worthy lady should not cast down her worth to make another grieve.

Ses dezir et ses razo —
Without desire and without matter
que non ai don sia gais —
for not I-have whereof I-be gay
mi ven e mon cor e·m nais
to-me comes in my heart and-to-me is-born
us doutz volers, qe·m somo
a sweet will which-me summons
q'ieu chan e fassa chansso
that-I sing and make song
e qe·m done solatz et alegranssa
and that-to-me it-give cheer and gladness
e sia gais e qe·n fassa semblanssa,
and I-be gay and that-thereof I-make show
qe d'alegrier ven hom en bon esper
for from-gladness comes one into good hope
e de bon' esperansa en gran plazer
and from good hope into great pleasure

vers es que longa sazo
true it-is that long season
ai estat en grans esmais
I-have been in great dismays
cargatz d'ira e d'esglais,
laden with-grief and with-terror
en gerra et en tensso
in war and in strife
ab cellieis que mala fo,
with her who ill was
ai, tan plazens e de bell' acoindanssa,
ah so pleasing and of fair acquaintance
qe·l cor m'auci la doussa remembranssa;
for-the heart me-kills the sweet remembrance
mas mal mon grat, segon q'ieu fatz parer,
but against my will according that-I make to-appear
torn lieis q'ieu plus desir en non caler.
I-turn her whom-I most desire into not caring

E si n'ai mon cor fello,
And if thereof-I-have my heart fierce
ni·m plor ni·m plaing ni·m n'irais
and-myself I-weep and-myself lament and-myself thereof-anger
per leis que s'amor m'estrais,
for her who her-love from-me-withdrew
mi ni lieis non ochaiso,
me nor her not I-blame

c'aitals ai estatz e so
for-such I-have been and am
que anc d'Amor non aic gran benananssa
that ever of-Love not I-had great well-being
que no·m tornes en dol et en pesanssa,
that not-to-me turned into grief and into sorrow
ni anc nul tens non puoc gran joi aver
and ever any time not I-could great joy to-have
qe·l joi en dol no·m fezes remaner.
that-the joy into grief not-to-me it-made to-remain

Del mieu dan feira perdo,
Of-the my harm I-would-make pardon
que no m'en clamera mais,
that not myself-thereof I-would-complain more
mas al cor ai ir' e fais
but at-the heart I-have grief and burden
qan vei d'una dompna pro,
when I-see of-a lady worthy
don s'alegron tuich li bo,
in-whom rejoice all the good
que pren de si de l'autrui tort venganssa
that she-takes of herself of the-other's wrong vengeance
tal don sos pretz et ill torn' en erransa;
such whereby her worth and she turns into wandering
e pros dompna non degra dechazer
and worthy lady not ought to-cast-down
si ni son pretz per autrui far doler.
herself nor her worth to another to-make to-grieve

Et ieu sui d'aital faisso
And I am of-such fashion
c'anc vas dompna no m'atrais
that-ever toward lady not me-drew
beutatz ni jovens ni jais,
beauty nor youth nor joy
pois fez de si a mains do;
once she-made of herself to many gift
que pois dona entenssio
for once she-gives heed
dompna a chascun, eu non teing ad honranssa
lady to each I not hold as honor
l'onor q'il fai, car ses dar esperansa
the-honor that-she does for without to-give hope
pot ben dompna que a sen e saber
can well lady who has sense and knowing
salvant s'onor maint amic retener.
saving her-honor many friend to-keep

Ben volria saubes per devinanssa
Well I-would-wish should-know by divining
cill q'ieu desir la doussa desiranssa
she whom-I desire the sweet desiring
c'ai e mon cor del sieu gen cors vezer
that-I-have in my heart of-the her noble body to-see
on son complit tuich avinen plazer.
where are fulfilled all comely pleasures

Estat ai fort longamen

12 · FALSE LOYAL

He has stayed long by a lady who is falsely loyal, and has sought out his ills; he asks no gift, amends, accord, or hard mercy, and nothing that enduring love might render pleases him. He served her truly and never wished to be false, but another counsel must be taken: let him be hanged if he obeys her again, for in loyal faith a man should sell as he buys. He wishes her a prebend like his own. Her sapphires are turning to crystal, and the face beneath her band will soon need mending.

Estat ai fort longamen
Stayed I-have very long
vas lieis q'es falsa leials,
toward her who-is false loyal
et ai escerchatz mos mals;
and I-have sought-out my ills
per so n'ai pres maint turmen;
for that thereof-I-have taken many torment
e non qier don ni esmenda,
and not I-seek gift nor amends
ni mais no·m platz q'ieu atenda
and more not-to-me it-pleases that-I await
acort ni dura merce
accord nor hard mercy
ni plazer ni joi ni be
nor pleasure nor joy nor good
que sofren amors mi renda.
that enduring love to-me render

Qu'ieu la servi finamen,
for-I her served truly
c'anc mos servirs non fo sals,
for-ever my serving not was saving
ni no·il volgui esser fals,
and not-to-her I-wished to-be false
ni m'anei vas leis volven;
nor myself-I-went toward her turning
mas autre conseill taing prenda
but other counsel it-befits I-take
tal que eu vuoill c'om mi penda
such that I wish that-one me hang
si mais l'obezisc en re;
if more her-I-obey in anything
car dreitz es en leial fe
for right it-is in loyal faith
c'aissi con hom compra venda.
that-just as one buys he-sell

Mon cor li loing e·il defen,
My heart from-her I-remove and-to-her I-forbid
e pens oimais chascus d'als,
and let-think henceforth each of-else
e plassa·il mos dans mortals,
and let-please-to-her my harm mortal
que·m plaz lo sieus eissamen,
for-to-me pleases the hers likewise
e no·i a autra contenda;
and not-therein is other strife

e vuoill qe·il done prevenda
and I-wish that-to-her he-give prebend
aital cum donava a me,
such as she-gave to me
e que ella l'am jasse
and that she him-love always
e q'el vas lieis si defenda.
and that-he toward her himself defend

Totz hom q'en folla s'enten
Every man who-in foolish-woman sets-his-heart
en fol despen sos jornals
in folly spends his days
mas a mi vai ben sivals
but to me it-goes well at-least
car ren non qier ni n'aten
for anything not I-seek nor thereof-I-await
ni mais no·m platz que s'estenda
and more not-to-me it-pleases that itself-extend
en lieis merces ni dessenda,
in her mercy nor descend
car qui bon conseil non cre
for who good counsel not believes
e·l mal acuoill e rete,
and-the bad welcomes and keeps
non par bon parlamen tenda.
not it-seems good parley he-hold

Per so don ill vai rizen
For that whereof she goes laughing
torna sos safirs cristals,
turns her sapphires crystals
que sa natura es aitals
for her nature is such
que mal despen son joven
that ill she-spends her youth
e aura·il ops en breu menda
and there-will-be-to-her need in short mending
en la cara sotz la benda,
in the face beneath the band
mas mi non taing ni cove
but to-me not befits nor is-fitting
q'ieu diga de lieis tal re
that-I say of her such thing
don autra dompna·m reprenda.
whereof another lady-me reprove

Non vuoill mais don ni esmenda,
Not I-wish more gift nor amends
acort ni dura merce,
accord nor hard mercy
ni mais non creza de me
and more not let-her-think of me
q'ieu per lieis al cel entenda.
that-I through her to-the heaven aspire

Be fai granda follor

13 · A FALSE LORD

A man is a great fool who puts his heart, his love, and his thought into a false lord and serves him loyally: whoever takes fellowship with a false man is given something to lament at the parting. He knows it from the lady he loved: a false lord casts down his servant and gives him grief and torment. He asks God to avenge him with a false and base lover of her own. Love has given him an honored courtship elsewhere; no good befitting a worthy lady is wanting in the viscountess of Benauges.

Be fai granda follor
Well does great folly
qui met en fals senhor
who puts in false lord
tot son cor ni s'amor
all his heart and his-love
ni tot son pessamen
and all his thought
per servir leyalmen,
to serve loyally
que fals senher gualia
for false lord deceives
tot quan ves luy s'atray;
all that toward him draws
per que fa folh assai
for which makes foolish trial
qui vol sa companhia,
who wants his company

quar greu sera qui ab fals pren companha
for hardly will-be who with false takes fellowship
qu'al departir no·l fassa de que·s planha.
that-at-the parting not-to-him he-make of what-himself he-lament

Per lieys qu'amada ai
Through her whom-loved I-have
o conosc e o say
it I-perceive and it I-know
que fals senher dechay
that false lord casts-down
ades son servidor,
ever his servant
e·l dona de que plor,
and-to-him gives of what he-weep
ira e trebal e lanha
grief and trouble and moaning
e dolor e turmen
and sorrow and torment
e pena e marrimen;
and pain and affliction
per que no·m plai remanha
for which not-to-me it-pleases it-remain
jamais mos cors en sa falsa baylia,
evermore my heart in her false sway
ni ja Dieus mais no·m do sa senhoria.
and ever God more not-to-me may-give his lordship

Del fals gualiamen
Of-the false deceiving
que m'a fait lonjamen
which to-me-has done long
mi don Dieus venjamen
to-me may-give God vengeance
de drut fals e savay,
of lover false and base
qu'aya tal cum s'eschai;
that-she-have such as it-befits
et aura·l de sa guia,
and she-will-have-him of her sort
ab cor gualiador,
with heart deceiving
que ja no·lh port honor;
who ever not-to-her bear honor
anc prec Dieu que l'aucia,
ever I-pray God that her-he-kill
quar a falsa mi par fals amicx tanha
for to false-woman to-me it-seems false friend befits
e qui mal quier que ja mals no·l sofranha.
and who ill seeks that ever ill not-to-him lack

Si tot mi det dolor,
Though all to-me she-gave sorrow
mal e trebal e plor,
ill and trouble and weeping

Amors m'a dat alhor
Love to-me-has given elsewhere
onrat entendemen
honored courtship
de belh cors gay plazen;
of fair body gay pleasing
per que mos cors s'estranha
for which my heart itself-estranges
de la falsa de lay;
from the false-woman of yonder
pero ardit non ay
yet boldness not I-have
que mos cors li complanha
that my heart to-her lament
lo gran dezir qu'ieu n'ay la nueg e·l dia;
the great desire that-I thereof-have the night and-the day
tal paor ai que·n perdes sa paria.
such fear I-have that-thereof I-should-lose her company

Mas ja non la perdray,
But ever not it I-shall-lose
que ja tan quan viuray
for ever so-long as I-shall-live
d'als non la pregaray,
of-else not her I-shall-entreat

que·l pretz e la valor
for-the worth and the merit
e sa granda ricor
and her great wealth
e sa guaya cundia
and her gay grace
e·l belh aculhimen
and-the fair welcome
prendre i a chauzimen;
to-take there has clemency
e ren als no·lh querria,
and anything else not-of-her I-would-ask
quar assatz a on sa dolor refranha
for enough he-has where his grief he-check
qui son solatz guay e cortes guazanha.
who her cheer gay and courteous wins

Vescontessa be·m play
Viscountess well-to-me it-pleases
de Benauen, car jay
of Benauges for joy
c'om pros no·us ve non dia,
that-man worthy not-you sees not says
que non es bes c'a pros dona s'atanha
that not is good that-to worthy lady pertains
que sia mens de vos ni que·us sofranha.
that be less in you nor that-to-you lack

Anc mais non vi temps ni sazo

14 · NEVER DID I SEE SUCH A SEASON

He never saw time or season, night or day, year or month, that pleased him so, for he is out of an ill love where Mercy could not help him and back where he ought to be, among nobleness and honor. His lady has pardoned him and Mercy pleaded for him; let Mercy never plead for him again if he grieves her, for a guilty man who humbles himself should find mercy. He fears that she, so much solicited, may love elsewhere, as a castle with many claimants may be lost; the song goes to Azalais d'Autier.

Anc mais non vi temps ni sazo
Ever more not I-saw time nor season
ni nuoich ni jorn ni an ni mes
nor night nor day nor year nor month
que tant cum er fai mi plagues,
that so-much as now does to-me pleased
ni on tant fezes de mon pro;
nor where so-much I-did of my profit
car sui estortz a mal' amor
for I-am escaped from ill love
on Merces valer no·m podia,
where Mercy to-avail not-to-me could
e sui tornatz lai on devia,
and I-am returned there where I-ought
on trob franqesa et honor
where I-find nobleness and honor
e leial cor d'una color.
and loyal heart of-one color

E pois mi donz m'a faich perdo
And since my lady to-me-has made pardon
ni mi a pladeiat Merces,
and me has pleaded-for Mercy
si jamais fatz ren q'a lieis pes,
if evermore I-do anything that-to her grieves
ja puois Merces no mi razo;
ever then Mercy not me may-plead-for
e s'ieu anc jorn amei aillor,
and if-I ever day loved elsewhere
no m'es greu, ni a lieis non sia,
not to-me-is heavy and to her not may-be
qer l'am mil tans qu'ieu non solia,
for her-I-love thousand times than-I — was-wont
que lai apresi qual follor
for there I-learned what folly
fai qui·s part de son bon seignor.
does who-himself parts from his good lord

Ben sai que ges dignes non so
Well I-know that at-all worthy not I-am
s'ieu mil tans de mal n'agues pres
if-I thousand times of ill thereof-had taken
que non ai et totz temps agues
than — I-have and all times had
faich a mi donz qe·il saubes bo,
done to my lady that-to-her tasted good
q'ela·m perdones sa clamor;
that-she-me should-pardon her complaint

mas hom forfaitz, qan s'omelia,
but man guilty when himself-he-humbles
deu trobar merce, si·s chastia,
ought to-find mercy if-himself he-amends
que li peneden pechador
for the repentant sinners
an sus el cel lo joi maior.
have up in-the heaven the joy greater

Ges no·il puosc rendre guizerdo
At-all not-to-her I-can to-render reward
dels jois ni dels gaugz ni dels bes
of-the joys nor of-the gladnesses nor of-the goods
que mi donz m'a faitz e promes,
which my lady to-me-has done and promised
mais d'aitan, de sai on eu so,
but of-so-much from here where I am
soplei, lai on es, et ador,
I-bow there where she-is and I-adore
e puois recort mil vetz lo dia
and then I-recall thousand times the day
sos digz, sos faitz, sa cortesia
her words her deeds her courtesy
e·ls huoills clars qu'a plens de doussor,
and-the eyes clear that-she-has full of sweetness
qe·m tiron doussamen vas lor.
which-me draw sweetly toward them

E si tot l'altra falsa fo
And though all the-other false was
ni failli vas mi ni mespres,
and failed toward me and offended
d'aqesta non cre q'o fezes;
of-this-one not I-believe that-it she-might-do
mas car sai c'om tant la somo
but because I-know that-one so-much her solicits
d'amar, eu m'en don gran temor
of-to-love I myself-thereof give great fear
c'am aillors e·n ai jelosia;
that-she-love elsewhere and-thereof I-have jealousy
car cel qui ten en sa baillia
for he who holds in his keeping
castel a maing demandador
castle has many claimant
del perdre deu aver paor.
of-the losing he-ought to-have fear

Chanssos, enans que ans aillor,
Song before that thou-go elsewhere
a N'Azalais d'Autier ten via,
to Lady-Azalais of-Autier hold way
q'ieu voill que sapcha de cal guia
for-I wish that she-know of what wise
m'estai ni cum me vai d'amor,
to-me-it-stands and how to-me it-goes of-love
ni cum eu sui partitz d'error.
and how I am parted from-error

Enaissi cum son plus car

15 · THE DEARER MY CARES

Since his cares are dearer and his desires more honored than they used to be, he owes a more pleasing song, and it will be as gay and comely as the lady's words, deeds, and laughter. He thanks Love, who has made a gift of him to her and pays him richly for hard sufferings. He loves her, wants, flatters, flees, follows, desires, and scorns her. He will not praise her as truth would allow, and dares not entreat her; her humble noble look makes dead hearts live and her ills good.

Enaissi cum son plus car
Just as are more dear
qe non solon miei cossir
than — were-wont my cares
e plus onrat miei desir,
and more honored my desires
dei plus plazen chansson far;
I-ought more pleasing song to-make
e s'ieu tant plazen chansso
and if-I so pleasing song
fatz cum ai plazen razo,
make as I-have pleasing matter
ben er ma chanssos plazens
well will-be my song pleasing
et gaia et avinens;
and gay and comely
qe·il dig e·il faich e·il ris e·il bel semblan
for-the words and-the deeds and-the laughter and-the fair looks
son avinen de vos per cui eu chan.
are comely of you through whom I sing

Per qe·m dei ben esforssar
For which-myself I-ought well to-strive
ab lauzar et ab bendir
with praising and with well-speaking
de vostre ric pretz grazir,
of your rich worth to-extol
e dei Amor merceiar
and I-ought Love to-thank
car de me vos a fait do;
for of me to-you she-has made gift
car be·m rent ric guizerdo
for well-to-me she-renders rich reward
dels greus durs maltraitz cozens,
for-the heavy hard sufferings burning
e·ls doutz plazens pessamens
and-the sweet pleasing thoughts
q'ieu ai de vos, cui am e voill e blan
that-I have of you whom I-love and want and flatter
e fuich e sec e desir e soan.
and flee and follow and desire and scorn

Sens vos me fai soanar
Sense you me makes to-scorn
que no m'en mostra jauzir;
for not to-me-thereof it-shows to-enjoy
azautz m'en fai abellir,
pleasure to-me-thereof makes to-delight
dompna, e·us mi fai desirar;
lady and-you to-me it-makes to-desire

e sec vos car m'es tan bo
and I-follow you for to-me-is so good
qan remir vostra faisso;
when I-behold your figure
e·us fuig pel brui de las gens,
and-you I-flee for-the noise of the folk
e·us blan car etz tant valens,
and-you I-flatter for you-are so worthy
e·us voill cum etz per servir derenan,
and-you I-want as you-are to serve henceforth
e·us am car vei c'a mon cor plazetz tan.
and-you I-love for I-see that-to my heart you-please so-much

S'ieu volia ben lauzar
if-I wished well to-praise
vostra valor ses mentir
your merit without lying
e l'honrar et l'acuillir
and the-honoring and the-welcoming
e·l vostre avinen parlar
and-the your comely speaking
e las beutatz qu'en vos so
and the beauties that-in you are
e·ill beill si e·il plazen no
and-the fair yes and-the pleasing no
e·ls rics gais captenemens,
and-the rich gay bearings

ben sabria·l meins sabens
well would-know-it the-least knowing
cals etz; per q'ieu non vos voill lauzar tan
what you-are for which-I not you wish to-praise so-much
cum mostra vers ni cum ai en talan.
as shows truth nor as I-have in desire

Ges no m'ausi conssirar
At-all not myself-I-dare to-consider
que vos prec, ni vos aus dir
that you I-entreat nor to-you I-dare to-say
cum m'en faitz languen morir,
how to-me-thereof you-make languishing to-die
ni no·m voill deseperar,
and not-myself I-wish to-despair
q'en la vostr' entenssio
for-in the your regard
sui rics, pois ai sospeisso
I-am rich since I-have hope
c'Amors qe·lz rics autz cors vens
that-Love who-the rich high hearts vanquishes
mi puosca aitant leumens
to-me can as easily
de vos donar so que eu vos deman
of you to-give that which I of-you ask
cum mi per vos far morir desiran.
as me through you to-make to-die desiring

Bella dompna, ges no·m par
Fair lady at-all not-to-me it-seems
c'om deia mais obezir
that-one ought more to-obey
autra dompna, ni servir
other lady nor to-serve
en dreich d'amor ni honrar;
in right of-love nor to-honor
et a ben plazen sazo
and has well pleasing season
cel qu' es en vostra preiso,
he who is in your prison
qe·l vostr' omils francs parvens
for-the your humble noble look
fai dels cors mortz vius gauzens
makes of-the hearts dead living rejoicing
e·il mal que datz son ben e pro li dan
and-the ills that you-give are good and profit the harms
e l'ira jois e repaus li affan.
and the-grief joy and rest the toils

Ma dompna cuit fasa sen

16 · MY LADY THINKS SHE DOES WELL

He thinks his lady does well to go back to the distaff, for her merit is falling and an ugly rumor is shooting off that takes all good worth from her; and she spurs too often. He will not say how. The outcry is such that it casts her down from honor, so he would have her do whatever she likes: he leaves off loving her, and she is never to think he will serve her by any trial. If she wants good to come to her, let her hold to the reed.

Ma dompna cuit fasa sen
My lady I-think does sense
s'ella torn' a la roca,
if-she returns to the distaff
qe sa valors va cazen
for her merit goes falling
e l'avols bruiz descroca
and the-worthless rumor shoots-off
q'ill vai tot bon prez tolen,
which-to-her goes all good worth taking-away
per q'ill trop soven broca,
for which-she too often spurs
ne ges no voill dir comen;
nor at-all not I-wish to-say how
mas lo critz aisi floca
but the cry thus flourishes
qe d'onor la desroca.
that from-honor her it-casts-down

Per qe dic q'eu voill oimais
For which I-say that-I wish henceforth
q'ill faza so q'ill plaia,
that-she do that which-to-her pleases
qe de lei amar mi lais,
for from her to-love myself I-leave
ni ja nuills temps no aia
and ever any time not she-have
consir c'ab negus essais
thought that-with any trials
a lei servir m'atraia;
to her to-serve myself-I-draw
qe·ll vei far de tals eslais
for-her I-see to-make of such sallies
c'oms no es qe non braia,
that-man not is who not brays
ne ill no s'en esmaia.
nor she not herself-thereof dismays

Mas se de rausel biais
But if of reed crooked
vol qe bes lei eschaia,
she-wishes that good to-her befall
tenga·l si q'el no çaia.
let-her-hold-it so that-it not fall

Totz fis amicx ha gran deszaventura

17 · BAD NEWS OF HIS LADY

Every true friend has great misfortune when he learns bad news of his lady; he has said enough to a discerning man. He makes no grievance on his own account, but whoever honors a man beyond measure whom he should not honor at all ought to be taken up for it as a fault. He would have his lady look at what is right, at who loves her truly, at what harms her and what becomes her, and at doing nothing that cannot be justified.

Totz fis amicx ha gran deszaventura
Every true friend has great misfortune
can de si dons malas novas apren;
when of his lady bad news he-learns
assatz ai dig asz ome conoissen.
enough I-have said to man discerning
Pero non fauc per mi mezeis rancura;
Yet not I-make for me same grievance
mas qui onra outra meszura
but who honors beyond measure
home qu'a onrar non fezes
man whom-to to-honor not one-should
per failhimen deu esser pres.
for fault ought to-be taken

Dompna volgr'ieu que esgardes drechura
Lady would-wish-I that she-regarded right
[e] qu'esgardes qui l'ama finamen
and that-she-regarded who her-loves truly
e qu'esgardes que·ilh notz ni l'estai gen
and that-she-regarded what-to-her harms and to-her-stands well
e qu'esgardes qu·ilh val ni la pejura
and that-she-regarded what-to-her avails and her worsens
ni per que bos pretz li dura
and for what good worth to-her lasts
e qu'esgardes que no fezes
and that-she-regarded that not she-did
faitz c'om raszonar non pogues.
deeds that-one to-justify not could

Na Maria de Mons es plasentera

18 · LADY MARIA DE MONS

Praise of Maria de Mons: pleasing, noble, humble, of comely aspect, doing honor and welcoming the good willingly, her body young and fair and good, her words, deeds, and looks loving. Since God has set her on a road where everyone's hope is in her worth, he prays her to carry her banner so straight that she gives her friends neither grief nor sorrow — for once a gonfalon turns or falls, nobody fears its bearer, and his enemies take gladness from it. He bids Maria see how Lady Donela makes the good love her.

Na Maria de Mons es plasentera,
Lady Maria of Mons is pleasing
francha et humil e d'avinen senblansa,
noble and humble and of-comely aspect
e fa honor et acuoill volontera
and does honor and welcomes willingly
los bos e lor mostra bell' acoindansa,
the good and to-them shows fair acquaintance
e sos cors es joves e bels e bos,
and her body is young and fair and good
e·ill dich e·ill faich e·ill senblan amoros:
and-the words and-the deeds and-the looks loving
per que li voill de ben dir far honransa.
for which to-her I-wish of well to-say to-do honor

E pois Dieus l'a mes en aital carera
And since God her-has put on such road
q'en sa valor avem tuich esperansa,
that-in her merit we-have all hope

prec la qe port tan dreita sa seingnera
I-pray her that she-bear so straight her banner
q'a sos amics non don dol ni pezansa;
that-to her friends not she-give grief nor sorrow
que pos vira ni chai nuill gonfanos,
for once turns or falls any gonfalon
no tem hom pois lui ni sos conpaingnos,
not fears one then him nor his companions
e·ill enemic donon se·n alegransa
and-the enemies give themselves-thereof gladness

Na Maria, vejatz ab quals rasos
Lady Maria see with what reasons
ni ab qual sen se fai amar als bos
and with what sense herself she-makes to-love by-the good
Na Donela ni·s fai creisser s'onranza.
Lady Donela and-herself makes to-increase her-honor

Tant es de paubra acoindansa

19 · MAIFREDO LANCIA

A sirventes against Maifredo Lancia, called marquis: so poor in acquaintance and so wretched in aspect that whoever sees him loses well-being and gains vexation; there is nothing in him to hope from and his faith is not firm without a pledge. He welcomes, speaks, eats, drinks, gives, and lives badly, keeps no good company, and is found shy and brooding. His people go unshod, naked, and ill fed, cursing God and him; his court has no cheer and no song. The Milanese shamed themselves in wanting him.

Tant es de paubra acoindansa
So is of poor acquaintance
e de chaitiva semblansa
and of wretched aspect
lo Maifres
the Maifredo
Lanssa c'om clama marques,
Lancia whom-one calls marquis
que qui·l ve pert benanansa
that whoever-him sees loses well-being
e cobra enui e pesansa,
and gains vexation and sorrow
quar non es
for not is
el seu cors neguna res
in-the his body any thing
don hom aia esperansa
whereof one have hope
que·n traga nulla alegransa,
that-thereof one-draw any gladness

e sa fes
and his faith
non es ferma ses fermansa.
not is firm without pledge

Mal acoill e parla e sona
Ill he-welcomes and speaks and sounds
e mal manja e beu e dona
and ill he-eats and drinks and gives
e mal viu
and ill he-lives
e fai croi senblan chaitiu,
and makes vile aspect wretched
et ab neguna gent bona
and with any folk good
no s'atrai ni no s'adona,
not himself-draws and not himself-gives
et esquiu
and shy
lo trobaretz e pensiu;
him you-will-find and brooding
e cel que ve sa persona
and he who sees his person
e la garda e la faissona,
and it observes and it pictures
ni s' i pliu,
and himself therein trusts
tot son afar desazona.
all his affair he-spoils

Sa gens vai descausa e nuda
His folk goes unshod and naked
mal abeurada e paguda
ill watered and fed
sospiran
sighing
e Dieu e lui renegan;
and God and him renouncing
et en sa cort descazuda
and in his court fallen
non trob'om solatz ni bruda;
not one-finds cheer nor renown
joi ni chan
joy nor song
no·i veirez ni bel semblan
not-there you-will-see nor fair look
ni socors ni bell' ajuda,
nor succor nor fair help
et el estai longa muda
and he stays long silence
en penssan
in thinking
ab cor cau, flac com cocuda.
with heart hollow slack as gourd

Ab nuilla bona compaingna
With any good company
no s'atrai ni s'acompaingna;
not himself-draws nor himself-companies

rofians
ruffians
i trobaretz e putans,
there you-will-find and whores
car ges de lor non s'estraingna
for at-all from them not himself-he-withdraws
ni l'es lor paria estraingna.
nor to-him-is their company strange
De mals grans
From bad grain
non pot issir mai bos pans,
not can to-issue ever good bread
e fai malvaza gazaingna
and makes wicked gain
cel que s'amistat gazaingna:
he who his-friendship wins
vils e vans
cheap and vain
es e de croia bargaingna.
he-is and of vile bargain

Milanes feiron folatge
Milanese did folly
e lor anta e lor damnatge
and their shame and their damage
que de lor
for of them
anc volgren faire seingnor
ever they-wished to-make lord
home de chaitiu coratge;
man of wretched heart
be mal sembla de parage,
well ill he-seems of lineage
que l'amor
for the-love
no vol aver ni onor,
not he-wants to-have nor honor
ni bels ditz ni bel estage
nor fair words nor fair dwelling
no·ill donon nuill alegrage
not-to-him give any gladness
ni dousor,
nor sweetness
anz li son fer e salvage.
rather to-him are fierce and wild

Chanzos q'es leus per entendre

20 · EASY TO UNDERSTAND

A song easy to understand, whose words and tune nobody can fault, pleases him, and he will praise it and defend it. A man who wants to fault another's composing should first learn to argue his own case, and see whether the wrong is his. From today his grief will be less, for he hears the pride and power of Sir Aicelin falling. The ugly deeds Aicelin has had done — ladies burned, children seized, maidens put to the sword, religious houses fired — make him ask God how he can hold off vengeance.

Chanzos q'es leus per entendre
Song which-is easy to understand
et avinenz per chantar,
and comely to sing
tal qu'om non puescha reprendre
such that-one not can to-blame
los motz ni·l chant esmendar,
the words nor-the tune to-amend
et a douz e gai lo son
and has sweet and gay the tune
e es de bella razon
and is of fair matter
ed avinen per condar,
and comely to recount
mi plai e la voil lauzar
to-me pleases and it I-wish to-praise
a qi la blasm' e defendre.
to whoever it blames and to-defend

E aicel qe vol reprendre
And he who wishes to-blame
nesun hom del seu trobar,
any man of-the his composing
deu premierement aprendre
ought firstly to-learn
com el puesca razonar
how he can to-argue
per dreig zo qe·n vol razo,
by right that which-thereof wants reason
e se·l tortz es sieus o no,
and if-the wrong is his or not
si qu'el s'en puesca salvar;
so that-he himself-thereof can to-save
mas no·s fai a chastiar
but not-himself makes to chastise
hom fols ne ab lui contendre.
man foolish nor with him to-contend

Savis hom qe vol emprendre
Wise man who wishes to-undertake
null grant faig ni comenzar,
any great deed or to-begin
deu primeiramen atendre
ought firstly to-wait
entro que·l veia per clar
until that-it he-see for clear
s'el fai sen o faillizo;
if-he does sense or fault

qe fols es qi mou tenzo
for foolish is who stirs quarrel
e non puesca guerreiar,
and not he-can to-make-war
don li convengn' ad anar
whence to-him it-behooves to go
per forza s'a merce rendre.
by force himself-to mercy to-render

Huei mais n'er ma dolors mendre,
From-today on thereof-will-be my grief less
car aug caser e baisar
for I-hear to-fall and to-sink
l'orguoyll e·l poder deiscendre
the-pride and-the power to-descend
d'En Aiselin e mermar,
of-Sir Aicelin and to-lessen
e tut li sieu dan mi so
and all the his harms to-me are
legretatz mais ce miei pro
gladness more than my profits
e·l siei gioi mi fan plurar
and-the his joys to-me make to-weep
e·l siei enuoi alegrar
and-the his vexations to-gladden
e di bes lo cor atendre.
and says well the heart to-await

Mal l'an fait son temps despendre
Ill to-him-have made his time to-spend
li lag faig que'il a faig far:
the ugly deeds that-to-him he-has made to-do
donnas ardre e enfanz prendre
ladies to-burn and children to-take
e piuzellas espadar
and maidens to-put-to-the-sword
e mainta religio
and many-a religious-house
metr' a fuoc et a carbo
to-put to fire and to coal
don arz so crotz e altar.
whereof burnt are crosses and altars
Hai, Deus, com podetz estar
Ah God how can-you to-refrain
d'aitals fals venjanza prendre?
of-such false-ones vengeance to-take

Se Dieu e breu de saisos
If God in short of seasons
de lui non prent vengiasons,
of him not takes vengeance
mantas giens fara lagnar
many folk he-will-make to-moan
de si e fara cudar
of himself and will-make to-think
c'il lo voylla en gratz prendre.
that-he him wishes in favor to-take

Antan fez coblas d'una bordeliera

21 · AIMERIC AND THE WASHERWOMAN

Last year Sir Aimeric made coblas about a brothel woman and took gladness in it; now Uc hears Aimeric has set his heart and all his hope on a washerwoman. So it happens to a man too far on in years: his affairs turn upside down when old age breaks and unbalances him. No girl will flatter him now, and if she does it will be out of silliness and great wretchedness — she must lack bread, wine, a seat, and a house indeed, to lie down with him and embrace his wrinkled skin.

Antan fez coblas d'una bordeliera
Last-year made coblas of-a brothel-woman
Ser Aimerics e s'en det alegranza,
Sir Aimeric and himself-thereof gave gladness
et aras auch q'en una lavandiera
and now I-hear that-in a washerwoman
a mes son cor e tota sa esperanza;
he-has put his heart and all his hope
q'aissi s'aven d'ome q'es trop dios,
for-thus it-happens of-man who-is too aged
qe sos affars torna de sus en jos
that his affairs turn from above to below
quant veillesa lo rom ni desbalanza.
when old-age him breaks and unbalances

Ja toseta no·il er mais lausengiera
Ever young-girl not-to-him will-be more flattering
ni no·ill dira lausengas ni honranza;
and not-to-him will-say flatteries nor honor

et si o fai, fara o per nessiera
and if it she-does she-will-do it through silliness
qu'aura en si, e per grant malananza;
that-she-will-have in herself and through great wretchedness
e faill li ben pans, vins, sez e maisos
and lacks to-her indeed bread wine seat and houses
a leis, s'ab si lo colga ni·s met jos
to her if-with herself him she-lays and-herself puts down
ni abracha sa fronzida pel ranza.
and embraces his wrinkled skin rancid

Messonget, un sirventes

22 · TO MESSONGET

Messonget has asked him for a sirventes and he will give it, in Arnaut Plagues's tune, since he would give him nothing else: he has no money, and if he had it he would not be his friend for it. Nothing in him suits a jongleur — his song is worth nothing, his sayings are nothing, his folly is vile, and his jongleury poor. But for Sir Alberic and the marquis nobody would lodge him. He should take himself to the count in the Veronese, who would be better served by a wicked crossbowman.

Messonget, un sirventes
Messonget a sirventes

m'as quist et donar lo t'ai
of-me-you-have asked and to-give it to-thee-I-have

ál plus tost que ieu poyrai
at-the most soon that I shall-be-able

el son d'En Arnaut Plagues;
in-the tune of-Sir Arnaut Plagues

qu' autr' aver no·t donaria,
for other wealth not-to-thee I-would-give

que non l'ai, ni, si l'avia,
for not it-I-have and if it-I-had

non t'en seria amics,
not to-thee-thereof I-would-be friend

que s'era de mil marcx ricx,
for if-I-were of thousand marks rich

d'un denier no t'en valria.
of-one penny not to-thee-thereof I-would-avail

Qu'en tu non es nulla res
For-in thee not is any thing
de so qu'a joglar s'eschai,
of that which-to jongleur befits
que tos chans no val ni play,
for thy song not avails nor pleases
ni tos fols ditz non es res;
and thy foolish saying not is anything
e croya es ta folia
and vile is thy folly
e paupra ta joglaria,
and poor thy jongleury
tan que, si no fos N'Albricx
so that if not were Sir-Alberic
e·l marques que es tos dicx,
and-the marquis who is thy shelter
nulhs hom no t'albergaria.
any man not thee-would-lodge

Mas d'una re t'es ben pres,
But of-one thing to-thee-it-is well taken
que d'aisso qu'aras pus play
for of-that which-now most pleases
as pus qu'anc no·n aguist may:
thou-hast more than thereof thou-hadst ever
follia e nescies;
folly and silliness

e si negus hom que sia
and if any man that be
de ta tolhor te castia,
of thy foulness thee chastises
tu non creiras sos casticx;
thou not wilt-believe his chastisements
quar per follor t'es abricx
for through folly to-thee-is shelter
tals que per sen no·t volria.
such-a-one who through sense not-thee would-want

Per tu blasmon lo marques
Through thee blame the marquis
li croy joglar e·l savai
the vile jongleurs and-the base
per lo ben que elh ti fai;
for the good that he to-thee does
per qu'ieu vuelh qu'en Verones
for which-I wish that-in Veronese
al comte tenhas ta via.
to-the count thou-hold thy way
Mal dig, que mais li valria
Ill I-say for more to-him would-avail
us braus balhestiers enicx
a fierce crossbowman wicked
que traisses als enemicx
who should-shoot at-the enemies
que s'ieu tu li trametia.
than if-I thee to-him sent

Un sirventes vuelh far en aquest son d'En Gui

23 · AGAINST FREDERICK

A political sirventes for Faenza — for Guillami, Gui Guerra, Michel Morezi, Bernart of Fosco, Ugolin, and the rest true to their faith. Their sense, name, worth, and praise will crown them with honor if they make a good end, against the man who has no faith in God and believes in no life after death. The pope stripped Count Raimon of his lands; and the falcon, son of the eagle, king of the French, is told what Frederick has promised the English, so the Church and the king should send the crusade.

Un sirventes vuelh far en aquest son d'En Gui,
A sirventes I-wish to-make in this tune of-Sir Gui
que farai a Faiensa mandar a·N Guillami
which I-shall-make to Faenza to-send to-Sir Guillami
et al comte Gui Guerra e·N Miquel Morezi
and to-the count Gui Guerra and-Sir Michel Morezi
et a·N Bernart de Fosc, et a sier Ugoli
and to-Sir Bernart of Fosco and to Sir Ugolin
et als autres que son layns, de lor fe fi.
and to-the others who are within of their faith true
E sapchan, cum qu'a lor de laintre esti,
And let-them-know however that-to them of within it-stand
que·l sens e·l noms e·l pretz e·l laus qu'om de lor di
that-the sense and-the name and-the worth and-the praise that-one of them says
las corona d'onor, sol fassan bona fi.
them crowns with-honor provided they-make good end

Bona fin deu ben far, e Dieus li deu far be,
Good end ought well to-make and God to-him ought to-do good
qui franqueza et dreitura e la gleyza mante
who nobleness and right and the church maintains
contra sel que non a en Dieu ni en leis fe,
against him who not has in God nor in her faith
ni vida apres mort ni paradis non cre,
nor life after death nor paradise not believes
e dis c'om es niens depueis que pert l'ale;
and says that-man is nothing after that he-loses the-breath
e crueltatz l'a tolta pietat e merce,
and cruelty from-him-has taken pity and mercy
ni tem layda faillida fayre de nulla re,
nor he-fears foul fault to-do of any thing
e totz bos faitz desonra e bayss' e descapte.
and all good deeds he-dishonors and lowers and undoes

Si·l chapte·l coms Raimons, gart que·n fassa son pro,
If-him upholds-the count Raimon let-him-look that-thereof he-make his profit
qu'eu vi que·l papa·l tolc Argens' et Avinho
for-I saw that-the pope-from-him took Argence and Avignon
e Nemz' e Carpentras, Vennasqu' e Cavalho,
and Nîmes and Carpentras Venasque and Cavaillon
Uzetge e Melguer, Rodes e Boazo,
Uzège and Melgueil Rodez and Boissezon
Tolzan e Agenes e Caortz e Guordo,
Toulousain and Agenais and Cahors and Gourdon
e·n mori sos coynhatz, lo bons reis d'Arago;
and-thereof died his brother-in-law the good king of-Aragon

e s'el torn' a la preza per aital ochaizo,
and if-he returns to the taking for such occasion
encar l'er a portar el man l'autrui falco.
still to-him-will-be to carry on-the hand the-other's falcon

Lo falcos, filh de l'aigla, quez es reys dels Frances,
The falcon son of the-eagle who is king of-the French
sapcha que Fredericx a promes als Engles
let-him-know that Frederick has promised to-the English
qu'el lor rendra Bretanha, Anjau et Toarces,
that-he to-them will-render Brittany Anjou and Thouars
e Peytau e Sayntonge, Lemotges, Engolmes,
and Poitou and Saintonge Limoges Angoumois
Toroinn' e Normandia e Guiana e·l Paes,
Touraine and Normandy and Guyenne and-the Pays
e·n venjara Tolzan, Bezers e Carcasses;
and-thereof will-avenge Toulousain Béziers and Carcassès
doncs bezonha que Fransa mantenha Milanes
then it-behooves that France maintain Milanese
e N'Albaric, que tolc que lay passatz non es.
and Sir-Alberic who prevented that thither passed — he-is

Passatz lai fora ben, s'elh n'agues lo poder,
Passed thither he-would-be well if-he thereof-had the power
que de ren als non a dezirier ni voler
for of anything else not he-has desire nor will
mas cum Fransa e la gleyza el pogues decazer,
but how France and the church he might to-cast-down

e la soa crezensa e sa ley far tener;
and the his creed and his law to-make to-hold
don la gleyza e·l reys hi devon pervezer
whereof the church and-the king therein ought to-provide
que·ns mandon la crozada e·ns venhan mantener;
that-us they-send the crusade and-us they-come to-maintain
et anem lai en Polla lo regne conquerer,
and let-us-go there into Apulia the realm to-conquer
quar selh qu'en Dieu non cre non deu terra tener.
for he who-in God not believes not ought land to-hold

Ges Flandres ni Savoya no·l devon mantener,
At-all Flanders nor Savoy not-him ought to-maintain
tan lor deu de l'elieg de Valensa doler.
so-much to-them ought of the-elect of Valence to-grieve

Una danseta voil far

24 · THE DANSA OF MY LIFE

A little dance made jesting and laughing about a man he calls My Life, *whose noble sense God guard, meant to cheer his grieving heart. The refrain, four times over, wishes him off cheating, tricking, and deceiving the ladies with sweet song and dancing. His good sense makes him change lodgings often; here he seeks another woman with money to cheat. Mantua, Verona, Treviso, and Ceneda have lost him, as the poet has; and if Vicenza loses him too he is to be led to Auvergne, Forez, and Velay, then to Annonay.*

Una danseta voil far
A little-dance I-wish to-make
jogan risen
jesting laughing
de Ma Vida, cui Deus gar
of My Life whom God guard
son gentil sen,
his noble sense
a qe·il farai alegrar
for which-to-him I-shall-make to-gladden
son cor dolen.
his heart grieving
Ab dous chan
With sweet song
en dansan
in dancing
voil que s'anes conortan,
I-wish that himself-be-go cheering

baratan
cheating
e trichan
and tricking
la domnas e galian.
the ladies and deceiving

Sos bons sens li fai canjar
His good sense to-him makes to-change
alberg soven,
lodging often
car es venguz sai estar
for he-is come here to-stay
e vai qeren
and goes seeking
autra que puesc' enganar
another whom he-can to-deceive
c'aia argen.
who-has silver
Ab dous chan
With sweet song
en dansan
in dancing
voil que s'anes conortan,
I-wish that himself-he-go cheering

baratan
cheating
e trichan
and tricking
la domnas e galian.
the ladies and deceiving

Mantoana e Verones,
Mantuan and Veronese
perdut l'ai,
lost him-I-have
e Trevis' e Senedes
and Treviso and Ceneda
atresi sai,
likewise I-know
e se·l perc Visentines
and if-him I-lose Vicentine
o·l menerai?
where-him I-shall-lead
Ab dous chan
With sweet song
en dansan
in dancing
voil que s'anes conortan,
I-wish that himself-he-go cheering

baratan
cheating
e trichan
and tricking
la domnas e galian.
the ladies and deceiving

En Alvergne et en Fores
Into Auvergne and into Forez
et en Veslai,
and into Velay
lai on no sabon qi s'es
there where not they-know who he-is
ni·ls trag q'el trai;
nor-the tricks that-he plays
pueis me trai l'en Vianes,
then to-me draws him-thence Viennois
a Anonai.
to Annonay
Ab dous chan
With sweet song
en dansan
in dancing
voil que s'anes conortan,
I-wish that himself-he-go cheering
baratan
cheating
e trichan
and tricking
la domnas e galian.
the ladies and deceiving

De vos me sui partitz; mals focs vos arga

25 · ILL FIRE BURN YOU

A single cobla of parting: he has left her, and may ill fire burn her, for he loves another more than he ever loved her, a lady not a bowshot away and worth a valley full of the one he left. The slanderers do not know the new lady's name, so nobody can harm him through her, and he will never suffer for the old one again. Rather, he says with a sting in it, he prized her well enough among those at the feast.

De vos me sui partitz; mals focs vos arga;
From you myself I-am parted ill fire you may-burn
c'autra n'am mais que vos non amiei anc,
for-another thereof-I-love more than you — I-loved ever
e ges non es loinc de mi un trat d'arc
and at-all not is far from me a shot of-bow
e val d'aitals una gran plena comba.
and she-is-worth of-such a great full valley
Cil lauzenzier non sabon ges son nom;
Those slanderers not know at-all her name
per qe neguns no m'en pot dan tener;
for which any not to-me-thereof can harm to-do
e ja per vos non sarai mais soffrens,
and ever for you not shall-I-be more enduring
ans vos prezai ben d'aiqels de la festa.
rather you I-prized well of-those of the feast

Valor ni prez ni honor non atrai

26 · A GIFT IN THE WRONG PLACE

Neither merit nor worth nor honor is drawn to any man by gifts or courtesy if he gives a fine gift where it does not belong; the worthy hold it a folly. Whoever gives should see that the gift matches the man who takes it. A man who spends a fine, high, rich gift on a vile man is not thanked, makes himself mocked for it, and makes the other gifts he gives less thanked too. Nine lines, all on the gift given where it does not belong and what it costs the giver.

Valor ni prez ni honor non atrai
Merit nor worth nor honor not draws
a nul home ni dons ni cortesia,
to any man nor gifts nor courtesy
qui bel don dona lai o non s'escai,
who fair gift gives there where not it-befits
anz es tengut per los pros a follia;
rather it-is held by the worthy for folly
qui don dona taing qe·l dos aitals sia
who gift gives it-befits that-the gift such be
con es aqel qe·l don receb e pren;
as is he who-the gift receives and takes
qi en croi home bel aut ric don despen,
who on vile man fair high rich gift spends
non es grazit, anz s'en fai escharnir
not is thanked rather himself-thereof makes to-mock
e·ls autres dos q'el dona menz grazir.
and-the other gifts that-he gives less to-be-thanked

Pei Ramonz ditz

27 · PEIRE RAMON'S SYLLABLE

A cobla on Peire Ramon, who boasts of his composing and claims he would find the root of it without joking, being so furnished with art and syllables that he has found one syllable in his writings. He would be foully shamed if he did not finish it, or bear it off nobly if he can bring it to an end. The Holy Spirit keep him from mishap: Uc is grieved if he fails in anything of it. The whole joke rides on one rhyme pair.

Pei Ramonz ditz —
Peire Ramon says
e de trobar se gaba —
and of composing himself boasts
qe la raïz
that the root
trobera senes gab,
he-would-find without jest
q'el es garnitz
for-he is furnished
tant d'art et de silaba
so-much with-art and with syllable
q'en sos escritz
that-in his writings
a trobat u silab.
he-has found one syllable

Laiz er' aunitz
Foully he-would-be shamed
s'aissi non o acaba,
if-thus not it he-finishes

o gen geritz
or nobly borne
s'en pot venir a cab.
if-thereof he-can to-come to end
Sainz esperitz
Holy Spirit
l'en garde de mescab;
him-thereof may-keep from mishap
qu'eu soi marritz
for-I am grieved
se ja de re·i mescaba.
if ever of anything-therein he-fails

Guillems Fabres nos fai en brau lengage

28 · GUILLEM FABRE'S HARSH LANGUAGE

A cobla on Guillem Fabre, who makes them harsh language: many harsh, rough, rugged, braving words of a harsh sort, rocks and spikes put into his singing, threads and hairs and words of gibberish, horns and cries, hard things and mute things, bagpipes and musing, ships and seas and breezes and cold wind, and pitch and snow drawn out of astronomy. After its first line the whole cobla is that list of what he puts into his song, with a lacuna inside the fifth line.

Guillems Fabres nos fai en brau lengage
Guillem Fabre to-us makes in harsh language
manz braus broncs brenx, bravan de brava guia,
many harsh rough rugged braving of harsh sort
e rocs e brocs qe met en son cantage,
and rocks and spikes which he-puts in his singing
e fils e pils e motz d'algaravia,
and threads and hairs and words of-gibberish
e cornz e critz e got ∗∗∗ len,
and horns and cries and drop (lacuna) slow
e durs e mus e musas e musen,
and hard and mute and bagpipes and musing
e naus e mars e auras e freich ven
and ships and seas and breezes and cold wind
e pix e nix qe trai d'astronomia.
and pitch and snow which he-draws from-astronomy

Raimons, en trobar es prims

29 · SUBTLE IN COMPOSING

Raimon is subtle in composing and coarse in anything else, coming at it as if he were treading grapes and speaking with his mouth so full that he seems to have a measure of oats inside his jaw, which is why Uc lets him off a syllable. Eight lines, addressed to Raimon himself in the second person, in which the coarseness of the way he speaks is set beside the subtlety he is praised for in the very first line.

Raimons, en trobar es prims,
Raimon in composing you-are subtle
mas en autr' afar es gros,
but in other matter you-are coarse
c'aissi·n venez a dasdos,
for-thus-thereof you-come to dice
com se marcavaz raizims,
as if you-trod grapes
e parlatz a boca plena,
and you-speak with mouth full
qe par c'un sester d'avena
that it-seems that-a measure of-oats
aiatz ades dinz lo cais;
you-have ever within the jaw
per q'una silaba·us lais.
for which-a syllable-to-you I-leave

Be·m meraveill s'En Conegutz es sans

30 · CONEGUT'S BEATING

He marvels that Sir Conegut is sound, considering the blows he took at Valensole, where a vile Aragonese named Peire Arnaut gave him a hundred with feet and hands. He has housed himself nobly since Uc last saw him at Pisa, for he takes rent there in fists and cudgels, and has set up house where anyone who likes can beat him at his pleasure. Eight lines of mock report on a man settled where every passer may thrash him.

Be·m meraveill s'En Conegutz es sans,
Well-myself I-marvel if-Sir Conegut is sound
segon los colps c'a Valenzol' a pres,
according-to the blows that-at Valensole he-has taken
qe Peire Arnauz, us crois Aragones,
for Peire Arnaut a vile Aragonese
li det cen colps, qe de pes qe de mans.
to-him gave hundred blows both with feet and with hands
Gent s'es cassatz, pos qu'eu no·l vi, a Pisa,
Nobly himself-he-has housed since that-I not-him saw at Pisa
qe rend' i a de pongz e de bastos,
for rent there he-has of fists and of cudgels
et en tal luoc a pressas sas masos
and in such place he-has taken his houses
qe batre·l pot qi qe·s vol, a sa guisa.
that to-beat-him can whoever that-himself wishes at his pleasure

Qui vol terr' e prez conquerer

31 · WHOEVER WOULD WIN LAND

Whoever wants to win land and worth does it neither asleep nor at rest but by enduring morning and evening, hunger, thirst, sleep, and toil, and by taking, robbing, and killing, making fire and blood often, assaults and invasions. So Guillem made his conquest of Tor Milmanda and of Orange likewise. Ten lines, one of them lost, and every way to win that it names is an act of war, closed on Guillem's two conquests.

Qui vol terr' e prez conquerer,
Who wants land and worth to-win
non adurmen ni sojornan,
not sleeping nor sojourning
anz deu soffrir maitin e ser
rather he-ought to-endure morning and evening
faim e set e son e afan,
hunger and thirst and sleep and toil
e prendre, raubar e ausire
and to-take to-rob and to-kill
e faire fuoc e sanc soven
and to-make fire and blood often
e assautz e envaïmen,
and assaults and invasions
* * *
(lacuna)
C'aissi Gillems fe [lo] conqeremen
For-thus Guillem made the conquest
de Tor Milmanda e d'Aurenga eissamen.
of Tor Milmanda and of-Orange likewise

Per viutat e per non caler

32 · THROUGH VILENESS AND NOT CARING

Through vileness, through not caring, and through fear of hunger, thirst, and sleep, he has seen many rich deeds left undone, at which the folk afterward murmur and grumble: no man confounds his enemies while resting and sleeping. Nor will a rich young man, slack and slow, who does not set his mind on boldness, ever be swift, bold, or well armed once he has seventy years behind him. Ten lines, whose argument is that a man who is slack in his youth will not be bold in old age.

Per viutat e per non caler
Through vileness and through not caring

e per temer faim, set e son
and through to-fear hunger thirst and sleep

ai vist mainz rics fais remaner,
I-have seen many rich deeds to-remain

don puois la gens murmur' e gron;
whereof then the folk murmurs and grumbles

car ges neguns hom non confon
for at-all any man not confounds

sos mals gerriers pausan durmen,
his ill foes resting sleeping

ni ja de ric jove flac len
nor ever of rich young slack slow

qe no s'enten en ardimen,
who not himself-sets on boldness

ja quant aura setanta anz passatz,
ever when he-will-have seventy years passed

non er corens, ardiz ni bons armatz.
not will-be swift bold nor good armed

Passada es la sasos

33 · THE SEASON IS PAST

The season is past when she made a show of neck and cheek, and neither white nor red will make her fairer now, nor glue nor resin, for her face wrinkles and breaks and can take no color. Nobody who keeps her company can draw sweetness out of it, and no gladness will come from her to her lover unless she pays him. Eleven lines, addressed to the aging woman herself, in which the white, the red, the glue, and the resin all fail her.

Passada es la sasos
Past is the season
que fatias col e cais,
when you-made neck and cheek
et ja no·us gensera mais
and ever not-you will-make-fairer more
lo blanqes ni·l vermeillos
the white nor-the red
ni·l gluz ni l'estesinos,
nor-the glue nor the-resin
qe la cara·us ru' e fraing,
for the face-to-you wrinkles and breaks
qe no po[t] penre color;
that not can to-take color
ni no·n po[t] traire douzor
and not-thereof can to-draw sweetness
nuill hom c'ab vos s'acompaing,
any man who-with you companies

ni mais de vos non venra alegriers
and more from you not will-come gladness
a vostre drut, si no·ill davas deniers.
to your lover if not-to-him you-gave pennies

Mesier Albric, so·m prega Ardisons

34 · MILLET FOR ARDISON

Uc tells Alberic that Ardison, married the other day, now lacks millet, wine, and wheat, so that his wife complains and laments; Sordello asks it too, and Uc wants Alberic to give Ardison a cart of marsh herbs and enough millet for his household. Alberic answers that for love of Uc and of Sordello, who is worthy and valiant, Ardison shall have enough of his to leave gay and joyful, but he will not say yes to the millet, though the cart of herbs he will give.

Uc de Saint-Circ

Mesier Albric, so·m prega Ardisons
Master Alberic this-to-me entreats Ardison
qu'ieu vos deia mostrar saviamenç
that-I to-you ought to-show wisely
com el l'autrier fo faiç novel espos
how he the-other-day was made new bridegroom
et c'ara·il fail meils e vins e formenç,
and that-now-to-him fail millet and wines and wheat
tan qe·il moillier s'en rancur' e s'en lagna;
so-much that-to-him wife herself-thereof complains and herself-thereof laments
per qe·l Sordel vos prega, et eu lo voill,
for which-the Sordello you entreats and I it wish
qe·il fasaç dar un car d'erbas de moill
that-to-him you-make to-give a cart of-herbs of marsh
e tant de meil don viva sa compagna.
and so-much of millet whereof live his company

Albéric

N'Uc de San Sir, tot per amor de vos
Sir-Uc of San Sir all for love of you
e del Sordel, car es pros e valenç,
and of-the Sordello for he-is worthy and valiant
voil que del meu aia Ser Ardiçons
I-wish that of-the mine have Sir Ardison
tant c'al partir s'en an gai et jausenç,
so-much that-at-the parting himself-thence he-go gay and rejoicing
que eu cre ben qe vianda·il sofragna;
for I believe well that food-to-him lacks
pero del meil de si dire non voill,
yet of-the millet of yes to-say not I-wish
mas ben darai un car d'erbas de moill
but well I-shall-give a cart of-herbs of marsh
si hom las pot trobar a la campagna.
if one them can to-find in the countryside

En vostr' aiz me farai vezer

35 · THE TENSO OF BOASTS

The viscount of Turenne promises to appear at Uc's dwelling before spring and throw down tower, high wall, and moat, since Uc and Arnaut carry themselves too grandly. Uc answers that boasts made in the evening are forgotten in the bedchamber, and no rich man wins merit whose boast does not turn true. The viscount threatens to make their boasting cease; Uc replies that nobody knows which of two players will laugh and which weep until they leave the board. The viscount refuses him anything, and Uc thanks him only for letting him leave on the nag Guibert gave him.

The Viscount

[En vostr' aiz me farai vezer,
In your dwelling myself I-shall-make to-see
N'Uc de Saint Circ, anz del pascor,
Sir-Uc of Saint Circ before of-the spring
si que·i farai derrocar tor
so that-there I-shall-make to-throw-down tower
et aut mur e fossat cazer;
and high wall and moat to-fall
que trop menon gran bobanssa
for too they-lead great pomp
N'Ucs e·n Arnautz, si Dieus mi gar;
Sir-Uc and-Sir Arnaut so God me guard
mas eu [la] lor farai baissar,
but I it to-them shall-make to-lower

o non vuoill aver honransa
or not I-wish to-have honor
ni portar escut ni lanssa.]
nor to-carry shield nor lance

Uc de Saint-Circ

Seigner, li gap que faitz lo ser
Lord the boasts that you-make the evening
vos oblidon el dormidor,
you forget in-the bedchamber
e ja no conquera valor
and ever not let-win merit
rics hom, si·l gab non torna en ver;
rich man if-the boast not he-turns into truth
et ill non an esperanssa
and they not have expectation
que sobre lor ausetz passar
that over them you-dare to-pass
si·l coms Gui no·us ven ajudar;
if-the count Gui not-you comes to-help
e s'il ven, faitz li fianssa
and if-he comes make to-him pledge
mais gazaing si vai en Franssa.
more he-gains if he-goes into France

The Viscount

[N'Uc, eu ai ben tant de poder
Sir-Uc I have well so-much of power
que, si ja·l coms Guis no·m socor,
that if ever-the count Gui not-me succors

q'ieu·ls tornarai en tal error
that-I-them shall-turn into such confusion
que farai los gaps remaner
that I-shall-make the boasts to-cease
d'En Arnaut e la fermanssa
of-Sir Arnaut and the pledge
qu'el ditz qe sai venrra cassar,
that-he says that here he-will-come to-hunt
mas eu puosc ben d'aitan gabar
but I can well of-so-much to-boast
que del dich penrai venganssa
that of-the saying I-shall-take vengeance
tal don totz temps n'er membranssa.]
such whereof all times thereof-will-be memory

Uc de Saint-Circ

Seigner, nuills hom non pot saber,
Lord any man not can to-know
quan s'aseton doi jogador,
when themselves-seat two players
a cal seran li ris ni·l plor
to which will-be the laughter nor-the weeping
tro·ls vei'om del taulier mover;
until-them one-sees from-the board to-move
ni segon la mia esmanssa
and according-to the my reckoning
hom non deu lo dia lauzar
one not ought the day to-praise
en troi qu'aven a l'avesprar,
in until that-comes to the-evening

qe·l maitin vos er semblanssa
for-the morning to-you will-be seeming
tals res qe·l ser desenanssa.
such thing that-the evening undoes

The Viscount

[N'Uc, fols fon qui sa·us fetz passar,
Sir-Uc foolish was who hither-you made to-pass
q'ieu no·us ai ren en cor a dar,
for-I not-to-you have anything in heart to give
ni non cobriretz la panssa
and not you-will-cover the belly
ab draps q'ieu vos don de Franssa].
with cloths that-I to-you give of France

Uc de Saint-Circ

Seigner, de vos mi puosc lauzar
Lord of you myself I-can to-praise
sol roncin m'en laissatz tornar
only nag to-me-thence you-let to-return
qe·m det mos seigner q'enanssa
which-to-me gave my lord who-advances
Guibertz de pretz e d'onranssa.
Guibert in worth and in-honor

Vescoms, mais d'un mes ai estat

36 · THE VISCOUNT'S GIFT

He has waited more than a month for the viscount's gift, always expecting it, and for that has not taken leave; but now everyone tells him, boasting of it, that no gift or clothes he gets will be worth a hazelnut. He asks for the truth of it. The viscount answers that Uc will owe him no thanks at the parting: nothing worth a die, no nag, penny, or cloth of wool, since Uc was made a present to him to find out his ways, and he has proved it.

Uc de Saint-Circ

Vescoms, mais d'un mes ai estat
Viscount more than-a month I-have stayed
q'avia atendut vostre don,
for-I-had awaited your gift
on avia ades sospeichon,
wherein I-had ever expectation
per que no prendia comjat;
for which not I-took leave
mas ara·m di chascus e·s vana,
but now-to-me says each and-himself boasts
que no valra un' avelana
that not will-be-worth a hazelnut
dons q'eu n'aia ni vestimenz,
gift that-I thereof-have nor garments
ni per vos non serai jausenz;
and through you not shall-I-be rejoicing
e vos digaz m'en la vertat.
and you tell to-me-thereof the truth

The Viscount

[N'Ugo, ja no m'en sabretz grat,
Sir-Ugo ever not to-me-thereof will-you-know thanks
quant venra a la partison,
when it-will-come to the parting
qe·us faza ren que·us sapcha bon
that-to-you I-do anything that-to-you taste good
ni·os done qe vailla un dat,
nor-to-you I-give what be-worth a die
roncin, denier ni drap de lana;
nag penny nor cloth of wool
car sai que semblaria ufana,
for I-know that it-would-seem vainglory
quar de vos me fon faiz presenz
for of you to-me was made present
per saber mos captenemenz:
to know my bearings
que eu o ai ben esproat.
for I it have well proved

Seigner en coms, cum poiria eu soffrir

37 · THE COUNT AND THE RIDING

Uc asks the count how he is to endure being made to ride night and day without rest or sleep: nobody in Martin Algai's company fares worse, and it seems food is short. The count answers that Uc knows, if he will not lie, that he never made him come searching through Quercy to show off his lands — indeed it vexed him much to see him come — and that God may punish him if with all his heart he would not rather have him in Spain.

Uc de Saint-Circ

Seigner en coms, cum poiria eu soffrir
Lord Sir count how could I to-endure
aquest affan que vos mi faitz durar?
this toil that you to-me make to-last
Que nuoich e jorn mi fasetz cavalgar,
For night and day me you-make to-ride
que no·m laissatz ni pausar ni dormir.
that not-me you-let nor to-rest nor to-sleep
Ges en la compaigna
At-all in the company
Martin Algai
Martin Algai
hom pieitz non trai;
man worse not endures
sembla manjars mi sofraigna.
it-seems food to-me lacks

The Count

[Vos eus sabetz, si non voletz mentir,
You yourself know if not you-wish to-lie
N'Uc de San Cir, qu'anc eu no·us fi cercar
Sir-Uc of San Cir that-ever I not-you made to-seek
en Caerssin per mas terras mostrar,
in Quercy to my lands to-show
anz m'enojet fort qan vos vi venir.
rather me-it-vexed much when you I-saw to-come
Qe Dieu mi contraigna
That God me cripple
s'al cor q'ieu ai
if-with-the heart that-I have
no volgra mai
not I-would-wish rather
que fossetz en Espaigna.]
that you-were in Spain

Seign'en coms, no·us cal esmaiar

38 · NO NEED TO TROUBLE

Uc tells the count he need not trouble himself, for he has not come to ask anything: he has what he needs, and can see the count is short of pennies, so he will ask nothing; rather, if Uc gave him something, it would be a great favor. The count answers that it grieves him to see the man who came here poor, naked, and destitute, and whom he sent away wealthy at a cost greater than two archers or two knights; yet if he gave him a palfrey, he knows Uc would take it.

Uc de Saint-Circ

Seign'en coms, no·us cal esmaiar
Lord-Sir count not-to-you it-behooves to-trouble

per mi ni estar cossiros,
for me nor to-stay anxious

q'ieu non sui ges vengutz a vos
for-I not am at-all come to you

per ren querre ni demandar,
to anything to-seek nor to-ask

que ben ai so que m'a mestier,
for well I-have that which to-me-is need

e vos vei que faillon denier;
and you I-see that fail pennies

per que non ai en cor qe·us qieira re;
for which not I-have in heart that-of-you I-seek anything

anz si·us dava, faria gran merce.
rather if-to-you I-gave I-would-do great favor

The Count

[N'Uc de Sain Circ, be·m deu grevar
Sir-Uc of Sain Circ well-me ought to-grieve
q'ie·us veja, que ogan sai fos
that-I-you see who this-year here were
paubres e nutz e sofraitos
poor and naked and destitute
et eu vos fi manen anar,
and I you made wealthy to-go
que mai·m costetz que dui archier
for more-me you-cost than two archers
non feiron o dui cavallier;
— would-do or two knights
pero ben sai si·us dava un palafre,
yet well I-know if-to-you I-gave a palfrey
Dieus que m'en gart, vos lo penriatz be.]
God who me-thereof keep you it would-take well

Physica et astronomia

39 · PHYSIC AND ASTRONOMY

Physic, astronomy, the higher planets, geomancy, and the running circle have put Guillem's sense into folly and error, Uc says, and Lyron does a folly in not taking the wardship of his sister's sons before they lose everything: they would have a good guardian and curator. Guillem del Baus answers that loyalty, good faith and the art of being true to a lord have made men trust Uc: leaving his younger son a guardian he would choose Uc over Lyron — and no guardian could be better at doing the boy harm.

Uc de Saint-Circ

Physica et astronomia
Physic and astronomy

e·ill planet superior
and-the planets higher

e l'artz de iomantia
and the-art of geomancy

e·l cercles qe va e cor
and-the circle that goes and runs

vos an mes en la follia
you have put into the folly

votre sen et en error;
your sense and into error

per qe Lirons fai folor
for which Lyron does folly
q'oimais no pren la bailia
that-henceforth not he-takes the wardship
dels fillos de sa seror
of-the sons of his sister
anz qe·ill perdan tot lo lor;
before that-they lose all the theirs

e puois agran bon tuor,
and then they-would-have good guardian
bon oncle e bon curador.
good uncle and good curator

Guiellms del Baus

[L]iautatz ses tricharia
Loyalty without trickery
e bona fes ses error
and good faith without error
e l'art e la maiestria
and the-art and the mastery
d'esser verais vas seignor,
of-to-be true toward lord
c'avetz, an fait c'om se fia
that-you-have have made that-one himself trusts
en vos be. Doncs se tuor
in you well Then if guardian
laisses al meu fill menor,
I-left to-the my son younger

en Liron no·m fieria,
in Lyron not-myself I-would-trust
abanz fera·ill curador
rather I-would-make-to-him curator
de vos ne defendedor;
of you and defender

ni no pogra nuill tuor
and not could any guardian
aver al seu dan meillor.]
to-have at-the his harm better

N'Uc de Sain Circ, ara m'es avengut

40 · WHAT YOU FORETOLD

Giraut tells Uc that what he long foretold has come about: he has found a man who maintains him and gives of his own, and now knows how a poor man guides himself alone and friendless in another's realm. But for the man who fed him bread, wine, hay, and corn, he would often have had the pig's snout. Uc answers that God has made all his prayers come true, for he had wished Giraut into poverty: henceforth Giraut will know more of taking than he does, and no jongleur thanks a benefactor better.

Giraut

[N'Uc de Sain Circ, ara m'es avengut
Sir-Uc of Sain Circ now to-me-is befallen
zo qe m'avetz lonjamen augurat,
that which to-me-you-have long foretold
qes eu trob un qi m'aia mantengut
that I find one who me-has maintained
ni·m voilla re del seu aver donat.
and-to-me wishes anything of-the his wealth given
Isneillamen l'ai pres, e molt de cors,
Swiftly him-I-have taken and much of haste
e sai oimais e conoissi fort be
and I-know henceforth and I-perceive very well
com hom paubres se guida ni·s mante
how man poor himself guides and-himself maintains
sols ses amics loing en autrui regnat.
alone without friends far in another's realm

Qe se no fos sel qe m'a retengut
For if not were he who me-has retained
e·m dona pan e vin e fen e blat,
and-to-me gives bread and wine and hay and corn
eu agra spes del groing del ver agut;
I would-have often of-the snout of-the boar had
si tot lo ai' ogan aissi provat, —
though all it I-have this-year thus proved
qe dirai lo, no sai si s' er folors, —
for I-shall-say it not I-know if it will-be folly
plagut m'agra qe fossetz sai ab me,
pleased to-me-would-have that you-were here with me
qe sabriatz dire, si cum eu cre,
for you-would-know to-say thus as I believe
qal vida trais pois passei part Moncat.
what life I-endured since I-passed beyond Moncada

[Donc e]u prec Deu qe de bo astre estre
Then I pray God that of good star be
e don honor cel qe zai trames me
and give honor him who hither sent me
e·ill don plazer e vida e santat.
and-to-him give pleasure and life and health

E pois prec Deu, per sa santa merce,
And then I-pray God by his holy mercy
qe destrua e confonda e malme
that he-destroy and confound and maim
sels qe vas lui an mala volontat.]
those who toward him have ill will
Amic Giraut, tant me fai de vertut
Friend Giraut so-much to-me does of virtue
Deus c'ades sunt tut ver lli mei orat,
God that-ever are all true the my prayers
q'eu ai dizen desirat e volgut
for-I have saying desired and wished
qe vos desset venir en paubretat;
that you should to-come into poverty
qe paubreira mostra cum es dolzors
for poverty shows how is sweetness
al prendedor lo prendres, qi·ll fai be.
to-the taker the taking who-to-him does good
Oimais sabretz del prendre plus de me,
Henceforth you-will-know of-the taking more than me
en tal avetz lo prendre comensat.
in such you-have the taking begun

Uc de Saint-Circ

Ben entendi per qe avetz volgut
Well I-understand for what you-have wished
qe totas vetz ages ab vos estat,
that all times I-had with you stayed

q'eu vos agra fam e maint set tolgut
for-I to-you would-have hunger and many thirst taken-away
e vos agra de maint enoi loingnat.
and you would-have from many vexation removed
Be·us deu plazer se vos, en aqest cors,
Well-to-you ought to-please if you in this course
avetz apres com paubres se conte
you-have learned how poor-man himself bears
beu a cinc ans q'aitals paubreira·us te...
well it-is five years that-such poverty-you holds
* * *
(lacuna)

* * *
(lacuna)
* * *
(lacuna)
Si vos acsetz un larc ubert trobat.
If you had a generous open found

Non a joglar d'aqi a Saint-Cere
Not is jongleur from-here to Saint-Cere
qe meilz de vos grazisca qi·ll fai be
who better than you thanks whoever-to-him does good
ni qi·l socor a sa gran paubretat.
nor who-him succors in his great poverty

Si ma dompna n'Alais de Vidallana

41 · LADY ALAIS OF VIDALLANA

If Lady Alais of Vidallana knew how well he can serve a lady and make any lady he maintains seem sovereign, she would not have kept so far from cheer with him in her own country. Since she did not honor him he now has Lady Donella in Bresse; and Lady Salvaga's welcome makes Lombardy, the March, and Tuscany a pleasure to him. Nicolet de Turin answers that good sense kept Alais from favoring him, that Donella repents having honored him, and that Salvaga's welcome displeases him.

Uc de Saint-Circ

Si ma dompna n'Alais de Vidallana
If my lady Lady-Alais of Vidallana
saubes cant eu sai a dompna valer,
knew how-much I know to lady to-avail
ni cum eu sai far semblar sobeirana
and how I know to-make to-seem sovereign
tota dompna qu'eu voilla mantener,
every lady that-I wish to-maintain
ja no·m fora de solatz tan loingtana
ever not-to-me she-would-be of cheer so distant
en son païs cant eu l'anei vezer.
in her country when I her-went to-see
S'il no m'onret, oranz ai en Breissana
If-she not me-honored now I-have in Bresse
Na Donella, que·s fai a totz plazer
Lady Donella who-herself makes to all to-please
ab cortes dichz et ab valor certaina.
with courteous words and with merit certain

Na Salvaga, d'aitan siatz certaina,
Lady Salvaga of-so-much be certain
qe l'onramenz de vos me fai plaizer
that the-honoring of you to-me makes to-please
Lombardia e la Marcha e Toscaina.
Lombardy and the March and Tuscany

Nicolet de Turin

[N'Uc de Saint Circ, sabers e conoissenza
Sir-Uc of Saint Circ knowing and discernment
tolc a n'Alais car no·us ac bel solatz;
took from Lady-Alais for not-to-you she-had fair cheer
car c'il en vos conoges la valenza
for if-she in you had-known the worth
ni lo saber qe vos aver cuidatz,
and the knowing that you to-have think
beu mostrera tan bela captenenza
well she-would-have-shown so fair bearing
qe totz temps mais en foratz sos paiatz.
that all times more thereof you-would-be her paid
Mas il no·us vi tant d'art ni de sabenza
But she not-in-you saw so-much of-art nor of knowledge
qe de dompnas tant de be dir saçatz
that of ladies so-much of good to-say you-know
c'aian granz laus per vostra mantenenza.
that-they-have great praise through your maintaining

Na Donella sai qe·n a penedenza
Lady Donella I-know that-thereof has repentance
car vos onret, e Salvaga no·m platz
for you she-honored and Salvaga not-to-me pleases
car vos acuoill ni·us fai bella parvenza.]
for you she-welcomes and-to-you makes fair show

Qui Na Cuniça guerreia

42 · THE COBLAS ON LADY CUNIZZA

Peire Guillem de Luserna holds that whoever makes war on Lady Cunizza out of pride or envy does a great folly, for her beauty shines and her rich worth holds sway; he is her servant now, and whoever runs riot against her will feel his blade. Uc answers that Peire Guillem does not say how her splendor and worth are falling, since Cunizza's throw this year cost her eternal life; if he fights all who say she erred, Roncesvalles never saw so many blows; and Uc lays the quarrel down.

Peire Guillem

[Qui Na Cuniça guerreia,
Whoever Lady Cunizza makes-war-on

per orgoill ni per enveia,
through pride or through envy

foldat(z) gran
folly great

fai, car sa beltatz resplan
does for her beauty shines

e sos rics prez seignoreia,
and her rich worth holds-sway

e taing se qe far o deia,
and it-befits itself that to-do it one-ought

so vos man.
this to-you I-send

Per qe m'aura derenan
For which me-she-will-have henceforth
servidor, et si desreia
servant and if runs-riot
negus vas lei ni felneia,
any toward her or acts-felon
de mon bran
of my blade
sabra si·s tailla ni·s pleia.
he-will-know if-it cuts or-itself bends

E qi·ll mou guerra ni tenza
And whoever-to-her stirs war or strife
no·l cosel c'an en Proenza
not-to-him I-counsel that-he-go into Provence
dompneiar,
to-court-ladies
qe ben poiria semblar
for well he-could to-seem
folz e portar penedenza
foolish and to-bear penance
per la soa malvolenza,
for the her ill-will
don m'anpar.
whereof myself-I-shield
Pero de Luserna·s gar,
Yet of Luserna-himself let-him-guard

c'orgoillz ni desconoissenza
that-pride nor ingratitude
no·i troban luec ni guirenza,
not-there find place nor shelter
qu'il affar
for-the affairs
de lai son tuit de plasenza.
of there are all of pleasingness

Mesura e conoissenza
Measure and discernment
deu retener per semenza
ought to-keep for seed
qi regnar
who to-live
vol ab bella captenenza.]
wishes with fair bearing

Uc de Saint-Circ

[P]eire Guillem de Luserna,
Peire Guillem of Luserna
non dizetz com sa luserna
not you-say how his lantern
de prez zai;
of worth falls

car de Na Cuniça sai
for of Lady Cunizza I-know
qez ill fez ogan tal terna
that she did this-year such throw
per q·ill perdet vita eterna,
for which-she lost life eternal
don ja mai
whereof ever more
no deu viure ses esmai;
not she-ought to-live without dismay
e dompna, pos lait desterna
and lady once foully she-goes-astray
ni fai saut dont hom l'escerna,
and makes leap whereof one her-mocks
no·ll assai
not-to-her let-try
mai null mege de Salerna.
more any physician of Salerno

Beu sai qe vostres branz tailla,
Well I-know that your blade cuts
mas s'a totz cels fai batailla
but if-to all those he-makes battle
qe·n diran
who-thereof will-say
mal o qe no l'esdiran
ill or who not it-will-deny
qez ill no fezes gran falla,
that she — did great fault

anc el val de Roncisvalla
ever in-the vale of Roncesvalles
no ac tan
not there-were so-many
colp donat. Ar pauz ab tan
blows given Now I-pause with so-much
e met la en no m'en calla.
and I-put it into not to-me-thereof it-matters
Lai fos ill on a lieis calla.
There let-be she where to her it-matters
Derenan
Henceforth
no voill mais ab lei baralla.
not I-wish more with her quarrel

Mesura vol c'om no salla
Measure wills that-one not leap
tant enan
so far
per c'om sa umbra trassalla.
for that-one his shadow overleaps

N'Ugo, vostre semblan digatz

43 · THE TENSO WITH CERTAN

Certan asks Sir Uc's opinion of a lady on whom his heart is set: to hide her he would court elsewhere, but she does not seem to allow it — does she forbid him out of ill will or goodwill? Uc answers that a lady who gives no benefit, will not keep him, and will not let him go, wants him neither good nor honor. Certan argues that it proves his company pleases her, and asks the Dauphin of Auvergne to judge; Uc answers that Maria de Ventadorn will say Certan is at fault.

Certan

[N'Ugo, vostre semblan digatz
Sir-Ugo your opinion say
d'una dompna en cui m'enten,
of-a lady in whom I-set-my-heart
on ai tot mon cor e mon sen
where I-have all my heart and my sense
pausat, e nuill' autra no·m platz,
set and any other not-to-me pleases
tant ieu l'am per drudaria.
so-much I her-love in love-making
Mas per lieis celar volria
But to her to-hide I-would-wish
aillor preiar, si l'abellis;
elsewhere to-entreat if to-her-it-pleased
mas lieis no·m par que m'o sofris.
but her not-to-me it-seems that to-me-it she-suffered
Fe qe·m devetz, que·us n'es avis?
Faith that-to-me you-owe what-to-you thereof-is opinion

Pois de nuil benfaich no·m socor,
Since with any benefit not-me she-succors
veda·m lo preiar per amor
she-forbids-me the entreating for love
o per mal o per benvolenssa?
or for ill or for goodwill
Digatz m'en vostra conoissensa.]
Say to-me-thereof your judgment

Uc de Saint-Circ

Certan, d'aisso qe·m demandatz
Certan of-this which-of-me you-ask
vos respondrai certanamen
to-you I-shall-answer certainly
so qu'ieu en cre ni·m n'es parven.
that which-I thereof believe and-to-me thereof-is apparent
Segon la razon qe·m contatz,
According-to the matter which-to-me you-tell
ill ditz que no·us amaria,
she says that not-you she-would-love
ni vol c'aiatz autra amia,
nor wishes that-you-have other beloved
ni·ls faitz ni·ls ditz non vos grazis.
nor-the deeds nor-the words not to-you she-thanks
Aqest affars es totz devis:
This affair is all settled
pois qu'il no·us reten ni·us giquis
since that-she not-you keeps nor-you leaves
enquerir vostre joi aillor,
to-seek your joy elsewhere

non vol c'aiatz ben ni honor,
not she-wishes that-you-have good nor honor
ni no·m par ges q'amors la venssa,
and not-to-me it-seems at-all that-love her vanquishes
pois aitals es sa captenenssa.
since such is her bearing

Certan

[N'Ugo, trop mal me conseillatz
Sir-Ugo too ill me you-counsel
d'aisso, segon mon escien,
in-this according-to my knowing
car dizetz qe·ls precs mi deffen
for you-say that-the prayers to-me she-forbids
per mon mal; que de ver sapchatz
for my ill for of truth know-you
que tant li platz ma paria
that so-much to-her pleases my company
que per ren non soffriria
that for anything not she-would-suffer
que nulla autra dompna enqezis
that any other lady I-sought
ni per als s'amor no·m gandis,
and for else her-love not-me she-shields
mas per conoisser s'ieu·l sui fis
but to know if-I-to-her am true
o si l'ai cor galiador;
or if to-her-I-have heart deceiving

e vos rasonatz gran folor
and you argue great folly
que ben par que mos bens l'agenssa,
for well it-seems that my good to-her-pleases
pos non vol qu'ieu vir m'entendenssa.]
since not she-wishes that-I turn my-courtship

Uc de Saint-Circ

Certan, fort gen vos razonatz,
Certan very nobly yourself you-argue
a lei d'omen que tort conten,
in manner of-man who wrong contends
mas drutz que ama finamen,
but lover who loves truly
non sap si sec sens o foudatz,
not knows if he-follows sense or folly
ni non conois si·s galia,
and not perceives if-himself he-deceives
que ja puois fins non seria;
for ever then true not he-would-be
e vos a tant amors conquis
and you has so-much love conquered
que non conoissetz si·us trahis
that not you-perceive if-you she-betrays
o·s ama cilh cui es aclis.
or-herself loves she to-whom you-are bowed
Don pois no·us laissa valedor
Whence since not-to-you she-leaves helper
cossi·us pot voler mal major?
how-to-you she-can to-wish ill greater

Si Dieus mi sal, a ma parvensa,
So God me save to my seeming
tot quant vos ditz es viltenenssa.
all that-which to-you she-says is contempt

Certan

[N'Ugo, si fos sa voluntatz
Sir-Ugo if were her will
aitals cum vos anatz dizen,
such as you go saying
eu cre qu'il volgra veramen
I believe that-she would-wish truly
qu'ieu fos vas autre part viratz,
that-I were toward other side turned
car s'ill en cor non avia
for if-she in heart not had
qu'ilh m'ames, per qe·m tolria
that-she me-loved for what-to-me would-she-take-away
que sivals d'autra no·m gauzis?
that at-least of-another not-me I-enjoyed
Eu nonca·il fis anc mal ni dis:
I never-to-her did ever ill nor said
non creiria qu'il tant faillis;
not I-would-believe that-she so-much failed
car cel q'a son bon servidor
for he who-to his good servant
tol que non qeira autre seignor,
forbids that — he-seek other lord

si ben no·il fai, per ma cresenssa,
if good not-to-him he-does by my belief
meins en deu valer sa valenssa.]
less thereof ought to-be-worth his worth

Uc de Saint-Circ

Certan, vos etz ben sembellatz
Certan you are well lured
cum l'auzels q'al sembel se pren,
as the-bird that-at-the lure itself takes
car ses grat e ses gauzimen
for without thanks and without enjoyment
amatz e vos non etz amatz.
you-love and you not are loved
Pero non dic que ben sia
Yet not I-say that good it-be
si·us enpreisona ni·us lia,
if-you she-imprisons and-you binds
e nuill joi de si no·us aizis
and any joy of herself not-to-you she-grants
ni vostres precs non obezis.
and your prayers not she-obeys
So non crei com anc mais auzis
That not I-believe how ever more I-heard
avenir a nuill amador.
to-befall to any lover
Eu non sai causir lo meillor,
I not know to-choose the better

car greus es trop longa entendenssa,
for hard is too long courtship
e mal c'om lais so que comenssa.
and ill that-one leave that which one-begins

Certan

[N'Ugo, eu voill que lo Dalfis
Sir-Ugo I wish that the Dauphin
d'Alvernge, que sap ben d'amor
of-Auvergne who knows well of-love
cum ella vai e ven e cor,
how it goes and comes and runs
jutge si·m veda l'entendenssa
judge if-to-me she-forbids the-courtship
per mo mal o per ben volenssa].
for my ill or for good will

Uc de Saint-Circ

Seigner, cill per cui Lemozis
Lord she through whom Limousin
recep per tot lo mon honor,
receives through all the world honor
Na Maria de Ventedor,
Lady Maria of Ventadorn
dira que ben faitz gran faillensa
will-say that indeed you-do great fault
car vos avetz aital crezensa.
for you have such belief

Bella donna gaja e valentz

44 · THE SALUT

A salut in couplets. Fair, gay, worthy, courteous, and discerning lady, flower of beauty, honor, youth, merit, sense, and courtesy: her true friend, faithful and truthful, greets her and sends word that he has not been joyful since he parted from her, and has seen nothing that could please him. He asks pardon for not returning sooner, and that she love him no less; the term seems a thousand years, and he prays that mercy and his good faith avail him with her, for otherwise the heavy ill will kill him.

Bella donna gaja e valentz,
Fair lady gay and worthy
pros e cortesza e conoissentz,
worthy and courteous and discerning
flors de beltatz e flors d'onors,
flower of beauty and flower of-honor
flors de joven e de valors,
flower of youth and of merit
flors de sen e de corteszia,
flower of sense and of courtesy
flors de presz e ses vilania,
flower of worth and without churlishness
flors de totz bes senes totz mals,
flower of all goods without all ills
sobra totas fina e leials,
above all true and loyal
lo vostre fis amicx enters,
the your true friend entire
qe·us es fizels e vertaders,
who-to-you is faithful and truthful

vos saluda e manda vos
you greets and sends to-you
q'anc non fo en son cor joios
that-ever not was in his heart joyful
pois qe denan vos se partit,
since that from-before you himself he-parted
ni anch puois nuilla re no vit
and ever since any thing not he-saw
qi gaires li pogues plaszer,
which much to-him could to-please
si tot se cuebra so voler
though all himself he-covers his will
ab gen soffrir ez ab cellar,
with noble enduring and with hiding
qar negus jois no·ill pod sçemblar
for any joy not-to-him can to-resemble
contra·l vostre joi nuilla re,
against-the your joy any thing
ne nuill be contra·l vostre be
nor any good against-the your good
no·ill pod plaszer ni abellir,
not-to-him can to-please nor to-delight
ni negus bes no·ill pod venir
and any good not-to-him can to-come
ses vos e anch be no·ill annet
without you and ever good not-to-him went
si donc de vos no·ill remembret
if then of you not-to-him it-recalled
o del vostr' avinen solasz.
or of-the your comely cheer

E qar plus tost no es tornasz
And because more soon not he-is returned
ves vos, prega·us per chjausimen,
toward you he-entreats-you for indulgence
donna, per vostr' esseinhamen,
lady by your breeding
se·us plasz, qe lo i perdonesz
if-to-you it-pleases that him therein you-pardon
e qe ja meinz no l'en amesz;
and that ever less not him-thereof you-love
qan be sapchjasz q'el vos veira
when well know-you that-he you will-see
al plus brieu terme q'el po[i]ra;
at-the most brief term that-he will-be-able
qe tan l'es de vos veszer tart
for so to-him-is of you to-see late
q'ab pauch lo cor de dol no·ill part,
that-with little the heart of grief to-him breaks
tan languis per vos desziran
so-much he-languishes for you desiring
qar no ve vostre bel sçemblan
for not he-sees your fair seeming
e qar no·us pod mostrar apres
and for not-to-you he-can to-show near
de son cor con es de vos pres
of his heart how it-is of you taken
e con li scemblera mil ansz
and how to-him will-seem thousand years
lo termes, ez assasz plus gransz,
the term and much more great

ansz qe sia lo jorn vengutz
before that be the day come
q'el sia denan vos vengutz.
that-he be before you come
Pero si ven ses far sojorn
Yet thus he-comes without to-make stay
ves vos tan qan pod chascun jorn
toward you so-much as he-can each day
pregar vos, si·us plasz, qe merces
to-entreat you if-to-you it-pleases that mercy
e sos cor e sa bona fes
and his heart and his good faith
li vaillant ab vos ez Amors.
to-him avail with you and Love
E faresz be si·ll faisz socors
And you-will-do well if-to-him you-make succor
tal qe·l tengua jauszen e gai
such that-him it-keep rejoicing and gay
e qe·l gete d'ira e d'esmai,
and that-him it-cast from-grief and from-dismay
pois tan o haura deszirat.
since so-much it he-will-have desired
Q'aissi, cho sapchjasz de vertat,
For-thus this know-you of truth
sera de totz sos mals garitz
he-will-be of all his ills healed
e sera sos volers conplitz;
and will-be his will fulfilled

ester garir, cho vos affi,
otherwise to-heal this to-you I-affirm
no pod del grieu mal qe l'auci.
not he-can of-the heavy ill which him-kills
