OLD OCCITAN SERIES · VOLUME 7

The Later Troubadours

Pons de Capduoill
Gui d'Uissel
Eble d'Uissel
Elias d'Uissel
Peire d'Uissel
Sordel
Guilhem de Montanhagol

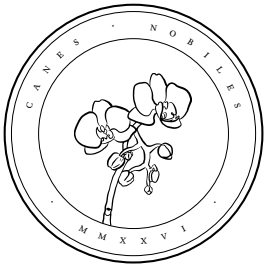
The Later Troubadours

Seven Poets Complete, with the Lives and the Razos

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with a word-for-word interlinear English translation

preserving the original word order

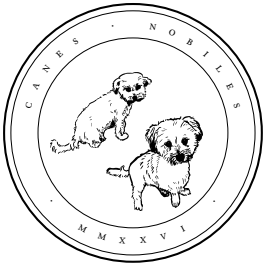


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Volume 7 of the Canes Nobiles Old Occitan interlinear texts

The Old Occitan text follows Napolski's Leben und Werke des Trobadors Ponz de Capduoill (Halle, 1879), Audiau's Les poésies des quatre troubadours d'Ussel (Paris, 1922), De Lollis' Vita e poesie di Sordello di Goito (Halle, 1896), and Coulet's Le troubadour Guilhem Montanhagol (Toulouse, 1898)

Set from page scans of the four editions

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

Each poet's text and spelling are his editor's, Napolski's for Pons de Capduoill, Audiau's for the four poets of Ussel, De Lollis' for Sordel, and Coulet's for Guilhem de Montanhagol, and each life and razo is the one that edition prints; the partimen Sordel and Montanhagol made together prints once, in Sordel's part. Brackets mark letters and words an editor supplied, and round a partner's stanzas in a tenso; ∗∗∗ marks what the manuscripts have lost, and speech stands between « ». The speaker's name stands above each stanza of an exchange, the pieces carry each editor's numbers, and the English titles are this press's.

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PONS DE CAPDUOILL

The Complete Songs

Vida

THE LIFE OF PONS DE CAPDUOILL AND THE RAZO

Napolski prints the life and the razo together. Pons was a rich man and a great baron from the same bishopric as Guillem de Saint Leidier, a good knight, well spoken, tall and handsome, and very close with his money, which he covered with a fine welcome. He loved Azalais of Mercuor and made many good songs of her; when she died he took the cross and died overseas. The razo tells how, like a foolish lover who cannot bear happiness, he feigned a courtship of Audiart of Marseille to test whether Azalais cared; she took it in great scorn, and he had to bring Maria de Ventadorn, the countess of Montferrand, and the viscountess of Aubusson to Mercuor to beg her mercy, which she granted for love of the ladies.

Ponz de Capduoill si fo de l'evesquat don fo Guillems
Ponz of Capduoill thus was of the-bishopric whence was Guillem
de Saint Leidier. Rics hom fo e molt gentils bars
of Saint Leidier Rich man he-was and very noble baron
e sabia ben trobar e violar e cantar. Bons cavalliers
and he-knew well to-compose and to-fiddle and to-sing Good knight
fo d'armas e gen parlanz e gen domnejanz e granz
he-was of-arms and nobly speaking and nobly courting and tall
e bels e ben enseingnatz e fort escars d'aver;
and handsome and well taught and very miserly of-wealth
mas si s'en cobria ab gen acuillir et ab far
but thus himself-thereof he-covered with noble welcoming and with doing
honor de sa persona. Et amet per amor ma domna
honor of his person And he-loved for love my lady
N'Azalais de Mercuor, moiller de N'Oisil de Mercuor,
Lady-Azalais of Mercuor wife of Sir-Oisil of Mercuor
que fo filla d'En Bernart d'Andusa, d'un onrat baron
who was daughter of-Sir Bernart of-Andusa of-an honored baron
qu'era de la marqua de Proensa. Molt l'amava e la
who-was of the march of Provence Much her-he-loved and her

lausava e fetz maintas bonas cansos d'ella. E tant
he-praised and he-made many good songs of-her And so-long
quant ella visquet non amet autra; e, quant ella fo
as she lived not he-loved another and when she was
morta, el se croset e passet outra mar e lai
dead he himself took-the-cross and he-passed beyond sea and there
mori. Et aqui son escriptas de las soas cansos gran
he-died And here are written of the his songs great
re.
number

Pons de Cabdueill amet, si com avetz auzit denan,
Pons of Cabdueill loved thus as you-have heard before
ma dona N'Alazais de Mercuor, moiller d'un gran comte
my lady Lady-Alazais of Mercuor wife of-a great count
d'Alvernhe, e fo filla d'En Bernart d'Anduza; e fo
of-Auvergne and she-was daughter of-Sir Bernart of-Anduza and he-was
molt amatz per ela. E molt fo lur amors grazida per
much loved by her And much was their love welcomed by
totas las bonas gens; e maintas belas cortz e maintas
all the good folk and many fine courts and many
belas jostas e maint bel solatz en foron fait e maintas
fine jousts and many fine cheer thereof were made and many
belas chansos. Et el, estan en aquela honor com ela et
fine songs And he being in that honor with her and
en aquest' alegreza, ac volontat, si com fols amicx
in this gladness he-had a-wish thus as a-foolish lover
que non sap ni pot sufrir gran benanansa, de proar:
who not knows nor can to-bear great happiness to prove
si ela li volia be, qu'el no crezia a sos hueils
whether she to-him wished well for-he not believed to his eyes
ni als plazers plazens ni a las onradas honors qu'ela
nor to-the pleasures pleasing nor to the honored honors that-she

li fazia nill dizia. E si acordava en son fol cor
to-him did nor-to-him said And thus he-resolved in his foolish heart
qu'el fezes semblan qu'el s'entendes en autra dona, en
that-he should-make show that-he should-court on another lady on
N'Audiart, qu'era moiller del senhor de Marceilla. E si
Lady-Audiart who-was wife of-the lord of Marseille And thus
fes aquest pensamen: que, si a sa dona pezava, s'il se
he-made this plan that if to his lady it-grieved if-he himself
lonhava d'ela, adoncx podia saber qu'ela li volia ben;
withdrew from-her then he-could to-know that-she to-him wished well
e, si a leis plazia, era ben conortz qu'ela no l'amava.
and if to her it-pleased it-was well assurance that-she not him-loved
Et el, com fols que nos recre tro qu'a pres lo
And he as a-fool who not-himself gives-up until that-he-has taken the
dan, comensa si a lonhar de ma dona N'Alazais et a
harm began thus to withdraw from my lady Lady-Alazais and to
traire se a ma dona N'Audiart et a dire ben d'ela; e
draw himself to my lady Lady-Audiart and to say well of-her and
dis d'ela:
he-said of-her

Non vueill aver l'emperi d'Alamanha,
Not I-wish to-have the-empire of-Germany
si N'Audiart no vezion mei hueill;
if Lady-Audiart not should-see my eyes
e non dic trop, sim viest gai nim despueill
and not I-say too-much if-me she-clothes gaily or-me she-strips
nill ren merce, quar li plac ma companha.
or-to-her I-render thanks because to-her pleased my company

Ma dona N'Alazais, quan vi que Pons de Cabdueill, qu'ela
My lady Lady-Alazais when saw that Pons of Cabdueill whom-she
avia tant amat et onrat, s'era lonhat d'ela e s'era
had so-much loved and honored himself-had withdrawn from-her and himself-had
atrait a ma dona N'Audiart, ela n'ac fort gran desdenh,
drawn to my lady Lady-Audiart she thereof-had very great scorn
si quez anc non fo persona a cui ela parles de lui
so that ever not was person to whom she might-speak of him
ni'n demandes; e qui l'en parlet, ela noill
nor-thereof might-ask and whoever her-thereof spoke she not-to-him
respondet. Ab gran cort et ab gran dompnei ela vivia.
answered With great court and with great courtship she lived
Pons de Cabdueill anet dompnejan per Proensa longua
Pons of Cabdueill went courting through Provence long
sazo e fugen a las honors de ma dona N'Alazais; e
season and fleeing from the honors of my lady Lady-Alazais and
quant el vi e saup qu'ela no s'en mostrava irada
when he saw and knew that-she not herself-thereof showed angry
nill mandava mesatge ni letras, et el si penset que
nor-to-him sent message nor letters and he thus thought that
mal avia fait, si s'en comensa a tornar en la
ill he-had done thus himself-thereof began to return into the
soa encontrada e comensa se a partir de la fola
his country and began himself to depart from the foolish
provazo que avia faita. E manda sos mesatges e sas
trial that he-had made And he-sends his messengers and his
letras az ela; mas ella no volc escoutar ni auzir. Et el
letters to her but she not wished to-listen nor to-hear And he
comensa esser tritz e dolens e mandet letras e coblas
began to-be sad and grieving and he-sent letters and coblas
humils ab grans precx az ela: que degues sofrir que
humble with great prayers to her that she-should to-allow that

li vengues denan razonar la soa razo e preguar e
to-her he-should-come before to-plead the his case and to-beg and
clamar merce, qu'ela degues penre venjansa de lui, si el
to-cry mercy that-she should to-take vengeance of him if he
avia faita ofensio ves ela. Mas noill volc escoutar
had done offense toward her But not-to-him she-wished to-listen
ni merce ni razo. Don el fes aquesta chanso que
nor mercy nor reason Wherefore he made this song that
ditz:
says

Si com sel qu'a pron de valedors.
Just as he-who has plenty of protectors

Et aquesta chansos noill valc nien ab la dona. E
And this song not-to-him availed anything with the lady And
si'n fes un'autra que ditz:
thus-thereof he-made another that says

Qui per nessi cuidar
Who through foolish thinking
fai trop gran faillimen
makes too great an-offense
a dan li deu tornar.
to harm to-him must to-turn

Ni aquesta noill valc re eisamen que ma dona
And this not-to-him availed anything likewise that my lady
N'Alazais lo volgues tornar en grassia ni volgues creire
Lady-Alazais him should-wish to-restore into favor nor should-wish to-believe
qu'el se fos lonhatz de leis per proar si ela en
that-he himself had withdrawn from her to prove whether she thereof

seria alegra ho no, si el se partis d'ela. Don el
would-be glad or not if he himself should-part from-her Wherefore he
anet a ma dona Maria de Ventadorn et a ma dona la
went to my lady Maria of Ventadorn and to my lady the
Comtessa de Monferran et a la Vescomtessa d'Albusso,
Countess of Montferrand and to the Viscountess of-Aubusson
e si las amenet a Mercuor a ma dona N'Alazais
and thus them he-brought to Mercuor to my lady Lady-Alazais
clamar merce, qu'ela li rendes grassia; et ela o
to-beg mercy that-she to-him should-render favor and she it
fes per amor de las dompnas. En Pons de Cabdueill
did for love of the ladies Sir Pons of Cabdueill
fo lo plus alegres hom del mon e dis que jamais
was the most glad man of-the world and said that ever
non se fenheria plus per proar sa dona. Et aqui son
not himself would-feign more to prove his lady And here are
escriutas de sas chansos d'aquesta razon si com vos
written of his songs of-this matter thus as you
auziretz.
will-hear

Ar nos sia capdels e garentia

1 · NOW MAY HE BE OUR LEADER

A crusade song. Let him who guided the three kings to Bethlehem lead us, for he has shown a road by which even the worst may be saved. Whoever stays back for land or wealth is a fool: the apostles were told to leave friends and estate. He who dies there gains more than by living, and Alexander carried nothing off but a shroud. A man kept back by age or sickness must send his silver. At the judgment God will say to those who stayed, for you I was beaten and killed.

Ar nos sia capdels e garentia
Now to-us may-be leader and protection
cel qui guidet tres reis en Betleen,
he who guided three kings to Bethlehem
qu'e sa merce nos a mostrat tal via
who-in his mercy to-us has shown such way
per qeil pejor vendran a salvamen,
by which-the worst will-come to salvation
qui lo segran de bon cor lejalmen.
who him will-follow with good heart loyally
E qui per terra ni per manentia
And who for land or for wealth
remandra chai, molt fara grant folia,
will-remain here much will-do great folly
q'eu non teing ges lo plus ric per manen
for-I not hold at-all the most rich for wealthy
qui pert vergoign' e deu per avol sen.
who loses shame and God through worthless sense

Gardaz, si fai, qui reman, gran folia,
Consider if does who remains great folly
q'als apostols dis Jesus veramen:
for-to-the apostles said Jesus truly
q'om lo seguis e laisses, qil segria,
that-one him should-follow and should-leave who-him would-follow
toz sos amics e son ric chasamen.
all his friends and his rich estate
Ar es sazos facham son mandamen,
Now is season let-us-do his commandment
car, qui lai muor, mais a que si vivia,
for who there dies more has than if he-lived
e, qui chai viu, peiz a que se moria;
and who here lives worse has than if he-died
q'avols vida val pauc e, qui muor gen,
for-worthless life is-worth little and who dies nobly
auci sa mort e pois viu ses tormen.
slays his death and then lives without torment

Qui ves la croz de bon cor s'omelia,
Who toward the cross with good heart himself-humbles
perdon aura per la croz humilmen;
pardon will-have through the cross humbly
et ab la croz deli torz e feunia
and with the cross destroys wrongs and rancor
nostre seigner, que ac franc chausimen
our lord who had frank clemency
del bon lairon el felon fez dolen,
of-the good thief and-the cruel he-made sorrowful

e perdonet Longis, qis repentia,
and pardoned Longinus who-himself repented
et en la croz cobret cels, qe perdia,
and on the cross recovered those whom he-was-losing
e suferc mort per nostre salvamen:
and suffered death for our salvation
malastrucs er, qui guierdon noill ren.
ill-starred will-be who reward not-to-him renders

Qui tot quant es de sai mar conquerria,
Who all that is of this-side sea should-conquer
noill ten nuill pro, si faill a deu nil men;
not-to-him holds any profit if he-fails to God or lies
q'Alixandres, qi tot lo mond avia,
for-Alexander who all the world had
no'n portet ren mas un drap solamen.
not-thereof carried anything but a cloth only
Dunc ben es folz, quil ben ve el mal pren,
Then well is mad who-the good sees and-the ill takes
ni laissal joi, qui no faill nuoit ni dia,
and leaves-the joy which not fails night nor day
per cho, qe pert, don non a mais baillia.
for that which he-loses whereof not he-has more power
Cho son li fals cobe desconoissen,
These are the false covetous undiscerning
cui cobeitaz engana per neien.
whom covetousness deceives for nothing

Jamais nos gab negus bars, qe pro sia,
Ever not-himself let-him-boast any baron who worthy is
s'ar no socor la crotz el monumen;
if-now not he-succors the cross and-the sepulcher
c'ab gent garnir, ab pretz, ab cortezia
for-with noble arming with worth with courtesy
et ab tot cho, q'es bel et avinen,
and with all that which-is fair and seemly
podem aver honor e jauzimen
we-can to-have honor and rejoicing
en paradis; gardaz dunc, que querria
in paradise see then what would-seek
plus coms ni reis, s'ab honraz faiz podia
more count or king if-with honored deeds he-could
fogir enfern el putnais fuoc arden,
flee hell and-the stinking fire burning
on maint chaitiu viuran toztems dolen.
where many wretch will-live always grieving

Toz hom, cui fai veleis' o malautia
Every man whom makes old-age or sickness
remaner chai, deu donar son argen
to-remain here must to-give his silver
a cels q'iran; qe ben fai, qui envia,
to those who-will-go for well does who sends
sol non remaingna per cor recregen.
only not let-him-remain through heart recreant

Ha, qe diran al jor del juzamen
Ah what will-say at-the day of-the judgment
ceill qu'estaran per cho, que ren non tria,
those who-will-stay for that which anything not discerns
quant dieus dira: fals, ples de coardia,
when God will-say false full of cowardice
per vos fui morz e batuz malamen?
for you I-was killed and beaten evilly
Adunc aura lo plus justs espaven.
Then will-have the most just terror

Per joy d'amor e de fis amadors

2 · FOR THE JOY OF LOVE

He begins for the joy of true lovers, not for any season: no spring or summer touches him, only a rich joy that keeps him gay. If joy holds him in torment he does not boast of it, and it would be more just that the goods and the ills were shared between the two of them. Her other suitors do not make him complain; the best lady is the most desired. Like the wild goshawk he hides his joy from the babblers; if she shared his desire they would stay hidden till the slanderers had killed the jealous. No music is worth her succor.

Per joy d'amor e de fis amadors
For joy of-love and of true lovers
e de finas amairitz ses enjan
and of true loving-women without deceit
comens chanso, que nulhs autres pascors
I-begin song for any other spring
ni nulhs estius no mi te pro ni dan
nor any summer not to-me holds profit nor harm
mas d'un ric joy, quem te guai e prezan,
but of-a rich joy which-me keeps gay and prized
fi sobrels fis, e valen sobrels bos,
true above-the true and worthy above-the good
quem fai estar jauzen et amoros.
which-me makes to-stay joyful and loving

E, s'ieu n'ai joy, mi te jauzen amors,
And if-I thereof-have joy me keeps joyful love
eschai de mi, sim tel joys en afan,
it-befalls to me if-me holds-the joy in torment

no m'en lau ges, ans m'en ve la dolors
not thereof-I praise-myself at-all rather to-me-thereof comes the grief
daz autras partz el dezir el afan;
from-the other sides and-the desire and-the torment
mielhs fora dregz e razos per semblan:
better would-be right and reason by seeming
quels mals els bes partissem entr'amdos
that-the ills and-the goods we-should-share between-us-both
ensems ab joy els autres cossiros.
together with joy and-the other anxious

Si ma dona s'a d'autres preyadors,
If my lady herself-has other suitors
no m'en rancur ni non fauc mal semblan,
not thereof-I complain-myself and not I-make ill seeming
ans m'en val mais lo bes per las paors,
rather to-me-thereof is-worth more the good through the fears
que dels melhors a hom mais de talan;
for of-the best has one more of desire
sol que d'aisso si'eu guardatz de dan:
only that of-this I-be guarded from harm
que lauzengier nom tenguon dan ab vos,
that slanderers not-me hold harm with you
ni tals, ques fai amic, qu'er enveyos.
nor such who-himself makes friend who-will-be envious

Tot atressi quol salvages austors,
Just likewise as-the wild goshawk
ques rescon plus que l'autr'auzelh no fan,
which-himself hides more than the-other-birds not do
rescon e cel mon joy als jangladors,
I-hide and conceal my joy from-the babblers
als fals fenhens, que faitz anar torban;
from-the false feigners whom you-make to-go troubling
e si vos, don', acsetz lo mieu talan,
and if you lady you-had the my desire
tant esteram rescondut a rescos
so-long we-would-stay hidden in secret
trols lauzengiers agron mortz los gelos.
until-the slanderers had killed the jealous

Trompas ni corns, ni viulas ni tambors,
Trumpets nor horns nor viols nor drums
guerras ni cortz, ni estevas ni chan
wars nor courts nor pipes nor song
no valon re contral vostre secors,
not are-worth anything against-the your succor
si vos lom fagz, dona, quan lous deman;
if you it-to-me you-do lady when it-to-you I-ask
qu'el mon non es, don puesc' aver joy gran
for-in-the world not is whence I-may to-have joy great
mas quan de vos, don suy guays e joyos:
but only from you whence I-am gay and joyful
quar ieu vos am e trac greu mal per vos.
because I you love and I-draw grievous ill for you

Dona N'Auda, balladas ni chansos
Lady Lady-Auda dances nor songs
no vuelh faire, que noy parle de vos.
not I-wish to-make that not-therein I-speak of you

Coras quem tengues jauzen

3 · SHE DOES NOT KNOW THE ILL I FEEL

Love that once kept him joyful now makes him languish, and his lady does not know what he suffers. If she would remember him she would know his sighing, and the laughing eyes and the humble company he had of her. At their parting she said frankly that all his goods pleased her, but she made no sign of it. He has loved her since before he saw her, choosing her out of a hundred inside his own heart, though she has since told him to go his way. He has not forgotten the kiss she gave him secretly.

Coras quem tengues jauzen
Whenever that-me might-keep joyful
amors, eram fai languir,
love now-me makes to-languish
per qu'ieu non posc avenir
for which-I not I-can to-succeed
en far canson avinen;
in making song seemly
anz muor d'ir' e de feunia,
rather I-die of-wrath and of rancor
car ma bella dous' amia,
because my fair sweet beloved
cui am de cor finamen,
whom I-love from heart truly
non sap ges lo mal qu'ieu sen.
not knows at-all the ill that-I feel

Pero ben sai veramen,
Yet well I-know truly
se de mil vol sovenir,
if of me-to-her it-wishes to-remember
que per leis planc e sospir;
that for her I-lament and I-sigh
e sabra mon pensamen
and she-will-know my thought
el solatz c'ab leis avia
and-the cheer that-with her I-had
e la franc' umil paria
and the frank humble company
quem feiron sei oill rizen,
which-me made her eyes laughing
que m'esgaravon tan gen.
which me-looked-at so nobly

Las, puois n'ai plorat soven
Alas since thereof-I-have wept often
de talent e de desir
from longing and from desire
per sol so, car al partir
for only this because at-the parting
l'auzi dir tot francamen,
her-I-heard to-say all frankly
que totz mos bes li plazia,
that all my goods to-her pleased
mas semblansa non fasia;
but show not she-made

per aquest conort jauzen
through this comfort joyful
s'adouson mei marrimen.
themselves-soften my sorrows

Mout fara gran jauzimen,
Much she-will-do great rejoicing
s'ella nom laissa morir,
if-she not-me lets to-die
qu'eu son faitz per leis servir
for-I am made for her to-serve
e m'escobit lejalmen;
and me-she-chose loyally
qu'ans, qu'eu la vis, la vezia
for-before that-I her saw her I-saw
inz e mon cor cascun dia
within in my heart each day
sa beutat e son joven,
her beauty and her youth
e la causi entre cen.
and her I-chose among a-hundred

Si com cel, que vai fugen,
Just as he who goes fleeing
que mals seingner vol delir,
whom an-ill lord wishes to-destroy
quer ab lo bon per manir,
seeks with the good for to-dwell

car cil, cui son ligemen,
because she whom I-am liegeman
m'a dit qu'eu teingna ma via
to-me-has said that-I should-hold my way
e que nuill be nom faria;
and that any good not-to-me she-would-do
mas la gensor ses conten
but the fairest without dispute
prec, quem don e que m'esmen.
I-pray that-me she-give and that me-she-amend

Bona dompna, l'onramen
Good lady the-honor
nom degren desovenir;
not-to-me they-ought to-be-forgotten
quant vos plac, quem des un tir
when to-you it-pleased that-me you-should-give a pull
em baises celadamen;
and-me you-should-kiss secretly
per qu'eu, si totz temps vivia,
for which-I if all time I-lived
lo bais non oblidaria,
the kiss not I-would-forget
ni anc non camiei mon sen
and ever not I-changed my mind
ni farai al mieu viven.
nor I-shall-do at-the my living

Ben es fols cel que reingna

4 · A LORD WHO PAYS GRIEF FOR GOOD

A man is a fool to serve long under a lord who gives him a thousandfold of grief for every good. He is love's liegeman and love has betrayed him foully, taking back the good it had done him: one must not enrich a man and then kill him. He knew how to love, serve, and conceal better than another, and never had happiness of it. He parts with his hope and does not flatter the lady, though her worth grows daily; yet he hopes still for joy after the anger.

Ben es fols cel que reingna
Well is mad he who lives
per loncs temps ab seingnor,
for long time with a-lord
don ja bes non l'en veingna
whence ever good not to-him-thereof comes
ses milltans de dolor,
without a-thousandfold of grief
e qui per ben mal pren,
and who for good ill takes
tant que jois li sofraingna
so-much that joy to-him fails
e nuls bes noill remaingna,
and any good not-to-him remains
saber pot veramen:
to-know he-can truly
c'asatz a de ques plaingna.
that-enough he-has of what-himself he-laments

Per som plaing e'n mou laingna,
For this-I lament and-thereof I-stir complaint
car sui seus ligemen
because I-am his liegeman
d'amor, quem fo estraingna
of-love which-to-me was strange
em trais fort malamen;
and-me betrayed very evilly
sabez per que l'azir?
you-know for what I-hate-it
Quel ben, que faich m'avia,
For-the good that done to-me-it-had
mi tolc e fetz bausia;
me it-took and made treachery
c'om non deu enrequir
for-one not must to-enrich
lo seu e pois l'ausia.
the his and then him-slay

Ben s'es amors traia,
Well herself-has love betrayed
car amar e servir
because to-love and to-serve
et honrar la sabia
and to-honor her I-knew
meillz d'autr'om obezir,
better than-another-man to-obey
e celar ses enjan,
and to-conceal without deceit

mas mal vi s'acoindansa:
but ill I-saw her-acquaintance
qu'anc non aic benanansa
for-ever not I-had happiness
nom tornes pois a dan;
not-to-me it-turned then to harm
per quem part m'esperansa.
for which-I part-with my-hope

Tant pauc voill s'acordansa
So little I-wish her-accord
que en dreich leis non blan
that in right her not I-flatter
dompna gentil, qu'enansa
lady noble who-advances
son valen pretz prezan,
her worthy worth prized
ont es fina beutatz
where is true beauty
e granz bon' aventura,
and great good fortune
si c'a totz jornz meillura,
so that-at all days she-betters
et ab tot so nom platz
and with all this not-to-me it-pleases
s'amors ni no'n ai cura.
her-love and not-thereof I-have care

Tant es grans la rancura
So-much is great the bitterness
per qu'eu en sui iratz,
for which-I thereof am angered
que bos pretz en pejura
that good worth thereof worsens
e gaes' e solatz;
and gaiety and cheer
pero ades esper,
yet still I-hope
sitot sos cors s'esmaja,
although her heart itself-dismays
c'apres l'ira m'eschaja
that-after the-wrath to-me-befalls
tals jois quem deing plazer,
such joy which-to-me deigns to-please
sol fin' amors nom traja.
only true love not-me betrays

Mon Andrieu fai valer
My Andrieu makes to-be-worth
fina valors veraja,
true merit truthful
e leis qu'es coind' e gaja;
and her who-is gracious and gay
lais, qu'ieu no l'aus vezer,
I-leave since-I not her-I-dare to-see
tan tem qu'amor no m'aja.
so I-fear that-love not me-has

Bem puosc d'amar tener:
Well-I can from-loving to-hold
quel danz, qu'ai pres, m'esglaja.
for-the harm that-I-have taken me-dismays

L'amoros pensamens

5 · THE AMOROUS THOUGHT

The loving thought and the bold desire he has of her love please him more than any gift another could make him, since love must bring him either harm or profit. Every tongue honors her: humble, prized, true, dear, upright, courteous, the head of all goods. Then why is there youth, worth, honor, sense, courtesy, and beauty in her and never mercy, when he has been the truest toward her? He has borne the torment in peace and turned toward no one else; since he is her prisoner, let her make him a good prison.

L'amoros pensamens
The-loving thought
el rics volers auzatz,
and-the rich desire bold
q'eu ai, dona valens,
that-I have lady worthy
de vostr' amor mi platz
of your love to-me pleases
miltanz qe neguns dos
a-thousandfold than any gift
q'autra far mi pogues;
that-another to-make to-me could
car ben sai q'amors m'es
because well I-know that-love to-me-is
vengan mi danz o pros.
coming to-me harm or profit

Q'als digz de totas gens
For-to-the words of all folk
es vostre cors onratz,
is your person honored
pros dompn' et avinens,
worthy lady and gracious
tant humils, tant prezatz,
so humble so prized
tant fiz, tant cars, tant bos,
so true so dear so good
tant adregz, tant cortes,
so upright so courteous
qe caps es de totz bes,
that head you-are of all goods
sol meins no mi lo fos.
only less not to-me it were

Doncs per qei es jovens,
Then for what-therein is youth
valors ni gais solatz,
merit and gay cheer
honors e pretz e sens,
honor and worth and sense
cortezi' e beutatz,
courtesy and beauty
eil autr' aib cabalos,
and-the other qualities supreme
et anc noi fo merces,
and ever not-therein was mercy

pos ieu non la truep ges,
since I not her I-find at-all
qi fui tant fiz vas vos?
who I-was so true toward you

Qom lials e temens
As loyal and fearing
sufriz l'afan em patz,
I-suffered the-torment in peace
e non fui recrezens
and not I-was recreant
nim vir vas autres latz,
nor-me I-turn toward other sides
ni no fui poderos,
and not I-was master-of-myself
pos i aic mon cor mes;
since therein I-had my heart set
e, car sui vostre pres,
and because I-am your prisoner
faitz mi bonas preizos.
make to-me good prisons

Qui per nesi cuidar

6 · A MAD TRIAL

Harm falls on the man whose foolish thinking makes a great fault, and if his lady casts him down he has deserved it. He drew back from serving her, to test whether it would make her heart glad, and found that the moment he thinks of pride it all comes to nothing, since his heart humbles itself. He cannot take his heart from the rich place where it stands, whoever might kill him, and he will not withdraw for the talk of liars. He loves her more than Tristan loved his love, and gets no profit by it.

Qui per nesi cuidar
Who through foolish thinking
fai trop gran faillimen,
makes too great an-offense
a dan li deu tornar;
to harm to-him must to-turn
e, s'a mi mal en pren
and if-to me ill thereof comes
ni ma domnam dechai,
and my lady-me casts-down
bes taing, car tal follia
well-it befits because such folly
ai faich, per que deuria
I-have done for which I-ought
morir d'ir' e d'esmai.
to-die of-wrath and of-dismay

E s'ieu per sobramar
And if-I through over-loving
ai reingnat follamen
have lived foolishly
ni per midonz proar:
or for my-lady to-test
si n'agral cor jauzen,
if thereof-she-would-have-the heart joyful
sil ferm voler, q'ieu ai,
if-the firm will that-I have
de leis servir partria,
from her to-serve I-would-part
ben conosc, queill plairia;
well I-know that-to-her it-would-please
per c'ai faich fol essai.
for which-I-have done a-mad trial

Enaissim fai trobar
Thus-me makes to-find
nesi lo cor el sen,
foolish the heart and-the sense
que, quant cuit orgoill far,
that when I-think pride to-do
tot me torn' en nien;
all to-me turns into nothing
e ren de be nom fai,
and anything of good not-to-me does
quan mos cors s'omelia,
when my heart itself-humbles

orgoills ni cortesia
pride nor courtesy
joi de leis no m'atrai.
joy of her not me-draws

Ni ges non pos loingnar
And at-all not I-can to-remove
mon cor ni mon talen,
my heart nor my desire
e, sim vol perdonar,
and if-me she-wishes to-pardon
gratz e merces li'n ren.
thanks and mercies to-her-thereof I-render
E totz temps lo farai,
And all time it I-shall-do
qu'estiers, qui m'auciria
for-otherwise whoever me-would-slay
mon fin cor, non partria
my true heart not would-part
del ric loc on estai.
from-the rich place where it-stands

Per so nom cal duptar
For this not-to-me it-matters to-fear
son ric cors covinen,
her rich person seemly

ni m'en degra lonhar
nor thereof-I ought to-withdraw
pel bruit, don quascus men;
for-the noise whereof each-one lies
qu'ieu sui be cel, que sai:
for-I am well he who know
que miels hom non poiria
that better a-man not could
aver per drudaria
to-have through love-making
mas quan lo solatz gai.
but only the cheer gay

Domna, genser qu'ieu sai,
Lady fairer than-I know
mais vos am ses bausia,
more you I-love without deceit
non fetz Tristanz s'amia,
than did Tristan his-beloved
e nuill pro non i ai.
and any profit not therein I-have

Ma donam ditz qu'ieu fatz orguelh

7 · SHE SAYS I DO PRIDE

His lady says he does pride in asking her for her favor and wanting her cheer; he is so enamored that he will die if she does not take him back, at least so far as to let the praise he speaks of her count as hers. He asks no other love, knowing she would not grant it. What hurts most is the mad leave-taking at which he went away paid with more joy than he was used to: all would have gone well had he not told her his heart. She is the fairest that ever undressed and the best.

Ma donam ditz qu'ieu fatz orguelh,
My lady-to-me says that-I do pride
quar l'en qier ni vuelh son solatz;
because of-her-thereof I-ask and I-wish her cheer
et ieu suy tant enamoratz,
and I am so enamored
que murrai, s'ap se no m'acuelh
that I-shall-die if-with herself not me-she-welcomes
savals el ben, q'ieu diria
at-least in-the good that-I would-say
de lieys, que per sieu lo tengues;
of her that for hers it she-should-hold
qu'autr' amor nol demande ges,
that-another love not-to-her I-ask at-all
quar sai que no lam faria.
because I-know that not it-to-me she-would-do

Tant sui iratz que totz mi duelh,
So-much I-am grieved that all myself I-hurt
quan mi membra, quals fol comjatz,
when to-me it-recalls what a-mad leave-taking
don solia partir paguatz
whence I-used to-part paid
ab mai de joy, qu'aver no suelh,
with more of joy than-to-have not I-am-wont
e creys mi dols e feunia;
and grows to-me sorrow and rancor
ailas, tam be mi fora pres:
alas so well to-me it-would-have gone
s'ieu savals mon cor nol disses,
if-I at-least my heart not-it I-said
qu'en bon respieg mi tenia.
for-in good hope me she-held

Dona, cent vetz ploron mei huelh
Lady a-hundred times weep my eyes
per vos, quar assout nom donatz:
for you because absolution not-to-me you-give
qu'ieus ames eus servis em patz,
that-you-I might-love and-you I-might-serve in peace
e foram de melhor escuelh;
and I-would-be of better lot
e, pus res nous costaria,
and since anything not-to-you it-would-cost
be fora razos, sius plagues,
well it-would-be reason if-to-you it-pleased

que ja de vos mals nom vengues,
that ever from you ill not-to-me should-come
quar sui en vostra bailia.
because I-am in your power

Dona, la genser ques de[s]puelh
Lady the fairest that-herself unclothes
e la mielher etz, so sapchatz,
and the best you-are this know-you
e que mais avetz de beutatz
and who more you-have of beauty
e major pretz e meyns d'orguelh
and greater worth and less of-pride
e mais sen e cortezia
and more sense and courtesy
de nulh' autra, qu'anc dieus fezes;
than any other that-ever God made
e pus lo mielhs de tot quant es
and since the best of all that is
m'auci qui m'en planheria.
me-slays who thereof-me would-lament

S'ieu fis ni dis nuilla saisso

8 · WHATEVER YOU WISH TO DO WITH ME

If he ever did or said anything proud toward her or broke her command, he now gives himself back frankly, leaves another's lordship, and stays at her mercy, for good or ill. Love has put him in her prison, and the most churlish man turns courteous when he sees her. Since he dares not ask his own profit, let her double the guerdon by giving unasked, for a joy that comes without begging pleases best. Before her face and her laughing mouth he can say neither yes nor no.

S'ieu fis ni dis nuilla saisso
If-I did or said any season
vas vos orgoill ni faillimen
toward you pride or offense
ni passei vostre mandamen.
or I-passed your commandment
Ab franc cor e lejal e bo
With frank heart and loyal and good
vos mi ren, bella dous' amia,
to-you myself I-render fair sweet beloved
em part de l'autrui seingnoria,
and-I part from the-other's lordship
e romanc en vostra merce:
and I-remain in your mercy
cal quem voillatz far mal o be.
whatever which-me you-wish to-do ill or good

Per aital coven vos mi do,
By such covenant to-you myself I-give
que non ai poder ni talen.
that not I-have power nor desire
Quem parta mais a mon viven;
that-I should-part ever at my living
qu'amors m'a en vostra preso
for-love me-has in your prison
mes, car es la genser, que sia,
put because you-are the fairest that be
e mais aves de cortesia:
and more you-have of courtesy
quel plus vilans es, quan vos ve,
that-the most churlish is when you he-sees
cortes eus porta bona fe.
courteous and-you he-bears good faith

Doncs, puois nous aus querre mon pro
Then since not-to-you I-dare to-ask my profit
e son vostre sers lialmen,
and I-am your serf loyally
ben faretz mais de chausimen
well you-will-do more of clemency
e doblaretz lo guizardo:
and you-will-double the guerdon

sim das lo joi, qu'eu plus querria
if-to-me you-give the joy that-I most would-ask
ses prejar, c'aitals compaingnia
without to-beg for-such company
me platz, quan ses prec s'esdeve,
to-me pleases when without prayer itself-happens
c'us fis cors ab autre s'ave.
that-a true heart with another itself-agrees

Bem poras trobar ochaiso,
Well-me you-will-be-able to-find occasion
mas tan vos sai douz' e plazen,
but so you I-know sweet and pleasing
franca, humil e conoissen,
frank humble and understanding
per qu'ieus quier francamen perdo,
for which-to-you-I ask frankly pardon
qu'ieus tem tant, qu'eu als nous querria;
that-you-I fear so-much that-I else not-to-you I-would-ask
mas ses enjan e ses bausia
but without deceit and without treachery
vos am eus amarai jase
you I-love and-you I-shall-love always
e tot so, queus plai, voill e cre.
and all that which-to-you pleases I-wish and I-believe

Qu'eu nom puosc dire hoc ni no,
For-I not-me I-can to-say yes or no
quant remire vostre cors gen
when I-behold your person noble
e la bella boca rizen;
and the fair mouth laughing
sim n'espert mot n'ai ben raso:
if-me thereof-I-lose-myself much thereof-I-have good reason
que, si eu tot lo mon avia,
for if I all the world had
senes vos nuill pro nom tenria,
without you any profit not-to-me it-would-hold
ni ses vos nom puosc valer re:
and without you not-to-me I-can to-avail anything
per qu'er merces, sius en sove.
for which-will-be mercy if-to-you thereof it-remembers

Pretz e jovenz e cortezia
Worth and youth and courtesy
creis en vos, domna, chascun dia
grow in you lady each day
e prec deu que do malastre
and I-pray God that he-give misfortune
toz cels, que partran vos ni me.
to-all those who will-part you and me

De N'Odiart, ves on que sia,
Of Lady-Odiart toward where that she-be
voill s'acoindans' e sa paria,
I-wish her-acquaintance and her company
c'ab rics fatz enans' e mante
for-with rich deeds she-advances and maintains
tot so q'a valen prez cove.
all that which-to worthy worth befits

Miels c'om no pot dir ni pensar

9 · BETTER THAN ONE CAN SAY

He is gladder than a man can say; the gay season pleases him, though it is not birdsong or roses that gladden him but the good she has said to him. The memory of her looks makes him sigh. He does not ask more often because he dares do nothing without her order. A fair answer alone would content him. Let her send for him secretly and put him to the proof, since she wrongly trusts the proverb that a man who never tries neither falls nor strikes. She promised unasked to remember him and send him word, and he fears the slanderers have taken that from him, and will not believe so true a heart could beguile him.

Miels c'om no pot dir ni pensar
Better than-one — can to-say or to-think
sui eu alegres e jojos,
am I glad and joyful
tan mi platz la gaja sasos,
so-much to-me pleases the gay season
qu'eu vei gajamen comensar;
that-I see gaily to-begin
pero ges nom don' alegrier
yet at-all not-to-me gives gladness
chans d'ausels ni flors de rosier,
song of-birds nor flowers of rose-bush
mas vos, domna, m'aves tan dig de be:
but you lady to-me-have so-much said of good
qu'esser cuig reis de joi, quan m'en sove.
that-to-be I-think king of joy when to-me-thereof it-remembers

Bem deu sovenir e menbrar
Well-to-me must to-remember and to-recall
dellas vostras bellas faissos
of-the your fair features
e dels gais semblanz amoros,
and of-the gay looks loving
quem fan dousamen sospirar.
which-to-me make sweetly to-sigh
E quar plus soven no vos quier,
And because more often not you I-ask
domna, so que m'agra mestier:
lady that which to-me-would-be need
ges noncalers ni enjans no m'en te,
at-all indifference nor deceit not me-thereof holds
mas non aus far ses vostres comans re.
but not I-dare to-do without your commands anything

Tostemps mi pogras jausen far
Always me you-could joyful to-make
ab bels ditz, e jal faitz noi fos,
with fair words and even-the deed not-therein were
ab solamen lo bel respos
with only the fair answer
miels m'estera c'a nuill mon par;
better to-me-it-would-stand than-to any my peer

qu'anc tan bon pretz ni tan entier
for-ever so good worth nor so entire
non ac domna, per qu'ieu sofier
not had lady for which-I suffer
en bona patz lo maltraic, que m'en ve,
in good peace the suffering that to-me-thereof comes
e sofrirai, tro que n'ajatz merce.
and I-shall-suffer until that thereof-you-have mercy

E sius cujatz per gualiar
And if-to-you you-think through to-beguile
lais, que nous veja, dompna pros,
I-leave that not-you I-see lady worthy
mandas me venir a rescos,
send me to-come in secret
c'aissi o poiretz assajar;
for-thus it you-will-be-able to-try
mas mal cresetz lo reprovier:
but ill you-believe the proverb
qu'om non chai ni abat ni fier
that-one not falls nor strikes-down nor wounds
qui no s'esai', e vos, si proatz me,
who not himself-tries and you if you-test me
poiretz saber, s'ieus am per bona fe.
you-will-be-able to-know if-to-you-I love in good faith

Dompna, ges nom deu oblidar
Lady at-all not-to-me must to-forget
lo comjat, qu'eu pris tan coitos,
the leave-taking that-I took so eager
quant me dises: amics, de vos
when to-me you-said friend of you
mi remenbra ses tot prejar,
to-me it-recalls without any to-beg
e trametrai vos messagier.
and I-shall-send to-you a-messenger
Las, si m'o an tout lausengier,
Alas if it-to-me have taken slanderers
o sui traitz, domna, mas ges non cre:
or I-am betrayed lady but at-all not I-believe
que tan fis cors me gali nim malme.
that so true heart me should-beguile or should-mistreat

Oimais sion li lausengier
Henceforth may-be the slanderers
a mon dan, s'ieu autra ne quier;
to my harm if-I another thereof I-ask
que, s'anc virei vas autra part mon fre,
that if-ever I-turned toward another side my rein
ar sui a vos romasutz per jase.
now I-am to you remained for always

Fraire, nom sion mensongier
Brother not-to-me may-be lying
siei oill risen, guai, plasentier,
her eyes laughing gay pleasing
que gardavon tan dousamen vas me
which looked so sweetly toward me
que tot lo cor m'alevi' em reve.
which all the heart to-me-lightens and-me revives

Ges per la coindeta saison

10 · NOT FOR THE GRACIOUS SEASON

He will not sing this year for the flowering season but because she has kindly pardoned him, though not a day passes without his sighing that she does not call him to come secretly. He loves her with reason, since there is no fairer choice in the world. Slanderers frighten him, so he begs her to let him serve in secret and without noise. Love has paid him a noble guerdon for the great ill it made him bear, for a lady who wants to keep her liegeman is worth a hundred times more.

Ges per la coindeta saison
At-all for the gracious season
que fai praz e vergiers florir,
which makes meadows and orchards to-flower
no farai ogan (mon) chan auzir,
not I-shall-make this-year my song to-be-heard
mas bonamen m'a fait perdon
but kindly to-me-has made pardon
sill, qe m'es dolz' e de bella compaingna,
she who to-me-is sweet and of fair company
per q'eu en dei aver lo cor jauzen;
for which-I thereof must to-have the heart joyful
que non es jorns, q'eu sospiran non plaingna,
that not is day that-I sighing not I-lament
car nom manda venir celadamen.
because not-to-me she-bids to-come secretly

De bon cor l'am et ai rason:
With good heart her-I-love and I-have reason
q'el mon non puos gensor causir,
for-in-the world not I-can fairer to-choose
e car plus soven no remir
and because more often not I-behold
son cors e sa bella faisson,
her person and her fair feature
s'eu per enjan m'en lais, dieus m'en contraingna,
if-I through deceit me-thereof I-leave God me-thereof may-thwart
mas lausengier me fan tal espaven,
but slanderers to-me make such terror
per merceill prec qe ses bruit e ses laingna
for mercy-to-her I-pray that without noise and without complaint
suffra qeill serf a rescos humilmen.
she-suffer that-to-her I-serve in secret humbly

Mout m'a rendut gent guierdon
Much to-me-has rendered noble guerdon
amors, per q'eu loill dei grazir
love for which-I it-to-her must to-thank
del gran mal, qe m'a fait suffrir
for-the great ill that to-me-has made to-suffer
per mon bon talen, neis q'en fon
for my good desire even that-thereof she-was
lonc temps ves me mal' et brav' et estraingna;
long time toward me ill and harsh and strange
mas nom ten dan, qe meill val per un cen
but not-to-me it-holds harm for better is-worth by a hundred
sela, qe vol, qe sos liges remaingna,
she who wishes that her liegeman may-remain
per que autra no voill ni me enten.
for which another not I-wish nor myself I-court

Aissi m'es pres con sellui, que cerquan

11 · LIKE A MAN SEEKING A LORD

He is like a man looking for a lord who tries many that honor him, and chooses the one who does not flatter him at all, loving him a thousand times more for serving in vain because he knows him the worthiest. So one should love the best in good faith, serve always, and ask nothing. Since he saw her he has had no power over himself: while he sees her the sight keeps him glad, and at parting his heart would break. She sings and laughs while he laments; let love constrain her only so far as not to resent his asking.

Aissi m'es pres con sellui, que cerquan
Thus to-me-is happened as to-him who seeking
vai bon seingnor e n'asaja gran re,
goes a-good lord and thereof-he-tries a-great many
que tuich l'onron voluntier eill fan be,
whom all him-honor willingly and-to-him do good
e causis n'un tot sol, que ren nol blan
and he-chooses thereof-one all alone who anything not-him flatters
nil fai honor estiers, que l'acuoill jen;
nor-to-him does honor except that him-he-welcomes nobly
mas, car lo sap sobre totz plus valen,
but because him he-knows above all most worthy
amal mil tans mais en perdos servir
he-loves-him a-thousand times more in vain to-serve
quels autres totz, don si pogra jausir.
than-the others all whence himself he-could to-enjoy

Et es rasos e dregs al mieu semblan:
And it-is reason and right to-the my seeming
c'om los meillors am mais per bona fe,
that-one the best should-love more in good faith
sitot noil val, fols es, qui s'en recre;
although not-to-him it-avails a-fool is who himself-thereof gives-up
mas seru' ades, e ja ren no deman;
but let-him-serve ever and ever anything not let-him-ask
quar ben quier hom a seingnor conoissen:
because well asks one to a-lord understanding
quil seru el blan; donc, s'ieu am finamen
who-him serves and-him flatters then if-I love truly
midons, cui sui, bens m'en degra venir,
my-lady whose I-am good to-me-thereof ought to-come
quel meiller es, c'om puesc'el mon chausir.
for-the best she-is that-one can-in-the world to-choose

Sitot m'ausi ab fin cor ses enjan,
Although me-she-slays with true heart without deceit
lim ren ades a sa franca merce;
to-her-me I-render ever to her frank mercy
qu'anc, puois la vi, non aic poder en me
for-ever since her I-saw not I-had power over myself
mas d'amar lei e de far son coman.
but of-loving her and of doing her command
Tant quan la vei, mi tel vezers jausen,
So-much as her I-see me holds-the seeing joyful
e quant m'en part, son en tal pensamen:
and when me-thereof I-part I-am in such thought

qu'en chantan plor em vol lo cors partir,
that-in singing I-weep and-to-me wishes the heart to-part
qu'enaissim fai s'amors viur' e morir.
for-thus-me makes her-love to-live and to-die

Dieus, que la fes tant bell' e tant presan,
God who her made so fair and so prized
li salv eill gart lo bon pretz que mante;
to-her may-save and-to-her may-keep the good worth that she-maintains
que hom non a tan dur cor, si la ve,
for man not has so hard a-heart if her he-sees
noill port honor; aissis vai meilluran
not-to-her he-bear honor thus-she goes bettering
tan quan cove ab valor et ab sen,
so-much as befits with merit and with sense
abellir fai son pretz a tota gen
to-please she-makes her worth to all folk
et als meillors sap se miels far grazir:
and to-the best she-knows herself better to-make to-be-thanked
qu'en totas res se garda de faillir.
for-in all things herself she-guards from to-fail

E, puois conois tot quant l'es benestan,
And since she-knows all that to-her-is becoming
per qu'ieu sui mortz, si de mi noill sove;
for which-I am dead if of me not-to-her it-remembers
e, si amors a nuill poder en se,
and if love has any power in itself

puois me destreing, forses leis sol d'aitan
since me it-constrains let-it-force her only of-so-much
que noill enoi, si vau dir humilmen:
that not-to-her it-annoy if I-go to-say humbly
que nom fassa languir tan longamen;
that not-me she-make to-languish so long
qu'il chant' e ri, et eu plaing e sospir
for-she sings and laughs and I lament and sigh
e'n muor e viu d'envei' e de desir.
and-thereof I-die and I-live of-longing and of desire

Bels cors cortes, per vos lais veramen
Fair person courteous for you I-leave truly
ric joi d'aillors, e de vos no l'aten;
rich joy from-elsewhere and from you not it-I-await
e ges per tan non puosc mon cor partir,
and at-all for so-much not I-can my heart to-part
qe mais e miels vos am q'ieu nous sai dir.
for more and better you I-love than-I not-to-you I-know to-say

N'Audiart am pel bon pretz q'ieu n'aug dir,
Lady-Audiart I-love for-the good worth that-I thereof-hear to-say
e mon Andrieu vei totz jorns enantir.
and my Andrieu I-see all days to-advance

Si com sellui c'a pro de valledors

12 · LIKE A MAN WITH MANY PROTECTORS

As a man with many protectors finds them all fail him in the unlucky season, his lady fails him because she knows love is killing him for her, and a baron is worth less who casts down what he sees already conquered. No weak castle holds out long without succor, and the lord who does not defend it loses it by his own fault. She cannot lose him to another: he once made a show of change to test whether it would please her, and proved that it would. He begs her succor, since pride ill befits a lady who maintains good worth.

Si com sellui c'a pro de valledors
Just as to-him who-has plenty of protectors
en la sasson qu'es desaventuratz
in the season that-is unfortunate
li faillen tuich, ja non er tant amatz,
to-him fail all ever not he-will-be so loved
me faill midons, car conois que amors
to-me fails my-lady because she-knows that love
me fai morir per lei a greu turmen;
me makes to-die for her in grievous torment
e, s'il pogues faire nuill faillimen,
and if-she could to-do any offense
vas mil fera, e val en meins, so cre,
toward me-it she-would-do and is-worth thereof less this I-believe
bars qui dechai aquo que vencut ve.
a-baron who casts-down that which conquered he-sees

Aiso sai eu qu'es danz e desonors,
This know I that-it-is harm and dishonor
qui non socor los desapoderatz;
who not succors the powerless
que ja chastels frevols, qu'es asetgatz,
for ever a-castle weak that-is besieged
fort longamen nos terra ses socors.
very long not-itself will-hold without succor
E, sil seingner, de cui es, nol defen,
And if-the lord of whom it-is not-it defends
en sa colpa lo pert pois longamen;
in his fault it he-loses then for-long
aissi perdra ma domn'al sieu tort me,
thus will-lose my lady-at-the her wrong me
si nom socor ar quant li clam merce.
if not-me she-succors now when to-her I-cry mercy

Perdre nom pot per tal qu'ieu am aillors;
To-lose not-me she-can for such that-I love elsewhere
pero sim sui dellei lonc temps loingnatz:
yet if-me I-am from-her long time withdrawn
qu'ai faitz semblan que totz m'era camjatz
for-I-have made show that all to-me-was changed
per asajar, sil plagra ma follors;
to try if-to-her would-please my folly
e, s'ages mes en autra mon enten,
and if-I-had put on another my intent
ben ai proat qu'il n'agral cor jausen,
well I-have proved that-she thereof-would-have-the heart joyful

s'ieu m'en partis dellei; mais noill val re,
if-I me-thereof parted from-her but not-to-her it-avails anything
que ges mos cors nos pot partir de se.
for at-all my heart not-itself can to-part from her

Bella domna, vaillam vostre socors,
Fair lady may-avail-to-me your succor
qu'anc nuls caitius destreitz ni malmenatz
for-ever any wretch constrained nor ill-used
no sap tan gen son dan soffrir en patz;
not knows so nobly his harm to-suffer in peace
e, pois lo mals m'es delietz e sabors,
and since the ill to-me-is delight and savor
per amor dieu e, car vos sera gen,
for love of-God and because to-you it-will-be noble
ajatz de me calacom chausimen;
have-you of me some clemency
que vostr'om sui, e sim voletz far be,
for your-man I-am and if-me you-wish to-do good
vos i faretz cortesi' e merce.
you therein will-do courtesy and mercy

Vostre beill oill, vostra fresca colors,
Your fair eyes your fresh color
vostre rics pretz, vostra fina beutatz
your rich worth your true beauty
me fan aver de vos plus dur solatz;
me make to-have from you more hard cheer

ja no m'agr'obs fos faitz lo miradors,
ever not to-me-it-would-be-needful were made the mirror
on vos miratz vostre cors bel e gen,
where you you-behold your person fair and noble
franc e jojos, amoros e plasen,
frank and joyful loving and pleasing
c'orgoill m'en fatz, e, qui bon pretz mante,
for-pride to-me-thereof you-make and who good worth maintains
orgoills nos taing vas lo sieu nis cove.
pride not-itself befits toward the his nor-itself becomes

Mon Plus Lejal, s'ieu vos vis plus soven,
My Most Loyal if-I you I-saw more often
miels m'anera mi e vos eissamen;
better to-me-it-would-go me and you likewise
qu'eu saubra vos conseillar e vos me,
for-I I-would-know you to-counsel and you me
pero negus non sap a sos ops re.
yet any-one not knows for his need anything

So c'om plus vol e plus es volontos

13 · WHAT A MAN MOST WISHES

A second crusade song. What we most want we must all leave behind, for the season has come to serve the lord who was crowned with thorns, beaten, given gall, and who redeemed us with his blood. Those who stay to take their neighbors' lands falsely will have cause to fear at the judgment. The rich barons who stay will be left shamed, and the king and the emperor are troubled if they stay to make war for money or for land. Whoever else stays, he will go himself. Clerks who know the lessons will not go, and some would rather disinherit Christians than Saracens; covetousness has taken the clergy's sense. The song ends praying God be with the king of Aragon.

So c'om plus vol e plus es volontos,
That which-one most wishes and most is desirous

e so, c'om plus desira ni ten car,
and that which-one most desires and holds dear

devem chascus relinquir e laisar,
we-must each to-relinquish and to-leave

car ben vezem que locs es e saisos,
for well we-see that place is and season

que sel seingnor, qu'es lials perdonaire,
that that lord who-is loyal a-pardoner

reis de merce, drechurers e salvaire,
king of mercy righteous and a-savior

anem servir qu'el nos fes veramen,
let-us-go to-serve for-he us made truly

e reseup mort per nostre salvamen.
and received death for our salvation

Ara podem saber qu'el fes per nos:
Now we-can to-know what-he did for us
qu'el si laisset d'espinas coronar,
that-he himself let with-thorns to-crown
batr' e ferir e de fel abeurar,
to-beat and to-strike and with gall to-give-drink
ens rezemet del sieu sanc presios.
and-us redeemed with-the his blood precious
Ailas, caitiu! can mal fan lur afaire
Alas wretches how ill they-do their business
cilh que noi van e cujon sai sotztraire
those who not-therein go and think here to-withdraw
a lurs vesins las terras falsamen;
to their neighbors the lands falsely
paor deuran aver al jujamen.
fear they-shall-have to-have at-the judgment

Qui romanra, non es savis ni pros,
Who will-remain not is wise nor worthy
car nois pot l'us ben en l'autre fiar;
for not-himself can the-one well in the-other to-trust
per qe ditz hom qe plus non pot durar
for which says one that more not can to-last
segles, adoncs romanran vergoignos
the-world then will-remain shamed
li ric baron, sil segles dura gaire;
the rich barons if-the world lasts at-all
ben son torbat lo reis e l'emperaire,
well are troubled the king and the-emperor

si romanon gerrejan per argen
if they-remain warring for silver
ni per terra, sitot lor faill breumen.
or for land although to-them it-fails soon

Qui que romaingn', eu irai voluntos,
Who ever remain I shall-go willing
qu'eu sai non puosc los bes guizardonar
for-I here not I-can the goods to-repay
que dieus m'a faigz ni los tortz esmendar;
that God to-me-has done or the wrongs to-amend
per qu'eu li prec, aissi com es pitos,
for which-I to-him pray thus as he-is merciful
eil clam merce, aissi com fetz lo laire;
and-to-him I-cry mercy thus as did the thief
e vailla nos la soa dousa maire,
and may-avail to-us the his sweet mother
e sanz Joanz nos vailla eissamen:
and saint John to-us may-avail likewise
que nos vencam aquesta falsa gen.
that we vanquish this false folk

Sels que sabon letras e las lesos
Those who know letters and the lessons
els bes els mals, noi volon ges anar;
and-the goods and-the ills not-therein wish at-all to-go

qu'ie'n sai de tals c'amon deseiretar
for-I-thereof know of such who-love to-disinherit
mais cresteans que Sarrazins fellos;
more Christians than Saracens cruel
e, s'en parlatz, diran vos qu'est pechaire,
and if-thereof you-speak they-will-say to-you that-you-are a-sinner
e sel, ques fai dels autres predicaire,
and he who-himself makes of-the others a-preacher
deuria se predicar eissamen;
ought himself to-preach likewise
mas cobeitatz tol a clerzial sen.
but covetousness takes from clergy-the sense

Reis d'Aragon, francs, humils de bon aire,
King of-Aragon frank humble of good breeding
vos serves deu de bon cor humilmen,
you serve God with good heart humbly
el si' ab vos e tuich digam amen.
and-he may-be with you and all let-us-say amen

Lials amics, cui amors ten jojos

14 · A LOVER WHOM LOVE KEEPS JOYFUL

A loyal lover whom love keeps glad should rejoice now that the flowers open and the nightingale sings; but its song pleases him less than it used to, since his lady wants every joy to fail him. A man who is frank and enduring turns harsher than another when pity gains him nothing. He does not deny he is hers and does all she commands, only her heart is too proud, and he will grieve for her love no longer. He stands sad and anxious for the one joy he is not master of, having scorned every other: a fool believes all his eyes see. Ill-used as he is, he would be faithful and secret if she wished it, and give the slanderers nothing to say.

Lials amics, cui amors ten jojos,
A-loyal lover whom love holds joyful
deu ben esser alegres e jausens,
must well to-be glad and rejoicing
larcs et adretz, humils et amoros,
generous and upright humble and loving
era quan ven lo gais terminis jens
now when comes the gay season noble
que fai las flors espandir per la plaingna,
which makes the flowers to-open through the plain
el rosignols chanta jostal vert fuoill,
and-the nightingale sings beside-the green leaf
mas eu non am son doutz chan tan quan suoill:
but I not I-love his sweet song so much as-I-am-wont
pois midonz plai que totz jois mi sofraingna.
since my-lady it-pleases that all joy to-me should-fail

Pero ben sai que dretz es e rasos,
Yet well I-know that right it-is and reason
que cel, qu'es francs et humils e sofrens,
that he who-is frank and humble and enduring
sia plus mals d'autr'om e plus fellos,
should-be more harsh than-another-man and more cruel
quan noill ten pro merces ni chausimens;
when not-to-him holds profit mercy nor clemency
e, puois midons m'es salvai' et estraingna,
and since my-lady to-me-is savage and strange
leu po trobar ab mi mal et orguoill,
easily she-can to-find with me harshness and pride
mas lei no cal, sim pert, per qu'eu nom duoill
but to-her not it-matters if-me she-loses for which-I not-myself I-grieve
mais de s'amor ni ai cor que m'en plaingna.
more of her-love nor I-have heart that me-thereof I-lament

Non dic eu ges que tostemps sieus no fos,
Not say I at-all that always hers not I-were
o non fezes totz sos comandamens,
or not I-did all her commandments
sol que nom fos sos cors tan orgoillos;
only that not-to-me were her heart so proud
mas, sitot s'es bon' e bell' e plasens,
but although she-is good and fair and pleasing
franqu' e gentils e d'avinen conpaingna,
frank and noble and of-gracious company
ja no m'aura, si no vol tot quan vuoill;
ever not me-she-will-have if not she-wishes all that I-wish

ailas, quem val, s'ieu l'am o si m'en tuoill:
alas what-to-me avails if-I her-I-love or if me-thereof I-remove
qu'il fai semblan qu'en re de mi noill taingna.
for-she makes show that-in anything of me not-to-her it-belongs

Per so n'estau marritz e cossiros,
For this thereof-I-stand sad and anxious
quar anc amei nim failli tan mos sens,
because ever I-loved and-to-me failed so my sense
car per un joi, don no sui poderos,
because for a joy whereof not I-am master
soan aillors totz autres jausimens;
I-scorn elsewhere all other rejoicings
aisi nom sai conseill ab cui romaingna,
thus not-to-me I-know counsel with whom I-remain
s'autra non am, et il me desacuoill;
if-another not I-love and she me casts-off
fols es qui cre tot quan veson siei huoill,
a-fool is who believes all that see his eyes
ni qui pert trop per so que no gasaingna.
and who loses too-much for that which not he-gains

Totz malmenatz fora fiels e bos,
Every ill-used-man would-be faithful and good
francs et omils, e cellatz e sufrens
frank and humble and secret and enduring
ses trop parlar, e de totz engans blos,
without much speaking and of all deceits bare

e saubra ben entrels desconoissens
and he-would-know well among-the undiscerning
cobrir mon joi, quil fals, cui dieus contraingna,
to-cover my joy so-that-the false whom God thwart
no meneson de nostr'amor jangluoill,
not should-lead of our-love babble
s'aisim volgues la genser ques despuoill,
if-thus-me wished the fairest that-herself unclothes
ja noill fera fencha ni bruich ni laingna.
ever not-to-her I-would-do pretense nor noise nor complaint

Andreu, lonc temps ai estat en Bretaingna,
Andrieu long time I-have stayed in Brittany
e fai o mal midons quem mostr' orguoill,
and does it ill my-lady who-to-me shows pride
s'ieu plus que tuich l'autr' amador la vuoill
if-I more than all the-other lovers her I-wish
ni plus la am; es doncs dregs que m'en plaingna.
or more her I-love is-it then right that me-thereof I-lament

Humils e francs e fis soplei vas vos

15 · HUMBLE AND FRANK AND TRUE

Humble, frank, and true, he bows before the best and most pleasing lady in the world, loving her so wholly that he forgets himself even at prayer. He carries her mouth and her clear laughing eyes in his heart at all seasons. Five hundred other ladies could not make him glad; beside her the wisest are fools. Let loyalty and true love keep her from killing him. At least if he dies of it no one else will rejoice, and he will have given the slanderers the lie.

Humils e francs e fis soplei vas vos
Humble and frank and true I-bow toward you
ab lejal cor, bona domna valens,
with loyal heart good lady worthy
car es del mon mieler e plus plasens,
because you-are of-the world the-best and most pleasing
e plus gentils e plus franqu'e plus pros,
and most noble and most frank-and most worthy
e jenser e plus gaja;
and fairer and more gay
per qu'eu vos am, ja autre pro noi aja,
for which-I you I-love though other profit not-therein I-have
tan finamen que d'al re nom sove
so truly that of-other thing not-to-me it-remembers
neis qan prec dieu, don oblit per vos me.
even when I-pray God whence I-forget for you myself

E mais al cor vos vei totas sasos
And more in-the heart you I-see all seasons
la bella boqu' els oills clars e risens,
the fair mouth and-the eyes clear and laughing
el jen solatz els bels ditz avinens,
and-the noble cheer and-the fair words gracious
el vostre cors, qu'es tan cars e tan bos,
and-the your person that-is so dear and so good
non creatz quem n'estraja,
not believe-you that-me thereof-I-withdraw
quel dous desirs mi ten gai e m'apaja,
for-the sweet desire me holds gay and me-appeases
e non ai plus ni non i trop merce:
and not I-have more and not therein I-find mercy
mas tan valez quel mals val d'autreill be.
but so-much you-are-worth that-the ill is-worth than-another's good

Nuill' autr' amors nom pot faire jojos,
Any other love not-me can to-make joyful
sim pregavon d'autras domnas cinc cens,
if-me begged of-other ladies five hundred
c'ab vos son fadas las plus conoissens,
for-with you are foolish the most knowing
tan son cortes li senblan eill respos;
so are courteous the looks and-the answers
qu'en tan quan soleis raja
that-in so-much as the-sun shines
non a domna cui tan rics pretz s'eschaja,
not has lady to-whom so rich worth itself-befall

ni miels fassa so c'a bon pretz cove:
nor better may-do that which-to good worth befits
don son astrucs, car vos am e vos cre.
whence I-am fortunate because you I-love and you I-believe

Adretz cors jens, benestans, amoros,
Upright person noble seemly loving
no m'ausiatz, vaillam francs causimens,
not me-you-slay may-avail-to-me frank clemency
e liautatz e fin' amors, quem vens,
and loyalty and true love which-me conquers
el bens, qu'ieu dic, e merces e perdos;
and-the good that-I say and mercy and pardon
no voillatz qu'eu deschaja,
not wish-you that-I fall-away
quel loncs espers el deseriers m'esglaja;
for-the long hope and-the desire me-dismays
bona domna, sol en dreg bona fe
good lady only in right good faith
mi donas joi, con pietz trac, nom recre.
to-me give-you joy the worse I-draw not-me I-give-up

Sivals d'aitan son ben aventuros;
At-least of-so-much I-am well fortunate
que, s'ieu en muor, autre non er jausens,
that if-I thereof I-die another not will-be rejoicing

ans fas mentir lo brug dels maldisens
rather I-make to-lie the noise of-the slanderers
e roman fis vostre pretz cabalos
and remains true your worth supreme
malgrat de jen savaja;
in-spite of folk savage
a toz jorns creis vostra lausors veraja
at all days grows your praise truthful
sobre totas, e sai vos dir per que:
above all and I-know to-you to-say for what
car valez mais e non failletz en re.
because you-are-worth more and not you-fail in anything

Vostr'om son, domna gaja,
Your-man I-am lady gay
et am vos mais que Landrics no fes Aja,
and I-love you more than Landric not did Aja
e sobre totz port las claus d'amar be,
and above all I-bear the keys of-loving well
per qu'ieu aillors non posc virar mon fre.
for which-I elsewhere not I-can to-turn my rein

Se totz los gaugs els bes

16 · IF ALL THE JOYS AND THE GOODS

If God wished to gather every joy, every true praise, and every courteous word and deed of all the best into one person, she whom he desires would still have a hundred times more. She is head and mirror and flower, and the favor of loving her is honor whether she lets him live or die. Nothing he could think of, sense or folly, would fail to be joy to him if it pleased her: he hates what she hates and is at her command. If love does not avail him, let his good faith and her own greatness avail; a little succor would have set his heart true above all lovers, for the sighs have killed him. The tornada praises Lady Beatritz, whose entire worth makes all people thank her.

Se totz los gaugs els bes
If all the joys and-the goods
e las finas lausors
and the true praises
eillz ditz eillz faitz cortes
and-the words and-the deeds courteous
de totas las meillors
of all the best
volgues dieus totz complir
wished God all to-fulfill
en una solamen,
in one only
saber cuit veramen:
to-know I-think truly
que cella, cui desir,
that she whom I-desire
n'a ben mais per un cen.
thereof-has well more by a hundred

E mais de totas es
And more than all she-is
caps e mirailz e flors,
head and mirror and flower
sitot no m'en ven bes,
although not to-me-thereof comes good
si m'es lo gratz honors,
yet to-me-is the favor honor
fassam viur' o morir,
let-her-make-me to-live or to-die
mas plus n'er avinen,
but more thereof-will-be gracious
sim ten gai e jauzen;
if-me she-holds gay and joyful
com mais me fai languir,
as more me she-makes to-languish
ou plus l'am finamen.
the-more more her-I-love truly

Car el mon non es res,
For in-the world not is anything
sia senz o follors,
be-it sense or folly
qu'en pensses queill plagues,
that-in I-should-think that-to-her it-pleased
nom fos gaugz e dousors;
not-to-me were joy and sweetness
so que vol mal, adir,
that which she-wishes ill I-hate

et am cels bonamen
and I-love those kindly
que son sei benvolen;
who are her well-wishers
al miels, qu'eu posc chausir,
at-the best that-I can to-choose
son a son mandamen.
I-am at her commandment

Enaissi m'a conques
Thus me-has conquered
e, si nom val amors,
and if not-to-me avails love
vaillam ma bona fes
may-avail-to-me my good faith
e la soa ricors.
and the her greatness
S'amors no vol venir
If-love not wishes to-come
el sieu bel cors plazen,
in-the her fair person pleasing
el verai pretz valen
and-the true worth worthy
deu gardar de faillir,
must to-keep from to-fail
car, s'eu muor, no l'es gen.
because if-I die not to-her-is noble

Gentils cors, ben apres,
Noble person well taught
sobre totz amadors
above all lovers
agratz mon cor fin mes,
you-would-have my heart true set
ab un pauc de socors,
with a little of succor
que mort m'an li sospir,
for dead me-have the sighs
e vos per chausimen
and you through clemency
non sofratz mon turmen
not suffer my torment
nim voillatz fals ausir,
nor-me wish falsely to-slay
cui er mal, si bem pren.
to-whom will-be ill if well-me it-takes

Na Biatritz, grazir
Lady Beatritz to-thank
vos faitz a tota gen
you you-make to all folk
ab entier pretz valen;
with entire worth worthy
e, qui'n vol ben ver dir
and who-thereof wishes well true to-say
de bel senblan, noi men.
of fair seeming not-therein he-lies

Ben sai que per sobrevoler

17 · BETRAYED BY LONG COURTSHIP

Wanting too much, he has lost his own pleasure, and good faith has turned to harm: love means to kill him for seeing his lady too seldom. He is betrayed by long courtship, and because he dares not confess his fault his loyal heart has made him offend. She cannot know the truth unless he tells her, and he cannot see her without forgetting the pain. He nearly fell dead the day he parted weeping; let her at least believe his tears. He does not know how he will find the boldness to ask her pardon.

Ben sai que per sobrevoler
Well I-know that through over-wishing
dei far miels so qu'ay en talan,
I-must to-do better that which-I-have in desire
qu'ai perdut tan de mon plazer
for-I-have lost so-much of my pleasure
quel bona fes me torn' en dan,
that-the good faith to-me turns into harm
qu'eram vol sai amors aucire,
for-now-me wishes here love to-slay
quar no vey midons pus soven;
because not I-see my-lady more often
traytz sui per lonc entendemen,
betrayed I-am through long courtship
e, quar non aus ma colpa dire,
and because not I-dare my fault to-say
mos lejals cors m'a fait far falhimen.
my loyal heart to-me-has made to-do offense

Mas ma dona no sap lo ver,
But my lady not knows the truth
don mi deu tener per truan,
whence me she-must to-hold for a-knave
ni ges aissi nol pot saber,
and at-all thus not-it she-can to-know
s'ieu non loy dic ol fas semblan
if-I not it-to-her I-say or-it I-make show
qu'om l'am de cor e la dezire,
that-one her-loves from heart and her desires
aissi cum ieu sai finamen:
thus as I know truly
anc hom non trays tan greu turmen,
ever a-man not drew so grievous torment
sivals del tot li sui grazire,
at-least of-the all to-her I-am thankful
s'ieu ja n'ai be e del mal eyssamen.
if-I ever thereof-I-have good and of-the ill likewise

Razon n'ai, qu'ieu non puesc vezer
Reason thereof-I-have that-I not I-can to-see
tan belha ni tan gen parlan
so fair nor so nobly speaking
ni mielhs fassa bon pretz valer;
nor better she-may-make good worth to-be-worth
per q'ieu nom sen mal ni afan,
for which-I not-me I-feel ill nor torment

quan vey sos belhs huelhs e remire
when I-see her fair eyes and I-behold
la belha boc' el cors plazen;
the fair mouth and-the person pleasing
Dieus, que la fes tan avinen,
God who her made so gracious
li met' al cor que no m'azire:
to-her may-put in-the heart that not me-she-hate
qu'ieu sui totz mortz, si no m'a chauzimen.
for-I am all dead if not me-she-has clemency

Vius non puesc ieu ges remaner,
Alive not can I at-all to-remain
estan aissi per lieys aman,
standing thus for her loving
qu'a pauc mortz nom laissei cazer
for-at little dead not-me I-let to-fall
lo jorn que m'en parti ploran;
the day that me-thereof I-parted weeping
e, pus del tot li sui mentire,
and since of-the all to-her I-am a-liar
sivals aitan sapcha nol men;
at-least so-much let-her-know not-to-her I-lie
que planh e plor m'en son guiren,
that lament and weeping to-me-thereof are witness
quem fan suffrir tan greu turmen
which-to-me make to-suffer so grievous torment
qu'a pauc lo cors d'ir' e d'esmay nom fen.
that-at little the heart of-wrath and of-dismay not-to-me splits

Pus nom pot dezastre tener,
Since not-me can misfortune to-hold
qu'ieu no l'an mas jonchas denan,
that-I not to-her-go hands joined before
e no sai cum puesca aver
and not I-know how I-may to-have
ardimen que perdol deman;
boldness that pardon-to-her I-ask
ailas caitiu, que sabras dire?
alas wretch what you-will-know to-say
Tan n'aurai estat lonjamen,
So-much thereof-I-shall-have stayed long
ja noy iras, mas fug temen;
ever not-therein you-will-go but flee fearing
e, si torn en tan grieu cossire,
and if I-return in so grievous care
volrai m'en mal, et er m'en pueys parven.
I-shall-wish to-me-thereof ill and it-will-be to-me-thereof then apparent

Nitier, si dieus vos deu assire,
Nitier if God you must to-set
car es del mon pus conoysen,
because you-are of-the world the-most understanding
e Na Bietris, la valen,
and Lady Beatritz the worthy
en cuy es gaugz, deporz e rire,
in whom is joy delight and laughter
que l'angel son tug per s'amor jauzen.
that the-angels are all for her-love rejoicing

Tuit disen qel temps de pascor

18 · THEY ALL SAY THE SPRING IS GLADDEST

Everyone says spring is the gladdest season, when the birds sing and the orchards flower, and a man who loves and is loved should be gladder still; but flower and gladiolus are worth nothing to a man joy does not appease. The world is worth little without love, and he has put his heart and his knowledge into it. As Alexander was held lord of all peoples, she is held above all women. He would rather die than turn elsewhere, for one frank sweet glance of her laughing eyes lifted him out of dismay. He closes crying mercy for any offense he ever did her, that after his grief her frank clemency may still draw him to the joy he has so long desired.

Tuit	disen	qel	temps	de	pascor
All	*say*	*that-the*	*time*	*of*	*spring*
son	plus	alegre,	plus	jauzen,	
is	*most*	*glad*	*most*	*joyful*	
qan	l'auzel	chanton	douzamen,		
when	*the-birds*	*sing*	*sweetly*		
e	ve	hom	de	mainta	color
and	*sees*	*one*	*of*	*many*	*a-color*
los	vergiers	florir	e	foilliar;	
the	*orchards*	*to-flower*	*and*	*to-leaf*	
ben	s'en	deu	hom	miels	alegrar,
well	*himself-thereof*	*must*	*one*	*better*	*to-gladden*
qi	ama	sens	cor	trichador	
who	*loves*	*without*	*heart*	*deceiving*	
et	es	amatz;	mas	cel	cui	non	apaja
and	*is*	*loved*	*but*	*he*	*whom*	*not*	*appeases*
jois	ni	amors,	noil	ten	pron	flors	ni	glaja.
joy	*nor*	*love*	*not-to-him*	*holds*	*profit*	*flower*	*nor*	*gladiolus*

Pauc val totz lo mons ses amor,
Little is-worth all the world without love
per q'ieu i ai mes finamen
for which-I therein have put truly
lo cor el saber el talen
the heart and-the knowledge and-the desire
miels de negun altr' amador,
better than any other lover
qar si m'a em poder, bem par,
for thus me-has in-her power well-to-me it-seems
q'ieu non puesc de ren als pensar;
that-I not I-can of anything else to-think
per som fes chauzir la genzor
for this-me she-made to-choose the fairest
a lei de fi ma voluntatz veraja,
in manner of true my will truthful
doncs, pos tant val, non crei qel sieu dechaja.
then since so-much she-is-worth not I-believe that-the hers should-fall

Aissi com hom tenc per seignor
Thus as one held for lord
Alixandre de tota gen,
Alexander of all folk
dizon tuit q'il es veramen
they-say all that-she is truly
sobre totas caps e valor;
above all head and merit
azautz e pretz lam fai amar,
grace and worth her-to-me makes to-love

e, qi ben ama, deu gardar
and who well loves must to-keep
en amor adzaut et honor,
in love grace and honor
per qe lim rent, ja autre pro no n'aja,
for which to-her-me I-render though other profit not thereof-I-have
car es plasenz, bell' e cortes e gaja.
because she-is pleasing fair and courteous and gay

Mais voil morir qem vir aillor,
Rather I-wish to-die than-me I-turn elsewhere
q'uns francs esgartz, doutz e plazen,
for-a frank glance sweet and pleasing
quem feiron sei bel oill rizen
which-to-me made her fair eyes laughing
* * *
(lacuna)
Sai ont estauc prez conortar;
Here where I-stand near to-comfort
qar, sol m'ant degnat esgarar,
for only to-me-they-have deigned to-look
m'an gitat d'esmai e d'error,
to-me-have cast from-dismay and from-error
merces li'n rend, car fai semblan qeil plaja
mercy to-her-thereof I-render because she-makes show that-to-her please
mos bes, el danz lh'es enois e l'esmaja.
my good and-the harm to-her-is annoyance and her-dismays

Hai, valens domna, cui adzor,
Ah worthy lady whom I-adore
ajaz de me franc chauzimen,
have-you of me frank clemency
e, s'anc fiz vas vos faillimen,
and if-ever I-did toward you offense
merce vos clam ab gran temor;
mercy you I-cry with great fear
qel fiz pretz, queus mi fai amar,
that-the true worth that-you to-me makes to-love
vos fassa tan qem voillatz far
you may-do so-much that-me you-wish to-do
tal perdo, q'aprop ma dolor
such pardon that-after my grief
francha merces mera ab vos m'atraja,
frank mercy still with you me-may-draw
qel jois, q'ai tant dezirat, me n'eschaja.
that-the joy that-I-have so desired to-me thereof-may-befall

Us guays conortz me fai guayamen far

19 · A GAY COMFORT

A tour de force in which each stanza rings one word. The first is built on gay: a gay comfort makes him make a gay song, gay deed and gay seeming, for a gay lady. The second turns on true, refining him as fire refines gold; the third on humble, since a humble man wins by humbling; the fourth on reason, which tells her to hate him and which judges, beats, and hangs; the fifth on mercy, which brings many false men to salvation. The tornada rings all five words at once.

Us guays conortz me fai guayamen far
A gay comfort me makes gaily to-make
guaya chanso, guay fait e guay semblan,
gay song gay deed and gay seeming
guay dezirier joyos, guay alegrar,
gay desire joyful gay gladdening
per guaya don' ab guay cors benestan;
for a-gay lady with gay person becoming
ab cui trob' om guay solatz e guay rire,
with whom finds one gay cheer and gay laughter
guay aculhir, guay deport, guay joven,
gay welcoming gay delight gay youth
guaya beutat, guay chantar, guay albire,
gay beauty gay singing gay thought
guays digz plazens, guay joy, guay pretz, guay sen,
gay words pleasing gay joy gay worth gay sense
et ieu sui guays, quar sui sieus finamen.
and I am gay because I-am hers truly

Fis li m'autrey, quar fis vuelh sieus estar,
True to-her I-grant-myself because true I-wish hers to-be
e fis lim do, quar fis l'ai fin talan:
and true to-her-me I-give because true to-her-I-have true desire
que fait m'a fi e tan fi afinar,
for made me-she-has true and so true to-refine
per quielh quier fis fin joy, quar fis la blan;
for which-to-her I-ask true true joy because true her I-flatter
fis la sopley, fis l'am, fis la dezire;
true her I-beseech true her-I-love true her I-desire
aissi cum l'aurs s'afin' el fuec arden,
thus as the-gold itself-refines in-the fire burning
suy afinatz, quan saup son fin cossire;
I-am refined when she-knew his true care
per solh suy fis, e hom fizels lim ren
for only-this I-am true and man faithful to-her-me I-render
fis, degenolhs, mas jontas humilmen.
true on-knees hands joined humbly

S'umilitatz lam fai humiliar,
If-humility her-to-me makes to-humble
quem si' humils, humilmen lim coman,
that-to-me she-be humble humbly to-her-me I-commend
ab humil cor, humils ses gualiar,
with humble heart humble without to-beguile
qu'aissi conquier humils humilian
for-thus conquers a-humble-man humbling
humil plazer, quant es humils servire;
humble pleasure when he-is a-humble servant

humils suy ieu ves midons veramen,
humble am I toward my-lady truly
e qui humil vol, si' humils grazire,
and who a-humble-one wishes let-him-be humble thankful
ab humils digz et ab humil parven,
with humble words and with humble look
humil trobei ab bon razonamen.
a-humble-one I-found with good pleading

Las, que farai, si vol razon gardar,
Alas what I-shall-do if she-wishes reason to-keep
que per razo sui falhitz ves lieys tan
for through reason I-am failed toward her so
que nom pot dregz ni razos razonar,
that not-me can right nor reason to-plead-for
ni ai razo que lai port razonan.
nor I-have reason that there I-bring pleading
Razos li ditz que ab razo m'azire,
Reason to-her says that with reason me-she-hate
e, pus razos nom fai razonamen,
and since reason not-to-me makes pleading
nom guart razos, que razos jutg' aussire,
not-me let-her-keep reason for reason judges to-slay
razos destrui, razos bat, razos pen;
reason destroys reason beats reason hangs
per que val pauc razos ses chauzimen.
for which is-worth little reason without clemency

Chauzimens es, quan pot merce trobar
Clemency it-is when can mercy to-find
selh qu'ab merce quier merce merceyan;
he who-with mercy asks mercy pleading-mercy
pus merce quier, merces mi deu onrar,
since mercy he-asks mercy me must to-honor
per qu'ab merce franh merce merceyan.
for which-with mercy breaks mercy pleading-mercy
Pro val merces qui merces sap eslire,
Much is-worth mercy who mercy knows to-choose
merces adutz mayns fals a salvamen
mercy brings many false-ones to salvation
sel q'ab merce es de merce grazire;
he who-with mercy is of mercy thankful
e ses merce non a hom pretz valen:
and without mercy not has one worth worthy
per que, sim val merces, midons er gen.
for which if-to-me avails mercy my-lady it-will-be noble

Guaya domna, fins, humils, escondire
Gay lady true humble to-refuse
nom pot razos, si merces noy dissen;
not-me can reason if mercy not-therein descends
mas ieu fora guays, fis, humils, s'a dire
but I would-be gay true humble if-to say
en fos razos; pero merce aten,
therein were reason yet mercy I-await
e per merce esper ric joy jauzen.
and through mercy I-hope rich joy joyful

L'adregz solatz e l'avinens companha

20 · THE UPRIGHT CHEER

Her upright cheer, gracious company, and humble features make him sing. Knowing she has lordship over all other ladies, he will be frank, secret, and fearing always: he would not be king of the world if it cost him being hers. When he sees her he loses himself so far that he understands whoever speaks to him no better than a German. Whoever calls his love folly knows nothing of loving. He would be where she bathes, to cry mercy on his knees, for a lady's worth rises highest at the moment she takes pity.

L'adregz solatz e l'avinens companha,
The-upright cheer and the-gracious company
el gens parlars e las humils faissos
and-the noble speaking and the humble features
mi fan chantar, el cars pretz amoros
me make to-sing and-the dear worth loving
d'una valen, quem rete em guazanha
of-a worthy-one which-me holds and-me wins
ab sa beutat et ab sa cortezia;
with her beauty and with her courtesy
tant es en lieys valors e pretz e sens,
so-much is in her merit and worth and sense
gens aculhirs, beutatz, joys e jovens,
noble welcoming beauty joy and youth
e tug bon ayp, quel genser es que sia.
and all good qualities that-the fairest she-is that be

Quar sai qu'elh a de totas seynhoria,
Because I-know that-she has of all lordship
serai tostemps vas lieys francs e suffrens,
I-shall-be always toward her frank and enduring
fis e leyals, e celans e temens;
true and loyal and secret and fearing
qu'enaissim ten amors en sa bailia,
for-thus-me holds love in her power
nolh qual temer qu'ab nulh' autra remanha,
not-to-her it-matters to-fear that-with any other I-remain
qu'ieu no vuelh reys esser ni poderos
for-I not I-wish king to-be nor mighty
de tot lo mon per tal q'ieu sieus no fos,
of all the world for such that-I hers not were
e que de lieys servir cors mi sofranha.
and that of her to-serve heart to-me should-fail

Bes non es menhs qu'a bona domna tanha,
Good not is less that-to a-good lady befits
per qu'ieu n'estau marritz e cossiros,
for which-I thereof-I-stand sad and anxious
qu'aissi m'espert, quan vey son cors joyos,
for-thus me-I-lose when I-see her person joyful
qu'ieu non enten plus que selhs d'Alamanha
that-I not I-understand more than those of-Germany
qui parl' ab me, ni sui tals cum solia;
who speaks with me nor I-am such as I-was-wont

enaissim fal sabers et ardimens
thus to-me-fails knowledge and boldness
per sobramar, tan me destreinh em vens
through over-loving so me it-constrains and-me conquers
l'amors, cui sui plus fizels quascun dia.
the-love to-whom I-am more faithful each day

Ben es nescis e fols selh quem castia
Well is foolish and mad he who-me chides
d'amar midons, en cui es mos entens;
for-loving my-lady in whom is my intent
qu'a totz jorns m'es plus bel' e plus plazens;
for-at all days to-me-is more fair and more pleasing
pauc sap d'amar qui m'o ten a folhia,
little he-knows of-loving who it-to-me holds as folly
quar ieu non ai poder rompa ni franha
because I not I-have power that-I-break or that-I-shatter
l'amor qu'ieu l'ai, que m'es honors e pros;
the-love that-I to-her-have which to-me-is honor and profit
per q'ieu volgra: perdes los huelhs amdos,
for which-I would-wish he-should-lose the eyes both
quim quer mon dan ni vol quem si' estranha.
who-me seeks my harm and wishes that-me she-be strange

Aqui fos lai, on si sojorn' es banha,
Here I-were there where herself she-stays and-herself bathes
e quel clames merce degenolhos,
and that-to-her I-cried mercy on-my-knees

mas mas jontas, humilmen a rescos,
with hands joined humbly in secret
quar de domna non esta gent ques planha
because of a-lady not it-is noble that-herself she-lament
lonc temps de selh, qui vas lui s'umilia,
long time of him who toward her himself-humbles
mas quant es tals que l'en pren chauzimens,
but when she-is such that to-her-thereof takes clemency
adoncx monta sos ricx pretz plus valens;
then rises her rich worth more worthy
d'aitan vos puesc far ferma guerentia.
of-so-much you I-can to-make firm warranty

Tant mi destrein uns desconortz qim ve

21 · A DEJECTION THAT COMES TO ME

A dejection so constrains him that he nearly dies: the one thing he loves most no longer knows him or wishes him well, and she is right, for no man who loved truly ever offended so greatly. His offense is that fear of slanderers has kept him from coming to see her. Still he hopes humility, mercy, and clemency will yet draw him to her. It is courteous to own a fault, and he does not deny his. If she does not relent he will hate himself so that she too will be sorry.

Tant mi destrein uns desconortz qim ve
So-much me constrains a dejection which-me comes
q'ab pauc non moir d'esmai e de cossire;
that-with little not I-die of-dismay and of care
q'era no sap qim so ni vol mon be
for-now not knows who-me I-am nor wishes my good
la res el mon, q'ieu plus am e dezire;
the thing in-the world that-I most I-love and I-desire
et a razon, c'anc tan gran faillimen
and she-has reason for-ever so great an-offense
no fes nuls hom, q'ames tan finamen;
not did any man who-loved so truly
mas per paor de falsa gent savaja,
but through fear of false folk savage
ai estat tan de vezer son cors gen.
I-have stayed so from to-see her person noble

Pero tan sai son verai pretz valen,
Yet so-much I-know her true worth worthy
per q'ai respeig q'enqeras mi atraja
for which-I-have hope that-still me may-draw
humilitatz, merces e chauzimen;
humility mercy and clemency
tan es valenz e bell' e coind'e gaja,
so she-is worthy and fair and gracious-and gay
anqer aura del sieu francha merce;
still she-will-have of-the hers frank mercy
e non crea son cor, c'ab lejal fe
and not let-her-believe her heart for-with loyal faith
serai tostemps sos hom e sos servire
I-shall-be always her man and her servant
malgrat dels fals, qeil dizon mal de me.
in-spite of-the false who-to-her say ill of me

Qe cortes fai cel qi conois en se
For courteous does he who knows in himself
colpa, cant l'a; per q'ieu noil aus desdire,
fault when he-has-it for which-I not-to-her I-dare to-deny
mas en midonz ve que nos fail en re
but in my-lady (one)-sees that not-herself she-fails in anything
nim pot aver tort e volgues m'aucire;
nor-me she-can to-have wrong even if-she-wished me-to-slay
q'en leis amar ai mes lo cor el sen,
for-in her to-love I-have put the heart and-the sense
e, sitot ill no m'ama nim consen,
and although she not me-loves nor-me consents

sivals d'aitan mi reven e m'apaja,
at-least of-so-much me it-revives and me-appeases
qe nulz amanz non al joi q'ieu n'aten.
that any lover not has-the joy that-I thereof-await

Las, qe farai, si de me noil sove,
Alas what I-shall-do if of me not-to-her it-remembers
quar, si nom val don'ar m'a greu martire,
because if not-to-me avails lady-now to-me-has grievous martyrdom
et il sabra'n lo ver, si no m'en cre,
and she will-know-thereof the truth if not me-thereof she-believes
q'en telan ai qe me mezeis n'azire
for-in intent I-have that me myself thereof-I-hate
d'aital guiza q'il n'aura marrimen;
of-such manner that-she thereof-will-have sorrow
qar sens s'amor teing lo mon a nien;
for without her-love I-hold the world as nothing
ben a raizon qem confond' em dechaja
well she-has reason that-me she-confound and-me she-cast-down
em teigna vil, si de leis mal mi pren.
and-me she-hold cheap if of her ill to-me it-takes

Chanzos, vai t'en a midonz qim mante
Song go you-thereof to my-lady who-me maintains
e digas li qeil soveigna de me;
and say to-her that-to-her let-it-remember of me
qar mil aitanz val mais q'ieu non sai dire
for a-thousand as-much is-worth more than-I not I-know to-say
honors e pretz, quant s'acord' ab merce.
honor and worth when itself-it-accords with mercy

Ja non er hom tan pros

22 · NO MAN WILL BE SO WORTHY

No man is so worthy that he escapes blame when he is cruel without cause, and a great baron is dearer for knowing his own follies: he who humbles himself for his offense should find mercy, and the proud find rancor. A lover is a fool, for love asks a man to bear most where he is worst used; and since no greater guerdon followed, he stands loveless. He says it to the lady he had given himself to, whose worth so overtops his that he complains wrongly, and who will let neither pardon nor mercy nor goodness avail him. A tornada prays God to guard the countess, Lady Audiart, and Lady Maria from slanderers; a second tells Andrieu he would gladly see him soon.

Ja non er hom tan pros
Ever not will-be a-man so worthy
que no sia blasmatz,
that not he-be blamed
quant es a tort fellos;
when he-is at wrong cruel
quel rics bars e l'onratz
for-the rich baron and the-honored
n'es plus cars e plus bos,
thereof-is more dear and more good
quan conois sas foudatz;
when he-knows his follies
c'aissi jutga rasos
for-thus judges reason
los valenz els presatz,
the worthy and-the prized

c'aissel que s'umelia
that-he who himself-humbles
de son faillimen,
of his offense
deu trobar chausimen
must to-find clemency
e l'orgoillos feunia,
and the-proud rancor
car, qui mal fai, mal pren.
because who ill does ill takes

Fols es, sitot l'es gen,
Mad he-is although to-him-is noble
qui es enamoratz;
who is enamored
c'amors vol c'om esmen
for-love wishes that-one amend
los autrui tortz en patz,
the another's wrongs in peace
e no fassa parven,
and not let-him-make show
quant er per dretz iratz,
when he-will-be by rights angered
anz sofra bonamen,
rather let-him-suffer kindly
on plus er malmenatz;
the-more more he-will-be ill-used

e, car me non seguia
and because to-me not followed
majer guizardos,
a-greater guerdon
estauc desamoros;
I-stand loveless
car mot fai gran folia,
because much does great folly
qui trop am' en perdos.
who too-much loves in vain

Don', aisso dic per vos
Lady this I-say for you
a cui m'era donatz,
to whom me-I-was given
e sai que son clamos
and I-know that I-am complaining
a tort, car no m'amatz;
at wrong because not me-you-love
quel vostre taing que fos
for-the yours it-befits that were
coms o reis corronatz,
count or king crowned
ab totz aibs cabalos,
with all qualities supreme

tant fort sobrepujatz
so strongly you-over-top
vostre pretz chascun dia
your worth each day
ab joi et ab sen,
with joy and with sense
qeill pro eill conoissen
that-the worthy and-the understanding
vos portan seingnoria
you bear lordship
mas c'a las meillors cen.
more than-to the best hundred

Mal aja, s'ieu ja'n men
Ill may-I-have if-I ever-thereof I-lie
per nuill mal quem voillatz,
for any ill that-me you-wish
qu'anc mais l'acuillimen
for-ever more the-welcome
non aic ab gai solatz
not I-had with gay cheer
qu'aves tan d'avinen;
that-you-have so of-gracious
per que m'en loing forsatz,
for which me-thereof I-remove forced
e, s'ieu n'ai longamen
and if-I thereof-have long
gran ben dig, nom desplatz;
great good said not-to-me it-displeases

car ges leu non poiria
because at-all lightly not I-could
esser oblidos
to-be forgetful
de las plaisens faisos
of the pleasing features
ni de la cortesia
nor of the courtesy
del vostre cors jojos.
of-the your person joyful

Las, mal fui adiros,
Alas ill I-was wrathful
car aissim son camjatz,
because thus-I am changed
qu'anc pois no fo sasos,
for-ever since not was season
qu'en fos gais ni pagatz;
that-in I-were gay or content
ans son tan consiros
rather I-am so anxious
que ren non sai quem fatz;
that anything not I-know what-me I-do

puois no vol que perdos
since not she-wishes that pardon
ni merces ni bontatz
nor mercy nor goodness
mi vailla nim penria
to-me should-avail nor-me should-take
nuill' acordamen;
any accord
bem fai l'ira dolen,
well-to-me makes the-wrath grieving
mas l'amors m'ausiria;
but the-love me-would-slay
per qu'eu no'n ai talen.
for which-I not-thereof I-have desire

N'Audiartz, chascun dia
Lady-Audiart each day
prec dieu a rescos:
I-pray God in secret
gart la comtes' e vos
let-him-keep the countess and you
e midons Na Maria
and my-lady Lady Maria
de lausengiers fellos.
from slanderers cruel

Andreu, fort vos veiria
Andrieu greatly you I-would-see
volentiers breumen,
willingly soon
que valor e joven
for merit and youth
avetz e cortesia,
you-have and courtesy
per queus am finamen.
for which-you I-love truly

Astrucs es cel cui amors ten jojos

23 · FORTUNATE IS HE WHOM LOVE KEEPS JOYFUL

Love is the head of every other good: it makes a man gay and courteous, humble and proud where pride belongs, and better in war, giving, and court. He does not complain of his torment, since he has good hope of being made rich, and he is a truer lover to her than Tristan was to Iseut. He will never believe she belies her looks, for whoever saw those eyes and that mouth knew how to choose the best of all. As a usurer grows greedier the more gold and silver he has laid by, he grows greedier for her the more he sees other women. He dares not see her, and sends his heart by a knavish messenger who will not carry his complaint; he will live no longer than a fish out of water if his harm pleases her.

Astrucs es cel cui amors ten jojos,
Fortunate is he whom love holds joyful
c'amors es caps de trestotz autres bes,
for-love is head of all other goods
e per amor es hom gais e cortes,
and through love is a-man gay and courteous
francs e gentils, humils et orgoillos;
frank and noble humble and proud
aqui on taing en fai hom meilz millz tans
there where it-befits thereof does one better a-thousand times
guerras e dons e cortz e faitz prezans;
wars and gifts and courts and deeds prized
per qu'eu ai mes tot mon cor en amor,
for which-I have put all my heart in love
e, car ai bon respeig quem fassa ric,
and because I-have good hope that-me it-make rich
non planc l'afan qu'eu trac ni la dolor.
not I-lament the-torment that-I draw nor the grief

Ric m'agra faich e ben aventuros,
Rich me-it-would-have made and well fortunate
sol a midonz, que tant val, mi valgues;
only to my-lady who so-much is-worth to-me she-might-avail
e, pois en leis non faill neguna res
and since in her not fails any thing
de tot quant taing a ric pretz cabalos,
of all that befits to rich worth supreme
bem deu valer s'amors, car fis amans
well-to-me must to-avail her-love because a-true lover
li sui trop meillz non fo d'Iseut Tristans;
to-her I-am much better not was of-Iseut Tristan
tant l'am de cor lejal per fin' amor,
so-much her-I-love from heart loyal with true love
e no creza bruich ni malvuais castic,
and not let-her-believe noise nor wicked warning
qu'en mainz bos locs fatz auzir sa lauzor.
for-in many good places I-make to-be-heard her praise

Ja non creirai desmenta sas faissos
Ever not I-shall-believe that-she-belies her features
midons, cui sui liges, on semblanz es,
my-lady whose I-am liegeman where seeming is
que issia franquessa e merces;
that thence-came frankness and mercy
qui vels beillz oillz plazenz et amoros
who saw-the fair eyes pleasing and loving
e la boca, qu'es bell' e gen parlans,
and the mouth that-is fair and nobly speaking

el cors adreitz els avinenz senblans,
and-the person upright and-the gracious looks
ben saup causir de totas la meillor;
well he-knew to-choose of all the best
ges mos sabers aquel jorn nom faillic,
at-all my knowledge that day not-to-me failed
anz m'emendet, s'anc pris dan de follor.
rather me-it-amended if-ever I-took harm of folly

Que vilans fai, quim n'es contrarios,
That churlish does who-me thereof-is contrary
e, se negus lausengiers mal apres
and if any slanderer ill taught
m'a dit enoi, mais volgra qu'en prezes
to-me-has said annoyance rather I-would-wish that-thereof he-took
mas reensos, c'aitant pauc col peissos
greater ransoms for-as little as-the fish
viu ses l'aiga, viurai sil platz mos dans
lives without the-water I-shall-live if-to-her pleases my harm
midonz, cui sui, per far totz sos comans;
my-lady whose I-am for to-do all her commands
gardatz, s'eu l'am ses tot cor trichador:
see-you if-I her-I-love without any heart deceiving
qu'el mon non ai tant mortal enemic,
for-in-the world not I-have so mortal an-enemy
s'ieul n'aug dir ben, no l'aja per seingnor.
if-I-him thereof-I-hear to-say good not him-I-may-have for lord

Si cum es plus renoviers cobeitos,
Just as is more a-usurer covetous
on plus a d'aur e d'argen a se mes.
the-more more he-has of-gold and of-silver to himself put
Son plus cobes de lieis, que m'a conques,
I-am more covetous of her who me-has conquered
on plus remir las autras, tant es pros;
the-more more I-behold the others so-much she-is worthy
vezer no l'aus, qe vas lieis sui doptans,
to-see not her-I-dare for toward her I-am fearing
nil man mon cor mas per un qu'es truans
nor-to-her I-send my heart but through one who-is knavish
e fals vas mi, car noill di ma clamor;
and false toward me because not-to-her he-says my complaint
las, si merces nom val contral destric,
alas if mercy not-to-me avails against-the hurt
ma bona fes m'a mes en gran error.
my good faith me-has put in great error

Chansos, vai t'en lai on es jois e chans,
Song go you-thereof there where is joy and song
beltatz e sens, jovens e gais semblans,
beauty and sense youth and gay looks
dir a midonz, cui soplei et ador,
to-say to my-lady whom I-beseech and I-adore
que tant conosc sos bos aips per qeil dic:
that so-much I-know her good qualities for which-to-her I-say
que retener mi deu per servidor.
that to-keep me she-must for a-servant

De totz chaitius son eu aicel que plus

24 · THE PLANH FOR LADY AZALAIS

The lament for his lady. He is the wretchedest of all men and would rather die, since Azalais is dead and living is terror to him. He tells Death she never killed a better lady, and wishes he had gone first; he prays Christ to pardon her and give her soul to Saint Peter and Saint John. Joy is destroyed: counts, dukes, and a thousand ladies were worth more for her, and he tells the grieving world that he hates it, now the best of it is gone. The angels above must be glad of her death, for he is sure she is in the palace among lilies and roses, praised in their song. He takes leave of singing, and tells Andrieu he will never rejoice in love again.

De totz chaitius son eu aicel que plus
Of all wretches am I that-one who most
ai gran dolor e soffri greu turmen,
I-have great grief and I-suffer grievous torment
per que volgra morir e foram gen,
for which I-would-wish to-die and it-would-be-to-me noble
que m'ausies, quar trop viu esperdus;
that me-she-slew because too-much I-live bewildered
e viures m'es marrimenz et esglais,
and to-live to-me-is sorrow and terror
pois morta es ma domna N'Azalais.
since dead is my lady Lady-Azalais
Greu soffrir fai l'ira el dol el dan;
Grievous to-suffer makes the-grief and-the sorrow and-the harm
mortz traigritz, ben vos pos en ver dire,
death traitress well to-you I-can in truth to-say
qu'anc no pogues meillor domna ausire.
that-ever not you-could a-better lady to-slay

Ai, cum fora garitz et ereubus,
Ah how I-would-be healed and raised-up
s'a dieu plagues qu'ieu fos primeiramen
if-to God it-pleased that-I were first
mortz; las, chaitius no vol mais longamen
dead alas a-wretch not wishes more long
viur' apres lei, reis perdonail, Jhesus,
to-live after her king pardon-to-her Jesus
Dieus poderos, dreituriers e verais,
God mighty righteous and truthful
salvaire Critz, nomnatz sobre totz gais,
savior Christ named above all joys
l'arma rendetz sain Peir' e sain Johan,
the-soul render-you-to saint Peter and saint John
que tuich li ben i son c'om posca dire,
for all the goods therein are that-one can to-say
e de totz mals la pot hom escondire.
and from all ills her can one to-clear

Jois es delitz e deportz es perdus,
Joy is destroyed and delight is lost
e toz lo monz es tornatz a nien,
and all the world is turned to nothing
que comte, duc e maint baron valen
for counts dukes and many a-baron worthy
n'eron plus pro, qu'anc no la vi negus,
thereof-were more worthy for-ever not her saw any
e mil dompnas valion per leis mais;
and a-thousand ladies were-worth through her more

ara podem saber q'ab nos s'irais
now we-can to-know that-with us himself-angers
nostre seingner, que la fetz valer tan,
our lord who her made to-be-worth so
qu'en leis nous a tot chan, solatz e rire
that-in her not-to-you he-has all song cheer and laughter
e mais donat d'esmai e de consire.
and more given of-dismay and of care

Seigner, molt la devem plaingner chascus,
Lord much her we-must to-lament each-one
qu'anc dieus no fetz el mon tan avinen,
for-ever God not made in-the world so gracious
qui aura mais tan bel captenemen.
who will-have more so fair bearing
Ni que val jois ni rics pretz mentagus,
And what is-worth joy or rich worth famed
ni nuls bos faigz ni nuls cortes assais,
or any good deeds or any courteous trials
genz acuillirs, vers ni chansos ni lais,
noble welcomings verses or songs or lays
ni plazen dit ni avinen semblan!
or pleasing words or gracious looks
Segles dolenz, de bon cor vos azire,
World grieving with good heart you I-hate
molt valetz pauc, pois lo meilz n'es a dire.
much you-are-worth little since the best thereof-is to be-lacking

Aras podem saber queil angel sus
Now we-can to-know that-the angels above
son de sa mort alegre e jauzen;
are of her death glad and rejoicing
q'auzit ai dir e troba hom legen:
for-heard I-have to-say and finds one reading
que lauza pobles, lauza dominus;
that praises people praises the-Lord
per que sai ben qu'il es el ric palais
for which I-know well that-she is in-the rich palace
en flors de lis, en rosas et en glais,
in flowers of lily in roses and in gladiolus
la lauzen l'angel ab joi et ab chan,
her praising the-angels with joy and with song
cella deu ben, que anc no fo mentire,
her must well who ever not was a-liar
en paradis sobre totas assire.
in paradise above all to-seat

Deus, quals dans es de midonz N'Azalais!
God what harm it-is of my-lady Lady-Azalais
Non puosc als far mas de tot joi m'en lais,
Not I-can else to-do but of all joy me-thereof I-leave
e pren comjat de chansos derenan;
and I-take leave of songs henceforth
que plaing e plor e maint coral sospire
for lament and weeping and many a-heartfelt sigh
an mes mon cor en angoissos martire.
have put my heart in anguished martyrdom

Amics Andreu, camjat son mei consire,
Friend Andrieu changed are my cares
que ja d'amor no serai mais jauzire.
for ever of-love not I-shall-be more a-rejoicer

Tant m'a donat fin cor e ferm voler

25 · A TRUE HEART AND A FIRM WILL

Loyal love has given him a heart so firm he will never part from her, in whom no good quality a man could look for is wanting. If she treats him ill he will not be angry; the more he grieves the more he loves. Whoever blames him has little sense, for going about and seeing other ladies has not loosened his heart. The world has fallen into decay since men took to blaming love and slandering ladies, and the knights whose bad upbringing makes them court one lady and speak evil of another do a shameful thing; he honors all ladies for her sake. Let her make him joyful or think soon of slaying him, for if she does neither, then whatever he has said, he is not in love.

Tant m'a donat fin cor e ferm voler
So-much to-me-has given true heart and firm will
lials amors, que ja nom partrai mais
loyal love that ever not-me I-shall-part more
de vos, dompna, on ai tot mon esper;
from you lady where I-have all my hope
tant es plasenz, cortes' ab ditz verais,
so-much she-is pleasing courteous with words truthful
franca, gentils, gaj' ab humil senblan,
frank noble gay with humble look
bell' e plassens, si que non es a dire
fair and pleasing so that not is to be-lacking
negus bos aibs, c'om puosqu' en dompn' eslire;
any good quality that-one be-able in a-lady to-choose
e, pois tant es vostre rics pretz pujatz,
and since so-much is your rich worth risen
sufretz qu'eus am, qu'eu voill tot quant vos platz.
suffer-you that-you-I love for-I wish all that to-you pleases

Bona domna, tant m'avetz en poder
Good lady so-much me-you-have in power
que, sim faitz ben, anc hom non fo plus gais,
that if-to-me you-do good ever a-man not was more gay
e, sim fatz mal e nom voletz aver
and if-to-me you-do ill and not-to-me you-wish to-have
franc chausimen, ges per tant nom n'irais;
frank clemency at-all for so-much not-me thereof-I-anger
on plus mi duoill, mais vos am ses engan.
the-more more myself I-grieve more you I-love without deceit
Sabetz per que vos sui hom e servire?
Do-you-know for what to-you I-am man and servant
C'ades consir quant valetz et albire,
For-ever I-consider how-much you-are-worth and I-ponder
que venir deu lo gazardos el gratz;
that to-come must the guerdon and-the favor
tant ai sofert lonc temps l'afan en patz.
so-much I-have suffered long time the-torment in peace

Pauc a de sen e cuida mot saber
Little he-has of sense and thinks much to-know
sel quem blasma, qu'ieu d'amar vos nom lais;
he who-me blames that-I from-loving you not-me I-leave
car on plus vauc autras domnas vezer
because the-more more I-go other ladies to-see
nim loing de vos, meinz ai cor quem biais;
and-me I-withdraw from you less I-have heart that-me I-swerve
e mais partir no puosc quem ten a dan,
and more to-part not I-can which-me holds to harm

car ieu nom part mon cor ni mon desire,
because I not-me I-part-with my heart nor my desire
anc non amet, ben l'en puosc escondire,
ever not he-loved well him-thereof I-can to-refute
ans es nesis, desamoros proatz,
rather he-is a-fool loveless proved
que dis c'aiso, c'om plus vol, es foudatz.
who says that-this which-one most wishes is folly

Anc pois no fel segles mais decazer
Ever since not fell the-world more to-decay
que hom blasmet amor ni dis tal ais
than one blamed love and said such ill
dellas dompnas, que solon mais valer
of-the ladies who are-wont more to-be-worth
pels cavalliers, cui a tornatz savais
through-the knights whom has turned base
fals noirimenz; et es mot malestan,
false upbringing and it-is much unseemly
que l'us feingnon, l'autre volon maldire
that the-one they-feign the-other they-wish to-speak-evil
dellas meillors, per c'ai dreg quem n'azire;
of-the best for which-I-have right that-me thereof-I-hate
c'a totas sui francs e fins e privatz
for-to all I-am frank and true and intimate
per vos, domna, a cui mi sui donatz.
for you lady to whom me I-am given

Totas las voill honrar e car tener,
All them I-wish to-honor and dear to-hold
quar per vos vaill en totz valenz assais,
because through you I-am-worth in all worthy trials
e ges per so, domna, nous cal temer
and at-all for this lady not-to-you it-matters to-fear
en dreg d'amor qu'eu ab autra m'apais;
in respect of-love that-I with another me-I-feed
quar vos mi faitz amar deport e chan,
because you to-me make to-love delight and song
cortz e domneis, jois e solatz e rire,
courts and courtship joys and cheer and laughter
car de ren als no son miei dous consire;
because of anything else not are my sweet cares
per quem degra, sim fos a dretz jutgatz,
for which-to-me ought if-to-me it-were at right judged
valer merces e franq' umelitatz.
to-avail mercy and frank humility

A vos mi ren per far vostre coman,
To you me I-render for to-do your command
bona dompna, sitot no sui jausire;
good lady although not I-am a-rejoicer
faitz me jojos o pensatz tost d'ausire,
make me joyful or think-you soon of-slaying
que, se l'una non fatz, ben voill sapchatz:
for if the-one not you-do well I-wish you-know
que, c'aja dig, no sui enamoratz.
that whatever-I-have said not I-am enamored

En honor del pair' en cui es

26 · IN HONOR OF THE FATHER

A third crusade song, opening in honor of the Father, the Son, and the Holy Spirit, with the poet confessing his mortal offenses. Since the pope has sent absolution by cardinals and legates, whoever will not believe it is a misbeliever and whoever will not take the cross is not obedient to God. The crusader is cleansed without tonsure or rule, and God will warrant every man who goes to avenge the shame the Turks do us. The rich man who seizes another's inheritance has less than a stripped pauper: his silver availed him little at his death. He wishes France and England would make peace, and Apulia and the emperor be brothers, until the sepulcher is recovered, and closes praying the Virgin.

En honor del pair' en cui es
In honor of-the father in whom is
totz poders e tota vertatz,
all power and all truth
et el fil totz sens e totz gratz,
and in-the son all sense and all favor
et el saint esperit totz bes,
and in-the holy spirit all goods
devem creire l'un e totz tres;
we-must to-believe the-one and all three
qu'ieu sai queil santa trinitatz
for-I know that-the holy trinity
es vers dieus e vers perdonaire,
is true God and true pardoner
vera merces e vers salvaire,
true mercy and true savior
per qu'ieu dels mortals faillimens,
for which-I of-the mortal offenses

qu'ai faitz en dig ni en pensan
that-I-have done in word or in thinking
ab fals motz ni ab fal obran,
with false words or with false working
mi ren colpables penedens.
me I-render guilty penitent

Seignor, pois sai nos a trames
Lords since here us has sent
per cardenals e per legatz
through cardinals and through legates
absout cel, qu'es en loc pausatz
absolution he who-is in place set
de saint Peire, cui dieus promes:
of saint Peter to-whom God promised
qu'en cel et en terra pogues
that-in heaven and on earth he-might
solver chascun de sos pechatz;
to-absolve each-one of his sins
qui so non cre, al mieu vejaire,
who this not believes at-the my seeming
fals es e fellos e trichaire,
false he-is and cruel and a-cheat
e de nostra lei mescrezens;
and of our law a-misbeliever

e, qui non se vol trair' enan
and who not himself wishes to-draw forward
de far la crotz, no m'es semblan,
to make the cross not to-me-is seeming
que si' a dieu obediens.
that he-be to God obedient

Qui fai la crotz, mout l'es ben pres;
Who makes the cross much to-him-is well taken
quel plus valens el plus presatz
for-the most worthy and-the most prized
er, si roman, flacs e malvatz,
will-be if he-remains slack and wicked
el plus avols, pros e cortes,
and-the most worthless worthy and courteous
si va, e noill faillira res;
if he-goes and not-to-him will-fail anything
anz er del tot mons e lavatz,
rather he-will-be of-the all clean and washed
e ja nol cal tondre ni raire
and ever not-to-him it-matters to-shear nor to-shave
ni en estreig orde maltraire,
nor in a-strict order to-suffer

que dieus lor sera vers guirens
for God to-them will-be a-true warrant
a totz cels que per lui iran
to all those who for him will-go
vengar l'anta qeil Turc nos fan,
to-avenge the-shame that-the Turks to-us do
que totas autras antas vens.
which all other shames surpasses

Ar i fai mout gran necies
Now therein does much great folly
e son dan rica poestatz,
and his harm a-rich power
quan tol las autruis heretatz
when he-takes the another's inheritances
ni bast chastels, tors ni pares;
and builds castles towers or walls
el cuja mout aver conques,
and-he thinks much to-have conquered
meinz a c'us paubres despoillatz;
less he-has than-a poor-man stripped
quel Lazers non avia gaire,
for-the Lazarus not had at-all
et al ric, que noil volc ben faire,
and to-the rich-man who not-to-him wished good to-do
valc a la mort pauc sos argens.
availed at the death little his silver
Guart si doncs, qui tol ab enjan,
Let-him-guard himself then who takes with deceit

que cel, c'avia d'aver tan,
that he who-had of-wealth so-much
fon caitius el paubres manens.
was a-wretch and-the poor-man rich

Ben volgra quel reis dels Frances
Well I-would-wish that-the king of-the French
el reis engles fezesson patz,
and-the king English should-make peace
et aquel fora plus honratz
and that-one would-be more honored
per dieu, que primiers la volgues;
by God who first it wished
e ja noil mermera sos ces,
and ever not-to-him it-would-lessen his tribute
anz fora el cel coronatz;
rather he-would-be in heaven crowned
el reis de Poill' e l'emperaire
and-the king of Apulia and the-emperor
fossen amdui amic e fraire,
were both friend and brother
tro fos cobratz lo monumens,
until were recovered the sepulcher
c'aissi cum sai perdonaran,
for-thus as here they-will-pardon
sapchatz, c'aital perdon auran
know-you that-such pardon they-will-have
lai, on er faitz lo jutgamens.
there where will-be made the judgment

Gloriosa, en cui es merces,
Glorious-one in whom is mercy
e qu'etz vera virginitatz,
and who-are true virginity
lums et estela e clartatz,
light and star and brightness
salutz et esperans' e fes,
salvation and hope and faith
en cui vers dieus per nos si mes,
in whom true God for us himself put
per totz nos pechadors prejatz
for all us sinners pray-you
vostre doutz fil e vostre paire,
your sweet son and your father
de cui vos etz filla e maire,
of whom you are daughter and mother
vergena doussa resplandens,
virgin sweet resplendent
c'om traja nostra lei enan
that-one bring our law forward
e nos don forss' e poder gran
and to-us may-give strength and power great
sobrels Turcs fellos mescrezens.
over-the Turks cruel misbelieving

Un gai descort tramet lei cui desir

27 · A GAY DESCORT

A descort, its short lines broken into changing measures. He sends this gay descort to the lady he desires, though he does not think she will deign to hear it, since he no longer sees her. He is her liegeman wherever he stands, and yet he lies to her by not coming, which is his fault and his folly. No king would be better placed than he if she kept him. No man should presume on loving her by pleading or musing too long, but by loving youth, joy, and arms, striking first in war and tourney, and serving humbly, since a good sufferer conquers by suffering. He ends crying that he can bear the grief no longer: it stands worse with him than with any other lover, unless humility and mercy succor him.

Un gai descort tramet lei cui desir
A gay descort I-send to-her whom I-desire
de bon cor e m'autrei,
with good heart and me-I-grant
mas eu non cuit que dei mon chant auzir,
but I not I-think that she-deigns my song to-hear
car son gent cors non vei,
because her noble person not I-see
en cui son tuit li ben c'om po cauzir;
in whom are all the goods that-one can to-choose
pero, on qu'eu m'estei,
yet where that-I me-stand
sos liges sui e nom biais nim vir
her liegeman I-am and not-me I-swerve nor-me I-turn
ni aillors non soplei;
and elsewhere not I-beseech

sitot nom vire
although not-me I-turn
del faillimen,
from-the offense
li son mentire,
to-her I-am a-liar
car plus soven
because more often
non la remire,
not her I-behold
trop ai fol sen;
too-much I-have foolish sense
amar nom deu, tant ai fait gran follor;
to-love not-me she-must so-much I-have done great folly
s'a lei non platz qu'entenda en s'amor,
if-to her not it-pleases that-I-set-my-heart on her-love
totz temps sivals retrarai sa valor,
all time at-least I-shall-tell her merit
que tota genz la ten per la meillor.
for all folk her hold for the best

Ben ai forfaich, per qu'es dreichs que m'azir,
Well I-have transgressed for which-is right that me-she-hate
qu'el mon non a rei,
for-in-the world not has a-king
cui meillz estei, sim deingnes retenir;
whom better it-should-stand if-to-me she-deigned to-retain
mas per la fe qu'ieu dei,
but by the faith that-I owe

nom po ren far ni dir,
not-to-me she-can anything to-do nor to-say
per qu'ieu mai m'esbaudei,
for which-I more me-I-rejoice
si nom perdona la colp' el faillir,
if not-to-me she-pardons the fault and-the failing
per c'ades me guerrei;
for which-ever me I-war-on
fals e traire
false and a-traitor
sui, car li men,
I-am because to-her I-lie
mas li sospire
but the sighs
eill marrimen,
and-the sorrows
don sui soffrire,
whereof I-am a-sufferer
m'en son garen;
to-me-thereof are witness
las, que pos dire?
alas what I-can to-say
Tant longamen
So long
aurai estat de vezer la gensor
I-shall-have stayed from to-see the fairest
e la plus gaja del mon, cui ador,
and the most gay of-the world whom I-adore

qu'es caps de pretz, de joven e d'amor,
who-is head of worth of youth and of-love
e tuich bon aip n'an faich dompn'e seingnor.
and all good qualities thereof-have made a-lady-and a-lord

Per so nos deu d'amar leis enardir
For this not-himself must of-loving her to-embolden
nuillz hom que trop plaidei
any man who too-much plead
ni trop cossir, nis cuite mantenir
or too-much may-muse or-himself may-hasten to-maintain
per tener avol lei;
for to-hold a-worthless manner
mas tant, c'am joven e joi e garnir
but so-much that-be-love youth and joy and to-arm
guerra, cort e domnei,
war court and courtship
et ab armas autotz premiers ferir
and with arms among-all first to-strike
en guerr' et en tornei,
in war and in tourney
lejals servire
a-loyal servant
si' humilmen,
let-him-be humbly
e non s'azire
and not himself-let-him-hate
ne s'espaven,
nor himself-let-him-fear

si trai martire
if he-draws martyrdom
ni greu turmen,
or grievous torment
que bos sufrire
for a-good sufferer
conquer sufren.
conquers suffering
Las, qu'eu non pos mais soffrir la dolor!
Alas that-I not I-can more to-suffer the grief
Tant ai sofert e tant ai gran temor,
So-much I-have suffered and so-much I-have great fear
que peichs m'esta c'a nuill autr' amador,
that worse to-me-it-stands than-to any other lover
s'umilitatz e merces nom socor.
if-humility and mercy not-me succor

GUI D'UISSEL · EBLE D'UISSEL · ELIAS D'UISSEL · PEIRE D'UISSEL

The Complete Songs

Vida

THE LIFE OF GUI D'UISSEL

Gui was a noble castellan of the Limousin. He, his two brothers Ebles and Peire, and his cousin Elias were lords of Ussel, a good castle, and of many others besides; all four were troubadours. Gui made good songs, Elias good tensos, Ebles bad ones, and Peire sang whatever the rest composed. Gui was a canon of Brioude and of Montferrand, and courted Margarida of Aubusson, the viscount's wife, and the countess of Montferrand, of whom he made many good songs, until the pope's legate made him swear to compose no more.

Gui d'Uissel fo de Lemozi, gentils castelas; et el e
Gui of-Ussel was of Limousin a-noble castellan and he and
siei fraire e sos cozis si ero senhor d'Uissel que
his brothers and his cousin thus were lords of-Ussel which
es bos castels, e si ne avian motz d'autres. E
is a-good castle and thus thereof they-had many of-others And
l'us de sos fraires avia nom N'Ebles, e l'autre En
the-one of his brothers had name Sir-Ebles and the-other Sir
Peire, e·l cozis avia nom N'Elias. E tug quatre si
Peire and-the cousin had name Sir-Elias And all four thus
eron trobador; En Gui si trobava bonas cansos, e
were troubadours Sir Gui thus composed good songs and
N'Elias bonas tensons, e N'Ebles las malas tensos;
Sir-Elias good tensos and Sir-Ebles the bad tensos
En Peire descantava tot quant ill trobavan. En Gui
Sir Peire sang all that they composed Sir Gui
si era canorgues de Briude e de Monferran; e si
thus was a-canon of Brioude and of Montferrand and thus
entendet lonc temps en madona Margarida d'Albusso,
he-courted long time in my-lady Margarida of-Aubusson
qu'era moiller d'En Rainaut, vescomte d'Albusso, e en
who-was wife of-Sir Rainaut viscount of-Aubusson and in

la comtessa de Monferran, don fetz maintas bonas
the countess of Montferrand whereof he-made many good
cansos. Mas lo legatz del Papa li fetz jurar que mais
songs But the legate of-the Pope to-him made to-swear that more
no fezes cansos; e per lui laisset lo trobar e·l
not he-should-make songs and for him he-left the composing and-the
cantar.
singing

Razo

THE CHOICE THE LADY GAVE HIM

Before he gave up singing Gui fell in love with a great lady of Provence, Gidas of Mondas, niece of Guillelm of Montpellier and cousin german of the queen of Aragon. When he pressed her she answered that she meant to marry and he could have her as mistress or as wife, and should take counsel which. Gui put the question to his cousin Elias in a tenso; Elias counseled the husband's part and Gui chose the lover's. The lady then married a Catalan knight called Renardon and dismissed him, saying she would not have a lover who was not a knight; and after the tenso Gui made the bad song printed here as 2.

Enanz que·l laisses, el s'enamoret d'una auta domna de
Before that-it he-left he himself-fell-in-love with-a high lady of
Proensa, qu'avia nom Na Gidas de Mondas, netsa de Guillelm
Provence who-had name Lady Gidas of Mondas niece of Guillelm
de Monpeslier, cosina germana de la reina d'Aragon. Longament
of Montpellier cousin german of the queen of-Aragon Long
l'amet e la servi; et fetz mantas bonas chansos d'ela
her-he-loved and her he-served and he-made many good songs of-her
e la mes en gran pretz e gran lausor. Et pregan leis, ella
and her he-put in great worth and great praise And begging her she
li dis: «Gui d'Usels, vos etz mot gentils homs, ja siatz
to-him said Gui of-Usel you are very noble a-man though be
vos canorgues, e etz fort prezatz e grazitz; ez e·us
you a-canon and you-are greatly prized and welcomed and and-to-you
voill tan de ben que non posc a la mia volontat defendre
I-wish so-much of good that not I-can to the my will to-deny
que non faza tot so que vos deja plazer. Richa domna son,
that not I-do all that which to-you should to-please A-rich lady I-am
e·m voill maridar. Donc eu dic a vos que aver mi podetz, o
and-me I-wish to-marry Then I say to you that to-have me you-can or

voletz per druda o voletz per molher; et conselhatz vos en
you-wish for a-mistress or you-wish for a-wife and take-counsel you thereof
per cal me voletz.» Gui d'Usel fo mout alegres e demandet
for which me you-wish Gui of-Usel was very glad and asked
conseill en chantan a N'Elias d'Usel, son cosin, e dis:
counsel in singing to Sir-Elias of-Usel his cousin and said

Ara·m digatz votre semblan...
Now-to-me tell your seeming

E N'Elias, sos cosis, si·ll conseillet qu'el volia enans esser
And Sir-Elias his cousin thus-to-him counseled that-he wished rather to-be
sos maritz que drutz. Et En Gui no la volc a molher; e
her husband than a-lover And Sir Gui not her wished for a-wife and
dis en la soa tenson que mais volia esser drutz que maritz.
said in the his tenso that more he-wished to-be a-lover than a-husband
Don la domna, per la responsa que En Gui fetz, anet
Wherefore the lady for the answer that Sir Gui made went
e tolc a marit un chavalier de Catalogna, que avia nom
and took for a-husband a knight of Catalonia who had name
Renardon, e det comjat a Gui d'Usel, e·l parti de se,
Renardon and gave leave to Gui of-Usel and-him parted from herself
dizen qu'ella no faria son drut home que non fos cavaliers.
saying that-she not would-make her lover a-man who not was a-knight
Don Gui d'Usel fetz la mala chanson, pois que ac
Wherefore Gui of-Usel made the bad song after that he-had
facha la tenson. E la mala chansos, que fetz pois, ditz:
made the tenso And the bad song that he-made after says

Si be·m partetz, mala domna, de vos...
If well-me you-part bad lady from you

Razo

HOW MARIA DE VENTADORN SET HIM SINGING

Two razos under one head. The first: you have heard how Gui divided the tenso with Elias over the choice his lady gave him, how she went away and married Bernardon of Catalonia, and how Gui then left off singing and stayed sad a long season, which displeased many ladies and knights; to draw him out of it Maria de Ventadorn challenged him to the tenso printed here as 15. The second: after Gui made the bad song printed here as 2, in which he blamed what he had praised, his cousin Peire d'Uissel made the cobla printed here as 25 to rebuke him for it.

Ben avetz entendut qui fo Gui d'Usel e don, e con el parti
Well you-have heard who was Gui of-Usel and whence and how he divided
la tenson ab son cosin N'Elias del partit que soa domna li
the tenso with his cousin Sir-Elias of-the choice that his lady to-him
avia dat, e cal part Gui pres, e con la domna s'en
had given and which part Gui took and how the lady herself-thereof
iret, et con la domna pres a marit Bernardon de
went-away and how the lady took for a-husband Bernardon of
Catalogna; don Gui d'Usel laisset de chantar e estet marritz
Catalonia whereof Gui of-Usel left off singing and stayed sad
e consiros longa sazon. Et d'aisso q'estava aisi, desplazia a
and anxious a-long season And of-this that-he-stayed thus it-displeased to
mouta gen, e a domnas e a cavaliers. Et per tolre lo d'aquel
much folk and to ladies and to knights And for to-take him from-that
pensamen e d'aquel' ira, ma domna Maria de Ventadorn
thought and from-that grief my lady Maria of Ventadorn
si l'escomes de tenson, e dis en aissi con vos auziretz:
thus him-challenged to a-tenso and said in this-way as you will-hear

Gui d'Uissel, be·m pesa de vos...
Gui of-Ussel well-to-me it-grieves of you

Pois que Gui d'Usel ac facha la mala chanson qu'eu vos
After that Gui of-Usel had made the bad song that-I to-you
ai dicha, e que comenza en aissi:
have said and which begins in this-way

Si be·m partetz, mala domna, de vos,
If well-me you-part bad lady from you

en laqual el blasmet so que avia lausat, En Peire d'Usel,
in which he blamed that which he-had praised Sir Peire of-Usel
sos cosis, per repenre Gui d'Usel, fetz aquesta cobla e
his cousin for to-rebuke Gui of-Usel made this cobla and
mandet li:
sent it-to-him

En Gui d'Uisel be·m plai vostra canços...
Sir Gui of-Uisel well-to-me pleases your song

Vida

THE LIFE OF MARIA DE VENTADORN

A short life of the lady of the preceding razo, and the razo to her tenso with Gui. You have heard of Lady Maria de Ventadorn, how she was the most prized lady there ever was in the Limousin, whose sense served her at all times and whom God honored with a fair and gracious person that owed nothing to artifice. Gui had lost his lady and long left off singing, which grieved all the good ladies of that country and Maria most, since he praised her in every song; so when the count of the March held that a loyal lover should have as much lordship over his lady as she over him, she made a cobla on it and challenged Gui to the tenso printed here as 15.

Ben avetz auzit de ma domna Maria de Ventadorn, com
Well you-have heard of my lady Maria of Ventadorn how
ella fo la plus prezada dompna que anc fos en Lemozin, e
she was the most prized lady that ever was in Limousin and
aqella que plus fetz de be e plus se gardet de mal. E
she who most did of good and most herself guarded from ill And
totas vetz l'ajudet sos senz, e follors no·ill fetz far follia;
all times her-helped her sense and folly not-to-her made to-do folly
et onret la Deus de bel plazen cors avinen ses maestria.
and honored her God with fair pleasing person gracious without artifice
En Guis d'Uisel si avia perduda sa dompna, si com vos
Sir Gui of-Uisel thus had lost his lady just as you
avetz ausit en la soa canson que dis:
have heard in the his song which says

Si be·m partetz, mala dompna, de vos...
If well-me you-part bad lady from you

don el vivia en gran dolor e en tristessa. Et avia lonc temps
whereof he lived in great grief and in sadness And he-had long time
qu'el non avia chantat ni trobat, don totas las bonas domnas
that-he not had sung nor composed whereof all the good ladies
d'aqella encontrada n'eron fort dolentas; e ma domna Maria
of-that country thereof-were very sorrowful and my lady Maria
plus que totas, per so qu'en Gui d'Uisel la lauzava en totas
more than all for this that-Sir Gui of-Uisel her praised in all
sas cansos. E·l coms de la Marcha, lo cals era apellatz
his songs And-the count of the March the which was called
n'Ucs lo Brus, si era sos cavalliers, et ella l'avia fait tant
Sir-Ucs the Brown thus was her knight and she to-him-had done so-much
d'onor e d'amor com domna pot far a cavallier. Et un dia
of-honor and of-love as a-lady can to-do to a-knight And one day
el domnejava con ella, e si agron una tenson entre lor,
he was-courting with her and thus they-had a tenso between them
que·l coms de la Marcha dizia que totz fis amaire, pos que
that-the count of the March said that every true lover after that
sa dompna li dona s'amor ni·l pren per cavalier ni per
his lady to-him gives her-love and-him takes for a-knight and for
amic, tan com el es lials ni fis vas ella, deu aver aitan
a-friend so-much as he is loyal and true toward her must to-have as-much
de seignoria e de comandamen en ella com ella de lui. E
of lordship and of commandment over her as she over him And
ma dompna Maria defendia que l'amics no devia aver en ella
my lady Maria maintained that the-lover not ought to-have over her
seignoria ni comandamen. En Guis d'Uisels si era en la cort
lordship nor commandment Sir Gui of-Uisel thus was in the court
de ma dompna Maria; e ella per far lo tornar en cansos
of my lady Maria and she for to-make him to-turn to songs
e en solatz, si fetz una cobla en la cal li mandet
and to cheer thus made a cobla in the which to-him she-sent

si se covenia que·l amics agues aitan de seignoria en
whether itself it-befitted that-the lover should-have as-much of lordship over
la soa dompna com la dompna en lui. E d'aquesta razon
the his lady as the lady over him And of-this matter
ma dompna Maria si l'escomes de tenson, e dis en aissi:
my lady Maria thus him-challenged to a-tenso and said in this-way

Gui d'Uissel be·m pesa de vos...
Gui of-Ussel well-to-me it-grieves of you

Razo

GAUCELM FAIDIT'S WIFE

The razo to a cobla of Elias. Gaucelm Faidit went overseas and took with him his wife Guillelma Monja, who had been a camp follower and was stouter than he was. He believed he had a son by her, a man displeasing in every way, and he came home very poor and unprovided. On that Sir Elias d'Uissel made the cobla printed here as 22.

Gaucelms Faiditz si anet outra mar, e si menet
Gaucelm Faidit thus went beyond sea and thus he-led
domna Guillelma Monja, qu'era sa moiller, e era estada
lady Guillelma Monja who-was his wife and she-had been
soudadeira e era plus grossa qu'el non era. E cresia
a-camp-follower and she-was more stout than-he — was And he-believed
aver un fil d'ela qu'era mout desplasens homs en totas
to-have a son by-her who-was very displeasing a-man in all
causas. E tornet s'en mout paubres e desaisatz.
things And he-returned himself-thereof very poor and unprovided
E N'Elias d'Uisel fetz en aquesta cobla:
And Sir-Elias of-Uisel made thereof this cobla

Manenz fora·l francs pelegris...
Rich would-be-the noble pilgrim

Razo

THE POOR CASTLE OF CASLUZ

Elias d'Uissel had a castle called Casluz, poor and short of grain and wine, where he gave knights fair cheer and fair welcome and, in place of great feasts, recited his songs, his sirventes, and his coblas. Gaucelm Faidit answered him by recalling that poverty in the cobla printed here: bread and wine would be needed at Casluz, it is so dry; have mercy on the poor sinner, who is rich in jests and laughter, whose cups of silver are his cheer, whose sirventes are rye and wheat, and whose songs are fur-lined green cloth. Elias's answer is printed here as 23.

Elias d'Uisel si avia un castel que avia nom Casluz, paubre et
Elias of-Uisel thus had a castle which had name Casluz poor and
en paubreira de blat e de vi. E quant cavalier ni bon ome
in poverty of grain and of wine And when knights or good men
i venian, el lor dava bel solatz e bel acuillimen, e en
there came he to-them gave fair cheer and fair welcome and in
loc de grans covitz lor disia sas cansos e sos sirventes e
place of great feasts to-them said his songs and his sirventes and
sas coblas. En Gaucelms si·l respondet a N'Elias, recordan
his coblas Sir Gaucelm thus-him answered to Sir-Elias recalling
la paubreira del castel de lui, e si·n fetz aquesta cobla:
the poverty of-the castle of him and thus-thereof he-made this cobla

Ben auria obs pans e vis
Well would-have need bread and wine
a Casluz, tant es ses humor,
at Casluz so-much is-it without moisture
merce del paubre peccador,
mercy of-the poor sinner
qu'es manens de gabs e de ris:
who-is rich in jests and in laughter

que sei solatz son gran copas d'argen,
for his cheer are great cups of-silver
e·ill sirventes segalas e formen,
and-the sirventes rye and wheat
e sas cansos es vestir vert ab var:
and his songs are clothing green with fur
a lui s'en an qui vol ben sojornar.
to him himself-thereof go who wishes well to-lodge

Elias d'Uisel respondet a la cobla d'En Gaucelm Faidit:
Elias of-Uisel answered to the cobla of-Sir Gaucelm Faidit

Gaucelms, eu mezeis garantis...
Gaucelm I myself warrant

Ben feira chanzos plus soven

1 · I WOULD MAKE SONGS MORE OFTEN

He would sing oftener, but it wearies him to keep saying he laments and sighs for love, since everyone says it; he wants new words and a pleasing tune and can find nothing that has not been said before, so he will say the same thing differently and make it look new. He has loved her long. If she kills him for it the fault will be counted greater in her than in another, since men blame the worthy hardest. One kiss would give him everything, if only to spite the meddlers.

Ben feira chanzos plus soven,
Well I-would-make songs more often
mas enoja·m tot jorn a dire
but it-annoys-me every day to say
q'eu plang per amor e sospire,
that-I lament for love and I-sigh
qar o sabon tuit dir comunalmen;
because it know all to-say commonly
per q'eu volgra motz nous ab son plasen,
for which-I would-wish words new with a-tune pleasing
mas re no trob q'autra vez dit no sia.
but anything not I-find that-another time said not be
De cal gisa·us pregarai doncs, amia?
Of what manner-you shall-I-beg then beloved
Aqo meteis dirai d'autre semblan,
That same I-shall-say of-another seeming
q'aisi farai senblar novel mon chan.
for-thus I-shall-make to-seem new my song

Amada vos ai lonjamen,
Loved you I-have long
et enqer non ai cor qe·m vire;
and still not I-have a-heart which-me may-turn
donc, si per so·m volez aucire,
so if for this-me you-wish to-slay
no n'aurez ges de bon razonamen;
not thereof-you-will-have at-all of good defense
anz sapchaz ben c'a major failimen
rather know-you well that-at a-greater offense
vos er tengut q'ad autra no seria,
to-you it-will-be counted than-to another not would-be
c'usatges es, et a durat mant dia,
for-a-usage it-is and it-has lasted many a-day
q'om blasma plus, qan fail, cel qe val tan,
that-one blames more when he-fails him who is-worth so-much
qe dels malvatz no s'o ten hom a dan.
that of-the wicked not himself-it holds one to harm

Dompna, ben sai certanamen
Lady well I-know certainly
q'el mon non posc mais dompn'eslire
that-in-the world not I-can more a-lady-to-choose
don qalsqe bes no si'a dire,
whereof some good not be lacking
o q'om pensan no formes plus valen;
or that-one thinking not might-form more worthy

mas vos passatz sobre tot pensamen
but you you-pass beyond all thought
et atresi dic vos q'om non poiria
and likewise I-say to-you that-one not could
pensar amor qi fos pars a la mia.
to-think a-love which were equal to the mine
Sitot non posc aver valor tan gran,
Although not I-can to-have merit so great
endreit d'amor, sivals no·i a engan!
in-respect of-love at-least not-therein has deceit

Esters, sol q'a vos estes gen,
Otherwise provided that-to you it-stood nobly
no·i trob razo, qan m'o consire,
not-therein I-find reason when it-to-me I-consider
qe, si·m faz mal, qe ja·m n'azire;
that if-me you-do ill that ever-myself thereof-I-grow-angry
tant gent lo·m faitz, ses far adiramen,
so nobly it-to-me you-do without to-make angering
ab bel senblan et ab acoillimen
with fair look and with welcome
que·m remembra mos fols cors tuta via,
that-me it-recalls my foolish heart all way
on plus mos sens m'en blasm'e m'en chastia;
the-more more my sense me-thereof blames-and me-thereof chides
mas non sai cum s'eschai de fin aman
but not I-know how itself-it-happens of a-true lover
qe·l sens no·i a poder contra·l talan.
that-the sense not-therein has power against-the desire

Dompn'ab un baisar solamen
Lady-with one kiss only
agr'eu tot cant voil e desire,
I-would-have all that I-wish and I-desire
e prometetz lo·m e no·us tire,
and promise-you it-to-me and not-to-you may-it-irk
sivals per mal de l'enojosa gen,
at-least for spite of the-annoying folk
q'aurian dol, si·m vezian jauzen,
who-would-have grief if-me they-saw joyful
e per amor dels adreitz, cui plairia;
and for love of-the upright to-whom it-would-please
qar engalmen s'atang a cortesia
for equally itself-it-belongs to courtesy
q'om fass' enoi als enojos qe·l fan
that-one may-do annoyance to-the annoying who-it do
et als adrecs fassa tot qant voldran.
and to-the upright may-do all that they-will-wish

Ves Albuzo, chanzos, ten tost ta via
Toward Aubusson song hold soon your way
a la meillor fors una q'el mon sia;
to the best except one that-in-the world may-be
q'en leis pot hom apenre cosi·s fan
for-in her can one to-learn how-themselves are-made
jois e solatz ab gai cors benestan.
joys and cheer with a-gay person well-standing

Si be·m partetz, mala dompna, de vos

2 · THOUGH YOU PART ME FROM YOU

A song of dismissal. If she puts him away it is no reason to give up singing or to pretend anger at what makes him glad. He was angry, and her own teaching has shown him how easily a will can be changed. If she changed him for that man foolishly, she will change that man for another more madly still. Folly has robbed her of her welcome, her fair speech has turned to trickery, and her beauty will not last long. The tornadas praise Lady Margarita and the king of Aragon.

Si be·m partetz, mala dompna, de vos,
If well-me you-part bad lady from you
non es razos q'ieu me parta de chan
not is reason that-I myself part from song
ni de solatz, car faria semblan
nor from cheer because I-would-make seeming
que fos iratz de so don sui joios.
that I-were angered at that whereof I-am joyful
Ben fui iratz, mas eras m'en repen,
Well I-was angered but now me-thereof I-repent
car apres ai del vostr'enseignamen
because learned I-have of-the your-teaching
cum puosca leu camjar ma voluntat;
how I-may lightly to-change my will
per q'eras chan de so don ai plorat.
for which-now I-sing of that whereof I-have wept

Plorat n'ai ieu, e·l majer ochaizos
Wept thereof-have I and-the greater occasion
ven mi d'aital que no·s n'ira chantan
comes to-me of-such that not-herself thereof-will-go singing
c'a mi non es, sitot s'en vai gaban.
for-to me not is although herself-thereof she-goes boasting
Onta ni dans, ni lieis honors ni pros.
Shame nor harm nor to-her honor nor profit
Si be·m camjet per lui nesciamen,
If well-me she-changed for him foolishly
lui camjara ben leu plus follamen
him she-will-change well lightly more madly
per q'ieu no·il sai d'aqest camje mal grat;
for which-I not-to-her I-know of-this exchange ill thanks
qu'ill camjara tro c'aja·l cor camjat.
for-she will-change until that-she-have-the heart changed

Mala dompna, ja non cujei que fos
Bad lady ever not I-thought that it-were
que, si·us perdes, no m'o tengues a dan,
that if-you I-lost not it-to-me I-should-hold to harm
que l'acuillirs, don vos sabiatz tan,
for the-welcoming whereof you you-knew so-much
e·l gens parlars, e l'avinens respos
and-the noble speaking and the-gracious answer
vos fazian sobre totas plazen;
you made above all pleasing
mas era·us tol foldatz l'aculimen,
but now-you takes folly the-welcome

e·l gen parlar es tornat en ab barat,
and-the noble speaking is turned into with trickery
et en breu temps vos perdretz la beltat.
and in short time you you-will-lose the beauty

Mala dompna, faich m'avetz enojos,
Bad lady made me-you-have annoying
e mal dizen, don non agra talan,
and ill speaking whereof not I-would-have desire
q'ieu conosc ben c'a mal m'o tornaran
for-I know well that-at ill it-to-me they-will-turn
e qe meins n'er prezada ma chanssos.
and that less thereof-will-be prized my song
Mas ieu aurai volgut tan longamen
But I shall-have wished so long
vostre voler, don aras mi repen,
your will whereof now me I-repent
c'aissi m'era de cor en us tornat:
for-thus to-me-it-was from heart into habit turned
no sai dir sen que vos fassatz foldat.
not I-know to-say sense when you you-do folly

Tant cum hom fai so que deu, es hom pros,
So-much as one does that which he-must is one worthy
et tant leials cum se garda d'engan;
and so loyal as himself he-guards from-deceit
per mi·us o dic que vos lauzav'antan,
for me-you it I-say that you I-praised-last-year

qand era·l digz vertadiers e·l faitz bos.
when was-the word truthful and-the deed good
Ges per aisso no·m devetz dir q'ieu men
At-all for this not-me you-must to-say that-I lie
sitot eras non vos tenc per valen,
although now not you I-hold for worthy
car qui laissa so q'a gen comenssat
because who leaves that which-he-has nobly begun
non a bon pretz per aco q'es passat.
not has good worth for that which-is past

Adreich fora, sitot non es razos,
Upright it-would-be although not is reason
que si dompna fezes ren malestan,
that if a-lady should-do anything unseemly
c'om la·n celes, e·l ben traisses enan,
that-one her-thereof should-conceal and-the good should-draw forward
mas jes eras non es aitals sazos!
but at-all now not is such a-season
Per qe·us devetz gardar de faillimen,
For which-you you-must to-guard from fault
a vos o dic, de totas o enten,
to you it I-say of all it I-mean
que si faitz mal, ja non sera celat,
that if you-do ill ever not it-will-be concealed
anz en vol hom plus dire de vertat.
rather thereof wishes one more to-say of truth

Na Margarita, beutat e joven
Lady Margarita beauty and youth
avetz, e pretz e cortesi' e sen;
you-have and worth and courtesy and sense
e s'ai trop dich de l'autr' a lei d'irat,
and if-I-have too-much said of the-other in manner of-an-angry-man
de vos ai dich trop meins de la vertat.
of you I-have said too-much less of the truth

Reis d'Aragon, dompnejan e meten,
King of-Aragon courting and giving
e conqueren, conqueretz pretz valen,
and conquering conquer-you worth worthy
e tenetz o si cum es comenssat;
and hold-you it just as it-is begun
si non o faitz, perdut n'auretz lo grat.
if not it you-do lost thereof-you-will-have the favor

En tanta guisa·m men' Amors

3 · LOVE LEADS ME SO MANY WAYS

Love leads him so many ways that he hardly knows whether to sing or to weep; judged fairly he has more ill of it than good, but he loves so truly that he counts the ill as nothing. She has drawn him out of complaint by hearing his prayer, and so should hold him dearer and shun feigning suitors, for a single ill-speaker kindled by a look can raise a noise that makes love look like deceit. He fears the desire lies just where the seeming is, but her sense makes him glad to love, fear, conceal, and endure.

En tanta guisa·m men' Amors
In so-many a-way-me leads Love
c'a penas sai si dei chantar,
that-with difficulty I-know whether I-must to-sing
o si dei plangner o plorar,
or whether I-must to-lament or to-weep
tantz mi dona gaugz e dolors;
so-many to-me it-gives joys and griefs
pero, qi·m volgues dreich jutgar,
yet who-me wished rightly to-judge
mais n'ai mals que bes, e majors;
more thereof-I-have ills than goods and greater
mas tant am finamen
but so-much I-love truly
qe·l mal teing a nien,
that-the ill I-hold as nothing
e grazisc et enans
and I-thank and I-advance
los bes, per qe·m platz chans.
the goods for which-to-me pleases song

Bona dompna, pretz e valors,
Good lady worth and merit
e cortesi' ab gen parlar,
and courtesy with noble speaking
huoill rizen, amoros e clar,
an-eye laughing loving and clear
e gens cors ab frescas colors,
and a-noble person with fresh colors
et agratz, — don non avetz par,
and grace whereof not you-have a-peer
sobre totz autres faitz meillors, —
above all other deeds better
vos fan entieiramen
you make entirely
sobre totas valen,
above all worthy
per q'ieu sui benanans
for which-I am happy
que fui d'amor clamans.
who was of-love complaining

Gitat m'avetz de las clamors
Cast me-you-have from the complaints
ab precs et ab merce clamar,
with prayers and with mercy to-cry
per qe·m devetz tener plus car,
for which-me you-must to-hold more dear
et fugir feignens prejadors,
and to-flee feigning suitors

c'a dompna taing ben esquivar
for-to a-lady it-befits well to-shun
lo bruit dels fals devinadors,
the noise of-the false diviners
que per un mal dizen
for through one ill speaking
que d'un semblan s'empren,
who of-a look itself-kindles
s'en lev' us bruitz tant grans
itself-thereof raises a noise so great
c'amors en sembl' engans.
that-love thereof seems deceit

Et es gen de dos amadors
And it-is noble of two lovers
qan fan so qe·s taing ad amar;
when they-do that which-itself belongs to to-love
car trop pot hom amor doptar,
because too-much can one love to-fear
si lai on blasmes e paors
if there where blame and fears
non o tol, a l'obra no par.
not it takes at the-work not it-shows
Que greu er de doas colors
For hardly will-be of two colors
cors e faitz longamen.
heart and deed for-long
Sabetz que vau volven?
Do-you-know what I-go turning

Tem que sia·l talans
I-fear that be-the desire
lai on es lo semblans.
there where is the seeming

Aisso es l'enois e·l paors
This is the-annoyance and-the fear
que m'agra fait desesperar,
which to-me-would-have made to-despair
e partir de vos e loignar,
and to-part from you and to-withdraw
e virar, si pogues, aillors;
and to-turn if I-could elsewhere
mas tant sabetz los bens triar
but so-much you-know the goods to-sift
dels mals, e·ls sens de las follors,
from-the ills and-the senses from the follies
que aman, e temen,
that loving and fearing
e celan, e sufren,
and concealing and enduring
m'en gauzirai enans
me-thereof I-shall-rejoice rather
que si n'era clamans.
than if thereof-I-were complaining

Na Maria, soven
Lady Maria often
m'agratz a ben disen;
you-would-have-me at good speaking
mas d'altres n'i a tans
but of-others thereof-there has so-many
que no·i es ops mos chans.
that not-therein is need my song

Estat aurai de chantar

4 · I HAVE LEFT OFF SINGING

He had stopped singing for want of matter, never able to meet with a good song; now he has the heart to try, since it becomes a man who can say little to praise well the lady he must obey. No fairer woman can be found, and none brings so much joy. Knowing her rank puts her love out of his reach, he dares not tell her how he loves her. Her sweet glance made thieves of her eyes and stole his heart, and if she kills it, it cannot die of a more honored martyrdom.

Estat aurai de chantar,
Stopped I-shall-have from singing
per sofracha de razo,
for lack of matter
c'anc no·m pogui encontrar
for-ever not-me I-could to-meet
en faire bona chanso.
in making a-good song
Mas er ai cor que·m n'essai
But now I-have heart that-me thereof-I-try
de far bons motz ab son gai,
to make good words with a-tune gay
car ben estai
because well it-stands
qui sap ab pauc de dire
who knows with little of speaking
gent razonar lei cui es obedire.
nobly to-praise her whose he-is to-obey

D'aitan la pois razonar,
Of-so-much her I-can to-praise
leis c'a·l mieu cor el so,
her who-has-the my heart and-the tune
c'om gensor no·n pot trobar
that-one a-fairer not-thereof can to-find
en semblant ni en faisso;
in seeming nor in feature
ni neguna ab leis no·s fai,
and any with her not-herself makes
ni non adutz tan gran jai
and not brings so great joy
— ni non s'eschai —
and not itself-befits
de solaz ni de rire:
of cheer nor of laughter
de totz bos aips sap los meillors eslire.
of all good qualities she-knows the best to-choose

Quant remir son gent cors car,
When I-behold her noble person dear
e sai que no·s taing que·m do
and I-know that not-itself it-befits that-to-me she-give
s'amor mi ni al mieu par,
her-love to-me or to-the my peer
tant es d'aut loc e de bo,
so-much she-is of-high rank and of good
— ni mais autra tant no·m plai —
and more another so-much not-to-me pleases

aquest volers mi dechai:
this wishing me casts-down
quar eu non ai
because I not I-have
tant d'ardit qu'eu l'aus dire
so-much of-boldness that-I it-dare to-say
com de bon cor eu l'am e la desire.
how from good heart I her-love and her I-desire

Pros domna, ab un dous esgar
Worthy lady with a sweet glance
que feron vostr'oill lairo,
which made your-eyes thieves
mi vengues mon cor emblar,
to-me you-came my heart to-steal
et anc no·us fis mespreiso;
and ever not-to-you I-did wrong
et puois mon cor tenetz lai,
and since my heart you-hold there
non cuit l'ausiatz oimai;
not I-think it-you-slay henceforth
pero ben sai
yet well I-know
que si·l voletz ausire,
that if-it you-wish to-slay
non pot morir ab tant honrat martire.
not it-can to-die with so honored a-martyrdom

Si com cel qu'es leus al far,
Just as he who-is quick at-the making
quant a de mort sospeizo,
when he-has of death suspicion
o quan romeus vol anar
or when a-pilgrim wishes to-go
lai on vol far s'oraso,
there where he-wishes to-make his-prayer
lei m'autrei per totz temps mai,
to-her myself-I-grant for all time more
et totz los amics qu'eu ai,
and all the friends that-I have
si ja ren ai
if ever anything I-have
de lei cui tant desire
of her whom so-much I-desire
c'ab sol un pauc m'aleuges mon sufrire.
that-with only a little me-she-lighten my suffering

Seigner N'Ermita no·m plai
Lord Sir-Hermit not-to-me it-pleases
car espres ab Na Esmai;
because you-are-taken with Lady Dismay
e pesa·m mai
and it-grieves-to-me more
car eu non sui jauzire
because I not I-am a-rejoicer
de lei que·m fai soven plorar e rire.
of her who-me makes often to-weep and to-laugh

Ades on plus viu, mais apren

5 · THE LONGER ONE LIVES, THE MORE ONE LEARNS

The longer a man lives the more he learns, and the better he knows folly and sense in himself and in others. Those who blame him for not singing should blame their own unseemly deeds. A song is worth little if love does not move it, and for a year love held him neither profit nor harm; now he is glad, come out at a right harbor. Love has made him love the best and most pleasing of women, in whom joy is restored that had failed elsewhere. He does not beg her to love him, knowing rank forbids it.

Ades on plus viu, mais apren,
Ever the-more more I-live more I-learn
e mais sai de mal e de be,
and more I-know of ill and of good
e meills sai conoisser en me
and better I-know to-recognize in myself
et en autrui foldat e sen.
and in another folly and sense
Sel que ditz tot jorn follia,
He who says every day folly
e si meteis non chastia,
and himself same not chastises
non obra ges a dreg garan;
not works at-all at right warrant
et sil que·m blasmon car non chan,
and those who-me blame because not I-sing
degran blasmar los lur faitz deschausitz:
ought to-blame the their deeds unseemly
eu chantera, si chantars fos grasitz.
I would-sing if singing were welcomed

Qu'eu non chasti ni non repren,
For-I not I-chastise and not I-rebuke
que chascus sap consi·s capte;
for each-one knows how-himself he-bears
mais gen fora c'om vis en se
but noble it-would-be that-one saw in himself
so que conois en l'autra gen.
that which he-knows in the-other folk
Mas ben dic que pauc valria
But well I-say that little would-be-worth
chans, si d'amor no movia,
song if from-love not it-moved
et de mi a passat un an
and from me has passed a year
c'amors no·m tenc ni pro ni dan;
that-love not-me held nor profit nor harm
mas er sui gais, que jois d'amor m'es guitz:
but now I-am gay for joy of-love to-me-is guide
conven qu'eu chan, c'a dreit port son eissitz.
it-befits that-I sing for-at a-right harbor I-am come-out

Qu'amors m'esmenda ben e gen
For-love me-amends well and nobly
los mals qu'eu n'ai suffertz ancse,
the ills that-I thereof-have suffered ever
c'amar mi fai per bona fe
for-to-love me makes in good faith
la meillor e la plus plasen,
the best and the most pleasing

e tal c'a en sa baillia
and such that-she-has in her power
tot quant eu voill ni queria;
all that I wish and I-asked
c'anc natura non obret tan
for-ever nature not worked so-much
c'altra·n fasses del sieu semblan;
that-another-thereof she-should-make of-the hers seeming
qu'en leis es jois restauratz e norritz,
for-in her is joy restored and nourished
qu'era aillors sordeiatz e faillitz.
which-was elsewhere debased and failing

Lo cors a gai e covinen,
The person she-has gay and seemly
entier, que ren no·i descove,
entire so-that anything not-therein misbecomes
e beutatz no·i va ni no·i ve;
and beauty not-therein goes and not-therein comes
anz i a fait son estamen.
rather therein has made her dwelling
Jois e pretz e cortesia,
Joy and worth and courtesy
solatz senes vilania,
cheer without churlishness
convinenz ditz, e faitz presan,
seemly words and deeds prized

sojornon ab leis; et es tan
dwell with her and she-is so
de totz bos aibs en son gen cors garnitz,
of all good qualities in her noble person furnished
que totz los mals n'a loignatz e faiditz.
that all the ills thereof-she-has removed and banished

Lo cors, e·l cor, e·l pensamen
The person and-the heart and-the thought
ai en leis que d'als no·m sove,
I-have in her that of-else not-to-me it-remembers
ni ja pensar non voill de re,
and ever to-think not I-wish of anything
mas can del sieu enansamen.
but only of-the her advancement
Plus qu'en la mar non parria
More than-in the sea not would-appear
l'aiga, qui plus n'i metia,
the-water if-one more thereof-there put
non pareis el sieu cors presan
not appears in-the her person prized
lo bens qu'eu dic de lei lausan.
the good that-I say of her praising
Pero vers es so que·l proverbes ditz:
Yet true is that which-the proverb says
«Que bos pretz creis, on plus loing es ausitz.»
That good worth grows the-more more far it-is heard

Domna, no·us prec ni non enten
Lady not-you I-beg and not I-intend
que vos m'ametz, ni no·s cove,
that you me-love and not-itself it-befits
car, sitot cresiatz merce,
because although you-believed mercy
paratges sai que·us mi defen;
rank I-know that-you to-me forbids
mas d'aisso·us prec, si·us plasia,
but of-this-you I-beg if-to-you it-pleased
domna, que s'ieu ren disia
lady that if-I anything I-said
que·us fos plasen ni benestan,
that-to-you were pleasing or becoming
que de vos fos, e si d'aitan
that of you it-were and if of-so-much
me vol honrar vostre gens cors chausitz:
me wishes to-honor your noble person choice
vos non er dans e·l mieus jois n'er complitz.
to-you not will-be harm and-the mine joy thereof-will-be fulfilled

Si ja rasos no·m disia
If ever reason not-to-me said
que de midonz Na Maria
that of my-lady Lady Maria
parles re que fos benestan,
I-should-speak anything that were becoming
veritatz mi fai dir d'aitan;
truth to-me makes to-say of-so-much
que·l sieus noms es sobr'autres noms grasitz,
that-the her name is above-other names welcomed
e·il sieu fait son de pretz cims e razitz.
and-the her deeds are of worth summits and roots

Ja non cudiei trobar

6 · I NEVER THOUGHT TO FIND

He never thought to find anyone who could make good the harms he had taken, and was ready to swear off love and song; but she is of so complete a worth that she can restore all of it, and that is why he sings. She has promised him her protection, which will make him rich and honored and her welcomed by many, for a good protection honors both who give and who take it. Love's wound is of such a kind that when it strikes on one side it heals afterward. The tornada praises the countess.

Ja non cudiei trobar
Ever not I-thought to-find
qi·m pogues restaurar
who-me might to-restore
los dans c'avia pres;
the harms that-I-had taken
anz volia jurar
rather I-wished to-swear
que no m'entrameses
that not me-I-would-meddle
d'amor, ni chanson non fezes;
of-love and a-song not I-would-make
mas vos, dompna, cui ai chausida,
but you lady whom I-have chosen
etz tant de gran valor complida,
you-are so of great merit complete
que·l mal c'ai pres et atretan
that-the ill that-I-have taken and as-much
podetz restaurar: per que chan.
you-can to-restore for which I-sing

E non avetz mais par
And not you-have more a-peer
qe·m pogues joi donar,
who-to-me might joy to-give
ni don ieu lo preses;
nor from-whom I it should-take
mas vos mi faitz chantar,
but you me you-make to-sing
car sol m'avez promes
because only me-you-have promised
capteing, don serai, doussa res,
protection whereof I-shall-be sweet thing
rics et honratz mais a ma vida,
rich and honored more at my life
e vos, per mainta gen grazida;
and you by many a-folk welcomed
que bos capteins fai honor gran
for a-good protection does honor great
a celz qe·l prendon e qe·l fan.
to those who-it take and who-it make

Dompn' en luoc de prejar
Lady in place of to-beg
am fort e sai celar
I-love strongly and I-know to-conceal
e grazir mals e bes,
and to-welcome ills and goods

e solia·m clamar
and I-used-me to-complain
de mal, si m'avengues;
of ill if to-me-it-happened
mas non serai mais descortes
but not I-shall-be more discourteous
per malvaza gen eissernida,
for a-wicked folk discerning
ni no·s taing, que tal vos ai chausida
and not-itself it-befits for such you I-have chosen
que pauc ni pro no·i a d'engan,
that little nor much not-therein has of-deceit
anz semblatz del cor lo semblan.
rather you-seem of-the heart the seeming

E ja no·m cal doptar
And ever not-to-me it-matters to-fear
per huoill que m'en esgar
for an-eye that me-thereof look-at
ni per ren c'anc vengues,
nor for anything that-ever might-come
e sol hom ben gardar
and is-wont one well to-guard
sa plaia; tals vetz es —
his wound such times it-is
aisso·m fai lo dolz mals cortes —
this-me makes the sweet ill courteous
d'amor, q'es d'aital escarida,
of-love which-is of-such a-lot

que can nafra d'una partida,
that when it-wounds on-one side
sana puois, et a·m nafrat tan,
it-heals afterward and it-has-me wounded so-much
que garit m'a del mal d'antan.
that healed me-it-has of-the ill of-last-year

D'aitan m'en puosc lauzar
Of-so-much me-thereof I-can to-praise-myself
c'ab rir' et ab jogar,
that-with laughing and with playing
ses plus — c'anc no n'aic jes —
without more for-ever not thereof-I-had at-all
m'avetz faich oblidar
me-you-have made to-forget
lo desir e·l mal pes
the desire and-the ill thought
de lieis que no m'amava jes;
of her who not me-loved at-all
car al sieu tort m'era faillida.
because at-the her wrong to-me-she-was failed
Mas plaia, pos es tost garida,
But a-wound after it-is soon healed
torna ben maintas vetz a dan,
turns well many times to harm
e sobre tot plaia d'aman.
and above all a-wound of-a-lover

Pros Comtessa, totz lo mons crida
Worthy Countess all the world cries
que vos non fesetz anc faillida,
that you not you-made ever a-fault
anz semblatz, — per q'ieu vos am tan, —
rather you-resemble for which-I you I-love so-much
per un pauc cella don ieu chan.
by a little her whereof I sing

Ges de chantar no·m faill cors ni razos

7 · NEITHER HEART NOR MATTER FAILS ME

Neither heart nor matter nor skill fails him for singing; he had simply offended Love, and now that the offense is pardoned he must sing how he finds new sense, new merit, and greater beauty in his lady each day. Seeing her, he loses himself and invents errands to explain his coming. He will always be fearful in asking, because he is bold in loving: one asks a small gift more easily than a great one. He will at least say in his songs how her person is furnished with beauty; only mercy is wanting in her.

Ges de chantar no·m faill cors ni razos,
At-all from singing not-to-me fails heart nor matter
ni·m faill sabers, si chans m'era grazitz;
nor-to-me fails knowledge if song to-me-were welcomed
mas eu era tant vas Amor faillitz,
but I was so toward Love failed
per c'ai estat marritz e vergoignos.
for which-I-have stayed sad and ashamed
E pois faitz m'es del faillimen perdos,
And since made to-me-is of-the offense pardon
deserenan mi coven a chantar
henceforth to-me it-befits to to-sing
cum en midonz puosca tot jorn trobar
how in my-lady I-may all day to-find
novel sen, novella valor,
new sense new merit
e beutat plus fin'e major.
and beauty more true-and greater

Tant son plazens e bellas sas faissos,
So are pleasing and fair her features
e l'adreitz cors, e·l gens parlars chausitz,
and the-upright person and-the noble speaking choice
que qan la vei me cuich far eissernitz,
that when her I-see me I-think to-make wise
et ieu m'espert on plus m'a franc respos,
and I me-I-lose-myself the-more more to-me-she-has a-frank answer
e, de paor, vau queren ochaizos,
and from fear I-go seeking occasions
cum s'ieu era vengutz per autr'afar.
as if-I were come for another-business
E tot aisso degra·m valer prejar;
And all this ought-to-me to-avail to-beg
que ja no·m feira tal paor,
for ever not-me it-would-make such fear
si no·m mogues de fin amor.
if not-me it-moved from true love

Totz temps serai de prejar temeros;
All time I-shall-be of to-beg fearful
sabetz per que? Car sui d'amar arditz.
do-you-know for what Because I-am of-loving bold
Que mieills quier hom un don, qand es petitz,
For better asks one a gift when it-is small
no fai un gran, don tuich son envejos.
than does a great whereof all are envious
E per aisso car es tant rics lo dos,
And for this because is so rich the gift

si tot lo·m voill, no lo·il aus demandar.
although all it-to-me I-wish not it-to-her I-dare to-ask
Pero ben sai, si lo·m volgues donar,
Yet well I-know if it-to-me she-wished to-give
qu'eu agra del mon la meillor,
that-I would-have of-the world the best
et ela·l plus fin amador.
and she-the most true lover

Be·m pogra far ab meins de ben joios,
Well-me she-could to-make with less of good joyful
mas mi non es tan rics jois escaritz,
but to-me not is so rich a-joy allotted
ni no lo·il quier car non seri' auzitz;
and not it-to-her I-ask because not it-would-be heard
mas parli m'en, car en sui envejos;
but I-speak me-thereof because thereof I-am desirous
c'usatges es d'ome q'es amoros,
for-a-usage it-is of-a-man who-is loving
qand als non pot, que·s deleit' en parlar.
when else not he-can that-himself he-delight in speaking
Et ieu sivals, pos alre non puosc far,
And I at-least since another-thing not I-can to-do
tengra·m lo parlar ad honor,
I-would-hold-me the speaking as honor
mas paor mi fan parlador.
but fear to-me make talkers

Sivals aitan dirai en mas chanssos
At-least so-much I-shall-say in my songs
co·l sieus gens cors es de beutat garnitz.
how-the her noble person is of beauty furnished
S'y fos merces, q'es de totz bes razitz!
If-therein were mercy which-is of all goods the-root
Mas en lieis faill, et eu volgra qe·i fos,
But in her it-fails and I would-wish that-therein it-were
que trop hi ai gran dan maintas sazos;
for too-much therein I-have great harm many seasons
et enqer m'es plus greu a sofertar
and still to-me-is more grievous to to-endure
car en midonz trob ren ad esmendar;
because in my-lady I-find anything to to-amend
mas ja no·il calgr'esmendador,
but ever not-to-her it-would-need-an-amender
si·lh preses dols de ma dolor.
if-to-her it-took pity of my grief

Dompn' Alazaitz, tant vos fasetz lauzar
Lady Alazais so-much you you-make to-praise
a tot lo mon c'a mi non cal parlar:
to all the world that-to me not it-matters to-speak
mas ja Dieus no·m don ben d'amor,
but ever God not-to-me let-him-give good of-love
s'ieu non am plus bell'e meillor.
if-I not I-love more fair-and better

Ja non cugei que·m desplagues amors

8 · I NEVER THOUGHT LOVE COULD DISPLEASE ME

He never thought love could turn to annoyance, and now sees that in loving nothing avails less than love itself, so he gives it up. Love is unlike every other craft: the man who knows most profits least, since it makes fools rich and gives the whole gain to the beguilers. Ladies now love by trial, before they know worth from baseness, and a worse usage has risen from it, that a man may have a mistress without love. Sense, largesse, honor, teaching, and courtesy all fell when love fell.

Ja non cugei que·m desplagues amors,
Ever not I-thought that-me should-displease love
ni·m tornes tan ad enoi ni a fais,
nor-me should-turn so to annoyance nor to burden
que mantas ves ab mi mezeis m'irais,
that many times with myself myself I-anger
car anc un jorn soffertei sas dolors;
because ever one day I-endured its griefs
mas eu, cum fols, cujava·m fos honors,
but I as a-fool I-thought-me it-were honor
car amava de cor e ses bauzia.
because I-loved from heart and without treachery
Et ara vei qu'en amar no·m valria
And now I-see that-in loving not-to-me would-avail
res menz d'amor, per qu'eu d'amar mi lays.
anything less than-love for which-I from-loving myself I-leave

De totz mestiers es desemblad'amors;
Of all crafts is unlike-love
que menz en a de pro cel que·n sab mais,
for less thereof has of profit he who-thereof knows more
c'ab pauc de ben fa los fols rics e gais,
for-with little of good it-makes the fools rich and gay
e·l profietz es totz als galiadors;
and-the profit is all to-the beguilers
per que·m sembla c'amors sia follors.
for which-to-me it-seems that-love is folly
Donc be mi sui entendutz en follia,
Then well me I-am set-my-heart on folly
qu'anc ses amor non saubi viur' un dia,
for-ever without love not I-knew to-live one day
ni anc, ses ben, tant de mal hom no·n trais.
and ever without good so-much of ill one not-thereof drew

Et ara es a tan tornad' amors,
And now is to so-much turned love
qu'anz que sapchan cals es pros ni savais,
that-before that they-know which is worthy or base
volon amar las domnas ad essais,
they-wish to-love the ladies for trials
per que camjon plus soven amadors.
for which they-change more often lovers
Et esta pietz us usajes que·n sors:
And is worse a usage which-thereof rises
que ses amor pot hom aver amia.
that without love can one to-have a-beloved

No·n dirai plus, per que? Car mielz castia
Not-thereof I-shall-say more for what Because better chastens
quant o di gen amics que quan s'irais.
when it says nobly a-friend than when himself-he-angers

Pero, si fos aitals com sol amors,
Yet if it-were such as it-is-wont love
non dic eu ges que la valgues nuls jais,
not say I at-all that it were-worth any joy
qu'ilh loingnava de consirs e d'esmais,
for-it removed from cares and from-dismays
mais quan del sieu, qu'era una dousors,
but only of-the its which-was a sweetness
puois era pretz, sens, largues' e honors,
then was worth sense largesse and honor
enseingnamens, sabers e cortesia,
teaching knowledge and courtesy
qui baiset tot, quan falset drudaria,
which fell all when falsified love-making
e, si non tot, al menz arreire·s trais.
and if not all at-the least backward-itself it-drew

Et enpero, sitot m'a mort amors,
And yet although me-has killed love
dei me gardar qu'en trop dir no m'eslais,
I-must myself to-guard that-in too-much to-say not me-I-rush

que ben leu s'es calsque amics verais
for well easily itself-there-is some friend truthful
cui parria mos chastiars follors,
to-whom would-seem my chastening folly
et a fin drut deu hom faire secors,
and to a-true lover must one to-make succor
non ges blasmar, tan cum sec dreita via —
not at-all to-blame so-much as he-follows a-straight way
c'om pert son dig e son amic perdria,
for-one loses his word and his friend one-would-lose
— tro que l'amors per si mezeissa·s bais.
until that the-love by itself same-itself lowers

E s'amors val, ylh val per Na Maria,
And if-love avails it avails through Lady Maria
on es beutatz, e cortezi'e jais.
where is beauty and courtesy-and joy

L'autre jorn, cost' una via

9 · THE OTHER DAY BESIDE A ROAD

A pastorela. Beside a road he heard a shepherd singing that treacherous looks had killed him; the shepherd leapt up, greeted him as a lord, and was glad to have found a loyal confidant. Told to bear his grief in peace, the shepherd turned his song to weeping and complained that this chastener was the very man who had long spoken ill of ladies and of love. Then the shepherd's love came in sight; he left off gathering flowers, changed speech and color, and begged her peace, and she answered that she was his loyal beloved and would have shown it but for fear. The poet, seeing he was in the way, left them.

L'autre jorn, cost' una via,
The-other day beside a road
auzi cantar un pastor
I-heard to-sing a shepherd
una canson que dizia:
a song which said
«Mort m'an semblan traïdor!»
Dead me-have looks treacherous
E, quant el vi que venia,
And when he saw that I-came
salh en pes per far m'onor,
he-leapt on feet for to-do me-honor
e ditz: «Deus sal mo senhor!
and said God save my lord
Qu'er ai trobat, ses bauzia,
For-now I-have found without treachery

lejal amic celador,
a-loyal friend secret
a cui m'aus clamar d'amor.»
to whom me-I-dare to-complain of-love

E, quant eu vi qu'el volia
And when I saw that-he wished
far de s'amia clamor,
to-make of his-beloved complaint
eu li dis, ans que plus dia,
I to-him said before that more he-say
que sofr'en patz sa dolor,
that he-suffer-in peace his grief
qu'eu l'am e ges no volria
for-I her-love and at-all not I-would-wish
fezes de son mal pejor
he-made of his ill worse
per dig de lauzenjador:
through word of a-slanderer
qui ben ama, ben castia,
who well loves well chastens
e qui conorta folor
and who encourages folly
vol qu'om la fassa major.
wishes that-one it make greater

E·l pastre que·l mal sentia
And-the shepherd who-the ill felt
tornet son cantar en plor,
turned his singing into weeping
e ditz: «Mout ai gran feunia,
and said Much I-have great rancor
quar vos aug castiador,
because you I-hear a-chastener
vos que dig avetz manh dia
you who said you-have many a-day
mal de domnas e d'amor,
ill of ladies and of-love
per qu'eu sui en gran error:
for which-I am in great error
ar sai que ver ditz Maria,
now I-know that true says Maria
quant ilh dis que cantador
when she said that singers
son leugier e camjador.»
are light and changing

«Er aujatz tan gran feunia,»
Now hear-you so great rancor
fi m'eu, «d'aquest parlador,
said I of-this talker
que, quant eu·l mostrei la via
that when I-him showed the way
d'esser franc e sofridor,
of-to-be frank and enduring

m'apelet de leujaria!».
me-he-called of lightness
Mas eu sai sufrir aor
But I know to-suffer now
tan que, quan prenc dezonor,
so-much that when I-take dishonor
dic que servit o avia,
I-say that deserved it I-had
et apelli·m peccador,
and I-call-myself sinner
on totz lo peccatz es lor.
where all the sin is theirs

Ab tan vi venir s'amia;
With that I-saw to-come his-beloved
lo pastre de colhir flor,
the shepherd from to-gather a-flower
e viratz li tota via
and you-would-have-seen to-him all the-while
camjar paraul'e color:
to-change speech-and color
«Bella, si anc jorn fos mia,
Fair-one if ever a-day you-were mine
ses par d'autre prejador,
without a-peer of-another suitor
er no·us quier autra ricor,
now not-of-you I-ask another gift

mas del tort qu'eu vos avia
but of-the wrong that-I to-you had
patz vencuda, ed amor,
peace conquered and love
tro que la·m fassatz major.»
until that it-to-me you-make greater

Ela respon al pastor
She answers to-the shepherd
qu'el' es sa lejals amia,
that-she is his loyal beloved
e feira·lh semblan d'amor,
and she-would-have-made-to-him show of-love
si no li fos per paor.
if not to-her it-were for fear

Et eu qu'era sols ab lor,
And I who-was alone with them
quan vi qu'enoi lor fazia,
when I-saw that-annoyance to-them I-made
laissei leis a l'amador:
I-left her to the-lover
parti·m d'els, e tinc alhor.
I-parted-me from-them and I-held elsewhere

L'autrier cavalcava

10 · THE OTHER DAY I WAS RIDING

A pastorela. Riding out in clear weather he came on a shepherdess of fresh color singing that a man who loses his rejoicing lives wretchedly. He turned his rein and dismounted to honor her welcome, and asked what the song was. She has not the man she loves: he forgets her and estranges himself for another, and she sings to forget the grief. He tells her the same wrong has been done to him by a discourteous lady who left him for a man he wishes dead. She offers to turn both their discomforts into joy, and he accepts.

L'autrier cavalcava
The-other-day I-was-riding
sus mon palafre,
upon my palfrey
ab clar temps sere,
with clear weather serene
e vi denan me
and I-saw before me
una pastorella,
a shepherdess
ab color fresqu'e novella,
with color fresh-and new
que chantet mout gen,
who sang very nobly
e disia en plaingnen:
and said in lamenting
«Lassa! mal viu qui pert son jauzimen!»
Wretched ill lives who loses his rejoicing

Lai on il chantava
There where she sang
virei tost mon fre,
I-turned soon my rein
et il levet se,
and she raised herself
la soa merce,
the her mercy
vas mi mout isnela,
toward me very swift
la franca res bon'e bella,
the frank thing good-and fair
et eu mantenen
and I at-once
desmontei per onramen
I-dismounted for honoring
de leis que·m fetz tan bel acuillimen.
of her who-me made so fair a-welcome

— «Tosa de bon aire,
Girl of good breeding
dis eu ses temer,
said I without to-fear
prec que·m digas ver,
I-pray that-to-me you-tell true
si·us ven a plazer,
if-to-you it-comes to pleasure
quegna chansos era,
what song it-was

cella que disïatz era,
that which you-were-saying just-now
quant eu vinc aissi;
when I came here
quar anc mais, so vos afi,
because ever more this to-you I-affirm
tan ben chantar pastora non auzi.»
so well to-sing a-shepherdess not I-heard

— «Seingner, non a gaire
Lord not it-has long
qu'eu soli'aver
that-I used-to-have
a tot mon voler
at all my will
tal que·m fai doler,
such which-me makes to-grieve
car non l'ai enquera,
because not him-I-have still
mas il m'oblid'e s'esfera
but he me-forgets-and himself-estranges
per autra de mi;
for another than me
per qu'eu planc; et atressi
for which-I lament and likewise
chan c'oblides la dolor que m'aussi.»
I-sing so-that-I-might-forget the grief which me-slays

— «Tosa, ses faillensa,
Girl without failing
vos dic atrasag
to-you I-say straightway
que atretal plag,
that such-same a-plight
com a vos a fag
as to you has done
aquel que·us oblida,
that-one who-you forgets
m'a fag una deschausida
to-me-has done a discourteous-woman
qu'eu amava fort.
whom-I loved strongly
Era m'oblid'al sieu tort
Now me-she-forgets-at-the her wrong
per un autre, qu'eu volri' aver mort.»
for an other whom-I would-wish to-have dead

— «Seingner, mantenensa
Lord upholding
trobas del forfag
you-find of-the misdeed
que·us a fag tan lag
which-to-you has done so foul
la fals'ab cor frag;
the false-one-with heart frail
e ve·us m'en aizida,
and behold-you me-thereof ready

que·us am a tota ma vida,
that-you I-love at all my life
si·m n'es en acort,
if-to-me thereof-it-is in accord
e tornem lo desconort
and let-us-turn the dejection
c'avem avut en joi et en deport.»
that-we-have had into joy and into delight

— «Franca res grazida,
Frank thing welcomed
ma voluntait n'ai complida,
my will thereof-I-have fulfilled
si·m n'es en acort
if-to-me thereof-it-is in accord
de vos, que·m faitz a bon port
of you who-to-me you-make at a-good harbor
venir joios de tot perilh estort.»
to-come joyful from all peril escaped

— «Seigner, ses faillida,
Lord without failing
estorta m'a e guerida
rescued me-has and healed
vostr'amors, tan fort
your-love so strongly
que de nuill mal no·m recort,
that of any ill not-me I-remember
tan gen m'aves tot mon mal talan mort.»
so nobly me-you-have all my ill desire killed

L'autre jorn, per aventura

11 · THE OTHER DAY BY CHANCE

A pastorela with a quarrel in it. Riding alone and humming, he found a girl keeping her lambs, who seized his rein, cried that he had never made so bad a song, and called for Robin; her grievance is that he had accused of deceit a woman who was true and pure. Robin came up threatening, then reassured him. She went off weeping; Robin sighed that mercy is worth little where women have power, and she told him to seek one who would not deceive him, since she would love Duran, who offered a girdle, where Robin gave her no glove all year. Robin followed begging, and when the poet caught up with them they were kissing, and told him to go ask pardon of the lady he had lied about.

L'autre jorn, per aventura,
The-other day by chance
m'anava sols cavalguan,
I-went alone riding
un sonet notan;
a tune humming
trobey toza ben estan,
I-found a-girl well becoming
simpl'e de bella faitura,
simple-and of fair make
sos anhels guardan.
her lambs guarding
E, quant ylh m'auzi chantan,
And when she me-heard singing
trays s'enan,
she-drew herself-forward

e pres me pel fre e jura
and took me by-the rein and swears
qu'anc tan mal no fezi chan,
that-ever so ill not I-made a-song
e cridet Robi no·s n'an.
and cried Robin not-himself thereof-go

«Toza, belha creatura,»
Girl fair creature
fi m'ieu, «cal forfag tan gran
said I what misdeed so great
vos ai fag si·m me chan?»
to-you I-have done if-me me I-sing
Ylh respon ab mal talan:
She answers with ill humor
«Quar lieys qu'era fin'e pura
Because her who-was true-and pure
apelletz d'enjan.»
you-called of-deceit
E Robis venc ab aitan,
And Robin came with that
menassan;
menacing
mas, quan me vi, m'asegura,
but when me he-saw me-he-reassures
e·m ditz que no·y penrai dan;
and-to-me says that not-therein I-shall-take harm
qu'assatz n'ay ieu pres ogan.
for-enough thereof-have I taken this-year

Mas, quan vi qu'elh non a cura
But when I-saw that-he not has care
que·m fezes ren mal estan,
that-to-me he-did anything ill becoming
ylh s'en va ploran,
she herself-thereof goes weeping
e Robis dic sospiran:
and Robin said sighing
«Pauc val merces ni dreytura,
Little is-worth mercy or right
lai on poder an,
there where power they-have
per qu'ieu tenc per fol aman
for which-I hold for a-mad lover
qui las blan,
whoever them flatters
quar aitals es lur natura,
because such is their nature
que dels falhimens que fan
that of-the offenses that they-do
volon nos sufram l'afan.»
they-wish to-us we-may-suffer the-torment

«Robi, laissatz la rancura,
Robin leave-you the bitterness
e cercatz, que·us o coman,
and seek-you that-to-you it I-command
tal que no·us enjan;
such that not-you she-deceive

et ieu amarai Duran,
and I I-shall-love Duran
que·m vol donar tal centura
who-to-me wishes to-give such a-girdle
que val un bezan,
that is-worth a bezant
e vos no·m donetz un gan,
and you not-to-me you-gave a glove
d'aquest'an,
of-this-year
ni no·us peza·l desmesura,
and not-to-you weighs-the outrage
d'est fol mal dizen truan,
of-this mad ill speaking knave
per que m'anatz encolpan.»
for which me-you-go accusing

Mas Robis, cum folatura,
But Robin as folly
que que s'agues dit denan,
whatever that himself-he-had said before
vai s'umilïan;
goes himself-humbling
mas ylh no l'au per semblan,
but she not him-hears in seeming
anz fuy on plus la conjura,
rather she-fled the-more more her he-conjures
e·l fols sec prejan.
and-the fool follows begging

Et ieu qu'els vau remiran
And I who-them I-go beholding
que faran,
what they-will-do
met m'apres en l'ambladura;
I-put myself-after in the-amble
mas pero no·m cochey tan,
but yet not-me I-hastened so-much
que no·ls encontres baizan.
that not-them I-met kissing

E dissero·m en gaban
And they-said-to-me in jesting
que m'en an
that me-thereof I-go
quere merce ni dreitura
to-seek mercy or right
a lei don menti chantan,
to her whereof I-lied singing
e que m'en lais ab aitan.
and that me-thereof I-leave with so-much

Et ieu que·ls vi embrassan,
And I who-them I-saw embracing
e baizan,
and kissing
prec Dieu que·m don aventura
I-pray God that-to-me he-give the-fortune
qu'ieu trop dona ses enjan,
that-I find a-lady without deceit
ab que fassa so qu'els fan.
with which I-do that which-they do

Segner Rainaut, vos qi·us faitz amoros

12 · GOING OR COMING AWAY

A partimen with Sir Rainaut. Gui asks which of two loyal lovers should by reason be the gladder: the one who has lain a night with his love, had all he wished, and is coming away, or the one on his way there, who expects what lying together brings. Rainaut takes the going, since a man on his way has joy in hope and the other has parted from what pleases him most. Gui answers that he prizes a good already had above one he does not know he will get, for jealousy or a slanderer often breaks the journey.

Gui

Segner Rainaut, vos qi·us faitz amoros,
Lord Rainaut you who-you make loving
respondetz mi segon vostr' escien:
answer-you to-me according-to your knowledge
de dos amantz qi amon leialmen,
of two lovers who love loyally
qals deu esser per razon plus joios:
which must to-be by reason more joyful
cel q'es jagutz una noig ab s'amia
he who-is lain one night with his-beloved
e n'a agut tot aqo q'el volia
and thereof-has had all that which-he wished
e torna s'en, o l'autres qui lai vai,
and turns himself-thereof or the-other who there goes
q'en cuid' aver zo q'ab jazer s'eschai.
who-thereof thinks to-have that which-with lying itself-befalls

Rainaut

En Gui d'Ucel, ges non fora razos
Sir Gui of-Ucel at-all not it-would-be reason
qu'eu respondes en aital partimen;
that-I should-answer in such a-partimen
car ni·l venir ni l'anar non enten;
because neither-the coming nor the-going not I-understand
pero sui plus de l'anar cobeitos,
yet I-am more of the-going desirous
qe ren no sai de drut qi lai iria
for anything not I-know of a-lover who there would-go
com agues gaug, si adonc non l'avia,
how he-had joy if then not it-he-had
ni de l'autre com pogues aver jai,
nor of the-other how he-could to-have joy
qant se partis d'aqo qe plus li plai!
when himself he-parted from-that which more to-him pleases

Gui

Segner Rainaut, aitals partirs es bos
Lord Rainaut such a-parting is good
de q'om a pretz, honor e jauzimen,
of which-one has worth honor and rejoicing
e per q'om sap q'amatz es leialmen.
and by which-one knows that-loved he-is loyally
Et en l'anar fail hom maintas saizos;
And in the-going fails one many seasons

qe maintas ves l'en partra gelosia
for many times him-thereof will-part jealousy
o lauzengier o malastrucs en via;
or a-slanderer or mischance on the-way
per q'ieu lo ben q'ieu n'ai agut pretz mai,
for which-I the good that-I thereof-have had I-prize more
non fas aqel qe no sai si·l n'aurai.
than I-do that which not I-know whether-it thereof-I-shall-have

Rainaut

Per Dieu! en Gui, be·us degran far joios
By God Sir Gui well-you ought to-make joyful
cel qi lai vai li bon entendimen;
he who there goes the good hopes
mas tal paor ha no·i trop espaven.
but such fear he-has not-therein he-find terror
Per qe sos jois non es tant cabalos;
For which his joy not is so supreme
qe cel qi a joi de sa drudaria,
for he who has joy of his love-making
s'el en vol mais, donc n'a el, senz faillia,
if-he thereof wishes more then thereof-has he without failing
major enoi; e qar faitz vos plus gai
a-greater annoyance and why make you more gay
cel qi s'en part, q'aicel qi lai s'atrai?
he who himself-thereof parts than-him who there himself-draws

N'Elias, a son amador

13 · WHAT THE LADY ASKED OF HER LOVER

A tenso with Elias. A lady has told her lover that she has a fine suitor whom she loves well enough to want to lie one night with him, and asks his leave; Gui asks whether he is right to grant it. Elias answers that she is only testing whether he loves enough to do a folly. Gui says the lover keeps her honor by refusing, since a man deceives his friend by granting him what disgraces him; Elias, that a true lover does whatever his lady commands, lovers holding no other law. Gui closes that by granting it he takes harm and shame and lets her boast of a courtier who holds her so cheap, where by forbidding it he can take no harm at all.

Gui

N'Elias, a son amador
Sir-Elias to her lover

a dig una domna qu'eu sai:
has said a lady that-I know

«Bels amics, un prejador ai,
Fair friend a suitor I-have

bon e bel e de gran valor,
good and fair and of great merit

et am lo tan que ses cor d'autr' amor
and I-love him so-much that without heart of-other love

lo voill colgar sol una nuoitz ab me,
him I-wish to-lay only one night with me

e voillatz ho, que·us ho quier per merce.»
and wish-you it for-to-you it I-ask by mercy

Digatz mi doncs, pois el si garda'n tan
Tell to-me then since he himself guards-thereof so-much
qu'il lo preia, s'es dreitz que·ill o coman.
that-she him begs if-is-it right that-to-her it he-command

Elias

Cosin, sitot l'en fa paor
Cousin although to-him-thereof makes fear
la domna, ja eu non creirai
the lady ever I not I-shall-believe
qu'o diga mas per plan essai
that-it she-say but for plain trial
s'ama tant que fezes follor.
if-he-loves so-much that he-would-do folly
E si l'amics l'autreia ses clamor
And if the-lover to-her-grants without complaint
so qu'il li quier francamen et ab be,
that which-she to-him asks frankly and with good
el n'aura grat et il no·n fara re,
he thereof-will-have thanks and she not-thereof will-do anything
e s'il o vol aissi con fai semblan,
and if-she it wishes thus as she-makes seeming
s'el l'o defen, doblar n'a son talan.
if-he it-to-her forbids to-double thereof-has her desire

Gui

N'Elias, a lausenjador
Sir-Elias to a-slanderer
datz conseill tal cum el s'eschai,
you-give counsel such as to-him itself-befits

que ten per be lo mal qu'el fai
who holds for good the ill that-he does
a sa domna et a son seingnor;
to his lady and to his lord
mas ieu li gart leiautat et honor
but I to-her keep loyalty and honor
e dic per dreit qu'al drut non aperte
and I-say by right that-to-the lover not it-belongs
que l'o coman, anz faill, si no s'en cre;
that it-to-her he-command rather he-fails if not himself-thereof he-trusts
que totz hom fai vas son amic engan,
for every man does toward his friend deceit
si·l autreia so qe·il es malestan.
if-to-him he-grants that which-to-him is unseemly

Elias

Cosin, ben fora dreitz alor
Cousin well it-would-be right in-their-case
aiso que vos rasonatz sai;
this which you you-argue here
mas greu tenran l'amic verai
but hardly will-hold the-lover truthful
lo vostre conseill per meillor.
the your counsel for better
Voletz auzir qe n'es dreitz en amor?
Do-you-wish to-hear what thereof-is right in love
Aquel, ditz hom, que ama a bona fe,
That-one says one who loves in good faith

c'aitant viatz fai so que·is descove
that-as-much swiftly does that which-itself misbecomes
cum zo que·is taing, sol sa domna l'en man;
as that which-itself befits only his lady it-to-him command
car autra lei non teno fin aman.
because another law not hold true lovers

Gui

Si·l drutz conois sa deshonor,
If-the lover knows his dishonor
N'Elias, et encontra·ill vai,
Sir-Elias and against-it goes
la domna l'en prezara mai,
the lady him-thereof will-prize more
e s'el s'en fai comandador,
and if-he himself-thereof makes a-commander
al meins pot dir: «Ieu ai domnejador,
at-the least he-can to-say I have a-courtier
que m'ama tant et en tant pauc mi te,
who me-loves so-much and in so little me holds
que soffrir vol d'autre que jassa ab me!»
that to-suffer he-wishes of-another that he-lie with me
Doncs pren el dan et anta comandan,
Then takes he harm and shame commanding
e defenden non pot mais penre dan.
and forbidding not he-can more to-take harm

Ara·m digatz vostre semblan

14 · LOVER OR HUSBAND

A partimen with Elias. Gui asks which a true and requited lover should rather be, his lady's lover or her husband, when the choice is offered. Elias takes the husband's part: better to have a fair lady always than only a year, and he would rather be a courting husband, always at ease with her, since he has seen many courtships end. Gui holds that what improves a man is better: a lady's love raises worth, a wife loses merit, and a man is welcomed for courting a lady and mocked for courting a wife. They submit the plea to Lady Margarita.

Gui

Ara·m digatz vostre semblan,
Now-to-me tell your seeming
N'Elias, d'un fin amador
Sir-Elias of-a true lover
c'ama ses cor galiador
who-loves without heart beguiling
et es amatz ses tot engan;
and is loved without any deceit
de cal deu plus aver talan
of which he-must more to-have desire
segon dreita razon d'amor:
according-to straight reason of-love
que de sidonz sia drutz o maritz,
that of his-lady he-be lover or husband
qan s'esdeven qe·il n'es datz lo chausitz?
when itself-it-happens that-to-him thereof-is given the choice

Elias

Cosin, cor ai de fin aman
Cousin a-heart I-have of a-true lover
e non ges de fals trichador,
and not at-all of a-false cheat
per q'ieu tenc a major honor
for which-I hold at greater honor
aver dompna bella e prezan
to-have a-lady fair and prized
totz temps, que si l'avia un an;
all time than if her-I-had a year
e pren marit dompnejador
and I-take a-husband a-courtier
que de sidonz sia totz jorns aizitz;
who of his-lady be all days at-ease
c'autres dompneis ai mains vegutz partitz.
for-other courtships I-have many seen parted

Gui

La ren per c'om vai meilluran,
The thing by which-one goes bettering
N'Elias, tenc eu per meillor,
Sir-Elias hold I for better
e cella tenc per sordeior,
and that I-hold for worse
per c'om vai totz jorns sordeian;
by which-one goes all days worsening

per dompna vai bos pretz enan
through a-lady goes good worth forward
e per moiller pert hom valor,
and through a-wife loses one merit
e per dompnei de dompna es hom grazitz
and through courtship of a-lady is one welcomed
e per dompnei de moiller escarnitz.
and through courtship of a-wife mocked

Elias

Cosin, s'amassetz tan ni qan,
Cousin if-you-loved so-much or how-much
vos hi agratz dich gran follor;
you therein would-have said great folly
que ren non cost'a fengedor,
for anything not costs-to a-feigner
si n'a un plazer e pois n'an;
if thereof-he-has a pleasure and then thereof-goes
per q'ieu vuoil remaner baisan
for which-I I-wish to-remain kissing
ab midonz, cui am et ador;
with my-lady whom I-love and I-adore
que per bon dreich n'iria pois faiditz,
for by good right thereof-I-would-go then banished
si, qan mi vol, eu l'en era falhitz.
if when me she-wishes I to-her-thereof were failing

Gui

N'Elias, s'ieu midonz soan
Sir-Elias if-I my-lady I-scorn
per moiler, no·il fatz desonor;
for a-wife not-to-her I-do dishonor
q'ieu non la lais mas per paor
for-I not her I-leave but through fear
e per honor qe·il port tant gran;
and through honor that-to-her I-bear so great
que s'ieu la pren e pois la blan,
for if-I her I-take and then her I-flatter
non puosc far faillimen major,
not I-can to-do offense greater
e s'ieu li sui vilas ni deschausitz,
and if-I to-her I-am churlish or discourteous
faill vas amor, e·l dompneis es delitz.
I-fail toward love and-the courtship is destroyed

Elias

Cosin, be·m tengatz per truan,
Cousin well-me hold-you for a-knave
s'ieu puosc aver ses gardador
if-I I-can to-have without a-guardian
e ses parier e ses seignor
and without a-partner and without a-lord
lieys que pus vuelh, s'alre deman;
her whom most I-wish if-another-thing I-ask

maritz a son joi ses affan
a-husband has his joy without trouble
e·l drutz l'a mesclat ab dolor:
and-the lover it-has mingled with grief
per q'ieu am mais, cals qu'en sia lo critz,
for which-I love more whatever that-thereof be the cry
esser maritz gauzens que drutz marritz.
to-be a-husband rejoicing than a-lover sad

Gui

A Na Margarita·m coman,
To Lady Margarita-me I-commend
N'Elias, cum a la meillor,
Sir-Elias as to the best
que jutge·l plait et eu sia aunitz
that she-judge-the plea and I be shamed
s'ieu plus non am midonz que sos maritz.
if-I more not I-love my-lady than her husband

Elias

Cosin, ben sai q'ella val tan
Cousin well I-know that-she is-worth so-much
qu'il sap jutgar un plaich d'amor;
that-she knows to-judge a plea of-love
e car sos pretz es tant fis e chausitz,
and because her worth is so true and choice
sai qu'il dira que vos hi etz faillitz.
I-know that-she will-say that you therein are failed

Gui d'Uissel, be·m pesa de vos

15 · MARIA DE VENTADORN'S QUESTION

The famous tenso with Maria de Ventadorn, who is sorry Gui has stopped singing and calls him back to it. Must a lady do as much for her lover, when he asks frankly, as he does for her? Gui answers that she must, without regard to rank, since between two friends neither is the greater. Maria replies that a lover must ask with mercy and a lady may command, and that a lady should honor her lover as a friend and not as a lord, since in begging to serve he gave himself for a servant. Gui has the last word: it is a shameful plea for a lady to argue, that she will not hold for a peer the man with whom she has made one heart of two, and the lover owes her nothing except through love.

Na Maria

Gui d'Uissel, be·m pesa de vos,
Gui of-Ussel well-to-me it-grieves of you
car vos etz laissatz de chantar;
because you you-are left off singing
e car vos i volgra tornar,
and because you therein I-would-wish to-return
per que sabetz d'aitals razos,
for which you-know of-such matters
vuoill qe·m digatz si deu far egalmen
I-wish that-to-me you-tell whether she-must to-do equally
dompna per drut, qan lo qier francamen,
a-lady for a-lover when it he-asks frankly
cum el per lieis tot qant taing ad amor
as he for her all that belongs to love
segon los dreitz que tenon l'amador.
according-to the rights which hold the-lovers

Gui

Dompna Na Maria, tenssos
Lady Lady Maria tensos
e tot cant cujava laissar;
and all that I-thought to-leave
mas aoras non puosc estar
but now not I-can to-hold-back
qu'ieu non chant als vostres somos;
that-I not I-sing at-the your summons
e respon vos de la dompna breumen
and I-answer you of the lady briefly
que per son drut deu far comunalmen
that for her lover she-must to-do in-common
cum el per lieis ses garda de ricor:
as he for her without regard of rank
qu'en dos amics non deu aver major.
for-in two friends not must to-be a-greater

Na Maria

Gui, tot so don es cobeitos
Gui all that whereof he-is desirous
deu drutz ab merce demandar,
must a-lover with mercy to-ask
e dompna pot o comandar,
and a-lady can it to-command
e deu ben pregar a sazos;
and she-must well to-beg at seasons

e·l drutz deu far precs e comandamen
and-the lover must to-make prayers and commandment
cum per amiga e per dompna eissamen,
as for a-beloved and for a-lady likewise
e·il dompna deu a son drut far honor
and-the lady must to her lover to-do honor
cum ad amic, mas non cum a seignor.
as to a-friend but not as to a-lord

Gui

Dompna, sai dizon de mest nos
Lady here they-say of among us
que, pois que dompna vol amar,
that after that a-lady wishes to-love
engalmen deu son drut onrar,
equally she-must her lover to-honor
pois engalmen son amoros;
since equally they-are loving
e s'esdeven que l'am plus finamen,
and if-itself-it-happens that she-loves-him more truly
els faichs, els dichs en deu far aparen,
in-the deeds in-the words thereof she-must to-make apparent
e si ell' a fals cor ni trichador,
and if she has a-false heart or deceiving
ab bel semblan deu cobrir sa follor.
with a-fair look she-must to-cover her folly

Na Maria

Gui d'Uissel, ges d'aitals razos
Gui of-Ussel at-all of-such matters
non son li drut al comenssar,
not are the lovers at-the beginning
anz ditz chascus, qan vol prejar,
rather says each-one when he-wishes to-beg
mans jointas e de genolos:
hands joined and on knees
«Dompna, voillatz qe·us serva franchamen
Lady wish-you that-you I-serve frankly
cum lo vostr'om;» et ella enaissi·l pren;
as the your-man and she in-this-way-him takes
eu vo·l jutge per dreich a trahitor
I you-him judge by right for a-traitor
si·s rend pariers e·s det per servidor.
if-himself he-renders a-peer and-himself gave for a-servant

Gui

Dompna, so es plaitz vergoignos
Lady this is a-plea shameful
ad ops de dompn' a razonar
for the-need of a-lady to to-argue
que cellui non teigna per par,
that him not she-hold for a-peer
ab cui a faich un cor de dos;
with whom she-has made one heart of two
o vos diretz, e no·us estara gen,
either you will-say and not-to-you it-will-stand nobly
que·l drutz la deu amar plus finamen,
that-the lover her must to-love more truly
o vos diretz qu'il son par entre lor;
or you will-say that-they are peers between them
que ren no·il deu lo drutz mas per amor.
for anything not-to-her owes the lover but through love

En Gui, digaz la qal penriaz vos

16 · THE CLOAK OR THE LADY

A cobla exchange between Gui and his brother Ebles. Ebles asks which Gui would take, and not to pretend: a cloak of blue cloth a month before Advent and great boots trimmed with red, to last until the calends of May, or a courteous and gay lady all summer, such as suits a true lover. Gui answers that cold and rain do him no harm, since true love shields him and youth burns his heart so hot he nearly goes without breeches: let Ebles keep the cloak, since the lady would do him no good.

Eble

En Gui, digaz la qal penriaz vos,
Sir Gui tell the which would-take you
e non mentaz, sitot vos faiz feignenz:
and not lie although you you-make feigning
capa de pers un mes denant Avenz
a-cloak of blue-cloth a month before Advent
e grans osas afaitadas ab ros
and great boots trimmed with red
tro a kalenda maia,
until at calends of-May
o tot l'estiu dona cortesa e gaia,
or all the-summer a-lady courteous and gay
bella, de cors humil, de bona fe
fair of person humble of good faith
e tot' aital cum a fin drut cove?
and all such as to a-true lover befits

Gui

N'Ebles, ges eu no son aissi cum vos,
Sir-Ebles at-all I not I-am thus as you
qe·m teigna dan freichs ni ploja ni venz;
that-to-me hold harm cold or rain or wind
qe fin' amors m'en deffent e jovenz
for true love me-thereof defends and youth
qe m'art lo cor aissi totas sazos
which me-burns the heart thus all seasons
q'a pauc no vau ses braia;
that-at little not I-go without breeches
e de domna no cuidez q'eu m'estraia,
and of a-lady not think-you that-I me-withdraw
e la capa lais a vos, cui cove,
and the cloak I-leave to you to-whom it-befits
e·il domna sai qe no·us faria re.
and-the lady I-know that not-to-you it-would-do anything

En Gui, digaz al vostre grat

17 · THE FAIR LADY OR THE TRUTHFUL ONE

A tenso with Elias, whose middle stanza the manuscript breaks off in. Elias asks which Gui prizes more by reason: a lady of distinguished bearing, or another as beautiful but ill taught and churlish who will at least keep every covenant she makes, where the distinguished one will never tell him the truth about anything. Gui has begun to answer that he is used to giving and taking pleasure in season when two companions in love are mingled with fair lying, when five verses fail. Elias closes: even if the red-head had taken Gui to bed, a word of hers would lose her the thanks; the courteous one mends a wrong with fair words that revive him, and for a week after he remembers the pleasures and the breeding, where Gui's own joy will be gone at the leave-taking.

Elias

En Gui, digaz al vostre grat
Sir Gui tell at-the your pleasure
qal presaz mais segon razon:
which you-prize more according-to reason
donna adreita de la faichon
a-lady upright of the fashion
o autra ab autretal beutat
or another with just-such beauty
q'es mal enseignada e vilana,
who-is ill taught and churlish
mas vos la trobarez certana
but you her you-will-find sure
toz temps en toz vostres covenz,
all times in all your covenants

e cil q'es adreita e plasenz,
and she who-is upright and pleasing
no·us dira ja de ren vertat.
not-to-you will-say ever of anything truth

Gui

Cosin, tant ai acostumat
Cousin so-much I-have accustomed
far plazers e prendre a sazon,
to-do pleasures and to-take at season
qant son d'amor dui compaignon,
when are of-love two companions
qe son ab gent mentir, mesclat
that are with noble lying mingled

* * *
(lacuna)

* * *
(lacuna)

* * *
(lacuna)

* * *
(lacuna)

* * *
(lacuna)

Elias

En Gui, si·us avia colgat,
Sir Gui if-you she-had bedded
quant parla, pert lo grat e·l don
when she-speaks loses the thanks and-the gift
la rosa per bona ochaison;
the red-head for good cause
e l'adreit' a·l tort esmendat
and the-courteous-one has-the wrong amended
ab bels diz qe·m reven e·m sana,
with fair words which-me revive and-me heal
don pois recort una setmana
whence then I-recall a week
los plasers e·ls enseignamenz;
the pleasures and-the breeding
e vos no·n serez tan jausenz
and you not-of-it will-be so joyful
que toz no·n partatz al comjat.
that all not-of-them you-part at-the parting

N'Eble, pus endeptatz

18 · A THOUSAND MARKS TO RISE

A partimen Gui puts to his brother Ebles. Since Ebles is in debt: suppose he held his love naked in his arms to do what he liked with, and someone offered him a thousand marks to get up and go, on condition that he never again be alone with her by night or day for love's sake. Ebles answers that Gui asks like a desperate man, and like one who would do wickedness for money: no wealth in the world could part his true heart from her, and he would rather be gay and in debt than rich and wicked; without her he would not live night or day, so what Gui is really asking is for how much he would kill himself.

Gui

N'Eble, pus endeptatz
Sir-Ebles since indebted

etz, doncx si teniatz
you-are then if you-held

ahora vostr' amia
now your beloved

nuda entre vostres bratz
naked between your arms

per far que que·us vulhatz,
for to-do what that-to-you you-wish

chauzetz qual vos plairia:
choose which to-you would-please

qui vos aportaria
if-one to-you would-bring

mil marcx e vos dizia:
a-thousand marks and to-you said

«N'Eble, si·us levavatz
Sir-Ebles if-you you-rose
e d'aqui·us moviatz,
and from-here-you you-moved
yeu los vos donaria;
I them to-you would-give
mas aital vuelh que sia,
but such I-wish that it-be
que jamais nueg ni dia
that ever night nor day
ab lieys noqua siatz,
with her never you-may-be
soletz ni ab solatz,
alone nor with cheer
per nom de drudaria.»
by name of love-making
E cauzetz qal que sia,
And choose which that it-be
no·y gardetz cortezia;
not-therein keep-you courtesy
que, la qual que prendatz,
for the which that you-take
ben say qual volriatz
well I-know which you-would-wish
ni quals mais vos plairia.
and which more to-you would-please

Eble

En Gui, be·m demandatz
Sir Gui well-to-me you-ask
cum hom desesperatz
as a-man desperate
e cum selh qe faria
and as he who would-do
per aver malvestatz;
for wealth wickednesses
mas de me vuelh sapchatz,
but of me I-wish you-know
que, qui m'aportaria
that whoever to-me-would-bring
tot l'aver q'ieu metria,
all the-wealth that-I would-put
(s'om trobar lo podia),
if-one to-find it could
de lieys, on es beutatz,
of her where is beauty
e guayeza, e solatz,
and gaiety and cheer
mos fis cors no·s partria,
my true heart not-itself would-part
ni far non o poiria
and to-do not it it-could
per nulha ren que sia;
for any thing that be

mais am guays endeptatz
rather I-love gay indebted
esser que ricx malvatz;
to-be than rich wicked
qe ricx suy, sol guays sia,
for rich I-am provided gay I-be
e guays, quan vey m'amia;
and gay when I-see my-beloved
quar ses lieys no viuria
because without her not I-would-live
nueg ni jorn, so sapchaz!
night nor day this know-you
E doncx que·m demandatz,
And then what-to-me you-ask
mas per quan m'auciria?
but for how-much myself-I-would-slay

N'Elias, de vos voill auzir

19 · HER DEATH OR HER BETRAYAL

A partimen with Elias. Which is better to bear for a man who has set his whole heart on having a beloved: that she should die when he has her, or that she should leave him for another? Elias would sooner suffer a hundred offenses than let his love die, since an offense can be healed and death cannot. Gui fears beguiling so much that he had rather she died than betrayed him. Elias then sets a second question, a summer day or a winter night with a good and fair lady: Gui takes the day and the birdsong, Elias the night indoors, and the plea goes to Lady Maria, who would do well to call in Lady Beatritz of Tiern.

Gui

N'Elias, de vos voill auzir,
Sir-Elias of you I-wish to-hear
car vos faitz d'amor conoissen,
because yourself you-make of-love knowing
car seria meills a sufrir
which would-be better to to-suffer
a cel qui ama finamen,
to him who loves truly
qu'a mes tot son cor e son sen
who-has put all his heart and his sense
totz temps en aver amia:
all time in to-have a-beloved
se, cant l'a, ella moria,
if when her-he-has she died

o si per altre·l gurpia
or if for another-him she-abandoned
de qui no·ill fos tant avinen?
of whom not-to-him were so gracious

Elias

Cosin, so es leu a chausir
Cousin this is easy to to-choose
me que non ai cor recrezen.
to-me who not I-have a-heart recreant
Ans q'eu lais m'amia morir,
Before that-I let my-beloved to-die
li sofr' un pauc de faillimen,
to-her I-suffer a little of offense
qu'enans l'en soffriria cen,
for-rather to-her-thereof I-would-suffer a-hundred
puois de fin cor l'amaria;
then from true heart her-I-would-love
que ben leu la·m cobraria.
for well easily her-to-me I-would-recover
Mai s'ieu morir la vezia,
But if-I to-die her I-saw
non viuria pois longamen.
not I-would-live then long

Elias

Et avetz mi partit razo,
And you-have to-me set-out a-matter
dond non posc ses ira passar;
whereof not I-can without grief to-pass

mas eu vos farai alegrar,
but I you I-shall-make to-gladden
qual que prendatz de ma tenso,
whichever that you-take of my tenso
e veirai si sabetz chausir
and I-shall-see if you-know to-choose
d'aquesta razon novella:
of-this matter new
qu'ajatz dona bona e bella
that-you-have a-lady good and fair
un jorn d'estiu o una nuoig d'invern?
one day of-summer or one night of-winter

Gui

Mal sabetz chausir e partir,
Ill you-know to-choose and to-divide
N'Elias, e faitz lo parven,
Sir-Elias and you-make the show
qu'atressi volriatz faillir;
that-likewise you-would-wish to-fail
mas ieu·m tem tan galiamen
but I-me I-fear so-much a-beguiling
per qu'eu voill mais e m'es plus gen
for which-I wish more and to-me-is more fitting
s'ela mor que si·m galia;
if-she dies than if-me she-beguiles

et a leis cre que meills sia
and to her I-believe that better it-be
que s'ab blasme s'aucisia,
than if-with blame herself-she-slew
e qu'aucises me eissamen.
and that-she-slew me likewise

Gui

E chausisc la coingda sazo,
And I-choose the gracious season
quant aug los auzeletz chantar,
when I-hear the little-birds to-sing
e·l clar jorn, per mon joi doblar
and-the clear day for my joy to-double
quant remir sa bella faisso,
when I-behold her fair feature
e vos lais que voletz dormir
and you I-leave who you-wish to-sleep
la nuoig ab la viella, sella
the night with the old-woman she
que no·m par sia piucella,
who not-to-me seems be a-maid
c'ab leis estias, en clar jorn, ab enfern.
that-with her you-stay in clear day with hell

Elias

De fin drut non taing que s'azir,
Of a-true lover not it-befits that himself-be-anger
cosin, e trobatz ho legen:
cousin and you-find it reading

de faillimen pot hom guerir,
of an-offense can one to-heal
mas en mort non ha garimen!
but in death not there-is healing
Aissi avetz petit de sen:
Thus you-have little of sense
be·us i faill vostra clercia;
well-to-you therein fails your clerkship
que·l plus savis si desvia,
for-the most wise himself leads-astray
per que mos cors s'umelia
for which my heart itself-humbles
vas leis, sitot il si mespren.
toward her although she herself misbehaves

Elias

E voill en chambra o en maiso
And I-wish in a-chamber or in a-house
tota nuoig ab midonz estar
all night with my-lady to-be
e leis tener et abrassar;
and her to-hold and to-embrace
e ja no voill chant d'auzello,
and ever not I-wish song of-a-little-bird
car per ren no·l poria auzir;
because for anything not-it I-would-be-able to-hear
car cui fin' amors capdella,
for whom true love governs

non sap d'auzel qui favella,
not knows of-a-bird which chatters
anz endreg se ten lur gaug ad esquern.
rather in-respect-of himself he-holds their joy at scorn

Gui

N'Elias, aisso que·us aug dir,
Sir-Elias this which-you I-hear to-say
sai qu'aras tenetz a nien;
I-know that-now you-hold as nothing
ben ez francs, car sabetz suffrir
well you-are noble because you-know to-suffer
que donna·us lais per meinz valen;
that a-lady-you leave for a-less worthy
mas ieu am per aital conven
but I love by such a-covenant
que no voill que·m lais m'amia,
that not I-wish that-me leave my-beloved
anz vuelh sa mort, s'o fazia;
rather I-wish her death if-it she-did
qu'ilh vol la soa et la mia,
for-she wishes the hers and the mine
can fai zo que no·ill estai gen.
when she-does that which not-to-her stands nobly

Gui

E si de nuog vos sap plus bo
And if of night to-you it-seems more good
vostre donz tener c'ab jorn clar,
your lady to-hold than-with day clear

doncx n'ai eu gaug c'ab l'esgarar;
then thereof-have I joy than-with the-gazing
e per que no·m digatz de no,
and for that not-to-me you-say of no
faza·n dreg Na Maria dir,
let-her-make-thereof right Lady Maria to-say
cui jois e pretz renovella,
to-whom joy and worth renews
e fara sen, si apella
and she-will-do sense if she-calls
Na Biatritz, la bella, de Tiern.
Lady Beatritz the fair of Tiern

Gui

N'Elyas, si vostra amia
Sir-Elias if your beloved
vos trai la nuoich ni·us galia,
you betrays the night or-you beguiles
vos l'amatz per cocha d'argen.
you her-love for need of-silver

Elias

Clergart, be·us trembla·il cervella;
Little-clerk well-to-you trembles-the brain
per una veilla fradella
for an old worthless-woman
anatz brandan, cum fai naus ses govern!
you-go reeling as does a-ship without steering

Gui, e·us part mon essienz

20 · THE NIGHT OR THE FETTER

A partimen Ebles sets Gui. Which of two torments would kill a man sooner: to lie all one night of Advent with the woman who makes him glad, or to be held in chains for a third of a day by one of the Algais? Gui says Ebles divides like a man love does not please, and takes the little joy over being killed by the Basque. Ebles answers that she stinks worse than wormwood, has had seven foundlings, and that he would rather hang like Judas than be kissed by her.

Eble

Gui, e·us part mon essienz
Gui and-you I-set my knowledge
un joc dun serez conquis:
a game whereof you-will-be conquered
en qal cuidaz q'om moris
in which think-you that-one might-die
ennanz d'aqes dos tormenz,
sooner of-these two torments
qe tota una nuoit d'avenz
that all one night of-Advent
jacsez ab lei don es gais,
you-lay with her whereof you-are gay
o·us tengues us dels Algais
or-you held one of-the Algais
en lega, lo terz d'un dia:
in a-chain the third of-a day
chausez qal volriaz mais.
choose which you-would-wish more

Gui

N'Eble, com hom recrezenz,
Sir-Ebles as a-man recreant
cui amors non abelis,
whom love not pleases
partez, e s'ieu non chausis,
you-divide and if-I not I-choose
petit m'ajuda mos senz;
little me-helps my sense
qe sitot no·m sui jausenz
for although not-me I-am rejoicing
de lei qe aman me trais,
of her who loving me betrayed
mais m'en val uns petitz jais
more to-me-thereof is-worth a little joy
q'en lega·l bascles m'aucia;
than-in a-chain-the Basque me-slay
mas a vos, q'en sabez, lais.
but to you who-thereof you-know I-leave-it

Eble

En Gui, plus flaira q'ausenz,
Sir Gui more she-stinks than-wormwood
per q'eu li fui e·ill gandis,
for which-I from-her fled and-from-her I-escaped
e a avuz set campis
and she-has had seven foundlings
qe de toz a faiz sirvenz;
whom of all she-has made servants

mais am estar en pendenz,
rather I-love to-be in hanging
cum fai Judas qe Dieu trais,
as does Judas who God betrayed
q'il jamais m'abraz ni·m bais!
than-she ever me-embrace or-me kiss
Pro a·l Diables qe·s ria
Enough has-the Devil that-himself he-laugh
d'aizo q'il a faitz eimais.
of-this that-she has done henceforth

N'Elyas, de dos amadors

21 · SPEAKING OR MUSING

A tenso between Elias and Sir Bernart. Of two lovers, which loves more strongly: the one who cannot help speaking of his lady to everyone, or the one who says nothing and beholds her in his heart night and day? Elias takes the speaker, since a man says what pleases him and keeps silent when he has no will to speak, and a lover ought to praise his lady where it is fitting. Bernart holds that concealment has enriched many true friends, and that a lightness harms love more than great sense can mend. Elias has the last word: thinking without deeds or words is worth little anywhere, and least of all in courting.

Bernart

N'Elyas, de dos amadors
Sir-Elias of two lovers

me digatz qals ama plus fort:
to-me tell which loves more strongly

l'us non pot a dreg ni a tort
the-one not can at right nor at wrong

mudar qe non parle soven
to-forbear that not he-speak often

de sa domna ab tota gen;
of his lady with all folk

l'autre no·n parl' a nulla ren qe sia,
the-other not-thereof speaks to any thing that may-be

mas en son cor remira nuech e dia,
but in his heart he-beholds night and day

pessan, com leis puesca servir en grat:
thinking how her he-can to-serve in favor
ara chauzetz lo plus enamorat!
now choose the most enamored

Elias

En Bernart, plus destreingn amors
Sir Bernart more constrains love
l'amic qi non ha nul confort,
the-lover who not has any comfort
s'en parlan no·s dona conort
if-in speaking not-himself he-gives comfort
de leis q'ama plus coralmen,
of her whom-he-loves most heartily
cant en pot parlar d'avinen,
when thereof he-can to-speak graciously
qe l'apensat qi tostemps penssaria;
than the-thoughtful-one who always would-think
amar pot el, mas no lo semblaria,
to-love can he but not it would-seem
q'ades parl' om d'aqo qe·il ven a grat,
for-ever speaks one of-that which-to-him comes to favor
e se cal' om qant no·n a volontat.
and himself keeps-silent one when not-thereof he-has will

Bernart

N'Elyas, temers e celars
Sir-Elias fearing and concealing
an mainz fiz amics enreqit,
have many true friends enriched

e parlars ha mainz jois delit,
and speaking has many joys destroyed
per que·m par q'am meils ses enjan
for which-to-me it-seems that-loves better without deceit
cel qi son joi jauzis celan;
he who his joy enjoys concealing
qe ben sabetz qe res tant no·ill plairia,
for well you-know that anything so-much not-to-him would-please
qom se de leis ses dan parlar podia;
as if of her without harm to-speak he-could
mas tant ama, — per que dopta faillir, —
but so-much he-loves for which he-fears to-fail
q'amors no·l gic de parlar enardir.
that-love not-him lets from speaking to-embolden

Elias

Bernart, se·l vostres raizonars
Bernart if-the your arguing
per far del dreit tort a chauzit,
for to-make of-the right wrong has chosen
ye·us ay lo pieytz pel miels geqit;
I-to-you have the worse for-the better left
qe mout ama meils per semblan
for much loves better in seeming
l'amics qe trai sidonz enan,
the-lover who draws his-lady forward
parlan de leis lai on adreig li sia;
speaking of her there where fitly to-her it-be
mas l'apensatz par qe non sap qe dia;
but the-thoughtful-one seems that not he-knows what he-says

q'en dreg d'amor deu hom sidonz bendir;
for-in right of-love must one his-lady to-praise
q'ieu pretz mais bel parlar qe lonc consir.
for-I prize more fair speaking than long musing

Bernart

N'Elyas, fis e fermz volers
Sir-Elias true and firm wills
fai sobredoptar l'apensat,
make to-over-fear the-thoughtful-one
et Amors ha·l tan ferm lassat
and Love has-him so firmly bound
qe no·il laissa dir mal ni be
that not-to-him she-lets to-say ill or good
de sidonz; qar pro vetz s'ave
of his-lady because many times itself-it-happens
qe zo q'om ditz per ben, torn' a foillia,
that that which-one says for good turns to folly
et en amor notz una leujaria
and in love harms a lightness
mais qe no·i pot us granz senz emendar,
more than not-therein can a great sense to-amend
per qe·l fins serv' e·s suefre de parlar.
for which-the true-lover serves and-himself forbears from speaking

Elias

En Bernart, molt es granz plazers,
Sir Bernart much it-is a-great pleasure
qant de leis qi l'a·l cor emblat,
when of her who to-him-has-the heart stolen

pot per tot dir sa volontat
he-can through all to-say his will
ad honor de leis e de se,
to honor of her and of himself
e par meils q'amors l'i ame
and it-seems better that-love him-therein loves
s'onra sidonz e·n ditz ben tota via,
if-he-honors his-lady and-thereof says well all the-while
qe s'el pensans de parlar se suffria;
than if-he musing from speaking himself forbore
qe pensamenz ses obr' e ses parlar
for thinking without work and without speaking
val pauc per tot, e meinz en domnejar!
is-worth little through all and less in courting

Manenz fora·l francs pelegris

22 · THE FRANK PILGRIM

A cobla of Elias on Gaucelm Faidit's return from overseas, which the razo Gaucelm Faidit's Wife *explains. The frank pilgrim would be rich, but he left his wealth at the holy place; he stayed there in great honor, and Safadin had the worse of it. But for the fat belly hanging on him the Turks would have paid dearly for his boldness. He says he means to go back, but leaves off so that his fine son may inherit. The closing couplet credits Elias with making the words better than Gaucelm, who is fatter than a pillar.*

Manenz fora·l francs pelegris,
Rich would-be-the frank pilgrim
mas son aver mes al santor.
but his wealth he-put at-the holy-place
Molt lai estet a grant honor,
Much there he-stayed at great honor
— per so si ac dan Safadis, —
for this indeed had harm Safadin
e si no fos lo gros ventres qe·ill pen,
and if not were the fat belly which-to-him hangs
car compreron li Turc son hardimen.
dearly would-have-bought the Turks his boldness
Ancaras dis el qe lai vol tornar,
Still says he that there he-wishes to-return
mas laissa s'en pel bel fill eretar.
but he-leaves himself-thereof for-the fair son to-inherit

[Aqestz motz fetz n'Elias, qe·ls saup far
These words made Sir-Elias who-them knew to-make
miels q'en Gauselms q'es plus gros d'un pilar.]
better than-Sir Gaucelm who-is more fat than-a pillar

Gauselms, eu mezeis garantis

23 · ELIAS ANSWERS GAUCELM

Elias d'Uissel's answering cobla, which the razo The Poor Castle of Casluz *explains. He warrants of himself that he has no great store of wealth, and that Gaucelm has so much merit that no one ought to gainsay him. If Elias is poor, Gaucelm has silver enough, and Guillelma is worthy and valiant: a fairer pair than Gaucelm and Guillelma is not to be found on this side of the sea, in the manner of a camp follower and a jongleur.*

Gauselms, eu mezeis garantis
Gaucelm I myself warrant
que non ai d'aver grant largor,
that not I-have of-wealth great abundance
e vos avez tan de valor
and you you-have so-much of merit
qe no·s taing q'om vos dementis.
that not-itself it-befits that-one you should-gainsay
S'ieu sui paubres, vos avez pro argen
If-I am poor you you-have enough silver
e Guillelma, la pro e la valen;
and Guillelma the worthy and the valiant
gensor pareill non a de sai la mar
a-fairer pair not has on this-side the sea
a lei de soudadeira e de joglar.
in manner of a-camp-follower and of a-jongleur

N'Elyas, conseill vos deman

24 · THE OATH HE SWORE HER

A tenso between Elias and Sir Aimeric. Aimeric's lady will lie with him for a night on condition that he swear not to force her beyond her wish but stay at kissing and holding; he asks whether to keep the oath or break it. Elias counsels him to do the deed, since a man is a fool to go seeking elsewhere what he holds in his arms. Aimeric answers that it is knavish counsel, that a man loses God and his lady by belying what he swore, and that he will stop at holding and kissing. Elias has the last word: he will do it fairly, laughing and playing, then weep for it until she pardons the offense, and go a pilgrim beyond Tyre to seek God's pardon for the perjury.

Aimeric

N'Elyas, conseill vos deman
Sir-Elias counsel you I-ask

de lieis c'am mais c'autrui ni me,
of her whom-I-love more than-another or myself

qe·m ditz qe·m colgara ab se
who-to-me says that-me she-would-lay with herself

una nuoich, ab qe·il jur e·il man
one night with that-to-her I-swear and-to-her I-promise

que non la fortz part son talan,
that not her I-force beyond her desire

mas q'eu estei baisan tenen:
but that-I stay kissing holding

del far digatz m'al vostre sen,
of-the doing tell to-me-at-the your sense

s'es mieils c'aissi sofra et endur
if-it-is better that-thus I-suffer and I-endure
o part son voler me perjur?
or beyond her wish myself I-forswear

Elias

N'Aimeric, e·us vauc conseillan
Sir-Aimeric and-you I-go counseling
que, s'ab si·us colga, faitz l'o be;
that if-with herself-you she-lays do it-to-her well
car qui sa dompna en son bratz te,
because who his lady in his arms holds
fols es, s'aillor la vai cercan;
a-fool he-is if-elsewhere her he-goes seeking
* * *
(lacuna)
Car s'ieu era ab midonz jazen
For if-I were with my-lady lying
e n'avia faich sagramen,
and thereof-I-had made an-oath
faria l'o, so·us assegur,
I-would-do it-to-her this-to-you I-assure
qui que m'en tengues per perjur.
whoever that me-thereof held for forsworn

Aimeric

N'Elias, a lei de truan
Sir-Elias in manner of a-knave
me conseillatz er et ancse;
to-me you-counsel now and ever

mal a qui del conseill vos cre,
ill has who of-the counsel you believes
e sai ben qe·il fals vos creiran,
and I-know well that-the false you will-believe
cill que non amon tan ni qan;
those who not love so-much nor how-much
car Dieu e sa dompna eissamen
because God and his lady likewise
pert qui aisso qe·il jura men,
loses whoever this which-to-her he-swears he-belies
per q'al tenen baisan m'atur,
for which-at-the holding kissing me-I-stop
ab cor que del far non perjur.
with a-heart that of-the doing not I-forswear

Elias

N'Aimeric, vilania gran
Sir-Aimeric a-churlishness great
dizetz e rasonatz desse;
you-say and you-argue at-once
car s'ab lieis jatz q'am mais que me,
because if-with her I-lie whom-I-love more than myself
ja als non l'irai demandan;
ever else not her-I-shall-go asking
mas bellamen rizen jogan
but fairly laughing playing
l'o farai, puois plorarai m'en
it-to-her I-shall-do then I-shall-weep me-thereof
tro qe·m perdon lo faillimen;
until that-me she-pardon the offense
puois irai pelegrins part Sur
then I-shall-go a-pilgrim beyond Tyre
queren Dieu perdon del perjur.
seeking God pardon of-the perjury

En Gui d'Uisel, be·m plai vostra canços

25 · PEIRE D'UISSEL REBUKES GUI

A cobla and a tornada by Peire d'Uissel against his brother's song of dismissal, which the razo How Maria de Ventadorn Set Him Singing *explains. He is glad of Gui's song precisely because it slanders the lady he praised last year: she takes no harm by it, since she does better to love a knight than to love him, and if she gave her love foolishly she withdrew it deliberately, which is no ground for blame, her own folly being what she recognized. Gui is worth a good deal as a knight in many a gracious deed, but it is not the custom for a lady to love a clerk, and she is always blamed for it.*

En Gui d'Uisel, be·m plai vostra canços,
Sir Gui of-Uisel well-to-me pleases your song
car disetz mal lei qe lauzes antan;
because you-say ill (of)-her whom you-praised last-year
se·ll dizetz mal, ella no·i a null dan,
if-to-her you-say ill she not-therein has any harm
qe cavalier deu meill amar qe vos;
for a-knight she-must better to-love than you
qe s'ela·us det s'amor nesciamen,
for if-she-you gave her-love foolishly
pois la·us estrais aconsillaidamen,
then it-you she-withdrew deliberately
ges per aicho no·ill deu esser blasmat,
at-all for this not-to-her must to-be blamed
deis q'el' eissa se conoc sa foudat.
since that-she same herself recognized her folly

En Gui d'Uisel, un cavalier valen
Sir Gui of-Uisel a knight worthy
valetz vos be en maint fait avinen;
are-worth you well in many a-deed gracious
mas de clerge no es acostumat
but of a-clerk not it-is customary
qe dompna l'am, anz ll'es totz temps blasmat.
that a-lady him-love rather to-her-is all times blamed

N'Eble, er chauzetz la melhor

26 · THE DEBTOR OR THE LOVER

A partimen Guillem Guaysmar sets Ebles d'Uissel. Which has more thought and trouble: the man who owes a great deal, cannot pay, and is not given time, or the man whose heart is in a lady but who can do nothing that pleases her? Ebles grants that no ill compares with love's grief, then takes debt as the worse: the creditors follow him about, one pulls him and another seizes him, he is called a swindler, and he dares not show himself in a square or wear good cloth of color. Guillem holds love's grief a hundred times greater, since a creditor can be appeased with fair words and love cannot, and closes that a man in debt does not die so long as he has food, where of love he dies more easily than of any other wound.

Guillem Guaysmar

N'Eble, er chauzetz la melhor
Sir-Ebles now choose the better
ades segon vostr' escien:
ever according-to your knowledge
lo quals a mais de pensamen
the which has more of thought
e de cossirier e d'error,
and of care and of-trouble
selh que gran re deu, e payar
he who a-great deal owes and to-pay
no pot, ni·l vol hom esperar,
not can nor-him wishes one to-wait

o selh qu'a son cor en amor
or he who-has his heart in love
et en domna, mas re no·l fai que·il playa?
and in a-lady but anything not-to-her he-does that-to-her please
Chausetz d'amdos, qu'ieu sai quals plus s'esmaya.
Choose of-the-two for-I know which more himself-dismays

Eble

Guillem Guaysmar, anc per amor
Guillem Guaysmar ever for love
no trays hom piegz, de mon joven
not drew a-man worse of my youth
cum fatz et ai fait, et enten
as I-do and I-have done and I-intend
ni mais deya de ma ricor.
nor more I-owe than my wealth
Per qu'ieu sai, cum per assajar,
For which-I know as through to-try
que no se fai a comparar
that not itself does to to-compare
neguns mals a dolor d'amor;
any ill to grief of-love
mas non es hom en tot lo mon pietz traya,
but not is a-man in all the world worse who-draws
com selh cuy ditz quascus: «Paya me, paya!»
than he to-whom says each-one Pay me pay

Guillem Guaysmar

N'Eble, tuit li dompneyador,
Sir-Ebles all the wooers
li pro e·l larc e li valen,
the worthy and-the generous and the valiant
seran ab mi del jutjamen;
will-be with me of-the judgment
e ab vos seran l'uchador,
and with you will-be the-bawlers
e l'autra gens que no sap far
and the-other folk who not knows to-do
mas can tener et amassar.
but only to-hold and to-heap
Mout vos da deutes gran paor,
Much you gives debt great fear
per que se tanh qu'en son velhenc dechaya
for which itself it-befits that-in his old-age fall-away
ricx hom tosetz qui per deute s'esmaya.
a-rich man young who for debt himself-dismays

Eble

Guillem Guaysmar, quan li deutor
Guillem Guaysmar when the creditors
mi van apres tot jorn seguen,
me go after every day following
l'us me tira, l'autre me pren,
the-one me pulls the-other me takes
e m'apellon baratador,
and me-they-call a-swindler

yeu volgr' esser mortz sens parlar;
I would-wish to-be dead without speaking
qu'ieu no·m aus en plassa mostrar
for-I not-me I-dare in a-square to-show
ni vestir bos draps de color,
nor to-wear good cloths of color
quar hom no·m ve que sa lengua no·m traya;
because a-man not-me sees who his tongue not-me draws-at
e s'ieu d'amor trac mal, be·s tanh que·m playa.
and if-I of-love I-draw ill well-itself it-befits that-to-me it-please

Guillem Guaysmar

N'Eble, sapchatz que la dolor
Sir-Ebles know-you that the grief
d'amor tenh major per un cen
of-love I-hold greater by a hundred
que deute ni nulh sagramen;
than a-debt or any oath
qu'ab belh dir pot hom son deutor
for-with fair speaking can one his creditor
gent aplanar et apayar,
nobly to-smooth and to-appease
mas amors qui·m fai sospirar,
but love which-me makes to-sigh
morir e languir ab dolor,
to-die and to-languish with grief
n'i ai poder per ren que m'en estraya, —
not-therein I-have power by anything that me-thereof I-withdraw
tan tem morir, sol la dolors m'esglaya.
so I-fear to-die only the grief me-terrifies

Guillem Guaysmar

N'Eble, ben sabon li pluzor
Sir-Ebles well know the most
qu'om endeutatz no mor, sol manjar aya,
that-a-man indebted not dies provided to-eat he-have
mas d'amor mor plus leu que d'autra playa.
but of-love he-dies more easily than of-another wound

SORDEL

The Complete Songs

Vida

THE LIFE OF SORDEL

The first life. Sordel was of Mantua, from a castle called Goito, a noble captain, gracious in person, a good singer, a good composer, and a great lover, but a knave and false toward the ladies and the barons he stayed with. He courted Cunizza, sister of Sir Aicelin and Sir Albric de Romans and wife of the count of San Bonifacio, his host, and by Aicelin's will carried her off. He then secretly married Otha, a sister of the lords of Estras, and for fear of his enemies left for Provence, where he stayed with the count and loved a lady he called in his songs Sweet Enemy.

Sordels fo de Mantoana, d'un castel que a nom Got, gentils
Sordel was of Mantua of-a castle which has name Goito a-noble
catanis, e fo avinens hom de la persona, e fo bons
captain and he-was comely a-man of the person and he-was a-good
chantaire e bons trobaire, e grans amaires; mas mout fo
singer and a-good composer and a-great lover but much he-was
truans e fals vas dompnas e vas los barons ab cui
a-knave and false toward ladies and toward the barons with whom
el estava; e entendet se en madompna Conissa, sor de
he stayed and he-courted himself in my-lady Cunizza sister of
ser Aicelin e de ser Albric de Romans, q'era moiller del
Sir Aicelin and of Sir Albric of Romano who-was wife of-the
comte de Saint Bonifaci ab cui el estava, e per voluntat
count of Saint Boniface with whom he stayed and by will
de miser Aicelin el emblet madompna Conissa, e menet
of Master Aicelin he stole my-lady Cunizza and he-led
la·n via. E pauc apres el s'en anet en Cenedes, ad
her-thereof away And little after he himself-thereof went into Ceneda to
un castel d'aqels d'Estras, de ser Henric e de ser Guillem
a castle of-those of-Estras of Sir Henric and of Sir Guillem
e d'en Valpertin, q'eron mout siei amic, et esposet una soa
and of-Sir Valpertin who-were much his friends and he-wedded a their

seror celadamens, que avia nom Otha, e venc s'en
sister secretly who had name Otha and he-came himself-thereof
puois a Trevis. E qand aqel d'Estras lo saup, si li
then to Treviso And when that-one of-Estras it learned thus to-him
volia offendre de la persona, eil amic del comte de Sain
he-wished to-do-injury of the person and-the friends of-the count of Saint
Bonifaci eissamens: don el estava armatz sus en la casa de
Boniface likewise whence he stayed armed up in the house of
miser Aicelin, e, qand el anava per la terra, el cavalgava
Master Aicelin and when he went through the land he rode
en bos destriers ab granda compaignia de cavalliers. E per
on good chargers with great company of knights And for
paor d'aicels qeil volion offendre, el se partic, et anet
fear of-those who-to-him wished to-do-injury he himself parted and went
s'en en Proenssa, et estet ab lo comte de Proenssa,
himself-thereof into Provence and stayed with the count of Provence
et amet una gentil dompna e bella de Proenssa, et
and he-loved a noble lady and fair of Provence and
apellava la en los sieus chantars que el fazia per lieis doussa
he-called her in the his songs which he made for her sweet
enemia: per la cal dompna el fetz maintas bonas chanssos.
enemy through the which lady he made many good songs

Vida

THE SECOND LIFE OF SORDEL

The second life makes him a poor knight's son of Sirier near Mantua, his father called Sir El Cort. He took delight in learning songs and in composing, kept company with the good men of court, and made coblas and sirventes. He came to the court of the count of San Bonifacio, who honored him greatly, and he and the countess fell in love. When the count fell out with her brothers, Aicelin and Albric had her carried off for Sordel. In Provence the count and countess gave him a castle and a noble wife.

Lo Sordels si fo de Sirier de Mantoana, fills d'un paubre
The Sordel thus was of Sirier of Mantua son of-a poor
cavallier que avia nom sier El Cort; e deletaise en
knight who had name Sir El Cort and he-delighted-himself in
cansos aprendre et en trobar, e briguet con los bons
songs to-learn and in to-compose and he-consorted with the good
homes de cort, et apres tot so qu'el pot, e fez
men of court and he-learned all that which-he could and he-made
coblas e sirventes: e venc s'en a la cort del
coblas and sirventes and he-came himself-thereof to the court of-the
comte de San Bonifaci, el coms l'onret molt; e
count of Saint Boniface and-the count him-honored much and
s'enamoret de la moiller del comte a forma de solatz,
he-fell-in-love with the wife of-the count in form of cheer
et ella de lui. Et avenc si quel coms estet mal con
and she of him And it-happened thus that-the count stood ill with
los fraires d'ella, e si s'estranjet d'ella; e sier Icellis
the brothers of-her and thus himself-he-estranged from-her and Sir Icellis
e sier Albrics, li fraire d'ella, si la feirent envolar
and Sir Albrics the brothers of-her thus her they-caused to-be-stolen
al comte a sier Sordel; et s'en venc estar con
from-the count for Sir Sordel and himself-thereof he-came to-stay with

lor, et estet longa sason con lor en gran benanansa:
them and he-stayed a-long season with them in great well-being
e pois s'en anet en Proensa, on il recuep grans
and then himself-thereof he-went into Provence where he received great
honors de totz los bos homes, e del comte e de
honors from all the good men and from-the count and from
la comtessa que li deron un bon castel e moillier
the countess who to-him gave a good castle and a-wife
gentil.
noble

Sitot m'asaill de serventes Fige[i]ra

1 · FIGUEIRA'S SWORD

A single cobla against Guillem Figueira. Though Figueira assails him in sirventes with a false and lying tongue, Sordel will bear it, so much does he fear being struck with the sword Sir Auzier struck Figueira with: neither hood nor visor kept Auzier from making quarters of his cheek, and afterward Figueira had so firm a peace of it that the doctoring never cost him twopence. The whole cobla is mockery.

Sitot m'asaill de serventes Fige[i]ra
Although me-assails with sirventes Figueira
ab sa lenga falsa e menssongieira,
with his tongue false and lying
sofrir lom taing, tal paor ai nom feira
to-suffer it-to-me it-befits such fear I-have not-me he-strike
ab l'espada ab qel feri n'Auziers,
with the-sword with which-him struck Sir-Auzier
car no·lli 'n valc capiros ni viseira
because not-to-him thereof availed a-hood nor a-visor
qe de la galta no·ll'en fezes cartiers;
for of the cheek not-to-him-thereof he-made quarters
e pois n'ac patz ferma d'aital maineira,
and then thereof-be-had peace firm of-such a-kind
c'anc noill costet mezinar dos deniers.
that-ever not-to-him it-cost to-doctor two pennies

Anc al temps d'Artus ni d'ara

2 · THE BLOW OF THE JAR

Two coblas in the exchange over the beating Sordel took. The first says that neither in Arthur's time nor now was so fair a blow seen as the one Sordel took on the head from a jar; if it was not a killing blow the fault lies with the man who combed him, but his heart is so humble that he takes every blow in peace so long as no blood comes of it. The second answers that no one ever saw so miserly a person as the old rascal Sir Aimeric, crooked, lean, and limping.

[Anc al temps d'Artus ni d'ara
Ever in-the time of-Arthur nor of-now
no crei que homs vis
not I-believe that a-man saw
tan bel colp cum en las cris
so fair a-blow as on the locks
pris Sordel[s] d'un'engrestara;
took Sordel of-a-jar
e s'el colp[s] non fo de mort,
and if-the blow not was of death
sel qel penchenet n'ac tort:
he who-him combed thereof-had the-wrong
mas el al cor tan umil e tan franc
but he has-the heart so humble and so frank
q'el prend en patz toz colps pois noi [v]e sanc.]
that-he takes in peace all blows since not-therein comes blood

Anc persona tan avara
Ever a-person so miserly
no crei que homs vis
not I-believe that a-man saw
cum al veils arlots meschis
as in-the old rascal wretched
N'Aimeric[s] ab trista cara;
Sir-Aimeric with sad face
sel qel ve a pez de mort:
he who-him sees has worse than death
e sitot a son cors tort
and although he-has his body crooked
e magr'e sec e vel e clop e ranc,
and lean-and dry and old and lame and limping
mil aitans dis ∗∗∗ q'el no fes anc.
a-thousand as-much he-says (lacuna) than-he not did ever

Non pueis mudar, qan luecs es

3 · THE COUNT IS SHORN

A sirventes with heavy lacunae, addressed to the count of Provence. Sordel cannot help singing or growling when the moment calls for it, for the barons have bought a common storehouse between them. He warns the count that he is being shaved and shorn all round, and that one man, the best there is in his country, is pruning his court; with their rents and dues, each of them means to pluck him bare. The closing stanza quotes Sir Blacatz, as one who would not lie in it: if the count gave the prized Provençals he rules back what he takes in rents, each would love him loyally; as it is they serve him while he flays the cross for silver.

Non pueis mudar, qan luecs es,
Not I-can to-help when place it-is
q'ieu non chant o no gronda;
that-I not I-sing or not I-growl
qel baron, si sont espres,
for-the barons so they-are afire
entr'els an conprat fonda.
among-them they-have bought a-storehouse
En coms, tot assesmat es
Sir count all measured it-is
que om vos rasa e tonda
that one you shave and shear
en redon,
in the-round
per piez pujar contramon.
for worse to-rise upward

En Raimon,
Sir Raimon
menbreus d'en Peire Bremon.
remember-you of-Sir Peire Bremon

En coms, aitant hay apres:
Sir count so-much I-have learned
qe tals es en Gironda,
that such is in Girona
el mieilh de vostre paes,
and-the best of your country
qi vostra cort rebronda.
who your court prunes
Am lur rendas e lur ses,
With their rents and their dues
si Dieus no vos avonda
if God not you supplies
trosq'al fon,
right-to-the bottom
chascus a cor qeus rebron.
each-one has a-heart that-you he-prune
Mas bauc son,
But foolish they-are
qar n'atendon l'aurion.
because thereof-they-await the-golden-oriole

Se çai ven ∗∗∗
If here comes (lacuna)
Qi fon seinher d'Argensa,
Who was lord of-Argence
coms, ben sai que seres duc
count well I-know that you-will-be owl
clamatz, a ma parvensa,
proclaimed at my seeming
e qe volares hueilh cluc
and that you-will-fly eye shut
de Rom'e[n]trosq'Argensa.
from Rome-right-to-Argence
Cui qe n'uc,
Whoever that thereof-cry-out
chascus ha cor qeus peluc,
each-one has a-heart that-you he-pluck
si q'el çuc
so that-in-the sap
remanra[n] blanc li peçuc.
will-remain white the little-feet

Ben sai si lor e ∗∗∗
Well I-know if to-them and (lacuna)
De tan n'ai sovinensa,
Of so-much thereof-I-have remembrance
qe fols plus caus d'un sanbuc
that a-fool more hollow than-an elder
sai qe n'a penedensa,
I-know that thereof-has repentance

qan veires al primer uc
when you-will-see at-the first cry
trapenar sa valensa
to-pierce his valor
del faduc,
of-the dotard
qi mal sembla del Bauz n'Uc,
who ill resembles of-the Baux Sir-Uc

e ses truc
and without a-blow
val mens q'om mortz en tauc.
is-worth less than-a-man dead in a-tomb

* * *
(lacuna)
* * *
(lacuna)
* * *
(lacuna)
* * *
(lacuna)
* * *
(lacuna)
* * *
(lacuna)
* * *
(lacuna)
* * *
(lacuna)
* * *
(lacuna)
* * *
(lacuna)

Aitan aug dir en Blacatz,
So-much I-hear to-say Sir Blacatz
con qi non i me[n]tria:
as who not therein would-lie
s'als pros Provensals presaz,
if-to-the worthy Provencals prized
en q'aves seinhoria,
over whom-you-have lordship
ço qe tolles rendias,
that which you-take you-rendered
chascus vos ameria
each-one you would-love
lialmen:
loyally
pero vos son desirven,
yet you they-are serving
qar soven
because often
scorjatz la croz per l'argen.
you-flay the cross for the-silver

Puois nom tenc per pajat d'amor

4 · THE THREE DISINHERITED

A sirventes to three dispossessed lords. A man once so dishonored that he no longer fears shame in his heart is worth much less than a man dead and buried. Millau, which the king of Aragon took by prowess, has been nobly recovered from him; he was neither shamed nor blamed for it, and bound himself by neither truce nor peace. The count of Toulouse may rejoice at recovering the way in and out at Beaucaire, though the county is not whole. The count of Provence gathers the port of Marseille's rent with honor, while the besieged count, at odds with the church, will lightly recover his losses. Sordel expects the disfavor of all three, and lays whatever outrage he has said at the door of the lady he has given himself to.

Puois nom tenc per pajat d'amor
Since not-myself I-hold for paid of-love
em sobra raisos de maldir,
and-to-me abounds reason for reviling
en abans que vegna pascor
in before that come spring
voigll faire u serventes ausir,
I-wish to-make a sirventes to-be-heard
e luoc de ver mesatge,
in place of a-true message

quem dig'als tres deseretatç
which-to-me let-it-say-to-the three disinherited
qe puois om es desvergognatç
that after a-man is dishonored
tan, que dintç son coratge
so-much that within his heart
non tem aunir, desonratç
not he-fears to-be-shamed dishonored
val trop mentç que mortç soteratç.
is-worth much less than dead buried

Desonratç ab pauc de valor
Dishonored with little of merit
viu tutç homs, puois si laisa aunir
lives every man after himself he-lets to-be-shamed
ni deseritar ses clamor,
or to-be-disinherited without outcry
[e] ses demanes contradir;
and without demand to-gainsay
e s'enten mon lengagie
and if-be-understands my language
nostre rei[s] d'Aragon, bem platç,
our king of-Aragon well-to-me it-pleases
car gient es Amilhautç cobratç;
because nobly is Millau recovered
qu'el ac [ab] vasalagie;
which-he had with vassalage

mas non fun aunitç ni blasmatç,
but not he-was shamed nor blamed
ni 'n pres trega, ni 'n guret patç.
nor thereof he-took a-truce nor thereof he-earned peace

Qan ves de Belcaire la tor
When toward of Beaucaire the tower
li cons ben si deu esgausir
the count well himself must to-rejoice
de Tolsan, car a grant onor
of Toulouse because at great honor
a cobrat l'intrar e l'iscir.
he-has recovered the-entering and the-going-out
Pero dedintç l'estagie
Yet within the-dwelling
dison encar, si bel desplatç:
they-say still although well-to-him displeases
«Beu sire, per qe vos conortatç?»
Fair lord for what you you-comfort
Al conort del salvagie
At-the comfort of-the savage-one
li coms qi gia fon ducs clamas,
the count who once was duke proclaimed
mas non es entier[s] lo comtatç.
but not is entire the county

Bem plai del comte mon segnor,
Well-to-me it-pleases of-the count my lord
car li vei la renda cuglir
because to-him I-see the rent to-gather
del port de Marsili'a onor;
of-the port of Marseille-at honor
mas al comte la fes tenir
but to-the count it he-made to-hold
l'autr'an, al gran pasagie
the-other-year at-the great crossing
de tut Tolsan, per que n'es seçatç,
of all Toulousain for which thereof-he-is besieged
e mon segner en viu onratç.
and my lord thereof lives honored
Leu revenral damagie:
Lightly he-will-recover-the damage
puois a l'egleiça s'es iratç,
since to the-church himself-he-is angered
ne qier perdon de sos pecatç.
nor he-asks pardon of his sins

Car lur ne[m]bri lo desonor
Because to-them let-it-recall the dishonor
que lur fai malvastaç sufrir,
which to-them makes wickedness to-suffer
de tutç treis n'aurai desamor;
of all three thereof-I-shall-have disfavor
ma[s] sol Dieu[s] gart lieis cui desir,
but only God let-him-keep her whom I-desire

qe ten mon cor en gage,
who holds my heart in pledge
tutç om, per q'en si'airatç,
every man for that-thereof he-be-angered
demandar voigll sia prejatç;
to-demand I-wish it-be prayed
e se dic nul oltragie,
and if I-say any outrage
fai m'o dir lo pretç el rictatç
makes it-to-me to-say the worth and-the greatness
de lieis a cui [eu] me soi datz.
of her to whom I myself am given

Plasentç dompna, cui me sui datç,
Pleasing lady to-whom me I-am given
gais viu per vos et enveatç,
gay I-live for you and desirous
cant pens c'ab alegragie
when I-think that-with gladness
serai encar per vos amatç,
I-shall-be still by you loved
si gians prent d'amar volontatç.
if ever takes of-loving a-will

Planher vuelh en Blacatz en aquest leugier so

5 · THE LAMENT FOR BLACATZ

The planh for Blacatz, in a light tune, as its first verse says. He laments a good lord and friend, and since every worthy quality died with him the only remedy is to take out his heart and let the heartless barons eat of it. The emperor should eat first, to win Milan; then the king of France, to recover Castile; the English king, who is little courageous; the Castilian, who must eat for two and had better eat in secret, or his mother will beat him with sticks; then Aragon, Navarre, Toulouse, and Provence. The barons will hate him for saying it, and he prizes them as little as they prize him; he asks only mercy of Belh Restaur.

Planher vuelh en Blacatz en aquest leugier so
To-lament I-wish Sir Blacatz in this light tune
ab cor trist e marrit, et ai en be razo,
with heart sad and grieving and I-have therein good reason
qu'en luy ai mescabat senhor et amic bo,
for-in him I-have lost a-lord and a-friend good
e quar tug l'ayp valent en sa mort perdut so:
and because all the-qualities worthy in his death lost are
tant es mortals lo dans, qu'ieu noy ai sospeisso
so is mortal the harm that-I not-therein have expectation
que jamais si revenha, s'en aital guiza no,
that ever itself it-recover if-in such a-way not
qu'om li traga lo cor, e qu'en manjol baro
that-one to-him draw the heart and that-thereof eat-the barons
que vivon descorat, pueys auran de cor pro.
who live heartless then they-will-have of heart plenty

Premiers manje del cor, per so que grans ops l'es,
First let-him-eat of-the heart for this that great need to-him-is
l'emperaire de Roma, s'elh vol los Milanes
the-emperor of Rome if-he wishes the Milanese
per forsa conquistar, quar luy tenon conques,
by force to-conquer because him they-hold conquered
e viu deseretatz, malgrat de sos Ties;
and he-lives disinherited in-spite of his Germans
e deseguentre lui manj'en lo reys frances,
and next-after him let-him-eat-thereof the king French
pueys cobrara Castella, que pert per nescies;
then he-will-recover Castile which he-loses through folly
mas, si pez'a sa maire, elh no 'n manjara ges,
but if it-grieves-to his mother he not thereof will-eat at-all
quar ben par a son pretz qu'elh non fai ren quel pes.
because well it-appears by his worth that-he not does anything which-to-her weighs

Del rey engles me platz, quar es pauc coratjos,
Of-the king English to-me it-pleases because he-is little courageous
que manje pro del cor, pueys er valens e bos,
that he-eat plenty of-the heart then he-will-be worthy and good
e cobrara la terra, per que viu de pretz blos,
and he-will-recover the land for which he-lives of worth bare
quel tol lo reys de Fransa quar lo sap nualhos;
which-to-him takes the king of France because him he-knows slothful
e lo reys castelas tanh qu'en manje per dos,
and the king Castilian it-befits that-thereof he-eat for two
quar dos regismes ten, e per l'un non es pros;
because two kingdoms he-holds and for the-one not he-is worthy

mas, s'elh en vol manjar, tanh qu'en manj'a rescos,
but if-he thereof wishes to-eat it-befits that-thereof he-eat-in secret
que, sil mair'o sabia, batrial ab bastos.
for if-the mother-it knew she-would-beat-him with sticks

Del rey d'Arago vuel del cor deja manjar,
Of-the king of-Aragon I-wish of-the heart he-must to-eat
que aisso lo fara de l'anta descarguar
for this him will-make of the-shame to-unburden
que pren sai de Marcella e d'Amilau, qu'onrar
which he-takes here of Marseille and of-Millau for-to-honor
nos pot estiers per ren que puesca dir ni far;
not-himself he-can otherwise by anything that he-can to-say or to-do
et apres vuelh del cor don hom al rey navar,
and after I-wish of-the heart one-give to-the king of Navarre
que valia mais coms que reys, so aug comtar:
who was-worth more a-count than a-king this I-hear to-tell
tortz es quan Dieus fai home en gran ricor pojar,
a-wrong it-is when God makes a-man in great greatness to-rise
pus sofracha de cor lo fai de pretz bayssar.
since lack of heart him makes of worth to-sink

Al comte de Toloza a ops qu'en manje be,
To-the count of Toulouse it-is need that-thereof he-eat well
sil membra so que sol tener ni so que te,
if-to-him it-recalls that which he-used to-hold or that which he-holds
quar, si ab autre cor sa perda non reve,
because if with another heart his loss not it-returns

nom par que la revenha ab aquel qu'a en se.
not-to-me it-seems that it it-return with that which-he-has in himself
El coms proensals tanh qu'en manje, sil sove
And-the count Provencal it-befits that-thereof he-eat if-to-him it-remembers
c'oms que deseretatz viu guaire non val re,
that-a-man who disinherited lives much not is-worth anything
e, sitot ab esfors si defen nis chapte,
and although with effort himself he-defends and-himself maintains
ops l'es mange del cor pel greu fais qu'el soste.
need to-him-is he-eat of-the heart for-the grievous burden that-he bears

Li barom volran mal de so que ieu dic be,
The barons will-wish ill of that which I say well
mas ben sapchan qu'ie'ls pretz aitan pauc quon ylh me.
but well let-them-know that-I-them prize as little as they me

Belh Restaur, sol qu'ab vos puesca trobar merce,
Fair Restaur only that-with you I-may to-find mercy
a mon dan met quascun que per amic nom te.
to my harm I-put each-one who for a-friend not-me holds

Qan q'ieu chantes d'amor ni d'alegrier

6 · I SING OF WAR

He would sing of love and courtship, but now he must sing of war and take his joy in it, since every good quality belongs to the knight who serves his lady. Harsh as the enemy are, he fears them less on his charger than when he hears them named. The man he attacks is slack and foxy, courteous only in seeming, his words coarse and his deeds petty, and all the gold of Montpellier will not save him. A lady who shows such a man any sign of love casts herself down. The sirventes is sent to the vainglorious man himself, who saw Sordel, his charger, and his lady to his cost.

Qan q'ieu chantes d'amor ni d'alegrier,
Whenever that-I might-sing of-love or of-gladness
ni de dompnei, er vei que m'a mestier
or of courtship now I-see that to-me-has need
q'ieu chant de gerra e per gerra m'esgau,
that-I sing of war and through war me-I-rejoice
q'en totz bons faitz dei tener dreich sentier;
for-in all good deeds I-must to-hold a-straight path
car tuich bon aip taignon a cavallier
because all good qualities belong to a-knight
q'es ab mi donz qui ten de pretz la clau.
who-is with my lady who holds of worth the key

Sitot son mal e fel nostre gerrier,
Although are harsh and cruel our enemies
eu los tem meins pois sui e mon destrier,
I them I-fear less since I-am on my charger
qand eu los vei, que s'om los me mentau;
when I them I-see than if-one them to-me mentions

e si 'n trob un enojos lausengier,
and if thereof I-find an annoying slanderer
sa moillers sai que se vistra de nier,
his wife I-know that herself she-will-clothe in black
per que l'es ops qeis gart de mon esclau.
for which to-him-is need that-himself he-guard from my hoof

Cel qel conois lo ten per messongier,
He who-him knows him holds for a-liar
flac e volpil, avol e ufanier;
slack and foxy worthless and vainglorious
c'ab croi semblan, fals avinen, soau,
for-with vile seeming false gracious soft
se feing cortes, e non val un denier;
himself he-feigns courteous and not is-worth a penny
qeil dich son gros eil faich son menudier,
for-his words are coarse and-his deeds are petty
per q'entrels pros non es prezatz un clau.
for which-among-the worthy not he-is prized a nail

Ja nom tenga negus per sobrancier,
Ever not-me let-him-hold any-one for overbearing
de so q'ai dich, si ben fauc gab sobrier:
of that which-I-have said although well I-make a-boast excessive
qu'eu nol menatz mas segon que m'en lau,
for-I not-him I-threaten but according as me-thereof I-praise
e s'ieul cossec, l'outracuidat parlier,
and if-I-him I-overtake the-overweening talker

ja nol garra totz l'aurs de Monpeslier,
ever not-him will-save all the-gold of Montpellier
ab tans de marcs cum ha codols en Crau.
with as-many of marks as has pebbles in Crau

Laich se dechai dompna ab pretz vertadier,
Foully herself casts-down a-lady with worth truthful
sil fai d'amor nuill semblan plazentier,
if-to-him she-makes of-love any show pleasing
nis pliu en lui: ges non ve be ni au:
or-herself she-pledges to him at-all not she-sees well nor hears
car negus hom non [l']ama ab cor entier,
because any man not him-loves with a-heart entire
pois en amor de tal fai destorbier.
since in love of such he-makes a-hindrance
Ar n'ai dig pro per que mas denz enclau.
Now thereof-I-have said enough for which my teeth I-shut

Sirventes, vai dir al fals ufanier,
Sirventes go to-say to-the false vainglorious-one
qe mal vic mi e mon corren destrier
that ill he-saw me and my running charger
e lieis, per qe m'a faich enic e brau.
and her for which he-has-me made hostile and fierce

Lo reproviers vai averan, som par

7 · HEART OF A RABBIT

The proverb about the scalded man who ever after fears lukewarm water proves true: the false fox has taken the last sirventes on himself, knowing in his heart all the ills that are in it, and since he claims it Sordel makes him a present of it. He has wrong to call Sordel a jongleur, for Sordel gives without taking. The man has an embroidered shirt for a hauberk, a braided hood for a helm, an ambling palfrey for a warhorse, and a mantle for a shield; the count of Toulouse has honored him as he deserved, sending him back to Marseille for which he left his lord and his faith; and his name is heart of a rabbit with the look of a lion.

Lo reproviers vai averan, som par,
The proverb goes proving-true it-to-me seems
d'ome escaudat qui tem tebe ancse:
of-a-man scalded who fears tepid ever
c'us fals volpills qeis fai a det mostrar,
that-a false fox who-himself makes at finger to-show
tant fort se feing, a pres de sobre se
so strongly himself he-feigns has taken of upon himself
mon sirventes, de cui qez eu faich l'aja,
my sirventes of whom that I made it-I-have
car en son cor sap totz los mals qei son;
because in his heart he-knows all the ills which-therein are
e pois per sieu lo pren, qui q'el retraja,
and since for his it he-takes whoever that-it he-retell
far l'ai l'onor q'a lui l'autrei el don.
to-make it-I-shall the-honor that-to him it-I-grant and-it I-give

Ges nom degra de bausia reptar,
At-all not-me he-ought of treachery to-accuse
q'ieu sui lejals, et el tant fals, q'en re
for-I am loyal and he so false that-in anything
non ausaria ad un gat tornas far,
not he-would-dare to a cat turns to-make
nis faria el del dreich c'auria be;
nor-himself would-do he of-the right which-he-would-have well
c'om que nuill temps non fetz colp ni pres plaja
for-a-man who any time not made a-blow nor took a-wound
no m'es semblan pogues far nuill faich bon;
not to-me-is seeming he-might to-do any deed good
car aitant tost cum el s'arma, s'esmaja,
because as soon as he himself-arms himself-he-dismays
c'anc hom d'aital fautonia non fon.
for-ever a-man of-such fatuity not was

Ben a gran tort car m'apella joglar,
Well he-has great wrong because me-he-calls a-jongleur
c'ab autre vau et autre ven ab me,
for-with another I-go and another comes with me
e don ses penre, et el pren ses donar,
and I-give without to-take and he takes without to-give
q'en son cors met tot qant pren per merce;
for-in his body he-puts all that-he takes by mercy
mas eu non pren ren don anta m'eschaja,
but I not I-take anything whence shame to-me-befall

anz met ma renda e non vuoill guizerdon
rather I-put my rent and not I-wish a-guerdon
mas sol d'amor; per qem par q'el dechaja
but only of-love for which-to-me it-seems that-he falls-away
et eu poje, qui nos jutga a razon.
and I rise if-one us judges by reason

Car sol si sap peigner e afaitar,
Because only himself he-knows to-paint and to-preen
e car se feing tot jorn non sap de que,
and because himself he-feigns all day not he-knows of what
e car se sap torser e remirar,
and because himself he-knows to-twist and to-behold
cre qeis n'azaut tota dompna desse;
he-believes that-herself thereof-pleases every lady at-once
mas eu non crei que pros dompna s'atraja
but I not I-believe that a-worthy lady herself-draw
vas tant vil cors per tant vil ochaison,
toward so cheap a-person for so cheap an-occasion
mas car als crois si taing dompna savaja,
but because to-the vile-ones itself befits a-lady savage
trobar la pot sus el castel Babon.
to-find her he-can up in-the castle Babon

En luoc d'ausberc fai camisa redar,
In place of-a-hauberk he-makes a-shirt to-be-embroidered
e per caval vol amblan palafre,
and for a-warhorse he-wishes an-ambling palfrey

et en luoc d'elm fai capiron fresar,
and in place of-a-helm he-makes a-hood to-be-braided
e per escut pren mantel el rete;
and for a-shield he-takes a-mantle and-it keeps
e, si per so a d'amor ren qeil plaja,
and if for this he-has of-love anything which-to-him please
reptar pot hom amor de tracio:
to-accuse can one love of treason
mas non o fai mas per semblanssa gaja
but not it it-does but through a-seeming gay
lo fals feignens, car al res noil ten pro.
the false feigner because at anything not-to-him it-holds profit

Gen l'a saubut lo valens coms onrar
Nobly him-has known the worthy count to-honor
de Tolosa, si cois taing nis cove,
of Toulouse just as-it befits or-itself becomes
c'a Marseilla l'a faich azaut tornar,
for-at Marseille him-he-has made gracefully to-return
per que laisset son seignor e sa fe;
for which he-left his lord and his faith
mas el non tem vergoigna, ni s'esmaja
but he not fears shame nor himself-dismays
don degr'estar marritz tota sazon
whereof he-ought-to-stand sad all season
lo fals volpills q'a nom, car pauc s'essaja,
the false fox who-has for-a-name because little himself-he-tries
«cor de conill ab semblan de leon.»
heart of a-rabbit with the-seeming of a-lion

Sol que m'afi ab armas tos temps del sirventes

8 · THE FOX AND SIR BARRAL

A further sirventes on the same man. He is foolish and gay with ladies as foolish as he is, and now that Sir Barral fails him he has nowhere to go and need not think of returning to this court. The count of Provence has parted from him, the other count will not have him, and the Temple and the Hospital disdain him, since no foxy or disloyal man fits among them. His body is great and long and his heart small and false. His wife sews his gold shirt all the year and stays needy. Touched to the quick, he will only put on a show: he fears nothing, neither to disbelieve Christ, nor to break an oath, nor to cast ladies down.

Sol que m'afi ab armas tos temps del sirventes,
Only that me-I-pledge with arms all time of-the sirventes
sobrarai lo perfieg qu'om ten per ben apres,
I-shall-surpass the perfect-one that-one holds for well learned
franc et humil en cocha, folh e guai e cortes
frank and humble in a-strait foolish and gay and courteous
ab donas, quan las troba tan folhas cum elh es;
with ladies when them he-finds as foolish as he is
tan l'amon de bon cor; per qu'ieu sospir, e pes
so-much him-they-love from good heart for which-I sigh and I-ponder
on tenra lo mesquis ni contra cal paes,
where he-will-hold the wretch or toward what country
pus en Barral li falh, e l'aten, quan quel pes:
since Sir Barral to-him fails and him-awaits however-much that-to-him it-weigh
e nostra cort hueymai no pes del tornar ges.
and our court henceforth not let-him-think of-the returning at-all

Mout se fenh prims e savis; pero sos sens es tals,
Much himself he-feigns subtle and wise yet his sense is such
qu'a son tort l'a partit de sil coms proensals,
that-at his wrong him-has parted from himself-the count Provencal
e l'autre coms nol vol, quar sap qui es ni quals,
and the-other count not-him wishes because he-knows who he-is and what
e dizon quelh soana lo Templ'e l'Espitals,
and they-say that-to-him disdains the Temple-and the-Hospital
quar entr'elhs no cap home volpils ni deslials:
because among-them not fits a-man foxy nor disloyal
bem meravelh quol pot retener en Barrals,
well-to-me I-marvel how-him can to-retain Sir Barral
qu'ad ops de bo senhor non es en re cabals;
for-at need of a-good lord not he-is in anything sufficient
quel cors a gran e lonc, el cor petit e fals.
for-the body he-has great and long and-the heart little and false

Aras veirem parer lo volpilh fenhedor,
Now we-shall-see to-appear the fox feigning
mescrezen enves Dieu e fals ves son senhor;
misbelieving toward God and false toward his lord
hueymais, pus ven la patz el gai temps de pascor,
henceforth since comes the peace and-the gay time of spring
si deuria mostrar ab garlanda de flor;
himself he-ought to-show with a-garland of flower
mas tan co fon la guerra, tan li fai gran paor,
but so-much as was the war so-much to-him it-makes great fear
non lo viron ab armas siey enemic major;
not him saw with arms his enemies greatest

e domna qu'ad aital cavayer do s'amor,
and a-lady who-to such a-knight give her-love
atretan val de pretz cum elh fai de valor.
as-much is-worth of worth as he does of merit

Aral veyrem parer, fenhen et afachan,
Now-him we-shall-see to-appear feigning and adorning
anar d'artelh a pe e pujar estruban,
to-go from-toe at foot and to-mount stirruping
e, son gran cors malvatz fenhen e remiran,
and his great body wicked feigning and beholding
portar camiz'ab aur quel molher cos tot l'an,
to-wear a-shirt-with gold that-the wife sews all the-year
don reman sofrachoza, si qu'en ploron l'enfan.
whence she-remains needy so that-thereof weep the-children
Ar l'ai tocat al viu, car sap qu'ieu dic, cantan,
Now him-I-have touched at-the quick because he-knows that-I say singing
ver de sos caitiviers, que vergonha non blan;
truth of his cowardices for shame not he-flatters
tant es desvergonhatz lo fals repres d'enjan.
so-much is shameless the false one-convicted of-deceit

Semblan sai qu'el fara, com quel fassa marrir,
A-show I-know that-he will-make however that-him it-make to-grieve
que ren nol presara lo mal que m'auzis dir:
that anything not-it he-will-prize the ill that me-he-heard to-say
non fara elh, so cre, segon lo mieu albir;
not will-do he this I-believe according-to the my judgment
e quar es d'aital pens qu'e ren non tem falhir,
and because he-is of-such a-thought that-in anything not he-fears to-fail
ni Jhesu Crist descreire, ni sagrament mentir,
nor Jesus Christ to-disbelieve nor an-oath to-belie
ni donas dechazer, ni en luy envelir,
nor ladies to-cast-down nor in him to-grow-old
ar vos ai dig cum renha ni de ques sap formir.
now to-you I-have said how he-lives and of what he-knows to-furnish-himself

Ar ai proat qel mon non a dolor

9 · A BARON OF TWENTY YEARS

A fragment of a sirventes, the second verse lost. A baron who has not begun at twenty to do rich deeds, and gives less rather than more for joy, is one no man should hope anything of in the way of sense, for the best deeds belong with youth. So Sordel begs his lord to begin soon at rich deeds if he means to have worth, for a man who does not win it young will hardly win it in the whole of his life.

Ar ai proat qel mon non a dolor
Now I-have proved that-in-the world not has grief

* * *

(lacuna)

Bars q'a vint anz no fai comenzamen
A-baron who-at twenty years not makes a-beginning
de far rics faitz, a gauz [sol] donan men,
of doing rich deeds at joy only giving less
ja noi aja nuls hom respieg a sen,
ever not-therein let-him-have any man hope at sense
q'ill meillor faich s'acordon ab joven.
for-the best deeds themselves-accord with youth
Per aisso preg mon seingnor que breumen
For this I-pray my lord that soon
comenz a far rics faitz, s'en prez enten;
let-him-begin to do rich deeds if-thereof worth he-intends
qar si joves no comqer prez valen,
because if young not he-conquers worth worthy
greu er comqes per lui al seu viven.
hardly it-will-be conquered by him at-the his living

Lai al comte mon segnor voill pregar

10 · I WILL NOT CROSS THE SEA

He begs the count his lord not to require him on the crusade: let him know plainly that Sordel cannot make the passage, though he would wish to be in the middle of it all. He would gladly go along with them, and have God save their souls. Reared beside the sea though he was, he has not learned it well enough to cross, and he fears it so in bad weather that he cannot go, whatever it costs him. Let the count take Bertran d'Alamanon instead, who knows the best winds and can cross and return in a day. He prays his lord not to send him over against his will.

Lai al comte mon segnor voill pregar
There to-the count my lord I-wish to-beg
non li plassa q'ab sem men oltra mar,
not to-him let-it-please that-with himself-me be-lead beyond sea
qar ben sapcha qu'eu lai non posc passar;
because well let-him-know that-I there not I-can to-pass
pero el miez totz temps volri'estar,
yet in-the middle all time I-would-wish-to-be
ben volria la gent acompagnar
well I-would-wish the folk to-accompany
e Deu penses de las armas salvar:
and God let-him-think of the souls to-save
mas fort lo deu nostre segner amar,
but strongly him must our lord to-love
qar dels peccatz vol penedenza far.
because of-the sins he-wishes penance to-do

Ancar non hai de la mar tant apres,
Still not I-have of the sea so-much learned
sitot lai gen sui nuiriz, q'eu pogues
although there nobly I-am reared that-I might
oltra passar, per esfortz q'eu fezes;
beyond to-pass by effort that-I might-make
per qel compte voill pregar non li pes
for which-to-the count I-wish to-beg not to-him let-it-weigh
s'ab lui non pas, q'esser non dei repres,
if-with him not I-pass for-to-be not I-must rebuked
q'eu tem tant fort la mar, qan mals temps es,
for-I fear so strongly the sea when bad weather it-is
q'oltra non posc passar, per re zom pes,
that-beyond not I-can to-pass by anything that-to-me weigh
el coms non deu voler qu'eu mora ges.
and-the count not must to-wish that-I die at-all

Mas s'ab se vol marinier ben saben
But if-with himself he-wishes a-mariner well knowing
de la mar, men em Bertran, si l'es gen,
of the sea let-him-lead Sir Bertran if to-him-is pleasing
d'Alamanon, q'a lui sai q'es plazen,
of-Alamanon who-to him I-know that-he-is pleasing
e sap tan be qal son li meillor ven,
and he-knows so well which are the best winds
q'en un jorn passa e s'en torna leumen,
that-in one day he-passes and himself-thereof returns lightly

el coms lais mi, qe poder ni talen
and-the count let-him-leave me for power nor desire
non hai passar la mar al meu viven:
not I-have to-pass the sea at-the my living
tan mi fai mortz de paor e spaven.
so-much to-me makes death of fear and terror

Mon seignor prec non li sia plazen
My lord I-pray not to-him may-it-be pleasing
q'oltram fassa passar, part mon talen;
that-beyond-me he-make to-pass beyond my desire
q'en la mar ven totz hom a salvamen,
for-in the sea comes every man to salvation
per q'eu non voill passar, al meu viven.
for which-I not I-wish to-pass at-the my living

Toz hom me van disen en esta maladia

11 · IN THIS SICKNESS

An exchange of coblas. Sordel answers those who tell him he would do himself great good by taking comfort: they speak the truth, but how is a man to do it who is poor, sick all day, and ill off in his lord, in love, and in his lady? The second cobla is the reply of the lord he has complained of: Sordel speaks ill of him, though he gave him a fulling mill, a mill, other wealth, and the wife he wanted, and would feel no thanks if he were given a county.

Toz hom me van disen en esta maladia
All men to-me go saying in this sickness
qe s'ieu mi conortes qe gran ben me faria:
that if-I myself I-comforted that great good to-me it-would-do
ben sai q'il deison ver; mas com far lo porria
well I-know that-they say true but how to-do it could
hom q'e[s] paubre d'aver et es malat[z] tot dia,
a-man who-is poor of-wealth and is sick all day
et es mal de seignor e d'amor e d'amia?
and is ill-off of a-lord and of-love and of-a-beloved
Fos qi m'o ensignes, ben me conortaria.
Were-there who it-to-me taught well me I-would-comfort

[Sordel[s] diz mal de mi e far no lo 'n deuria,
Sordel says ill of me and to-do not it thereof he-ought
q'ieu l'ai tengut ∗∗∗ car e onrat tot dia:
for-I him-I-have held (lacuna) dear and honored all day
donei li fol, molin, e autra manentia,
I-gave to-him a-fulling-mill a-mill and other wealth
e donei li molli[e]r aital com el volia;
and I-gave to-him a-wife such as he wished
mais fol[s] es e ennojos e es plen[s] de follia:
but a-fool he-is and annoying and is full of folly
qil dones un contat, grat no li 'n sent[i]ria.]
that-one-to-him gave a county thanks not to-him thereof he-would-feel

Meraveill me com negus honratz bars

12 · THE PROMISE AND THE KEEPING

Two coblas exchanged with Montan. Sordel marvels that any honored baron speaks well unless he acts as well, for where the deed must come first silence is better than saying, and a man with no heart for keeping a promise makes himself a liar. Montan answers that beguiling among wicked barons is no marvel: worth and giving are so heavy a burden now that no heart can make a mouth speak true, and a worthless man defends himself with fair lies, though no lie can make the understanding think that ill stands well.

Sordel

Meraveill me com negus honratz bars,
I-marvel me how any honored baron
Montan, diz be, si nol fai eissamen,
Montan says well if not-it he-does likewise
q'en loc del dir deu esser le chalars,
for-in place of-the saying must to-be the keeping-silent
qan taing qel faitz veingna primieramen;
when it-befits that-the deed come first
em meraveill com hom, ses cor d'atendre,
and-me I-marvel how a-man without heart of-keeping
pot prometre; qe fals prometres fai
can to-promise for a-false promising makes
cel qui promet per mensongier reprendre,
him who promises for a-liar to-be-taken
part l'avol crim qe l'enganç l'en atrai.
beyond the-base reproach that the-deceit him-thereof draws

Montan

[S'entrels malvaz baros cor galiars,
If-among-the wicked barons runs beguiling
meraveilla, en Sordel, no m'en pren:
a-marvel Sir Sordel not me-thereof takes
tant es granz fais era prez e donars,
so-much is a-great burden now worth and giving
qe cor no pot far boca ver dicen;
that a-heart not can to-make a-mouth true speaking
mas avols hom s'en cuja aisi defendre
but a-worthless man himself-thereof thinks thus to-defend
ab gen mentir; pero el s'en dechai:
with nobly lying yet he himself-thereof falls-away
q'als entendenz non pot hom far entendre
for-to-the understanding not can one to-make to-understand
qe ben estei aisso qe mal estai.]
that well may-stand this which ill stands

Ben deu esser bagordada

13 · WHAT MAKES A COURT

A single cobla on what a great baron's court owes. There ought to be jousting in it, a noble gift given, and an honored folk in it, for a man goes to court only to take or to give. Where neither the giving nor the taking is to be had, it is no court at all but a gathering of worthless folk.

Ben deu esser bagordada
Well must to-be jousted-in

cortz de gran baron,
a-court of a-great baron

e[i] deu hom faire gen don,
and-therein must one to-make a-noble gift

e qei sia genz honrada;
and that-therein be a-folk honored

q'a cort non deu hom anar
for-at a-court not must one to-go

mas per penre o per donar,
but for to-take or for to-give

e sil donars ol penres li es menz,
and if-the giving or-the taking to-it is lacking

non es ges cortz, mas ajost[z] d'avols gentz.
not it-is at-all a-court but a-gathering of-worthless folk

Lai a ’n Peire Guillem man ses bistenza

14 · TOO MUCH PRAISING

A cobla and its tornada on flattery. He sends word to Sir Peire Guillem that he has still not learned enough about praising: no praise was ever worth anything if it went beyond the worth of the man praised, since overpraise hinders the praised and discredits the praiser wherever truth reproves his discernment. The tornada sends the same warning, for her honor, to the lady of Foix: let her not take pleasure in excess of praise, for too much praising is a blame and a fault.

Lai a ’n Peire Guillem man ses bistenza,
There to Sir Peire Guillem I-send without delay
q’ancar non a de lauzar pro apres,
that-still not he-has of praising enough learned
q’anc mais non vim lauzor qe pro tengues
for-ever more not we-saw a-praise that profit held
sil laus passet del lauzat sa valenza;
if-the praise passed of-the praised his worth
qe trop lauzar destriga la lauzor
for too-much to-praise hinders the praise
del trop lauzat e blasmal lauzador
of-the too-much praised and blames-the praiser
lai on vertatz repren sa conoissenza.
there where truth reproves his understanding

A madompna de Fois man per sa honor
To my-lady of Foix I-send for her honor
qe nol plassa desmesur'en lauzor,
that not-to-her let-it-please excess-in praising
qe trop lauzar es blasmes e faillenza.
for too-much to-praise is a-blame and a-fault

Puois trobat ai qui conois et enten

15 · THE WORTHY POOR AND THE RICH VILE

Having found a patron who can tell fools from wise men, he means to stay at Toulouse a month or two and writes a sirventes for the worthy companions there. Its argument: poverty sits as ill on a worthy man as riches on a vile one, and he cannot say which suffers more. It would be right if the rich man's excess were added to the worthy man's little until both evened out. Between the little and the excess should stand the virtue called measure. Every one of us was born without wealth and will be worms' pasture without it.

Puois trobat ai qui conois et enten
Since found I-have who knows and understands
e sap triar los neisis del[s] senatç,
and knows to-sift the fools from-the wise
e conoiser malesa e bontatç,
and to-know badness and goodness
ieu non sai doncs que m'anes als qeren,
I not I-know then what to-me-should-go anything-else seeking
per que mon cor[s] en demorar s'atura
for which my heart in to-stay itself-settles
a Tolosa al mens un mes o dos,
at Toulouse at-the least a month or two
e per amor dels valens compagnos
and for love of-the worthy companions
un sirventes metrai en escriptura.
a sirventes I-shall-put in writing

Lo sirventes a tal intendimen:
The sirventes has such an-intent
qu'aissi co stai mal al pros paupretatç,
that-as it stands ill to-the worthy-man poverty
si estai mal al croi ric la rictaç;
so it-stands ill to-the vile rich-man the riches
q'amdui trajon greu pena e greu turmen,
for-both draw grievous pain and grievous torment
et non sai dir cal a major rancura;
and not I-know to-say which has greater bitterness
qel pros paubres no pot viure giojos,
for-the worthy poor-man not can to-live joyful
el ric[s] croi[s] viu maritç e consiros,
and-the rich vile-one lives sad and anxious
abdui vivon ab gran desaventura.
both live with great misfortune

Vida non es, antç es mortç veramentç,
Life not it-is rather it-is death truly
car ben es mortç cui fagll gioi[s] e solatç;
because well is dead whom fails joy and cheer
e cui sofragn tut so que al cor platç,
and to-whom lacks all that which to-the heart pleases
trai pietç de mort, car viu a marimen.
he-draws worse than-of death because he-lives in sorrow

Per so mi par qe fos ben e dretura
For this to-me it-seems that it-were well and right
qel trop[s] dels ricx malvas e nuaillos
that-the excess of-the rich wicked and slothful
fos mes al pauc del valen sofrachos,
were put to-the little of-the worthy needy
qel paucs el trops, l'uns e l'autre pegura.
so-that-the little and-the excess the-one and the-other should-even-out

Mas una ren vos vogll far entenden,
But one thing to-you I-wish to-make understanding
segon q'ieu cre q'es raisons e vertatç:
according-as I believe that-it-is reason and truth
c'anc non fon ricx per haver homs malvatç,
that-ever not was rich for wealth a-man wicked
nil pros paupres per pauc aver ni argen;
nor-the worthy poor-man for little wealth nor silver
qeil pros, cant a d'aver major fraitura,
for-the worthy-man when he-has of-wealth greater lack
miel po[t] mostrar con es valens e bos,
better he-can to-show how he-is worthy and good
el ric[s] malvais, can plus es poderos,
and-the rich wicked-one when more he-is powerful
pot om provar mieltç sa flacha natura.
can one to-prove better his slack nature

Tuc trop son mal, so auc dir a la gen,
All excesses are ill this I-hear to-say from the folk
e mal tut pauc, s'adrec o raisonatç;
and ill all littles if-one-orders or you-reckon
si com per trop es om desmesuratç,
just as through excess is one immoderate
es per pa[u]c vils e tornatç e nien;
he-is through littleness cheap and turned and nothing
et de so qu'es nien non a om cura,
and of that which-is nothing not has one care
e so q'es trop non vol Dieus ni raisos:
and that which-is excess not wishes God nor reason
doncs fora ops q'entrel pauc el trop fos
then it-would-be need that-between-the little and-the excess were
una vertutç c'om apela mesura.
a virtue that-one calls measure

Valer pot ben qi de valor a cura,
To-be-worth can well who of merit has care
paupres o ricx, sol quel cors sia pros:
poor or rich only that-the heart be worthy
qe ses aver nascet cascus de nos
for without wealth was-born each-one of us
e ses aver serem de verms pastura.
and without wealth we-shall-be of worms pasture

Qui beis membra del segle qu'es passatz

16 · THE AGE THAT IS PAST

Whoever remembers the age that is past, when every good deed was seen, and sees how wicked and recreant the present is, must live grieving, since those who come will be worse. Still a worthy man must not give up for such a memory but strive the harder to bear the burden of a despised worth. The worst point a man can be born to is to lose God and the world at once, which is what the wretched rich have done. All wickedness moves from the greatest and descends step by step to the least. For Lady Agradiva he hates wickedness and deceit; the sirventes goes to the king of Aragon, who carries the heaviest burden of worth.

Qui beis membra del segle qu'es passatz
Who well-himself recalls of-the age that-is past

con hom lo vi de toz bos faitz plazen,
how one it saw of all good deeds pleasing

ni com hom ve malvatz ni recrezen
and how one sees wicked and recreant

aquel d'aras, ni com ja restauratz
that of-now and how ever restored

non er per cel qi vendra plus malvaz,
not it-will-be by that-one who will-come more wicked

totz hom viura ab gran dolor, menbran
every man will-live with great grief remembering

cals es, ni fo, ni er d'aissi enan.
what it-is and was and will-be from-here onward

Mas non es dreitz c'om valenz ni prezatz
But not it-is right that-a-man worthy or prized
si recreza per aital membramen,
himself give-up for such a-remembering
anz taing s'esforz tot jorn plus vivamen
rather it-befits he-strive all day more keenly
com sufral fais de pretz, qu'es mesprezatz;
how he-bears-the burden of worth that-is despised
car cel n'a mais que plus fort n'es cargatz,
because he thereof-has more who more strongly thereof-is laden
e car es dreitz que s'esforçoil prezan
and because it-is right that himself-strive-therein prizing
de ben, on plus l'avol s'en van laissan.
of good the-more more the-worthless themselves-thereof go leaving

En plus greu point non pot nuillz esser natz,
In a-more grievous point not can any to-be born
com cel que pert Dieu el segle issamen;
than he who loses God and-the world likewise
tot aital son li trist malvaz manen,
all such are the wretched wicked rich-men
c'ant mes a mort domnei, joi e solatz;
who-have put to death courtship joy and cheer
tant los destreing nonfes e cobeitatz,
so-much them constrains faithlessness and covetousness
c'onor e pretz en meton en soan,
that-honor and worth thereof they-put into scorn
e Dieu el mon en getan a lur dan.
and God and-the world thereof they-cast to their harm

Ai, com pot esser tan desvergoingnatz
Ah how he-can to-be so shameless
nuls hom gentils, qeis an enbastarden
any man noble who-himself goes bastardizing
so lignage per aur ni per argen?
his lineage for gold or for silver
Qe l'avers vai leumenz e la rictatz,
For the-wealth goes lightly and the riches
eill vida es breus e la mortz ven viatz;
and-the life is brief and the death comes swiftly
per c'om degra lialmen viure, aman
for which-one ought loyally to-live loving
deu, retenen del mon grat, gen regnan.
God keeping of-the world favor nobly living

Dels majors mou tota la malvestaz,
From-the greatest moves all the wickedness
e pois apres de gra en gra dissen
and then afterward from step to step it-descends
tro als menors, per que torna a nien
down to-the least for which turns to nothing
jois e pretz, si que, qui pretz vol nil platz,
joy and worth so that whoever worth wishes and-to-him pleases
pot n'aver leu, car tant n'es granz mercaz
can thereof-to-have easily because so-much thereof-is a-great market
que per cinc solz n'a hom la peza el pan:
that for five shillings thereof-has one the weight and-the bread
sil tenon vil li ric malvaz truan!
so-them hold cheap the rich wicked knaves

N'Agradiva, qui quez estei malvatz,
Lady-Agradiva whoever that be wicked
per vos azir malvestat et enjan
for you I-hate wickedness and deceit
et am valor e joi e pretz e chan.
and I-love merit and joy and worth and song

Al rei tramet mon sirventes viatz,
To-the king I-send my sirventes swiftly
cel d'Aragon, quel fais lo plus pesan
that-one of-Aragon who-the burden the most heavy
sosten de pretz, per quel ten entre man.
bears of worth for which-it he-holds between hand

Uns amics et un'amia

17 · SHOULD THE LOVER FOLLOW HER IN DEATH

A tenso with Guillem de la Tor. If a lover and his love have so one will that neither could have joy without the other, and the love dies before his eyes, is it better for him to live on after her or to die? Sordel holds it better to go there with her than to languish here; Guillem answers that the love would gain nothing by his dying, that Sir Andreu gained nothing by killing himself, and that life draws many goods to a man who knows how to pursue them. Guillem gives the plea to Lady Azalais de Vizalaina; Sordel would have Lady Aineseta judge it with Lady Alais.

Guillem de la Tor

[Uns amics et un'amia,
A lover and a-beloved

Sordels, an si un voler,
Sordel have so one will

q'a lor semblan non poiria
that-at their seeming not could

l'uns ses l'autre joi aver:
the-one without the-other joy to-have

e, si l'amiga moris
and if the-beloved died

aissi qe l'amics o vis,
thus that the-lover it saw

qui no la pot oblidar,
who not her can to-forget

qeill seria meillz a far:
what-to-him would-be better to do

apres lei viure, o morir?
after her to-live or to-die
Digatz de so vostre albir.]
Tell of this your judgment

Sordel

Guillems, tant am ses bausia
Guillem so-much I-love without treachery
lei qem ten en son poder,
her who-me holds in her power
que senes lei non volria
that without her not I-would-wish
viure, per negun aver.
to-live for any wealth
Per qe de l'amic m'es vis
For which of the-lover to-me-it-is seen
qe, si morz de lui partis
that if death from him parted
lei, on a tot son pensar,
her where he-has all his thought
qe meillz li seria anar
that better to-him it-would-be to-go
lai ab lei, qe sai languir
there with her than here to-languish
totz temps, e dolor soffrir.
all time and grief to-suffer

Guillem de la Tor

[Sordels, ja pro noi auria
Sordel ever profit not-therein would-have
l'amiga, so sai en ver,
the-beloved this I-know in truth
si l'amics per lei moria
if the-lover for her died
e farias fol tener,
and he-would-make-himself a-fool to-hold
per qel viures li es plus fis;
for which-the living to-him is more true
e n'Andreus, sitot s'aucis,
and Sir-Andreu although himself-he-slew
noi gazaingnet ren, som par:
not-therein gained anything to-me-it seems
e vos sabez mal triar;
and you you-know ill to-choose
c'om non deu aso seguir
for-one not must that to-follow
don pot ses ben mals venir.]
whence can without good ill to-come

Sordel

Guillems de la Tor, follia
Guillem of the Tor a-folly
mantenez, al mieu parer:
you-maintain at-the my seeming

com podez dir qe deuria
how you-can to-say that ought
vida meillz qe morz valer
life better than death to-be-worth
a cellui, qe nos jauzis
to him who not-himself rejoices
de joi, e toz temps languis?
of joy and all time languishes
Q'anz q'el o degues durar,
For-before that-he it should to-endure
el mezeis, ses tot doptar,
he himself without any to-doubt
se deuria enanz ausir,
himself ought rather to-slay
s'esters non pogues fenir.
if-otherwise not he-could to-end

Guillem de la Tor

[En Sordels, eu trobaria
Sir Sordel I would-find
a ma rason mantener
at my argument to-maintain
plus que vos de compaingnia;
more than you of company
so devez vos ben saber:
this you-must you well to-know
q'en mort non a joc ni ris,
for-in death not has play nor laughter

e vida atrai et aisis
and life draws and eases
mainz bens, qils sab percassar;
many goods who-them knows to-pursue
per qe deu laissar estar
for which he-must to-let to-be
so don plus nois pot jauzir
that whereof more not-himself he-can to-rejoice
l'amics, es deu esbaudir.]
the-lover and must to-gladden-himself

Sordel

Ja tant no s'esbauderia,
Ever so-much not himself-he-would-gladden
Guillems, qe, qant del plazer
Guillem that when of-the pleasure
c'aver sol li menbraria,
that-to-have he-is-wont to-him it-would-recall
q'el se pogues ja tener
that-he himself could ever to-hold
que dols e plors nol marris:
that sorrow and weeping not-him grieved
e, s'il ab si donz fenis,
and if-he with his lady ended
poirian l'adreit lauzar
they-could the-upright to-praise
li amador de ben amar,
the lovers of well to-love

e serian li cossir
and would-be the cares
fenit, eil plor eil sospir.
ended and-the weeping and-the sighs

Guillem de la Tor

[Sordels, car verais prez fis
Sordel because true worth refined
es a n'Azalais aclis
is to Lady-Azalais inclined
de Vizalaina, me par
of Vizalaina to-me it-seems
qe deja aqest plait jujar;
that she-must this plea to-judge
e so q'ella en volra dir
and that which-she thereof will-wish to-say
deu ben a toz abellir.]
must well to all to-please

Sordel

Car toz hom pros s'abellis
Because every man worthy himself-pleases
de n'Aineseta e grazis,
of Lady-Aineseta and welcomes
Guillems, son valen prez car,
Guillem her worthy worth dear
tanh c'ab n'Alais deja far
it-befits that-with Lady-Alais she-must to-make
lo jujamen e complir,
the judgment and to-fulfill
e tuit lo devem grazir.
and all it we-must to-welcome

En Sordell, qe vos es semblan

18 · THE COUNTESS AND BLACATZ

A tenso with Peire Gilhem, who has heard it said everywhere that Sordel has come here for the countess's love and thinks himself more her lover than Blacatz, who has grown gray for her. Sordel answers that God put all his pains into making her, for his harm. Peire Gilhem finds him a strange kind of suitor, wanting only her cheer and honor where other lovers want the kissing and the lying; Sordel replies that if he had a little savor of love by her mercy, another might have all the wealth in the world. Peire Gilhem warns that the count, if he is easy about it, might yet repent; Sordel answers that the count is too well taught to lose sleep, since what is not fit to be seen or heard must be covered.

Peire Gilhem

[En Sordell, qe vos es semblan
Sir Sordel what to-you is seeming
de la pros comtessa prezan?
of the worthy countess prized
Qe tuit van dizen e gaban
For all go saying and boasting
qe per s'amor iest sai vengutz,
that for her-love you-are here come
e cujatz anz esser sos drutz
and you-think rather to-be her lover
q'en Blacatz q'es per leis canutz.]
than-Sir Blacatz who-is for her grown-gray

Sordel

Peire Gilhem, tot son afan
Peire Gilhem all his pains
mes Dieus en leis far per mon dan,
put God in her to-make for my harm
e las beutatz qe autras an
and the beauties which others have
son nientz, el prez es menutz:
are nothing and-the worth is petty
q'en Blacatz fora ab me pendutz
for-Sir Blacatz would-be with me hanged
anz qe nuls i fos avengutz.
before that any therein were come

Peire Gilhem

[En Sordell, anc entendedor
Sir Sordel ever a-suitor
non sai vi mais d'aital color
not I-know I-saw more of-such a-color
com vos iest; qe lh'autr'amador
as you are for the-other-lovers
volon lo baizar el iaçer,
wish the kissing and-the lying
e vos metes a no caler
and you you-put at not caring
so q'autre drut volon aver.]
that which-other lovers wish to-have

Sordel

De leis vueilh solaz et honor,
Of her I-wish cheer and honor
Peire Gilhem, e si d'amor
Peire Gilhem and if of-love
i mesclava un pauc de sabor,
therein I-mingled a little of savor
per merce e non per dever,
by mercy and not by due
qis volges ages tot l'aver,
whoever wished let-him-have all the-wealth
sol q'ieu n'ages aqel plazer.
only that-I thereof-had that pleasure

Peire Gilhem

[En Sordell, plus amesuratz
Sir Sordel more moderate
vos fas d'amador q'anc fos natz;
you I-make of-a-lover than-ever was born
e s'el coms es aseguratz,
and if-the count is reassured
el s'en poiria ben pentir;
he himself-thereof could well to-repent
qar autre n'auziest escarnir,
for another thereof-you-dared to-mock
Sordel, s'om vos o auzes dir.]
Sordel if-one you it dared to-say

Sordel

Peire Gilhem, vos derrengatz
Peire Gilhem you you-unhorse-yourself
a lei d'ome cui jois non platz;
in manner of-a-man whom joy not pleases
mas el coms es tan enseinhaz
but the count is so instructed
que d'aisso nol cal mens dormir;
that of-this not-to-him it-matters less to-sleep
q'om deu so çelar e cobrir
that-one must this to-conceal and to-cover
qe nos tainh vezer ni auçir.
which not-itself it-befits to-see nor to-hear

Peire Gilhem

[Sordel, fort sap pro d'escremir
Sordel strongly knows enough of-fencing
qis pot de vostre colp gandir.]
whoever can from your blow to-escape

Sordel

Peire Gilhem, ben sai sufrir
Peire Gilhem well I-know to-suffer
lo mal d'amor el ben jauzir.
the ill of-love and-the good to-enjoy

Bertrans, lo joy de dompnas e d'amia

19 · LOVE OR THE WORTH OF ARMS

A partimen with Bertran d'Alamanon: he must give up either the joy of ladies or the worth of arms and knighthood. Bertran takes the renown of arms, saying that ladies have brought him little profit and that a man gains less the harder he tries at love. Sordel takes love, holding that no man has true worth without it, and that Bertran has chosen to endure blows, hunger, cold, and heat. A sweet kiss is worth one stroke of a lance. They refer the plea to the countess of Rodez, and Bertran to Johan of Vallari in France.

Sordel

Bertrans, lo joy de dompnas e d'amia,
Bertran the joy of ladies and of-a-beloved
qu'avetz avut ni ja nulla sazo
that-you-have had or ever any season
aures, cove que perdatz per razo,
you-will-have it-befits that you-lose by reason
ol pretz d'armas e de cavallairia;
or-the worth of-arms and of knighthood
pero selha creira, cuy etz aclis,
yet she will-believe to-whom you-are inclined
ses plus, qu'ades siatz ab armas fis.
without more that-ever you-be with arms true
Qual voletz mai laissar, a vostra via,
Which you-wish more to-leave at your way
o retener? qu'ieu say ben qual penria.
or to-keep for-I know well which I-would-take

Bertran d'Alamanon

[Tan lonjamen ai amat ab fadia
So long I-have loved with vexation
e tam pauc m'an dompnas tengut de pro,
and so little to-me-have ladies held of profit
amicx Sordelh, per qu'ieu prenc lo resso
friend Sordel for which-I I-take the renown
el pretz d'armas, e lays vos la follia
and-the worth of-arms and I-leave you the folly
que faitz d'amor, don lunh[s] hom nos jauzis,
that you-make of-love whereof no man not-himself rejoices
enans n'a meynhs qui pus s'i afortis,
rather thereof-he-has less who more himself-therein exerts
e pretz d'armas enansa quascun dia:
and worth of-arms advances each day
per qu'en l'enans punharai on qu'ieu sia.]
for which-in the-advancing I-shall-strive where that-I be

Sordel

Be sai partir, Bertran, e vos mal penre,
Well I-know to-divide Bertran and you ill to-take
e parra be ans queus partatz de mi,
and it-will-appear well before that-you you-part from me
que ses amor luns hom non a pretz fi:
that without love no man not has worth true
qu'avetz chauzit gent fariatz apendre,
that-you-have chosen nobly you-would-make to-learn
quar anc laissetz ioy, dompney ni amor,
because ever you-left joy courtship and love

per sofrir colps, fam e freg e calor.
for to-suffer blows hunger and cold and heat
Tot so vos lays, qu'en amor vuelh entendre,
All this to-you I-leave for-in love I-wish to-set-my-heart
quel pus belh joy del mon mi fai atendre.
for-the most fair joy of-the world to-me makes to-await

Bertran d'Alamanon

[Be mi sabrai, Sordelh, de vos defendre
Well me I-shall-know Sordel from you to-defend
qu'el mielh ai pres, e dirai vos: cossi
for-the better I-have taken and I-shall-say to-you how
iretz vezer lieys, qu'amatz, ab cap cli?
you-will-go to-see her whom-you-love with head bowed
Pueis ab armas no vos auzatz contendre
Since with arms not you you-dare to-contend
a lunh home, joy voletz ses valor,
with any man joy you-wish without merit
et yeu lo pretz qu'hom te per lo melhor;
and I the worth that-one holds for the best
que joy d'amor ve hom for[t] leu deyssendre
for joy of-love sees one very easily to-descend
e pretz d'armas aut pujar et estendre.]
and worth of-arms high to-rise and to-extend

Sordel

Sol creza leis, en cuy ay m'esperansa,
Only let-her-believe her in whom I-have my-hope
qu'ieu si'arditz, Bertran, ab gaug entier
that-I be-bold Bertran with joy entire
viurai tos temps, qu'ieu non pretz un denier
I-shall-live all time for-I not I-prize a penny
autre despretz ni autra benanansa;
other contempt nor other happiness
e vos irez cazen e derrocan,
and you you-will-go falling and being-overthrown
qu'ieu remanrai ab ma dompna baizan;
while-I I-shall-remain with my lady kissing
e si beus faitz dels ponhedors de Fransa,
and if well-you you-do of-the jousters of France
us dous baizars val ben .I. colp de lansa.
a sweet kissing is-worth well one blow of lance

Bertran d'Alamanon

[Amicx Sordelhs, falsa es vostr'amistansa;
Friend Sordel false is your-friendship
qu'ieu no vuelh lieys, qu'am ab cor vertadier,
for-I not I-wish her whom-I-love with heart truthful
conquis aver per lunh pretz messongier:
conquered to-have by any worth lying
qu'aital plazer tenri' a malanansa;
for-such a-pleasure I-would-hold as a-misfortune
per qu'ieu vos lais d'amor trastot l'enjan,
for which-I you I-leave of-love all the-deceit

que pretz d'armas vuelh e quier e deman;
for worth of-arms I-wish and I-ask and I-demand
vencut vos ay, quar trop fai gran enfansa
conquered you I-have because too-much does great childishness
qui joy d'enjan ab prez d'armas balansa.]
whoever joy of-deceit with worth of-arms balances

Sordel

La comtessa valenz q'a prez prezan,
The countess worthy who-has worth prized
cylh de Rodes, jutge, amicx Bertran,
she of Rodez let-her-judge friend Bertran
nostra tenso, quar ylh viu ses eguansa
our tenso because she lives without equal
de mantener dompney, salvan s'onransa.
in maintaining courtship saving her-honor

Bertran d'Alamanon

[Amicx Sordelh, la comtessa val tan,
Friend Sordel the countess is-worth so-much
que ben lai vuelh, mas ye'y met en Johan
that well there I-wish but I-therein put Sir Johan
de Vallari, qu'ab pretz d'armas s'enansa,
of Vallari who-with worth of-arms himself-advances
per qu'ie'lh tramet lo jutgamen en Fransa.]
for which-I-to-him send the judgment into France

Aitan, ses plus, viu hom can viu jausentz

20 · A MAN LIVES ONLY WHILE HE REJOICES

De Lollis prints one cobla of Bertran d'Alamanon's before the song and brackets it, as he brackets the partner's coblas throughout: a man lives only so long as he lives rejoicing, and a sad man cannot do good deeds from the heart. The rest is Sordel's. He thinks on her so much that night and day are too short for it; as the lodestar guides ships through the sea, she must guide the worthy, and he is so deep in that sea that he will drown before he comes out unless she saves him, finding neither shore nor port nor bridge. His soul will part from his body before he parts from her. He is wholly Lady Agradiva's, and asks her mercy, since his death and his life are in her.

Bertran d'Alamanon

[Aitan, ses plus, viu hom can viu jausentz,
So-much without more lives one when he-lives rejoicing
q'autre viure nos deu vid'apellar,
that-another living not-itself must life-to-call
per q'ieu m'esfortz de viur'e de reinhar
for which-I me-I-strive to live-and to behave
ab joi, per lei plus corajosamenz
with joy for her more courageously
servir, q'ieu am; qar hom qi viu marritz
to-serve whom-I love because a-man who lives sad
non pod de cor far bos fatz ni grasitz:
not can from heart to-make good deeds nor welcomed
donc er merses, sim fai la plus graçida
then it-will-be mercy if-to-me makes the most gracious
viure jausen, pos als nom ten a vida.]
to-live rejoicing since anything-else not-to-me it-holds as life

Sordel

Tan pens en leis e tan l'am coralmenz
So-much I-think on her and so her-I-love heartily
qe nueit e jorn temps mi faill al pensar,
that night and day time to-me fails at-the thinking
qar de beutat ni de pretz non ha par;
because of beauty nor of worth not she-has a-peer
per qeill devon esser obedienz
for which-to-her must to-be obedient
las plus presanz: qar enaissi es guitz,
the most prized because thus she-is a-guide
per dretz gidar sos genz cors ben aibitz
by rights to-guide her noble person well endowed
las pros en prez, con la nau en mar guida
the worthy in worth as the ship in sea guides
la tramontana el fers el caramida.
the north-star and-the iron and-the lodestone

E pos guid'al ferm l'estela lusenz
And since guides-at-the firm the-star shining
las naus qi van perillan per la mar,
the ships which go in-peril through the sea
ben degra mi cil qil sembla gidar,
well ought me she who-it resembles to-guide
q'en la mar sui per leis perfondamentz
for-in the sea I-am for her deeply
tan esvaratz, destreitz e chaitiuz,
so terrified constrained and wretched

qei serai mortz, anz qe n'eisca, e fenitz,
that-therein I-shall-be dead before that thereof-I-come-out and ended
si nom secor, car non trueb a l'isida
if not-me she-succors because not I-find at the-issue
riba, ni port, gat, ni pont, ni garida.
a-shore nor port a-ford nor bridge nor refuge

Dura merces e trop loncs chausimentz
Hard mercy and too long clemency
mi fan morir per sobredesirar,
me make to-die through over-desiring
qar ieu non puesc ses lo joi vius durar
because I not I-can without the joy alive to-last
q'ie'l qer aman, serven am tals turmenz,
that-I-it ask loving serving with such torments
qel jor mil vez volri'esser fenitz;
that-the day a-thousand times I-would-wish-to-be ended
tan mi destreinh lo dartz dun sui feritz
so me constrains the dart of-which I-am wounded
al cor d'amor, per qel mortz m'es asida,
at-the heart of-love for which-the death to-me-is set
qar ill non es tot isamen ferida.
because she not is all likewise wounded

Las, don li ven de mi aucir talenz,
Alas whence to-her comes of me to-slay the-desire
pos q'il nom pod en null forfach trobar,
since that-she not-me can in any misdeed to-find

ni pos per mal, qem sacha dir ni far,
and since for an-ill that-to-me she-know to-say or to-do
non puesc esser de lei amar partentz?
not I-can to-be from her to-love parting
Doncx e quelh val sim fai mal nil me ditz?
Then and what-to-her avails if-me she-does ill or-it to-me she-says
Q'aissil sui ferms autrejatz e plevitz,
For-thus-to-her I-am firm granted and pledged
q'enanz sera m'arma del cors partida,
that-sooner will-be my-soul from-the body parted
q'ieu m'en parta, tan l'am d'amor complida.
than-I me-thereof I-part so her-I-love of-love perfect

N'Agradiva, donna de prez razitz,
Lady-Agradiva lady of worth root
de cor, de cors e de fatz e de ditz
of heart of body and of deeds and of words
sui vostres totz, qar es la mieilla aibida,
I-am yours wholly because you-are the best endowed
neta e plazentz, suaus e essernida.
pure and pleasing gentle and discerning

Per Dieu ayatz merce, donna graçida,
By God have-you mercy lady gracious
de mi, q'en vos es ma mortz e ma vida.
of me for-in you is my death and my life

Atretan deu ben chantar finamen

21 · THE ROSE AND THE SNOW

A man should sing as truly of winter as of summer, so he makes a gay song in the cold: the rose is like her and so is the snow, and both are reasons to sing. He hates mirrors, since she looks at herself and prizes his torment little; the eyes of her heart go lowering the pride that makes her put his love in scorn. A man who serves as well as the right of love expounds may securely ask his guerdon, but her worth is such that no service can be matched with her guerdoning. He ends with the countess of Rodez, who effaces other ladies as the sun effaces other lights, though not his own lady, and who should not hate him for loving the one whose man he is.

Atretan deu ben chantar finamen
As-much must one to-sing truly
d'invern com fatz d'estiu, segon rason,
of-winter as I-do of-summer according-to reason
per c'ab lo freitz voill far gaja canson,
for which-with the cold I-wish to-make a-gay song
que sen pascor de chantar cor mi pren,
for if-in spring of singing a-wish me takes
quar la rosa senbla lei de cui chan,
because the rose resembles her of whom I-sing
aultresi es la neus del sieu senblan:
likewise is the snow of-the her seeming
per qu'en andos deu per s'amor chantar;
for which-in both one-must for her-love to-sing
tant fort mi fai la rosa el neu menbrar.
so strongly to-me makes the rose and-the snow to-remember

Sobre totz am domna pro e valen,
Above all I-love a-lady worthy and valiant
don m'a mestier ric cor tota sason
whereof to-me-has need a-rich heart every season
en ben amar, qar me fara semon
in well to-love because to-me it-will-make a-summons
c'om aja cor segon los faitz c'on pren;
that-one have a-heart according-to the deeds that-one takes
e car en pris tal amor c'onqu'enan,
and because therein I-took such a-love that-ever-forward
que de sotz mi n'an, domnas, tuit l'aman,
that from beneath me thereof-go ladies all the-lovers
cor ai quels fins vensa de ben amar,
a-heart I-have that-the true-ones I-vanquish of well to-love
els plus valens, s'eu posc, de miels a far.
and-the most worthy if-I I-can of better at to-do

Quan ben m'albir e mon ric pensamen
When well me-I-consider in my rich thought
de·llei quals es a qui m'autrei em don,
of-her what she-is to whom me-I-grant and-me I-give
tan l'am, qar val part las plasenz que son,
so-much her-I-love because she-is-worth beyond the pleasing that are
qu'en dreg d'amor [eu] tenc chascun en men,
that-in right of-love I hold each-one in less
e quar non sai autr'el mon tan presan
and because not I-know another-in-the world so prized
de qu'ie 'n preses plaser, jazen, baisan;
of whom-I thereof might-take pleasure lying kissing

qu'eu non voill ges nul fruit asaborar,
for-I not I-wish at-all any fruit to-savor
per que lo dolz me tornes en amar.
for which the sweet to-me should-turn into bitter

Miralz asir, quar trop mi son nosen
Mirrors I-hate because too-much to-me they-are harmful
ab lei quim fai languir en sa preison,
with her who-me makes to-languish in her prison
e quan mira son cors e sa fason,
and when she-beholds her person and her feature
pensan quals es, pauc presa mon turmen;
thinking what she-is little she-prizes my torment
e doncs li van los oillz del cor baissan
and then to-her go the eyes of-the heart lowering
l'orgoill per que met m'amor en soan:
the-pride for which she-puts my-love into scorn
tan mi ten vil e tan si ten en car,
so me she-holds cheap and so herself she-holds in dear
quar viu de pretz e de beutat ses par.
because she-lives of worth and of beauty without a-peer

E qui fai tot qan pot de ben, sirven
And who does all that he-can of good serving
si donz, segon quel dretz d'amor despon,
his lady according-to that-the right of-love expounds
segur l'en pot querre lo gueserdon,
securely her-thereof he-can to-ask the guerdon

e sil l'en deu ben far, sil dretz n'enten;
and she-to-him thereof must well to-do if-she the-right thereof-understands
per qu'eu en prec mi donz, merce claman,
for which-I thereof I-pray my lady mercy crying
que per nuill dretz gueserdon nol deman:
that by any right a-guerdon not-it I-ask
quar il val tan, que nos pot engalar
because she is-worth so-much that not-itself can to-equal
negus servirs al seu geserdonar.
any serving to-the her guerdoning

Si col soleill[z] esfassa, quan resblan,
Just as-the sun effaces when it-shines
autras clardatz, vai de pretz esfassan
other brightnesses goes of worth effacing
autras dompnas la contess'am cors quar,
other ladies the countess-with person dear
sil de Rodes, [s]es ma domn'esfassar.
she of Rodez without my lady-to-efface

La comtessa nom deu ges asirar,
The countess not-me must at-all to-hate
s'ieu am ni pretz lei don sui hom sens par.
if-I love or I-prize her whereof I-am a-man without peer

Bel m'es ab motz leugiers a far

22 · A SONG IN LIGHT WORDS

Since the best lady he could choose has no taste for songs of mastery, he will make this one easy to sing and pleasant to hear, plain to the ear and yet subtle for whoever sifts it subtly. She stole his true heart at the first look, her eyes being thieves. Her words seem to say otherwise, but he will believe the glance: a heart can force the mouth to speak, but eyes cannot look kindly unless the heart sends them. He had rather serve her in vain than have another deign to lie with him; yet the honor of serving in so prized a place is itself his guerdon, and he begs his sweet enemy not to slay him.

Bel m'es ab motz leugiers a far
Fair to-me-is with words light to make
chanson plazen et ab guay so,
a-song pleasing and with a-gay tune
quar melher que hom pot triar,
because the-best that one can to-choose
a cuy m'autrey em ren em do,
to whom me-I-grant and-me I-render and-me I-give
no vol nil plai chantar de maestria;
not wishes nor-to-her pleases to-sing of mastery
e mas nolh plai, farai hueymais mon chan
and since not-to-her it-pleases I-shall-make henceforth my song
leu a chantar e d'auzir agradan,
easy to to-sing and of-to-hear agreeable
clar d'entendre e prim, qui prim lo tria.
clear of-to-understand and subtle for-whoever subtly it sifts

Gen mi saup mon fin cor emblar,
Nobly to-me she-knew my true heart to-steal
al prim qu'ieu miriey sa faisso,
at-the first that-I I-beheld her feature
ab un dous amoros esguar
with a sweet loving glance
quem lansero siey huelh lairo.
which-to-me cast her eyes thieves
Ab selh esguar m'intret en aisselh dia
With that glance to-me-entered on that day
amors pels huelhs al cor d'aital semblan,
love through-the eyes to-the heart of-such a-seeming
quel cor en trays e mes l'a son coman,
that-the heart thereof it-drew and put-it at her command
si qu'ab lieys es, on qu'ieu an ni estia.
so that-with her it-is where that-I go or stay

Ai, cum mi saup gent esgardar,
Ah how me she-knew nobly to-look-at
si l'esgartz messongiers no fo,
if the-glance lying not was
dels huelhs que sap gent enviar
of-the eyes which she-knows nobly to-send
totz temps per dreg lai on l'es bo;
all time by right there where to-her-is good
mas a sos digz mi par qu'aisos cambia:
but at her words to-me it-seems that-this-itself changes

pero l'esgar creirai; qu'ab cor forsan
yet the-glance I-shall-believe for-with a-heart forcing
parl'om pro vetz, mas nulh poder non an
speaks-one enough times but any power not have
huelh d'esgardar gen, sil cor nols envia.
eyes of-to-look nobly if-the heart not-them sends

E quar am de bon pretz ses par,
And because I-love of good worth without a-peer
am mais servir lieys en perdo
I-love more to-serve her in vain
qu'autra qu'ab sim degnes colgar:
than-another who-with herself me-she-would-deign to-lie
mas no la sier ses guazardo;
but not her I-serve without a-guerdon
quar fis amicx no sier ges d'aital guia,
because a-true friend not serves at-all of-such a-manner
quan sier de cor en honrat loc prezan:
when he-serves from heart in an-honored place prized
per que l'onors m'es guazardos d'aitan,
for which the-honor to-me-is a-guerdon of-so-much
quel sobreplus non quier, mas be o penria.
that-the surplus not I-ask but well it I-would-take

Vaillam ab vos merce, dolza enemia;
May-avail-to-me with you mercy sweet enemy
no m'auziez, s'eu vos am ses enjan:
not me-you-slay if-I you I-love without deceit
qe me suffratz qeus serv'ab ferm talan,
that me you-suffer that-to-you-I-serve with firm desire
tal don deman, ni estre non deuria.
such whereof I-ask and to-be not I-ought

Gran esfortz fai qui ama per amor

23 · LOVING MUCH AND SEEING LITTLE

A man who loves too much and sees his lady little makes a great effort of it, and drags his life out whatever comes: the ill kills him by hoping for good and the good by desiring better. He marvels that his heart does not break for sorrow when he is away from her. She may kill him if she pleases, since he is hers; what he laments is that he will then no longer be able to do her pleasure, nor she find so faithful a lover. He would rather die than prize anything that lessened her worth.

Gran esfortz fai qui ama per amor
Great effort makes who loves with love
trop, e ve pauc lieys on a son cor mes;
too-much and sees little her where he-has his heart set
sa vidas trai, venha l'en mals o bes,
his life he-drags come to-him-thereof ill or good
quar per quascu mor, languen, de dezire;
because through each he-dies languishing of desire
quel mal[s] l'auci per lo ben esperan,
for-the ill him-slays through the good hoping
el ben[s] per miels, tan lo vai deziran;
and-the good through better so-much it he-goes desiring
per qu'amans fis no viu ses greu martire,
for which-a-lover true not lives without grievous martyrdom
pus del vezer si dons non a legor.
since of-the seeing his lady not he-has leisure

Quan pes quo am de totz bos ayps la flor
When I-think how I-love of all good qualities the flower
el gaug qu'ieu n'ay, vezen lieys quem ten pres,
and-the joy that-I thereof-have seeing her who-me holds prisoner
meravil me cum defendrem pot res
I-marvel me how to-defend-me can anything
quel cor nom part de dol e de martire,
that-the heart not-to-me parts of sorrow and of martyrdom
quar non la vei, los plazers remembran
because not her I-see the pleasures remembering
que ylh sap far e dir, s'onor salvan,
that she knows to-do and to-say her-honor saving
retenen grat de qual que la remire,
keeping thanks of whoever that her behold
honran quascu segon qu'es sa valor.
honoring each according-as is his merit

Aman m'auci em turment'ab dolor
Loving me-she-slays and-me torments-with grief
pel joy quem lonha, e no mi val merces;
for-the joy that-me she-removes and not to-me avails mercy
mas en dreg mi ieu nom deg clamar ges,
but in respect-of me I not-me I-must to-complain at-all
quar, pus sieus suy, bem pot, sil plai, aucire;
because since hers I-am well-me she-can if-to-her it-pleases to-slay
e, si m'auci, nom forfai tan ni quan,
and if me-she-slays not-to-me she-wrongs so nor how-much
quels dans prenc totz, mas per so planc, c'aman,
for-the harms I-take all but for this I-lament that-loving

no poirai mais sos plazers far ni dire,
not I-shall-be-able more her pleasures to-do or to-say
ni ylh trobar tan fizel amador.
nor she to-find so faithful a-lover

Hon qu'ieu estey, lai sopley et azor
Wherever that-I stand there I-bow and I-adore
on ylh estai, que plai als fis cortes,
where she stands which pleases to-the true courteous
sobre totas las pros tan plazens es
above all the worthy so pleasing she-is
de cors, de cor e d'esgartz e de rire,
of body of heart and of-glances and of laughter
quel cors a gras, delgat, e de bel gran,
for-the body she-has plump slender and of fair stature
la car'humil, fresca, ab bel semblan,
the face-humble fresh with fair seeming
don plor la nueg, el jorn planc e sospire,
whereof I-weep the night and-the day I-lament and I-sigh
quar am selh joy qu'ieu dezir nom secor.
because I-love that joy that-I desire not-me it-succors

Enaissi l'am el prec, salvan s'onor,
Thus her-I-love and-her I-beg saving her-honor
qu'el mon non es nulha res qu'ieu prezes,
for-in-the world not is any thing that-I would-prize
per que sos cors ni sos pretz meyns valgues:
for which her person or her worth less should-be-worth

mais am murir que ja Dieus tan m'azire;
rather I-love to-die than ever God so me-hate
qu'ie'm tenc d'amor per paguatz ab aitan,
for-I-me I-hold of-love for paid with so-much
savals d'aquo qu'ieu dezir, qu'autr'aman
at-least of-that which-I desire that-another-lover
non tem; qu'ieu puosc en ma senh', on qem vire,
not I-fear for-I I-can in my war-cry wherever which-me I-turn
cridar: segur, merce, de la gensor.
to-cry securely mercy of the fairest

Gies non istauc tan pres d'autre presan
At-all not I-stand so near of-another prized
*** el mieg cilh qu'ieu am; per que gran
(lacuna) in-the midst she whom-I love for which great
esfors no fas s'autr'amor non desire;
effort not I-make if-another-love not I-desire
car qui lais'aur per estayn fai folor.
because who leaves-gold for tin does folly

Part autr'aman gard eu trop greu martire,
Beyond another-lover keep I too grievous a-martyrdom
car ieu am trop e vegg pauc la gensor.
because I love too-much and I-see little the fairest

Per re nom puesc d'amor cuydar

24 · I CANNOT THINK LOVE WITHOUT REWARD

He cannot believe love will leave him without rejoicing, since it never made him love in vain so long, without changing heart, the most courteous and gayest lady God has. He thanks her for the ills he draws, on account of the pleasures he expects. Love can make a true lover of the low as well as of the great, so a lady should not look too much at rank: not one rich man in a hundred loves truly, and they think they are owed love. A good lady may be known by this, that no one dares ask her love; the foolish and savage one is begged by everybody.

Per re nom puesc d'amor cuydar
For anything not-me I-can of-love to-think
qu'enquer non aya jauzimen,
that-still not I-have rejoicing
qu'anc nom fes amar per nien
for-ever not-me she-made to-love for nothing
tan lonjamen, ses cor camjar,
so long without heart to-change
la plus corteza e la plus guaya
the most courteous and the most gay
e la plus plazen que Dieus aya,
and the most pleasing that God have
per quelh grazisc los mals qu'eu tray
for which-to-her I-thank the ills that-I draw
pels plazers qu'aten que n'auray.
for-the pleasures that-I-await that thereof-I-shall-have
Be grazirai doncx, quan venran,
Well I-shall-thank then when they-will-come
los bes, pus los mals grazisc tan.
the goods since the ills I-thank so-much

Be mi dey doncx d'amor lauzar,
Well me I-must then of-love to-praise
quem fes chauzir la plus valen
which-to-me made to-choose the most worthy
del mon e la plus conoyssen,
of-the world and the most understanding
qu'ab ben dir et ab gen parlar
who-with good saying and with noble speaking
te tota la gen et apaya,
holds all the folk and appeases
gardan son bon pretz que non chaya.
keeping her good worth that not it-fall
Per qu'ilh fai orguelh ben o sai,
For which-she makes pride well it I-know
quar l'am; mas, per Dieu, no 'n puesc may;
because her-I-love but by God not thereof I-can more
qu'aitan be pot far fin aman
for-as well can to-make a-true lover
amors del petit cum del gran.
love of-the little as of-the great

Doncx non deu trop ricor gardar
Then not must too-much rank to-regard
dona, quar un non a en cen
a-lady because one not there-is in a-hundred
ric home que am finamen,
a-rich man who love truly
ans cujan qu'om los dey'amar,
rather they-think that-one them ought-to-love

per qu'ieu prec mi dons que nolh playa
for which-I I-pray my lady that not-to-her please
ricx hom, ni vas si non l'atraya,
a-rich man and toward herself not him-she-draw
quar tost ven s'amors e leu vay;
because soon comes his-love and lightly goes
mas a mi que no suy ricx play,
but to me who not I-am rich it-pleases
quel mal qu'ieu trac per lieys tot l'an
that-the ill that-I draw for her all the-year
m'es honors sitot m'i ai dan.
to-me-is honor although me-therein I-have harm

Ab tot'autra gent sai estar,
With every-other folk I-know to-stand
e sai aver captenemen;
and I-know to-have bearing
mas ab lieis quem fora plus gen
but with her which-to-me it-would-be more fitting
no sai quem dey dire ni far;
not I-know what-to-me I-must to-say or to-do
qu'ieu non ay l'ardit quelh retraya
for-I not I-have the-boldness that-to-her I-tell
cum l'am de fin'amor veraya:
how her-I-love with true-love truthful

sabetz per que? quar paor ai
do-you-know for what because fear I-have
que l'aculhir el solatz guay
that the-welcome and-the cheer gay
qu'elham fai e lo bel semblan
that-she-to-me makes and the fair look
perdes, si l'anava preyan.
I-should-lose if her-I-went begging

Sabetz a que pot hom triar
Do-you-know at what can one to-pick-out
bona dompna qu'a pretz valen?
a-good lady who-has worth worthy
Quan degus non a l'ardimen
When any-one not has the-boldness
que l'auze s'amor demandar;
that her-he-dare her-love to-ask
mas quant elays fol'e savaya,
but when she-is foolish-and savage
quascus la preya e l'asaya,
each-one her begs and her-tries
e sembla que alcus li play
and it-seems that some to-her pleases
als fols captenemens qu'ilh ay;
at-the foolish bearings that-she has
mas a bona dompna prezan
but to a-good lady prized
auza hom greu dir son talan.
dares one hardly to-say his desire

S'ista chanso a mi dons plai,
If-this song to my lady pleases
ieu ai en cor qu'en fassa may.
I have in heart that-thereof I-make more

[C]an plus creis, dompna, l desiriers

25 · THE MORE THE DESIRE GROWS

The more his desire grows for want of her love, the more his heart grows at praising her worth the higher, for if her worth is what stands in the way of her loving him, he holds that worth as dear as he holds her person. He would rather die of grief than have joy come to him from her in any way that could harm the worth she shelters; if she ever finds him of another mind, let her have neither mercy nor pity. No knight truly loves his lady who does not love her honor equally. He begs her to succor him soon with some crumb of love's joy, if it can be done saving her honor.

[C]an plus creis, dompna, l desiriers,
When more grows lady the desire
don languisc car nom faitz amor,
whereof I-languish because not-to-me you-do love
de lauzar vostre prez ausor
of to-praise your worth higher
creis plus mos cors; car jois entiers
grows more my heart for joy entire
nom pot ges vinir, amija,
not-to-me can at-all to-come beloved
de vos, sil prez s'en destrija;
from you if-the worth itself-thereof binders
q'aitan car teing vostre fin prez valen
that-as-much dear I-hold your true worth worthy
com am ni voill vostre cors car e gen.
as I-love and I-wish your person dear and noble

Aital m'autrei, fis, vertadiers,
Such myself-I-grant true truthful
a vos q'etz ses par de valor,
to you who-are without a-peer of merit
q'eu am mais morir ab dolor,
that-I love more to-die with grief
qe de vos mi veng'aligriers,
than from you to-me come-gladness
q'al fin prez q'en vos s'abrija
that-to-the true worth that-in you itself-shelters
puesca dan tener; e si ja-
might harm to-hold and if ever
mais me trobaz vas vos d'autre talen,
again me you-find toward you of-another mind
ja non ajaz merce ni chausimen.
ever not have-you mercy nor clemency

Q'amar non pot nuls cavaliers
For-to-love not can any knight
sa dompna ses cor trichador,
his lady without heart deceiving
s'engal lei non ama sa honor;
if-equally her not he-loves her honor
per qeus prec, bels cors plazentiers,
for which-you I-pray fair person pleasing
qe pauc ni gaire ni mija
that little nor much nor a-crumb
don fassaz de re qeus dija,
gift you-make of anything which-to-you I-may-say

q'esser puesca contral vostr'onramen.
that-to-be it-may against-the your-honor
Gardaz sieus am de fin cor lejalmen!
Look-you if-I-you I-love with true heart loyally

Per merceus prec, bell'amija,
For mercy-you I-pray fair-beloved
qez ab una qualqe brija
that with a some crumb
del joi d'amor mi secoraz breumen,
of-the joy of-love me you-succor soon
si far se pot salvan vostr'onramen.
if to-do itself it-can saving your-honor

Si col malaus qe no se sap gardar

26 · THE SICK MAN WHO RELAPSES

Like a sick man who does not take care once he is healed, so that the illness comes back worse than before, he has fallen back into love's sickness for not guarding himself when he had escaped it. Yet he does not want to be wholly healed: the torment is sweet when he thinks who she is. Jealousy frightens him a little, since all the world envies her and he cannot be worth enough to keep her from choosing better. She is far from his eyes and near his heart. He thanks love for parting him from a changeable lady, and in the tornada renders himself to Restaur, thanking the changing lady whose change made him change.

Si col malaus qe no se sap gardar
Just as-the sick-man who not himself knows to-guard

qan es garitz, per qel mals lo repren
when he-is healed for which-the ill him retakes

el fai trop peig en son recalivar
and-it makes much worse in his relapse

qe non a faich, aisi m'es pres em pren
than not he-has done thus to-me-is happened and-me it-takes

del mal d'amor dun sui recalivatz:
of-the ill of-love of-which I-am relapsed

qar nom gardei qan eu n'era escapatz,
because not-me I-guarded when I thereof-was escaped

ar ai tal mal dun jamais non garai
now I-have such an-ill of-which ever not I-shall-heal

si nom garis la bella per cui l'ai.
if not-me heals the fair-one for whom it-I-have

Pero, sitot mals es, del mal clamar
Yet although an-ill it-is of-the ill to-complain
d'amor non voill ges del tot garimen,
of-love not I-wish at-all of-the all a-healing
qar totz m'es douz l'afanz per soffertar,
because all to-me-is sweet the-torment for to-endure
qan pens qi es, ni dun, ni de qal gen
when I-think who she-is and whence and of what folk
cil per cui muor, a cui me sui donatz
she for whom I-die to whom me I-am given
ses estraire sill plai o si noil platz;
without to-withdraw if-to-her it-pleases or if not-to-her it-pleases
qar eu l'am tan ab lejal cor verai,
because I her-I-love so-much with a-loyal heart truthful
qe, s'ill m'auzi, eu la mercejerai.
that if-she me-slays I her I-shall-thank

Un pauc mi fai gilosia doptar,
A little to-me makes jealousy to-fear
car totz lo monz enveja son cors gen
because all the world envies her person noble
e qar non puosc tan valer, qe triar
and because not I-can so-much to-be-worth that to-choose
non puosca ben amador plus valen:
not she-may well a-lover more worthy
pero, s'eu fos per leis adreich jutjatz,
yet if-I were by her rightly judged
si com l'am mais en fora meillz amatz;
just as her-I-love more thereof I-would-be better loved

mas, com qem n'an, sobre totz l'amarai:
but how that-me thereof-go above all her-I-shall-love
dunc falira se ves autra m'atrai.
then I-would-fail if toward another me-I-draw

A, can mal vi sa cara, son cors car,
Ah how ill I-saw her face her person dear
el ric semblan, el bel aculimen,
and-the rich seeming and-the fair welcome
el plazen ris e l'amoros parlar,
and-the pleasing laugh and the-loving speaking
el douz esgart, el gai captenemen!
and-the sweet glance and-the gay bearing
S'en breu noill pren merces, tan soi cochatz
If-in short not-to-her takes mercy so I-am hard-pressed
dels mals dun sui per s'amor tormentatz,
of-the ills of-which I-am for her-love tormented
q'eu tem morir desiran son cors gai,
that-I I-fear to-die desiring her person gay
qar loing dels oillz e pres del cor m'estai.
because far from-the eyes and near of-the heart she-stands-to-me

Ben dei amor sobre totz mercejar
Well I-must love above all to-thank
qar partit a mon ferm cor e mon sen
because parted it-has my firm heart and my sense
de dompn'ab cor camjan, em fai amar
from a-lady-with heart changing and-me it-makes to-love
lei, on tuit ben son ses tot fallimen;
her where all goods are without any failing
qar tan la fan sos prez e sas beltatz,
because so-much her make her worth and her beauties
salvan s'onor, plazer, c'als plus prezatz
saving her-honor pleasing that-to-the most prized
aug dir q'en lei non faill ren menz ni mai;
I-hear to-say that-in her not fails anything less nor more
per q'eu nuillz temps de s'amor nom partrai.
for which-I any time of her-love not-me I-shall-part

Restaur, a vos mi ren a cuim soi datz,
Restaur to you me I-render to whom-me I-am given
e mercei lei qem fetz, camjan, camjar;
and I-thank her who-me made changing to-change
q'ab son camjar si adiran mi fai
for-with her changing thus hating me she-makes
amar qui es la plus plazen[s] q'eu sai.
to-love who is the most pleasing that-I know

Tos temps serai ves amor

27 · ALWAYS TRUE TOWARD LOVE

He will always be true and firm toward love, which makes him serve the fairest and the best; and if nothing else comes of it, her worth grows so in honor that he takes the honor as payment, for a lover honored in his lady is well paid. What he fears is that, seeing her beauty in the mirror, she will not deign to think any man's friendship fit for her. She is far from his eyes and near his heart, yet he sees her likeness everywhere, and her color, like flowers in snow, gives joy enough to gladden the sorrowful.

Tos temps serai ves amor
All time I-shall-be toward love
fis e ferms ab cor veray,
true and firm with heart truthful
qu'amar e servir mi fay
for-to-love and to-serve me makes
la plus bella e la melhor;
the most fair and the best
e, sitot als no m'enansa,
and although else not me-it-advances
tant creys sos pretz ab honor,
so-much grows her worth with honor
qu'ieu prenc per paya l'onransa;
that-I I-take for payment the-honor
quar gent es de si dons payatz
because nobly is by his lady paid
totz fis amans qu'es en si dons honratz.
every true lover who-is in his lady honored

E s'ieu anc sofri dolor
And if-I ever I-suffered grief
per amor, nim det esmay,
for love or-me it-gave dismay
eras m'o torna en jay,
now it-to-me turns into joy
per quel fenisc ma clamor;
for which-the I-end my complaint
qu'en tan bel plazer m'enansa
for-in so fair a-pleasure me-it-advances
ab fin joy lieys cuy azor,
with true joy she whom I-adore
qu'ades viu ab alegransa
that-ever I-live with gladness
quant mi pes qu'ieu serai amatz,
when to-me I-think that-I shall-be loved
silh pren d'amar negus temps voluntatz.
if-to-her takes of-loving any time a-will

Mas de lieys nom don temor
But of her not-to-me let-it-give fear
que de so que pus mi plai
that of that which most to-me pleases
nom desvede, son cors guay;
not-to-me forbid her person gay
que, quan ve el mirador,
for when she-sees in-the mirror
la gran beutat que l'enansa,
the great beauty which her-advances

remembran son pretz aussor,
remembering her worth higher
tem que non denh penr'esmansa
I-fear that not she-deign to-take-an-estimate
qu'a negun tanha s'amistatz:
that-to any-one befit her-friendship
tant es sos pretz ricx, e granz sa beutatz.
so is her worth rich and great her beauty

Deziran torn en error
Desiring I-turn into error
soven, quar tan luenh m'estay
often because so far she-stands-to-me
delhs huelhs e pres del cor, sai;
from-the eyes and near of-the heart here
pero, sitot planc e plor,
yet although I-lament and I-weep
quar vey pauc lieys que m'enansa
because I-see little her who me-advances
al sieu plazer, m'a legor
at-the her pleasure to-me-has leisure
qu'ades remir per semblansa,
that-ever I-behold through likeness
on qu'estia, son cors e sa fatz:
wherever that-she-be her person and her face
mas ben m'agr'ops quel semblans fos vertatz.
but well to-me-it-would-be-needful that-the seeming were truth

Que quan remir sa color,
For when I-behold her color
que par flors ab neu quan chai,
which seems flower with snow when it-falls
el gen cors qu'a vidam trai
and-the noble person that-a life-to-me draws
e sa gran valen valor
and her great worthy merit
de lieys per cuy pretz s'enansa,
of her through whom worth itself-advances
res nom falh nim fai paor,
anything not-to-me fails nor-me makes fear
ans n'ai tan gran benanansa
rather thereof-I-have so great a-happiness
e tan de joy, e tan me platz,
and so-much of joy and so to-me it-pleases
qu'ieu poiria far jays totz los iratz.
that-I I-could to-make gay all the sorrowful

La valen[s] dona s'enansa
The worthy lady herself-advances
de mi son ab tal valor,
of me so with such merit
qu'entre nos viu ses eguansa
that-between us she-lives without equal
de fin pretz, a laus dels prezatz,
of true worth at praise of-the prized
salvan s'onor de lieys cuy mi suy datz.
saving her-honor of her to-whom me I-am given

Doas domnas aman dos cavalliers

28 · WHICH LADY LOVES BETTER

A partimen with Bertran d'Alamanon. Two ladies love two knights: one urges hers to be worth all he can in arms for the love he looks for from it, the other forbids hers any deeds of arms if he wants her love. Which wishes her man more good? Bertran takes the first, since a lady who wants her lover cowardly wants his shame. Sordel answers that a lady who keeps her lover whole loves him better, for once he loses an eye or a fist she will be slow to pay him in kissing. Bertran holds that an honored death is not to be feared nor a shamed life loved; Sordel that a lady who seeks her lover's death does not love him in good faith. Sordel gives the judgment to Lady Ranbauda.

Sordel

Doas domnas aman dos cavalliers,
Two ladies love two knights

amics Bertrans, mas no jes d'un voler:
friend Bertran but not at-all of-one will

que l'una mand'a l'un d'armas valer,
for the-one commands-to the-one of-arms to-be-worth

aitan can pot, per l'amor qu'el n'aten,
as-much as he-can for the-love that-he thereof-awaits

e l'autra fai a l'autre mandamen
and the-other makes to the-other commandment

que, si ja vol qu'il l'am, non pes de re.
that if ever he-wishes that-she him-love not let-him-think of anything

Ar chausetz qual vol al seu mais de be.
Now choose which wishes to-the hers more of good

Bertran d'Alamanon

[Mais l'ama cil, so es dretz vertadiers,
More him-loves she this is right truthful
Sordel, quel vol d'armas presat aver;
Sordel who-him wishes of-arms prized to-have
qu'esters non pot gran honor conquerer:
for-otherwise not he-can great honor to-conquer
que cil quel vol vulpig ni recresen
for she who-him wishes cowardly or recreant
vol l'amta d'el el seu dechaimen;
wishes the-shame of-him and-the his casting-down
per que l'amanz faill trop se ja la 'n cre,
for which the-lover fails greatly if ever her thereof he-believes
pois l'aunimens apert[z] d'andos i ve.]
since the-dishonor evident of-both therein comes

Sordel

Cil a cui plai sos fins amanz entiers
She to whom pleases her true lover entire
l'ama, 'n Bertran, mais, e fai o parer,
him-loves Sir Bertran more and makes it to-appear
que cil quel vol ardit per dechaer;
than she who-him wishes bold for to-fall-away
que sil fai l'oill perdre ol pugn combaten,
for if-to-him she-makes the-eye to-lose or-the fist fighting
tart loi rendra pos baisan ni jasen:
late it-to-him she-will-render then kissing or lying

doncs l'ama mais cil qu'enter lo rete
then him-loves more she who-entire him keeps
que cil quel vol deffait, car leu s'ave.
than she who-him wishes undone because easily it-happens

Bertran d'Alamanon

[Tan quan val mais al laus dels drechuriers
As-much as is-worth more at-the praise of-the righteous
honors c'amta, en Sordel, vos fatz saber
honor than-shame Sir Sordel to-you I-make to-know
c'ama cil mielz quel sieu manda tener
that-loves she better who-the hers bids to-hold
en pretz d'armas; que l'autra fai parven
in worth of-arms than the-other makes apparent
c'a son aman voilla tot aunimen;
that-to her lover she-wishes all dishonor
c'aunitz es cel que d'armas se recre,
for-dishonored is he who from-arms himself gives-up
e aunida cil qu'en sos bratz lo te.]
and dishonored she who-in her arms him holds

Sordel

Aitan can val mais vida es alegriers
As-much as is-worth more life and gladness
que mortz ni dols, Bertram, vos dic per ver
than death or sorrow Bertran to-you I-say in truth
c'ama cil mielz quel seu manda estener
that-loves she better who-the hers bids to-refrain
de faitz d'armas, car hom i mor leumen,
from deeds of-arms because a-man therein dies easily

e cil que vai de son aman querren
and she who goes of her lover seeking
sa mort, nom par que l'am a bona fe
his death not-to-me it-seems that him-she-love in good faith
tant con fai cil quel vol viu pres de se.
so-much as does she who-him wishes alive near of herself

Bertran d'Alamanon

[Sordel, mos dretz es al vostre sobriers,
Sordel my right is to-the yours superior
c'onrada mort non deu nuls homs temer
for-an-honored death not must any man to-fear
ni vid'amar, on posca hamta caber,
nor life-to-love where can shame to-fit
per que ama mielz la dompna per un cen,
for which loves better the lady by a hundred
que sos amanz vol muera honradamen
that her lover wishes he-die honorably
d'armas, si 'n muor, que cil que ten en fre
of-arms if thereof he-dies than she who holds in rein
lo seu, que vol viva aunitz per jase.]
the hers whom she-wishes alive dishonored for ever

Sordel

Bertran, dona c'ama be coralmen
Bertran a-lady who-loves well heartily
no vol la mort de son fi bevolen,
not wishes the death of her true well-wisher

e de nos dos juge qui mielz mante
and of us two let-her-judge who better maintains
Na Ranbauda, on son ses mal tuit be.
Lady Ranbauda where are without ill all goods

Bertran d'Alamanon

[Contenso voill que sia al juzamen,
The-contest I-wish that it-be at-the judgment
amics Sordel, ab leis c'a pretz valen;
friend Sordel with her who-has worth worthy
car segur sai qu'elas diran de me
because securely I-know that-they will-say of me
qu'eu manting mielz zo qu'as aman cove.]
that-I maintain better that which-to a-lover befits

Senh'en Sordelh, mandamen

29 · WHICH HEART WOULD YOU KNOW

A partimen with Guilhem de Montanhagol, printed here and not among Montanhagol's pieces. Montanhagol brings a commission from the count of Provence: would Sordel rather that his love knew his heart as it is, or that he knew hers, whether she loves him or beguiles him? Sordel takes the first by a hundred, since if she saw how he is tormented she would take pity unless her heart were stone. Montanhagol holds it better to know hers, since great falsity hides under fair seeming, and a man is a fool who loves unloved. They leave the judgment to the count.

Guilhem de Montanhagol

[Senh'en Sordelh, mandamen
Lord-Sir Sordel a-commission

ai del ric comte plasen
I-have from-the rich count pleasing

proensal, qu'a pretz valen,
Provencal who-has worth worthy

queus deman sius plairia
that-you I-ask if-to-you it-would-please

mais nius parria plus gen
more or-to-you it-would-seem more fitting

que saupes vostr'amia
that knew your-beloved

vostre cor, si com l'amatz,
your heart just as it-you-love

o que vos lo sieu sapchatz,
or that you the hers you-know

sius ama o etz galiatz.
if-you she-loves or you-are beguiled

Chauzetz a vostra guia:
Choose at your fashion
qu'ieu say be qual penriatz,
for-I know well which you-would-take
qui nous en reprendia.]
whoever not-you thereof rebuked

Sordel

Montanhagol, per .I. cen
Montanhagol by one hundred
me seria plus plazen
to-me it-would-be more pleasing
que cylh, per qu'ieu muer viven,
that she for whom-I die living
saupes be, on qu'ilh sia,
knew well wherever that-she be
mon cor, cuy ten en turmen,
my heart which she-holds in torment
que s'ieu lo sieu sabia;
than if-I the hers I-knew
quar, silh mostrav'a vertatz
because if-to-her showed-in truth
cum suy per lieys turmentatz,
how I-am for her tormented
penria li 'n piatatz,
would-take to-her thereof pity

(o totz sos cors seria
or all her heart would-be
durs cum peira, freitz cum glatz),
hard as stone cold as ice
tan que merce n'auria.
so-much that mercy thereof-she-would-have

Guilhem de Montanhagol

[Sordel, mais val veramen
Sordel more is-worth truly
sapchatz lo cor el talen
that-you-know the heart and-the desire
de lieys, qu'amatz finamen,
of her whom-you-love truly
sius am o sius gualia;
if-you she-loves or if-you she-beguiles
quar soven sotz belh parven
because often under fair seeming
se rescon gran[s] falsia,
itself hides a-great falsity
e, sius trobatz enguanatz,
and if-yourself you-find beguiled
trop semblaretz fo[r]senatz
too-much you-will-seem maddened
si pueys amatz desamatz,
if then you-love unloved
ni seguetz la follia;
or you-follow the folly

quar, pueys qu'hom ve sas foudatz,
because after that-one sees his follies
fols es si nos chastia.]
a-fool he-is if not-himself he-chastens

Sordel

Montanhagol, yeu no pren
Montanhagol I not I-take
per lieys lunh galiamen,
for her any beguiling
cuy am e sierf lialmen,
whom I-love and I-serve loyally
si bel plai que m'aucia;
if well-to-her it-pleases that me-she-slay
per que mon fin cor qu'ie'l ren
for which my true heart that-I-to-her render
vuelh sapcha, on qu'ilh estia;
I-wish she-know wherever that-she dwell
quar leu m'er en joy tornatz
because lightly to-me-will-be into joy turned
le dols, don suy trebalhatz,
the sorrow whereof I-am troubled
pus sabra sos cors prezatz
after she-will-know her heart prized
cum languisc nueg e dia,
how I-languish night and day
ni cum en lieys, cuy suy donatz,
and how in her to-whom I-am given
es ma mortz e ma via.
is my death and my way

Guilhem de Montanhagol

[Sordelh, yeu tenc a nonsen
Sordel I hold as nonsense
qui en autruy chauzimen
whoever in another's clemency
met son fach, qu'adrechamen
puts his affair that-rightly
per si far [o] poiria,
by himself to-do it he-could
per qu'ieu tenc a mais valen
for which-I I-hold at more worthy
que saupessetz la via
that you-knew the way
del cor e totz sos pessatz
of-the heart and all its thoughts
de la bella don chantatz,
of the fair-one whereof you-sing
que s'ilh sap cum la cujatz
for if-she knows how her you-think
enganar, sius crezia:
to-deceive if-you she-believed
s'es aitals cum la lauzatz,
if-she-is such as her you-praise
folla er, s'en vos se fia.]
foolish she-will-be if-in you herself she-trusts

Sordel

Pus fi de mi eys prezen,
Since I-made of me myself a-gift
Montanhagol, franchamen
Montanhagol frankly
a lieys que m'a ses conten,
to her who me-has without contest
no fuy en ma baylia;
not I-was in my power
enans, ai estat languen
rather I-have stayed languishing
fis en sa senhoria:
true in her lordship
don, s'era ben acertatz
whence if-she-were well assured
sos cors don mieus es greujatz,
her heart whereof mine is aggrieved
leu seria coronatz
lightly I-would-be crowned
del joy, cuy mais deuria
of-the joy to-whom more it-ought
venir, don suy totz secatz
to-come whereof I-am all dried
d'enveya e de feunia.
of-longing and of rancor

Guilhem de Montanhagol

[Sordelh, le ricx coms prezatz,
Sordel the rich count prized
on es fis sabers triatz,
where is true knowledge choice
proensals jutge, sil platz,
Provencal let-him-judge if-to-him it-pleases
esta nostra partia;
this our dispute
qu'ieu enten qu'hom vius ni natz
for-I I-understand that-a-man living nor born
mielhs non la jutjaria.]
better not it would-judge

Sordel

Quar mosenher es lauzatz
Because my-lord is praised
pauc duptans e pro duptatz
little fearing and much feared
per selhs cuy es desamatz,
by those to-whom he-is unloved
Montanhagols, li sia
Montanhagol to-him let-it-be
le jutgamens autreyatz,
the judgment granted
tortz o dregz, quals que sia.
wrong or right whichever that it-be

Ailas, e quem fau miey huelh

30 · ALAS, WHAT DO MY EYES DO

A dansa with a two-line refrain after every cobla: alas, what do his eyes do, since they do not see what he wants. Summer renews and his lady bids him sing and leave off grieving, so he sings though he is dying of a love he seldom sees. He does not complain, since at least he dies for the noblest and takes the ill for the good; let her only allow him to hope for mercy and she will never hear him complain. No other pleases him and he cannot forget her, and she may make or unmake him as her own. He begs her not to kill him wrongly, for she will repent it when he is dead — and yet he would rather die than live without comfort.

Ailas, e quem fau miey huelh,
Alas and what-to-me do my eyes
quar no vezon so qu'ieu vuelh!
because not they-see that which-I I-wish

Er, quan renovella e gensa
Now when renews and grows-fair
estius ab fuelh et ab flor,
summer with leaf and with flower
pus mi fai precx, ni l'agensa
since to-me makes prayers and it-pleases-to-her
qu'ieu chant em lais de dolor,
that-I sing and-I leave off grief
silh qu'es donna de plazensa,
she who-is lady of pleasing

chantarai, sitot d'amor
I-shall-sing although of-love
muer, quar l'am tant ses falhensa,
I-die because her-I-love so without failing
e pauc vey lieys qu'ieu azor.
and little I-see her whom-I I-adore
Ailas, e quem fau miey huelh,
Alas and what-to-me do my eyes
quar no vezon so qu'ieu vuelh!
because not they-see that which-I I-wish

Sitot amor[s] mi turmenta
Although love me torments
ni m'auci, non o planc re,
and me-slays not it I-lament anything
qu'al mens muer per la pus genta,
for-at-the least I-die for the most noble
per qu'ieu prenc lo mal pel be.
for which-I take the ill for-the good
Ab quel plassa em cossenta
Provided that-to-her it-please and-me she-consent
qu'ieu de lieys esper merce,
that-I of her hope mercy
ja, per nulh maltrag qu'ieu senta,
ever for any suffering that-I feel
non auzira clam de me.
not she-will-hear a-complaint of me

Ailas, e quem fau mey huelh,
Alas and what-to-me do my eyes
quar no vezon so qu'ieu vuelh!
because not they-see that which-I I-wish

Mortz suy, si s'amor[s] nom deynha,
Dead I-am if her-love not-me deigns
qu'ieu no vey nim puesc penssar
that-I not I-see nor-me I-can to-think
ves on m'an nim vir nim tenha,
toward where me-I-go nor-me I-turn nor-me I-hold
s'ilham vol de si lunhar;
if-she-me wishes from herself to-remove
qu'autra nom plai quem retenha,
for-another not-to-me pleases that-me she-keep
ni lieys nom puesc oblidar;
and her not-me I-can to-forget
ans ades, quon que m'en prenha,
rather ever however that me-thereof it-take
lam fai mielhs amors amar.
her-to-me makes better love to-love
Ailas, e quem fau miey huelh,
Alas and what-to-me do my eyes
quar no vezon so qu'ieu vuelh!
because not they-see that which-I I-wish

Ai, per quem fai ta mal traire?
Ah for what-to-me she-makes so ill to-draw
Qu'ilh sap be de que m'es gen
For-she knows well of what to-me-is fitting
qu'el sieu pretz dir e retraire;
that-the her worth to-say and to-recount
suy plus sieus on piegz en pren,
I-am more hers where worse thereof it-takes
qu'elham pot far o desfaire
for-she-to-me can to-do or to-undo
cum lo sieu, no lim defen;
as the hers not to-her-me I-forbid
ni de lieys nom vuelh estraire,
and from her not-me I-wish to-withdraw
si bem fai morir viven.
if well-me she-makes to-die living
Ailas, e quem fau miey huelh,
Alas and what-to-me do my eyes
quar no vezon so qu'ieu vuelh!
because not they-see that which-I I-wish

Chantan prec ma douss'amia,
Singing I-beg my sweet-beloved
sil plai, no m'auci'a tort,
if-to-her it-pleases not me-she-slay-at wrong
que, s'ilh sap que pechat sia,
for if-she knows that a-sin it-be
pentra s'en quan m'aura mort;
she-will-repent herself-thereof when me-she-will-have killed
empero morir volria
yet to-die I-would-wish
mais que viure ses conort,
more than to-live without comfort
quar pietz trai que si moria
because worse he-draws than if he-died
qui pauc ve so qu'ama fort.
who little sees that which-he-loves strongly
Ailas, e quem fau mey huelh,
Alas and what-to-me do my eyes
quar no vezon so qu'ieu vuelh!
because not they-see that which-I I-wish

A leis puesc ma mort demandar

31 · HER JEWELS AT THE TOURNEY

A single cobla of accusation. He can ask his death of her, for by deceit and treason she thought to give him her jewels at the tourney, on such a pretext that she contrived to have him lose his life there. But he knew enough of love, of arms, and of courtship to guard himself from harm, and to keep her from her joy, and his beloved from grief.

A leis puesc ma mort demandar;
Of her I-can my death to-ask

q'ab engan ez ab tracion
for-with deceit and with treason

mi cuiget sas jojas donar
me she-thought her jewels to-give

al tornei, per tal ocaison,
at-the tourney for such an-occasion

qei fezes tan qe lai perdes ma via:
that-therein she-should-do so-much that there I-should-lose my life

mas eu saubi d'amor e d'armas tan
but I I-knew of-love and of-arms so-much

e de domnei, q'eu m'en gardei de dan,
and of courtship that-I me-thereof I-guarded from harm

e lei de gauz, e de dolor m'amia.
and her of joy and of grief my-beloved

Bel[s] cavaler[s] me plai, qe per amor

32 · THE KNIGHT WHO DIED IN FLANDERS

He is pleased by the fair knight who died the other day in Flanders for love, since true lovers will be better believed by the ladies who hold them in error. He wishes the knight's love had died with him: then every lady would believe what she does not believe, for the longer they make true lovers languish the longer they put off what they owe. Love may rightly be called false, killing one without the other; two dead together would suit no other ill so fitly as that grief. He prays love not to slay one of a pair only, since the living one fares worse than the other at dying; and he prays her to succor him before love's ill kills him.

Bel[s] cavaler[s] me plai, qe per amor
A-fair knight to-me pleases who for love
moric l'autrer en Flandres, car ll'aman
died the-other-day in Flanders because the-lovers
en seran trop miellz crezut derenan
thereof will-be much better believed henceforth
per las dompnas qels tenon en error.
by the ladies who-them hold in error
Ben volgra fos ab lui morta s'amia,
Well I-would-wish it-were with him dead his-beloved
pois gascuna cho qe no cre creiria,
then each-one that which not she-believes she-would-believe
qe on plus fan los fins amanz languir,
for the-more more they-make the true lovers to-languish
plus van tarzan zo qe degran complir.
more they-go delaying that which they-ought to-fulfill

[P]er dreiz pod om apelar fals'amor,
By rights can one to-call false-love
car n'auçis un ses un', al meu semblan;
because thereof-she-slays a-one without a-one at-the my seeming
car per nuill mal tan adreiz non estan
because for any ill so fitly not stand
dui mort ensems cum per scela dolor:
two dead together as for that grief
et esteran, se ad amor plazia,
and they-would-be if to love it-pleased
mell viu jauzen; mas, pois plai qels auzia,
better alive rejoicing but since it-pleases that-them she-slay
ad amor prec no voilla un sol auzir,
to love I-pray not let-her-wish one only to-slay
qel vius trai peiz no fai l'autr'al morir.
for-the living draws worse than does the-other-at-the dying

Per qe prec lei, qe pod longar ma via,
For which I-pray her who can to-lengthen my life
quem socorr'anz qel mals d'amor m'auzia;
that-me she-succor-before that-the ill of-love me-slay
qe, s'el socors nom ven anz del morir,
for if-the succor not-to-me comes before of-the dying
a mon dan get lei e son repentir.
to my harm I-cast her and her repenting

Nom meraveill sil marit son gilos

33 · NO WONDER THE HUSBANDS ARE JEALOUS

A single eight-line cobla of bravado, with a four-line tornada. He does not wonder that husbands are jealous of him, since he is so knowing in love that there is no lady worthy enough to defend herself against his sweet and pleasing prayers. Let no man be blamed for complaining of him, for every man is sorry when his wife welcomes him; but so long as he can undress with her person, he prizes the husband's sorrow little and flatters his quarrel less. No husband should lament his joy, since it is his fate that all he wishes in love falls out, and so he will not leave off slaying ladies for any talk or quarrel.

Nom meraveill sil marit son gilos
Not-me I-marvel if-the husbands are jealous
de mi, tan sui en dreig d'amor sabenz,
of me so I-am in respect of-love knowing
qu'el mon non es dompna, tan sia pros,
that-in-the world not is a-lady so she-be worthy
ques defendes de mos dolz precs plaisenz:
who-herself should-defend from my sweet prayers pleasing
donc non blasm'on negun que de mes plaingna,
then not let-blame-one any-one who of me-himself lament
q'usqecs a dol qant sa moillers m'acoill;
for-each-one has grief when his wife me-welcomes
mas sol qez eu ab son cors me despueill,
but only that I with her person me I-undress
pauc pretz son dol e meinz blan sa mesclaingna.
little I-prize his grief and less I-flatter his quarrel

Ja nuls marritz de mon joi non se plaingna,
Ever any husband of my joy not himself let-him-lament
qu'enaissi sui fadatz, que tot quant voill
for-thus I-am fated that all that I-wish
s'eschai qu'aja d'amor, per qu'eu nom tueill
itself-befalls that-I-have of-love for which-I not-me I-remove
d'aucir domnas per bruit ni per mesclaingna.
from-slaying ladies through noise nor through quarrel

Dompna, mieillz q'om pot pensar

34 · BETTER THAN ONE CAN THINK

He grants himself to love her for all time, loyal and true, though he dares not tell her the ills he dies of: whether it pleases her or not, he will be hers until death, and casts every other friendship into hatred for her love. Love could not honor him more than by drawing him toward her. He would rather live in torment than have her worth be worth less for anything she did for him, and asks only that she suffer him with a good heart to love and serve. He goes out alone from among people to behold her in thought. If it pleases her to slay him, he will thank God at his ending.

Dompna, mieillz q'om pot pensar
Lady better than-one can to-think
lejals e fins ses cor vaire,
loyal and true without heart changing
m'autrei per totz temps amar
me-I-grant for all time to-love
vos, a cui non aus retraire
you to whom not I-dare to-tell
mos mals, per q'eu muor temen;
my ills for which-I I-die fearing
qar eus am tan coralmen,
for I-you love so heartily
qe, sius plaz o no vos plaz,
that if-to-you it-pleases or not to-you it-pleases
vostre serai tro al morir:
yours I-shall-be until to-the dying
qar totas autras amistatz
for all other friendships
met per vostr'amor en air.
I-put for your-love in hatred

Plus nom poc amors honrar
More not-me could love to-honor
qan me fez ves vos atraire,
(than)-when me it-made toward you to-draw
qe anc Deus non volc formar
for ever God not wished to-form
gensor dopna, a mon vejaire;
nobler lady to my seeming
qel cors a dreg e plazen,
for-the body she-has straight and pleasing
cara douza e rizen,
face sweet and laughing
e natural la beltatz,
and natural the beauty
el cor ses voler de faillir:
and-the heart without wish of to-fail
per q'en vostra merce sui datz
for which-in your mercy I-am given
a totz vostres manz obezir.
to all your commands to-obey

E sim fai ren desirar
And if-me makes anything to-desire
amors, qe non dejatz faire,
love that not you-should to-do
per merce vos voill pregar
for mercy you I-wish to-beg
qe nom faisatz pauc ni gaire;
that not-me you-may-do little nor much

qar mais am viur'ab turmenz
for more I-love to-live-with torments
qe vostre prez vailla menz,
than your worth be-worth less
dompna, per re qem fassatz;
lady for anything that-me you-may-do
q'asatz ai de vos, cui dezir,
that-enough I-have of you whom I-desire
sol qe de bon cor me suffratz
only that of good heart me you-suffer
que vos posc'amar e servir.
that you I-can-love and to-serve

Tan vos fai bel remirar,
So-much you it-is fair to-gaze-on
plazens dopna e de bon aire,
pleasing lady and of good breeding
q'ab fin joi non puosc estar
that-with pure joy not I-can to-be
pos sui loing del douz repaire
since I-am far from-the sweet dwelling
on es vostre nous cors genz;
where is your fresh body noble
anz isco d'entre las genz
rather I-go-out from-among the folk
toz sols, soven, apensatz,
all alone often pensive
e vos, dopna, pensan, remir;
and you lady thinking I-behold

per q'es per mi qeus airatz,
for which-it-is through me that-you grow-angry
qem tol pessamen e consir.
which-me takes thought and care

Ja nuills temps nom poiretz far,
Ever any time not-me you-will-be-able to-make
pros dompna, tan de mal traire,
worthy lady so-much of ill to-draw
q'eu nos sial mercejar,
that-I not-to-you be-the beseecher
pos de vos nom puosc estra[i]r[e],
since of you not-me I-can to-withdraw
q'amors me forza, e me venz
for-love me forces and me conquers
vostra beltatz, e mos senz
your beauty and my sense
me diz qem tengna pagatz
to-me tells that-myself I-hold satisfied
de tot qan volretz far ni dir;
with all that you-will-wish to-do or to-say
e, si vos platz qe m'ausiatz,
and if to-you it-pleases that me-you-slay
ja Deu mercei a mon fenir.
indeed God I-thank at my ending

En vostra merce sui datz,
In your mercy I-am given
dopna, per viur'e per morir,
lady for to-live-and for to-die
e si vos platz qe m'ausiatz,
and if to-you it-pleases that me-you-slay
ja Deus nom sal s'eu voill garir.
ever God not-me save if-I I-wish to-heal

Donpna, tot eissamenz

35 · AS SORROWFUL, SO OVERJOYED

A short song built on a single antithesis. Just as he is sorrowful when he goes far from his lady, so he is overjoyed when love brings him back to where he sees her again; and then he knows and sees that no one who does not see her can have joy, nor can anyone who comes to see her have grief, since everything a man should have is in her: grief for whoever does not see her, and gladness for whoever can.

Donpna, tot eissamenz
Lady quite likewise

com eu sui doloros
as I am sorrowful

qan eu me loing de vos,
when I me distance from you

sui eu sobrejauzenz
am I over-joyful

qan me retorn'amors
when me returns-love

lai on eu vos revei;
there where I you see-again

q'adoncs conosc e vei
for-then I-know and I-see

q'aver no pot joi qui nous ve
that-to-have not can joy who not-you sees

ni dol cel qui vezer vos ve;
nor grief he who to-see you comes

q'en vos es tot sso per q'om deu aver
for-in you is all that for which-one must to-have

dol, qui nous ve, e gauz, qius pot vezer.
grief who not-you sees and joy who-you can to-see

Dompna valen, saluz e amistaz

36 · GREETINGS AND FRIENDSHIP

A salut d'amor. He sends her greetings and friendship, and all the pleasure and honor he can, from a man with no deceiving heart, since he is her liege man and has given himself to her. He begs her mercy to deign to command him her pleasure and whatever is good to her, for he is her man, loves all that she loves, and worships it. He begs her worthiness, her great wisdom, and her fine beauty to keep him for a servant, loving her as he loves the brightness of the eyes he sees by.

Dompna valen, saluz e amistaz,
Lady worthy greetings and friendship
e tot qan pot de plaiser e d'onor
and all that can of pleasure and of-honor
vos manda sel ses cor galiador;
to-you sends he without heart deceiving
car vostre hom liz es e a vos s'es donaz,
for your man liege he-is and to you himself-he-has given
vos qer merceis qomandar li dignas
to-you he-begs mercy to-command to-him you-deign
vostre plaiser e tot qant vos bon sia,
your pleasure and all that to-you good may-be
qar vostre hom sui e per vostre m'autrei,
for your man I-am and as yours myself-I-grant
e tot qan vos amaz, am e soblei.
and all that you love I-love and I-worship

E qer merceis a vostra dignitas,
And I-beg mercy of your worthiness
al gran saber, a la fina beutaz,
of-the great wisdom of the fine beauty
qe mi dignas tenir per servidor
that me you-deign to-hold for servant
asci cum cel q'es vostre domnegaz;
thus as he who-is your vassal
qar, per ma fe, tan vos am e golei
for by my faith so-much you I-love and I-crave
cum las clartas des oil[z] ab cui eu vei.
as the brightness of-the eyes with which I see

Entre dolsor ez amar sui fermatz

37 · BETWEEN SWEET AND BITTER

He is fixed between sweetness and bitterness by a love that constrains him night and day: it is sweet that he loves his sweet love and bitter that he is not loved; sweet her noble body and her face, bitter that she gives him no succor; sweet that none so pleasing lives, bitter that she does not deign to love him. Pure love halves him so that the whole world is bitterness and sweetness at once. He asks the noblest lady living to let a pleasing sweetness come to him out of the bitter.

Entre dolsor ez amar sui fermatz
Between sweetness and bitter I-am fixed
ab fin'amor qem destreing noich e dia;
with pure-love which-me constrains night and day
qe dolsors m'es qar am ma dols'amia,
for sweetness to-me-is since I-love my sweet-beloved
e m'es amar qar eu non sui amaz;
and to-me-is bitter since I not am loved
e m'es dolsors sos genz cors e sa faz,
and to-me-is sweetness her noble body and her face
e m'es amar q'il nom fai nul secors;
and to-me-is bitter that-she not-me makes any succor
e m'es dolsors qe tan plazenz non regna,
and to-me-is sweetness that so pleasing not lives
e m'es amar qar en s'amor nom degna:
and to-me-is bitter since in her-love not-me she-deigns
q'aissim destreing mitadat fin'amors,
for-thus-me constrains halved pure-love
qe totz lo montz m'es amars e dolsors.
that all the world to-me-is bitterness and sweetness

Voillatz, sius platz, dompna genser qe regna,
May-you-will if-to-you it-pleases lady noblest that lives
qe de l'amar plazenz dolsors mi vegna;
that from the-bitter pleasing sweetness to-me may-come
qe pos m'auci per lo dolz l'amarors,
for since me-slays through the sweet the-bitterness
bem deu garir de l'amar la dolsors.
well-me ought to-heal from the-bitter the sweetness

Si com estau taing qu'esteja

38 · AS I STAND

A single ten-line cobla. As he stands, so it behooves a man to stand who means to do a deed with merit in it: the whole world wars on him over ladies and love. One man wishes him ill out of envy, another for the sake of their own kinswomen, and he counsels whoever thinks to frighten him about it to give the notion up. He is of a kind that whoever else may weep for it, he lives rejoicing and without fear.

Si com estau taing qu'esteja
Thus as I-stand it-befits that-he-stand
qui vol far faich ab valor,
who wishes to-do deed with merit
que totz lo monz mi guerreja
for all the world me wars-on
per dompnas e per amor;
for ladies and for love
l'us me vol mal per enveja,
the-one me wishes ill from envy
l'autre per las parenz lor:
the-other for the kinswomen their
qui m'en cre faire paor
who me-of-it thinks to-make fear
consell'o que lo descreja;
I-advise-it that it he-disbelieve
qu'eu sui tals que, qui [que] 'n plor,
that-I am such that who that of-it weep
eu viu jauzenz sens temor.
I live rejoicing without fear

Tant m'abellis lo terminis novels

39 · THE NEW SEASON PLEASES ME

The new season pleases him and the death of song and pastime grieves him, so he will sing and make a great effort of it. Everything that once furthered lovers in making songs has fallen to pieces, so no song can be prized. Yet an arrow forged by desire and tempered by death is in his heart. Her body is gay and nimble, fresh and new, and her sense old and strong; she is fierce to the vile and humble to the worthy. He asks her to maintain the worth of the land between the two passes.

Tant m'abellis lo terminis novels
So-much to-me-pleases the season new
e tant m'es greu car mor chans e deportz,
and so to-me-is grievous that dies song and pastime
q'ieu chantarai, e fatz hi gran esfortz,
that-I shall-sing and I-make in-it great effort
tant ai estat pensius e malanans,
so-long I-have been pensive and ailing
car chai a pans
for falls to pieces
tot so q'alz amoros
all that which-to-the lovers
de far chanssos
of to-make songs
solia esser enans:
used to-be furtherance
dompneis e mans,
courtship and many
grazirs e guizerdos;
thankings and rewards

per que nuills chans
for which any song
non pot esser prezatz;
not can to-be prized
tant es mermatz
so-much is diminished
jois e totz faitz prezans.
joy and every deed worthy

Pero per tal m'es al cor us cairels,
Yet for such to-me-is in-the heart an arrow
c'a fabregat desirs e temprat mortz,
that-has forged desire and tempered death
qem fai chantar, car us plazens conortz
which-me makes to-sing for a pleasing comfort
mi ten gauzen, cum qem trebail l'afans;
me keeps rejoicing however that-me trouble the-pain
car tant es grans
for so-much is great
l'onratz pretz, envejos
the-honored worth enviable
al laus dels pros,
to-the praise of-the worthy
de lieis cui sui amans,
of her whom I-am loving
qel dols pesans
that-the grief grievous
m'en es gaugz, el dans pros;
to-me-of-it is joy and-the harm gain

per c'am mil tans
for that-I-love a-thousand times
viure ab lieis trebaillatz
to-live with her tormented
e tormentatz,
and anguished
c'ab autra benanans.
than-with another well-faring

Que, sitot s'es sos cors gais e isnels
For although itself-is her body gay and nimble
e frescs e nous, lo sens es vieills e fortz;
and fresh and new the sense is old and strong
qu'il es als crois fera e de durs acortz,
for-she is to-the vile fierce and of hard agreements
et als valens humils, gen acordans:
and to-the worthy humble nobly agreeing
per qels trenchans
for which-the cutting
mals, q'ie'n trac, angoissos,
ills that-I-of-it draw anguished
m'es ben jojos
to-me-is well joyful
qan ie'n sui remembrans;
when I-of-it am remembering

car mos talans
for my desire
non es d'als volontos
not is of-aught desirous
mas c'a mos ans
save that-in my years
reing a sas voluntatz:
I-live at her wishes
tant fui lassatz
so-much I-was ensnared
quan la vi al prim lans.
when her I-saw at-the first cast

Sos volers es de mon fin joi capdels,
Her willing is of my pure joy guide
car d'autra part nom ven jois ni confortz
for from-other side not-me comes joy nor comfort
mas de servir lieis per cui sui estortz
but from to-serve her through whom I-am rescued
d'avol merce; quel sieus cors benestans,
from-worthless mercy for-the her body seemly
francs, gen parlans,
frank nobly speaking
humils e orgoillos,
humble and proud
m'acor qu'eu fos
me-succors that-I were
faich gais de dol clamans,
made gay from grief crying-out

sol que, chantans,
only that singing
sofra q'ieu sos aips bos
she-suffer that-I her qualities good
diga, et enans
may-tell and may-advance
sos pretz e sas beutatz,
her worth and her beauties
on creis vertatz,
where grows truth
on hom plus n'es lauzans.
where one more of-it-is praising

E, pois tant val sos nous plazens cors bels,
And since so-much is-worth her fresh pleasing body fair
que ses par viu, merceill clam qu'il s'esfortz
that without peer she-lives mercy-to-her I-cry that-she herself-exert
de mantener lo pretz d'entrels dos portz,
to maintain the worth of-between-the two passes
c'a si conques e mes a sos comans
that-has to-herself conquered and put at her commands
ab gais semblans,
with gay looks
et ab digz saboros,
and with words savory
et ab cor blos,
and with heart bare
de totz faitz malestans,
of all deeds unseemly

et ab trians
and with select
entiers aips cabalos,
whole qualities surpassing
que contrastans
that opposing
noi a; tant es pojatz
not-there there-is so-much is risen
sos pretz honratz,
her worth honored
grazitz pels agradans.
welcomed by-the pleasing

Dompna, al prim lans
Lady at-the first cast
q'ieu vil gen cors de vos,
that-I saw-the noble body of you
vostras faissos
your features
m'entaillet per semblans
me-engraved through likeness
al cor, trenchans,
in-the heart cutting
amors, per q'ie'm sui datz
love for which-I-me am given
a so qeus platz
to that which-to-you pleases
fins, ferms a totz mos ans.
true firm for all my years

GUILHEM DE MONTANHAGOL

The Complete Songs

Vida

THE LIFE OF GUILHEM DE MONTANHAGOL

The short vida, the only life the edition prints. Guilhem de Montanhagol was a knight of Provence, a good troubadour, and a great lover. He courted Lady Jauseranda of the castle of Lunel, and made many good songs for her.

Guillem de Montanghaguout si fo uns cavallers de Proenza
Guillem of Montanghaguout thus was a knight of Provence
e fon bon trobador e grant amador e entendia se
and was good troubadour and great lover and he-courted himself
e madona Jauseranda del castel de Lunel e fes per leis
in lady Jauseranda of-the castle of Lunel and made for her
maintas bonas chanzos.
many good songs

A Lunel lutz una luna luzens

1 · AT LUNEL SHINES A MOON

The song on Jauseranda's name, to which Blacasset's reply, printed after the songs, belongs. At Lunel shines a moon that gives light above all lights, and from it joy, courtship, love, gay cheer, beauty, and youth take their light. Before that light took brightness at Lunel, joy and courtship were dark from Toulouse to beyond Provence, and now Lunel makes them both shine. Her name means, for good understanders, that whoever sees her gay bearing will be gay and raised up. He asks Guiraut Amic and the wise men of Provence for their reading of it.

A Lunel lutz una luna luzens
At Lunel shines a moon shining
que dona lum sobre totas lugors:
that gives light above all lights
d'aqui pren lum jois, dompneis ez amors,
from-there takes light joy courtship and love
e gais solatz, e beutatz, e jovens.
and gay cheer and beauty and youth
E quan le lums pres a Lunel luzensa,
And when the light took at Lunel brightness
qu'enlumina daus Tolza part Proensa,
which-lights from Toulouse beyond Provence
estavo jois e dompneis tenebros;
were joy and courtship dark
mas ara·ls fai Lunels luzir amdos.
but now-them makes Lunel shine both

Le noms del lum es clars e resplandens,
The name of-the light is clear and resplendent
qu'aitan vol dir als bons entendedors
which-as-much wants to-say to-the good understanders
Gauseranda com gai seran e sors
Gauseranda as gay will-be and risen
cilh qui veiran sos gais captenemens,
those who will-see her gay bearings
e que jois er donatz cui ilh agensa,
and that joy will-be given to-whom she pleases
e que jauzen seran de gran jauzensa
and that joyful will-be of great rejoicing
ela e cilh que volra far joios:
she and those whom she-will-wish to-make joyful
vers es le noms, qui be l'enten, e bos.
true is the name to-whoever well it-understands and good

Guirautz Amics, li savi de Proensa
Guiraut Amic the wise of Provence
digo·m del nom, si·ls platz, lor entendensa,
let-them-tell-me of-the name if-to-them it-pleases their understanding
quar si·n dizo mielhs, ieu no·n suy gilos,
for if-of-it they-say better I not-of-it am jealous
tan vuelh del nom que valha sobre·ls bos.
so-much I-wish of-the name that it-be-worth above-the good

Ar ab lo coinde pascor

2 · NOW WITH THE PLEASANT SPRINGTIME

In the pleasant spring, seeing flowers of fair color through orchards and meadows and hearing the little birds, he will make a song to please lovers and above all his lady, who gives him the skill to compose. Lovers should serve Love from a good heart, for love is no sin but a virtue that makes the wicked good and the good better, and chastity comes from love. Ladies in whom there is beauty do a great folly not to love the esteemed. He praises Love for making him love the noblest, and says he will die soon if he does not win her. The tornada says pure worth would decline if the honored Castilian king did not sustain it. A lacuna takes one verse of the fifth stanza.

Ar ab lo coinde pascor,
Now with the pleasant springtime
quan vei de bella color
when I-see of fair color
flors per vergiers e per pratz,
flowers through orchards and through meadows
e aug chantar daus totz latz
and I-hear to-sing from all sides
los auzeletz per doussor,
the little-birds for sweetness
vuelh far ab coindia
I-wish to-make with grace
chanso tal que sia
song such that it-be
plazens als enamoratz,
pleasing to-the enamored

e a midons majormen
and to my-lady chiefly
que·m don' en trobar engenh.
who-me gives in composing skill

Ben devon li amador
Well ought the lovers
de bon cor servir Amor,
from good heart to-serve Love
quar amors non es peccatz,
for love not is sin
anz es vertutz que·ls malvatz
rather is virtue which-the wicked
fai bos, e·lh bo·n son melhor,
makes good and-the good-of-it are better
e met om' en via
and puts one in way
de ben far tot dia;
of well to-do every day
e d'amor mou castitatz,
and from-love moves chastity
quar qui·n amor ben s'enten
for who-in love well himself-devotes
no pot far que pueis mal renh.
not can to-do that afterward ill he-behave

E pos tant a de valor
And since so-much has of merit
amors, ben fan gran follor
love well do great folly
las dompnas on es beutatz,
the ladies in-whom is beauty
quar non amo los prezatz
for not they-love the esteemed
pos o conoisson en lor;
since it they-know in them
quar pueis lor plairia
for afterward to-them would-please
jois, e cortezia,
joy and courtesy
e chans, e totz bels solatz;
and song and every fair cheer
mas greu faran tan de sen
but hardly will-they-do so-much of sense
s'Amors no las i empenh.
if-Love not them there-to impels

Amors, de vos faz lauzor,
Love of you I-make praise
qu'amar mi fatz la gensor;
for-to-love me you-make the noblest
don mi suy tant aut pujatz
whereby myself I-am so high risen
que·l morirs neis m'es onratz,
that-the dying even to-me-is honored

tant es de nobla ricor;
so-much she-is of noble excellence
e s'ieu joi n'avia,
and if-I joy of-it-had
sai que non morria,
I-know that not I-would-die
anz viuria gen pagatz.
rather I-would-live nobly contented
Si non l'ai, morrai breumen,
If not her-I-have I-shall-die soon
qu'ieu l'am tan que·l cor m'estenh.
for-I her-I-love so-much that-the heart me-extinguishes

Qui ve la fresca color
Who sees the fresh color
de vos, bella, cui ador,
of you fair-one whom I-adore
e·ls uelhs vairs, e·ls cilhs delgatz
and-the eyes bright and-the brows slender
* * *
(lacuna)
De natural resplandor,
Of natural radiance
totz om pert feunia,
every man loses rancor
qui·us esgar, amia.
who-you beholds beloved
E ieu, las, a cui mais platz,
And I alas to whom most it-pleases

mueir, quan vei vostre cors gen,
I-die when I-see your body noble
d'enveia tan mi destrenh.
from-longing so-much me it-constrains

Fis pretz deschairia,
Pure worth would-decline
si no·l sostenia
if not-it sustained
le reis Castellans onratz,
the king Castilian honored
que fai totz sos faitz tan gen
who does all his deeds so nobly
qu'en ren non cal qu'om l'ensenh.
that-in anything not is-needed that-one him-instruct

Bel m'es quan d'armatz aug refrim

3 · THE DIN OF ARMED MEN

A sirventes on the war. He likes the din of armed men, the trumpets where the fencing is, the best archers shooting keenly on both sides, and the thicket of standards; then the vassal's heart leaps. He tells the count of Toulouse that the more he weighs the great, the more he sees him at the summit of worth. La Marche, Foix, and Rodez failed at the first need, and he accuses them on behalf of the honor and merit each of them strips off. No man now leaving the count can clear himself of a crime worse than Cain's, and if King James kept his pledge the French would weep. The tornada tells Engles to make himself a cap of flowers and give himself no trouble until all is taken from him.

Bel m'es quan d'armatz aug refrim
Fair to-me-is when of-armed I-hear din
de trompas, lai on om s'escrim,
of trumpets there where one himself-fences
e trazon prim l'arquier melhor
and shoot keenly the-archers best
nostri e lor,
ours and theirs
e vey de senhas bruelha:
and I-see of standards thicket
adoncx trassalh
then leaps
cor de vassalh,
heart of vassal
tro que sos cors s'erguelha.
until that his heart itself-uplifts

Coms de Tolza, on plus esprim
Count of Toulouse the-more more I-scrutinize
los ricx, vos vey de pretz al cim;
the great you I-see of worth at-the summit
e vuelh qu'aissi·m don Dieus s'amor
and I-wish that-so-me give God his-love
com part l'aussor
as beyond the-highest
vostre ricx pretz capduelha,
your rich worth leads
sol qu'a un talh
only that-at one stroke
qui ara·us falh
who now-to-you fails
may ab vos no s'acuelha.
more with you not himself-shelter

La Marcha, Foys e Rodes vim
The March Foix and Rodez we-saw
falhir ades als ops de prim;
to-fail at-once at-the need of first
per qu'ieu·ls encrim de part onor
for which-I-them accuse on behalf-of honor
e de valor,
and of merit
don quasqus si despuelha,
of-which each himself strips

qu'en tal sonalh
for-in such bell
an mes batalh
they-have put clapper
don non tanh pretz los vuelha.
whereby not it-befits worth them may-wish

Jamais no cug que·s desencrim,
Ever not I-think that-himself he-clear
quar trop s'a levat pejor crim
for too-much himself-has raised worse crime
que·l de Caïm om qui l'amor
than-that of Cain man who the-love
del ric senhor
of-the rich lord
de Toloz' era·s tuelha;
of Toulouse now-himself withdraw
quar qui defalh,
for who fails
ni a senhor falh,
and to lord is-false
greu er que no s'en duelha.
hardly will-be that not himself-of-it grieve

Si·l reys Jacmes, cuy no mentim,
If-the king James to-whom not we-lied
complis so qu'el e nos plevim,
fulfilled that which-he and we pledged

segon qu'auzim, en gran dolor
according as-we-heard in great grief
foran ab plor
would-be with weeping
Frances, qui qu'o desvuelha;
French whoever that-it dislike
e quar defalh,
and because he-fails
qu'ades no salh,
that-at-once not he-leaps
totz lo mons lo·n reiruelha.
all the world him-of-it eyes-askance

Engles, de flor
Engles of flower
faitz capel o de fuelha.
make cap or of leaf
No·us detz trebalh,
Not-yourself give trouble
neis qui·us assalh,
even who-you assails
tro qu'om tot vos o tuelha.
until that-one all from-you it take

Del tot vey remaner valor

4 · I SEE MERIT WHOLLY CEASE

His sirventes against the friars. Merit has ceased, since nobody concerns himself with it and no one has his heart on anything but wealth. Clerics and preachers deserve ill for forbidding what is no business of theirs, namely that a man should give and do good for worth's sake. God wishes worth and praise; he was true man and made man in his own likeness. The inquiring itself does not displease him: let them hunt error with fair words and without wrath, and bring the strayed back into the faith. But gold embroidery on ladies is no sin, and no one wins God by black cloth or a white frock without doing more. The tornada sends the sirventes to the worthy count of Toulouse, to remember what they have done to him and guard himself from them from this hour on.

Del tot vey remaner valor,
Of-the all I-see to-cease merit
qu'om no·s n'entremet sai ni lai,
for-one not-himself of-it-concerns here nor there
ni non penson de nulh ben sai,
and not they-think of any good here
ni an lur cor mas en laor.
nor have their heart but on wealth
E meron mal clerc e prezicador,
And deserve ill clerics and preachers
quar devedon so qu'az els no·s cove,
for they-forbid that which-to them not-itself befits
que om per pretz no do ni fassa be.
that one for worth not give nor do good
E om que pretz ni do met en soan,
And man who worth and giving puts in scorn
ges de bon loc no·lh mou, al mieu semblan.
at-all from good place not-to-him it-moves to-the my seeming

Quar Dieus vol pretz e vol lauzor;
For God wishes worth and wishes praise
e Dieus fo vers om, qu'ieu o sai,
and God was true man for-I it know
e om que vas Dieu res desfai,
and man who toward God anything undoes
e Dieus li a fag aitan d'onor
and God to-him has done so-much of-honor
qu'al sieu semblan l'a fag ric e major
that-in-the his likeness him-has made powerful and greater
e pres de si mais de neguna re,
and near to himself more than any thing
doncx ben es fols totz om que car no·s te.
then well is mad every man who dear not-himself holds
E que fassa en aquest segle tan
And that he-do in this world so-much
que sai e lai n'aya grat, on que·s n'an.
that here and there of-it-he-have favor wherever that-himself he-go

Ar se son faitz enqueredor
Now themselves they-have made inquisitors
e jutjon aissi com lur plai.
and they-judge thus as to-them it-pleases
Pero l'enquerre no·m desplai,
Yet the-inquiring not-to-me displeases
anz me plai que casson error
rather to-me it-pleases that they-hunt error
e qu'ab bels digz plazentiers, ses yror,
and that-with fair words pleasing without wrath

torno·ls erratz desviatz en la fe,
they-return-the erring strayed into the faith
e qui·s penet, que truep bona merce,
and who-himself repents that he-find good mercy
e enaissi menon dreg lo gazan
and thus they-lead straight the work
que tortz ni dregz no perdan so que y an.
that wrong nor right not lose that which there-in they-have

Enquer dizon mais de folor
Still they-say more of folly
qu'aurfres a dompnas non s'eschai.
that-gold-embroidery to ladies not itself-befits
Pero si dompna piegz no fai,
Yet if lady worse not does
ni·n leva erguelh ni ricor,
and-of-it raises pride nor haughtiness
per gent tener no pert Dieu ni s'amor.
for nobly to-keep not she-loses God nor his-love
Ni ja nulhs om, s'il estiers be·s capte,
Nor ever any man if-he otherwise well-himself conducts
per gent tener ab Dieu no·s dezave;
for nobly to-keep with God not-himself falls-out
ni ja per draps negres ni per floc blan
nor ever through cloths black nor through frock white
no conquerran ilh Dieu, s'alre no y fan.
not will-win they God if-aught-else not there they-do

Tug laisson per Nostre Senhor
All leave for Our Lord
nostre clerc lo segle savai,
our clerics the world base
e no pessan mas quan de lai.
and not they-think but only of yonder
Aissi·ls guart Dieus de dezonor
So-them keep God from dishonor
cum els non an ni erguelh ni ricor,
as they not have nor pride nor haughtiness
ni cobeytatz no·ls enguana ni·ls te,
and covetousness not-them deceives nor-them holds
ni no volon re de so bel qu'om ve:
and not they-wish anything of that fair which-one sees
res no volon, pero ab tot s'en van,
anything not they-wish yet with all themselves-of-it go
pueys prezon pauc qui ques i aja dan.
then they-prize little who ever there-in have harm

Sirventes, vay al pro comte dese
Sirventes go to-the worthy count at-once
de Toloza; membre·lh que fag li an
of Toulouse let-him-remember what done to-him they-have
e guart se d'els d'esta ora enan.
and let-him-guard himself from-them from-this hour onward

Ges, per malvastat qu'er veya

5 · NOT FOR THE WICKEDNESS I SEE

The wickedness of the great, whom merit does not please, will not make him give up joy or fair semblance, though merit has turned so bitter to them that each forsakes it out of ingratitude. What dismays him is that Provence has changed her name and will henceforth be called Failing, having exchanged a loyal and dear lordship for a grasping one. He wishes the king of Aragon would take up strife with the French, and warns that unless he and the count of Toulouse support each other the French will take a greater leap. The tornadas praise Sir Guilhem de Moncada, who upholds worth where many great men strip themselves of it, and tell Lady Esquilleta that the fine and dear Lady Esclarmonda guards her good worth.

Ges, per malvastat qu'er veya
At-all for wickedness that-now I-see
dels ricx cuy valors non agensa,
of-the great whom merit not pleases
no·m ven en cor qu'ieu·m recreya
not-to-me comes in heart that-I-me give-up
de joy ni de bella parvensa,
of joy nor of fair semblance
sitot lur es valors amara,
although to-them is merit bitter
tan que quecx la dezampara
so-much that each her forsakes
per desconoyssensa.
from ingratitude

De re mos cors no s'esfreya
At anything my heart not itself-dismays
mas quar so nom camget Proensa,
but because her name changed Provence
que falhi tan que·s desleya;
who failed so-much that-herself turns-faithless
per qu'ueymais aura nom Falhensa,
for which-henceforth she-will-have name Failing
quar leyal senhori'e cara
for loyal lordship-and dear
a camjada per avara,
has changed for greedy
don pert sa valensa.
whereby she-loses her worth

Be volri'agues enveya
Well I-would-wish-he-had desire
le reys qu'ab Frances mogues tensa,
the king that-with French he-stirred strife
qu'el vens e pren e pesseya
for-he conquers and takes and shatters
Turcx, cui Frances non an guirensa.
Turks against-whom French not have defense
E qui lurs vensedors vens ara,
And who their conquerors conquers now
semblans es, qui ben o guara,
likely it-is who well it considers
que·ls vencutz leu vensa.
that-the conquered easily he-conquer

S'eras lo reys non desreya
If-now the king not breaks-out
d'Aragon, trop fai d'estinensa,
of-Aragon too-much he-does of-abstaining
e·l coms cui Tolza s'autreya,
and-the count to-whom Toulouse itself-grants
qu'ueymai non an pus revinensa;
for-henceforth not they-have more recovery
quar si l'us l'autre non ampara,
for if the-one the-other not protects
major saut penran encara
greater leap will-take still
Frances, ses temensa.
French without fear

A! que ja non er peleya!
Ah for ever not will-be fight
Ni de lun om non es s'entensa
And of any man not is his-intent
qu'us fassa res que far deya,
that-one do anything that to-do he-ought
tan torna pretz en nonchalensa!
so-much turns worth into indifference
Quar qui pren anta en·sa cara,
For who takes shame in-his face
si no·s venj'o no s'esclara,
if not-himself avenges-or not himself-clears
trop fai de sufrensa.
too-much he-does of enduring

En Guilhem de Moncad'ampara
Sir Guilhem of Moncada-upholds
pretz, on mans ricx s'en despara,
worth where many great themselves-of-it strip
don fai gran valensa.
whereby he-does great worth

N'Esquilleta, son bon pretz gara
Lady-Esquilleta her good worth guards
N'Esclarmonda fin'e cara,
Lady-Esclarmonda fine-and dear
per qu'als pros agensa.
for which-to-the worthy she-pleases

Leu chansoneta m'er a far

6 · A LIGHT LITTLE SONG

He must make a light little song because his sweet love commands it, since otherwise he would not sing at all: joy and courtesy no longer please the great, who have turned so miserly. He will not flatter worthless rich men who will not amend the vile deeds they do daily and then think of courting. Ladies deserve blame in this, for if they wished to love, the world would be gay as it used to be and the knights would hold themselves dear. The tornada sends the song to the worthy king of Aragon.

Leu chansoneta m'er a far,
Light little-song to-me-will-be to make
pus n'ay man de ma douss'amia,
since of-it-I-have command from my sweet-beloved
qu'estiers no la vuelh ja chantar,
for-otherwise not it I-wish ever to-sing
quar no plai joys ni cortezia
for not pleases joy nor courtesy
als ricx, tan son tornat avar;
to-the great so-much they-are turned miserly
mas per els no m'en dey laissar,
but for them not me-of-it I-ought to-leave
qu'ieu n'ai pro, s'a midons plazia.
for-I of-it-have enough if-to my-lady it-pleased

Pro n'ai ieu, sol midons m'ampar;
Enough of-it-I-have I only my-lady me-protect
per qu'avols ricx no blandiria,
for which-worthless great not I-would-flatter

pus que no·s volon esmendar
since that not-themselves they-wish to-amend
dels croys faitz que fan quascun dia
of-the vile deeds that they-do each day
e no·s ne podon castiar,
and not-themselves of-it can to-correct
e pueys pesson de dompneyar
and then they-think of to-court
per qu'en pren a mon cor feunia.
for which-of-it takes to my heart rancor

D'aisso fan dompnas a blasmar
Of-this deserve ladies to blame
quar joys se pert e pretz ten via,
for joy itself loses and worth takes way
que si·las volguesson amar,
for if-they wished to-love
lo mons fora guays cum solia,
the world would-be gay as it-used
e·lh cavayer tengran se car
and-the knights would-hold themselves dear
e volgra quecx son benestar;
and would-wish each his well-being
mas tot torna en trichairia.
but all turns into treachery

D'els no·m cal, sol que Dieus me gar
Of-them not-to-me matters only that God to-me keep
midons e·m do so qu'en volria.
my-lady and-to-me give that which-of-it I-would-wish
Mas ela no·m pot res donar,
But she not-to-me can anything to-give
tan suy sieus, que·l dos remanria
so-much I-am hers that-the gift would-remain
sieus, cum seria enans del dar,
hers as it-would-be before of-the giving
qu'ieu non ai cor ni ren tan car
for-I not have heart nor anything so dear
ni aurai, que tot sieu no sia.
nor shall-have that all hers not be

Al valen rey, que·s fa lauzar,
To-the worthy king who-himself makes to-praise
d'Arago, chanso, te y ta via,
of-Aragon song hold there thy way
qu'el es reys que sap ben regnar
for-he is king who knows well to-live
vas Dieu, vas pretz, si no·s cambia;
toward God toward worth if not-himself be-changes
mas d'aysso·s sapcha·l reys gardar,
but of-this-himself let-know-the king to-guard
que Dieus e pretz son d'aitan par
for God and worth are of-so-much alike
qu'ades los pert qui·s ne desvia.
that-at-once them loses who-himself of-it turns-aside

Non an tan dig li primier trobador

7 · THE FIRST TROUBADOURS DID NOT SAY SO MUCH

His statement of what novelty in song is. The first troubadours did not say so much about love, in that gay time, that we cannot make new songs of merit after them, for a man can still say what has not been said; and a composer is neither good nor true until he makes his song new and gay and well set with new words of a new mastery. He asks that ladies not drag their love out with long pleadings, since men do not live as long as they used to. The tornada tells Lady Esclarmonda and Lady Guia that each of their two names declares what they are, so dear and pure that whoever names one takes no folly that day.

Non an tan dig li primier trobador
Not have so-much said the first troubadours
del fag d'amor, lai el temps qu'era guays,
of-the matter of-love there in-the time that-was gay
qu'enquera nos no fassam apres lor
that-still we not make after them
chans de valor, nous, plazens e verays;
songs of merit new pleasing and true
quar dir pot om so qu'estat dig no sia,
for to-say can one that which-been said not has
qu'estiers non es trobaires bos ni fis
for-otherwise not is composer good nor true
tro fai sos chans nous, guays e gent assis,
until he-makes his songs new gay and nobly set
ab noels digz de nova maestria.
with new words of new mastery

Mas en chantan dizo·lh comensador
But in singing say-the beginners
tant en amor, que·l nous ditz torn'a fays.
so-much of love that-the new saying turns-to burden
Pero nou es, quan dizo li doctor
Yet new it-is when say the learned
so que alhor chantan no dis om mays,
that which elsewhere singing not said one ever
e nou, qui ditz so qu'auzit non avia,
and new who says that which-heard not he-had
e nou, qu'ieu dic razo qu'om mais no dis,
and new that-I say matter that-one ever not said
qu'amors m'a dat saber, qu'aissi·m noyris
for-love to-me-has given knowledge that-thus-me nourishes
que s'om trobat non agues, trobaria.
that if-one composed not had I-would-compose

Be·m platz qu'ieu chan, quan pes la gran onor
Well-to-me it-pleases that-I sing when I-think the great honor
que·m ven d'amor, e·n fassa ricx essays,
that-to-me comes from-love and-of-it I-make rich essays
quar tals recep mos chans e ma lauzor
for such-a-one receives my songs and my praise
que a la flor de la beutat que nays.
who has the flower of the beauty that is-born
Pero be·us dic qu'om mielhs creire deuria
Yet well-to-you I-say that-one better to-believe ought
que sa beutatz de sus del cel partis,
that her beauty from above from-the heaven departed

quar tan sembla obra de paradis
for so-much it-seems work of paradise
qu'a penas par terrenals sa conhdia.
that-with difficulty appears earthly her grace

D'una re fan donas trop gran follor,
Of-one thing do ladies too great folly
quar lor amor menan ab tan loncx plays,
for their love they-lead with so long pleadings
que quascuna, pus ve son amador
for each-one when she-sees her lover
fi ses error, falh si l'alonga mays,
true without fault errs if him-she-puts-off more
quar om no viu tan quan faire solia;
for one not lives so-much as to-do he-used
per qu'ieu volgra que·l mals costums n'issis
for which-I would-wish that-the ill custom of-it-went-out
del trop tarzar, qu'ieu no cre qu'om moris
of-the too-much delaying for-I not believe that-one would-die
tan leu com fai, si d'amor si jauzia.
so easily as he-does if of-love himself he-rejoiced

Trop fai son dan dona que·s do ricor,
Too-much does her harm lady who-herself gives haughtiness
quant om d'amor la comet, ni·s n'irays,
when one of-love her solicits or-herself of-it-angers

que plus bel li es que sofr'un preyador
for more fair to-her it-is that she-suffer-a suitor
que si d'alhors era·lh peccatz savays,
than if from-elsewhere were-to-her sin base
que tals n'i a, quays qu'om non o creiria
for such-ones of-them-there are almost that-one not it would-believe
ab que fos dig, que·l faitz es tan fraydis;
if that were said that-the deed is so base
pero 'amors falh tressalh e peris,
yet love fails leaps-away and perishes
quar tenon mal en car lor carestia.
for they-hold ill in dear their scarcity

Ieu am e blan dona on ges non cor
I love and flatter lady in-whom at-all not runs
enjans d'amor, per que no m'en biays,
deceit of-love for which not me-of-it I-swerve
ni o dey far, qu'om la te per melhor
nor it I-ought to-do for-one her holds for best
e per gensor, per qu'amors m'i atrays;
and for noblest for which-love me-there draws
qu'amans es fols quant en bon loc non tria,
for-lover is mad when in good place not he-chooses
quar qui ama vilmen si eis aunis,
for who loves basely himself same shames
qu'a las melhors deu om esser aclis,
for-to the best ought one to-be inclined
don nais merces, valors e cortezia.
whence is-born mercy merit and courtesy

N'Esclarmonda, qui etz vos ni na Guia,
Lady-Esclarmonda who are you and Lady Guia
quascus dels noms d'ambas o devezis:
each of-the names of-both it declares
quar quecx d'amdos es tan cars e tan fis
for each of-the-two is so dear and so pure
qu'om que·l mentau pueys no pren pec lo dia.
that-one who-it mentions afterward not takes folly the day

Non estarai, per ome que·m casti

8 · I SHALL NOT REFRAIN

He will not stop giving joy for any man's rebuke, though no man ought to rejoice in love unless he knows how to guard against failings. He fears love, courtship, worth, and all fair bearing are ending, since the greatest, who should beg love's grace, are the men who bring it into decline. He tells the fable of the wise man who kept out of the rain that maddened everyone else, was held a fool by the mad, and at last went into the water to go mad with them; and the fable of the stag, saved by the thin feet he despised and killed by the antlers he was proud of. The tornada thanks Lady Algaia, who has so much sense and excellence and wishes to uphold him.

Non estarai, per ome que·m casti,
Not shall-I-refrain for man that-me rebukes

qu'ieu non do joi, pos amors m'en vol dar,
that-I not give joy since love to-me-of-it wishes to-give

ez ab gai so de guaya chanson far
and with gay tune of gay song to-make

qu'ieu jauzisca los fins amans e mi;
that-I gladden the true lovers and myself

quar no·ns platz jois quan li autre son irat
for not-to-us pleases joy when the others are grieved

per qu'a nos son tug jauzimen donat,
for which-to us are all rejoicings given

qu'estiers no·s deu nulhs om d'amor jauzir,
for-otherwise not-himself ought any man of-love to-rejoice

si ben no·s sap de falhimens chauzir
if well not-himself knows from offenses to-guard

e·l ben e·l mal mercean non jauzia.
and-the good and-the ill thanking not he-rejoiced

Sabetz per que tem ar que venh'a fi
Know-you for what I-fear now that comes-to end
amors, dompneys, pretz e tot ben estar?
love courtship worth and all fair bearing
Quar li plus ric que·lh degran mercear
For the most rich who-to-her ought to-beseech
vezem los plus que·l tornon en decli;
we-see them most that-it they-turn into decline
pero a cels que·n son aissi lognat
yet to those who-of-it are thus estranged
logna ilh joi, pretz e tota bontat,
removes she joy worth and all goodness
e promet si, si ja·l poira tenir,
and promises herself if ever-it she-will-be-able to-hold
que non volra de lur nulh prec auzir;
that not she-will-wish of them any prayer to-hear
ez ieu vuelh ben que·lh fals truebon bauzia.
and I wish well that-the false find deceit

Mas d'amor tem que·lh si'a far aissi,
But of-love I-fear that-to-her it-be-to do thus
per malvastat que vei part pretz prezar,
through wickedness that I-see beyond worth to-prize
com al savi fo ja que·s saup triar
as to-the wise-man it-was once who-himself knew to-separate
de la plueja que·ls autres enfolli,
from the rain that-the others maddened
per que lui sol tenio·lh fol per fat,
for which him alone held-the mad for fool

tro qu'en viret son sen ab lur foldat
until that-of-it he-turned his sense with their folly
e anet s'en en l'aiga ad enfollir;
and went himself-off into the-water to grow-mad
qu'aitals temps cor que mals es a falhir,
for-such time runs that ill it-is to fail
qu'estiers non vei on pretz trobe gandia.
for-otherwise not I-see where worth finds refuge

Per so m'ondra amors per lo plus fi,
For this me-honors love as the most true
que vol qu'ieu chan per lo sen alegrar,
for she-wishes that-I sing for the sense to-gladden
quar me conois plus fin ad obs d'amar
for me she-knows most true for need of-loving
e quar anc jorn vas lei non y falhi;
and for ever day toward her not there-in I-failed
per qu'ieu li en ren mil merces de bon grat,
for which-I to-her of-it render thousand thanks of good will
qu'ilh a mon cor en tal ric loc pausat
for-she has my heart in such rich place set
qu'a mi·n creis jois quan ben pes ni m'albir
that-to me-of-it grows joy when well I-ponder and me-I-reflect
co·s fa midons part la melhor grazir
how-herself makes my-lady beyond the best to-esteem
ab conhde pretz e mais de senhoria.
with graceful worth and more of lordship

Mas ieu faz com fe le cers, que quan vi
But I do as did the stag that when he-saw
l'ombra dels bans en la fon bandejar,
the-shadow of-the antlers in the spring to-sway
de·s gran erguelh, tro que pres a gardar
from-his great pride until that he-began to look
vas sos secs pes, e non s'amet aissi
toward his thin feet and not himself-he-loved thus
com per los bans, quar pario·lh delgat;
as for the antlers since seemed-to-him thin
pero los pes l'avion restaurat
yet the feet him-had saved
tro·l feiron pueys los corns prendr'e aucir;
until-him made then the horns to-take-and to-slay
qu'ieu lais per lei que m'auci de desir
for-I leave for her who me-slays of desire
mans de plazers qu'amors d'autras daria.
many of pleasures that-love of-others would-give

Mas, part l'onor, es grans profegz qu'om tri,
But beyond the-honor is great profit that-one choose
anz qu'om del tot se dey'abandonar,
before that-one of-the all himself ought-to-surrender
loc conoissent aut e car, quar gardar
place discerning high and dear for to-guard
deu ben amans que foldatz no·l gali.
ought well lover that folly not-him beguile
Mas vos, amors, m'en avetz ben gardat,
But you love me-of-it have well guarded

que·m fatz amar lei qu'es flors de beutat,
who-me make to-love her who-is flower of beauty
de totz los bes que domna fan grazir.
of all the goods that lady make to-esteem
Sabers me falh a·ls sieus grans laus complir,
Knowledge to-me fails to-the her great praises to-fulfill
mas, s'a lei platz, per tot m'ondri d'amia.
but if-to her it-pleases in all me-I-honor of-beloved

Tan a de sen N'Algay'e de rictat,
So-much has of sense Lady-Algaia-and of excellence
e quar li platz quar mi vol mantenir,
and for to-her it-pleases since me she-wishes to-uphold
qu'ab lei vuelh far totz temps mos cans grazir
that-with her I-wish to-make all time my songs to-esteem
e a mi dons, cui que plassa o greu sia.
and to my lady to-whomever that it-please or grievous be

No sap per que va son joy pus tarzan

9 · SHE DOES NOT KNOW WHY SHE DELAYS

A lady who delays her joy and shuns a lover she knows to be a good servant does not know what she is doing, for too much delay in courtship is folly and brings many lovers to despair. Beauty draws her beyond the noblest and merit beyond the best, so let her do their bidding: love wishes her to love not out of duty but the truest man, the one with the least power, since the less rich he is the more he will thank her. He has chosen himself for her as Frederick once chose himself for emperor, and a lady may choose beneath her where she sees merit. The tornada reads the name Esclarmunda as brightening the world and being clean.

No sap per que va son joy pus tarzan
Not knows for what goes her joy more delaying
ni fug ni gan domna son amador,
nor flees nor shuns lady her lover
pus lo conoys be per bo servidor
since him she-knows well for good servant
senes error en fag et en semblan;
without fault in deed and in seeming
quar trop tarzar en dompney es follia,
for too-much to-delay in courtship is folly
que mans amicx ne ven en dezesper,
for many lovers of-it come into despair
quar pueys no·s deu dompna de ren temer,
for then not-herself ought lady of anything to-fear
pus ve l'amor ses fench'e ses bausia.
since she-sees the-love without feigning-and without deceit

Bona dompna ab bel cors ben estan,
Good lady with fair body well standing
vos trai enan beutatz part la gensor,
you draws forward beauty beyond the noblest
e·us fai valer valors part la melhor.
and-you makes to-be-worth merit beyond the best
Pro·us fan d'onor, per so faitz lur coman:
Enough-to-you they-do of-honor for this do their bidding
valors vos ditz que fassatz ben tot dia,
merit to-you says that you-do good every day
et amors vol qu'ametz, non per dever,
and love wishes that-you-love not for duty
mas lo plus fi, ab qu'aya meyns poder:
but the most true provided that-be-have least power
qu'on meyns er ricx, mais vos o graziria.
for-the-more less he-will-be rich more to-you it he-would-thank

Triat vos ai, dompna, mi ses enjan,
Chosen for-you I-have lady myself without deceit
de bon talan, que ben gar vostr'onor,
of good will who well guards your-honor
si cum triet si ad emperador
thus as chose himself for emperor
senes temor ja Fredericx antan:
without fear once Frederick formerly
si eys s'i mes, quar om tan no y valia.
himself same there-in put for man so-much not there-in availed
Atressi·us dic qu'om mi no y pot valer,
Likewise-to-you I-say that-man me not there-in can to-avail

quar res, dompna, tan no·us ama per ver;
for anything lady so-much not-you loves in truth
per so·us valh mais ieu qu'autre no faria.
for this-to-you avail more I than-another — would-do

Ben pot chauzir dompn'un sol fin aman
Well can to-choose lady-a single true lover
ses malestan, son par o pauc major;
without unseemliness her equal or little greater
pero no falh, si chauzis en menor,
yet not errs if she-chooses in lesser
si·lh ve valor, sol non pes lo baran;
if-in-him she-sees merit only not weigh the bargain
quar lo plus bas li grazis tota via
for the most low to-her is-grateful all the-while
mais que·l plus ricx ni·l pars, si·lh fa plazer,
more than-the most rich or-the equal if-to-her he-does pleasure
per que·l deu mielhs dompn'ab si retener
for which-him ought better lady-with herself to-keep
quar mais i a poder e senhoria.
for more there-in she-has power and lordship

Per ver vos jur, domna, e·us pliu e·us man
In truth to-you I-swear lady and-to-you I-pledge and-to-you I-send
qu'ieu non am tan res cum vos, cuy onor;
that-I not love so-much anything as you whom I-honor
per que·n laissi mans bels plazers d'alhor.
for which-of-it I-leave many fair pleasures from-elsewhere

Pro y fas folor, mas be·m podetz aitan,
Enough there-in I-do folly but well-me you-can so-much
o neys cen tans, esmendar, si·us plazia;
or even hundred times to-requite if-to-you it-pleased
pero ueymais vos deuria plazer.
yet henceforth to-you ought to-please
Per que no·us platz, dompna? Qu'ie·us fas saber
For what not-to-you it-pleases lady For-I-to-you make to-know
qu'atressi·us er a far, coras que sia.
that-likewise-to-you will-be to do whenever that it-be

N'Esclarmunda, vostre noms significa
Lady-Esclarmunda your name signifies
que vos donatz clardat al mon per ver
that you give brightness to-the world in truth
et etz monda, que no fes non dever:
and you-are clean that not you-did not duty
aitals etz plan com al ric nom tanhia.
such you-are plainly as to-the rich name befitted

Nulhs om no val ni deu esser prezatz

10 · NO MAN IS WORTH ANYTHING

No man is worth anything or deserves to be prized who does not set his mind on merit as far as he can, and whoever wants worthy merit should put his heart and his hope in love, which makes men do rich deeds and live rightly. But a man who goes into love with beguiling neither loves nor deserves to be loved, for love is nothing but what advances what it loves. A right lover is not immoderate: measure lies between the too much and the little. He rebukes those who love falsely, and closes praising the Castilian king.

Nulhs om no val ni deu esser prezatz,
Any man not is-worth nor ought to-be prized
s'aitan quan pot en valor non enten;
if-so-much as he-can on merit not he-sets-mind
qu'om deu valer segon qu'es sa rictatz,
for-one ought to-be-worth according as-is his wealth
o sa vida no·lh fai mas aunimen.
or his life not-to-him does but shame
Donc qui ben vol aver valor valen
Then who well wishes to-have merit worthy
aj'en amor son cor e s'esperansa,
let-him-have-in love his heart and his-hope
quar amors fay far ricx faitz d'agradansa
for love makes to-do rich deeds of-pleasing
e fay ome vieure adrechamen
and makes man to-live rightly
e dona joy e tol tot marrimen.
and gives joy and takes-away all gloom

Mas ieu no tenc que si'enamoratz
But I not hold that be-in-love
cel qu'en amor vay ab galiamen;
he who-in love goes with beguiling
quar non ama ni deu esser amatz
for not loves nor ought to-be loved
om que sidons prec de nulh falhimen,
man who his-lady begs of any offense
qu'amans non deu voler per nulh talen
for-lover not ought to-wish for any desire
ren qu'a sidons tornes a desonransa,
anything that-to his-lady turned to dishonor
qu'amors non es res mas aysso qu'enansa
for-love not is anything but that which-advances
so que ama e vol ben lialmen,
that which it-loves and wishes well loyally
e qui·n quier als, lo nom d'amor desmen.
and who-of-it seeks anything-else the name of-love belies

Pero anc mi no sobret voluntatz
Yet ever me not overcame desire
tan qu'ieu volgues nulh fait desavinen
so-much that-I wished any deed unseemly
de la bela a cui mi sui donatz,
of the fair to whom myself I-am given
ni tenria nulh plazer per plazen
nor would-I-hold any pleasure for pleasing
qu'a lieis tornes a negun vilimen,
that-to her turned to any debasement

ni·m poiria per re dar benanansa
nor-to-me could for anything to-give well-being
de re qu'a lieis tornes a malestansa:
of anything that-to her turned to unseemliness
quar fis amans deu voler per un cen
for true lover ought to-wish by a hundred
mais de sidons que·l sieu enantimen.
more of his-lady than-the his advancement

Mas amans dregz non es desmezuratz,
But lover right not is immoderate
enans ama amezuradamen,
rather loves measuredly
quar entre·l trop e·l pauc mezura jatz:
for between-the too-much and-the little measure lies
estiers non es mezura, so enten,
otherwise not is measure this I-mean
anz notz quascus amans, e, quar no i men,
rather harms every lover and since not there-in I-lie
siegua m'estern'e franha fals'usansa,
let-him-follow my-track-and let-him-break false-usage
que·lh fals aman meron la fals'amansa,
for-the false lovers deserve the false-loving
e, qui dreg sec, Dieus tot be li consen,
and who right follows God all good to-him grants
o tart o temps sivals al finimen.
or late or timely at-least at-the end

Mas ges li pro, el temps que n'es passatz,
But at-all the worthy in-the time that of-it-is past
no cercavon d'amor mas l'onramen,
not sought of-love but the-honor
ni las donas en cuy era beutatz
nor the ladies in whom was beauty
no feiron fait per re desavinen:
not did deed for anything unseemly
pero eron elas e elh valen,
yet were they-women and they-men worthy
quar quecx ses als entendi'en onransa.
for each without else set-mind-on honor
Mas ara es pretz tornatz en balansa,
But now is worth turned into doubt
que·lh amador an autr'entendemen,
for-the lovers have other-purpose
don sortz blasmes e dans a manta gen.
whence springs blame and harm to many folk

Eras seray per totz los mals blasmatz
Now shall-I-be by all the wicked blamed
dels amadors d'aquest castiamen
of-the lovers for-this rebuke
e per celas on renha falsetatz,
and by those-women in-whom reigns falseness
quar an lur cor en so qu'ieu lur repren.
for they-have their heart in that which-I to-them reprove
Mas parsoniers es del mal, qui·l cossen,
But partner he-is of-the ill who-it allows

e totz om bos a de tot mal pezansa,
and every man good has of all ill grief
e·l savis deu gardar lo fol d'erransa,
and-the wise ought to-keep the fool from-straying
per qu'ieu casti cels qu'amon falsamen,
for which-I rebuke those who-love falsely
e si peza a lur, a mi es gen
and if it-grieves to them to me it-is noble

als Castellas fai Dieus tan d'onramen
to-the Castilians does God so-much of-honor
que totz temps an rei de pretz et d'onransa
that all time they-have king of worth and of-honor
e·l mielhs del mon, mas er n'an melhoransa,
and-the best of-the world but now of-it-they-have betterment
qu'el es joves de jorns e vielhs de sen,
for-he is young of days and old of sense
a cui platz mai donars qu'a sel que pren.
to whom pleases more giving than-to him who takes

On mais a om de valensa

11 · THE MORE A MAN HAS OF WORTH

The more worth a man has, the more carefully he should guard himself from ingratitude, for a good man may easily err while a wicked one does not err when he does wrong, the wicked doing unseemly things as much by duty as the esteemed do good ones. It pleases him not at all to hear the wicked speak ill of the world, since they think to cover their own failings with their ill words. God gives them wine and wheat enough to gather each year, and they have gold and silver enough, and they spend none of it well, being worth the less the more they have. The tornadas go to Count Comminges, whose surname promises salvation as communion does to believers, to the Emperor, and to Lady Guiza.

On mais a om de valensa
The-more more has man of worth
mielhs si deuria chauzir
better himself he-ought to-guard
no fezes desconoyssensa.
not he-did ingratitude
Quar om bos leu pot falhir,
For man good easily can to-err
e·l malvatz, al mieu albir,
and-the wicked to-the my judgment
no falh, quan fai falhimen,
not errs when he-does offense
quar per dever yssamen
for by duty likewise
fan li malvat malestan,
do the wicked unseemly
com fan bos fagz li prezan.
as do good deeds the esteemed

Ges del segle no m'agensa
At-all of-the world not to-me-pleases
quan n'aug als malvatz mal dir,
when of-it-I-hear to-the wicked ill to-say
qu'elh cujon la lur falhensa
for-they think the their failing
ab los lur mals digz cubrir.
with the their ill words to-cover
E da lur Dieus a culhir
And gives to-them God to gather
quad'an pro vi e fromen,
each-year enough wine and wheat
e an pro aur e argen,
and they-have enough gold and silver
e ja ren be no metran,
and ever anything well not will-they-spend
ans valo meins on mais an.
rather they-are-worth less the-more more they-have

Dieus, com pot aver sufrensa
God how can to-have patience
ricx om de gent aculhir,
rich man of nobly to-welcome
ni de far guaya parvensa,
or of to-make gay semblance
ni co·s pot de dar tenir,
or how-himself can from giving to-hold
quan ben o pot mantenir?
when well it he-can to-sustain

Mot i fetz Dieus son talen,
Much there-in did God his will
quar no donet larguamen
for not he-gave largely
a sels que larguamen dan
to those who largely give
e pauc a sels que pauc dan.
and little to those who little give

E ja melhur'om e gensa
And indeed betters-one and adorns
en raubas e en guarnir,
in robes and in outfitting
e en manhta captenensa,
and in many a-bearing
e·s vol om trop gent tenir,
and-himself wishes one very nobly to-keep
mas en dar ni en servir
but in giving nor in serving
no vey far melhuramen.
not I-see to-do betterment
E doncx, que·us faretz manen?
And then what-yourselves will-you-do rich
Ja morretz vos, quan que quan;
Indeed will-die you sooner or later
gardatz que·l temps no·us engan.
take-heed that-the time not-you deceive

Coms Cumenges, ses temensa
Count Comminges without fear
poiri'om a vos venir,
could-one to you to-come
que·l sobrenoms es guirensa
for-the surname is salvation
de vos, qui·l sap devezir,
of you who-it knows to-expound
don paubres deu enriquir,
whence poor ought to-grow-rich
qu'aissi com crezon crezen
for-thus as believe believers
en cumenjar salvamen,
in to-commune salvation
deu Cumenges valer tan
ought Comminges to-avail so-much
que salv aquels que·l creiran.
that he-save those who-him will-believe

Emperaire, pretz valen
Emperor worth worthy
avetz e valor e sen,
you-have and merit and sense
e quar sabetz valer tan
and since you-know to-be-worth so-much
a vos vuelh daurar mon chan.
to you I-wish to-gild my song

Na Guiza, ges no·m repen
Lady Guiza at-all not-me I-repent
de vos lauzar, quar m'es gen;
of you to-praise for to-me-is noble
mas dels vostres tan ni quan
but of-the yours so-much nor how-much
no·m laus, s'enquer mielhs no fan.
not-me I-praise if-yet better not they-do

Per lo mon fan li un dels autres rancura

12 · EACH COMPLAINS OF THE OTHER

Through the world each complains of the others: clerics of laymen and laymen of clerics, peoples of their lords' excess and lords of their peoples. The world is so full of ill will that the Tartars, now coming from the East, will make them all of one measure unless God forbids. He asks why a cleric wants fair raiment, rich living, and a fine mount when he knows God chose to live poorly, and why great lords do not keep from doing violence to their own people, which is the worse excess of the two. The tornada tells the Castilian king that the empire awaits him but that people here call his waiting a Breton's, since a high king who undertakes a great deed should carry it through or follow the hazard.

Per lo mon fan li un dels autres rancura,
Through the world make the one of-the others complaint
li clerc dels laycx e·lh laic d'els yssamen,
the clerics of-the laymen and-the laymen of-them likewise
e li poble·s planhon de desmezura
and the peoples-themselves complain of excess
de lor senhors, e·lh senhor d'els soen.
of their lords and-the lords of-them often
Aissi es ples lo mons de mal talen,
Thus is full the world of ill will
mas er venon sai deves Orien
but now come hither from-toward East
li Tartari, si Dieus non o defen,
the Tartars if God not it forbids
que·ls faran totz estar d'una mensura.
who-them will-make all to-stand of-one measure

Per manh forfag e per manhta laidura
Through many a-misdeed and through many an-outrage
qu·an fag e fan clerc e laic malamen,
that-they-have done and do clerics and laymen wickedly
venra, si ve esta dezaventura
will-come if comes this misfortune
a Crestias, s'a Dieu merces no pren,
to Christians if-to God mercy not takes
que fassa·l Papa metr'atempramen
that make-the Pope to-put-moderation
en so don an li clerc e·lh laic conten;
in that whereof have the clerics and-the laymen strife
quar, s'il los fai ben d'un acordamen,
for if-he them makes well of-one accord
no lor pot pueys nozer null'aventura.
not to-them can then to-harm any-chance

A! per que vol clercx bella vestidura,
Ah for what wishes cleric fair raiment
ni per que vol viure tan ricamen,
and for what wishes to-live so richly
ni per que vol bella cavalgadura
and for what wishes fair mount
qu'el sap que Dieus volc viure paubramen?
for-he knows that God wished to-live poorly
Ni per que vol tan l'autrui n'i enten?
And for what wishes so-much the-others' of-it-there he-sets-mind

Qu'el sap que tot quan met ni quan despen
For-he knows that all what he-puts or what he-spends
part son manjar e son vestir vilmen
beyond his eating and his clothing meanly
tol l'als paubres, si no men la Scriptura.
he-takes it-from-the poor if not lies the Scripture

E·ls grans senhors per que no·s prendon cura
And-the great lords for what not-themselves take care
que no fasson tort ni fors'a lur gen?
that not they-do wrong nor violence-to their folk
Qu'ieu no tenc ges per menor desmezura
For-I not hold at-all for lesser excess
qu'om forse·ls sieus cum quan l'autruy dreg pren,
that-one force-the his-own than when the-other's right he-takes
ans es mager, quar falhis doblamen.
rather is greater for he-fails doubly
Quar s'om de se ni d'autruy non defen
For if-one from himself or from-another not defends
a son poder los sieus, adrechamen
to his power the his-own rightly
falh endreg lor tan que·n pert sa drechura.
he-fails toward them so-much that-of-it loses his right

Mas totz pobles a de bon sen frachura
But every people has of good sense lack
qu'a son senhor fass'en re falhimen,
that-to its lord does-in anything offense

quar totz om deu amar d'amistat pura
for every man ought to-love with-friendship pure
son bon senhor e·l servir leyalmen;
his good lord and-him to-serve loyally
e senher tanh qu'am los sieus bonamen,
and lord it-befits that-he-love the his-own kindly
que lialtatz lor ne fai mandamen
for loyalty to-them of-it makes command
que l'us ame l'autre tan coralmen
that the-one love the-other so heartily
que no se puesc'entr'els metre falsura.
that not itself can-between-them to-put falsehood

Reys Castellas, l'emperis vos aten,
King Castilian the-empire you awaits
mas sai dizon, senher, qu'atendemen
but here they-say lord that-waiting
fai de Breton, per que·s mou grans rancura,
makes of Breton for which-itself stirs great complaint
que d'aut rey tanh, quant un gran fag enpren,
for of-high king it-befits when a great deed he-undertakes
que·l tragu'a cap o·n segua l'aventura.
that-it he-bring-to head or-of-it follow the-hazard

Qui vol esser agradans ni plazens

13 · WHOEVER WOULD BE AGREEABLE

A poem on measure. Whoever would be agreeable and pleasing should give every man his due, be neither haughty nor reproving, keep measure and restraint, and be the same in heart as in seeming, for a good man should be as ashamed of thinking ill as of saying it. Nothing is so welcome among people as measure, which is simply what takes the failing out of both the little and the too much and makes a virtue of the two vices. Generosity given past a man's worth is folly, and given short of it is a greater failing. A man should be modest and forbearing if he wishes his merit to rise. The tornada tells the Castilian king that all the world always finds worth in his holding.

Qui vol esser agradans ni plazens
Who wishes to-be agreeable and pleasing

a totz vuelha dire e far onors,
to all let-him-wish to-say and to-do honors

a cadaun si co·l devers es lors,
to each-one thus as-the due is theirs

e no sia autius ni reprendens,
and not let-him-be haughty nor reproving

ans aj'ab si mezura e abstinensa,
rather let-him-have-with himself measure and restraint

e si'aitals en cor cum en parvensa,
and let-him-be-such in heart as in seeming

quar atressi deu esser vergonhos
for likewise ought to-be ashamed

del mal pessar com del dir totz om bos.
of-the ill to-think as of-the to-say every man good

Quar anc non dec caber fals pessamens
For ever not ought to-lodge false thought
en lial cor, ans tanh que·s vir alhors,
in loyal heart rather it-befits that-itself turn elsewhere
e·s cambi tant que non n'iesca clamors;
and-itself change so-much that not of-it-issue outcry
ni no·lh vengua en cor nulhs fols talens,
and not-to-him come into heart any mad desire
qu'om non es pros qu'us fols volers lo vensa,
for-one not is worthy whom-a mad will him conquers
ni·lh tol razo per far desconoyssensa,
or-from-him takes reason to do ingratitude
quar en totz faitz deu gardar totz om bos,
for in all deeds ought to-look every man good
ans que·l fassa, si·l faitz li er dans o pros.
before that-it he-do whether-the deed to-him will-be harm or gain

Res non es tan grazit entre las gens
Anything not is so welcomed among the folk
cum mezura, quar als non es valors
as measure for aught-else not is merit
mas qu'om valha segon qu·es sa ricors.
but that-one be-worth according as-is his wealth
Quar mezura non es mas solamens
For measure not is but only
so que de pauc e de trop tol falhensa;
that which of little and of too-much takes-away failing

entre aquestz dos la forma conoyssensa
between these two it shapes discernment
e fai vertut d'aquestz vicis amdos
and makes virtue of-these vices both
tollen lo mal d'ambas las falhizos.
taking-away the ill from-both the faults

Omes trob'om larcx e mal conoyssens;
Men finds-one generous and ill discerning
e largueza non es ans es follors,
and generosity not is rather is folly
qui dona si que·l n'en siegua lauzors,
who gives so that-to-him of-it follow praise
quar laus non es mas blasmes e nonsens
for praise not is but blame and nonsense
qui az ome da trop part sa valensa,
who to man gives too-much beyond his worth
e qui·lh da mens fai i mais de falhensa,
and who-to-him gives less does there-in more of failing
quar sos dos pert e siec l'en mals ressos,
for his gift he-loses and follows him-of-it ill report
sel qui gieta mezura de sos dos.
he who casts measure from his gifts

Quar ges no son egals totas las gens,
For at-all not are equal all the folk
per que·l savis onra mais los melhors
for which-the wise honors more the best
mas ar volon li ric fols cridadors,
but now wish the rich mad criers
don farion a cridar malamens
whence they-would-deserve to cry-out wickedly
e a blasmar ab crit de viltenensa;
and to blame with cry of contempt
e quar li fol lauzo ses entendensa
and since the fools praise without understanding
so qu·ilh mal fan, lur lauzars lur par bos;
that which-they ill do their praising to-them seems good
mas fols laus catz quar no·l soste razos.
but mad praise falls for not-it sustains reason

Om deu esser vergonhos e sufrens,
One ought to-be modest and forbearing
si al segle vol pujar sa valors,
if in-the world wishes to-rise his merit
e temen Dieu creyssera sa ricors
and fearing God will-grow his wealth
ab leialtat et ab essenhamens,
with loyalty and with breeding

e trobara mezur'e conoyssensa
and he-will-find measure-and discernment
que·lh faran far corteza captenensa
which-to-him will-make to-do courteous bearing
e laissar mal e far faitz valoros,
and to-leave ill and to-do deeds worthy
e enaissi aura pretz cabalos.
and thus he-will-have worth surpassing

Reys Castellas, vos tenetz tal tenensa
King Castilian you hold such holding
on totz lo mons troba totz temps valensa,
where all the world finds all time worth
e vos fazen rics faitz e cars e bos
and you doing rich deeds and dear and good
sabetz lo luec, senher, onrar e vos.
you-know the place lord to-honor and yourself

Amics Guillem, lauzan etz maldiçenz

BLACASSET'S REPLY

Blacasset's answer to the song on Jauseranda's name. He tells Guillem that in praising he slanders: brightness comes to the moon from the sun, so if Guillem calls her a moon, her beauty and her light come from elsewhere. Day's brightness takes the moon's radiance away and black night adorns her, so by Guillem's own account she shines in a dark place, and the praise is no good. He answers that neither gay nor risen is to be read in gau and seranda, and says he will tell instead how her great beauty lights and adorns itself and how high worth keeps her foremost among the worthiest. She whom Guillem calls a moon is no moon, since her surpassing worth grows without ever waning.

Amics Guillem, lauzan etz maldiçenz
Friend Guillem praising you-are slandering
q'en luna ven del soleill resplandors;
for-in moon comes from-the sun brightness
doncs pos luna l'apellatz, ven d'aillors
then since moon her-you-call comes from-elsewhere
en leis beutatz ez enluminamenz,
in her beauty and illumination
e qar clardatz de jorn tol resplandenza
and since brightness of day takes-away radiance
a la luna, e negra noitz la genza,
from the moon and black night her adorns
certz sui, Guillem, segon qe dizez vos,
certain I-am Guillem according as say you
q'en scur loc luz, per qe·l laus non es bos.
that-in dark place she-shines for which-the praise not is good

Aissi respon entre·ls ben entendenz,
Thus I-answer among-the well understanding
q'en gau e seranda ni gai ni sors
that-in joy and dusk nor gay nor risen
no se enten, Guillem, anz es errors
not itself is-understood Guillem rather is error
so q'avetz dich, per qe·us sui reprendenz.
that which-you-have said for which-you I-am reproving
Mas eu dirai com s'alumen'e genza
But I shall-say how herself-lights-and adorns
sa granz beutatz, e com auta valenza
her great beauty and how high worth
la ten de pretz cabal ab las plus pros;
her holds of worth surpassing with the most worthy
dissera·n mais si per una no fos.
I-would-say-of-it more if for one not it-were

Amics Guillem, qan luna ha pres creissenza
Friend Guillem when moon has taken increase
ez ill merma, per qe·l laus no m'agenza.
and she wanes for which-the praise not to-me-pleases
Luna non es cil cui appellatz vos,
Moon not is she whom call you
pos ses mermar creis sos pretz cabalos.
since without to-wane grows her worth surpassing

Marritz cum homs mal sabens ab frachura

THE PLANH OF PONS SANTOLH

The lament Pons Santolh of Toulouse made for Guilhem de Montanhagol, whose wife was Pons's sister. Heavily damaged in the manuscript, with lacunae through the first stanza. He will live henceforth grieved and forsaken; no joy of this world lasts, and it fails most where a man rests on it hardest. Montanhagol was pure, good, tempered by measure, and pleasing to all, and taught by living what he taught in words. He was head and father of the troubadours, and Great Knowledge, Salvation, Entire Sense, Discernment, and Measure died with him. He closes praying God to prepare a crown of life for him, and asking the Mother of God, through whom the world shines with salvation, to regard the one who speaks well of her as her own creature.

Marritz cum homs mal sabens ab frachura
Grieved as man ill knowing with want
viurai hueymais de be ab marrimen,
I-shall-live henceforth of good with sorrow
desamp[aratz cum homs] que noys da c[ura]
forsaken as man who not-himself gives care
[de nul con]selh tant ai ∗∗∗ [en]
of any counsel so-much I-have (lacuna) in
∗∗∗ atristat d'ir[a]. ∗∗∗ [en]
(lacuna) saddened of-wrath (lacuna) in
plor de dolor d ∗∗∗ ven
I-weep of grief of (lacuna) comes
senh'En [Guilhem Mon]tanhagol qu ∗∗∗ [en]
lord-Sir Guilhem Montanhagol that (lacuna) in
∗∗∗ gaugz nom [segura]
(lacuna) joy not-me assures

quar non [segurs de cel gaug] que pauc dura
for not sure of that joy that little lasts
d'est mon, no y ai nulh ferm perpauzamen,
of-this world not there-in I-have any firm resolve
que la defalh on pus om s'i atura
for there it-fails the-more more one himself-there-in stays
e·l cuj'aver complit a son talen.
and-it thinks-to-have fulfilled at his will
Doncx las! caitiu, cum puesc aver enten
Then alas wretch how can-I to-have purpose
que negus gaugz mais me conort viven?
that any joy ever me comfort living
Pus vos etz mortz, senher, que tota gen
Since you are dead lord whom all folk
que·us vic vos planh, si·us fai Dieus honor pura.
who-you saw you laments so-to-you does God honor pure

Quar purs e bos, atempratz per mezura,
For pure and good tempered by measure
plazens a totz, so qu'en paucx se conten,
pleasing to all that which-in few itself is-contained
cum savis hom, adreitz, totz en drechura,
as wise man skilled wholly in right
fazens tot so qu'ensenhavatz de sen,
doing all that which-you-taught of sense
visquetz el mon, so qu'ensenhetz fazen,
you-lived in-the world that which-you-taught doing

et yssample de viure sanhtamen
and example of to-live holily
nos detz a totz ab vostre complimen
to-us you-gave to all with your perfection
de sciensa nobla, ferm'e segura.
of knowledge noble firm-and sure

Segurs caps fos e paires per drechura
Sure head you-were and father by right
dels trobadors e complitz bonamen;
of-the troubadours and perfect in-goodness
et es devers e razos per natura,
and it-is due and reason by nature
quan lo caps dol, van li membr'afeblen;
when the head aches go the limbs-weakening
doncx, quan mor, par qu'elh mueyran eyssamen;
then when it-dies seems that-they die likewise
doncx ab vos mors Grans Sabers vos siguen,
then with you died Great Knowledge you following
via de cors e d'arma Salvamen,
way of body and of-soul Salvation
e Sens Entiers, Conoyssens'e Mezura.
and Sense Entire Discernment-and Measure

Amezuratz cum nobla creatura
Measured as noble creature
endreg de Dieu fos say e de la gen;
toward of God you-were here and of the folk

e sembla be que Dieus hi mes sa cura
and seems well that God there-in put his care
quan vos formet, qu'elh e·l mons engalmen
when you he-formed for-he and-the world equally
son d'un voler quecx ab se vos aven.
are of-one will each with himself you suits
Mas Dieus o fai cum qui mais pot, mais pren;
But God it does as who more can more takes
pero tanh, quar nulla res non defen
yet it-befits for any thing not denies
a Dieu lo sieu ni deu, s'a so·n drechura.
to God the his-own nor ought if-he-has that-of-it right

Dregz drechuriers, Dieus dignes, merces pura,
Just righteous God worthy mercy pure
non drechuran mas humils humilmen
not adjudging but humble humbly
vos clam, quar mais ab vos qu'ab re s'atura,
you I-call for more with you than-with anything itself-abides
e quar etz totz merces per chauzimen,
and for you-are all mercy through clemency
qu'en Paradis sanht aparellamen
that-in Paradise holy preparation
de corona de vida dignamen
of crown of life worthily
l'aparelletz, e·lh detz revestimen,
for-him-prepare and-to-him give reclothing
si·us platz, de celestial vestidura.
if-to-you it-pleases of heavenly raiment

Maire de Dieu, Regina resplanden,
Mother of God Queen shining
per vos resplan lo mons de salvamen,
through you shines the world with salvation
qu'ans que Dieus fes en vos avenimen
for-before that God made in you advent
er'al segle salvatios escura;
was-to-the world salvation dark
per merce·us prec qu'est vostre ben-dizen
for mercy-you I-beg that-this your well-speaking
regardetz si cum vostra creatura.
you-regard thus as your creature