

OLD OCCITAN SERIES • VOLUME 8

FOLQUET DE MARSELHA, CADENET, AND UC DE SAINT-CIRC

Folquet de Marselha
Cadenet
Uc de Saint-Circ

Three Poets Complete, with the Lives and the Razos

with a word-for-word interlinear English translation
preserving the original word order

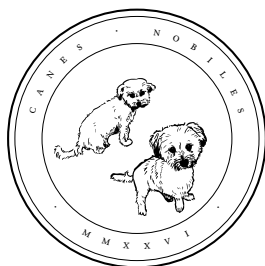


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Volume 8 of the Canes Nobiles Old Occitan interlinear texts

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

Set from page scans of the three editions

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Each poet's text and spelling are his editor's, Stroński's for Folquet de Marselha, Appel's for Cadenet, and Jeanroy and Salverda de Grave's for Uc de Saint-Circ, and each life and razo is the one that edition prints; the pieces an editor judges doubtful or spurious are not printed. Brackets mark letters and words an editor supplied, and round a partner's stanzas in a tenso;

*** marks a verse the edition counts and does not constitute, and speech stands between « ». The speaker's name stands above each stanza of an exchange, and the English titles are this press's.

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FOLQUET DE MARSELHA

The Complete Songs

Vida

THE LIFE OF FOLQUET DE MARSELHA

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

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

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

Razo I

WHY THE LADY GAVE HIM LEAVE

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

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

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

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

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

Razo II

HOW HE FELL IN LOVE WITH THE EMPRESS

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

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

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

Uns volers outracuidatz

A desire overweening

s'es inz e mon cor aders.

itself-has within in my heart lodged

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

l'emperariz cui jovens

the-empress whom youth

a poiad' e·ls a[u]ssors gratz,

has raised to-the highest ranks

e si[·l] cors no fos forsatz

and if-the body not were forced

ben feira parer

well it-would-make to-appear

c'om fols si sap decaser.

that-one foolish thus knows to-decay

Razo III

THE DEATH OF BARRAL

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

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

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

Razo IV

THE PREACHING FOR SPAIN

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

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

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

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

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

Ben an mort mi e lor

1 • MY DECEIVING EYES

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

Ben an mort mi e lor

Well have killed me and them

mei huel galiador,

my eyes deceiving

per que's tanh qu'ab els plor,

for which-itself befits that-with them I-weep

pos ylh so an merit,

since they it have deserved

qu'en tal don'an chausit

that-on such lady-they-have chosen

dont han fach fallimen,

whereby they-have done fault

e qui n'aut pueia bas deissen;

and who on-high climbs low descends

pero, en sa merce m'aten,

yet in her mercy myself-I-rely

car ieu no cre que merces aus faillir

for I not believe that mercy dare to-fail

lai on Dieus volc totz autres bes assir.

there where God willed all other goods to-set

E si, conosc d'Amor

And yet I-know of-Love

que mos dans li'a savor,

that my harm to-him-has savor

que so don ai largor

that that whereof I-have abundance

mi fai prezar petit

me it-makes to-prize little

e ponhar ad estrit,

and to-strive to strife

en tal que si·m defen:

toward such that itself-me denies

so que m'encaussa vau fugen

that which me-pursues I-go fleeing

e so que·m fugh ieu vau seguen;

and that which-me flees I go following

d'aisso no sai cossi·m posca garir

of-this not I-know how-myself I-may to-recover

qu'ensems m'aven encaussar e fugir.

for-together to-me-befalls to-pursue and to-flee

Ar aujatz gran folhor:

Now bear great folly

qu'arditz sui per paor,

that-bold I-am through fear

mas tan tem la dolor

but so-much I-fear the pain

d'amor que m'a saizit

of-love which me-has seized

qu'aisso·m fai plus ardit

that-this-me makes more bold

de mostrar mon talen

to show my desire

a lieis que·m fai vellar durmen;

to her who-me makes to-wake sleeping

doncs, ai per paor ardimen,

so I-have through fear boldness

aissi com sel qu'estiers no pot gandar

just as he who-otherwise not can to-escape

que vai totz sols entre cinc cens ferir.

who goes all alone among five hundred to-strike

Pros dona cui ador,

Worthy lady whom I-adore

restauratz en valor

restore in merit

mi e vostra lausor!

me and your praise

qu'amdui n'em afreulit

for-both thereof-we-are weakened

car metetz en oblit

since you-put in forgetting

mi que·us am finamen;

me who-you I-love faithfully

que cylh qu'o sabon van dizen

for those who-it know go saying

que croi servir fai manta gen,

that vile to-serve does many-a folk

et eu que·us am tan que d'als non cossir

and I who-you I-love so-much that of-else not I-think

pert mi e vos: gardatz si·m dei marrir!

I-lose me and you see if-myself I-ought to-grieve

Eu oc! c'ogan per flor

I yes that-this-year for flower

no·m viratz chantador,

not-me you-would-see a-singer

mas prec de mo senhor

but prayers of my lord

lo bon rei, cui Dieus guit,

the good king whom God guide

d'Arago, m'an partit

of-Aragon me-have parted

d'ir' e de marrimen;

from-grief and from sorrow

e si, chan tot forsadamen,

and yet I-sing quite forcedly

mas al sieu plazen mandamen

but to-the his pleasing summons

no devon ges sei amic contradir,

not ought at-all his friends to-refuse

qu'als enemix vem que·s fai obezir.

for-to-the enemies we-see that-himself he-makes to-obey

Sai, a la dolor de la den

Here toward the pain of the tooth

vir la leng', a lieis cui mi ren,

I-turn the tongue to her to-whom myself I-yeild

et er merces s'ill me denh' aculhir,

and it-will-be mercy if-she me deign to-welcome

qu'en maint bon loc faz son ric pretz auzir.

for-in many-a good place I-make her great worth to-be-heard

Marsan, vas Trez vai t'en corren,

Marsan toward Trets go thee-thence running

lai a-N Raimon Berengier cui desir,

there to-Sir Raimon Berengier whom I-desire

e car li'er bo, fatz li mon chan auzir.

and since to-him-it-will-be good I-make to-him my song to-be-heard

Bels N'Azimans, Dieus mi gart de falhir

Fair Sir-Aziman God me may-keep from failing

vas lieis que faill vas mi, s'o auzes dir.

toward her who fails toward me if-it I-dared to-say

Tant m'abellis l'amoros pessamens

2 · THE AMOROUS THOUGHT

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

Tant m'abellis l'amoros pessamens

So-much to-me-pleases the-amorous thought

que s'es vengutz e mon fin cor assire

that itself-has come in my true heart to-settle

per que no·i pot nuills autre pes caber

for which not-there can any other thought to-find-room

ni mais negus no m'es dous ni plazens,

and more any not to-me-is sweet nor pleasing

qu'adonc viu sas quan m'aucizo·l cossire

for-then I-live sound when me-kill-the broodings

e fin' amors aleuja·m mo martire

and true love lightens-me my martyrdom

que·m promet joi, mas trop lo·m dona len,

which-me promises joy but too-much it-me gives slowly

qu'ap bel semblan m'a trainat longamen.

for-with fair seeming me-has drawn-on long

Be sai que tot quan faz es dreiz niens!

Well I-know that all that I-do is right nothing

Eu qu'en puesc mais s'Amors mi vol aucire?

I what-thereof I-can more if-Love me wishes to-kill

qu'az escien m'a donat tal voler

for-with knowledge me-has given such desire

que ja non er vencutz ni el no vens;

that ever not will-be conquered and it not conquers

vencutz si er, qu'aucir m'an li sospire,

conquered indeed it-will-be for-to-kill me-will the sighs

tot soavet, quar de liey cui dezire

all gently for from her whom I-desire

non ai socors, ni d'allors no l'aten,

not I-have succor and from-elsewhere not it-I-await

ni d'autr' amor no puesc aver talen.

and of-other love not I-can to-have desire

Bona dona, si·us platz, siatz sufrens

Good lady if-to-you it-pleases be suffering

del ben qu'ie·us vuel qu'ieu sui del mal sofrire,

of-the good that-I-to-you wish for-I am of-the ill an-enduring-man

e pueis lo mals no·m poira dan tener

and then the ill not-me will-be-able harm to-bold

ans m'er semblan que·l partam egalmens;

rather to-me-will-be seeming that-it we-share equally

pero, si·us platz qu'az outra part me vire,

yet if-to-you it-pleases that-to another side myself I-turn

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

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

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

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

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

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

Tan mou de corteza razo

3 · COURTEOUS MATTER

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

Tan mou de corteza razo

So-much springs from courteous matter

mos chantars qu'ieu no-i puesc faillir;

my singing that-I not-in-it I-can to-fail

enans hi dei miels avenir

rather there I-must better to-succeed

qu'anc mais no fis; e sabetz quo?

than-ever more — I-did and you-know how

que l'emperairitz m'en somo;

for the-empress me-thereof summons

e plagra·m fort qu'ieu m'en gequis,

and it-would-please-to-me much that-I myself-thereof forbore

s'il m'o sofris;

if-she to-me-it allowed

mas, car ylh es sim' e razis

but since she is summit and root

d'enssenhamen,

of-breeding

no s'eschai qu'al sieu mandamen

not itself-befits that-at-the her summons

sia mos sabers flax ni lens,

be my knowing weak nor slow

anz tanh que's doble mos engens.

rather it-befits that-itself doubles my talent

E s'anc parliei e ma chanso

And if-ever I-spoke in my song

de lauzengiers, cui Dieus azir,

of slanderers whom God hate

aissi los vuelh del tot maldir,

thus them I-wish of-the all to-curse

e ja Dieus noqua lor perdo

and ever God never to-them may-pardon

quar an dig so qu'anc vers no fo,

for they-have said that which-ever true not was

per que sella cui obedis

for which she whom I-obey

me relinquis

me forsakes

e cuja qu'aillors ai' assis

and thinks that-elsewhere I-have set

mon pessamen;

my thought

be muer doncx per gran fallimen

well I-die then through great error

s'ieu pert so qu'ieu am finamens

if-I lose that which-I I-love faithfully

per so qu'il dizo qu'es niens.

for this that-they say that-it-is nothing

Mas ges per tal no m'abando,

But at-all for such not myself-I-give-up

qu'ieu ai anc sempre auzit dir

for-I have ever always heard to-say

que messonja no's pot cobrir

that lie not-itself can to-hide

que no mueira qualche sazo;

that — it-dies some season

e pos dregz vens fals' ocaizo,

and since right conquers false accusation

encar er proat e devis

yet it-will-be proved and shown

com ie·l sui fis;

how I-to-her am true

qu'aissi-l sui sujetz et aclis

for-thus-to-her I-am subject and bowed

de bon talen

with good will

qu'en lieis amar an pres conten

that-in her to-love have taken strife

mos ferms Coratges e mos Sens,

my firm Heart and my Sense

c'usquecx cuj' amar plus fortmens.

for-each thinks to-love more strongly

E si Mercés no m'i ten pro

And if Mercy not to-me-there holds profit

que farai? poirai m'en partir?

what shall-I-do shall-I-be-able myself-thence to-part

ieu no, qu'apres ai a murir,

I no for-learned I-have to to-die

de guisa que m'er sobrebo:

in fashion that to-me-will-be exceeding-good

qu'ins e-l cor remir sa faisso,

for-within in-the heart I-behold her face

e remiran — et ieu languis

and beholding and I languish

quar ela·m dis

for she-to-me says

que no·m dara so qu'ieu l'ai quis

that not-me she-will-give that which-I to-her-have asked

tan lonjamen —

so long

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

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

car loncx sufrirs e merces vens

for long suffering and mercy conquers

lai on no val forsa ni giens.

there where not avails force nor cunning

N'Aziman, mout m'estara gen

Sir-Aziman much to-me-it-will-be seemly

s'ieu muer per midons doussamens,

if-I die for my-lady sweetly

pos a murir m'er eissamens.

since to to-die to-me-will-be likewise

Us volers outracujatz

4 · AN OVERWEENING DESIRE

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

Us volers outracujatz

A desire overweening

s'es ins e mon cor aders,

itself-has within in my heart lodged

pero no·m ditz mos espers

yet not-to-me says my hope

ja puesc' esser acabatz:

ever it-may to-be accomplished

tant aut s'es empens;

so high itself-has pushed

ni no m'autreya mos sens

and not to-me-grants my sense

qu'ieu·n sia desesperatz;

that-I-thereof be despairing

e sui aissi meitadatz:

and I-am thus halved

que no·m desesper

that not-myself I-despair

ni aus esperans' aver.

nor I-dare hope to-have

Car tant mi sent aut poiatz

For so-much myself I-feel high climbed

vas qu'es petitz mos poders

against that-is small my power

per que·m chastia temers,

for which-me admonishes fear

car aitals ardimens fatz

for such boldness foolish

notz a mantas gens;

harms to many-a folk

mas d'un conort sui jauzens

but of-a comfort I-am glad

que·m saill debes l'autre latz

which-me springs from the-other side

e mostra·m q'umilitaz

and shows-me that-humility

l'a tant en poder

her-has so-much in power

que bes m'en pot eschazer.

that good to-me-thereof can to-befall

Tant s'i es mos cors fermatz

So-much itself-there is my heart fixed

que·l mensonja·m sembla vers:

that-the lie-to-me seems truth

qu'aitals maltraitz m'es lezers;

for-such torment to-me-is pleasure

pero si, sai qu'es vertatz,

yet indeed I-know that-it-is truth

que bos aturs vens;

that good persistence conquers

per qu'ie·us prec, dona valens,

for which-I-you beg lady worthy

que sol d'aitan mi suffratz —

that only of-so-much to-me you-allow

e puous serai gen pagatz —

and then I-shall-be well paid

que·m laissezz voler

that-me you-let to-wish

lo gaug qu'ieu desir vezer.

the joy that-I I-desire to-see

Be·m parec necietatz

Well-to-me it-seemed folly

e trop sobarditz volers

and too over-bold desire

quan solamen us vezers

when only a seeing

m'ac deceubut tan viatz

me-bad deceived so quickly

qu'escondudamens

that-secretly

mi venc al cor us talens

to-me came to-the heart a desire

tals qu'ieu fui enamoratz,

such that-I was enamored

mas puois m'es tan fort doblatz

but since to-me-it-is so strongly doubled

que mati e ser

that morning and evening

mi fai doussamen doler.

to-me it-makes sweetly to-grieve

De re no·m sent malmenatz

Of anything not-myself I-feel at-fault

vas vos mas quar mos sabers

toward you but because my knowing

mi sofranh a dir plazers;

to-me fails to say pleasantries

e quar sui desmezuratz

and because I-am unmeasured

d'amar leyalmens

in-loving loyalty

cre que·m falh mos essiens;

I-believe that-to-me fails my knowledge

pero, si·n fos dreg jutgatz,

yet if-thereof I-were rightly judged

ia no·n degr' esser blasmatz,

ever not-thereof I-should to-be blamed

qu'aital no-saber

for-such not-knowing

deuriatz en grat tener.

you-should in favor to-hold

Mas aras chantars no·m platz,

But now singing not-to-me pleases

si m'en valgues esteners!

if to-me-thereof availed abstaining

pero laissars, non-calers

yet leaving-off not-caring

m'en fora jois e solatz

to-me-thereof would-be joy and cheer

hueimais pos n'es mens

henceforth since thereof-is wanting

l'emperairitz cui jovens

the-empress whom youth

a poiad' e·ls aussors gratz;

has raised to-the highest ranks

e si·l cors non fos forssatz

and if-the body not were forced

ben fera parer

well it-would-make to-appear

c'om fols si sap dechazer.

that-one foolish thus knows to-decay

Ai! doussa res covinens,

Ah sweet thing seemly

vensa vos humilitatz,

may-conquer you humility

pos nuls autre jois no·m platz

since any other joy not-to-me pleases

ni d'autre voler

and of-other desire

non ai engienh ni saber.

not I-have wit nor knowledge

Qe tans sospirs n'ai gitatz

For so-many sighs thereof-I-have cast

per que·l jorn e·l ser

for which-the day and-the evening

pert sospiran mon poder.

I-lose sighing my strength

En chantan m'aven a membrar

5 · SINGING TO FORGET

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

En chantan m'aven a membrar

In singing to-me-it-befalls to to-remember

so qu'ieu cug chantan oblidar,

that which-I I-think singing to-forget

mas per so chant qu'oblides la dolor

but for this I-sing that-I-might-forget the pain

e·l mal d'amor,

and-the ill of-love

et on plus chan plus m'en sove,

and as more I-sing more to-me-thereof it-comes-to-mind

que la boca en al re non ave

for the mouth in other thing not attains

mas en: merce!

but in mercy

perqu'es vertatz e sembla be

wherefore-it-is truth and it-seems well

qu'ins e·l cor port, dona, vostra faisso

for-within in-the heart I-bear lady your face

que·m chastia qu'ieu no vir ma razo.

which-me admonishes that-I not turn my purpose

E pos Amors mi vol honrar

And since Love me wishes to-honor

tant qu'e·l Cor vos mi fai portar,

so-much that-in-the Heart you to-me it-makes to-bear

per merce·us prec que·l gardetz de l'ardor,

for mercy-you I-beg that-it you-keep from the-burning

qu'ieu ai paor

for-I have fear

de vos mout major que de me,

for you much greater than for me

e pos mos Cor, dona, vos a dinz se,

and since my Heart lady you has within itself

si mals li·n ve,

if ill to-it-thereof comes

pos dinz etz, sufrir lo·us cove;

since within you-are to-suffer it-to-you befits

empero faitz del Cors so que·us er bo

yet do with-the Body that which-to-you will-be good

e·l Cor gardatz si qom vostra maizo.

and-the Heart keep just as your house

Qu'el guarda vos e·us ten tan car

For-he guards you and-you holds so dear

que·l Cors en fai nesci semblar,

that-the Body thereof he-makes silly to-seem

que·l sen hi met, l'engienh e la valor,

for-the sense there he-puts the-wit and the merit

si qu'en error

so that-in error

laissa·l Cors pe·l sen qu'el rete;

he-leaves-the Body by-the sense that-he retains

qu'om mi parla, manthas vetz s'esdeve,

that-one to-me speaks many-a time it-happens

qu'ieu no sai que,

that-I not know what

e·m saluda qu'ieu no·n aug re;

and-me greets that-I not-thereof hear anything

e ja per so nuls hom no m'ochaizo

and ever for this any man not me-may-blame

si·m saluda et ieu mot non li so.

if-me he-greets and I word not to-him I-utter

Pero lo Cors no·s deu blasmar

Yet the Body not-itself ought to-blame

del Cor, per mal que·il sapcha far,

of-the Heart for ill that-to-it it-know to-do

que tornat l'a al plus honrat senhor

for turned it-has to-the most honored lord

e tolt d'alhor

and taken from-elsewhere

on trobav' enjan e no fe;

where it-found deceit and not faith

mas dregz torna vas so senhor ancse;

but right turns toward its lord always

pero no cre

yet not I-believe

que·m denh, si Mercés no·m mante,

that-me she-deign if Mercy not-me upholds

que·lh intr' e·l cor tan qu'en luec d'un ric do

that-to-her it-enters in-the heart so-much that-in place of-a rich gift

denh escoutar ma veraia chanso.

she-deign to-hear my truthful song

E si la denhatz escoutar,

And if it you-deign to-bear

dona, merce·i deurai trobar;

lady mercy-there I-shall to-find

pero ops m'ès qu' oblides sa ricor

yet need to-me-is that I-forget her greatness

e la lauzor

and the praise

qu'ieu n'ai dig e dirai jasse,

that-I thereof-have said and I-shall-say ever

mas autre pro mos lauzars noca·m te

but other profit my praising never-to-me holds

com que·m malme;

than that-me it-harms

que l'ardors mi creis e·m reve,

for the-burning to-me grows and-me returns

e·l fuex, qui·l mou, sai que creis a bando,

and-the fire who-it stirs I-know that grows at will

e qui no·l mou, mor en pauc de sazo.

and who not-it stirs dies in little of time

Morir puesc be,

To-die I-can well

N'Azimanz, qu'ieu no·m planh de re,

Sir-Aziman for-I not-myself complain of anything

neis si·m doblava·l mals d'aital faisso

even if-to-me doubled-the ill in-such fashion

com dobla·l pointz del taulier per razo.

as doubles-the point of-the board by reckoning

Chansos, desse

Song at-once

vas Monpeslier vai de part me

toward Montpellier go from part me

a don Guillem dir, si tot no·il sap bo,

to Sir Guilhem to-say though all not-to-him it-tastes good

sos pretz, car creis, li·m fai querre perdo.

bis worth because it-grows to-him-me makes to-seek pardon

Chantan volgra mon fin cor descobrir

6 • TOO WISE A PRAISER

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

Chantan volgra mon fin cor descobrir

Singing I-would-wish my true heart to-reveal

lai on m'agr' ops que fos saubutz mos vers,

there where to-me-would-be need that were known my vers

mas per dreich gaug m'es faillitz mos sabers,

but through sheer joy to-me-has failed my knowing

per qu'ai paor que no-i puosc' avenir:

for which-I-have fear that not-there I-can to-succeed

c'us novels jois en cui ai m'esperansa

for-a new joy in which I-have my-hope

vol que mos chans sia per leis enders

wishes that my song be for her raised

e car li platz q'ieu enans sa lauzor

and since to-her it-pleases that-I advance her praise

e mon chantar, don ai gaug e paor,

in my singing whereof I-have joy and fear

car sos pretz vol trop savi lauzador.

for her worth wants too wise a-praiser

Per que no·m par qu'ieu pogues devezir

For which not-to-me it-seems that-I could to-recount

son cortes pretz que tant aut es aders

her courteous worth which so high is risen

c'om no·n ditz ver que non semble plazers,

that-one not-thereof says truth that — seems flattery

e trob aitant en lieis de ben a dir

and I-find so-much in her of good to say

que sofraitos m'en fai trop d'aondansa;

that needy to-me-thereof makes too-much of-abundance

per qu'ieu m'en lais, que no·m ditz mos espers

for which-I myself-thereof leave for not-to-me says my hope

c'om ja pogues retraire sa valor,

that-one ever could to-relate her merit

qar de bon pretz a triat lo meillor

for of good worth she-has chosen the best

e dels amans lo plus fin amador.

and of-the lovers the most true lover

Car anc no·ill dis — tant tem vas lei faillir —

For ever not-to-her I-said so-much I-fear toward her to-fail

com s'es en leis aturatz mos volers;

how itself-has on her fixed my desire

mas derenan no m'o tolra temers,

but henceforth not from-me-it will-take fear

qu'eu sai qe·l fuocs s'abresa per cobrir,

for-I know that-the fire itself-kindles by covering

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

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

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

S'al cor plagues, ben for' oimais sazoz

7 · HALFWAY UP THE TREE

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

S'al cor plagues, ben for' oimais sazoz

If-to-the heart it-pleased well it-would-be henceforth season

de far canson per joia mantener,

to make song for joy to-maintain

mas trop mi fai m'aventura doler

but too-much to-me makes my-fortune to-grieve

quan eu esgart lo ben e'l mal qu'ieu n'ai;

when I look-at the good and-the ill that-I thereof-have

que rix diz hom qu'ieu sui e que be'm vai,

for rich says one that-I I-am and that well-to-me it-goes

mas cel qu'o diz no sap ges ben lo ver,

but he who-it says not knows at-all well the truth

que benanansa non pot hom aver

for well-being not can one to-have

de nulla re mas d'aisso qu'al cor plai,

from any thing but from-that which-to-the heart pleases

per que n'a mais us paubres s'es joyos

for which thereof-has more a poor-man if-he-is joyful

q'us rix ses joi qu'es tot l'an cossiros.

than-a rich-man without joy who-is all the-year anxious

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

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

qu'ab ardimen apoder' om l'esglai,

for-with boldness masters one the-terror

e non tem mal que m'en puesqu' eschazer;

and not I-fear ill that to-me-thereof can to-befall

per que·us er gen si·m denhatz retener,

for which-to-you it-will-be seemly if-me you-deign to-retain

e·l gazardos er aitals quom s'eschai:

and-the guerdon will-be such as it-befits

qu'en eys lo do l'en es faitz gazardos

for-in the-same the gift to-him-thereof is made guerdon

a sel qui sap d'avinent far sos dos.

to him who knows fittingly to-make his gifts

Doncs, si Mercés a nulh poder en vos,

Then if Mercy has any power in you

traga s'enant, si ja·m vol pro tener;

let-her-draw herself-forward if ever-me she-wishes profit to-bold

qu'ieu no m'en fi en pretz ni en saber

for-I not myself-thereof trust in worth nor in knowledge

ni en chansos, mas car conosc e sai

nor in songs but because I-know and I-am-aware

que Mercés vol so que Razos dechai;

that Mercy wills that which Reason casts-down

per qu'ieu vos cug ab Merce conquerer

for which-I you I-think with Mercy to-win

que m'es escutz contra·l sobrevaler

who to-me-is shield against-the overworth

qu'ieu sai en vos e·m fai metr'en assai

that-I know in you and-me makes to-put-in trial

de vostr' amor: so que·m veda Razos

of your love that which-me forbids Reason

mas il me fai cujar qu'avinen fos.

but she to-me makes to-think that-fitting it-were

E si, conosc qu'ieu sui nems paoros

And yet I-know that-I am too fearful

quan al comensamen m'en desesper

when at-the beginning myself-thereof I-despair

e mas chansos, pois vuelh merce querer;

and in-my songs then I-wish mercy to-ask

farai o doncs aissi co·l joglars fai:

I-shall-do it then thus as-the jongleur does

aissi com muoc mon lais lo fenirai:

just as I-began my lai it I-shall-end

desesperar m'ai, pus no·i puesc vezer

to-despair I-shall since not-there I-can to-see

razo per que·ill deia de mi caler,

reason for which-to-her it-should of me to-matter

pero almens aitant en retendrai

yet at-least so-much thereof I-shall-retain

qu'ins e mon cor l'amarai a rescos

that-within in my heart her-I-shall-love in secret

e dirai ben de lieis e mas chansos.

and I-shall-say well of her in my songs

Mentir cugei mas estra grat dic ver,

To-lie I-thought but against will I-say truth

qu'er(s) m'estava trop miels qu'ara no fai,

for-yesterday to-me-it-was much better than-now — it-does

e cugei far creire so que nos fos,

and I-thought to-make to-believe that which not-itself was

mas mal mon grat s'avera ma chansos.

but against my will itself-verifies my song

Si N'Azimans sabia so qu'ieu sai

If Sir-Aziman knew that which-I I-know

dir poiria qu'una pauc' ochaizos

to-say he-could that-a small occasion

notz en amor mais que no·i val razos.

harms in love more than there avails reason

Mout i fetz gran pechat Amors

8 · LOVE WITHOUT MERCY

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

Mout i fetz gran pechat Amors,

Much there did great sin Love

quant li plac que's mezes en me,

when to-her it-pleased that-herself she-put in me

quar Merce no·i aduiss ab se

for Mercy not-there she-brought with her

ab que s'adousses ma dolors;

with which itself-might-sweeten my pain

qu' Amors pert so nom e·l desmen

for Love loses her name and-it belies

et es Dezamors planamen

and is Unlove plainly

pos Merces no·i pot far socors;

since Mercy not-there can to-make succor

per que·l fora pretz et honors,

for which-to-her it-would-be worth and honor

pos ylh vol venser totas res,

since she wishes to-conquer all things

qu'una vetz la venques Merces.

that-one time her might-conquer Mercy

S'ar no·us vens, vencutz sui, Amors;

If-now not-you I-conquer conquered I-am Love

venser no·us puesc mas ab Merce;

to-conquer not-you I-can but with Mercy

e, s'entre tans mals n'ai un be,

and if-among so-many ills thereof-I-have one good

ja no·us er dans ni desonors;

ever not-to-you it-will-be harm nor dishonor

cujatz vos doncs que·us estei gen

think you then that-to-you it-stands seemly

quar mi faitz planher tan soven?

because me you-make to-lament so often

ans en val meyns vostra lauzors;

rather thereof is-worth less your praise

pero·l mals mi fora doussors,

yet-the ill to-me would-be sweetness

sol l'aut ram a qu'era·m sui pres

only-if the-high branch to which-now-myself I-am taken

mi plejes, merceian, Mercies.

to-me might-bend beseeching Mercy

Mas no pot esser, pos Amors

But not it-can to-be since Love

non o vol, ni midons, so cre;

not it wills nor my-lady this I-believe

pero, de midons no sai re,

yet of my-lady not I-know anything

qu'anc tan no m'enfoli Follors

for-ever so-much not me-maddened Folly

qu'ieu l'auzes dir mo pessamen,

that-I to-her-dared to-say my thought

mas cor ai que·m cabdel ab Sen

but heart I-have that-me I-govern with Sense

de l'Ardimen que·m tol Paors;

of the-Boldness that-from-me takes Fear

pero Esperars fai las flors

yet Hoping makes the flowers

tornar frug, e de midons pes

to-turn fruit and of my-lady I-think

qu'esperan la vensa Merces.

that-hoping her conquers Mercy

Mas trop m'a azirat Amors

But too-much me-has angered Love

qar ab Merce si dezave;

for with Mercy herself she-disagrees

pero·l miels del miels quez hom ve,

yet-the best of-the best that one sees

midons, que val mais que valors,

my-lady who is-worth more than merit

en pot leu far acordamen,

thereof can easily to-make accord

que major n'a fag per un cen:

for greater thereof-she-has made by a hundred

qui ve com la neus e·il calors,

who sees how the snow and-the warmth

so es la blanquez' e'il colors,

that is the whiteness and-the color

s'acordon en lieis, semblan es

themselves-agree in her seeming it-is

qu'Amors s'i acort e Mercés.

that-Love itself-there agrees and Mercy

Estiers no puesc durar, Amors,

Otherwise not I-can to-last Love

e no sai cossi s'esdeve

and not I-know how it-happens

de mon cor — qu'aissi·us a e·us te

of my heart that-thus-you has and-you holds

que re non par que n'ai' alhors —

that anything not appears that thereof-it-has elsewhere

quar, si be·us etz grans, eissamen

for though well-you you-are great likewise

podetz en me caber leumen

you-can in me to-fit easily

quo's devezis una grans tors

as-itself is-divided a great tower

en un pauc miralh, e'il largors

in a small mirror and-the breadth

es i tan grans que, si·us plagues,

is there so great that if-to-you it-pleased

enquer neys y caubra Mercés.

yet even there would-fit Mercy

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

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

Amors, merce!: no mueira tan soven!

9 · LET ME NOT DIE SO OFTEN

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

Amors, merce!: no mueira tan soven!

Love mercy not may-I-die so often

que ja·m podetz viatz del tot aucire;

for ever-me you-can quickly of-the all to-kill

quar viure·m faitz e morir mesclamen

for to-live-me you-make and to-die mingledly

et enaissi doblatz mi mo martire;

and thus you-double to-me my martyrdom

pero, meitz mortz, vos sui hom e servire,

yet half dead to-you I-am man and servant

e·l servizis es me miltans plus bos

and-the service is to-me a-thousandfold more good

que de nulh autr' aver rics guizardos.

than from any other to-have rich guerdon

Per qu'er peccatz, Amors, so sabetz vos,

For which-it-will-be sin Love this know you

si m'aucietz, pos vas vos no m'azire;

if me-you-kill since toward you not myself-I-anger

mas trop servirs ten dan maintas sazoz,

but too-much serving holds harm many-a season

que son amic en pert hom, so aug dire:

for his friend thereby loses one this I-hear to-say

qu'ie·us ai servit, neis ancar no m'en vire,

that-I-you have served even yet not myself-thereof I-turn

e car sabetz qu'en guizardon n'enten,

and since you-know that-in guerdon thereof-I-aim

ai perdut vos e·l servir eissamen.

I-have lost you and-the service likewise

Mas vos, domna, que avetz mandamen

But you lady who have command

forsatz Amor e vos cui tan desire,

force Love and you whom so-much I-desire

non ges per mi mas per dreit chausimen

not at-all for me but for right clemency

e car planhen vo·n pregon mei sospire;

and since lamenting you-thereof beg my sighs

que·l cor plora quan vezetz los oils rire,

for-the heart weeps when you-see the eyes to-laugh

mas per paor que no·us sembl' enoios

but for fear that to-you I-seem tiresome

engan mi eis e trac mal em-perdos.

I-deceive me same and I-draw ill in-vain

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

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

Domna·l fin cor qu'ie·us ai no·us puesc tot dire,

Lady-the true heart that-I-to-you have not-to-you I-can all to-say

mas so qu'ieu lais qu'ieu no dic per no-sen

but that which-I I-leave that-I not say through un-sense

restauratz vos en bon entendemen.

restore you in good understanding

Mas N'Azimans ditz qu'ieu li sui traire,

But Sir-Aziman says that-I to-him am traitor

el e·N Tostemps dizon qu'ieu sui ginhos,

he and-Sir Tostemps say that-I am crafty

car tot mon cor non retrac ad els dos.

because all my heart not I-disclose to them two

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

10 · CONQUERED BY MERCY

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

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

Ab how nobly conquers and with how little of-toil

aissel qui·s laissa venser ab merce!

he who-himself lets to-conquer by mercy

quar enaissi vens hom autrui e se

for thus conquers one another and himself

et a vencut doas vetz senes dan;

and has conquered two times without harm

mas vos, Amors, non o faitz jes aissi,

but you Love not it do at-all thus

c'anc jorn merces ab vos no·m poc valer,

for-ever day mercy with you not-to-me could to-avail

ans m'avetz tan mostrat vostre poder

rather to-me-you-have so-much shown your power

qu'era no·us ai ni vos non avetz mi.

that-now not-you I-have and you not have me

Per que·m par fols qui non sap retenir

For which-to-me seems foolish who not knows to-keep

so que conquer, qu'ieu prez ben atrestan

that which he-wins for-I prize well as-much

qui so rete quez a conquist denan

who that keeps which he-has won before

per son esforz com fatz lo conquerer;

by his effort as I-do the to-win

mas aisi·m retengratz quo·l fols rete

but thus-me you-would-keep as-the fool keeps

l'espervier fer, quan tem que se desli,

the-sparrowhawk wild when he-fears that itself it-unbinds

que l'estrenh tan e·l poynh tro que l'auci;

for it-be-grips so-much in-the fist till that it-be-kills

mas, pus estortz vos sui, viure puosc be.

but since escaped to-you I-am to-live I-can well

Tot so que val pot nozer atressi,

All that which avails can to-harm likewise

donc, s'ie·us tinc pro, be·us poirai dan tener,

then if-I-to-you held profit well-to-you I-shall-be-able harm to-hold

et er merces s'ab eis vostre saber

and it-will-be mercy if-with the-same your knowledge

que m'avez dat — don anc jorn non jauzi —

which to-me-you-have given whereof ever day not I-enjoyed

vos mou tenson ni·us dic mal en chantan!

to-you I-stir strife or-to-you I-say ill in singing

mas non er fach, que chausimens m'en te:

but not it-will-be done for clemency me-thereof holds

anceis voill mais mon dan sofrir jasse

rather I-wish more my harm to-suffer ever

que·ls vostres tortz adreitures claman.

than-the your wrongs I-should-set-right denouncing

On trobaretz mais tan de bona fe?

Where will-you-find more so-much of good faith

c'anc mais nuils hom si mezeis no trai

for-ever more any man himself same not betrays

son escien, si com ieu que·us servi

his knowledge just as I who-you served

tan longamen, qu'anc non jauzi de re;

so long that-ever not I-enjoyed of anything

ar quier Merce so faria parer,

now I-ask Mercy this would-make to-appear

quar qui trop vai servizi repropchan

for who too-much goes service reproaching

ben fai semblan que·l guizerdon deman;

well makes seeming that-the guerdon he-asks

mas ja de mi non cujetz que·l n'esper.

but ever of me not think that-it thereof-I-hope

E qui·l bon rei Richart qui vol qu'ieu chan

And who-the good king Richard who wishes that-I sing

blasmet per so quar non passet dese,

blamed for this because not he-crossed at-once

ar l'en desmen si que chascus o ve;

now him-thereof he-belies so that each it sees

qu'areire-s trais per miels salhir enan:

for-backward-himself he-drew to better to-leap forward

qu'el era coms, ar es rix reis ses fi,

for-he was count now he-is rich king without end

quar bon socors fai Dieus a bon voler;

for good succor makes God to good will

e s'ie-n dis ben al crozar, ieu dis ver,

and if-I-thereof said well at-the taking-the-cross I said truth

et ar veim o, per qu'adonc no menti.

and now we-see it for which-then not I-lied

Ja N'Azimans ni-N Tostemps non creiran

Ever Sir-Aziman nor-Sir Tostemps not will-believe

qu'ieu contr' Amor aia virat mon fre;

that-I against Love have turned my bridle

mas eu tenc be per proat so qu'om ve

but I hold well for proved that which-one sees

e sabr' o meills chascus des er enan.

and will-know it better each from now forward

Sitot me soi a tart aperceubutz

11 • LATE AWARE

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

Sitot me soi a tart aperceubutz,

Although myself I-am at late aware

aissi cum cel qu'a tot perdut e jura

just as he who-has all lost and swears

que mais non joc, a gran bonaventura

that more not he-plays at great good-fortune

m'o dei tener car me sui conogutz

to-me-it I-must to-bold for myself I-am become-aware

del gran engan qu' Amors vas mi fazia,

of-the great deceit that Love toward me did

c'ab bel semblan m'a tengut en fadia

for-with fair seeming me-has held in vain-waiting

mais de detz ans, a lei de mal deutor

more than ten years after manner of bad debtor

c'ades promet mas re no pagaria.

who-ever promises but anything not would-pay

Ab bel semblan que fals' Amors adutz

With fair seeming that false Love brings

s'atrai vas lieis fols amans e s'atura,

himself-draws toward her a-foolish lover and himself-fixes

co·l parpaillos qu'a tant folla natura

as-the butterfly which-has so foolish nature

que·is fer e·l foc per la clardat qe lutz;

that-itself it-strikes in-the fire for the brightness that shines

mas eu m'en part e segrai outra via,

but I myself-thence part and I-shall-follow another way

sos mal pagatz, q'estiers no m'en partria;

her ill paid for-otherwise not myself-thence I-would-part

e segrai l'aip de tot bon sofridor

and I-shall-follow the-way of every good enduring-man

que s'irais fort si com fort s'umelia.

who himself-angers strongly just as strongly himself-humbles

Pero no·is cuig, si be·m sui irascuz

Yet not-herself let-her-think though well-me I-am angered

ni faz de leis en chantan ma rancura,

and I-make of her in singing my complaint

ja·l diga ren que no semble mesura;

ever-to-her I-say anything that not seems measure

mas be sapcha c'a sos ops sui perdutoz,

but well let-her-know that-to her need I-am lost

c'anc sobre fre no·m volc menar un dia,

for-ever on bridle not-me she-wished to-lead one day

anz mi fetz far mon poder tota-via,

rather to-me she-made to-do my utmost always

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

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

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

q'aissi cum prez' om plus laida pintura

for-just as prizes one more an-ugly painting

de loing, no fai qand l'es de pres venguz,

from afar not he-does when to-it-be-is from near come

prezav' ieu vos mais qand no·us conoissia,

prized I you more when not-you I-knew

e s'anc vos volc, mais n'ai qu'er no volria:

and if-ever you I-wished more thereof-I-have than-now — I-would-wish

c'aissi m'es pres cum al fol qeridor

for-thus to-me-it-is happened as to-the foolish asker

que dis c'aur's fos tot qant el tocaria.

who said that-gold might-be all that he would-touch

Bels N'Azimans, s'Amors vos destreignia,

Fair Sir-Aziman if-Love you constrained

vos ni·N Totztemps, eu's en conseillaria:

you and-Sir Tostemps I-you thereof would-counsel

sol vos membres qant ieu n'ai de dolor

only-if to-you it-recalled how-much I thereof-have of pain

ni qant de be, ja mais no·us en calria.

and how-much of good ever more not-to-you thereof would-matter

En Plus-Leial, s'ab los huoills vos vezia,

Sir Most-Loyal if-with the eyes you I-saw

aissi cum fatz ab lo cor tota-via,

just as I-do with the heart always

so q'ieu ai dig porri' aver valor,

that which-I have said could to-have merit

q'ieu qier conseil e conseil vos daria.

for-I seek counsel and counsel to-you I-would-give

Per Dieu, Amors, ben sabetz veramen

12 • PRIDE FALLS

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

Per Dieu, Amors, ben sabetz veramen

By God Love well you-know truly

qu'on plus deissen plus poi' Humilitatz

that-as more it-descends more climbs Humility

et Orguoills chai on plus aut es poiatz;

and Pride falls the-more more high it-is climbed

don dei aver gaug e vos espaven

whereof I-must to-have joy and you dread

c'ancse·m mostratz orguoill contra mesura

for-ever-me you-show pride against measure

e brau respos a mas humils chanssos,

and harsh answer to my humble songs

per qu'es semblans que l'Orguoills chaia jos,

for which-it-is seeming that the-Pride falls down

qu'apres bel jorn ai vist far nuoich escura.

for-after fair day I-have seen to-make night dark

Mas vos non par poscatz far faillimen;

But to-you not it-seems you-may to-do fault

pero, qan faill cel qu'es pros ni prezat,

yet when fails he who-is worthy and prized

tant cant val mais tant n'es plus encolpatz,

so-much as he-is-worth more so-much thereof-he-is more blamed

qu'en la valor poia-il colp' e deissen,

for-in the merit climbs-the fault and descends

e qand hom tot perdona-l forfaitura

and when one wholly pardons-the trespass

ja del blasse no-il sera faitz perdos,

ever of-the blame not-to-him will-be made pardon

car cel reman e-il mala sospeissos

for that remains and-the evil suspicion

qu'a mainz met cel qui vas un desmesura.

which-on many puts he who toward one outrages

Blasse n'a hom, e chascus cel asen,

Blame thereof-has one and each to-it assents

per qu'es l'enganz, e n'es plus galiatz

for which-is the-deceit and thereof-is more cheated

aicel que-l fai que cel qu'es enganatz;

he who-it does than he who-is deceived

e doncs, Amors, per qu'o faitz tan soven

and then Love for what-it you-do so often

qu'on plus vos serv chascus plus s'en rancura?

that-as more you serves each more himself-thereof complains

e de servir taing calque guizerdos,

and for serving befits some guerdon

pretz o amics, meilluramens o dos:

worth or friends betterment or gifts

meins d'un d'aquestz par fols qui s'i atura.

less-than one of-these seems foolish who himself-there fixes

Fols fui ieu ben, qe-i mis lo cor e-l sen:

Foolish was I well who-there put the heart and-the sense

sens no fo jes, anceis fo grans foldatz,

sense not it-was at-all rather it-was great folly

car cel es fols qui cuj' esser senatz

for he is foolish who thinks to-be wise

e sap hom meis ades on plus apren;

and knows one less ever as more he-learns

qu'anc, pos Merces que val mais que Dreichura

for-ever since Mercy who is-worth more than Justice

no valc a mi ni ac poder en vos,

not availed to me nor had power in you

pauc mi sembla m'agues valgut Razos;

little to-me it-seems to-me-would-have availed Reason

per qu'ieu fui fols car anc de vos aic cura.

for which-I was foolish because ever of you I-had care

Mas er sui rics, car en vos no m'enten,

But now I-am rich because on you not myself-I-set

qu'en cujar es riquess' o paubretatz,

for-in thinking is wealth or poverty

car cel es rics qui s'en ten per pagatz

for he is rich who himself-thereof holds for paid

e cel paubres qu'en trop ricor enten;

and he poor who-at too-much wealth aims

per qu'ieu sui rics: tant grans jois m'asegura

for which-I am rich so great joy me-assures

qan pens cum soi tornatz desamoros,

when I-think how I-am become unloving

qu'adoncs era marritz, er soi joios;

for-then I-was downcast now I-am joyful

per qu'ieu m'o teing a gran bonaventura.

for which-I to-me-it I-hold as great good-fortune

Cortesia non es als mas mesura,

Courtesy not is else but measure

mas vos, Amors, no saubetz anc que fos;

but you Love not knew ever what it-was

per qu'ieu serai tant plus cortes de vos

for which-I shall-be so-much more courteous than you

qu'al major briu calarai ma rancura.

that-at-the greatest force I-shall-silence my complaint

A N'Aziman et a·N Totztemps t'atura,

To Sir-Aziman and to-Sir Tostemps thee-fix

chansos, car lor es, e de lor razos,

song for theirs it-is and of them the-matter

c'atressi s'es chascus pauc amoros,

for-likewise himself-is each little amorous

mas semblan fan de so don non an cura.

but seeming they-make of that whereof not they-have care

Greu fera nuls hom falhensa

13 · FAULT AND FEAR

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

Greu fera nuls hom falhensa —

Hardly would-do any man fault

(si tan tempses som bo sen

if so-much he-feared his good sense

quom lo blasme de la gen) —

as the blame of the folk

qui jutg', ab desconoissensa,

who judges with undiscernment

qu'ieu falh car lais, per temensa

that-I fail because I-leave through fear

del blasme desconoissen,

of-the blame undiscerning

qu'encontr' Amor no m'enpren:

that-against Love not myself-I-undertake

qu'eissamens notz trop sufrensa

for-likewise harms too-much sufferance

quom leus cor sens retenensa.

as a-light heart without restraint

Quar en vostra mantenensa

For in your keeping

me mis, Amors, franchamen,

myself I-put Love nobly

e fora·i mortz veramen

and I-would-be-there dead truly

si no fos ma conoissensa;

if not were my discernment

don, non aiatz mais crezensa

whereof not have more belief

qu'ieu m'an, si quom suelh, planhen

that-I myself-go just as I-am-wont lamenting

ni moir' oimais tan soven

and I-die henceforth so often

e mas chansos, qu'en parvensa

and in-my songs for-in appearance

n'aurion meins de valensa.

thereof-they-would-have less of worth

E ja Merces no vos vensa

And ever Mercy not you let-conquer

per mi, qu'ieu no la·i aten,

for me for-I not it-there await

ans m'estarai planamen

rather myself-I-shall-stay plainly

ses vos, pos tan vos agensa,

without you since so-much to-you it-pleases

francx, de bella captenensa,

noble of fair bearing

s'ieu puosc, qu'en aisso m'enten;

if-I can for-on this myself-I-set

e cylh suefran lo turmen

and those let-them-suffer the torment

qui fan, per fol' atendensa,

who make through foolish waiting

ans del peccat penedensa.

before of-the sin penance

Mas ieu avia plivensa,

But I had trust

tant quant amiei follamen,

so-long as I-loved foolishly

en aisso qu'om vai dizen:

in this that-one goes saying

be fenis qui mal comensa;

well ends who ill begins

don ieu avi' entendensa

whereof I had expectation

que, per proar mon talen,

that to prove my desire

m'acsetz mal comensamen;

to-me-you-had ill beginning

mas ar conosc a prezensa

but now I-know at present

que tostems m'agr' atenensa.

that always to-me-I-would-have waiting

E si·m degratz dar guirensa!

And thus-to-me you-ought to-give deliverance

quar miels gazanh' e plus gen

for better gains and more nobly

qui dona qu'aicel qui pren,

who gives than-he who takes

si pretz n'a ni benvolensa;

if worth thereof-he-has and goodwill

mas voutz es en viltenensa

but turned is into contempt

vostr' afars et en nien,

your affair and into nothing

qu'om vos sol dar, ar vos ven;

for-one to-you used to-give now to-you sells

mas lais m'en, qu'ieu ai sabensa

but I-leave myself-thereof for-I have knowledge

de mal dir et estenensa.

of ill to-say and abstinence

N'Azimans, al vostre sen,

Sir-Aziman to-the your sense

e d'En Tostemps eissamen,

and of-Sir Tostemps likewise

mi teign d'amor, que parvensa

myself I-bold of-love for appearance

ne faitz mas pauc vos agensa.

thereof you-make but little to-you it-pleases

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

14 · NO CHANGE OF SONG

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

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

Ever not-himself let-think one that-I change my songs

pos no·s camja mos cor ni ma razos:

since not-itself changes my heart nor my matter

car, s'ieu·m jauzis d'Amor, ieu m'en lauzera,

for if-I-myself rejoiced of-Love I myself-thereof would-praise

mas, qu'ie·n mentis no·m seria nuls pros;

but that-I-thereof lied not-to-me would-be any profit

qu'atressi·m te quom se sol en balansa:

for-like-wise-me she-holds as herself she-is-wont in balance

dezesperat ab alques d'esperansa,

despairing with something of-hope

pero no·m vol del tot laisser murir

yet not-me she-wishes of-the all to-let to-die

per so que·m puesca plus soven aucir.

for this that-me she-can more often to-kill

Mas er vei so qu'anc no cugei que fos:

But now I-see that which-ever not I-thought that it-was

qu'ieu sui tornatz de mi mezeis gilos

that-I am become of me same jealous

contra midons qu'ieu no la corteiera;

against my-lady that-I not her would-court

mas tot cosselh qu'az amor sia bos

but every counsel that-to love be good

n'ai assaiat e pos re no m'enansa,

thereof-I-have tried and since anything not me-advances

tot li farai de desamar semblansa;

all to-her I-shall-make of unloving seeming

ails! qu'ai dig? ja-m cujav' ieu cubrir

alas what-I-have said ever-myself thought I to-cover

e doncs hueimais ja sap tot mon albir.

and then henceforth now she-knows all my judgment

Dona, ben vei que no'm val ocaizos,

Lady well I-see that not-to-me avails excuse

qu' Amors no vol qu'ieu ja'n sia ginhos;

for Love not wills that-I ever-thereof be crafty

merce vos clam, que no m'en lais enquera,

mercy of-you I-cry that not myself-thereof I-leave yet

tant es mos cors de vostr' amor cochos;

so-much is my heart for your love eager

volcsetz, si'us platz, complir la devinansa,

would-you-wish if-to-you it-pleases to-fulfill the guess

qu'om ditz qu'ieu ai d'autr' amor benanansa,

that-one says that-I have of-other love well-being

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

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

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

jamais Amors a tal tort no·m menera

ever Love to such wrong not-me would-lead

s'ieu ja pogues tornar dezamoros;

if-I ever could to-turn unloving

pero, leus cor tol manhta malanansa,

yet a-light heart takes-away many-a distress

e·n vei fallir mantz, per qu'ieu n'ai duptansa,

and-thereof I-see to-fail many for which-I thereof-have dread

qu'e·l falhimen d'autrui tanh qu'om se mir

that-in-the failing of-another it-befits that-one himself look

per so qu'om gart se mezeis de falhir.

for this that-one guard himself same from failing

Ai! Na Ponsa qual esfortz fatz per vos

Ab Lady Ponsa what effort I-make for you

car era chant e n'ai null' alegransa

for now I-sing and thereof-I-have no gladness

que·lh mortz de mo senhor me desenansa,

for-the death of my lord me casts-down

car vos sabez qu'el sabia chاوزir

for you know that-he knew to-choose

cui devi' hom honrar ni enantir.

whom ought one to-honor and to-advance

A N'Aziman ten, Palais, e t'enansa

To Sir-Aziman hold Palais and thee-advance

et a·N Tostemps, e di lur ses duptansa

and to-Sir Tostemps and say to-them without doubt

que totz aitals sui quom ieu eis m'albir

that quite such I-am as I same myself-judge

e no m'en pot nuls fatz enfadesir.

and not myself-thereof can any fool to-make-foolish

Tostemps, si vos sabetz d'amor

15 • THE PARTIMEN WITH TOSTEMPS

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

Folquet de Marselha

Tostemps, si vos sabetz d'amor,

Tostemps if you know of-love

triatz de doas cal val mays:

choose of two which is-worth more

s'es drutz de tal que no's biays

if-he-is lover of such that not-herself swerves

vas vos ni sofr' autr' amador

toward you nor endures another lover

empero no·us fay veiayre

yet not-to-you she-makes apparent

que·us am ni que s'azaut de vos,

that-you she-loves or that herself-delights of you

o d'autra que·us am atrestan,

or of-another that-you she-loves just-as-much

et a d'autres drutz un o dos,

and has of-other lovers one or two

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

Tostemps

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

Folquet de Marselha

Tostemps, pauc avetz de valor

Tostemps little you-have of merit

si per aital amor es gays

if for such love you-are glad

que, pus dona·us fay col e cays,

for since lady-to-you makes neck and cheek

par qe so tengu' a deshonor:

it-seems that this she-holds for dishonor

be·us dic, s'era·l reys sos paire,

well-to-you I-say if-were-the king her father

no·us es sos plaitz onratz ni bos;

not-to-you is her plea honorable nor good

mays val sela que·us tem e·us blan

more is-worth she that-you she-fears and-you she-flatters

e·us mostra semblan amors,

and-to-you shows seeming loving

sitot se vay pueys percassan,

although herself she-goes afterward hunting

cant vos non es e·l repayre.

when you not are in-the lodging

Tostemps

Folquetz, vos razonatz folor,

Folquet you argue folly

quez anc dona pus son drut trays

for ever lady once her lover she-betrays

sos pretz no fon fis ni verays,

her worth not was true nor genuine

ni·l sieu semblan gualiadador

nor-the her seeming deceiving

no·l podon per ren refayre

not-for-her they-can for anything to-repair

l'anta qu'ilh fay totas sazoz;

the-shame that-she does all seasons

mas de bona dona prezan

but of good lady prized

say qu'en es pus ondratz sos dos:

I-know that-thereof is more honorable her gift

sitot no·m fay d'amar semblan

although not-to-me she-makes of-loving seeming

no·m cal, sol m'am ses cor voire.

not-to-me it-matters provided me-she-love without heart changeable

Folquet de Marselha

Tostemps, li nessi donador

Tostemps the foolish givers

fan tornar los bos dos savays,

make to-turn the good gifts base

e par a lor semblan malvays

and it-seems from their look wicked

que·l dar non lor aia sabor;

that-the giving not to-them has savor

doncx, com pot dona ben fayre

then how can lady well to-do

que·m mostre semblan orgulhos?

that-to-me she-show seeming proud

mielhs es c'om suefra·l bel enjan,

better it-is that-one endure-the fair deceit

c'aisso ja es bes trassios

for-this indeed is good treacherous

qu' aven a motz e sofrir l'an:

which happens to many and endure it-they-shall

yeu cug que vos n'es cofraire.

I think that you thereof-are confrere

Tostemps

Folquetz, tals m'ac a servidor

Folquet such-a-one me-had as servant

ques anc companhon no m'atrais,

who ever companion not to-me-she-drew

ara·m par qu'ad autre s'eslays,

now-to-me it-seems that-to another herself-she-hurls

per qu'ieu m'en part e·m vir alhor;

for which-I myself-thereof part and-myself turn elsewhere

mas vos qi es fis amayre

but you who are true lover

cug que, si ab estas razos

I-think that if with these themes

cujatz aisi cobrir lo dan

you-think thus to-cover the harm

e s'aisi perdes las chansos

and if-thus you-waste the songs

quez autre vos parta l'afan,

that another to-you divide the-trouble

no say per que·us es chantayre.

not I-know for what-you are singer

Folquet de Marselha

Tostemps, de tort say dreg fayre,

Tostemps of wrong I-know right to-make

per c'a mi platz esta razos;

for which-to me pleases this theme

e s'ie·us en vens, joi n'ayatz gran,

and if-I-you therein vanquish joy thereof-have great

car vos sofretz los companhos,

for you endure the companions

mas eu n'am tal que·m fay semblan

but I thereof-love such that-to-me makes seeming

d'amor, e no·y ay cofraire.

of-love and not-there I-have confrere

Tostemps

Folquetz, tostemps fos gabayre!

Folquet always you-were a-boaster

jutjada si' esta razos:

judged let-be this theme

a Na Gaucelma vuelh que·s n'an,

to Lady Gaucelma I-wish that-itself thereof-go

e si ieu am ab companhos,

and if I love with companions

ja per so no·y ira duptan,

ever for that not-there she-will-go fearing

que be crey n'er fis jutjaire.

for well I-believe thereof-she-will-be true judge

Vermillon clam vos faç d'un' avol pega pemcha

16 • THE COBLA TO VERMILLON

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

Vermillon clam vos faç d'un' avol pega pemcha

Vermillon complaint to-you I-make of-a worthless stupid painted(-one)

qe m'a una chançon degolad' et estencha

who me-has a song beheaded and quenched

qe di qe fi de lei, e s'es vanad' e feimcha

who says that I-made-(it) of her and herself-has boasted and feigned

q'eu l'appellei Aut-Ram don il s'es aut empencha:

that-I her-called High-Branch whereof she herself-has high pushed

il men, q'eu non plei ram qi tan leu fraing ni's trencha

she lies for-I not bend branch which so easily breaks and-itself cuts

ni voil branca tochar de qe leu ma man tencha.

nor I-wish branch to-touch of which easily my hand stains

Si cum cel q'es tan greujatz

17 • THE PLANH FOR BARRAL

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

Si cum cel q'es tan greujatz

So as he who-is so burdened

del mal que non sen dolor,

by-the ill that not he-feels pain

non sen ira ni tristor

not I-feel affliction nor sadness

de guisa·m sui oblidatz;

in wise-myself I-am forgotten

car tant sobrepoia·l dans

for so-much surmounts-the harm

que mos cors no·l pot penssar

that my heart not-it can to-conceive

ni nuills hom tro al proar

nor any man until to-the proving

no pot saber cum s'es grans

not can to-know how it-is great

d'En Barral, lo mieu bon seignor;

of-Sir Barral the my good lord

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

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

Ai! qans n'a deseretatz

Ab how-many thereof-he-has disinherited

q'eron tuich ric en s'amor,

who-were all rich in his-love

e qant en morirol jor

and how-many thereof died-the day

q'el fo mortz e soterratz!

that-he was dead and buried

q'en un sol non vitz mortz tans;

for-in one alone not you-saw deaths so-many

neis qui l'auzion nomnar

even who him-heard to-name

n'entendion achaptar,

thereof-they-expected to-gain

tant era sos pretz prezans;

so-much was his worth prized

qu'aissi saup so nom far aussor,

for-thus he-knew his name to-make higher

de pauc gran e de gran major,

from small great and from great greater

tro nol poc enclaure garans.

until not-him could to-enclose limit

Ai! seigner doutz e privatz

Ab lord sweet and intimate

cum puosc dir vostra lauzor?

how can-I to-say your praise

q'a lei de riu sorzedor

for-in manner of stream springing

qu'ieis mais on plus es voiatz

which-issues more the-more more it-is emptied

creis vostre laus en pensans

grows your praise in thinking

e·i trob ades mais que far,

and-there I-find ever more to do

e sembla·l vostre donar

and it-resembles-the your giving

don vos creissia·l talans

whereof to-you grew-the desire

on mais venion queridor;

the-more more came askers

mas Dieus, cum a bon donador,

but God as to good giver

vos donav' ades mil aitans.

to-you gave ever thousand as-much

Et er, qan foz plus poiatz,

And now when you-were most risen

faillitz a guisa de flor

you-fell in wise of flower

que, qand hom la ve genssor,

which when one it sees fairest

adoncs ill chai plus viatz;

then it falls most swiftly

mas Dieus nos mostr' ab semblans

but God to-us shows by likenesses

que sol lui devem amar

that only him we-ought to-love

e-l chaitiu segl' azirar

and-the wretched world to-hate

on pass' om com vianans,

where passes one as wayfarer

qu'autre pretz torn' en desonor

for-other worth turns into dishonor

e totz autre sens en folor

and all other sense into folly

mas de cels que fan sos comans.

except of those who do his commands

Bel Seigner Dieus, cui non platz

Fair Lord God to-whom not it-pleases

mortz de negun pechador,

death of any sinner

anz per aucire la lor

rather for to-slay the theirs

sofritz vos la vostr' en patz,

you-suffered you the yours in peace

faitz lo lai viur' ab los sans,

make him there to-live with the saints

pos sai no-l volguetz laisser!

since here not-him you-willed to-leave

E deignatz l'en vos preiar,

And deign him-thereof you to-pray

Verges, que preiatz per mans

Virgin who pray for many

vostre Fill, per q'el los socor,

your Son for which-he them succors

q' esperans' an tuich li meillor

for hope have all the best

e·ls vostres cars prec's merceians.

in-the your dear prayers merciful

Seigner, meravillas grans!

Lord marvels great

car eu de vos puosc cantar

for I of you can to-sing

ar qan mieils degra plorar;

now when better I-ought to-weep

pero tant plor en penssans

yet so-much I-weep in thinking

per qe ben leu maint trobador

for which quite easily many-a troubadour

diran de vos mais de lauzor

will-say of you more of praise

quez ieu qu'en degra dir mil tans.

than I who-thereof ought to-say thousand times

Chantars mi torn' ad afan

18 · THE CRUSADE SONG FOR THE EAST

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

Chantars mi torn' ad afan

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

pro er mos chans cabalos

enough will-be my song supreme

si non es avols ni bos.

if not it-is worthless nor good

Amador son d'un semblan

Lovers are of-one likeness

e-l ric cobe d'atretal,

and-the rich covetous of-the-same

qu'ades ab dolor coral

for-ever with grief heartfelt

mermon lor ioi on plus n'an,

diminish their joy the-more more thereof-they-have

qu'en luec de fenestra so

for-in stead of window they-are

que merma s'om i apo;

which diminishes if-one there adds

q'on plus pren quex so que cassa

for-where more takes each that which be-chases

plus a del segr' ochaiso;

more be-has of-the pursuing occasion

per qu'ieu tenh sel per melhor

for which-I bold him for better

que rey ni emperador

than king or emperor

qui cels mals aips vens amdos

who those ill traits vanquishes both

que venso-l plus dels baros.

which vanquish-the most of-the barons

Bon fora s'om prezes tan

Good it-would-be if-one prized as-much

Dieu com si ni ben com mal!

God as himself and good as ill

mas so prez om que no val

but that prizes one which not is-worth

e son pro ten hom a dan;

and his profit holds one as harm

per qu'ieu no·us aus vostre pro

for which-I not-to-you dare your profit

dir chantan, que no sab bo

to-say singing for not it-tastes good

al segle ni cre que·l plassa

to-the world nor I-believe that-to-him it-please

qui·l di ren si so mal no;

who-to-him says anything if his ill not

mas pero la desonor

but yet the dishonor

puosc dir, si·l Turc entre lor

I-can to-say if-the Turks among them

son vengut ni baissat jos,

are conquered and cast down

pos tut vengut venson nos.

since all conquered they-conquer us

Be·ns venson pos nuilh deman

Well-us they-conquer since any question

non fam de l'anta mortal;

not we-make of the-shame mortal

e si nos fossem leyal

and if we were loyal

tornera·ns ad honor gran;

it-would-turn-us to honor great

qu'us cortes gienhs de Dieu fo

that-a courteous device of God it-was

que·lh ric trobesson perdo —

that-the powerful should-find pardon

qui·s fan plus frevol de glassa

who-themselves make more frail than ice

qui d'estenensa·ls somo —

whoever of-abstinence-them summons

mas combatten ab lauzor;

but fighting with glory

n'a Dieus pres en son labor

thereof-has God taken into his work

mains que ja confessios

many that ever confession

no·il plagra s'aquo no fos.

not-to-him would-please if-that not were

Doncx, nostre baro que fan

Then our barons what do-they

ni·l reys engles cui Dieus sal?

and-the king English whom God save

Cuid' aver fait son jornal?

He-thinks to-have done his day-work

Mout i aura lag engan

Much there will-be ugly deceit

s'el a fag la messio

if-he has made the outlay

et autre fan la preiso!

and others make the capture

Que l'empeaire's percassa

For the-emperor-himself exerts

cum Dieus cobres sa reio;

how God should-recover his realm

que primiers cre que·i secor

for first I-believe that-there be-succors

si Dieus li rent sa honor:

if God to-him render his honor

be's taing, tan es rix lo dos,

well-itself befits so is rich the gift

qu'aitals sia·l guizerdos.

that-such be-the reward

Al rei frances lau refassa

To-the king French I-counsel be-repair

·l tornar c'om no·l teng' a bo;

the return that-one not-it holds as good

per qu'eu dic, s'era·i secor

for which-I say if-now-there be-succors

qu'es ops, que no's don paor,

that-it-is needful that not-himself be-give fear

e s'ar no·i vai qu'es saisos

and if-now not-there he-goes when-it-is season

dic c'aunitz es per un dos.

I-say that-shamed he-is for one two

N'Azimans mout mi sap bo

Sir-Aziman much to-me tastes good

e mout en pretz mais valor,

and much thereof I-prize more merit

c'ab En Barral, mon seignor,

for-with Sir Barral my lord

es mortz pretz e messios

is dead worth and outlay

aissi cum s'anc res no fos.

thus as if-ever anything not were

En Totztemps, et ieu e vos

Sir Tostemps and I and you

em l'us per l'autre joios.

we-are the-one for the-other joyful

Hueimais no·y conosc razo

19 · THE CRUSADE SONG FOR SPAIN

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

Hueimais no·y conosc razo

Henceforth not-there I-know reason

ab que nos puscam cobrir,

with which us we-can to-cover

si ja Dieu volem servir,

if ever God we-wish to-serve

pos tant enquer nostre pro

since so-much he-seeks our profit

que son dan en volc sufrir:

that his harm thereof he-willed to-suffer

que·l Sepulcre perdet premeiramen

for-the Sepulcher he-lost firstly

et ar sofre qu' Espanha·s vai perden,

and now he-suffers that Spain-itself goes losing

per so quar lai trovavam ochaino

for that because there we-found pretext

mas sai sivals no temem mar ni ven;

but here at-least not we-fear sea nor wind

las! quom nos pot plus fort aver somos,

alas how us he-can more strongly to-have summoned

si doncx no fos tornatz murir per nos.

if then not he-were returned to-die for us

De si mezeis nos fes do

Of himself same to-us he-made gift

quant venc nostres tortz delir,

when he-came our wrongs to-destroy

e fes so say agrazir

and made that here welcomed

quant si·ns det per rezenso;

when himself-to-us he-gave for ransom

donx qui vol viur' ab morir

then who wishes to-live by dying

er don per Dieu sa vid' e la prezen,

now let-him-give for God his life and it let-him-offer

qu'el la donet e la rendet moren;

for-he it gave and it rendered dying

c'atressi deu hom morir no sap quo;

for-likewise must one to-die not one-knows how

ay! quan mal viu qui no·n a espaven!

ah how ill lives who not-thereof has dread

que·l nostre viures don em cobeitos

for-the our living whereof we-are covetous

sabem qu'es mals et aquel murir bos.

we-know that-it-is ill and that dying good

Aujatz en qual error so

Hear in what error are

las gens ni que poiran dir!

the folk and what they-will-be-able to-say

que·l cors, qu'om no pot gandar

for-the body that-one not can to-save

de mort per aver que·y do,

from death by wealth that-there one-put

vol quex gardar e blandir,

wishes each to-guard and to-flatter

e de l'arma non a nulh espaven

and of the-soul not he-has any dread

qu'om pot gardar de mort e de turmen;

which-one can to-save from death and from torment

pes quex de cor s'ieu dic vertat o no

let-think each of heart if-I say truth or not

e pueys aura d'anar mellor talen;

and then he-will-have of-going better desire

e ja no·i gart paubreira nuls hom pros:

and ever not-there let-look poverty any man worthy

sol que comens, que Dieus es piatos.

only that he-begin for God is compassionate

Cor sivals pot n'aver bo:

Heart at-least he-can thereof-to-have good

d'aitan poira s'en garnir

of-so-much he-will-be-able himself-thereof to-furnish

que l'als pot Dieus tot complir

for the-rest can God all to-fulfill

e nostre reys d'Arago;

and our king of-Aragon

qu'el no crey saubes fallir

for-he not I-believe should-know to-fail

a nulh home que·y an ab cor valen,

to any man who-there goes with heart valiant

tant pauc vezem que falh' a l'autra gen;

so little we-see that he-fails to the-other folk

non deu a Dieu ges far pejurazo,

not he-ought to God at-all to-do damage

qu'elh l'onrra si·l serv honradamen,

for-he him-will-honor if-him he-serves honorably

qu'ogan, si·s vol, n'er coronatz sa jos

for-this-year if-himself he-wishes thereof-will-be crowned here below

ho sus e·l cel: l'us no·ylh falh d'aquestz dos.

or up in-the heaven the-one not-to-him fails of-these two

E ja non pretz fol resso

And ever not let-prize foolish rumor

lo reys castellas, ni-s vir

the king Castilian nor-himself let-turn

per perdre, qu'anz deu grazir

for losing for-rather he-ought to-thank

a Dieu que'lh mostr' e'l somo

to God who-him instructs and-him summons

qu'en lui si vol enantir;

that-in him himself he-wishes to-exalt

et autr' esfortz ses Dieu torn' e nien;

and other effort without God turns to naught

qu'aissi valra sos rics pretz per un cen

for-thus will-be-worth his rich worth by one hundred

si acuelh Dieu hueimais a companho;

if he-receives God henceforth as companion

qu'elh no vol re mas reconoyssemen:

for-he not wills anything but acknowledgment

sol que vas Dieu no sia orgulhos,

only that toward God not he-be proud

mout er sos pretz honratz et enveios.

much will-be his worth honored and enviable

Vida e pretz qu'om vol de folla gen

Life and worth that-one wishes of foolish folk

on plus aut son cazon leugeiramen;

the-more more high they-are they-fall lightly

bastiscam doncx en ferma peazo,

let-us-build then on firm foundation

e·l pretz que·s te quan l'autre van cazen:

and-the worth that-itself holds when the-others go falling

que totz sos pretz, sos gaugz e sos laus fos

that all his worth his joy and his praise should-be

en pensar fort quant a Dieus fait per nos.

in to-think hard how-much has God done for us

Belhs Azimans, Dieus vezem que·us aten

Fair Aziman God we-see that-you awaits

que·us volria gazanhar francamen;

who-you would-wish to-win freely

qu'onrat vos te tan que a mi sap bo;

for-honored you be-bolds so-much that to me it-tastes good

no·l fassatz doncx camjar son bon talen,

not-him make then to-change his good desire

ans camjatz vos, que mais val per un cen

rather change you for more is-worth by one hundred

qu'om s'afrañh' ans que forsatz caia jos.

that-one himself-humble before than forced be-fall down

CADENET

The Complete Songs

Vida

THE LIFE OF CADENET

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

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

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

Ai! dousa flors ben-olenz

1 · SWEET FLOWER

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

Ai! dousa flors ben-olenz,

Ab sweet flower sweet-smelling

plus clara que flors de lis

more bright than flower of lily

ni miracdes ni robis

or emerald or ruby

ni carboncles resplandenz,

or carbuncle resplendent

a vos sui totz ben-volenz,

to you I-am all well-wishing

umilz e fis e verais!

humble and true and genuine

domna, volgues per vos mais

lady I-would-wish for you more

que sapchatz, saisos seria

that you-know season it-would-be

que·l mieu cors fos per vos gais!

that-the my heart were for you glad

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

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

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

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

Bella boca, blancas denz,

Fair mouth white teeth

bel esgart e plaisen vis,

fair glance and pleasing face

cors ben fait e gent assis,

body well made and nobly set

complit de bels noirimenz,

filled with fair breeding

avez, domna conoissenz;

you-have lady discerning

et enquer' a en vos mais:

and still there-is in you more

valors e fis pretz vrais

merit and true worth genuine

es en vos, e cortesia,

is in you and courtesy

e totz jornz broila e nais.

and all days it-buds and is-born

Deus maudia malamenz

God may-curse evilly

fals lausenjadors savais,

false slanderers base

que totz jors pensan com bais

who all days think how sinks

jois e pretz e cortesia;

joy and worth and courtesy

e d'als mos cors non s'irais.

and of-else my heart not itself-angers

Aitals cum hieu seria

2 · SUCH AS I WOULD BE

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

Aitals cum hieu seria

Such as I would-be

si·l poder n'avia,

if-the power thereof-I-had

volgra que fos

I-would-wish that be-were

qui n'es poderos;

who thereof-is powerful

qu'ieu seria gen tenens

for-I would-be nobly provided

d'armas e de vestimens,

with-arms and with garments

e seria larcx conduxiers,

and would-be generous host

e seria en cort ufaniers,

and would-be at court splendid

e volria domnas vezer

and would-wish ladies to-see

e soven donar mon aver,

and often to-give my wealth

e seguir guerras e torneys

and to-follow wars and tourneys

et agradar mi a domneys.

and to-please to-me in courtship

Aisso·m par que valria

This-to-me seems that would-be-worth

mais que raubairia,

more than robbery

don vey cobeitos

whereof I-see covetous

totz nostres baros;

all our barons

que si vos es plus manens

for if you are more wealthy

qu'us autres, e vostras gens,

than-a other and your folk

ajustaran cavalliers

will-muster knights

ab us guarnimens leugiers,

with some equipment light

per plus leu cossegre l'aver,

to more easily overtake the-wealth

o, si atrobavo poder,

or if they-met force

per plus leu fugir, so·m pareys;

to more easily to-flee so-to-me it-seems

aisso tolh pretz e·l descreys.

this takes-away worth and-it lessens

Temps fo qu'om conoyssia

Time was that-one knew

drutz, quan los vezia,

lovers when them one-saw

a las grans messios

by the great outlays

et als belhs dos

and by-the fair gifts

et als azautz guarnimens

and by-the comely trappings

et als belhs aculhimens.

and by-the fair welcomes

mas er esser belhs parliers

but now to-be fine talker

val mais qu'aver bos mestiers;

is-worth more than-to-have good crafts

mas ab gienh ni ab saber

but with device nor with knowing

no pot hom pretz retener,

not can one worth to-keep

si ab faitz no·ls fai o no·ls creys.

if with deeds not-them one-makes or not-them increases

aissi vai aquesta leys.

thus goes this law

Nulhs hom per cortezia

Any man for courtesy

no·s desviaria.

not-himself would-turn-aside

e si fon sazoz

and indeed was season

qu'om er'amoros

that-one was-loving

e paria jovens,

and appeared youth

e renhava entendemens;

and reigned understanding

mas eras qui vai primiers

but now whoever goes first

penre los buous e·ls boviars,

to-take the oxen and-the oxherds

dizon que sap mais valer.

they-say that he-knows more to-be-worth

vos, guardatz, s'ilh dizon ver

you look if-they say true

qui d'aquelh guazanh mezeis

who of-that gain itself

porton malazautz arneys.

they-bear unseemly harness

Ben volgra, s'esser pogues

3 • UNDOING THE ILL

He would undo all the ill he has done and do the good he has left undone; if good were ill and ill good, his good would be so great that he would be a saint's peer. He thought to despair and sees that he must not, since God's mercy is greater than his sin. He would live three times as long in order to find mercy better. The one thing that frightens him is the weeks, months, and years he let pass unmindful of God. He ends against the world, false teacher of deceits.

Ben volgra, s'esser pogues,

Well I-would-wish if-to-be it-could

tot lo mal c'ai faich, desfar

all the ill that-I-have done to-undo

e'l ben qu'ieu non ai faich, far.

and-the good that-I not have done to-do

ay! cum m'en fora ben pres

ah how to-me-thereof would-be well taken

si'l bes fos mals e'l mals bes!

if-the good were ill and-the ill good

aissi no·m calgra doptar,

thus not-to-me would-it-behoove to-fear

anz fora lo bes tant grans

rather would-be the good so great

q'ieu fora pars d'un dels sans.

that-I would-be peer of-one of-the saints

aras non sai cum s'anara de me,

now not I-know how it-will-go of me

tant son li mal gran e petit li be.

so-much are the ills great and small the goods

Tant mi sent vas Dieu mespres

So-much myself I-feel toward God guilty

qu'ieu·m cujei desesperar;

that-I-myself thought to-despair

mas vei que non o dei far,

but I-see that not it I-ought to-do

car maier es sa merces

for greater is his mercy

qe·l mieus grans pechatz non es.

than-the my great sin — is

aisso·m fai asegurar.

this-me makes to-be-assured

pero ben volgra tres tans

yet well I-would-wish three times

viure de jorns e d'ans

to-live of days and of-years

a sa honor per mieills trobar merce

to his honor to better to-find mercy

cum l'ai estat fals e de mala fe.

as to-him-I-have been false and of bad faith

Ben sai, si ja·m val merces,

Well I-know if ever-to-me avails mercy

que merces sera ses par;

that mercy will-be without peer

sol aisso·m deu esglaiar

only this-me ought to-dismay

que re plus faich non agues;

that anything more done not I-had

mas las setmanas e·ls mes

but the weeks and-the months

e·ls ans q'ai laissatz passar

and-the years that-I-have let to-pass

q'ieu non fui de Dieu membrans,

in-which-I not was of God mindful

sol aisso·m deu esser dans,

only this-to-me ought to-be harm

car guizerdon non fai hom de non-re,

for reward not makes one of nothing

e quier l'a tort qui non a faich per que.

and seeks it-at wrong who not has done for what

Verais Ihesu Crist, no·us pes

True Jesus Christ not-to-you let-it-grieve

si de re vos aus preiar.

if of anything you I-dare to-beseech

merces! no·m laissetz cobrar

mercy not-me let to-recover

al diable qe·m tenc pres!

to-the devil who-me held captive

e car anc fis qe·il plagues,

and because ever I-did that-to-him might-please

(lacuna)

al cors, q'a faitz los engans,

on-the body which-has done the deceits

en sia faitz lo demans.

thereof let-be made the claim

lo cors n'aia la pena qe·il cove,

the body thereof-let-have the pain which-to-it befits

qu'el a trazit l'arma e vos e se.

for-it has betrayed the-soul and you and itself

Ben sai q'a tart me sui pres

Well I-know that-at late myself I-am set

vas Dieu a merce clamar;

toward God for mercy to-cry

mas vos mi mandetz, so·m par,

but you to-me commanded so-to-me it-seems

que, cal ora que vengues,

that what hour that I-should-come

no·m soanariatz jes.

not-me you-would-spurn at-all

e fora temps d'albergar,

and it-would-be time of-lodging

pero ben volgra enans

yet well I-would-wish beforeband

laiszar mos faillimens grans,

to-leave my failings great

q'en vostra cort non pot intrar, so cre,

for-into your court not can to-enter this I-believe

nuills hom tachatz de nuilla laia re.

any man stained with any foul thing

Segles desleials, truans,

World disloyal knavish

fals enseignaire d'enjans,

false teacher of-deceits

ab vos non a nuills hom honor ni be,

with you not has any man honor nor good

pois ama Dieu ni·l tem ni·l blan ni·l cre.

if he-loves God and-him fears and-him flatters and-him believes

S'ieu trobava mon compair'en Blacatz

4 • COUNSEL TO BLACATZ

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

S'ieu trobava mon compair'en Blacatz,

if-I found my comrade-Sir Blacatz

un bon conseil leial li donaria

a good counsel loyal to-him I-would-give

(mas per mon grat ses conseil o faria):

but by my will without counsel it he-would-do

qu'enanz qu'el fos del segle trespasatz,

that-before that-he were from-the world passed

s'en departis, que'l temps que n'es passatz,

himself-thereof he-should-part for-the time that thereof-is passed

no'il fara ges al major ops secors,

not-to-him will-do at-all at-the greater need succor

anz ai paor qu'inz en enfern no'l pegna,

rather I-have fear that-within in hell him it-drive

si tan no fai qu'a Jesu Crist si vegna,

if so-much not he-does that-to Jesus Christ himself he-come

que l'ufana d'aquest segl'e-l lauzors

for the-vainglory of-this world-and-the praise

es en l'autre marrimenz e dolors.

is in the-other grief and sorrow

Mais deu esser savis hom encolpatz

More ought to-be wise man blamed

qe·l fols, qan faill, e plus, si no·s chastia,

than-the fool when he-errs and more if not-himself he-corrects

qe·l fols qan faill, l'escusa sa folia,

for-the fool when he-errs him-excuses his folly

mas lo savis non es ges escusatz,

but the wise-man not is at-all excused

ans l'acusa sos sens, qan fai foldatz;

rather him-accuses his sense when he-does follies

qar qui conois los sens e las folors

for who knows the senses and the follies

e vol mais mal qe be, Deus vol qe·il veigna,

and wills more ill than good God wills that-to-him it-come

e si mal vol tener, Deus vol qe·l teigna.

and if ill he-wishes to-hold God wills that-it he-hold

En Blacaz er tan leu al cap del cors

Sir Blacatz will-be so soon at-the end of-the course

qe·l degr'oimais castiar sol paors.

that-him ought-henceforth to-chasten alone fear

De nuilla ren non es tan grans cardatz

5 · A DEARTH OF WORTHY MEN

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

De nuilla ren non es tan grans cardatz

Of any thing not is so great dearth

cum d'omes pros, e car n'es carestia,

as of-men worthy and since thereof-is scarcity

fai a plaigner us pros, qan se cambia.

it-makes to to-lament a worthy-man when himself he-changes

et eu dic lo pel vescomt de Burlatz,

and I say it for-the viscount of Burlatz

c'auzit ai dir q'es de bon pretz camjatz,

for-heard I-have to-say that-he-is from good worth changed

car no'il platz jes aitan cum sol valors.

for not-to-him pleases at-all so-much as is-wont merit

eu non dic jes per so q'a mal s'o tegna,

I not say at-all for that that-to ill himself-it he-take

enanz o fatz per respieich que reveigna,

rather it I-do for hope that he-return

que vida es anta e desonors

for life is shame and dishonor

qui non a pretz segon q'es sa ricors.

whoever not has worth according as-is his wealth

Ja non er hom tant pros ni tant prezat

Ever not will-be man so worthy nor so prized

que non aia blasme de cui que sia;

that not he-have blame from whom that it-be

e si us fols li ditz mal per foillia,

and if a fool to-him says ill through folly

jes per aisso no·is tenga per blasmatz;

at-all for this not-himself let-him-hold as blamed

enanz s'en deu tener per ben lauzatz,

rather himself-thereof he-ought to-hold as well praised

que blasmes es del fol al pro lauzors;

for blame is of-the fool to-the worthy-man praise

per q'ieu li prec que mon cosseil reteigna

for which-I to-him pray that my counsel he-keep

e cum se sol captener, se capteigna,

and as himself he-is-wont to-bear himself let-him-bear

e laisse dir als nescis lor follors,

and let-him-leave to-say to-the fools their follies

qe·il conoissen en diran pro d'onors.

for-the discerning thereof will-say enough of-honors

Q'ieu ai auzit mal dire d'en Blacatz,

for-I have heard ill to-say of-Sir Blacatz

que per aisso no·is refrenet un dia,

who for this not-himself restrained one day

e d'en Raimon Agout, que tant valia,

and of-Sir Raimon Agout who so-much was-worth

e del marques de cui fo Monferratz,

and of-the marquis of whom was Montferrat

que per aisso no·n semblet nuills iratz

who for this not-thereof seemed any angered

ni no·n tolgron benfaich a cantadors.

and not-thereof they-withdrew benefit from singers

pauc vos ama, en vescoms, qui vos enseigna

little you loves Sir viscount who you teaches

que de ben far ni de pretz no·us soveigna;

that of well to-do nor of worth not-to-you it-recall

leu aura faich vostre fins pretz son cors,

soon will-have made your true worth its course

si non avetz amics e lauzadors.

if not you-have friends and praisers

De las dompnas mi platz be lor honors

Of the ladies to-me pleases well their honor

de Caercin, e voill mal als seignors.

of Quercy and I-wish ill to-the lords

Pos jois mi met en via
6 · JOY SETS ME ON THE ROAD

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

Pos jois mi met en via,

Since joy me puts on way

ben dei derenan

well I-ought henceforth

demonstrar mon talen,

to-show my desire

que ves tal s'umelia

for toward such-a-one itself-humbles

mos cors qu'en semblan

my heart that-in seeming

non lo·i aus far parven.

not it-to-her I-dare to-make apparent

pero Amors dona·m tan d'ardimen

yet Love gives-me so-much of-boldness

que de leis chan, e no sabretz qui sia,

that of her I-sing and not you-will-know who she-be

c'a totz ho vueill celar comunalten;

for-from all it I-wish to-bide alike

car trop gran vilania

for too great churlishness

es qui's vai vanan

it-is who-himself goes boasting

per outracujamen;

through presumption

mas ieu n'ai maestria

but I thereof-have mastery

ab que·m gart de dan;

with which-myself I-guard from harm

e trop, mon essien,

and I-find my wit

qu'ieu sai mentir, e ver dir pus soven,

for-I know to-lie and true to-say more often

e, quan me vueill, e la vertatz es mia,

and when me I-wish and the truth is mine

e quan ops m'es, la mensonja·m deffen.

and when need to-me-is the lie-me defends

Dona, ves on qu'ieu sia,

Lady toward where that-I be

* * *

(lacuna)

vos mi don e·m prezen,

to-you myself I-give and-myself present

qued outra senhoria

for other lordship

non vueill ni deman

not I-wish nor I-ask

ni anarai queren.

nor shall-I-go seeking

mais vueill estar al vostre mandamen

rather I-wish to-stand at-the your command

que d'autr'aver s'amor ni sa paria.

than of-another-to-have her-love or her company

faitz e diguatz de mi vostre talen!

do and say of me your will

E qui ren vos dizia

And if-anyone anything to-you said

de mi lauzenjan,

of me slandering

tant vos sai conoissen

so-much you I-know discerning

que ja dan no·i auria.

that ever harm not-there would-be

e quar eu dic tan,

and because I say so-much

sai que fauc faillimen,

I-know that I-do fault

qu'ieu vos am, pros dona, coralmen,

for-I you love worthy lady heartily

que res el mon albirar non poiria

that anything in-the world to-judge not could

l'amor part del trop mieils qu'ieu n'enten.

the-love beyond of-the excess better than-I thereof-understand

Aco·m dona ric coratge

7 · BOLDNESS OUT OF FEAR

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

Aco·m dona ric coratge

This-to-me gives rich courage

de preiar et ardimen,

of to-entreat and boldness

Amors, que don' espaven

Love which gives dread

ad autre fin amador,

to other true lover

que, qan sa dompn' a valor

for when his lady has merit

e beutat e cortesia,

and beauty and courtesy

no·l ausa son talen dir;

not-to-her he-dares his desire to-say

pero mi fai enardir

yet me it-makes to-embolden

mais que si re no·n avia.

more than if anything not-thereof she-had

com hom mais cuida conquerer,

as one more thinks to-conquer

major ardimen deu aver.

greater boldness he-ought to-have

A faire gran vassalatge

To do great prowess

s'eschai ben c'om aia sen;

it-befits well that-one have sense

pero plus ardidamen

yet more boldly

o fai qui i mescla follor;

it does who there mixes folly

car anc bon envazidor

for ever good assailant

non vim, si non fetz foillia;

not we-saw if not he-did folly

e no'is taing ges c'om s'albir

and not-itself befits at-all that-one himself-judge

tot so qu'en pot avenir,

all that which-thereof can to-happen

car ja ren ben no'n faria,

for ever anything well not-thereof he-would-do

qez ieu n'ai ben vist dechazer

for I thereof-have well seen to-fall

tal qu'era pros, per trop temer.

such who-was worthy through too-much to-fear

Temer deu hom vilanatge

To-fear ought one churlishness

far e tot deschausimen

to-do and all discourtesy

e vas si donz faillimen

and toward his lady fault

e vergoigna e desonor.

and shame and disonor

mas d'aiso·m don ieu temor;

but of-this-to-myself give I fear

que s'ieu aisso non temia

that if-I this not feared

ni vas ma dompna mentir,

nor toward my lady to-lie

trop cuidaria faillir.

much I-would-think to-fail

pero ieu fatz tota via

yet I do all the-while

on mais e mieils puosc, son voler;

where more and better I-can her will

e, s'ieu faill, no·n ai pro saber.

and if-I fail not-thereof I-have enough knowing

Tant m'agrat de vostr'estatge,

So-much to-me-pleases of your-dwelling

dompna, e tant mi son plazen

lady and so-much to-me are pleasing

tuich vostre chaptenemen,

all your bearings

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

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

qan vostra fresca color

when your fresh color

avinen ses maestria

comely without artifice

e vostre gen cors remir,

and your noble body I-behold

sui tant gauzens, q'al partir

I-am so joyful that-at-the parting

m'en creis ira e feunia,

to-me-thereof grows grief and rancor

c'atressi n'ai gran desplazer

for-likewise thereof-I-have great displeasure

qan no·us vei, cum joi del vezer.

when not-you I-see as joy of-the seeing

Tant ai en vos mon coratge,

So-much I-have in you my heart

plus qu'en outra ren viven,

more than-in other thing living

per que·m par que chاوزimen

for which-to-me it-seems that clemency

del vostre fin amador

of-the your true lover

vos penra, que gran honor

you will-take for great honor

hi faretz e cortezia,

there you-will-do and courtesy

qu'en vos ai mes mon dezir

for-in you I-have put my desire

e mon amar ses mentir,

and my loving without lying

e farai o tota via,

and I-shall-do it all the-while

quar vos me podetz retener,

for you me can to-keep

quez en mais ren non ai esper.

for in more thing not I-have hope

Lauzengier, grazida-us sia

Slanderer welcome-to-you let-be

l'onors qe-m faitz ab mentir,

the-honor that-to-me you-do by lying

car vos faitz cuidar e dir

for you make to-think and to-say

q'ieu am tal per drudaria

that-I love such in love-making

on anc jorn non aic mon esper,

where ever day not I-had my hope

et ab mentir cobretz lo ver.

and by lying you-cover the truth

S'ie·us essai ad amar

8 · IF I TRY TO LOVE YOU

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

S'ie·us essai ad amar,

if-I-you try to to-love

vos cui am e tenc car

you whom I-love and bold dear

e dupt e blan,

and fear and flatter

no m'en devetz mostrar

not to-me-thereof you-ought to-show

pus orgulhos semblan,

more proud seeming

qu'ieu vos am tan

for-I you love so-much

qu'el mon non es

that-in-the world not is

neguna res

any thing

qu'ieu pesses que·us plagues,

that-I should-think that-to-you might-please

que no me fos bon' e leugier' a faire;

that not to-me were good and easy to do

qu'ieu non ai ren a far

for-I not have anything to do

mas vostre pretz lauzar

but your worth to-praise

de bon talan;

of good will

e, si mezura·us par,

and if measure-to-you seems

tro qu'ieu mais vos deman,

until that-I more you ask

un belh semblan

a fair seeming

de vos agues,

of you I-should-have

tro·l mielhs vengues,

until-the better should-come

qu'aissi m'avetz conques

for-thus me-you-have conquered

qu'autra no·m pot del cor la dolor traire!

that-another not-me can from-the heart the grief to-draw

E si·us platz, un baisar

And if-to-you it-pleases a kiss

mi podetz ben donar

to-me you-can well to-give

ses vostre dan.

without your harm

del plus no·us aus preyar;

of-the more not-you I-dare to-entreat

mas termini venran;

but terms will-come

parlem enan,

let-us-speak further

belh cors cortes:

fair body courteous

so qu'ie·us ai ques

that which-I-to-you have asked

er mi dat o promes?

will-be to-me given or promised

diguatz m'en tot so qu'a vos n'er veyaire.

say to-me-thereof all that which-to you thereof-will-be apparent

E poirai m'en fizar

And shall-I-be-able myself-thereof to-trust

en l'amoros esguar

in the-loving look

plazen que·m fan

pleasing that-to-me make

vostr'uelh rizen e clar?

your-eyes laughing and clear

e s'o fan per enjan,

and if-it they-do through deceit

gran pecat n'an,

great sin thereof-they-have

qu'aissi cum es

for-just as is

caps de totz bes

bead of all goods

lo reys aragones,

the king Aragonese

aissi am ieu meils de negun amaire.

so love I better than any lover

Que farai, pus laissar

What shall-I-do since to-leave

no·m puesc de vos preiar?

not-myself I-can from you to-entreat

murrai aman?

I-shall-die loving

non, per mon grat, enquar,

not by my will yet

tro vostre cors prezan

until your body prized

abras baizan.

I-embrace kissing

ai, franca res,

ah noble creature

precx e merces

prayers and mercy

mi deu valer e·l bes

to-me ought to-avail and-the good

qu'ieu aus de vos en mas chansos retraire!

that-I dare of you in my songs to-tell

En Engolmes

In Angoulême

agra trames

I-would-have sent

mon chantar, mas no·y es

my singing but not-there she-is

la francha pros comtessa de bon aire.

the noble worthy countess of good breeding

Az ome meilz non vai

9 • NOTHING GOES BETTER

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

Az ome meilz non vai

To man better not goes

de mi, segon qu'eu cre;

than me according that-I believe

e dirai vos de que:

and I-shall-say to-you of what

de pauc de joi qu'eu ai

of little of joy that-I have

aus esser benananz,

I-dare to-be happy

e mi sai esjauzir;

and myself I-know to-gladden

et anc no·m saup marrir,

and ever not-myself I-knew to-grieve

se·m venc destrics ni danz,

if-to-me came hurt or harm

anz saup pensar aitan

rather I-knew to-think so-much

don m'alegres gaban.

whereof myself-I-cheered jesting

Nuill amador non sai

Any lover not I-know

que s'er'en loc de me,

who if-he-were-in place of me

que dones a gran re

that should-give to great thing

tan com eu fatz de jai.

so-much as I do of joy

tan mi platz jois e chanz:

so-much to-me pleases joy and song

quan vei las flors venir,

when I-see the flowers to-come

donc me cug enrequir.

then myself I-think to-enrich

et es us conortz granz

and it-is a comfort great

de flors, quan bon temps an,

of flowers when good weather they-have

que ja non failliran.

that ever not they-will-fail

Omn'i a que s'estrai,

Man-there is who himself-withdraws

cant a servit, dese,

when he-has served steadily

se'l guierdo no i ve;

if-the reward not there comes

mas lo savis retrai

but the wise-man relates

c'«us jors val mais c'us anz»;

that-a day is-worth more than-a year

e qui prent a fugir,

and who takes to to-flee

can se deu enantir,

when himself he-ought to-advance

no·ll es negus enanz

not-to-him is any gain

d'azo qu'a fag denan,

of-that which-he-has done before

anz a perdut aitan.

rather be-has lost so-much

Ja qui so que deu fai,

Ever who that which he-ought does

no fallira per re

not will-fail for anything

qe no ll'en prenga be.

that — to-him-thereof take good

eu, que proat lo ai,

I who proved it have

sai que bos es affanz

I-know that good is toil

et esfortz de servir

and effort of to-serve

per respieg de jauzir.

for hope of to-enjoy

e jois val meilz dos tanz

and joy is-worth better two times

qu'es conquis ab affan

which-is won with toil

que l'autre joi non fan.

than the-other joys — do

Pros domna, talan n'ai

Worthy lady desire thereof-I-have

qu'eu vos prec per merce

that-I you entreat for mercy

(car sai c'a vos conve),

for I-know that-to you it-befits

que non fassatz, se·us plai,

that not you-make if-to-you it-pleases

sens lo cor los senblanz

without the heart the seemings

que·m faitz, can vos remir;

that-to-me you-make when you I-behold

que, quan me cug partir

for when myself I-think to-part

e lors s'i mescle enjanz,

and then there-itself mixes deceit

esgardatz en de dan

guard thereof from harm

vos e mi e mon chan!

yourself and me and my song

Domn'ab fin pretz vrai,

Lady-with true worth genuine

lo gaug etz que·m mante

the joy you-are that-me sustains

can de vos me sove,

when of you to-me it-recalls

qe, cant parti de lai:

for when I-parted from there

«ab plazers benestanz!» —

with pleasures becoming

— «merce! quan dei partir?» —

mercy when I-must to-part

mas, quan m'en voill venir:

but when myself-thence I-wish to-come

uns enfanz de dos anz

a child of two years

enanz ser'atrestan,

sooner would-be-as-much

si·m segues mon talan.

if-me followed my desire

Lauzengiers, ges grazir

Slanderers at-all to-thank

no·us puosc, ni no·us sai dir

not-you I-can and not-you I-know to-say

las bellas honors granz

the fair honors great

que vos mi fatz tot l'an

that you to-me do all the-year

a mi et a mon chan.

to me and to my song

Meravill me de tot fin amador

10 · I MARVEL AT EVERY TRUE LOVER

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

Meravill me de tot fin amador

I-marvel myself at every true lover

cossi d'amor si pot far malanans,

how of-love himself he-can to-make wretched

e·m meravill cossi·n sent hom dolor,

and-myself I-marvel how-thereof feels one grief

e·m meravill per que n'es hom clamans,

and-myself I-marvel for what thereof-is one complaining

q'ieu dic que mais n'a de ben que de mal

for-I say that more thereof-has of good than of ill

cel que meins n'a, mas pero bes non val

he who least thereof-has but yet good not avails

ren a cellui cui als ops faill sos sens,

anything to him whom at-the need fails his sense

c'assatz trob'om d'omes entre las gens

for-enough one-finds of-men among the folk

que se sabon qan ren perdon, marrir,

who themselves know when anything they-lose to-grieve

e del gazaing no·is sabon esbaudir.

and of-the gain not-themselves know to-rejoice

Nuills hom non viu ni reigna ab amor

Any man not lives nor dwells with love

que non sia cortes e gen parlans,

who not be courteous and nobly speaking

larcs et adreitz e creissens de valor,

generous and upright and growing in merit

e non vailla ab amor cent aitans,

and not be-worth with love hundred times

no faria, s'estav'en son cabal;

than be-would-do if-be-stayed-in his capital

e'l pretz qu'en a, car es pros e car val,

and-the worth that-thereof he-has for he-is worthy and for he-is-worth

esmenda ben las penas e'ls turmens;

makes-good well the pains and-the torments

et atressi deu esser plus valens

and likewise he-ought to-be more worthy

de l'autre ben qu'en espera gauzir,

by the-other good that-thereof he-hopes to-enjoy

et enaissi pot la clamor delir.

and thus he-can the complaint to-destroy

Son bon amic deu hom e son seignor

His good friend ought one and his lord

servir, si tot lo bes faitz no'n es grans;

to-serve though all the good done not-thereof is great

e no'is taing ges, ab c'om no'i perd'onor,

and not-itself befits at-all provided that-one not-there lose-honor

que ja'il sia greus a sofrir l'afans,

that ever-to-him be heavy to to-endure the-toil

qu'el mon non a tant avinen capital

for-in-the world not is so pleasing capital

cum pretz qui l'a, e pretz a cel qui val,

as worth for-him-who it-has and worth has he who is-worth

et ab amor pot hom esser valens.

and with love can one to-be worthy

doncs, pos d'amor mou totz enseignemens,

then since from-love moves all breeding

ab c'om s'i pot honrar et enantir,

provided that-one himself-therein can to-honor and to-advance

si eus aunis qui non la vol servir.

himself same shames who not her wishes to-serve

Aissi cum ant pretz li bon servidor

Just as have worth the good servants

e cum los fai honrar lor bos talans,

and as them makes to-honor their good will

atretal ant bon guizerdonador,

likewise they-have good rewarder

et aitant mais cum l'onors es plus grans.

and so-much more as the-honor is more great

doi fin aman devon esser egal

two true lovers ought to-be equal

en ben amar; pero cel que mais val

in well to-love yet he who more is-worth

ni qui mais pot ni es plus avinens,

and who more can and is more pleasing

deu un pauc mais destreigner chausimens.

ought a little more to-constrain clemency

Amors, ben sap ma dompna que vol dir.

Love well knows my lady what it-wills to-say

aissi·m des ill a totz temps que grazir!

thus-to-me may-give she at all times what to-thank

Vostra beutatz, ma dompna, ·m fai paor,

Your beauty my lady to-me makes fear

mas eu·m conort en vostres bels semblans;

but I-myself comfort in your fair seemings

e temi trop, dompna, vostra ricor,

and I-fear much lady your wealth

mas conort mi, car vos platz que·us enans;

but I-comfort myself for to-you it-pleases that-you I-advance

e temi trop, car vos sai tant cabal,

and I-fear much for you I-know so excellent

mas conort mi, car vostre pretz tant val;

but I-comfort myself for your worth so is-worth

e temi trop car etz a totz plazens,

and I-fear much for you-are to all pleasing

mas conort me, car etz tant conoissens;

but I-comfort myself for you-are so discerning

e temi trop, car vos aug escondir,

and I-fear much for you I-bear to-refuse

mas eu·m conort, dompn', el gen acuellir.

but I-myself comfort lady in-the noble welcoming

Lausengador, mais q'a negunas gens

Slanderers more than-to any folk

vos dei grazir, si d'amor sui gauzens,

to-you I-ought to-thank if of-love I-am rejoicing

car plus m'avetz honrat ab gen mentir

for more me-you-have honored with noble lying

e mieills cubert q'ieu no-m saubra cobrir.

and better covered than-I myself should-know to-cover

Coms de Tolza, vassalatges et sens,

Count of Toulouse prowess and sense

*** et esfors, ricx cors et ardimens

(lacuna) and effort rich heart and boldness

vos an dat pretz que-us fai a totz grazir;

to-you have given worth which-you makes to all to-please

pero del pretz es tot el ben fenir.

yet of-the worth is all in-the good ending

Plus que la naus q'es en la mar prionda

11 • THE SHIP ON THE DEEP SEA

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

Plus que la naus q'es en la mar prionda,

More than the ship which-is on the sea deep

non ha poder de far son dreg viatge

not has power of to-make its straight voyage

entro qe'l venz socor de fresc auratge

until that-the wind succors with fresh breeze

e la condui a port de salvamen,

and it conducts to port of safety

non ai poder, tant no·m pes ni·m albir,

not I-have power however-much myself I-ponder and-myself I-judge

ni null respeig, vas cela cui dezir,

nor any hope toward her whom I-desire

qe dels malstraigz null guazardo mi renda,

that of-the hardships any reward to-me she-render

tro qe merces el sieu bel cors descenda.

until that mercy into-the her fair body descend

On plus la vei, mi sembla qe's resconda;

The-more more her I-see to-me it-seems that-herself she-hides

e qim sona, non enten son lengatge.

and who-me addresses not I-understand his speech

tan ai mon cor el sieu bel segnioratge

so-much I-have my heart in-the her fair lordship

e tant es granz lo rics dos q'eu n'aten.

and so-much is great the rich gift that-I thereof-await

e doncs, con er, s'ades no'n puesc jauzir?

and then how will-it-be if-ever not-thereof I-can to-enjoy

partir-m'en-ai? — eu non, q'auzit ai dir

shall-I-part-thence I no for-heard I-have to-say

c'ab gen servir et ab far long'atenda

that-by noble serving and by making long-waiting

traï hom soven de bon seignor emenda.

draws one often from good lord amends

Tot atressi com lo venz mena l'onda

Quite likewise as the wind drives the-wave

lai on li plai, sia·ill bon o salvatge,

there where to-it it-pleases let-it-be-to-it good or wild

mi men' Amors, ab deziron coratge

me drives Love with desiring heart

si qe del tot fos a son mandamen;

so that of-the all I-were at her command

et ieu soi seus senes null contradir.

and I am hers without any gainsaying

ges no·m degra deixar aman morir

at-all not-me she-ought to-let loving to-die

ni dar poder, per neguna fazenda,

nor to-give power for any business

a ma domna qe·ls seus tortz mi car-venda.

to my lady that-the her wrongs to-me she-sells-dear

Sobre totas es gaia, bella, blonda,

Above all she-is gay fair blonde

franq' e gentils et ab plazent visatge,

noble and gentle and with pleasing face

e·l seus bels cors senes tot mal usatge,

and-the her fair body without all ill usage

francs e gentils, plazens d'ensegnamen,

noble and gentle pleasing of-breeding

e sa colors plus fresca, sens mentir,

and her color more fresh without lying

non es roza, per q'ieu·l voil obezir

than is rose for which-I-her wish to-obey

ar' e totz temps, e prec li qe m'entenda

now and all times and I-pray to-her that me-she-hear

e qe s'amors ab la mia s'asenda.

and that her-love with the mine itself-kindle

Non sai cal conseil mi prenda

12 • WHICH SHALL I BELIEVE?

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

Non sai cal conseil mi prenda.

Not I-know what counsel to-me I-take

totz sui esbahitz,

all I-am bewildered

si mos astres m'es failliz

if my star to-me-is failed

o no, tan fatz long'atenda;

or not so-much I-make long-waiting

c'ab dir de no mi mescla bel semblan

for-with saying of no to-me mixes fair seeming

cill quez ieu blan, e d'aisso vau doptan.

she whom I flatter and of-this I-go doubting

cal creirai mieills: o so quez eu l'aug dir

which shall-I-believe better either that which I her-bear to-say

o·l bel semblan qe·m fai qan la remir?

or-the fair seeming that-to-me she-makes when her I-behold

que·l bels semblans mi loigna del esmai,

for-the fair seeming me removes from-the dismay

e·l dirs de no mi torna sempre lai.

and-the saying of no me turns straightway there

Ges non cuidetz q'ieu entenda

At-all not think-you that-I mean

per lo non qe·m ditz

by the no that-to-me she-says

qu'il sia enganairitz;

that-she be a-deceiver

ni·s taing ges q'ieu la·n reprenda,

nor-itself befits at-all that-I her-thereof reprove

car dompnas son costumadas d'aitan,

for ladies are accustomed of-so-much

qui las enquier, d'escondir lur talan;

whoever them entreats of-to-refuse their desire

pero li huoill non volon ges mentir;

yet the eyes not wish at-all to-lie

ni non cuidetz que ja dompna los vir

and not think-you that ever lady them turn

tant doussamen mas vas so que li plai.

so sweetly except toward that which to-her pleases

doncs creire dei lo bel semblan qe·m fai?

then to-believe I-ought the fair seeming that-to-me she-makes

Ben sui fols q'en lieis m'entenda,

Well I-am foolish that-in her I-set-my-heart

que, on plus s'esditz

for the-more more she-refuses

et on plus sui afortitz,

and the-more more I-am emboldened

et ill plus fort si deffenda.

and she more strongly herself defends

s'ill a faisson plazen ni ben estan

if-she has figure pleasing and well becoming

ni·l bel semblan, per aco q'ie·il deman,

and-the fair seeming for that which-I-to-ber ask

ill non pot ges sa faisson desmentir

she not can at-all ber figure to-belie

ni·l bel semblan per mi de si partir. —

nor-the fair seeming for me from herself to-part

fatz hi que fols, car l'am? — ieu non o sai,

I-do therein as fool for her-I-love I not it know

mas semblan m'es, segon qu'il me retrai.

but seeming to-me-is according that-she to-me shows

Ar cre qe·m fara esmenda

Now I-believe that-to-me she-will-make amends

dels mals c'ai sentitz,

for-the ills that-I-have felt

midons, c'us esqerns voutitz

my-lady for-a mockery twisted

mi fai cum mieills m'i enprenda.

to-me makes how better myself-therein I-entangle

per que ni cum mi vau desconfortan?

for what and how myself I-go discouraging

dei creire doncs q'ella fassa engan

I-ought to-believe then that-she does deceit

vas si eissa per cor de mi trahir?

toward herself same through heart of me to-betray

d'engan, per ver, no·is poiria esdir,

of-deceit for truth not-herself she-could to-clear

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

Gran paor ai, no·i mesprenda
Great fear I-have therein I-offend
 car sui tant arditz,
for I-am so bold

(lacuna)

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

Ab que sos rics pretz s'estenda

Provided that her rich worth itself-spread

e qe si'auzitz,

and that it-be-beard

no·ill cal s'ieu m'estau marritz

not-to-her it-matters if-I myself-stay grieved

o cum que an ma fazenda;

or how that goes my business

c'a lieis es bon q'ieu traia tot l'afan,

for-to her it-is good that-I draw all the-toil

et a mi plai qan trac son pretz enan;

and to me it-pleases when I-draw her worth forward

a lieis es bon qan mi pot far languir,

to her it-is good when me she-can to-make to-languish

et a mi plai qan la puosc enantir;

and to me it-pleases when her I-can to-advance

a mi es bon de lieis qan ben li vai,

to me it-is good of her when well to-her it-goes

et a lieis platz de mi qand mal m'estai.

and to her it-pleases of me when ill to-me-it-stands

De ma filla la comtessa puosc dir

Of my daughter the countess I-can to-say

q'en Alvergne fai son fin pretz grazir,

that-in Auvergne she-makes her true worth to-be-welcomed

et honret me la soa merces lai;

and honored me the her mercy there

mas lausengier m'onron atretan sai.

but slanderers me-honor as-much here

Tals reigna desavinen

13 · LIVING UNBECOMINGLY

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

Tals reigna desavinen,

Such-a-one lives unseemly

car non conois sas foudatz,

for not he-knows his follies

o ben leu car non es blasmatz,

or quite easily for not he-is blamed

que reignaria avinen

who would-live seemly

ab qe·il fos dich o si blasme n'avia;

provided that-to-him it-were said or if blame thereof-be-had

per q'ieu, Amors, plus no·us en celaria

for which-I Love more not-to-you thereof would-hide

(c'om non ama cel cui cela son dan):

for-one not loves him from-whom one-bides his harm

tot es grans dans cant hom fai mal estan;

all is great harm when one does ill becoming

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

C'al meins vos farai parven
For-at least to-you I-shall-make apparent
 qu'eu conosc que mal reignatz.
that-I know that ill you-live

e conosc sol, m'entendatz,
and I-know only me-you-hear
 los faills que faitz ab non-sen.
the faults that you-do with unreason

celera·us en, mas ben leu ja seria
I-would-hide-from-you thereof but quite easily now it-would-be
 que vergoigna vos en chastiaria,
that shame you thereof would-chasten

c'anc sempre veich que tuich li fin aman
for-ever always I-see that all the true lovers
 son mort per vos, o·n son tant malanan
are dead through you or-thereof are so wretched
 que·n perdon joi e solatz e saber;
that-thereof they-lose joy and cheer and knowing

et anc un fals no·us en vim decazer;
and ever a false-one not-through-you thereof we-saw to-fall
 mas ieu vuoill mais morir fins que fals sia.
but I wish rather to-die true than false I-be

Atressi mon escien

Likewise my knowing

deu hom esser encolpatz

ought one to-be blamed

de faillimen cum lauzatz

for fault as praised

de so que fai ben e gen,

for that which he-does well and nobly

c'atressi taing blasmes en vilania

for-likewise befits blame in churlishness

cum fai lauzors, certas, en cortesia.

as does praise certainly in courtesy

Amors, aras vos hai dig lo semblan;

Love now to-you I-have said the seeming

e dic a vos, bona dompna, cui blan,

and I-say to you good lady whom I-flatter

que ja non vuoill, mi fassatz nuill plazer,

that ever not I-wish to-me you-do any pleasure

s'ieu faill ves vos, rics ni ab non-poder,

if-I fail toward you powerful or with powerlessness

si doncs del tot de mon sen non issia.

if then of-the all from my sense not I-went-out

E per so-us prec humilmen

And for that-you I-pray humbly

que mon dan non sufratz,

that my harm not you-suffer

c'aissi cum sai esser senatz

for-just as I-know to-be sensible

en cobrir mon pessamen,

in to-hide my thought

qan lo conosc, atressi cobriria

when it I-know likewise I-would-hide

joi, si de vos, bona dompna, venia.

joy if from you good lady it-came

e mi mezeus non am per ren als tan

and me same not I-love for anything else so-much

cum fatz car viu per far vostre coman.

as I-do because I-live to do your command

eu vos am tant que plus fort m'alezer

I you love so-much that more strongly myself-I-delight

en sol pensar que m'en pot escazer,

in only to-think what to-me-thereof can to-befall

no·n faria per don d'autra que sia.

than-thereof I-would-do for gift of-another that be

Jes eu, dompna, no·us repren,

At-all I lady not-you reprove

pero ben dic qu'es vertatz

yet well I-say that-it-is truth

que dompna reigna mieills assatz

that lady lives better much

qe·l seu acorre breumen

who-tbe hers succors quickly

que cill que lonc temps lo ten en fadia.

than she who long time him keeps in vain-waiting

eu dic e sai que mais valria

I say and know that more would-be-worth

que dompna-l sieu acorregues enan

that lady-the hers should-succor beforehand

(lacuna)

de revenir pois non a jes poder.

of to-return since not he-has at-all power

ai! d'autra part no·m pot jois escazer

ah of-other side not-to-me can joy to-befall

d'amor ni d'als, dont tant adrech mi sia.

of-love nor of-else whereof so fitting to-me be

Ja per paor, dompna si·m ***

Ever for fear lady if-me (lacuna)

(lacuna)

non fossetz plus gerriers d'aissi enan

not you-were more warlike from-here forward

vos et Amors, qe eu non vuoill ***

you and Love for I not wish (lacuna)

mon cor mas al vostre plazer,

my heart but at-the your pleasure

e cel q'o fai, no·i deu ges dan aver,

and he who-it does not-therein ought at-all harm to-have

ni eu meteus, a cui platz q'aissi sia.

nor I myself to whom it-pleases that-thus it-be

S'ieu pogues ma voluntat

14 · IF I COULD FORCE MY WILL

If he could force his will to follow his sense, Love would hardly have brought him to obey her — no: a man without love does not love merit as a true lover does, and one who is not a lover fears no failing. Serving Love is honorable, yet he turns to it under compulsion, as one serves a lord from whom no aid or thanks comes. One thing has lightened him: no man ever lived long in disloyalty without ending in dishonor, while loyalty has raised many men of low estate.

S'ieu pogues ma voluntat

if-I could my will

forsar de segre mon sen,

to-force to to-follow my sense

greu m'agra Amors tornat

hardly me-would-have Love turned

a faire son mandamen. —

to to-do her command

non! per so c'om ses amor

not for that that-one without love

non ama ges tant valor

not loves at-all so-much merit

cum fai fis enamoratz,

as does true enamored-man

car greu er, si non amatz,

for hardly will-be if not you-love

que ja cuidetz pro ben faire;

that ever you-think enough well to-do

et hom que non es amaire,

and man who not is lover

non tem faillir ni·n cuid'esser tengutz

not fears to-fail nor-therEOF thinks-to-be held

de tant cum fai entendeires e drutz.

of so-much as does suitor and lover

Pero si tot m'es honrat

Yet though all to-me-is honorable

de servir Amor, e gen,

to serve Love and nobly

si torn i ab cor forssatz;

yet I-turn there with heart forced

e non ges per espaven

and not at-all through dread

contra negun faich d'amor,

against any deed of-love

mas totz temps es de seignor

but all times it-is of lord

don no ven acors ni gratz,

whence not comes aid nor favor

c'ades lo serv hom forsatz;

that-ever him serves one forced

e·l seigner c'ades vol traire

and-the lord who-ever wishes to-draw

dels sieus e·ls poigna en desfaire,

from-the his and-them strives to undo

non deu esser amatz ni fort volgutz,

not ought to-be loved nor strongly wished

mal sol aitan cum leiautatz adutz.

ill only so-much as loyalty brings

Una res m'a aleujat

One thing me-has lightened

alques de mon pessamen:

somewhat of my care

que anc en desleiautat

that ever in disloyalty

non reingnet hom longamen

not lived man long

ni·n pojet en gran honor,

nor-thereby rose into great honor

no·il fenis a desonor.

to-him it-ended in dishonor

et ai vist que leiautatz

and I-have seen that loyalty

a cregutz moutz et honratz

has increased many and honored

mainz homes de bas afaire,

many men of low estate

per q'es fols qui tem mal traire

for which-is foolish who fears ill to-endure

per si honrar, c'astres es leu vengutz,

to himself to-honor for-fortune is soon come

puois deu venir, que ja non er perduto.

when it-ought to-come for ever not will-be lost

Vers es c'a mi a tardat

True it-is that-to me has delayed

mos astres, que trop ven len;

my star which too comes slowly

mas greu, tro q'ès car comprat,

but hardly until that-it-is dear bought

poj'om en gran honramen,

rises-one into great honoring

que tot so c'om ten meillor,

for all that which-one holds better

es a conquerre peyor,

is to to-win worse

e so que pauc val, viatz;

and that which little is-worth quickly

mas pois n'ès hom plus honratz,

but then thereof-is one more honored

si ben o pot a cap traire,

if well it one-can to end to-bring

que de so que non val gaire;

than of that which not is-worth at-all

e qan s'ave c'om non o trai a lutz,

and when it-happens that-one not it brings to light

al meinz n'a pretz qui ben s'ès captengutz.

at least thereof-has worth who well himself-has borne

Dompna, al meinz ai anat

Lady at least I-have gone

tant vas penre gauzimen

so-far toward to-take enjoyment

que no·m pot esser vedat

that not-to-me it-can to-be forbidden

q'ieu no·n aja·l cor gauzen.

that-I thereof have-the heart rejoicing

quan pens creisser vostr'onor

when I-think to-increase your-honor

e qan vei chastel ni tor

and when I-see castle or tower

ni ren de lai on reignatz,

or anything of there where you-live

sui de joi rics e sazatz.

I-am of joy rich and sated

e sabetz que m'es vejaire,

and know-you what to-me-is apparent

qan veing vas vostre repaire?

when I-come toward your dwelling

totas sazoz tro q'a vos sui vengutz,

all seasons until that-to you I-am come

cuig m'aproche lo luocs don sui mogutz.

I-think myself-approaches the place whence I-am moved

Totz hom, pois es lausengaire,

Every man once he-is slanderer

volria, fos emperaire,

I-would-wish he-were emperor

car si non fos de lausengiers us brutz,

for if not were of slanderers a noise

tals parlara de mi, c'ar n'estai mutz.

such would-speak of me who-now thereof-stays mute

Az ops d'una chanso faire

15 • MATTER ENOUGH FOR A SONG

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

Az ops d'una chanso faire,

For need of-a song to-make

ses plus, ai bona razo?

without more I-have good matter

pero si dic ieu que no.

yet indeed say I that no

no sui amatz ni amaire;

not I-am loved nor lover

quar Amors m'a donat poder

for Love to-me-has given power

d'amar, e, si m'en vueill tener,

of-to-love and if myself-thereof I-wish to-hold

atressi ai poder que-m lais.

likewise I-have power that-myself I-leave

ve-us tot lo joi c'aurai huei mais:

behold-you all the joy that-I-shall-have from-today on

que far puesc a ma voluntat,

that to-do I-can at my will

e no-m ten destreg ni forsat.

and not-me she-holds constrained nor forced

Ara·m vueill d'amar estraire

Now-myself I-wish from-loving to-withdraw

e partir d'amor; e so

and to-part from-love and I-am

mal paguatz, dirai vos ho,

ill paid I-shall-say to-you it

e de midons cais clamaire.

and of my-lady almost complaining

anc ilh no·m fes d'amor plazer

ever she not-to-me did of-love pleasure

de qu'ieu li deia grat saber.

for which-I to-her ought thanks to-know

e si fui tant per s'amor gais!

and yet I-was so through her-love glad

e si·m donet e pueis m'estrais

and indeed-to-me she-gave and then me-she-withdrew

aco eis que m'avia dat,

that same which to-me-she-had given

razos es qu'ela·n perda·l grat.

reason it-is that-she-thereof lose-the thanks

Jois et ira fan repaire

Joy and grief make dwelling

de mi en aital faiso

of me in such fashion

que soven m'es mal e bo

that often to-me-is ill and good

so que m'auziretz retraire:

that which me-you-will-bear to-tell

bon m'es, quar es a mon voler;

good to-me-is for it-is at my will

atressi mal mi deu saber,

likewise ill to-me ought to-taste

quar so que plus volria, m'lais.

for that which more I-would-wish myself I-leave

aisi mi ten ira e jais

thus me hold grief and joy

ades d'una guiza temprat:

ever of-one wise tempered

ni trop jauzen ni trop irat.

neither too rejoicing nor too grieved

Segurs fora de mal traire

Secure I-would-be from ill to-endure

meils que anc negus no fo,

better than ever any — was

s'ela m'agues dat lo do

if-she to-me-had given the gift

que dona non pot desfaire. —

which lady not can to-undo

ieu non cugera ja vezer

I not would-think ever to-see

l'ora que pogues tan voler

the-hour that I-could so-much to-wish

com: de leis feira un sol bais!

as of her I-would-do a single kiss

e per aiso, ni meins ni mais,

and for this neither less nor more

que sieu m'a clamat,

that hers me-has called

pro·m cuj'aver guazardonat!

enough-me she-thinks-to-have rewarded

S'anc mos erguells mi fes faire

If-ever my pride me made to-do

vas vos, dona, faillizo,

toward you lady fault

per merce·us en quier perdo,

for mercy-of-you thereof I-seek pardon

e que no·us voillatz estraire

and that not-yourself you-wish to-withdraw

d'amar mi, c'avetz en poder

from-to-love me whom-you-have in power

per far trastot vostre voler.

to do quite-all your will

don' ab bels digz francx e verais,

lady with fair words noble and genuine

non crezas lauzengiers savais.

not believe-you slanderers base

mon cor aves pres e liat

my heart you-have taken and bound

per far la vostra voluntat.

to do the your will

Lauzengiers, de vos mi lau mais

Slanderers of you myself I-praise more

que de cela per qu'ieu soi gais,

than of her through whom-I am glad

quar ela m'a de si lonhat

for she me-has from herself estranged

e vos gent cubert e celat.

and you nobly covered and bidden

Amors, e com er de me?

16 · HOW WILL IT BE WITH ME?

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

Amors, e com er de me?

Love and how will-it-be of me

ja sui tornatz en l'afan,

already I-am returned into the-toil

de que m'alarguetz antan

from which me-you-released last-year

en aissi del tot lo fre,

in thus of-the all the rein

per vezer si ja sabria

to see if ever I-should-know

be ni gen viure ses vos.

well or nobly to-live without you

be ni gen? no; mas viuria

well or nobly no but I-would-live

seguramen, cum que fos,

securely how that it-were

aissi cum vey viur'assatz

just as I-see to-live-enough

ses vos e ses vostr'ajuda,

without you and without your-help

de ricx e d'alegoratz,

of rich and of-cheered

qu'an la vergonha perduda.

who-have the shame lost

De tot autre guerrier cre

Of every other foe I-believe

que's pot hom defendr'ab bran,

that-oneself can one to-defend-with sword

o metre l'escut denan

or to-put the-shield before

sivals entre lui e se,

at-least between him and himself

o s'estrem'om de sa via

or oneself-removes-one from his way

o's met en un luec rescos,

or-himself puts in a place hidden

o'lh val fors'o gualhardia,

or-to-him avails strength-or valor

o gienhs o defensios

or device or defenses

o castelhs o fermetatz

or castles or strongholds

o amics o bon'ajuda,

or friends or good-help

mas selh que vos guerreiatz,

but he whom you make-war-on

val menhs, on plus s'esvertuda.

is-worth less the-more more himself-be-exerts

Ai de mon cor! quar no ve
Ab of my heart for not it-comes

de lai on remas, ogan?
from there where it-remained this-year

Amors, a vos o deman,
Love of you it I-ask

ma domna per que·l rete?
my lady for what-it she-keeps

vau vezer si·l me rendria.
I-go to-see if-it to-me she-would-render

de l'anar suy ieu cochos,
of the-going am I eager

mas del tornar cum seria?
but of-the returning how would-it-be

be faria d'un dan dos.
well I-would-make of-one harm two

mais me notz «a Dieu siatz»
more me it-harms to God may-you-be

que «Dieus vos sal» no m'ajuda.
than God you save — me-helps

dona, si no fos comjatz,
lady if not were leave-taking

mout fora bona·l venguda.
much would-be good-the coming

Tres letras del ·a· ·b· ·c·
Three letters of-the a b c

aprendetz, plus no·us deman:
learn more not-of-you I-ask

·a· ·m· e ·t·, quar aitan

a m and t for so-much

volon dire com: «am te».

they-wish to-say as I-love thee

et ab aitan de clercia

and with so-much of clerkship

auria pro entre nos. —

there-would-be enough between us

empero mais ieu volria

yet more I would-wish

·o· e ·c· mantas sazos.

o and c many seasons

pueys s'ieu dizia: «diguatz,

then if-I said say-you

dona: vos, faretz m'ajuda?»,

lady you will-do me-help

ieu crey que vos seriatz

I believe that you would-be

de dir' «oc» aperceubuda.

of to-say yes aware

Bona domna, tart m'ave

Good lady late to-me-it-happens

qu'ieu vos digua mon talan,

that-I to-you say my desire

et adoncs pauc e duptan.

and then little and fearing

e per tot so no·m recre.

and for all that not-myself I-give-up

e quar vostre companhia

and because your company

es tota d'omes gilos,

is all of-men jealous

us amicx i tanheria,

a friend there would-befit

don', entre tanz enuios,

lady among so-many vexing

quez ieu tem e vos duptatz,

whom I fear and you dread

per que·y auri'ops ajuda;

for which-there there-would-be-need help

e per que no·n comensatz,

and for what not-thereof you-begin

bona domna, es perduda.

good lady it-is lost

L'anars, bona domna, ·m platz

The-going good lady to-me pleases

vas vos per respieg d'ajuda;

toward you for hope of-help

pero quan m'en sui tornatz,

yet when myself-thence I-am returned

ieu trob ma pena creguda.

I find my pain increased

Lauzengier, bon astr'aiatz,

Slanderer good fortune-may-you-have

qu'ades me faitz bon'ajuda,

for-ever to-me you-do good-belp

qu'ab vostre mentir m'onratz,

for-with your lying me-you-honor

e vertatz no·n es saubuda.

and truth not-thereof is known

Oimais m'auretz avinen

17 • HENCEFORTH YOU WILL FIND ME OBLIGING

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

Oimais m'auretz avinen

Henceforth me-you-will-have obliging

de chantar e de solatz

of singing and of cheer

vos autre, a cui jois platz,

you others to whom joy pleases

car tant trob de chausimen

for so-much I-find of clemency

qu'emendamen n'ai sivals;

that-amendment thereof-I-have at-least

e si'm creissia'l cabals

and if-to-me grew-the store

de joi, mais m'alegraria.

of joy more myself-I-would-cheer

non! per tant que be sabria

not for so-much that well I-should-know

mon cor destreigner d'aitan

my heart to-constrain of-so-much

que ja nuills hom al mieu chan

that ever any man at-the my song

gran joi non conoisseria.

great joy not would-know

Pero chantan e rizen

Yet singing and laughing

pot estar qetz e celatz

one-can to-stay quiet and bidden

qui savis es ni membratz.

who wise is and mindful

et eu sui ben d'aital sen,

and I am well of-such sense

que no·m es hom tant corals

that not-to-me is man so hearty

que no·m sembles desleials

that not-to-me he-should-seem disloyal

puois ja mon joi m'enquerria;

if ever my joy of-me-be-sought

e cel qe mais cuidaria

and he who most would-think

saber mon cor demandan,

to-know my heart asking

sabria·n al cap del an

would-know-thereof at-the end of-the year

aitan cum al primier dia.

as-much as at-the first day

En ren, al mieu escien,

In anything to-the my knowing

non a ops hom miells senatz

not has need man better sensed

qu'en amor, car, si amatz

than-in love for if you-love

et etz de leugier talen,

and you-are of light desire

seretz de parlar venals,

you-will-be of speaking cheap

e de trop parlar ve mals.

and from too-much speaking comes ill

sabetz cals? pert n'om s'amia,

know-you which loses thereof-one his-beloved

per que senz i taigneria

for which sense there would-befit

que capdeles lo talan,

which should-govern the desire

c'aisi vai amors enan,

for-thus goes love forward

e dechai per leugaria.

and falls through levity

Oi non ai ren tan plazen,

Today not I-have anything so pleasing

dompna, cum qan m'esgardatz,

lady as when me-you-look-on

ab qe·l cor m'aia mandatz

provided that-the heart to-me-has sent

los huoills, c'als non vauc queren.

the eyes for-else not I-go seeking

ai! q'ai dig? etz vos doncs tals

ab what-I-have said are you then such

que ja·m fassatz semblan fals?

that ever-to-me you-make seeming false

vos non, pero tant volria

you no yet so-much I-would-wish

jauzir, dompna, si·us plazia,

to-enjoy lady if-to-you it-pleased

ensems lo joi e·l semblan

together the joy and-the seeming

qu'ieu en tem, qar o vuoill tan;

that-I thereof fear for it I-wish so-much

sol per aisso dic foillia.

only for this I-say folly

E·us am per vostre joven,

And-you I-love for your youth

e·us am car hi es beutatz,

and-you I-love for there is beauty

e·us am car ades genssatz,

and-you I-love for ever you-grow-fairer

e·us am per vostre cor gen,

and-you I-love for your heart noble

e vos am car etz leials,

and you I-love for you-are loyal

e·us am car etz cabals,

and-you I-love for you-are excellent

e·us am per vostra coindia,

and-you I-love for your grace

e·us am per plazen paria,

and-you I-love for pleasing company

e·us am car etz ses engan,

and-you I-love for you-are without deceit

c'aissi etz fait'a garan

for-thus you-are made-to warrant

que mais ni meins no i taignia.

that more nor less not there befitted

* * *

(lacuna)

Si'l reina no sofria

If-the queen not suffered

valor, del tot decharia,

merit of-the all would-fall

Helionors, que regnan

Eleanor who living

ab honor, e si gardan,

with honor and herself guarding

meillura de pretz qec dia.

betters in worth each day

S'ieu oi mais deserenan

18 · IF I DID NOT SING WILLINGLY

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

S'ieu oi mais deserenan

if-I from-today on hereafter

non chantava voluntiers,

not sang willingly

vos, a cui platz alegriers,

you to whom pleases gladness

m'en deuriatz far deman,

of-me-thereof you-ought to-make question

q'ieu sui ben tengutz

for-I am well bound

per mon joi, si l'ai,

by my joy if it-I-have

que no sia mutz

that not I-be mute

lai

there

on serant li gai.

where will-be the gay

e vos cui chans platz,

and you whom song pleases

aujatz e chantatz

hear and sing

oi mais novellas chanssos

from-today on new songs

que farai ab coindetz sos.

that I-shall-make with graceful tunes

S'ieu fos de leugier talan

if-I were of light desire

ni temses los cossiriers

and feared the cares

c'amors mi donet sobriers,

that-love to-me gave excessive

enqera no·n for' en tan.

yet not-thereof I-would-be in so-much

mas no·m sui mogutz

but not-myself I-am moved

ni ges no·m mourai,

and at-all not-myself shall-I-move

anz sui remazutz

rather I-am remained

lai

there

on fui e serai.

where I-was and I-shall-be

e vuoill qe·m crezatz

and I-wish that-me you-believe

vos autre c'amatz,

you others who-love

c'atressi·n penra a vos

that-like-wise-thereof it-will-take to you

ab un cor, e mal ab dos.

with one heart and ill with two

Sabetz vos que doi cor fan?

Know you what two hearts make

certas, homnes messongiers;

certainly men lying

e fals d'aquestz dos mestiers

and false of-these two trades

vei que son aquil que·ls an.

I-see that are those who-them have

mas s'ie·n fos crezut

but if-I-thereof were believed

(so que non serai),

that which not I-shall-be

ja non fora drutz

ever not would-be lover

lai

there

fals on non s'eschai.

false where not it-befits

dompnas ab beutatz,

ladies with beauty

chascuna·us gardatz

each-one-yourselves guard

que non aia part en vos

that not be-have part in you

qui mais a mals aips que bos.

who more has ill traits than good

A dompn'es pro ben-estan

To lady-it-is enough well-becoming

que l'am us sols cavalliers,

that her-love a single knight

e mal pus i met pariers.

and ill since there she-puts peers

mas d'un taing, * * *

but of-one it-befits (lacuna)

* * *

(lacuna)

* * *

(lacuna)

e pus car tengutz

and more dear held

lai

there

* * *;

(lacuna)

e si es malvatz

and if he-is wicked

ni mal enseignatz,

or ill bred

ja bella dompna ni pros

ever fair lady nor worthy

no·is taing que·l fassa joios.

not-itself befits that-him she-make joyful

Dompna sai ieu ses engan,

Lady know I without deceit

on non troba lausengiers

where not finds slanderer

ren de que sia parliers

anything of which he-be talkative

mas de ben, si n'a talan,

except of good if thereof-he-has desire

ni no·n sortz mals brutz

and not-thereof rises ill noise

(car non o forfai)

for not it she-transgresses

ni nuills avols cutz

nor any worthless surmise

lai

there

on ill es, ni sai,

where she is nor here

bell'ab gai solatz

fair-with gay cheer

ses avol percatz,

without worthless pursuit

Ans que·m jauzis d'amor

19 · BEFORE I HAD JOY OF LOVE

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

Ans que·m jauzis d'amor,

Before that-myself I-rejoiced of-love

vos cujera plevir

to-you I-would-have-thought to-pledge

qu'om non agues cossir

that-one not should-have care

ni esmai ni dolor

nor dismay nor grief

despueys qu'om s'en jauzia.

after that-one himself-thereof rejoiced

pero eu n'ay dos tans,

yet I thereof-have two times

qui muer de gelozia;

who I-die of jealousy

mas pueys suy benanans,

but then I-am happy

per qu'ieu vuelh mais souffrir e retener

for which-I wish rather to-suffer and to-hold

ab tot l'afan que tornar en querer.

with all the-toil than to-turn to seeking

Be·m mou de gran folhor

Well-to-me it-moves from great folly

que, quant vey aculhir

that when I-see to-welcome

a lieys cuy dey servir,

by her whom I-ought to-serve

los autres per honor,

the others for honor

tem que·y mescle folia;

I-fear that-there she-mixes folly

pero sos pretz, qu'es grans,

yet her worth which-is great

enten qu'en dechairia,

I-understand that-thereof it-would-fall

quar lai on es enjans,

for there where is deceit

no pot bos pretz durar ni remaner;

not can good worth to-last nor to-remain

donc tem ieu so que no m'en cal temer.

then fear I that which not to-me-thereof it-behooves to-fear

Enquer suffr'ieu major

Still suffer-I greater

afan. — voletz l'auzir? —

toil wish-you it-to-bear

ops m'es quan la remir,

need to-me-is when her I-behold

qu'ieu vir mos huelhs alhor,

that-I turn my eyes elsewhere

quar qui's n'apercebia,

for whoever-himself thereof-perceived

mot leu seria·m dans,

very easily it-would-be-to-me harm

qu'avenir se poiria

for-to-happen itself it-could

qu'autruy en fos celans;

that-to-another thereof I-were biding

per que·m cove far semblan non-chaler

for which-to-me it-befits to-make seeming indifference

que·m fai ab lieys dezamoros parer.

which-me makes with her unloving to-appear

Ieu fugi ma leguor,

I flee my leisure

domna, per vos cubrir,

lady for you to-cover

que no·us vuelh tan jauzir

for not-you I-wish so-much to-enjoy

que·us torn a dezonor.

that-to-you it-turn to dishonor

mais am ab carestia,

rather I-love with scarcity

pauc e pauc, qu'a un lans,

little and little than-at one cast

mon jay. Ja·l me tolria

my joy Ever-it from-me it-would-take

leu mos sobretalans,

easily my over-desire

mas mezura hi met per retener

but measure there puts to to-hold

e sen per vos guardar, que·us deu plazer.

and sense to you to-guard which-to-you ought to-please

Ab entieira valor

With entire merit

vos sabetz enantir

you know to-advance

et ab sen far grazir

and with sense to-make to-be-welcomed

et honrar ab honor.

and to-honor with honor

tals cum ie·us oraria

such as I-you would-wish

es, cui platz, vostr'enans.

is whom pleases your-advancement

belha ses mayestria,

fair without artifice

joves, gent-aconhdans,

young fair-welcoming

en vos mostra Valors tot son poder,

in you shows Merit all its power

et a Beutat no·us cal ren plus querer.

and of Beauty not-to-you it-behooves anything more to-seek

Lauzengiers, merces grans!

Slanderers thanks great

quar faitz cujar tal messonja per ver,

for you-make to-think such lie for true

don hom saubra so que no pot saber.

whereof one will-know that which not one-can to-know

Camjada s'es m'aventura

20 • MY FORTUNE HAS CHANGED

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

Camjada s'es m'aventura,

Changed itself-has my-fortune

don eu me sofrir'assatz,

whereof I myself would-abstain-enough

e si en breu non meillura,

and if in short not it-betters

serai amics desamatx,

I-shall-be lover unloved

qu'era·m loingna de son aire

for-now-me removes from her place

cella qe·m soli' atraire

she who-to-me was-wont to-draw

mas chanssos e mos gais sos;

my songs and my gay tunes

e puois razos m'es faillida,

and since matter to-me-is failed

si vuoill far chansson grazida,

if I-wish to-make song welcome

ops m'es ajuda de sen,

need to-me-is help of sense

o non chantarai plazen.

or not I-shall-sing pleasingly

Dompna, no·m met en rancura

Lady not-me puts in grievance

ges nuilla res que·m fassatz,

at-all any thing that-to-me you-do

q'ans farai tant de mesura

for-rather I-shall-do so-much of measure

q'ieu sofrirai tot en patz

that-I shall-suffer all in peace

per lo ben qe·m soletz faire;

for the good that-to-me you-were-wont to-do

et es me greu a retraire

and it-is to-me hard to to-tell

que ja vos vostras faissos

that ever you your ways

desmentatz a vostra vida;

belie in your life

et er me bon, si·us oblida

and it-will-be to-me good if-to-you it-slips

que vos fassatz faillimen,

that you do fault

que·us planc plus que·l dan q'ieu pren.

for-you I-pity more than-the harm that-I take

E s'ieu per ma forfaitura

And if-I through my misdeed

fos, dompn', aissi malmenatz,

were lady thus ill-treated

eu vos pliu tot so c'om jura,

I to-you pledge all that which-one swears

q'ieu fora desesperatz.

that-I would-be despairing

mas ieu sui leials amaire;

but I am loyal lover

doncs, dompna, qe·us es vejaire?

then lady what-to-you is apparent

qe anc pros dompna que fos

for ever worthy lady that was

non dec laisser ses faillida

not ought to-leave without failing

son amic, pos l'a servida

her friend once her-be-has served

de son poder franchamen;

with his power freely

e s'o fetz, no·il estet gen.

and if-it she-did not-to-her it-stood well

Dompna, si'naissi pejura

Lady if-thus worsens

vas me vostra voluntatz

toward me your will

e non voletz aver cura

and not you-wish to-have care

que ab vos mi retengatz,

that with you me you-keep

ja no·m pliurai en flor gaire,

ever not-myself shall-I-trust in flower at-all

tro que·n veja lo gran traire,

until that-thereof I-see the grain to-draw

c'om joios ni melhuros

for-one joyful nor bettered

en sia, car es delida,

thereby be for it-is destroyed

e flors, on miells es florida,

and flower where best it-is flowered

ella se fraing per nien,

it itself breaks for naught

qand so que mostra, desmen.

when that which it-shows it-belies

Pero mos cors s'asegura,

Yet my heart itself-assures

dompna, car vos no·m camjatz

lady for you not-me change

per autre ni per falsura

for another nor for falsehood

ni per ren, mas car vos platz;

nor for anything but because to-you it-pleases

per q'er plus leu del refaire;

for which-will-be more easy of-the mending

et ieu sui leials amaire,

and I am loyal lover

mais joios et amoros

more joyful and loving

com qu'estiers no·m vei guerida

however that-otherwise not-myself I-see healed

ses vos, que m'etz abellida,

without you who to-me-are pleasing

pros dompna, mais per un cen

worthy lady more by one hundred

c'al premier comenssamen.

than-at-the first beginning

Lausengier, Dieus vos don vida

Slanderer God to-you may-give life

que tals messonj' es auzida

for such lie is heard

don vos mi faitz honramen

whereby you to-me do honoring

et amar celadamen.

and to-love secretly

S'ieu ar endevenia

21 · IF I SUCCEEDED NOW

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

S'ieu ar endevenia

if-I now succeeded

en far chansson plazen,

in making song pleasing

meravilla seria,

marvel it-would-be

tant mi vai malamen.

so-much to-me it-goes ill

voluntiers m'en sofrira

gladly myself-thereof I-would-abstain

de dire cossi·m vai,

from to-say how-to-me it-goes

q'ieu no m'en descobrira,

for-I not myself-thereof would-disclose

mas l'amoros e·il gai

but the-loving and-the gay

dirian: «e que fai?

would-say and what he-does

meravillas n'avem tuich gran,

marvel thereof-we-have all great

segon que's era gais antan,

according that-himself he-was gay last-year

cossi pot esser que non chan.»

how it-can to-be that not he-sings

C'una dompna servia

For-a lady I-served

de bon cor leialmen

with good heart loyally

tant qu'en bon pretz l'avia

so-much that-into good worth her-I-had

pojad'. Era dissen.

raised Now she-descends

con o poirai far d'ira?

how it shall-I-be-able to-do for-grief

car liei cui servit ai

for her whom served I-have

de bon cor, e servira,

with good heart and I-would-serve

desam, car o forfai,

I-unlove for it she-transgresses

car atressi s'eschai,

for likewise it-befits

n'aia·l blasme, qan fai engan,

thereof-let-her-have-the blame when she-does deceit

cum pretz an cellas que ben fan.

as worth have those-women who well do

per so iratz sui de son dan.

for that grieved I-am at her harm

Dirai una feunia

I-shall-say a rancor

(c'om iratz non a sen)

for-one grieved not has sense

contra ma cortesia?

against my courtesy

per so car no m'es gen,

for that because not to-me-is fitting

si pogues, la'n cobrira;

if I-could her-thereof I-would-cover

mas ja non l'amarai,

but ever not her-I-shall-love

puois ill eissa s'azira.

since she herself herself-angers

sabetz cal conort n'ai

know-you what comfort thereof-I-have

en que·m conortarai?

in what-myself I-shall-comfort

eu n'aic de bels plazers enan. —

I thereof-had of fair pleasures before

qu'ilh agues mas un sol talan! —

that-she had but one single desire

sa foudatz m'en fai dir aitan.

her folly me-thereof makes to-say so-much

Mi e·l bon pretz c'avia,

Me and-the good worth that-she-had

a perdut veramen

she-has lost truly

e·l ben c'om li dizia.

and-the good that-one of-her said

gardatz cum mal l'en pren!

see how ill to-her-thereof it-takes

que qui la vi, ·s plevira

for whoever her saw himself would-pledge

antan e mais en lai

last-year and more in beyond

que ja mais non faillira.

that ever more not she-would-fail

et ieu com o farai?

and I how it shall-I-do

cossi m'en vengarai?

how myself-thereof shall-I-avenge

puois tant m'a faich mentir lauzan

since so-much me-she-has made to-lie praising

que s'ieu dic de mal altretan,

that if-I say of ill as-much

aco·m sera plus mal-estan.

this-to-me will-be more unbecoming

A dompna·is taigneria

To lady-itself would-befit

grans viutatz d'onramen

great cheapness of-honoring

e de faitz carestia,

and of deeds scarcity

tant cant ten son joven.

so-long as holds her youth

vezer pot qand si mira,

to-see she-can when herself she-looks-at

cum de beutat li vai;

how of beauty to-her it-goes

pero si non cossira

yet if not she-ponders

en valor, ill dechai,

in merit she falls

car sa beutatz s'en vai,

for her beauty itself-away goes

et ill reman ab pel ferran

and she remains with hair gray

dolenta, car a viscut tan

sorrowful for she-has lived so-long

ab plus simple sen d'un enfan.

with more simple sense than-of-a child

Lausengador, deserenan

Slanderers *henceforth*

digatz so que·us er a talan,

say that which-to-you will-be at desire

q'ieu no·i puosc aver pro ni dan.

for-I not-therein can to-have profit nor harm

Enueios, mais ai de talan

Vexing-one more I-have of desire

de trobar dompna ses enian

to to-find lady without deceit

qe vos de prez, cui amaz tan!

than you of worth which you-love so-much

Cadenet, pro domna e gaia

22 · THE TENSO WITH GUIONET

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

Guionet

Cadenet, pro domna e gaia

Cadenet worthy lady and gay

pregan dui fin amador,

entreat two true lovers

e leis non platz que drut aia,

and to-her not it-pleases that lover she-have

per que l'us pert sa valor,

for which the-one loses his merit

qu'era pros, tan greus pensansa

who-was worthy so heavy care

l'en ven, car no·n es jauzens.

to-him-thereof comes for not-thereof he-is rejoicing

l'autr'en meillur' et enansa,

the-other-thereof betters and advances

qu'era enans recrezens.

who-was before faint-hearted

digatz m', al vostr'escien:

say to-me at-the your-knowing

quals ama plus finamen?

which loves more truly

Cadenet

Guionet, cel que s'esmaia

Guionet he who himself-dismays

tant q'en pert pretz e valor

so-much that-thereof he-loses worth and merit

per leis qu'es pros e veraia,

for her who-is worthy and true

que no·l ten a servidor,

who not-him holds as servant

ama meils, no·i ha doptansa;

loves better not-therein has doubt

que sapchatz que·l pesamenz

for know-you that-the sorrow

li tol tota la membransa

from-him takes all the memory

de sos bels captenemens,

of his fair bearings

que tant pliu·l cor e·l talen

for so-much he-pledges-the heart and-the desire

en amor c'oblida·l sen.

in love that-he-forgets-the sense

Guionet

Cadenet, s'ieu vos dizia

Cadenet if-I to-you said

que conogut vos avetz,

that understood you have

eu sai ben qu'eu failliria

I know well that-I would-err

atressi cum vos failletz;

likewise as you err

car, s'ieu quec jorn peiurava,

for if-I each day worsened

doncs queria ieu son dan

then sought I her harm

de midons, s'ieu la preiava.

of my-lady if-I her entreated

donc non ama sidons tan

then not loves his-lady so-much

cel c'ades es plus savais

he who-ever is more base

com cel qui totz jorns val mais.

as he who all days is-worth more

Cadenet

Guionet, si retenia

Guionet if retained

la bella cel qui pert pretz,

the fair-one him who loses worth

en sa valor tornaria

into his merit he-would-return

(lacuna)

(lacuna)

cel qu'es avols, tant ni quan,

he who-is worthless so-much nor how-much

ja no·us cujetz que·ill menbrava

ever not-yourself think that-to-him it-recalled

de pretz plus qu'a un enfan;

of worth more than-to a child

e·l pros es fels quant s'irais,

and-the worthy-man is fierce when himself-he-angers

e si s'espert, no·n pot mais.

and if he-loses-himself not-thereof he-can more

Guionet

Cadenet, s'enaisi era,

Cadenet if-thus it-were

c'om fos per esser malvatz

that-one were for to-be wicked

drutz, ja mais hom non penssera

lover ever more man not would-think

de ren, mais de malvestatz;

of anything more than wickedness

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

Cadenet

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

qu'om enamoratz no ve

for-a-man enamored not sees

ni au ni enten fort be.

nor bears nor understands very well

L'autrier lonc un bosc folhos

23 · THE SHEPHERD AND THE SLANDERERS

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

L'autrier lonc un bosc folhos

The-other-day along a wood leafy

trobei en ma via

I-found on my way

un pastor mot angoissos

a shepherd very distressed

cantan; e disia

singing and he-said

sa cansos: «Amors,

his song Love

ie·m clam dels lauzenjadors,

I-myself complain of-the slanderers

quar la dolors

for the grief

qu'a per els m'amia,

which-has through them my-beloved

mi fai pietz que·l mia.» —

to-me does worse than-the mine

«Pastre, lauzengier gelos

Shepherd slanderers jealous

m'onron quascun dia,

me-honor each day

e dizon qu'ieu soi joios

and they-say that-I am joyful

de tal drudaria

of such love-making

don mi creis honors;

whereof to-me grows honor

e no'n ai autre socors;

and not-thereof I-have other succor

pero·l paors

yet-the fear

que cil n'an, seria

that they thereof-have would-be

vertatz, s'ieu podia.» —

truth if-I could

«Senher, pos lo fals ressos

Lord since the false rumor

de lor gelozia

of their jealousy

vos platz, pauc etz amors,

to-you pleases little you-are loving

que lor felonia

for their cruelty

part mans amadors;

parts many lovers

qu'ieu pert midons pels trachors;

for-I lose my-lady through-the traitors

et es errors

and it-is error

e dobla folia

and double folly

qui en lor se fia.» —

who in them himself trusts

«Pastre, ieu no soi ges vos,

Shepherd I not am at-all you

que'l maritz, volria,

for-the husband I-would-wish

bates midons a sazos,

should-beat my-lady at times

qu'adoncs la-m daria,

for-then her-to-me he-would-give

quar per aitals flors

for by such flowers

las an li gelos pejors,

them have the jealous worst

qu'ab las melhors

for-with the best

ten dan vilania

brings harm churlishness

e-i val cortezia.»

and-there avails courtesy

S'anc fui belha ni prezada

24 · THE WATCHMAN'S ALBA

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

«S'anc fui belha ni prezada,

If-ever I-was fair and prized

ar sui d'aut en bas tornada,

now I-am from-high to low turned

qu'a un vilan sui donada

for-to a churl I-am given

tot per sa gran manentia;

all for his great wealth

e murria,

and I-would-die

s'ieu fin amic non avia

if-I true friend not had

cuy disses mo marrimen,

to-whom I-might-tell my grief

e guaita plazen

and watchman pleasing

que mi fes son d'alba.» —

who to-me made tune of-dawn

«Ieu sui tan corteza guaita

I am so courteous watchman

que no vuelh sia desfaita

that not I-wish be undone

leials amors a dreit feita,

loyal love in right made

per que·m don guarda del dia

for which-myself I-give heed of-the day

si venria,

if it-would-come

e drutz que jai ab s'amia,

and lover who lies with his-beloved

prenda comjat francamen

let-him-take leave frankly

baizan e tenen,

kissing and bolding

qu'ieu crit, quan vey l'alba.

for-I cry when I-see the-dawn

S'ieu en nulh castelh guaitava

if-I in any castle watched

ni fals'amors y renhava,

and false-love there reigned

fals si' ieu si no celava

false let-be I if not I-concealed

lo jorn aitan quan poiria;

the day as-much as I-could

car volria

for I-would-wish

partir falsa drudaria;

to-part false love-making

et entre la leial gen

and among the loyal folk

guait ieu leialmen,

let-watch I loyally

e crit, quan vey l'alba.

and I-cry when I-see the-dawn

Be·m plai lingua nuezg escura

Well-to-me pleases long night dark

el temps d'ivern, on plus dura,

in-the time of-winter when more it-lasts

e no·m lais ges per freidura

and not-myself I-leave at-all for cold

qu'ieu leials guaita no sia

that-I loyal watchman — be

tota via,

all the-while

per tal que segurs estia

for such that secure stay

fins drutz, quan pren jauzimen

true lover when he-takes enjoyment

de domna valen,

of lady worthy

e crit quan vei l'alba.» —

and I-cry when I-see the-dawn

«Ja per guap ni per menassa

Ever for boast nor for threat

que mos mals maritz me fassa,

that my ill husband to-me makes

no mudarai qu'ieu no jassa

not shall-I-forbear that-I — lie

ab mon amic tro al dia,

with my friend until to-the day

quar seria

for it-would-be

desconoissens vilania,

undiscerning churlishness

qui partia malamen

whoever parted evilly

son amic valen

her friend worthy

de si, tro en l'alba.» —

from herself until at the-dawn

«Anc no vi jauzen

Ever not I-saw rejoicing

drut que·l plagues l'alba.» —

lover whom-to-him pleased the-dawn

«Per so no m'es gen

For that not to-me-is fitting

ni-m plai, quan vey l'alba.»

nor-to-me it-pleases when I-see the-dawn

UC DE SAINT-CIRC

The Complete Songs

Vida

THE LIFE OF UC DE SAINT-CIRC

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

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

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

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

Razo

THE PEACE WITH LADY CLARA

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

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

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

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

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

Anc mais non vi temps ni sason.

Ever more not I-saw time nor season

Razo

THE WAR WITH LADY STAZAILLA

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

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

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

Longamen ai atenduda.

Long I-have awaited

Anc enemies q'ieu agues

1 • MY HEART AND MY EYES

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

Anc enemies q'ieu agues

Ever enemy that-I had

nuill temps no·m tenc tant de dan

any time not-to-me did so-much of harm

cum mos cors e miei huoill fan;

as my heart and my eyes do

e s'ieu ai per lor mal pres,

and if-I have through them ill taken

ill no·i ant faich nuill gazaing;

they not-therein have made any gain

qe·l cors en sospira e·n plaing

for-the heart thereof sighs and-thereof laments

e·ill huoill en ploron soven,

and-the eyes thereof weep often

et on cascus pieitz en pren

and where each worse thereof takes

Plus volon, qecs, obezir,

More they-wish each to-obey

lai don sento·l mal venir.

there whence they-feel-the ill to-come

Per que m'agr'ops, s'ieu pogues,

For which to-me-would-be-need if-I could

c'al cor e als huoills, qe·m fan

that-from-the heart and from-the eyes which-to-me make

aver de ma mort talan,

to-have of my death desire

fugis, mas ieu non puosc ges,

I-should-flee but I not can at-all

anz m'atur e m'acompaing

rather myself-I-stay and myself-I-company

ab lor, e fis sers remaing

with them and true servant I-remain

a l'adreich gai cors plazen

to the-comely gay body pleasing

cui ill son obedien,

to-whom they are obedient

e·l vuoill onrar e blandir

and-it I-wish to-honor and to-flatter

e gen lauzar ses mentir.

and nobly to-praise without lying

Mas una aital sazoz es

But a such season it-is

que li plus leial aman

that the most loyal lovers

e cill q'amon ses engan

and those who-love without deceit

son soanat e mespres,

are scorned and slighted

et aicill a cui sofraing

and those to whom lacks

tot quant ad amor s'ataing

all that-which to love pertains

son volgut, e non es gen

are wished and not it-is fitting

c'amors fasa lui gauzen

that-love make him rejoicing

que non sap los bens grazir

who not knows the goods to-welcome

e·ls mals, qan los sent, sofrir.

and-the ills when them he-feels to-endure

Mas de mi vol cui ten pres

But of me wishes whom she-holds captive

que fassa tot son coman,

that I-do all her command

de lieis que no·m vol ni·m blan

of her who not-me wishes nor-me flatters

ni·l platz res c'a mi plagues;

nor-to-her pleases anything that-to me might-please

c'aissi·m pren cum pres Galvaing

for-thus-to-me it-takes as it-took Gawain

del bel desastruc estraing,

of-the fair luckless stranger

a cui l'avenc far coven

to whom to-him-it-befell to-make covenant

que fezes son mandamen,

that he-should-do his command

et el no·il dec far ni dir

and he not-to-him ought to-do nor to-say

ren qe·il degues abellir.

anything that-to-him should to-please

Ab aital coven enpres

With such covenant undertaken

sui sieus, que plus no·ill deman,

I-am hers that more not-of-ber I-ask

mas cossir e vauc penssan

but I-ponder and I-go thinking

cum ieu sos plazers fezes;

how I her pleasures might-do

qe·l ditz fenis s'am refraing

for-the saying ends if-love checks

qui dis que braus cors s'afraing

who said that fierce heart itself-bends

qui gen lo serv humilmen;

who nobly it serves humbly

per q'ieu ges no m'espaven,

for which-I at-all not myself-dread

tant l'ai cor de gen servir,

so-much her-I-have heart of nobly to-serve

q'ella ja·m laisse morir.

that-she ever-me should-let to-die

Mas pero pieitz de mort es

But yet worse than death it-is

qui vai languen desiran

who goes languishing desiring

e aten e non sap qan

and waits and not knows when

li volra valer merces;

to-him will-wish to-avail mercy

puois ai pieitz, per qe·m complaing,

then I-have worse for which-myself I-complain

q'en un jorn fenis e fraing

for-in one day ends and breaks

so c'om a conquist greumen

that which-one has won with-difficulty

d'Amor, e al mieu parven

of-Love and to-the my seeming

degra poignar al fenir

one-ought to-strive at-the ending

aitan cum al conquerir.

as-much as at-the winning

Seign'En Savaric, mout plaing

lord-Sir Savaric much I-lament

Gardacor, car per estaing

Gardacor for for tin

camjet son aur fin valen,

she-changed her gold fine precious

e-l clar maragde luzen

and-the clear emerald sbining

per veir'escur que luzir

for glass-dark which to-shine

non pot mais ni resplandir.

not can more nor to-glitter

Tres enemics e dos mals seignors ai

2 · THREE ENEMIES AND TWO LORDS

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

Tres enemics e dos mals seignors ai,

Three enemies and two ill lords I-bade

c'usqecs poigna nuoig e jorn cum m'auca:

for-each strives night and day how me-be-kill

l'enemic son miei oill e'l cors, qe'm fai

the-enemies are my eyes and-the heart which-me makes

voler celliei c'a mi non taigneria;

to-want her that-to me not would-befit

e l'us seigner es Amors, q'en baillia

and the-one lord is Love who-in sway

ten mon fin cor e mon fin pessamen,

holds my true heart and my true thought

l'autre etz vos, dompna en cui m'enten,

the-other are you lady in whom I-set-my-heart

a cui non aus mon cor mostrar ni dir

to whom not I-dare my heart to-show nor to-say

cum m'aucietz d'envej'e de desir.

how me-you-kill with-longing-and with desire

Que farai doncs, dompna, que sai ni lai

What shall-I-do then lady for here nor there

non puosc trobar ren ses vos que bo·m sia?

not I-can to-find anything without you that good-to-me be

Que farai ieu, cui serion esglai

What shall-do I to-whom would-be terror

tuich autre joi si de vos no·ls avia?

all other joys if from you not-them I-had

Que farai ieu, cui capdella e guia

What shall-do I whom governs and guides

la vostr'amors e·m fuich e·m sec e·m pren?

the your-love and-me flees and-me follows and-me takes

Que farai ieu, c'autre joi non aten?

What shall-do I for-other joy not I-await

Que farai ieu ni cum poirai gandar,

What shall-do I and how shall-I-be-able to-escape

si vos, dompna, no·m voletz retenir?

if you lady not-me wish to-keep

Cum durarai ieu, que non puosc morir,

How shall-last I who not can to-die

ni ma vida no m'es mas malanansa?

and my life not to-me-is but misery

Cum durarai ieu, cui vos faitz languir

How shall-last I whom you make to-languish

desesperat ab un pauc d'esperanssa?

despairing with a little of-hope

Cum durarai ieu, que ja alegransa

How shall-last I who ever gladness

non aurai mais, si no me ven de vos?

not shall-have more if not to-me it-comes from you

Cum durarai ieu, que ieu sui gelos

How shall-last I who I am jealous

de tot home qui vai vas vos ni ve

of every man who goes toward you or comes

e de totz cels a cui n'auç dire be?

and of all those of whom thereof-I-bear to-say good

Cum viurai ieu, que tant coral sospir

How shall-live I who so heartfelt sighs

fatx nuoich e jorn que movon de pesanssa?

I-make night and day which move from sorrow

Cum viurai ieu, cui non pot far ni dir

How shall-live I to-whom not can to-do nor to-say

autra ses vos ren qe·m teigna ad honranssa?

another without you anything that-to-me bold as honor

Cum viurai ieu, c'als non port e membranssa

How shall-live I for-else not I-bear in memory

mas vostre cors e las plazens faissos

but your body and the pleasing features

e·ls cortes digz humils e amoros?

and-the courteous words humble and loving

Cum viurai ieu, que d'als non prec de me

How shall-live I who of-else not I-pray for me

Dieu mas qe·m lais ab vos trobar merce?

God but that-me he-let with you to-find mercy

Que dirai ieu, dompna, si no·m mante

What shall-say I lady if not-me sustains

fin mercers, sivals d'aitan qu'eu venssa

true mercy at-least of-so-much that-I vanquish

ab mon fin cor et ab ma leial fe

with my true heart and with my loyal faith

vostra rictat e vostra gran valenssa?

your power and your great worth

Que dirai ieu si vos no·m faitz suffrensa?

What shall-say I if you not-to-me make forbearance

Qe dirai eu, c'otra non puosc vezer

What shall-say I for-another not I-can to-see

q'en dreich d'amor mi puosca al cor plazer?

who-in right of-love to-me can at-the heart to-please

Que dirai ieu, c'otra el mon non es

What shall-say I for-another in-the world not is

qe·m dones joi per nuill ben qe·m fezes?

that-to-me should-give joy for any good that-to-me might-do

A la valen comtessa de Proenssa,

To the worthy countess of Provence

car son siei fatch d'onor e de saber

for are her deeds of-honor and of knowing

e·il dich cortes e·il semblan de plazer,

and-the words courteous and-the looks of pleasure

an ma chansos, car cella de cui es,

let-go my song for she of whom it-is

me comandet c'a licis la trameses.

me commanded that-to her it I-should-send

Dels huoills e del cor e de me

3 · SIN AGAINST EYES, HEART, AND SELF

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

Dels huoills e del cor e de me

Of-the eyes and of-the heart and of me

ai eu mezeis pechat trop gran,

have I myself sin too great

car eu celliei qe mon cor te

for I her who my heart holds

non vei e muor sai desiran

not I-see and I-die here desiring

e·l cor plangen e·ls huoils ploran;

and-the heart lamenting and-the eyes weeping

car s'ill autre ben no·m fazia,

for if-she other good not-to-me did

sivals lo jorn que eu podia

at-least the day that I could

son bel cors gai plazen vezer,

her fair body gay pleasing to-see

no·m podia mals dan tener.

not-to-me could ill harm to-do

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

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

e sa humils plazens paria

and her humble pleasing company

e·l solatz e la cortesia

and-the cheer and the courtesy

la fant honrar e car tener

her make to-honor and dear to-hold

als pros, e grazir e temer.

by-the worthy and to-welcome and to-fear

Tant val que, si tot no·m fai be,

So-much she-is-worth that though all not-to-me she-does good

ja·l cor ni mos precz ni mon chan

ever-the heart nor my prayers nor my song

no·n partrai, e c'ades merce

not-thereof shall-I-part and that-ever mercy

no·il qieira humilmen merceian;

to-her I-seek humbly beseeching

q'ieu sai q'onrat mi son li dan,

for-I know that-honorable to-me are the harms

car qui per rics pretz s'estudia,

for who for rich worth himself-strives

l'esforssamens, si be·is fadia,

the-striving even though-itself fails

n'es gens; per q'ieu no·n vuoill mover

thereof-is fitting for which-I not-thereof wish to-move

lo cor ni·ls precz ni·l bon esper.

the heart nor-the prayers nor-the good hope

Anz l'am e l'amarai jasse;

Rather her-I-love and her-I-shall-love always

qecs jorns mi sembla plus d'un an

each day to-me seems more than-a year

car non la vei, e no'm rete

for not her I-see and not-me holds

nuills faitz on eu fassa engan,

any deed where I do deceit

anz cre far son pro e'l mieu dan.

rather I-believe to-do her profit and-the my harm

Ai las, en tant avinen guia

Ab alas in so comely wise

ai essaiait si ja poiria

I-have tried if ever I-could

s'amor ni son grat retener

her-love or her favor to-keep

ni cum poirai far son plazer.

or how shall-I-be-able to-do her pleasure

Pros Comtessa de Monferran

Worthy Countess of Montferrand

mas mans jointas, on que sia,

my hands joined where that I-be

soplei vas vostra seignoria,

I-bow toward your lordship

e creissi a tot mon poder

and I-increase with all my power

la valor que vos fai valer.

the merit which you makes to-be-worth

Gent ant saubut miei uoill vensser mon cor

4 · EYES, HEART, AND DEATH

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

Gent ant saubut miei uoill vensser mon cor,

Nobly have known my eyes to-vanquish my heart

et jen miei huoill e·l cors an vencut me,

and nobly my eyes and-the heart have vanquished me

qe mos cors vi els huoills cella per que

for my heart saw with-the eyes her through whom

moront miei huoill, et ieu e·l cors en mor;

die my eyes and I and-the heart thereof dies

e·l cors mieitz mortz — gardatz s'es ben trahire —

and-the heart half dead see if-it-is well traitor

fai me a lieis que lui aucí aucire

makes me by her who him kills to-kill

de pessamen, d'envej' e de cossir,

of sorrow of-longing and of care

e·ls huoills de dol e si eis de desir.

and-the eyes of grief and itself same of desire

Si·m plor ni·m plaing ni men duoill e mon cor.

If-myself I-weep and-myself I-lament and myself-thereof I-grieve in my heart

Ni n'ai desir, no m'en plaing' hom de re,

Nor thereof-I-have desire not of-me-thereof let-complain man of anything

car ben conosc que per lo mal que ve

for well I-know that by the ill which comes

de tant ric luoc que negus hom non mor;

from so rich place that any man not dies

e puosc ben dir que ric son miei cossire,

and I-can well to-say that rich are my cares

e si ja·m puosc enardir que·l desir

and if ever-myself I-can to-embolden that-the desire

q'ieu ai de lieis li mostre ni·l aus dir,

that-I have of her to-her I-show nor-it I-dare to-say

onratz serai neus si·m fazia aucir.

honored shall-I-be even if-me it-made to-kill

Maintas sazoz m'o acort e mon cor

Many seasons to-myself-it I-resolve in my heart

cum ieu la prec, mas enaissi m'ave:

how I her entreat but thus to-me-it-happens

qan cuia·l cors parlar, la bocha·l te,

when thinks-the heart to-speak the mouth-it holds

e·l desirs creis et mos ardimens mor,

and-the desire grows and my boldness dies

e doblon me l'esglai e·il lonc sospire

and double to-me the-terror and-the long sighs

e fail me·l sens tant q'ieu non sai que dire,

and fails to-me-the sense so-much that-I not know what to-say

c'a lieis preiar non puosc endevenir,

for-to her to-entreat not I-can to-attain

ni comensar non o sai ni giquir.

and to-begin not it I-know nor to-leave

E s'ieu m'en loing, plus m'estai pres del cor,

And if-I myself-thence remove more to-me-it-stays near of-the heart

e on ieu plus li fuig, plus mi rete,

and where I more from-her flee more me she-holds

per qu'ieu del tot remanh en sa merce;

for which-I of-the all remain in her mercy

car non mor gen aicel que fugen mor.

for not dies nobly he who fleeing dies

Mas ges no·m par, qan son gen cors remire,

But at-all not-to-me it-seems when her noble body I-behold

qez ilh deia mi ni autrui aucire,

that she ought me nor another to-kill

anz m'es semblan qez ilh deia garir

rather to-me-is seeming that she ought to-beal

aisso que fai tot' outra mortz morir.

this which makes every other death to-die

Anz q'ieu la vis, la conuc e mon cor

Before that-I her saw her I-knew in my heart

e aic en li m'esperanssa e ma fe,

and I-had in her my-hope and my faith

e qan la vi, fui aissi sieus desse,

and when her I-saw I-was thus hers forthwith

que per lieis val mos cors e viu e mor;
that through her is-worth my heart and lives and dies

e·il sui que jorn aissi fizels servire
and-to-her I-am each day thus faithful servant

e de sos bes enanssaire e grazire,
and of her goods advancer and welcomer

c'a cels q'adoncs l'avion en azir
for-to those who-then her-had in hatred

la fatz aras enanssar e grazir.
her I-make now to-advance and to-welcome

Ja no·us cuidetz, Desirs, q'ieu vos adire
Ever not-yourself think Desire that-I you renounce

ni·m sia greu car vos sui francs servire
nor-to-me be heavy for to-you I-am noble servant

sez guizerdon, car cill c'ara desir
without reward for she whom-now I-desire

vos mi fa·l tort que m'aviatz fenir.
you to-me does-the wrong that me-you-had to-end

Aissi cum es coinda e gaia

5 · GRACEFUL AND GAY

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

Aissi cum es coinda e gaia

Just as she-is graceful and gay

e cortesa e plazens

and courteous and pleasing

ed azaut' a totas gens

and agreeable to all folk

la bella de cui eu chan,

the fair-one of whom I sing

m'es ops que d'aital semblan

to-me-is need that of-such likeness

cum ill es fassa canso,

as she is I-make song

coinda e gaia ab plazen so,

graceful and gay with pleasing tune

que li man lai que-l an dire

which to-her I-send there which-to-her goes to-say

lo desire

the desire

que ieu ai

that I have

de vezer son gent cors gai.

of to-see her noble body gay

Desir n'ai ieu e cossire

Desire thereof-have I and care

e pessamen e esglai

and sorrow and terror

car non la vei, et esmai;

for not her I-see and dismay

c'anc nuilla sazo non fo,

for-ever any season not was

s'ieu vis sa gaia faisso,

if-I saw her gay figure

que anc trebailla ni dan

that ever trouble nor harm

sentis ni mal ni affan,

I-felt nor ill nor toil

aitant doussamen m'apaia

so sweetly me-appeases

qanz q'ieu aia

however-much that-I have

de turmens

of torments

sos francs cars humils parvens.

her noble dear humble look

Ja no's cuit qez eu m'atraia

Ever not-himself let-him-think that I myself-draw

vas autra, qe'ls cors e'l sens

toward another for-the heart and-the sense

e'l desirs e'l pessamens

and-the desire and-the thought

si acordon d'un talan,

themselves accord of-one desire

c'usquecs la vol e la blan,

for-each-one her wants and her flatters

car ges oblida non so

for at-all forgotten not are

l·dig ni·l faich ni·l si ni·l no

the-words nor-the deeds nor-the yes nor-the no

ni·l beil semblan ni·l doutz rire

nor-the fair looks nor-the sweet laughter

ni·l sospire

nor-the sighs

ni l'essai

nor the-trial

ni·l doutz man ni·l plazen plai.

nor-the sweet messages nor-the pleasing pleas

Sos amics e sos servire

Her friend and her servant

e sos hom sui e serai,

and her man I-am and shall-be

e dompna vista non ai

and lady seen not I-have

nuill luoc, ni sai on eu so,

any place nor here where I am

que mais de lieis un cordo

whom more of her a lace

non ames o sol un man,

— *I-should-love or only a message*

qu'ieu sai preses de joi tan

for-I know I-should-take of joy so-much

cum pren cel que si donz baia

as takes he who his lady kisses

ni qe·i jaia,

or who-there lies

que cozens

for burning

m'es totz autres gauzimens,

to-me-is every other enjoyment

ges per l'avol gens savaia

at-all for the-worthless folk base

cui desplatx jois e jovens,

whom displeases joy and youth

ni per los mieus malvolens

nor for the my ill-wishers

que van mos mals encercan

who go my ills seeking

no m'an mon joi amerman;

not to-me-have my joy diminished

anz li dic que per razo

rather to-them I-say that by reason

deu per els voler monpro,

one-ought through them to-want my-profit

c'om deu faire don s'azire

for-one ought to-do whereof himself-angers

e que tire

and which vexes

a cels lai

to those there

a cui sos plazers desplai.

to whom his pleasure displeases

Dalfin, de clara razo

Dauphin of clear matter

ai er faicha ma chansso,

I-have now made my song

per so que puosca eslire

for that that one-can to-choose

e devire

and to-discern

cum eu ai

how I have

vas lieis mon fin cor vrai.

toward her my true heart genuine

Servit aurai longamen

6 • LONG SERVICE

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

Servit aurai longamen

Served I-shall-have long

humils, francs, sers e leials

humble noble servant and loyal

Amor, don ai pres grans mals,

Love whereof I-have taken great ills

ira, pena e tormen,

grief pain and torment

greu maltraich ses nuill' esmenda;

hard suffering without any amends

et ancar vol q'ieu atenda

and still she-wills that-I await

Amors sa dura merce,

Love her hard mercy

per saber si n'aurai be

to know if thereof-I-shall-have good

suffren anz c'altrui mi renda.

enduring before that-to-another myself I-render

Amarai doncs finamen,

shall-I-love then truly

puois fis amars no m'es sals?

since true loving not to-me-is saving

Non ausaria esser fals

Not would-I-dare to-be false

vas lieis c'aisi-m vai volven?

toward her who-thus-me goes turning

Conseill m'es ops q'ieu en prenda. —

Counsel to-me-is need that-I thereof take

Mas Amors ditz q'anz mi penda

But Love says that-rather me I-hang

qe ja li menta de re. —

than ever to-her I-lie of anything

Mas dreitz es c'ab aital fe

But right it-is that-with such faith

cum ill compra q'ieu li venda.

as she buys that-I to-her sell

Mas ges vas lieis no-m deffen

But at-all toward her not-me defends

razos, dreitz, amors ni als,

reason right love nor else

e si-l platz mos dans mortals

and if-to-her pleases my harm mortal

e lo sieu qier eissamen,

and the hers I-seek likewise

non creza q'ieu l'o contenda,

not let-her-think that-I it-to-her contest

qu'eu viu de paubra prevenda;

for-I live on poor prebend

que non ai poder en me,

for not I-have power over me

car cill l'a c'a'l cor ab se,

for she it-has who-has-the heart with her

e no voill qu'om li·m deffenda.

and not I-wish that-one from-her-me defend

Esfortz fatz doncs car m'enten,

Effort I-make then for I-set-my-heart

ni car i perc mos jornals,

and for there I-lose my days

en lieis, don vista sivals

on her whereof sight at-least

ni pres ni loing non aten,

neither near nor far not I-expect

si doncs no·il platz que s'estenda

if then not-to-her it-pleases that itself-extend

en lieis merces e·i dissenda;

in her mercy and-there descend

esser pot, mas non o cre,

to-be it-can but not it I-believe

car qui·ls mieus mans non rete

for who-the my messages not keeps

non par que los sieus me tenda.

not it-seems that the hers to-me she-bold-out

Huoills clars ab boca rizen,

Eyes clear with mouth laughing

denz plus blancas c'us cristals;

teeth more white than-a crystal

neus blanca non es aitals

snow white not is such

cum sos cors rics de joven;

as her body rich in youth

blanca, vermeilla, ses menda

white ruddy without blemish

es la cara sotz la benda;

is the face beneath the band

tot hi es cant i cove,

all there is that-which there befits

honrada sor tota re,

honored above every thing

si que no-i ha c'om reprenda.

so that not-therein there-is what-one reproves

De ma vida·m faitz esmenda,

For my life-to-me make amends

bella de dura merce,

fair-one of hard mercy

ab sol que soffratz de me

provided only that you-suffer of me

qu'eu per vos al cel entenda.

that-I through you to-the heaven aspire

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

7 · NOBODY KNOWS A FRIEND UNTIL HE IS LOST

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

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

Any man not knows of-friend until him-be-has lost

so que l'amics li valia denan;

that which the-friend to-him availed before

mas quan lo pert, e pois es a son dan

but when him he-loses and then he-is to his harm

e·il notz aitan cum l'avia valgut,

and-to-him he-harms as-much as him-be-had availed

adoncs conois que l'amics li valia;

then he-knows that the-friend to-him availed

per q'ieu volgra ma dompna conogues

for which-I would-wish my lady should-know

so q'ieu li vaill, ans que perdut m'agues,

that which-I to-her am-worth before that lost me-she-had

e ja pueissas al sieu tort no·m perdria.

and ever afterward at-the her wrong not-me she-would-lose

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

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

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

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

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

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

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

Nuilla ren que mestier m'aia

8 · NOTHING I NEED

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

Nuilla ren que mestier m'aia,

Any thing that need to-me-has

mas cant un pauc de saber

but only a little of knowing

non ai de far chansson gaia;

not I-have of to-make song gay

q'ieu non ai joi ni l'esper

for-I not have joy nor the-hope

d'amor, ni d'autras razos

of-love and of-other matters

non es avinens chanssos;

not is fitting song

mas del ben qu'eu ai volgut

but of-the good that-I have wished

e del mal q'ieu ai agut

and of-the ill that-I have had

e del desir don mi duoill

and of-the desire whereof myself I-grieve

la farai, pois far la vuoill.

it I-shall-make since to-make it I-wish

Quant hom plus ve ni esaia,

When one more sees and tries

ni sent joi ni desplazer,

and feels joy and displeasure

Plus deu gardar non s'atraia

More he-ought to-guard not himself-be-draw

lai don joi non pot aver,

there whence joy not he-can to-have

c'ara es una sazoz

for-now it-is a season

que mal rend hom guizerdos

that ill renders one rewards

e servizi son perdut

and services are lost

e benfaich desconogut

and benefits unacknowledged

et Amors vol et acuoill

and Love wants and welcomes

aicels qe mais ant d'orguoill

those who more have of-pride

greu trob'om dompna veraia

hardly one-finds lady true

ni qe-is vuoilla en car tener,

nor who-herself wishes in dear to-bold

ni amic de cui s'eschaia

nor friend of whom it-befits

que deja joi conquerer;

that he-ought joy to-win

mas los fals feignens gignos

but the false feigning crafty

tenon las falsas joios,

bold the false-women joyful

e·l fin son per lor temsut;

and-the true are by them feared

q'eu n'agra joi receubut

for-I thereof-would-have joy received

si·l mieu fin ferm franc escuoill

if-the my true firm noble welcome

vires e·l lor fraich fals fuoill.

she-turned and-the their broken false leaf

Ses prometre e senes paia

Without to-promise and without payment

si pot dompna dechazer,

thus can lady to-fall

si fa semblan qe li plaia

if she-makes seeming that to-her pleases

aisso que no·il deu plazer,

this which not-to-her ought to-please

car de semblans nais ressos

for from seemings is-born rumor

mals, don intron en tenssos

bad whereof they-enter into quarrels

tal que s'ant gran ben volgut;

such who themselves-have great good wished

e non crezatz q'ieu descut

and not think-you that-I deny

aiso q'auran vist miei huoill

this which-will-have seen my eyes

ni puois sia aitals cum suoill.

nor then I-be such as I-am-wont

Mais per ren c'om m'en retraia

But for anything that-one to-me-thereof tells

ni q'ieu i puosca vezer,

nor that-I there can to-see

non ai poder qe n'estraia

not I-have power that thereof-I-withdraw

mon fin cor ni mon voler,

my true heart nor my will

c'amics humils amors

for-friend humble loving

fis fermes desaventuros

true firm luckless

sui, c'ades m'aura nogut

I-am for-ever to-me-will-have harmed

so qe·m degra aver valgut;

that which-to-me ought to-have availed

car no·m biais ni·m destuoill

for not-myself I-swerve nor-myself I-turn-aside

non ai joi ni·n pren ni·n cuoill.

not I-have joy nor-thereof take nor-thereof gather

Et on plus ella m'esglaia

And the-more more she me-dismays

ni-m fai plagner ni doler,

and-me makes to-lament and to-grieve

il ri e chanta e s'apaia

she laughs and sings and herself-contents

e-is dona joi e lezer;

and-herself gives joy and ease

il m'es mala, eu li sui bos;

she to-me-is bad I to-her am good

en sui agnels, ill leos;

thereof I-am lamb she lion

il m'a lonc temps vil tengut,

she me-has long time cheap held

eu lieis car'; il m'a vencut,

I her dear she me-has vanquished

eu no la vens, ni m'en tuoill,

I not her vanquish nor myself-thence remove

si tot il me desacuoill.

though all she me rejects

Regina Saincha, Aragos

Queen Sancha Aragon

e Tolsans et Avignos

and Toulousain and Avignon

son gen per vos revengut;

are nobly through you revived

e Dieus vos fai tal vertut

and God to-you does such virtue

q'el vostr' onrat ric capduoill

that-in-the your honored rich stronghold

trob' om flor e fruich e fuoill.

finds one flower and fruit and leaf

Mains greus durs pessamens

9 • HEAVY THOUGHTS

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

Mains greus durs pessamens

Many heavy hard thoughts

e mains desirs plazens

and many desires pleasing

e maintas greus dolors

and many heavy griefs

mescladas ab doussors,

mingled with sweetness

sent e maint desplazer

feels and many displeasure

cel q'estai en poder

he who-stands in power

d'Amor et en baillia;

of-Love and in sway

c'aissi viu meitadatz

for-thus lives halved

amics enamoratz

friend enamored

ab joi et ab feunia.

with joy and with rancor

Dompnas desconoissens

Ladies undiscerning

ab lor leugiers talens

with their light desires

an tant faich qe amors

have so-much done that love

par als plus fis errors,

seems to-the most true error

que non podon tener

for not they-can to-hold

un jorn ferm lor voler,

one day firm their will

e par lor cortesia

and seems to-them courtesy

engans e falsetatz,

deceit and falseness

e lor nescis baratz

and their foolish cheating

jois e bella coindia.

joy and fair grace

D'aqi-m moc l'espavens

From-there-to-me moved the-dread

don ai estat temens,

whereof I-have been fearing

per qe no-m fo sabors

for which not-to-me was savor

bels semblans ni honors,

fair seeming nor honor

ni non tengui a ver

and not I-held for true

promessa ni plazer,

promise nor pleasure

ni bel dich non prendria

and fair word not I-would-take

mas en dreich de solatz.

but in right of cheer

Mas er sui tals tornatz

But now I-am such become

c'ab sol seignar venria.

that-with only to-beckon I-would-come

Als bels captenemens

By-the fair bearings

et als cortes parvens

and by-the courteous looks

et al fugir follors

and by-the fleeing follies

conois hom las meillors,

knows one the best

qe'l semblans fai parer

for-the seeming makes to-appear

so don a'l cors voler;

that whereof has-the heart desire

doncs si de far foillia

then if of to-do folly

non vos pren voluntatz

not you takes desire

ja·l semblan no·n fassatz;

ever-the seeming not-thereof make

non taing que plus en dia.

not befits that more thereof I-say

Longamen ai atenduda

10 · LONG AWAITED

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

Longamen ai atenduda

Long I-have awaited

una razon avinen

a matter fitting

don fezes chansson plazen,

whereof I-might-make song pleasing

mas ancor no m'es venguda;

but yet not to-me-is come

e si vuoill de la razo

and if I-wish of the matter

qu'ieu ai far vera chanso,

that-I have to-make true song

ela sera mieig partida:

it will-be half divided

chansos joiosa e marrida,

song joyful and sorrowful

lausan del ben q'ai agut

praising of-the good that-I-have had

e plangen car l'ai perdut.

and lamenting for it-I-have lost

Cui Dieus vol ben si l'aiuda,

Whom God wills well thus him-he-helps

c'a mi volc ben longamen,

for-to me he-willed well long

qe·m det un ric joi gauzen

for-to-me he-gave a rich joy rejoicing

de vos, c'ara ai perduda.

of you whom-now I-have lost

Ai Dieus, tant plazens mi fo

Ah God so pleasing to-me was

lo jois e tant mi saup bo,

the joy and so-much to-me tasted good

e tant aic avinen vida!

and so-much I-had comely life

Mas aora m'es faillida,

But now to-me-is failed

q'ieu me sent d'aut bas cazut

for-I myself feel from-high low fallen

e·l cor de tot ric joi nut.

and-the heart of all rich joy bare

De l'onor q'ai receubuda

Of the-honor that-I-have received

del vostre cors covinen

of-the your body comely

ai mon cor trist e dolen,

I-have my heart sad and grieving

car vei qe·l volers vos muda

for I-see that-the will you changes

c'aviatz en la sazo

that-you-had in the season

qan Dieus volia mon pro.

when God willed my profit

Ai, tant mi dol la partida!

Ab so-much to-me grieves the parting

E si l'amors es fenida

And if the-love is ended

mal ai vostre cors vegut

ill I-have your body seen

e·l ben qe·i es conogut.

and-the good which-therein is known

Fols cors si penssa e cuda

Foolish heart thus thinks and supposes

que leu pretz so que·l dissen

that easily he-prizes that which-him lowers

e per fol neci parven

and through foolish silly showing

ai vista tal decazuda

I-have seen such fallen

q'estava en ric resso

who-stood in rich renown

de valor et de faisso;

of merit and of form

car cella cui foldatz guida

for she whom folly guides

cuida esser enriquida

thinks to-be enriched

qand ve que siei faich menut

when she-sees that her deeds small

intron en crim e en brut.

enter into blame and into rumor

E pois dompna es dissenduda

And once lady is fallen

per blasme de faillimen,

through blame of fault

no i a mais revenimen,

not there is more recovery

c'onors de loing la saluda;

for-honor from afar her greets

car de justa faillizo

for of just fault

troba greu dompna perdo,

finds hardly lady pardon

anz li cor chascus e-il crida,

rather to-her runs each and-to-her cries

et anz que torn en oblida

and before that it-turn into oblivion

lo crims a tant correput

the blame has so-much run

qu'il es tornada en refut.

that-she is turned into rejection

Dompna, si·us etz irascuda

Lady if-you you-are angered

vas mi, ges no·us mi deffen,

toward me at-all not-from-you me I-defend

ni·us mi tuoill ni·us vau fugen;

nor-from-you me I-remove nor-from-you I-go fleeing

c'anc pois vos aic conoguda,

for-ever since you I-had known

non agui entenssio

not I-had intention

c'ab outra si ab vos no

that-with another if with you not

trobes capteing ni garida;

I-found protection nor refuge

car vos m'etz tant abellida

for you to-me-are so pleasing

qe non vuoill ses vos m'ajut

that not I-wish without you me-help

Dieus ni·m don joi ni salut.

God nor-to-me give joy nor health

Lai on non es conoguda

There where not is known

dreitura, fai falhizo

right does fault

qui va-i demandar razo,

who goes-there to-ask reason

e lai on blasm'om faillida

and there where one-blames fault

degr'esser onors grazida;

ought-to-be honor welcomed

mas eu ai tart conogut

but I have late known

so qe·m notz ni m'a nogut.

that which-to-me harms and to-me-bas harmed

Ses dezir et ses razo

11 • WITHOUT DESIRE AND WITHOUT MATTER

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

Ses dezir et ses razo —

Without desire and without matter

que non ai don sia gais —

for not I-have whereof I-be gay

mi ven e mon cor e·m nais

to-me comes in my heart and-to-me is-born

us doutz volers, qe·m somo

a sweet will which-me summons

q'ieu chan e fassa chansso

that-I sing and make song

e qe·m done solatz et alegranssa

and that-to-me it-give cheer and gladness

e sia gais e qe·n fassa semblanssa,

and I-be gay and that-thereof I-make show

qe d'alegrier ven hom en bon esper

for from-gladness comes one into good hope

e de bon' esperansa en gran plazer

and from good hope into great pleasure

vers es que longa sazo

true it-is that long season

ai estat en grans esmais

I-have been in great dismays

cargatz d'ira e d'esglais,

laden with-grief and with-terror

en gerra et en tensso

in war and in strife

ab cellieis que mala fo,

with her who ill was

ai, tan plazens e de bell' acoindanssa,

ah so pleasing and of fair acquaintance

qe-l cor m'auci la doussa remembranssa;

for-the heart me-kills the sweet remembrance

mas mal mon grat, segon q'ieu fatz parer,

but against my will according that-I make to-appear

torn lieis q'ieu plus desir en non caler.

I-turn her whom-I most desire into not caring

E si n'ai mon cor fello,

And if thereof-I-have my heart fierce

ni·m plor ni·m plaing ni·m n'irais

and-myself I-weep and-myself lament and-myself thereof-anger

per leis que s'amor m'estrais,

for her who her-love from-me-withdrew

mi ni lieis non ochaiso,

me nor her not I-blame

c'aitals ai estatz e so

for-such I-have been and am

que anc d'Amor non aic gran benananssa

that ever of-Love not I-had great well-being

que no·m tornes en dol et en pesanssa,

that not-to-me turned into grief and into sorrow

ni anc nul tens non puoc gran joi aver

and ever any time not I-could great joy to-have

qe·l joi en dol no·m fezes remaner.

that-the joy into grief not-to-me it-made to-remain

Del mieu dan feira perdo,

Of-the my harm I-would-make pardon

que no m'en clamera mais,

that not myself-thereof I-would-complain more

mas al cor ai ir' e fais

but at-the heart I-have grief and burden

qan vei d'una dompna pro,

when I-see of-a lady worthy

don s'alegron tuich li bo,

in-whom rejoice all the good

que pren de si de l'autrui tort venganssa

that she-takes of herself of the-other's wrong vengeance

tal don sos pretz et ill torn' en erransa;

such whereby her worth and she turns into wandering

e pros dompna non dega dechazer

and worthy lady not ought to-cast-down

si ni son pretz per autrui far doler.

herself nor her worth to another to-make to-grieve

Et ieu sui d'aital faisso

And I am of-such fashion

c'anc vas dompna no m'atrais

that-ever toward lady not me-drew

beutatz ni jovens ni jais,

beauty nor youth nor joy

pois fez de si a mains do;

once she-made of herself to many gift

que pois dona entenssio

for once she-gives heed

dompna a chascun, eu non teing ad honranssa

lady to each I not hold as honor

l'onor q'il fai, car ses dar esperansa

the-honor that-she does for without to-give hope

pot ben dompna que a sen e saber

can well lady who has sense and knowing

salvant s'onor maint amic retener.

saving her-honor many friend to-keep

Ben volria saubes per devinanssa

Well I-would-wish should-know by divining

cill q'ieu desir la doussa desiranssa

she whom-I desire the sweet desiring

c'ai e mon cor del sieu gen cors vezer

that-I-have in my heart of-the her noble body to-see

on son complit tuich avinen plazer.

where are fulfilled all comely pleasures

Estat ai fort longamen

12 • FALSE LOYAL

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

Estat ai fort longamen

Stayed I-have very long

vas lieis q'es falsa leials,

toward her who-is false loyal

et ai escerchatz mos mals;

and I-have sought-out my ills

per so n'ai pres maint turmen;

for that thereof-I-have taken many torment

e non qier don ni esmenda,

and not I-seek gift nor amends

ni mais no·m platz q'ieu atenda

and more not-to-me it-pleases that-I await

acort ni dura merce

accord nor hard mercy

ni plazer ni joi ni be

nor pleasure nor joy nor good

que sofren amors mi renda.

that enduring love to-me render

Qu'ieu la servi finamen,

for-I her served truly

c'anc mos servirs non fo sals,

for-ever my serving not was saving

ni no·il volgui esser fals,

and not-to-her I-wished to-be false

ni m'anei vas leis volven;

nor myself-I-went toward her turning

mas autre conseil taing prenda

but other counsel it-befits I-take

tal que eu vuoill c'om mi penda

such that I wish that-one me hang

si mais l'obezisc en re;

if more her-I-obey in anything

car dreitz es en leial fe

for right it-is in loyal faith

c'aissi con hom compra venda.

that-just as one buys he-sell

Mon cor li loing e·il defen,

My heart from-her I-remove and-to-her I-forbid

e pens oimais chascus d'als,

and let-think henceforth each of-else

e plassa·il mos dans mortals,

and let-please-to-her my harm mortal

que·m plaz lo sieus eissamen,

for-to-me pleases the hers likewise

e no·i a outra contenda;

and not-therein is other strife

e vuoill qe·il done prevenda

and I-wish that-to-her he-give prebend

aital cum donava a me,

such as she-gave to me

e que ella l'am jasse

and that she him-love always

e q'el vas lieis si defenda.

and that-he toward her himself defend

Totz hom q'en folla s'enten

Every man who-in foolish-woman sets-his-heart

en fol despen sos jornals

in folly spends his days

mas a mi vai ben sivals

but to me it-goes well at-least

car ren non qier ni n'aten

for anything not I-seek nor thereof-I-await

ni mais no·m platz que s'estenda

and more not-to-me it-pleases that itself-extend

en lieis merces ni dessenda,

in her mercy nor descend

car qui bon conseil non cre

for who good counsel not believes

e·l mal acuoill e rete,

and-the bad welcomes and keeps

non par bon parlamen tenda.

not it-seems good parley he-bold

Per so don ill vai rizen

For that whereof she goes laughing

torna sos safirs cristals,

turns her sapphires crystals

que sa natura es aitals

for her nature is such

que mal despen son joven

that ill she-spends her youth

e aura-il ops en breu menda

and there-will-be-to-her need in short mending

en la cara sotz la benda,

in the face beneath the band

mas mi non taing ni cove

but to-me not befits nor is-fitting

q'ieu diga de lieis tal re

that-I say of her such thing

don outra dompna-m reprenda.

whereof another lady-me reprove

Non vuoill mais don ni esmenda,

Not I-wish more gift nor amends

acort ni dura merce,

accord nor hard mercy

ni mais non creza de me

and more not let-her-think of me

q'ieu per lieis al cel entenda.

that-I through her to-the heaven aspire

Be fai granda follor

13 · A FALSE LORD

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

Be fai granda follor

Well does great folly

qui met en fals senhor

who puts in false lord

tot son cor ni s'amor

all his heart and his-love

ni tot son pessamen

and all his thought

per servir leyalmen,

to serve loyally

que fals senher gualia

for false lord deceives

tot quan ves luy s'atray;

all that toward him draws

per que fa folh assai

for which makes foolish trial

qui vol sa companhia,

who wants his company

quar greu sera qui ab fals pren companha

for hardly will-be who with false takes fellowship

qu'al departir no-l fassa de que's planha.

that-at-the parting not-to-him be-make of what-himself be-lament

Per lieys qu'amada ai

Through her whom-loved I-have

o conosc e o say

it I-perceive and it I-know

que fals senher dechay

that false lord casts-down

ades son servidor,

ever his servant

e-l dona de que plor,

and-to-him gives of what be-weep

ira e trebal e lanha

grief and trouble and moaning

e dolor e turmen

and sorrow and torment

e pena e marrimen;

and pain and affliction

per que no-m plai remanha

for which not-to-me it-pleases it-remain

jamais mos cors en sa falsa baylia,

evermore my heart in her false sway

ni ja Dieus mais no-m do sa senhoria.

and ever God more not-to-me may-give his lordship

Del fals gualiamen

Of-the false deceiving

que m'a fait lonjamen

which to-me-has done long

mi don Dieus venjamen

to-me may-give God vengeance

de drut fals e savay,

of lover false and base

qu'aya tal cum s'eschai;

that-she-have such as it-befits

et aura·l de sa guia,

and she-will-have-him of her sort

ab cor gualiadador,

with heart deceiving

que ja no·lh port honor;

who ever not-to-her bear honor

anc prec Dieu que l'aucia,

ever I-pray God that her-be-kill

quar a falsa mi par fals amicx tanha

for to false-woman to-me it-seems false friend befits

e qui mal quier que ja mals no·l sofranha.

and who ill seeks that ever ill not-to-him lack

Si tot mi det dolor,

Though all to-me she-gave sorrow

mal e trebal e plor,

ill and trouble and weeping

Amors m'a dat alhor

Love to-me-has given elsewhere

onrat entendemen

honored courtship

de belh cors gay plazen;

of fair body gay pleasing

per que mos cors s'estranha

for which my heart itself-estranges

de la falsa de lay;

from the false-woman of yonder

pero ardit non ay

yet boldness not I-have

que mos cors li complanha

that my heart to-her lament

lo gran dezir qu'ieu n'ay la nueg e'l dia;

the great desire that-I thereof-have the night and-the day

tal paor ai que'n perdes sa paria.

such fear I-have that-thereof I-should-lose her company

Mas ja non la perdray,

But ever not it I-shall-lose

que ja tan quan viuray

for ever so-long as I-shall-live

d'als non la pregaray,

of-else not her I-shall-entreat

que·l pretz e la valor

for-the worth and the merit

e sa granda ricor

and her great wealth

e sa guaya cundia

and her gay grace

e·l belh aculhimen

and-the fair welcome

prendre i a chاوزimen;

to-take there has clemency

e ren als no·lh querria,

and anything else not-of-her I-would-ask

quar assatz a on sa dolor refranha

for enough he-has where his grief he-check

qui son solatz guay e cortes guazanha.

who her cheer gay and courteous wins

Vescontessa be·m play

Viscountess well-to-me it-pleases

de Benauen, car jay

of Benauges for joy

c'om pros no·us ve non dia,

that-man worthy not-you sees not says

que non es bes c'a pros dona s'atanha

that not is good that-to worthy lady pertains

que sia mens de vos ni que·us sofranha.

that be less in you nor that-to-you lack

Anc mais non vi temps ni sazo

14 · NEVER DID I SEE SUCH A SEASON

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

Anc mais non vi temps ni sazo

Ever more not I-saw time nor season

ni nuoich ni jorn ni an ni mes

nor night nor day nor year nor month

que tant cum er fai mi plagues,

that so-much as now does to-me pleased

ni on tant fezes de mon pro;

nor where so-much I-did of my profit

car sui estortz a mal' amor

for I-am escaped from ill love

on Merces valer no-m podia,

where Mercy to-avail not-to-me could

e sui tornatz lai on devia,

and I-am returned there where I-ought

on trob franquesa et honor

where I-find nobleness and honor

e leial cor d'una color.

and loyal heart of-one color

E pois mi donz m'a faich perdo

And since my lady to-me-has made pardon

ni mi a pladeiat Mercés,

and me has pleaded-for Mercy

si jamais fatz ren q'a lieis pes,

if evermore I-do anything that-to her grieves

ja puois Mercés no mi razo;

ever then Mercy not me may-plead-for

e s'ieu anc jorn amei aillor,

and if-I ever day loved elsewhere

no m'es greu, ni a lieis non sia,

not to-me-is heavy and to her not may-be

qer l'am mil tans qu'ieu non solia,

for her-I-love thousand times than-I — was-wont

que lai apresi qual follor

for there I-learned what folly

fai qui's part de son bon seignor.

does who-himself parts from his good lord

Ben sai que ges dignes non so

Well I-know that at-all worthy not I-am

s'ieu mil tans de mal n'agues pres

if-I thousand times of ill thereof-had taken

que non ai et totz temps agues

than — I-have and all times had

faich a mi donz qe'il saubes bo,

done to my lady that-to-her tasted good

q'ela'm perdones sa clamor;

that-she-me should-pardon her complaint

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

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

E si tot l'altra falsa fo

And though all the-other false was

ni failli vas mi ni mespres,

and failed toward me and offended

d'aquesta non cre q'o fezes;

of-this-one not I-believe that-it she-might-do

mas car sai c'om tant la somo

but because I-know that-one so-much her solicits

d'amar, eu m'en don gran temor

of-to-love I myself-thereof give great fear

c'am aillors e'n ai jelsia;

that-she-love elsewhere and-thereof I-have jealousy

car cel qui ten en sa baillia

for he who holds in his keeping

castel a maing demandador

castle has many claimant

del perdre deu aver paor.

of-the losing he-ought to-have fear

Chanssos, enans que ans aillor,

Song before that thou-go elsewhere

a N'Azalais d'Autier ten via,

to Lady-Azalais of-Autier hold way

q'ieu voill que sapcha de cal guia

for-I wish that she-know of what wise

m'estai ni cum me vai d'amor,

to-me-it-stands and how to-me it-goes of-love

ni cum eu sui partitz d'error.

and how I am parted from-error

Enaissi cum son plus car

15 · THE DEARER MY CARES

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

Enaissi cum son plus car

Just as are more dear

qe non solon miei cossir

than — were-wont my cares

e plus onrat miei desir,

and more honored my desires

dei plus plazen chansson far;

I-ought more pleasing song to-make

e s'ieu tant plazen chansso

and if-I so pleasing song

fatz cum ai plazen razo,

make as I-have pleasing matter

ben er ma chanssos plazens

well will-be my song pleasing

et gaia et avinens;

and gay and comely

qe-il dig e-il faich e-il ris e-il bel semblan

for-the words and-the deeds and-the laughter and-the fair looks

son avinen de vos per cui eu chan.

are comely of you through whom I sing

Per qe·m dei ben esforssar

For which-myself I-ought well to-strive

ab lauzar et ab bendir

with praising and with well-speaking

de vostre ric pretz grazir,

of your rich worth to-extol

e dei Amor merceiar

and I-ought Love to-thank

car de me vos a fait do;

for of me to-you she-has made gift

car be·m rent ric guizerdo

for well-to-me she-renders rich reward

dels greus durs maltraitz cozens,

for-the heavy hard sufferings burning

e·ls doutz plazens pessamens

and-the sweet pleasing thoughts

q'ieu ai de vos, cui am e voill e blan

that-I have of you whom I-love and want and flatter

e fuich e sec e desir e soan.

and flee and follow and desire and scorn

Sens vos me fai soanar

Sense you me makes to-scorn

que no m'en mostra jauzir;

for not to-me-thereof it-shows to-enjoy

azautz m'en fai abellir,

pleasure to-me-thereof makes to-delight

dompna, e·us mi fai desirar;

lady and-you to-me it-makes to-desire

e sec vos car m'es tan bo

and I-follow you for to-me-is so good

qan remir vostra faisso;

when I-behold your figure

e·us fuig pel brui de las gens,

and-you I-flee for-the noise of the folk

e·us blan car etz tant valens,

and-you I-flatter for you-are so worthy

e·us voill cum etz per servir derenan,

and-you I-want as you-are to serve henceforth

e·us am car vei c'a mon cor plazetz tan.

and-you I-love for I-see that-to my heart you-please so-much

S'ieu volia ben lauzar

if-I wished well to-praise

vostra valor ses mentir

your merit without lying

e l'honrar et l'acuellir

and the-honoring and the-welcoming

e·l vostre avinen parlar

and-the your comely speaking

e las beutatz qu'en vos so

and the beauties that-in you are

e·ill beill si e·il plazen no

and-the fair yes and-the pleasing no

e·ls rics gais captenemens,

and-the rich gay bearings

ben sabria·l meins sabens

well would-know-it the-least knowing

cals etz; per q'ieu non vos voill lauzar tan

what you-are for which-I not you wish to-praise so-much

cum mostra vers ni cum ai en talan.

as shows truth nor as I-have in desire

Ges no m'ausi consirar

At-all not myself-I-dare to-consider

que vos prec, ni vos aus dir

that you I-entreat nor to-you I-dare to-say

cum m'en faitz languen morir,

how to-me-thereof you-make languishing to-die

ni no·m voill desesperar,

and not-myself I-wish to-despair

q'en la vostr' entenssio

for-in the your regard

sui rics, pois ai sospeisso

I-am rich since I-have hope

c'Amors qe·lz rics autz cors vens

that-Love who-the rich high hearts vanquishes

mi puosca aitant leumens

to-me can as easily

de vos donar so que eu vos deman

of you to-give that which I of-you ask

cum mi per vos far morir desiran.

as me through you to-make to-die desiring

Bella dompna, ges no·m par

Fair lady at-all not-to-me it-seems

c'om deia mais obezir

that-one ought more to-obey

autra dompna, ni servir

otber lady nor to-serve

en dreich d'amor ni honrar;

in right of-love nor to-honor

et a ben plazen sazo

and has well pleasing season

cel qu' es en vostra preiso,

he who is in your prison

qe·l vostr' omils francs parvens

for-the your humble noble look

fai dels cors mortz vius gauzens

makes of-the hearts dead living rejoicing

e·il mal que datz son ben e pro li dan

and-the ills that you-give are good and profit the harms

e l'ira jois e repaus li affan.

and the-grief joy and rest the toils

Ma dompna cuit fasa sen

16 • MY LADY THINKS SHE DOES WELL

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

Ma dompna cuit fasa sen

My lady I-think does sense

s'ella torn' a la roca,

if-she returns to the distaff

qe sa valors va cazen

for her merit goes falling

e l'avols bruiz descroca

and the-worthless rumor shoots-off

q'ill vai tot bon prez tolen,

which-to-her goes all good worth taking-away

per q'ill trop soven broca,

for which-she too often spurs

ne ges no voill dir comen;

nor at-all not I-wish to-say how

mas lo critz aisi floca

but the cry thus flourishes

qe d'onor la desroca.

that from-honor her it-casts-down

Per qe dic q'eu voill oimais

For which I-say that-I wish henceforth

q'ill faza so q'ill plaia,

that-she do that which-to-her pleases

qe de lei amar mi lais,

for from her to-love myself I-leave

ni ja nuills temps no aia

and ever any time not she-have

consir c'ab negus essais

thought that-with any trials

a lei servir m'atraia;

to her to-serve myself-I-draw

qe·ll vei far de tals eslais

for-her I-see to-make of such sallies

c'oms no es qe non braia,

that-man not is who not brays

ne ill no s'en esmaia.

nor she not herself-thereof dismays

Mas se de rausel biais

But if of reed crooked

vol qe bes lei eschaia,

she-wishes that good to-her befall

tenga·l si q'el no çaia.

let-her-hold-it so that-it not fall

Totz fis amicx ha gran deszaventura

17 · BAD NEWS OF HIS LADY

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

Totz fis amicx ha gran deszaventura

Every true friend has great misfortune

can de si dons malas novas apren;

when of his lady bad news he-learns

assatz ai dig asz ome conoissen.

enough I-have said to man discerning

Pero non fauc per mi mezeis rancura;

Yet not I-make for me same grievance

mas qui onra outra meszura

but who honors beyond measure

home qu'a onrar non fezes

man whom-to to-honor not one-should

per failhimen deu esser pres.

for fault ought to-be taken

Dompna volgr'ieu que esgardes drechura

Lady would-wish-I that she-regarded right

[e] qu'esgardes qui l'ama finamen

and that-she-regarded who her-loves truly

e qu'esgardes que·ilh notz ni l'estai gen

and that-she-regarded what-to-her harms and to-her-stands well

e qu'esgardes qu·ilh val ni la pejura

and that-she-regarded what-to-her avails and her worsens

ni per que bos pretz li dura

and for what good worth to-her lasts

e qu'esgardes que no fezes

and that-she-regarded that not she-did

faitz c'om rasonar non pogues.

deeds that-one to-justify not could

Na Maria de Mons es plasentera

18 • LADY MARIA DE MONS

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

Na Maria de Mons es plasentera,

Lady Maria of Mons is pleasing

francha et humil e d'avinen senblansa,

noble and humble and of-comely aspect

e fa honor et acuoill volontera

and does honor and welcomes willingly

los bos e lor mostra bell' acoindansa,

the good and to-them shows fair acquaintance

e sos cors es joves e bels e bos,

and her body is young and fair and good

e·ill dich e·ill faich e·ill senblan amoros:

and-the words and-the deeds and-the looks loving

per que li voill de ben dir far honransa.

for which to-her I-wish of well to-say to-do honor

E pois Dieus l'a mes en aital carera

And since God her-has put on such road

q'en sa valor avem tuich esperansa,

that-in her merit we-have all hope

prec la qe port tan dreita sa seingnera

I-pray her that she-bear so straight her banner

q'a sos amics non don dol ni pezansa;

that-to her friends not she-give grief nor sorrow

que pos vira ni chai nuill gonfanos,

for once turns or falls any gonfalon

no tem hom pois lui ni sos conpaingnos,

not fears one then him nor his companions

e·ill enemic donon se·n alegransa

and-the enemies give themselves-thereof gladness

Na Maria, vejatz ab quals rasos

Lady Maria see with what reasons

ni ab qual sen se fai amar als bos

and with what sense herself she-makes to-love by-the good

Na Donela ni·s fai creisser s'onranza.

Lady Donela and-herself makes to-increase her-honor

Tant es de paubra acoindansa

19 · MAIFREDO LANCIA

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

Tant es de paubra acoindansa

So is of poor acquaintance

e de chaitiva semblansa

and of wretched aspect

lo Maifres

the Maifredo

Lanssa c'om clama marques,

Lancia whom-one calls marquis

que qui'l ve pert benanansa

that whoever-him sees loses well-being

e cobra enui e pesansa,

and gains vexation and sorrow

quar non es

for not is

el seu cors neguna res

in-the his body any thing

don hom aia esperansa

whereof one have hope

que'n traga nulla alegransa,

that-thereof one-draw any gladness

e sa fes

and his faith

non es ferma ses fermansa.

not is firm without pledge

Mal acoill e parla e sona

Ill be-welcomes and speaks and sounds

e mal manja e beu e dona

and ill be-eats and drinks and gives

e mal viu

and ill be-lives

e fai croi senblan chaitiu,

and makes vile aspect wretched

et ab neguna gent bona

and with any folk good

no s'atrai ni no s'adona,

not himself-draws and not himself-gives

et esquiui

and sby

lo trobaretz e pensiu;

him you-will-find and brooding

e cel que ve sa persona

and he who sees his person

e la garda e la faissona,

and it observes and it pictures

ni s' i pliu,

and himself therein trusts

tot son afar desazona.

all his affair be-spoils

Sa gens vai descausa e nuda

His folk goes unsbod and naked

mal abeurada e paguda

ill watered and fed

sospiran

sighing

e Dieu e lui renegan;

and God and him renouncing

et en sa cort descazuda

and in his court fallen

non trob'om solatz ni bruda;

not one-finds cheer nor renown

joi ni chan

joy nor song

no·i veirez ni bel semblan

not-there you-will-see nor fair look

ni socors ni bell' ajuda,

nor succor nor fair help

et el estai longa muda

and he stays long silence

en penssan

in thinking

ab cor cau, flac com cocuda.

with heart hollow slack as gourd

Ab nuilla bona compaingna

With any good company

no s'atrai ni s'acompaingna;

not himself-draws nor himself-companies

rofians

ruffians

i trobaretz e putans,

there you-will-find and whores

car ges de lor non s'estraingna

for at-all from them not himself-be-withdraws

ni l'es lor paria estraingna.

nor to-him-is their company strange

De mals grans

From bad grain

non pot issir mai bos pans,

not can to-issue ever good bread

e fai malvaza gazaingna

and makes wicked gain

cel que s'amistat gazaingna:

he who his-friendship wins

vils e vans

cheap and vain

es e de croia bargaingna.

he-is and of vile bargain

Milanes feiron folatge

Milanese did folly

e lor anta e lor damnatge

and their shame and their damage

que de lor

for of them

anc volgren faire seingnor

ever they-wished to-make lord

home de chaitiu coratge;

man of wretched heart

be mal sembla de parage,

well ill be-seems of lineage

que l'amor

for the-love

no vol aver ni onor,

not he-wants to-have nor honor

ni bels ditz ni bel estage

nor fair words nor fair dwelling

no·ill donon nuill alegrage

not-to-him give any gladness

ni dousor,

nor sweetness

anz li son fer e salvage.

rather to-him are fierce and wild

Chanzos q'es leus per entendre

20 • EASY TO UNDERSTAND

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

Chanzos q'es leus per entendre

Song which-is easy to understand

et avinenz per chantar,

and comely to sing

tal qu'om non puescha reprendre

such that-one not can to-blame

los motz ni-l chant esmendar,

the words nor-the tune to-amend

et a douz e gai lo son

and has sweet and gay the tune

e es de bella razon

and is of fair matter

ed avinen per condar,

and comely to recount

mi plai e la voil lauzar

to-me pleases and it I-wish to-praise

a qi la blasm' e defendre.

to whoever it blames and to-defend

E aicel qe vol reprendre

And he who wishes to-blame

nesun hom del seu trobar,

any man of-the his composing

deu premierement aprendre

ought firstly to-learn

com el puesca razonar

how he can to-argue

per dreig zo qe·n vol razo,

by right that which-thereof wants reason

e se·l tortz es sieus o no,

and if-the wrong is his or not

si qu'el s'en puesca salvar;

so that-he himself-thereof can to-save

mas no·s fai a chastiar

but not-himself makes to chastise

hom fols ne ab lui contendre.

man foolish nor with him to-contend

Savis hom qe vol emprendre

Wise man who wishes to-undertake

null grant faig ni començar,

any great deed or to-begin

deu primeiramen atendre

ought firstly to-wait

entro que·l veia per clar

until that-it he-see for clear

s'el fai sen o faillizo;

if-he does sense or fault

qe fols es qi mou tenzo

for foolish is who stirs quarrel

e non puesca guerreiar,

and not he-can to-make-war

don li convengn' ad anar

whence to-him it-behooves to go

per forza s'a merce rendre.

by force himself-to mercy to-render

Huei mais n'er ma dolors mendre,

From-today on thereof-will-be my grief less

car aug caser e baisar

for I-bear to-fall and to-sink

l'orguoyll e'l poder deiscendre

the-pride and-the power to-descend

d'En Aiselin e mermar,

of-Sir Aicelin and to-lessen

e tut li sieu dan mi so

and all the his harms to-me are

legretatz mais ce miei pro

gladness more than my profits

e'l siei gioi mi fan plurar

and-the his joys to-me make to-weep

e'l siei enuoi alegrar

and-the his vexations to-gladden

e di bes lo cor atendre.

and says well the heart to-await

Mal l'an fait son temps despendre

Ill to-him-have made his time to-spend

li lag faig que'il a faig far:

the ugly deeds that-to-him be-has made to-do

donnas ardre e enfanz prendre

ladies to-burn and children to-take

e piuzellas espadar

and maidens to-put-to-the-sword

e mainta religio

and many-a religious-house

metr' a fuoc et a carbo

to-put to fire and to coal

don arz so crotz e altar.

whereof burnt are crosses and altars

Hai, Deus, com podetz estar

Ab God how can-you to-refrain

d'aitals fals venjanza prendre?

of-such false-ones vengeance to-take

Se Dieu e breu de saisos

If God in short of seasons

de lui non prent vengiasons,

of him not takes vengeance

mantas giens fara lagnar

many folk he-will-make to-moan

de si e fara cudar

of himself and will-make to-think

c'il lo voylla en gratz prendre.

that-he him wishes in favor to-take

Antan fez coblas d'una bordeliera

21 • AIMERIC AND THE WASHERWOMAN

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

Antan fez coblas d'una bordeliera

Last-year made coblas of-a brothel-woman

Ser Aimerics e s'en det alegranza,

Sir Aimeric and himself-thereof gave gladness

et aras auch q'en una lavandiera

and now I-hear that-in a washerwoman

a mes son cor e tota sa esperanza;

he-has put his heart and all his hope

q'aissi s'aven d'ome q'es trop dios,

for-thus it-happens of-man who-is too aged

qe sos affars torna de sus en jos

that his affairs turn from above to below

quant veillesa lo rom ni desbalanza.

when old-age him breaks and unbalances

Ja toseta no·il er mais lausengiera

Ever young-girl not-to-him will-be more flattering

ni no·ill dira lausengas ni honranza;

and not-to-him will-say flatteries nor honor

et si o fai, fara o per nessiera

and if it she-does she-will-do it through silliness

qu'aura en si, e per grant malananza;

that-she-will-have in herself and through great wretchedness

e faill li ben pans, vins, sez e maisos

and lacks to-her indeed bread wine seat and houses

a leis, s'ab si lo colga ni's met jos

to her if-with herself him she-lays and-herself puts down

ni abracha sa fronzida pel ranza.

and embraces his wrinkled skin rancid

Messonget, un sirventes

22 · TO MESSONGET

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

Messonget, un sirventes

Messonget a sirventes

m'as quist et donar lo t'ai

of-me-you-have asked and to-give it to-thee-I-have

ál plus tost que ieu poyrai

at-the most soon that I shall-be-able

el son d'En Arnaut Plagues;

in-the tune of-Sir Arnaut Plagues

qu' autr' aver no·t donaria,

for other wealth not-to-thee I-would-give

que non l'ai, ni, si l'avia,

for not it-I-have and if it-I-had

non t'en seria amics,

not to-thee-thereof I-would-be friend

que s'era de mil marcx ricx,

for if-I-were of thousand marks rich

d'un denier no t'en valria.

of-one penny not to-thee-thereof I-would-avail

Qu'en tu non es nulla res

For-in thee not is any thing

de so qu'a joglar s'eschai,

of that which-to jongleur befits

que tos chans no val ni play,

for thy song not avails nor pleases

ni tos fols ditz non es res;

and thy foolish saying not is anything

e croya es ta folia

and vile is thy folly

e paupra ta joglaria,

and poor thy jongleury

tan que, si no fos N'Albricx

so that if not were Sir-Alberic

e'l marques que es tos dicx,

and-the marquis who is thy shelter

nulhs hom no t'albergaria.

any man not thee-would-lodge

Mas d'una re t'es ben pres,

But of-one thing to-thee-it-is well taken

que d'aisso qu'aras pus play

for of-that which-now most pleases

as pus qu'anc no'n aguiust may:

thou-hast more than thereof thou-hadst ever

folia e nescies;

folly and silliness

e si negus hom que sia

and if any man that be

de ta tolhor te castia,

of thy foulness thee chastises

tu non creiras sos casticx;

thou not wilt-believe his chastisements

quar per follor t'es abricx

for through folly to-thee-is shelter

tals que per sen no·t volria.

such-a-one who through sense not-thee would-want

Per tu blasmon lo marques

Through thee blame the marquis

li croy joglar e·l savai

the vile jongleurs and-the base

per lo ben que elh ti fai;

for the good that he to-thee does

per qu'ieu vuelh qu'en Verones

for which-I wish that-in Veronese

al comte tenhas ta via.

to-the count thou-hold thy way

Mal dig, que mais li valria

Ill I-say for more to-him would-avail

us braus balhestiers enicx

a fierce crossbowman wicked

que traisses als enemicx

who should-shoot at-the enemies

que s'ieu tu li trametia.

than if-I thee to-him sent

Un sirventes vuelh far en aquest son d'En Gui

23 · AGAINST FREDERICK

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

Un sirventes vuelh far en aquest son d'En Gui,

A sirventes I-wish to-make in this tune of-Sir Gui

que farai a Faiensa mandar a·N Guillami

which I-shall-make to Faenza to-send to-Sir Guillami

et al comte Gui Guerra e·N Miquel Morezi

and to-the count Gui Guerra and-Sir Michel Morezi

et a·N Bernart de Fosc, et a sier Ugoli

and to-Sir Bernart of Fosco and to Sir Ugolin

et als autres que son layns, de lor fe fi.

and to-the others who are within of their faith true

E sapchan, cum qu'a lor de laintre esti,

And let-them-know however that-to them of within it-stand

que·l sens e·l noms e·l pretz e·l laus qu'om de lor di

that-the sense and-the name and-the worth and-the praise that-one of them says

las corona d'onor, sol fassan bona fi.

them crowns with-honor provided they-make good end

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

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

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

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

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

e la soa crezensa e sa ley far tener;

and the his creed and his law to-make to-bold

don la gleyza e-l reys hi devon pervezer

whereof the church and-the king therein ought to-provide

que·ns mandon la crozada e·ns venhan mantener;

that-us they-send the crusade and-us they-come to-maintain

et anem lai en Polla lo regne conquerer,

and let-us-go there into Apulia the realm to-conquer

quar selh qu'en Dieu non cre non deu terra tener.

for he who-in God not believes not ought land to-bold

Ges Flandres ni Savoya no-l devon mantener,

At-all Flanders nor Savoy not-him ought to-maintain

tan lor deu de l'elieg de Valensa doler.

so-much to-them ought of the-elect of Valence to-grieve

Una danseta voil far

24 • THE DANCE OF MY LIFE

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

Una danseta voil far

A little-dance I-wish to-make

jogan risen

jesting laughing

de Ma Vida, cui Deus gar

of My Life whom God guard

son gentil sen,

his noble sense

a qe·il farai alegrar

for which-to-him I-shall-make to-gladden

son cor dolen.

his heart grieving

Ab dous chan

With sweet song

en dansan

in dancing

voil que s'anes conortan,

I-wish that himself-he-go cheering

baratan

cheating

e trichan

and tricking

la domnas e galian.

the ladies and deceiving

Sos bons sens li fai canjar

His good sense to-him makes to-change

alberg soven,

lodging often

car es venguz sai estar

for he-is come here to-stay

e vai qeren

and goes seeking

autra que puesc' enganar

another whom he-can to-deceive

c'aia argen.

who-has silver

Ab dous chan

With sweet song

en dansan

in dancing

voil que s'anes conortan,

I-wish that himself-he-go cheering

baratan

cheating

e trichan

and tricking

la domnas e galian.

the ladies and deceiving

Mantoana e Verones,

Mantuan and Veronese

perdut l'ai,

lost bim-I-have

e Trevis' e Senedes

and Treviso and Ceneda

atresi sai,

likewise I-know

e se-l perc Visentines

and if-bim I-lose Vicentine

o-l menerai?

where-bim I-shall-lead

Ab dous chan

With sweet song

en dansan

in dancing

voil que s'anes conortan,

I-wish that himself-he-go cheering

baratan

cheating

e trichan

and tricking

la domnas e galian.

the ladies and deceiving

En Alvergne et en Fores

Into Auvergne and into Forez

et en Veslai,

and into Velay

lai on no sabon qi s'es

there where not they-know who he-is

ni·ls trag q'el trai;

nor-the tricks that-he plays

pueis me trai l'en Vianes,

then to-me draws him-thence Viennois

a Anonai.

to Annonay

Ab dous chan

With sweet song

en dansan

in dancing

voil que s'anes conortan,

I-wish that himself-he-go cheering

baratan

cheating

e trichan

and tricking

la domnas e galian.

the ladies and deceiving

De vos me sui partitz; mals focs vos arga

25 • ILL FIRE BURN YOU

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

De vos me sui partitz; mals focs vos arga;

From you myself I-am parted ill fire you may-burn

c'autra n'am mais que vos non amiei anc,

for-another thereof-I-love more than you — I-loved ever

e ges non es loinc de mi un trat d'arc

and at-all not is far from me a shot of-bow

e val d'aitals una gran plena comba.

and she-is-worth of-such a great full valley

Cil lauzenzier non sabon ges son nom;

Those slanderers not know at-all her name

per qe neguns no m'en pot dan tener;

for which any not to-me-thereof can harm to-do

e ja per vos non sarai mais soffrens,

and ever for you not shall-I-be more enduring

ans vos prezai ben d'aiqels de la festa.

rather you I-prized well of-those of the feast

Valor ni prez ni honor non atrai

26 • A GIFT IN THE WRONG PLACE

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

Valor ni prez ni honor non atrai

Merit nor worth nor honor not draws

a nul home ni dons ni cortesia,

to any man nor gifts nor courtesy

qui bel don dona lai o non s'escai,

who fair gift gives there where not it-befits

anz es tengut per los pros a follia;

rather it-is held by the worthy for folly

qui don dona taing qe·l dos aitals sia

who gift gives it-befits that-the gift such be

con es aqel qe·l don receb e pren;

as is he who-the gift receives and takes

qi en croi home bel aut ric don despen,

who on vile man fair high rich gift spends

non es grazit, anz s'en fai escharnir

not is thanked rather himself-thereof makes to-mock

e·ls autres dos q'el dona menz grazir.

and-the other gifts that-be gives less to-be-thanked

Pei Ramonz ditz

27 · PEIRE RAMON'S SYLLABLE

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

Pei Ramonz ditz —

Peire Ramon says

e de trobar se gaba —

and of composing himself boasts

qe la raïz

that the root

trobera senes gab,

he-would-find without jest

q'el es garnitz

for-he is furnished

tant d'art et de silaba

so-much with-art and with syllable

q'en sos escritz

that-in his writings

a trobat u silab.

he-has found one syllable

Laiz er' aunitz

Foully he-would-be shamed

s'aissi non o acaba,

if-thus not it he-finishes

o gen geritz

or nobly borne

s'en pot venir a cab.

if-thereof he-can to-come to end

Sainz esperitz

Holy Spirit

l'en garde de mescab;

him-thereof may-keep from mishap

qu'eu soi marritz

for-I am grieved

se ja de re·i mescaba.

if ever of anything-therein he-fails

Guillems Fabres nos fai en brau lengage

28 · GUILLEM FABRE'S HARSH LANGUAGE

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

Guillems Fabres nos fai en brau lengage

Guillem Fabre to-us makes in harsh language

manz braus broncs brenx, bravan de brava guia,

many harsh rough rugged braving of harsh sort

e rocs e brocs qe met en son cantage,

and rocks and spikes which he-puts in his singing

e fils e pils e motz d'algaravia,

and threads and hairs and words of-gibberish

e cornz e critz e got *** len,

and horns and cries and drop (lacuna) slow

e durs e mus e musas e musen,

and hard and mute and bagpipes and musing

e naus e mars e auras e freich ven

and ships and seas and breezes and cold wind

e pix e nix qe trai d'astronomia.

and pitch and snow which he-draws from-astronomy

Raimons, en trobar es prims

29 · SUBTLE IN COMPOSING

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

Raimons, en trobar es prims,

Raimon in composing you-are subtle

mas en autr' afar es gros,

but in other matter you-are coarse

c'aissi·n venez a dasdos,

for-thus-thereof you-come to dice

com se marcavaz raizims,

as if you-trod grapes

e parlatz a boca plena,

and you-speak with mouth full

qe par c'un sester d'avena

that it-seems that-a measure of-oats

aiatz ades dinz lo cais;

you-have ever within the jaw

per q'una silaba·us lais.

for which-a syllable-to-you I-leave

Be·m meraveill s'En Conegut es sans

30 · CONEGUT'S BEATING

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

Be·m meraveill s'En Conegut es sans,

Well-myself I-marvel if-Sir Conegut is sound

segon los colps c'a Valenzol' a pres,

according-to the blows that-at Valensole he-has taken

qe Peire Arnauz, us crois Aragones,

for Peire Arnaut a vile Aragonese

li det cen colps, qe de pes qe de mans.

to-him gave hundred blows both with feet and with hands

Gent s'es cassatz, pos qu'eu no·l vi, a Pisa,

Nobly himself-be-has housed since that-I not-him saw at Pisa

qe rend' i a de pongz e de bastos,

for rent there he-has of fists and of cudgels

et en tal luoc a pressas sas masos

and in such place he-has taken his houses

qe batre·l pot qi qe·s vol, a sa guisa.

that to-beat-him can whoever that-himself wishes at his pleasure

Qui vol terr' e prez conquerer

31 • WHOEVER WOULD WIN LAND

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

Qui vol terr' e prez conquerer,

Who wants land and worth to-win

non adurmen ni sojornan,

not sleeping nor sojourning

anz deu soffrir maitin e ser

rather he-ought to-endure morning and evening

faim e set e son e afan,

hunger and thirst and sleep and toil

e prendre, raubar e ausire

and to-take to-rob and to-kill

e faire fuoc e sanc soven

and to-make fire and blood often

e assautz e envaïmen,

and assaults and invasions

(lacuna)

C'aissi Gillems fe [lo] conqueremen

For-thus Guillem made the conquest

de Tor Milmanda e d'Aurenga eissamen.

of Tor Milmanda and of-Orange likewise

Per viutat e per non caler

32 · THROUGH VILENESS AND NOT CARING

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

Per viutat e per non caler

Through vileness and through not caring

e per temer faim, set e son

and through to-fear hunger thirst and sleep

ai vist mainz rics fais remaner,

I-have seen many rich deeds to-remain

don puois la gens murmur' e gron;

whereof then the folk murmurs and grumbles

car ges neguns hom non confon

for at-all any man not confounds

sos mals gerriers pausan durmen,

his ill foes resting sleeping

ni ja de ric jove flac len

nor ever of rich young slack slow

qe no s'enten en ardimen,

who not himself-sets on boldness

ja quant aura setanta anz passatz,

ever when he-will-have seventy years passed

non er corens, ardiz ni bons armatz.

not will-be swift bold nor good armed

Passada es la sasos

33 · THE SEASON IS PAST

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

Passada es la sasos

Past is the season

que fatias col e cais,

when you-made neck and cheek

et ja no·us gensera mais

and ever not-you will-make-fairer more

lo blanches ni·l vermeillos

the white nor-the red

ni·l gluz ni l'estesinos,

nor-the glue nor the-resin

qe la cara·us ru' e fraing,

for the face-to-you wrinkles and breaks

qe no po[t] penre color;

that not can to-take color

ni no·n po[t] traire douzor

and not-thereof can to-draw sweetness

nuill hom c'ab vos s'acompaing,

any man who-with you companies

ni mais de vos non venra alegriers

and more from you not will-come gladness

a vostre drut, si no·ill davas deniers.

to your lover if not-to-him you-gave pennies

Mesier Albric, so·m prega Ardisons

34 · MILLET FOR ARDISON

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

Uc de Saint-Circ

Mesier Albric, so·m prega Ardisons

Master Alberic this-to-me entreats Ardison

qu'ieu vos deia mostrar saviamenç

that-I to-you ought to-show wisely

com el l'autrier fo faiç novel espos

how he the-other-day was made new bridegroom

et c'ara·il fail meils e vins e formenç,

and that-now-to-him fail millet and wines and wheat

tan qe·il moillier s'en rancur' e s'en lagna;

so-much that-to-him wife herself-thereof complains and herself-thereof laments

per qe·l Sordel vos prega, et eu lo voill,

for which-the Sordello you entreats and I it wish

qe·il fasaç dar un car d'erbas de moill

that-to-him you-make to-give a cart of-herbs of marsh

e tant de meil don viva sa compagna.

and so-much of millet whereof live his company

Albéric

N'Uc de San Sir, tot per amor de vos

Sir-Uc of San Sir all for love of you

e del Sordel, car es pros e valenç,

and of-the Sordello for he-is worthy and valiant

voil que del meu aia Ser Ardiçons

I-wish that of-the mine have Sir Ardison

tant c'al partir s'en an gai et jausenç,

so-much that-at-the parting himself-thence he-go gay and rejoicing

que eu cre ben qe vianda·il sofragna;

for I believe well that food-to-him lacks

pero del meil de si dire non voill,

yet of-the millet of yes to-say not I-wish

mas ben darai un car d'erbas de moill

but well I-shall-give a cart of-herbs of marsh

si hom las pot trobar a la campagna.

if one them can to-find in the countryside

En vostr' aiz me farai vezzer

35 • THE TENSO OF BOASTS

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

The Viscount

[En vostr' aiz me farai vezzer,

In your dwelling myself I-shall-make to-see

N'Uc de Saint Circ, anz del pascor,

Sir-Uc of Saint Circ before of-the spring

si que-i farai derrocar tor

so that-there I-shall-make to-throw-down tower

et aut mur e fossat cazer;

and high wall and moat to-fall

que trop menon gran bobanssa

for too they-lead great pomp

N'Ucs e'n Arnautz, si Dieus mi gar;

Sir-Uc and-Sir Arnaut so God me guard

mas eu [la] lor farai baissar,

but I it to-them shall-make to-lower

o non vuoill aver honransa

or not I-wish to-have honor

ni portar escut ni lanssa.]

nor to-carry shield nor lance

Uc de Saint-Circ

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

The Viscount

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

q'ieu·ls tornarai en tal error

that-I-them shall-turn into such confusion

que farai los gaps remaner

that I-shall-make the boasts to-cess

d'En Arnaut e la fermanssa

of-Sir Arnaut and the pledge

qu'el ditz qe sai venrra cassar,

that-he says that here he-will-come to-hunt

mas eu puosc ben d'aitan gabar

but I can well of-so-much to-boast

que del dich penrai venganssa

that of-the saying I-shall-take vengeance

tal don totz temps n'er membranssa.]

such whereof all times thereof-will-be memory

Uc de Saint-Circ

Seigner, nuills hom non pot saber,

Lord any man not can to-know

quan s'aseton doi jogador,

when themselves-seat two players

a cal seran li ris ni·l plor

to which will-be the laughter nor-the weeping

tro·ls vei'om del taulier mover;

until-them one-sees from-the board to-move

ni segon la mia esmanssa

and according-to the my reckoning

hom non deu lo dia lauzar

one not ought the day to-praise

en troi qu'aven a l'avesprar,

in until that-comes to the-evening

qe·l maitin vos er semblanssa

for-the morning to-you will-be seeming

tals res qe·l ser desenanssa.

such thing that-the evening undoes

The Viscount

[N'Uc, fols fon qui sa·us fetz passar,

Sir-Uc foolish was who hither-you made to-pass

q'ieu no·us ai ren en cor a dar,

for-I not-to-you have anything in heart to give

ni non cobriretz la panssa

and not you-will-cover the belly

ab draps q'ieu vos don de Franssa].

with cloths that-I to-you give of France

Uc de Saint-Circ

Seigner, de vos mi puosc lauzar

Lord of you myself I-can to-praise

sol roncín m'en laissatz tornar

only nag to-me-thence you-let to-return

qe·m det mos seigner q'enanssa

which-to-me gave my lord who-advances

Guibertz de pretz e d'onranssa.

Guibert in worth and in-honor

Vescoms, mais d'un mes ai estat

36 • THE VISCOUNT'S GIFT

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

Uc de Saint-Circ

Vescoms, mais d'un mes ai estat

Viscount more than-a month I-have stayed

q'avia atendut vostre don,

for-I-had awaited your gift

on avia ades sospeichon,

wherein I-had ever expectation

per que no prendia comjat;

for which not I-took leave

mas ara·m di chascus e·s vana,

but now-to-me says each and-himself boasts

que no valra un' avelana

that not will-be-worth a hazelnut

dons q'eu n'aia ni vestimenz,

gift that-I thereof-have nor garments

ni per vos non serai jausenz;

and through you not shall-I-be rejoicing

e vos digaz m'en la vertat.

and you tell to-me-thereof the truth

The Viscount

[N'Ugo, ja no m'en sabretz grat,

Sir-Ugo ever not to-me-thereof will-you-know thanks

quant venra a la partison,

when it-will-come to the parting

qe-us faza ren que-us sapcha bon

that-to-you I-do anything that-to-you taste good

ni-os done qe vailla un dat,

nor-to-you I-give what be-worth a die

roncin, denier ni drap de lana;

nag penny nor cloth of wool

car sai que semblaria ufana,

for I-know that it-would-seem vainglory

quar de vos me fon faiz presenz

for of you to-me was made present

per saber mos captenemenz:

to know my bearings

que eu o ai ben esproat.

for I it have well proved

Seigner en coms, cum poiria eu soffrir

37 • THE COUNT AND THE RIDING

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

Uc de Saint-Circ

Seigner en coms, cum poiria eu soffrir

Lord Sir count how could I to-endure

aquest affan que vos mi faitz durar?

this toil that you to-me make to-last

Que nuoich e jorn mi fasetz cavalgar,

For night and day me you-make to-ride

que no·m laissatz ni pausar ni dormir.

that not-me you-let nor to-rest nor to-sleep

Ges en la compaigna

At-all in the company

Martin Algai

Martin Algai

hom pieitz non trai;

man worse not endures

sembla manjars mi sofraigna.

it-seems food to-me lacks

The Count

[Vos eus sabetz, si non voletz mentir,

You yourself know if not you-wish to-lie

N'Uc de San Cir, qu'anc eu no·us fi cercar

Sir-Uc of San Cir that-ever I not-you made to-see

en Caerssin per mas terras mostrar,

in Quercy to my lands to-show

anz m'enojet fort qan vos vi venir.

rather me-it-vexed much when you I-saw to-come

Qe Dieu mi contraigna

That God me cripple

s'al cor q'ieu ai

if-with-the heart that-I have

no volgra mai

not I-would-wish rather

que fossetz en Espaigna.]

that you-were in Spain

Seign'en coms, no·us cal esmaiar

38 · NO NEED TO TROUBLE

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

Uc de Saint-Circ

Seign'en coms, no·us cal esmaiar

Lord-Sir count not-to-you it-behooves to-trouble

per mi ni estar cossiros,

for me nor to-stay anxious

q'ieu non sui ges vengutz a vos

for-I not am at-all come to you

per ren querre ni demandar,

to anything to-seek nor to-ask

que ben ai so que m'a mestier,

for well I-have that which to-me-is need

e vos vei que faillon denier;

and you I-see that fail pennies

per que non ai en cor qe·us qieira re;

for which not I-have in heart that-of-you I-seek anything

anz si·us dava, faria gran merce.

rather if-to-you I-gave I-would-do great favor

The Count

[N'Uc de Sain Circ, be·m deu grevar

Sir-Uc of Sain Circ well-me ought to-grieve

q'ie·us veja, que ogan sai fos

that-I-you see who this-year here were

paubres e nutz e sofraitos

poor and naked and destitute

et eu vos fi manen anar,

and I you made wealthy to-go

que mai·m costetz que dui archier

for more-me you-cost than two archers

non feiron o dui cavallier;

— would-do or two knights

pero ben sai si·us dava un palafre,

yet well I-know if-to-you I-gave a palfrey

Dieus que m'en gart, vos lo penriatz be.]

God who me-thereof keep you it would-take well

Physica et astronomia

39 • PHYSIC AND ASTRONOMY

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

Uc de Saint-Circ

Physica et astronomia

Physic and astronomy

e·ill planet superior

and-the planets higher

e l'artz de iomantia

and the-art of geomancy

e·l cercles qe va e cor

and-the circle that goes and runs

vos an mes en la follia

you have put into the folly

votre sen et en error;

your sense and into error

per qe Lirons fai folor

for which Lyron does folly

q'oïmais no pren la bailia

that-henceforth not he-takes the wardship

dels fillos de sa seror

of-the sons of his sister

anz qe-ill perdan tot lo lor;

before that-they lose all the theirs

e puois agran bon tuor,

and then they-would-have good guardian

bon oncle e bon curador.

good uncle and good curator

Guilllms del Baus

[L]iautatz ses tricharia

Loyalty without trickery

e bona fes ses error

and good faith without error

e l'art e la maiestria

and the-art and the mastery

d'esser verais vas seignor,

of-to-be true toward lord

c'avetz, an fait c'om se fia

that-you-have have made that-one himself trusts

en vos be. Doncs se tuor

in you well Then if guardian

laisses al meu fill menor,

I-left to-the my son younger

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

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

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

40 • WHAT YOU FORETOLD

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

Giraut

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

Sir-Uc of Sain Circ now to-me-is befallen

zo qe m'avetz lonjamen augurat,

that which to-me-you-have long foretold

ques eu trob un qi m'aia mantengut

that I find one who me-has maintained

ni·m voilla re del seu aver donat.

and-to-me wishes anything of-the his wealth given

Isneillamen l'ai pres, e molt de cors,

Swiftly him-I-have taken and much of haste

e sai oimais e conoissi fort be

and I-know henceforth and I-perceive very well

com hom paubres se guida ni·s mante

how man poor himself guides and-himself maintains

sols ses amics loing en autrui regnat.

alone without friends far in another's realm

Qe se no fos sel qe m'a retengut

For if not were he who me-has retained

e·m dona pan e vin e fen e blat,

and-to-me gives bread and wine and hay and corn

eu agra spes del groing del ver agut;

I would-have often of-the snout of-the boar had

si tot lo ai' ogan aissi provat, —

though all it I-have this-year thus proved

qe dirai lo, no sai si s' er folors, —

for I-shall-say it not I-know if it will-be folly

plagut m'agra qe fossetz sai ab me,

pleased to-me-would-have that you-were here with me

qe sabriatz dire, si cum eu cre,

for you-would-know to-say thus as I believe

qal vida trais pois passei part Moncat.

what life I-endured since I-passed beyond Moncada

[Donc e]u prec Deu qe de bo astre estre

Then I pray God that of good star be

e don honor cel qe zai trames me

and give honor him who hither sent me

e·ill don plazer e vida e santat.

and-to-him give pleasure and life and health

E pois prec Deu, per sa santa merce,

And then I-pray God by his holy mercy

qe destrua e confonda e malme

that be-destroy and confound and maim

sels qe vas lui an mala voluntat.]

those who toward him have ill will

Amic Giraut, tant me fai de vertut

Friend Giraut so-much to-me does of virtue

Deus c'ades sunt tut ver lli mei orat,

God that-ever are all true the my prayers

q'eu ai dizen desirat e volgut

for-I have saying desired and wished

qe vos desset venir en paubretat;

that you should to-come into poverty

qe paubreira mostra cum es dolzors

for poverty shows how is sweetness

al prendedor lo prendres, qi-ll fai be.

to-the taker the taking who-to-him does good

Oimais sabretz del prendre plus de me,

Henceforth you-will-know of-the taking more than me

en tal avetz lo prendre comensat.

in such you-have the taking begun

Uc de Saint-Circ

Ben entendi per qe avetz volgut

Well I-understand for what you-have wished

qe totas vetz ages ab vos estat,

that all times I-had with you stayed

q'eu vos agra fam e maint set tolgut
for-I to-you would-have hunger and many thirst taken-away

e vos agra de maint enoi loingnat.
and you would-have from many vexation removed

Be·us deu plazer se vos, en aqest cors,
Well-to-you ought to-please if you in this course

avetz apres com paubres se conte
you-have learned how poor-man himself bears

beu a cinc ans q'aitals paubreira·us te...
well it-is five years that-such poverty-you holds

* * *

(lacuna)

* * *

(lacuna)

* * *

(lacuna)

Si vos acsetz un larc ubert trobat.
If you had a generous open found

Non a joglar d'aqi a Saint-Cere
Not is jongleur from-here to Saint-Cere

qe meilz de vos grazisca qi·ll fai be
who better than you thanks whoever-to-him does good

ni qi·l socor a sa gran paubretat.
nor who-him succors in his great poverty

Si ma dompna n'Alais de Vidallana

41 • LADY ALAIS OF VIDALLANA

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

Uc de Saint-Circ

Si ma dompna n'Alais de Vidallana

If my lady Lady-Alais of Vidallana

saubes cant eu sai a dompna valer,

knew how-much I know to lady to-avail

ni cum eu sai far semblar sobeirana

and how I know to-make to-seem sovereign

tota dompna qu'eu voilla mantener,

every lady that-I wish to-maintain

ja no·m fora de solatz tan loingtana

ever not-to-me she-would-be of cheer so distant

en son païs cant eu l'anei vezer.

in her country when I her-went to-see

S'il no m'onret, oranz ai en Breissana

If-she not me-honored now I-have in Bresse

Na Donella, que·s fai a totz plazer

Lady Donella who-herself makes to all to-please

ab cortes dichz et ab valor certaina.

with courteous words and with merit certain

Na Salvaga, d'aitan siatz certaina,

Lady Salvaga of-so-much be certain

qe l'onramenz de vos me fai plaizer

that the-honoring of you to-me makes to-please

Lombardia e la Marcha e Toscanaia.

Lombardy and the March and Tuscany

Nicolet de Turin

[N'Uc de Saint Circ, sabers e conoissenza

Sir-Uc of Saint Circ knowing and discernment

tolc a n'Alais car no-us ac bel solatz;

took from Lady-Alais for not-to-you she-had fair cheer

car c'il en vos conoges la valenza

for if-she in you had-known the worth

ni lo saber qe vos aver cuidatz,

and the knowing that you to-have think

beu mostrera tan bela captenenza

well she-would-have-shown so fair bearing

qe totz temps mais en foratz sos paiatz.

that all times more thereof you-would-be her paid

Mas il no-us vi tant d'art ni de sabenza

But she not-in-you saw so-much of-art nor of knowledge

qe de dompnas tant de be dir saçatz

that of ladies so-much of good to-say you-know

c'aian granz laus per vostra mantenenza.

that-they-have great praise through your maintaining

Na Donella sai qe·n a penedenza

Lady Donella I-know that-thereof has repentance

car vos onret, e Salvaga no·m platz

for you she-honored and Salvaga not-to-me pleases

car vos acuoill ni·us fai bella parvenza.]

for you she-welcomes and-to-you makes fair show

Qui Na Cuniça guerreia

42 • THE COBLAS ON LADY CUNIZZA

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

Peire Guillem

[Qui Na Cuniça guerreia,

Whoever Lady Cunizza makes-war-on

per orgoill ni per enveja,

through pride or through envy

foldat(z) gran

folly great

fai, car sa beltatz resplan

does for her beauty shines

e sos rics prez seignoreia,

and her rich worth holds-sway

e taing se qe far o deia,

and it-befits itself that to-do it one-ought

so vos man.

this to-you I-send

Per qe m'aura derenan

For which me-she-will-have henceforth

servidor, et si desreia

servant and if runs-riot

negus vas lei ni felneia,

any toward her or acts-felon

de mon bran

of my blade

sabra si's tailla ni's pleia.

he-will-know if-it cuts or-itself bends

E qi·ll mou guerra ni tenza

And whoever-to-her stirs war or strife

no·l cosel c'an en Proenza

not-to-him I-counsel that-be-go into Provence

dompneiar,

to-court-ladies

qe ben poiria semblar

for well he-could to-seem

folz e portar penedenza

foolish and to-bear penance

per la soa malvolenza,

for the her ill-will

don m'anpar.

whereof myself-I-shield

Pero de Luserna's gar,

Yet of Luserna-himself let-bim-guard

c'orgoillz ni desconoissenza

that-pride nor ingratitude

no·i troban luec ni guirenza,

not-there find place nor shelter

qu'il affar

for-the affairs

de lai son tuit de plasenza.

of there are all of pleasingness

Mesura e conoissenza

Measure and discernment

deu retener per semenza

ought to-keep for seed

qi regnar

who to-live

vol ab bella captenenza.]

wishes with fair bearing

Uc de Saint-Circ

[P]eire Guillem de Luserna,

Peire Guillem of Luserna

non dizetz com sa luserna

not you-say how his lantern

de prez zai;

of worth falls

car de Na Cuniça sai

for of Lady Cunizza I-know

qez ill fez ogan tal terna

that she did this-year such throw

per q·ill perdet vita eterna,

for which-she lost life eternal

don ja mai

whereof ever more

no deu viure ses esmai;

not she-ought to-live without dismay

e dompna, pos lait desterna

and lady once foully she-goes-astray

ni fai saut dont hom l'escerna,

and makes leap whereof one her-mocks

no·ll assai

not-to-her let-try

mai null mege de Salerna.

more any physician of Salerno

Beu sai qe vostres branz tailla,

Well I-know that your blade cuts

mas s'a totz cels fai batailla

but if-to all those he-makes battle

qe·n diran

who-thereof will-say

mal o qe no l'esdiran

ill or who not it-will-deny

qez ill no fezes gran falla,

that she — did great fault

anc el val de Roncisvalla

ever in-the vale of Roncesvalles

no ac tan

not there-were so-many

colp donat. Ar pauz ab tan

blows given Now I-pause with so-much

e met la en no m'en calla.

and I-put it into not to-me-thereof it-matters

Lai fos ill on a lieis calla.

There let-be she where to her it-matters

Derenan

Henceforth

no voill mais ab lei baralla.

not I-wish more with her quarrel

Mesura vol c'om no salla

Measure wills that-one not leap

tant enan

so far

per c'om sa umbra trassalla.

for that-one his shadow overleaps

N'Ugo, vostre semblan digatz

43 · THE TENSO WITH CERTAN

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

Certan

[N'Ugo, vostre semblan digatz

Sir-Ugo your opinion say

d'una dompna en cui m'enten,

of-a lady in whom I-set-my-heart

on ai tot mon cor e mon sen

where I-have all my heart and my sense

pausat, e nuill' altra no·m platz,

set and any other not-to-me pleases

tant ieu l'am per drudaria.

so-much I her-love in love-making

Mas per lieis celar volria

But to her to-hide I-would-wish

aillor preiar, si l'abellis;

elsewhere to-entreat if to-her-it-pleased

mas lieis no·m par que m'o sofris.

but her not-to-me it-seems that to-me-it she-suffered

Fe qe·m devetz, que·us n'es avis?

Faith that-to-me you-owe what-to-you thereof-is opinion

Pois de nuil benfaich no·m socor,

Since with any benefit not-me she-succors

veda·m lo preiar per amor

she-forbids-me the entreating for love

o per mal o per benvolenssa?

or for ill or for goodwill

Digatz m'en vostra conoissensa.]

Say to-me-thereof your judgment

Uc de Saint-Circ

Certan, d'aisso qe·m demandatz

Certan of-this which-of-me you-ask

vos respondrai certanamen

to-you I-shall-answer certainly

so qu'ieu en cre ni·m n'es parven.

that which-I thereof believe and-to-me thereof-is apparent

Segon la razon qe·m contatz,

According-to the matter which-to-me you-tell

ill ditz que no·us amaria,

she says that not-you she-would-love

ni vol c'aiatz outra amia,

nor wishes that-you-have other beloved

ni·ls faitz ni·ls ditz non vos grazis.

nor-the deeds nor-the words not to-you she-thanks

Aqest affars es totz devis:

This affair is all settled

pois qu'il no·us reten ni·us giquis

since that-she not-you keeps nor-you leaves

enquerir vostre joi aillor,

to-seek your joy elsewhere

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

Certan

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

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

Uc de Saint-Circ

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

Si Dieus mi sal, a ma parvensa,

So God me save to my seeming

tot quant vos ditz es viltenenssa.

all that-which to-you she-says is contempt

Certain

[N'Ugo, si fos sa voluntatz

Sir-Ugo if were her will

aitals cum vos anatz dizen,

such as you go saying

eu cre qu'il volgra veramen

I believe that-she would-wish truly

qu'ieu fos vas autre part viratz,

that-I were toward other side turned

car s'ill en cor non avia

for if-she in heart not had

qu'ilh m'ames, per qe-m tolria

that-she me-loved for what-to-me would-she-take-away

que sivals d'autra no-m gauzis?

that at-least of-another not-me I-enjoyed

Eu nonca·il fis anc mal ni dis:

I never-to-her did ever ill nor said

non creiria qu'il tant faillis;

not I-would-believe that-she so-much failed

car cel q'a son bon servidor

for he who-to his good servant

tol que non qeira autre seignor,

forbids that — he-seek other lord

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

Uc de Saint-Circ

Certan, vos etz ben sembellatz
Certan you are well lured
 cum l'auzels q'al sembel se pren,
as the-bird that-at-the lure itself takes
 car ses grat e ses gauzimen
for without thanks and without enjoyment
 amatz e vos non etz amatz.
you-love and you not are loved

Pero non dic que ben sia
Yet not I-say that good it-be
 si·us enpreisona ni·us lia,
if-you she-imprisons and-you binds
 e nuill joi de si no·us aizis
and any joy of herself not-to-you she-grants
 ni vostres precz non obezis.
and your prayers not she-obeyz

So non crei com anc mais auzis
That not I-believe how ever more I-beard
 avenir a nuill amador.
to-befall to any lover

Eu non sai causir lo meillor,
I not know to-choose the better

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

Certan

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

Uc de Saint-Circ

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

Bella donna gaja e valentz

44 · THE SALUT

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

Bella donna gaja e valentz,

Fair lady gay and worthy

pros e cortesia e conoissentz,

worthy and courteous and discerning

flors de beltatz e flors d'onors,

flower of beauty and flower of-honor

flors de joven e de valors,

flower of youth and of merit

flors de sen e de cortesia,

flower of sense and of courtesy

flors de presz e ses vilania,

flower of worth and without churlishness

flors de totz bes senes totz mals,

flower of all goods without all ills

sobra totas fina e leials,

above all true and loyal

lo vostre fis amicx enters,

the your true friend entire

qe·us es fizels e vertaders,

who-to-you is faithful and truthful

vos saluda e manda vos

you greets and sends to-you

q'anc non fo en son cor joios

that-ever not was in his heart joyful

pois qe denan vos se partit,

since that from-before you himself he-parted

ni anch puous nuilla re no vit

and ever since any thing not he-saw

qi gaires li pogues plaszer,

which much to-him could to-please

si tot se cuebra so voler

though all himself he-covers his will

ab gen soffrir ez ab cellar,

with noble enduring and with hiding

qar negus jois no·ill pod sçemblar

for any joy not-to-him can to-resemble

contra·l vostre joi nuilla re,

against-the your joy any thing

ne nuill be contra·l vostre be

nor any good against-the your good

no·ill pod plaszer ni abellir,

not-to-him can to-please nor to-delight

ni negus bes no·ill pod venir

and any good not-to-him can to-come

ses vos e anch be no·ill annet

without you and ever good not-to-him went

si donc de vos no·ill remembret

if then of you not-to-him it-recalled

o del vostr' avinen solasz.

or of-the your comely cheer

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

ansz qe sia lo jorn vengutz

before that be the day come

q'el sia denan vos vengutz.

that-be be before you come

Pero si ven ses far sojorn

Yet thus be-comes without to-make stay

ves vos tan qan pod chascun jorn

toward you so-much as be-can each day

pregar vos, si·us plas, qe merces

to-entreat you if-to-you it-pleases that mercy

e sos cor e sa bona fes

and his heart and his good faith

li vaillant ab vos ez Amors.

to-him avail with you and Love

E faresz be si·ll faisz socors

And you-will-do well if-to-him you-make succor

tal qe·l tengua jauszen e gai

such that-him it-keep rejoicing and gay

e qe·l gete d'ira e d'esmai,

and that-him it-cast from-grief and from-dismay

pois tan o haura deszirat.

since so-much it be-will-have desired

Q'aissi, cho sapchjasz de vertat,

For-thus this know-you of truth

sera de tozt sos mals garitz

be-will-be of all his ills healed

e sera sos volers conplitz;

and will-be his will fulfilled

ester garir, cho vos affi,

otherwise to-heal this to-you I-affirm

no pod del grieu mal qe l'auci.

not he-can of-the heavy ill which him-kills
