OLD OCCITAN SERIES · VOLUME 8

Guiraut Riquier

Guiraut Riquier

The Songs of His Own Book, Each with Its Year, and the Tensos

---

with a word-for-word interlinear English translation

preserving the original word order

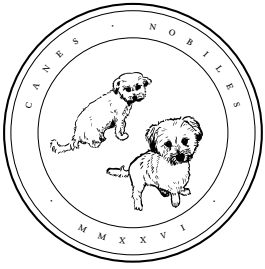


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Volume 8 of the Canes Nobiles Old Occitan interlinear texts

The Old Occitan text follows S. L. H. Pfaff's text, in C. A. F. Mahn's Die Werke der Troubadours, in provenzalischer Sprache IV: Guiraut Riquier (Berlin, 1853)

Set from page scans of the edition

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

The text and spelling are Pfaff's, with u for v and i for j and his solid enclitics; the pieces keep his numbers as Arabic, 1–68 for the songs and 85–99 for the tensos, and his Book II is not printed. The manuscript's rubric heads each song, with what manuscript B lacks in round brackets and, in square brackets, the letters supplied from B where A's opening vignette was cut out, and the refrains he abbreviates with etc. print in full. The speakers' names above the stanzas of the tensos and the English titles are this press's.

CONTENTS

THE SONGS OF HIS OWN BOOK

1 · So Pleasing to Me Is Love's Pain 11
2 · Love Loses Its Power 17
3 · In Nothing, Love, Does My Affair Improve 21
4 · I See Worth So Diminished with Joy 29
5 · Love, Since Your Power Fails 34
6 · Like One Who Lives Free 39
7 · I Do Not Know Whether Love Is Bad or Good for Me 44
8 · I Strive Toward My Own Harm 48
9 · With the Pleasant, Gay Season 53
10 · I Marvel That Every Man Is Not Eager 58
11 · As the Savior's Mother Is Most Honored 62
12 · I Would Gladly Part from Love 70
13 · Love Has Almost Fallen 77
14 · I Never Had Better Matter for a Song 84
15 · I Am Downcast About Making Songs 89
16 · If My Song Is Ever to Avail Me 94

THE SONGS OF HIS OWN BOOK

(continued)

17 · Since Neither Right nor Faith 99
18 · Full of Sadness, Downcast, and Sorrowful 105
19 · Of My Lady and of Love 110
20 · I Hold Myself Well Paid 116
21 · Humble, Guilty, Reproved, and Penitent 121
22 · Great Toil for a Man of Shame 125
23 · True, Faithful, and Firmer than I Used to Be 130
24 · Jesus Christ, Son of the Living God 134
25 · This Year I Did Not Think to Sing 139
26 · Charity and Love and Faith 144
27 · Willingly I Would Make 150
28 · Reason Brings Me the Will to Sing Often 156
29 · The Goods I Find in Love 161
30 · I See Christians in Peril 166
31 · Had Anyone Told Me Two Years Ago 171
32 · Winter Does Not Keep Me from Singing 176
33 · My Desires Have Made Me Believe 181
34 · If I Had Never Composed 186
35 · Since Neither Knowledge nor Sense Avails Me 191
36 · To Prove Whether My Knowledge Is Renowned 197
37 · Renowned 201
38 · Whoever Would Withdraw 208
39 · In All That I Might Know 215
40 · The World Seems Enchanted 220

THE SONGS OF HIS OWN BOOK

(continued)

41 · Never Before for Such a Reason 226
42 · A Strong War Makes All the World War 231
43 · I Have Joy, for I Hope from Love 236
44 · I Would Need My Will 241
45 · Never Again Will a Man Be Welcomed in This World 246
46 · My Composing Avails Me Nothing 252
47 · I Cannot for Anything 258
48 · No Kalends of Month, Hot or Cold 264
49 · Truth Is Drawn Back 269
50 · I Often Thought to Sing of Love 274
51 · Christians Are Named for Jesus Christ 279
52 · So Pleasing to Me Is the True, Honored Report 284
53 · I Ought to Refrain from Singing 288
54 · Since Fortune Is Not Given Me 292
55 · If Song Could Help Me 297
56 · I Thought Not to Sing on This Matter Again 301
57 · The Other Day I Was Going 304
58 · The Other Day I Found Last Year's Shepherdess 312
59 · A Gay Shepherdess 317
60 · The Other Day I Found the Shepherdess 324
61 · I Was Coming from Astarac 330
62 · At Saint-Pons-de-Thomières 337
63 · With Pleasing 346

THE SONGS OF HIS OWN BOOK

(continued)

64 · Since, Loving 350
65 · Love Kills Me, Making Me Delight So 354
66 · To a True Lover Was Given 356
67 · Whoever Wakes Without Pleasure 360
68 · Holy Virgin, Pure Mother 365

THE TENSOS

85 · Sir Jordan, If Livernos Summons You 371
86 · Guiraut, a Lady of Great Beauty 375
87 · Now Let Your Sense Strive, Sir Enveios 380
88 · Guilhem de Mur, What Does He Think to Do 385
89 · Sir Enric, I Give You the Advantage 389
90 · Guiraut Riquier, to Her Whom You Love 395
91 · Guilhem de Mur, Choose from This Division 401
92 · Guiraut Riquier, Since You Are Wise 406
93 · Count of Astarac, with the Noblest Lady 411
94 · Of That Which I Doubt 418
95 · Sir Enric, a King Forces a Rich Miser 425
96 · Guiraut Riquier, in Your Judgment 433
97 · Guiraut Riquier, Tell Me 439
98 · Guiraut, Since We Are with a Lord 443
99 · Sir Austorc del Boy, the Gracious Count 448

GUIRAUT RIQUIER

The Songs of His Own Book

Tant m'es plazens le mals d'amor

1 · SO PLEASING TO ME IS LOVE'S PAIN

The manuscript's rubric opens the book: here begin the songs, vers, pastorelas, retroenchas, descorts, albas, and other works of Guiraut Riquier of Narbonne, in the order of his autograph. The first song, 1254. Love's pain pleases him so much he will not leave his lady even if it kills him. He serves two lords, his lady and love, and holds from them whatever he does well. He sends the song to Bernart of Olargues, promises to praise Bertran of Opian, and tells his Fair Delight nothing he wants in this world pleases him as she does.

Aissi comensan los cans d'En Guiraut Riquier de
Here begin the songs of-Sir Guiraut Riquier of
Narbona, en aissi cum es de cansos e de uerses
Narbonne in thus as it-is of songs and of vers
e de pastorellas e de retroenchas e de descortz
and of pastorelas and of retroenchas and of descorts
e d'albas e d'autras diuersas obras, en aissi
and of-albas and of-other various works in thus
adordenadamens cum era adordenat en lo sieu libre;
orderly as it-was ordered in the his book
del qual libre escrig per la sua man fon aissi
of-the which book written by the his hand was here
tot translatat; e ditz en aissi cum de sus se
all copied and it-says in thus as from above itself
conten.
contains

La primeira canso de Guiraut Riquier de Narbona, facha en
The first song of Guiraut Riquier of Narbonne made in
l'an de la encarnation de Jhesu [Crist que] hom comtaua
the-year of the incarnation of Jesus Christ that one reckoned
MC[C]LIIII.
twelve-hundred-fifty-four

[Tan]t m'es [plaz]ens le [mal]s d'amor,
So to-me-is pleasing the pain of-love
[que], si tot [say, q]uem [uol a]ucir,
that though all I-know that-me it-wishes to-kill
[nom] uuelh [nim] aus [nim puesc partir
not-myself I-wish nor-myself I-dare nor-myself I-can to-part
de mi]dons ni uirar alhor;
from my-lady nor to-turn elsewhere
quar tals es, qu'ieu penray honor,
for such she-is that-I will-take honor
si fis lieys aman puesc murir,
if true her loving I-can to-die
o sim rete cen tans maior,
or if-me she-retains a-hundred times greater
doncx nom dey tarzar al seruir.
then not-myself I-ought to-delay in-the serving

Quar plazent m'es so, qu'en dezir,
For pleasing to-me-is that which-thereof I-desire
el seruirs el mals m'an sabor,
and-the serving and-the pain to-me-have savor

em play, quan ren puesc far ni dir,
and-to-me it-pleases when anything I-can to-do or to-say
ques tanha endreg sa ualor;
that-itself befits toward her merit
em play mais, quar lunhs hom folhor
and-to-me it-pleases more because any man folly
non pot dir ni mal ses mentir,
not can to-say nor evil without lying
em play per so l'afans sufrir,
and-to-me it-pleases for that the-toil to-suffer
tan que mortz no m'en fay paor.
so that death not to-me-thereof makes fear

Pero no suy ges ses dolor,
Yet not I-am at-all without sorrow
mas quis uuella, sal, dieus m'azir!
but who-himself wishes save(-him) God may-hate-me
Sol que midons me denh grazir
Provided that my-lady me deigns to-welcome
em tenha per so seruidor,
and-me holds for her servant
qu' adoncx sobrels ricx de ricor
that then above-the rich in wealth
serai manens a mon albir;
I-shall-be wealthy to my judgment
qu'er no say qui m'ai per senhor,
for-now not I-know whom I-have for lord
tant me fal cuiars e iauzir.
so-much to-me fails imagining and rejoicing

Que folhs ai dig, yeu mi reiruelh;
For foolish I-have spoken I myself take-back
quar ben sai, que dos senhors ay,
for well I-know that two lords I-have
midons et amor, de cuy uuelh
my-lady and love from whom I-wish
tener mon cors, qu'aissi s'eschay;
to-hold my person that-thus itself-befits
quar s'ieu ren far d'auinen sai
for if-I anything to-do of-graceful know
ni dir, de lor ai lo capduelh;
or to-say from them I-have the chief-share
per que lunh uil fag no m'acuelh
for which any cheap deed not to-me-welcomes
mon cor, que tenon; de quem play.
my heart which they-hold from which-to-me it-pleases

Aitant de ben amors m'atray,
So-much of good love to-me-draws
que de mal estar m'en destuelh,
that from ill being me-thence it-turns-away
e tant de mal, que no m'en duelh,
and so-much of pain that not myself-thereof I-grieve
don crey, que deziran murray,
whence I-believe that desiring I-shall-die
leys aman tant, que m'en dechai.
her loving so-much that myself-thereof I-decline
Et ab tot suy aitals, cum suelh;
And with all I-am such as I-am-wont

quar esper, que so, que quist lay,
for I-hope that that which I-sought there
me torn tot mon fen en uert fuelh.
to-me turns all my hay into green leaf

Doncx ia no guar lo mieu escuelh,
Then ever not I-heed the my habit
merces sim deu pro tener may,
mercy if-me ought profit to-hold more
qu'ab amor abaisse l'erguelh,
that-with love humbles the-pride
qu'a midons, quar nom reten sai;
than-to my-lady for not-me she-retains here
qu'als nol deman ni ges no sai,
for-else not-of-her I-ask and at-all not I-know
que per tant de pretz s'en despuelh.
that for so-much of worth herself-thereof strips
Ni non l'er honors, sim recuelh
And not to-her-will-be honor if-me gathers
mortz per lieys, mas ieu la i penray.
death for her but I it there will-take

A N Bernat d'Olargue t'en vai,
To Sir Bernart of-Olargues yourself-thence go
qu'a de saber razitz e bruelh,
who-has of knowledge root and shoot
chanson, mas d'En Bertran nom tuelh
song but from-Sir Bertran not-myself I-withdraw
d'Opian lauzar, quan poiray.
of-Opian to-praise when I-shall-be-able

Mos Belhs Deportz, tot, quant qu'ieu uuelh
My Fair Delight all as-much as-I wish
en est mon, tant cum uos nom play.
in this world so-much as you not-to-me pleases

Aissi pert poder amors

2 · LOVE LOSES ITS POWER

The second song, 1255. Love is losing its power like a rich man who loses his income, since covetousness constrains worth and joy, its guides. Whoever does not know the world's empress lives as though dead, and joy parted from worth is a tree without roots. Every man who can should arm until love's supporters are restored. Viscount Amalric of Narbonne has set himself against covetousness. He has not left his lady, he says, though his words are not amorous now, being forced by their matter.

La secunda canso de Gr. Riquier, facha en l'an
The second song of Guiraut Riquier made in the-year
MCCLV.
twelve-hundred-fifty-five

Aissi pert poder amors
Thus loses power love
quon ricx hom, quant pert sa renda
as a-rich man when he-loses his income
el sieu e sos ualedors,
and-the his-own and his helpers
per que hom non la reprenda,
for which one not her reproves
quar ioys l'es e pretz fallitz;
for joy to-her-is and worth failed
que quascus era sos guitz,
which each was her guide

aquestz destrenh cobetatz,
these constrains covetousness
e sis fa chant e solatz.
and if-itself makes song and cheer

Quar pretz no troba secors
For worth not finds help
ni ioys ni an, quils defenda,
nor joy nor they-have who-them defends
amors pert sos ualedors
love loses its helpers
e no troba, quils li renda.
and not finds who-them to-it restores
E qui ab l'emperairitz
And who with the-empress
del segle non es aizitz,
of-the world not is familiar
uius es mortz, d'ira pagatz
alive is dead with-grief paid
et es ses ualor prezatz.
and is without merit prized

Per pecx auars amadors,
Through foolish avaricious lovers
als quals no plai loni' atenda,
to-the whom not pleases long waiting
es noyrida la errors,
is nourished the error

q' us nom par qu'en pretz entenda;
that one not-to-me seems that-in worth strives
e ioys, quant pretz n'es partitz,
and joy when worth thence-is parted
es arbres senes razitz,
is a-tree without roots
de tot frug desesperatz,
of all fruit despaired
aissi es ioys aziratz.
thus is joy hated

A tot hom es dezonors,
To every man is dishonor
que no fa, quan pot, esmenda,
who not makes when he-can amends
de mal, s'estz es dels maiors;
of wrong if-this-one is of-the greatest
per que quascus hi atenda,
for which each thereto let-attend
a son poder gent garnitz,
to his power nobly armed
als manteyns d'amor iauzitz,
to-the supports of-love rejoiced
tant trols aian restauratz;
so-long until-them they-have restored
pueys auran fin aman patz.
then will-have true lovers peace

N Amalricx, on es ualors,
Sir Amalric where is merit
no uol, quel tortz uas luy penda,
not wishes that-the wrong toward him hangs
que tan gent s'es mes él cors,
for so nobly himself-has put into-the course
qu'ab cobetat ten contenda;
that-with covetousness he-holds contention
e fora sai pretz peritz,
and would-be here worth perished
mas en elh s'es afortitz
but in him itself-has strengthened
ab ioy, per que uiu honratz
with joy for which lives honored
uescoms Narbones amatz.
viscount of-Narbonne loved

Chanso, ges nom suy partitz
Song at-all not-myself I-am parted
de midons, si tot mos ditz
from my-lady though all my words
no fas er enamoratz,
not I-make now enamored
quar son per razon forsatz.
for they-are by reason forced

En re nos melhura

3 · IN NOTHING, LOVE, DOES MY AFFAIR IMPROVE

The third song, 1256. Love does nothing to better his affair: neither complaint, patience, nor concealment helps, for his lady is so harsh that his singing does not please her. Covetousness reigns and constrains joy and worth. He makes fire without wood, yet he will suffer loving rather than withdraw, even if it costs him his life. Viscount Amalric, who refuses base deeds and keeps honor, conquers with Narbonne whoever displeases him.

(La tersa) canso(n) de Gr. Riquier, (facha en) l'an
The third song of Guiraut Riquier made in the-year
MCCLVI.
twelve-hundred-fifty-six

En re nos melhura,
In anything not-itself improves
amors, mos afars,
love my affair
nim ten pro rancura,
nor-me holds profit complaint
suffrirs ni celars;
suffering nor concealing
quar midons m'es dura,
for my-lady to-me-is harsh
tant que mos chantars
so-much that my singing
nol plai ni n'a cura,
not-to-her pleases nor thereof-has care

nius n'eschai blasmars;
nor-to-you thereof-befalls blaming
quar cobetatz renha,
for covetousness reigns
quem par, que destrenha
that-to-me seems that constrains
ioy e pretz ueray,
joy and worth true
guitz de uos es senha,
guide of you is banner
per que poder guai
for which power gay
perdetz say.
you-lose here

No truep entressenha,
Not I-find token
ni uey ni la say,
nor I-see nor it I-know
que ses uos prom tenha
that without you profit-me holds
ab selha, quem play;
with her who-to-me pleases
don fas fuec ses lenha
whence I-make fire without wood
quar per lieys m'esmay,
for for her myself-I-dismay

que grazir nom denha
who to-welcome not-me deigns
m'amor nim n'estray.
my-love nor-me thence-withdraws
Fort me desmezura,
Greatly to-me she-is-immoderate
quar no m'assegura
for not me-she-assures
ses totz uils pessars;
without all cheap thoughts
quar am ses falsura.
for I-love without falsehood
Si m'auci amars,
If me-kills loving
trop m'er cars.
too to-me-will-be dear

Tant, quan midons uuella,
As-long as my-lady wishes
suffrirai aman,
I-will-suffer loving
enans que m'en tuella,
before that myself-thence I-withdraw
l'amoros afan.
the-amorous toil
Mas uas mi s'erguella,
But toward me herself-she-prides
quar d'aitan nom blan,
for of-so-much not-me she-flatters

que per sieu m'acuelha
that for hers me-she-receives
el playa, qu'ieu chan.
and-to-her it-pleases that-I sing
Amors, sim n'etz guida
Love if-me thereof-you-are guide
en etz obezida,
and-thereof you-are obeyed
d'afan m'auretz trag;
from-toil me-you-will-have drawn
qu'als mos chans nol crida.
for-else my song not-her cries
Qu'al sieu pretz ben fag
That-to-the her worth well made
don empag.
whence I-strive

Tant m'es abellida,
So-much to-me-is pleasing
que non tem maltrag,
that not I-fear ill-treatment
ans uuelh, quem cost uida,
rather I-wish that-me it-costs life
qu'ieu alhor m'assag.
than-I elsewhere myself-try
Forsaus es falhida,
Force-to-you is failed
amors, mal e lag,
love ill and ugly

per que ioys m'oblida,
for which joy me-forgets
non per mo forfag;
not through my misdeed
et enquer mi bruella,
and still in-me sprouts
em nays, don mi duella,
and-in-me is-born whence myself I-grieve
quar am ses enian
for I-love without deceit
lieys, que nom recuella,
her who not-me receives
s'autre ioy deman
if-other joy I-ask
neys pessan.
even thinking

Tot segrai la trassa
Wholly I-will-follow the track
dels pus auinens,
of-the most graceful
tro mortz lam desfassa,
until death it-for-me undoes
on sia iauzens.
where I-am joyful
Mas quar es tant bassa
But because is so low
amors, nom ditz sens,
love not-to-me says sense

quel seguirs bem fassa,
that-the following well-me does
ni n'etz reprendens.
nor thereof-you-are reproving
Cobetatz uos tuda,
Covetousness you kills
don etz desceubuda
whence you-are deceived
per freuol secors,
through feeble help
e mal defenduda,
and badly defended
quar del pus ricors
for of-the most powerful
uos toll cors.
you it-takes hearts

D'aitan uos aiuda
Of-so-much you helps
le uescoms, amors,
the viscount love

que uils faitz refuda
who cheap deeds refuses
e reten honors
and retains honors
ab ualor saubuda
with merit known
e grat dels mellors
and favor of-the best
N Amalricx, e muda
Sir Amalric and changes
als temsutz temors,
to-the feared fears
e quar uiltatz cassa
and because cheapness he-hunts
e bon pretz amassa,
and good worth amasses
ab Narbona uens,
with Narbonne he-conquers
cuy que li desplassa;
whomever that to-him displeases
quar mout es plazens
for much he-is pleasing
a sas gens.
to his folk

Ges mos cors nos cassa
At-all my heart not-itself drives
d'amar, ni m'espassa
from-loving nor me-relieves
l'engoys sos turmens,
the-anguish her torments
ans hi aurai massa,
rather therein I-will-have much
si nom n'es guirens
if not-me thereof-is protector
silh, quem uens.
she who-me conquers

Tant uey, qu'es ab ioy pretz mermatz

4 · I SEE WORTH SO DIMINISHED WITH JOY

The fourth song, 1257. Worth, merit, courtesy, and measure are diminished, and he sings almost in despair, since covetousness holds joy, justice, and mercy constrained. When worth is restored, love will care for him. Meanwhile he wants his lady and desires to go on wanting her, and the more he sees her the more he wishes to see her. He would rather have honorable harm than shameful profit. The lord of Narbonne is rightly praised.

(La quarta canso) de Gr. Riquier, (en) l'an MCCLVII.

The fourth song of Guiraut Riquier in the-year twelve-hundred-fifty-seven

Tant uey, qu'es ab ioy pretz mermatz
So-much I-see that-is with joy worth diminished
e ualors, qu'es mal segura
and merit which-is ill secure
cortezia e mezura,
courtesy and measure
per qu'ieu chan quays desesperatz
for which-I sing almost desperate
d'amor, a qui falh sos brius
of-love to whom fails its vigor
per ioy, quar esta chaitius;
through joy for it-stands wretched
que cobetatz li a tout son poder
for covetousness to-it has taken its power
el ten destreg, tant que m'en fa doler.
and-it holds constrained so-much that me-thereof it-makes to-grieve

Bem dey doler, pus cobetatz
Well-myself I-ought to-grieve since covetousness
ten ioy destreg e drechura
holds joy constrained and justice
e merce, quels bes melhura,
and mercy which-the goods improves
e deport e chant e solatz
and delight and song and cheer
e totz bos faitz agradius,
and all good deeds pleasing
tant qu'ieu no suy mortz ni uius,
so-much that-I not am dead nor alive
ni é mon chan non ai nulh bon esper,
and in my song not I-have any good hope
quar ia nom qual, tro que pretz ans parer.
for ever not-to-me it-matters until that worth goes to-appear

E quan pretz sera restauratz
And when worth will-be restored
els autres per auentura,
and-the others by chance
amors aura de me cura,
love will-have of me care
si tot le secors m'er tarzatz,
though all the help to-me-will-be delayed

tant quel cuiars m'es esquius
so-much that-the imagining to-me-is aloof
mas d'aitant suy esforssius
but of-so-much I-am strenuous
qu'ieu uuelh midons e dezir la uoler,
that-I want my-lady and desire her to-want
e quant la uey, mais la dezir uezer.
and when her I-see more her I-desire to-see

Le uezers ab uoler me platz;
The seeing with wanting to-me pleases
quar anc gensor creatura
for ever nobler creature
no crey que formes natura,
not I-believe that formed nature
e quar me suy a lieys donatz,
and because myself I-am to her given
non de partir uolontius
not of parting willing
ni d'esser nominatius,
nor of-being named
que ab son cors aia tant de lezer,
that with her person I-have so-much of leisure
de que sos pretz puesca ren meyns ualer.
from which her worth could anything less to-be-worth

Del meyns ualer me suy gardatz,
From-the less being-worth myself I-am guarded
ans l'ai cregut ses falsura
rather it-I-have increased without falsehood
lauzan, e sai, quant mellura,
praising and I-know when it-improves
creys mos dans, e sin suy honratz;
grows my harm and if-thereof I-am honored
mos dans, qu'en suy pus pessius,
my harm for-thereof I-am more pensive
may sos amars m'es prezius;
more her loving to-me-is precious
per qu'ieu uuelh mais dan honrat conquerer
for which-I wish more harm honored to-win
qu'aunit profieg; ueus quem fal dan plazer!
than-shamed profit behold that-me makes harm pleasure

Quan ab ioy pretz senhorius
When with joy worth lordly
sera de poder autius,
will-be of power lofty
amors poira als amans pro tener,
love will-be-able to-the lovers profit to-hold
e preyar l'ai, que midons apoder.
and to-pray it-I-will that my-lady it-subdues

L'onrat senhor de Narbona per uer
The-honored lord of Narbonne for true
pot hom lauzar a dreg, tan sap ualer.
can one to-praise with right so-much he-knows to-be-worth

Amors, pus a uos falh poders

5 · LOVE, SINCE YOUR POWER FAILS

The fifth song, 1257. Love has lost its power, since covetousness constrains joy and worth, and he laments love's loss twice as much as his own, for the whole world shares it. Love raised his desire to the noblest lady, from whom he has not the least pleasure, and without love's command neither fear, prayer, nor patience avails him. He praises Viscount Amalric of Narbonne and Bertran of Opian, and would be rich in joy if the song pleased his Fair Delight.

(La quinta) canson de Gr. Riquier, l'an MCCLVII.

The fifth song of Guiraut Riquier the-year twelve-hundred-fifty-seven

Amors, pus a uos falh poders,

Love since to you fails power

ioys ab pretz, queus eran captenh,

joy with worth which-to-you were support

que cobetatz uey quels destrenh,

for covetousness I-see that-them constrains

de mort pot esser mos espers.

of death can to-be my hope

Yeu o planc, quar es mos dans,

I it lament for it-is my harm

mas lo uostre planc dos tans,

but the yours I-lament two times

quar él mieu dan perdrai yeu solamens,

for in-the my harm will-lose I only

et él uostre totas generals gens.

and in-the yours all general folk

Aitant me demostra sabers,
So-much to-me shows knowledge
qu'ilh ni uos non trobetz mantenh,
that-they nor you not find support
e cobetatz sobre totz renh,
and covetousness over all reigns
que totz le mons pert, et es uers.
for all the world loses and it-is true
Pero, amors, mos afans
Yet love my toil
es pus, que no sol, pezans,
is more than — it-is-wont heavy
uos lom donetz, et er nom n'etz guirens,
you it-to-me gave and now not-to-me thereof-are protector
nius es blasmes mas le comensamens.
nor-to-you is blame but the beginning

Quar per uos se ders mos uolers
For through you itself raised my wanting
en tal, que las gensors atenh
on such that the noblest attains
de beutat, en que res no penh,
of beauty in which anything not paints
e non ai dels menors plazers,
and not I-have of-the least pleasures
et am la ses totz enians,
and I-love her without all deceits

mas sa beutatz agradans
but her beauty pleasing
e sa ualors m'o tollon ueramens
and her merit from-me-it take truly
el non poders, don no m'es reprendens.
and-the not power whence not to-me-is reproving

Sim ualgues ab midons temers
If-to-me availed with my-lady fearing
ni precx humils ses tot endenh,
or prayer humble without all disdain
celars, sufrirs, quecx si empenh,
concealing suffering each itself strives
tant que fora guays mos lezers;
so-much that would-be gay my leisure
pero ses uostres comans,
yet without your commands
amors, no m'es lunhs enans,
love not to-me-is any advance
e quar uos falh poders, es aunimens,
and because to-you fails power it-is shame
quar nous socor, qui pot, degudamens.
for not-you helps who can duly

L'onratz uescoms, cuy iorns ni sers
The-honored viscount whom day nor evening
non tolh, que ualors non l'essenh
not prevents that merit — him-teaches
a far faitz de belh entressenh,
to do deeds of fair token
N'Amalricx s'es a bon pretz ders
Sir-Amalric himself-is to good worth raised
ab bon grat dels pus prezans,
with good favor of-the most prized
tant quels croys ten en balans,
so-much that-the vile he-holds in balance
et es senhers de Narbona plazens,
and is lord of Narbonne pleasing
per quel lauzi, pero pus es ualens.
for which-him I-praise yet more he-is worthy

Lauzar dey sobrels Bertrans
To-praise I-ought above-the Bertrans
selh d'Opian, qu'es prezans,
him of-Opian who-is prized
quar elh ual tant, que, quil ue guayamens,
for he is-worth so-much that who-him sees gaily
non es ses ioy, tant es de grat manens.
not is without joy so-much he-is of favor wealthy

Endreg de uos fora de ioy manens,
Toward of you I-would-be of joy wealthy
mos Belhs Deportz, sius fos mos chans plazens.
my Fair Delight if-to-you were my song pleasing

Aissi cum selh, que franchamen estai

6 · LIKE ONE WHO LIVES FREE

The sixth song, 1258. Like a free man who puts himself in a lord's service, he gave himself over to love and found himself caught in a strife he can neither leave nor survive. He will fight the long pride of the lady whom love made him choose, like a man throwing a feather against the wind, until his heart fails him. If she gives up her pride for mercy, she will gain as a penitent does, for with pride a man loses merit and with mercy wins God and the world.

(La VIa) canso de Gr. Riquier, l'an MCCLVIII.
The sixth song of Guiraut Riquier the-year twelve-hundred-fifty-eight

Aissi cum selh, que franchamen estai
Just as he who freely stands
e ses reguart es met en seruitut
and without regard himself puts in servitude
de tal senhor, que pus l'a receubut
of such lord who when him-has received
per sieu, li fa far son poder e may,
for his to-him makes do his power and more
o fi yeu ben; qu'estaua franchamen,
so did I indeed for-I-was freely
quan ad amor me dey; quar mantenen,
when to love myself I-gave for straightway
que lim fuy datz, me mes en tal mesclanha,
that to-it-myself I-was given me it-put in such strife

on cug murir; qu'ilh nom ual nim defen,
where I-think to-die for-it not-to-me avails nor-me defends
nim n'aus issir ni sai, quo mi remanha.
nor-myself thence-I-dare to-go-out nor I-know how myself I-remain

Saber si fas, tro la mort remanray,
To-know so I-do until the death I-will-remain
som ditz amors, o tro aia uenent
so-to-me says love or until I-have overcome
l'erguelh, que a tant loniamen iagut
the-pride which has so long lain
en lieys, quem fe chauzir; pero bem play,
in her who-me made to-choose yet well-to-me it-pleases
qu'ab elh guerrey, e fas o per nien;
that-with it I-war and I-do it for nothing
quar si merces lo sieu poder no y ten,
for if mercy the its power not there holds
aissim l'agui et ai pro, de quem planha
thus-myself it-I-had and I-have enough of which-myself I-complain
cum selh, que tra pluma contra fort uen,
like him who throws a-feather against strong wind
e sim farai, tro quel cor me sofranha.
and so-myself I-will-do until that-the heart to-me fails

Lo cor el sen e mon lagui perdray,
The heart and-the sense and my trouble I-will-lose
on aurai ioy, selh, qu'iem n'ai elegut.
where I-will-have joy that which-I-me thereof-I-have chosen

Pero sin perc so, que ai mentaugut,
Yet if-thereof I-lose that which I-have mentioned
dan et honor tot essems hi penrai,
harm and honor all together therein I-will-take
e non puesc may: d'amor n'ay mandamen,
and not I-can more from-love thereof-I-have command
e mos sabers ab mon cor m'o cossen,
and my knowledge with my heart to-me-it consents
quecx m'enardis e trols ops me companha,
each me-emboldens and until-the need me accompanies
pueys layssan me cum dons mal deffenden
then they-leave me as a-lord badly defending
son bon uassalh en camp mest gent estranha.
his good vassal in field among folk foreign

Estranhamen remanc sols e blos lay,
Strangely I-remain alone and bare there
on me mena amors souen menut,
where me leads love often frequently
a lieys, on ai mon fin cor assegut,
to her on-whom I-have my true heart set
qu'es la gensers e la mielhers, qu'ieu say;
who-is the noblest and the best that-I know
sol layss' erguelh, et apres merce pren,
only she-leaves pride and after mercy she-takes
camiat aura aissi certanamen
changed she-will-have thus certainly
com peccaire, qu'en penedensas banha;
as a-sinner who-in penances bathes

quar ab erguelh pert hom ualor e sen
for with pride loses one merit and sense
et ab merce dieu e segle gazanha.
and with mercy God and world gains

Donc gart midons, quans de bos ayps dechay
Then let-regard my-lady how-many of good qualities destroys
erguelhs, e quant a merces de uertut;
pride and how-much has mercy of virtue
e si o fa, ia no cug la refut,
and if it she-does ever not I-think her I-refuse
quar pueys aura so, qu'a pro domn' eschay;
for then she-will-have that which-to worthy lady befits
qu'ilh et amors son d'un acordamen,
for-she and love are of-one accord
aissi quon cor e cors; donc non enten,
thus as heart and body then not I-understand
qu'ieu pueys senta tant est mal, quem gauanha;
that-I then feel so-much this ill which-me gains
quar suy d'amor; ueus mon afortimen!
for I-am of-love behold my fortitude
Que als no sai, en que mos mals refranha.
For else not I-know in which my ill abates

Sil guitz d'amor ab midons nom defen,
If-the guide of-love with my-lady not-me defends
son poder pert, quar erguelhs lol desmen,
its power it-loses for pride it-to-it belies

et ieu perc trop, que remanh en la fanha,
and I lose too-much for I-remain in the mire
e pert midons son bon captenemen,
and loses my-lady her good bearing
e merces pert, quel poder d'amor franha.
and mercy loses that-the power of-love it-breaks

L'onratz senhers de Narbona gazanha
The-honored lord of Narbonne gains
grat et amor, son uerai pretz creyssen,
favor and love his true worth increasing
de sos uezis e de la gent estranha.
from his neighbors and from the folk foreign

Nom sai d'amor, si m'es mala o bona

7 · I DO NOT KNOW WHETHER LOVE IS BAD OR GOOD FOR ME

The seventh song, 1259, ending its lines on the same words in every stanza. He cannot tell whether love helps or harms him, lightens or burdens him, for it made him choose a lady who hates him and makes a lie seem truth. Yet love also makes him hate base deeds, gives him knowledge, and wins him the favor of the worthy. He would suffer anything if it brought him close to her. The song goes to Viscount Amalric of Narbonne.

(La VIIa) canso de Gr. Riquier, l'an MCCLVIIII.
The seventh song of Guiraut Riquier the-year twelve-hundred-fifty-nine

Nom sai d'amor, si m'es mala o bona,
Not-myself I-know of-love if to-me-it-is bad or good
om ual om notz, om manten o m'azira,
or-to-me avails or-me harms or-me upholds or me-hates
ni sai del mal ni del ben, quals se sobra,
nor I-know of-the ill or of-the good which itself exceeds
ni no conosc, si m'aleuia om carga,
and not I-know if me-it-lightens or-me burdens
ni entendi, sim dic uer o messonia,
nor I-understand if-myself I-say truth or lie
ni si uau dreg o tenc uia trauersa:
nor if I-go straight or I-keep way crosswise
quest pessamens me destrenh em taborna,
for-this thought me constrains and-me stuns
don trac trop pieytz que selh, qu'om uiu escoria.
whence I-suffer much worse than he whom-one alive flays

Qu'amors me fe chauzir per la pus bona
For-love me made to-choose as the most good
lieys, qu'ieu dezir et am, per que m'azira,
her whom-I desire and love for which me-she-hates
em fa sufrir ses camiar so, quem sobra,
and-me makes to-suffer without changing that which-me exceeds
em fa uoler tal re, quem sobrecarga,
and-me makes to-want such thing that-me overburdens
em fa semblar uertat de la messonia,
and-to-me makes to-seem truth of the lie
tant que mo mielhs me trastolh em trauersa,
so-much that my best me it-takes-away and-me crosses
em fa tornar al dur colp, quem taborna,
and-me makes to-return to-the hard blow that-me stuns
em fa portar lo cotelh, que m'escoria.
and-me makes to-carry the knife that me-flays

Si aissim notz amors, en als m'es bona,
If thus-me harms love in other to-me-it-is good
qu'a luecx uils faitz per lieys mon cor azira
for-in places cheap deeds for her my heart hates
em fa eslir aquelhs, don bos pretz sobra,
and-me makes to-choose those whose good worth exceeds
e m'a donat tal saber, que nom carga,
and to-me-has given such knowledge that not-me burdens
an me fa dir mant bon uer ses messonia,
rather me makes to-say many-a good truth without lie

em dona grat dels pros senes trauersa
and-me gives favor of-the worthy without crossing
ab tal engenh, quels pecx amans taborna;
with such skill that-the foolish lovers it-stuns
quar mos braus ditz per semblant los escoria.
for my harsh words by seeming them flays

Pero mai uuelh, quem sia d'aitant bona,
Yet more I-wish that-to-me it-be of-so-much good
que si m'aizis amors, lieys, que m'azira,
that if me-brings-close love her who me-hates
senes tot l'als, si tot l'afans me sobra,
without all the-rest though all the-toil me exceeds
e pur mandam suffrir, d'als nom descarga;
and only it-bids-me to-suffer from-else not-me it-unburdens
quar ab suffrir n'aurai ioy ses messonia,
for with suffering thereof-I-will-have joy without lie
et on mais am midons, pus m'es trauersa:
and the-more more I-love my-lady more to-me-she-is crosswise
aissi no truep uertat, per quem taborna,
thus not I-find truth for which-me it-stuns
sim ual om notz, om sana o m'escoria.
if-to-me it-avails or-me harms or-me heals or me-flays

Al uescomte N'Amalric de Narbona
To-the viscount Sir-Amalric of Narbonne
uir, ma chanson; quar tot uil fag azira
I-turn my song for all cheap deed he-hates
e manten pretz, per que ualors li sobra,
and upholds worth for which merit to-him exceeds
tant quels uils ricx de mals pessamens carga
so-much that-the cheap rich with ill thoughts he-burdens
e manten ioy e gab senes messonia
and upholds joy and jest without lie
ab grat dels pros senes tota trauersa
with favor of-the worthy without all crossing
e sap ualer tant, quels estranhs taborna
and knows to-be-worth so-much that-the strangers he-stuns
saluan s'onor, per que irals escoria.
saving his-honor for which wrath-them flays

Midons bona sai qu'azira trauersa,
My-lady good I-know who-hates crossing
si bem sobra, nos carga nis taborna;
if well-me she-exceeds not-herself burdens nor-herself stuns
car messonia tem que ualors escoria.
for lie she-fears which merit flays

A mon dan suy esforcius

8 · I STRIVE TOWARD MY OWN HARM

The eighth song, 1260. Like a thief who goes where his death awaits because the deed tastes sweet, he loves more each day the lady who hates him, knowing it will kill him. He is like a servant whose good service turns to ill, yet he wins praise by it, and like a good warrior he does not count death. Love, the source of all the good he does or says, has given him ready knowledge, and he thanks it. The tornada praises the pleasing lord of Narbonne.

(La octaua) canson de Gr. Riquier, l'an MCCLX.
The eighth song of Guiraut Riquier the-year twelve-hundred-sixty

A mon dan suy esforcius,
To my harm I-am strenuous
a semblansa del lairo,
in likeness of-the thief
ques met en luecx regardius
who-himself puts in places watchful
de sa mort, tant li sap bo
of his death so-much to-him it-tastes good
far lo fag, don la enquier:
to-do the deed for-which it he-seeks
atressim fay abellir
likewise-to-me makes to-please
so, don sai, que dey murir,
that whence I-know that I-must to-die

amors e pus huey que hier;
love and more today than yesterday
quar silh, qu'ieu pus am, m'azira.
for she whom-I most love me-hates

L'azirars creys pus que rius,
The-hating grows more than a-river
qu'al semblant uey la faisso,
for-in-the look I-see the fashion
et ieu suy pus uolontius
and I am more willing
e sai, que nom tenra pro
and I-know that not-me it-will-hold profit
de midons amar sobrier,
of my-lady to-love surpassing
don aissim pren ses mentir
whence thus-me it-takes without lying
cum selh, que per bon seruir
as him who for good serving
met tot son poder plenier,
puts all his power full
don sos bes é mal se uira.
whence his good into ill itself turns

Mai ualria mortz que uius,
More would-be-worth dead than alive
qui pert sa bona sazo
who loses his good season
seruen, quant selh l'es esquius,
serving when he to-him-is aloof
de qui aten guazardo.
from whom he-awaits reward
Pero bon laus ne conquier,
Yet good praise thereof he-wins
el seruitz fa s'escarnir;
and-the served makes himself-to-be-mocked
som fa d'amar afortir,
so-me makes of-loving to-strengthen
a semblan del bon guerrier,
in likeness of-the good warrior
qu'endreg pretz mort no s'albira.
who-toward worth death not considers

De mort no suy remembrius
Of death not I-am mindful
ni temens, si bem somo;
nor fearing if well-me it-summons
tant m'es l'afans agradius
so-much to-me-is the-toil pleasing
d'amor, a cuy quer perdo
of-love to whom I-seek pardon
del fals blasme messongier,
of-the false blame lying

que l'ai dat ses son fallir,
which to-it-I-have given without its failing
don me cuiaua cubrir
whence myself I-thought to-cover
cum selh, que pren parsonier,
as he who takes a-partner
quan son fallimen cossira.
when his offense he-considers

Quar d'amor es natz mos brius,
For from-love is born my vigor
s'ieu ren fas ni dic de bo,
if-I anything do or say of good
e per midons suy celius,
and for my-lady I-am secretive
qu'a fallir no m'abando.
that-to failing not myself-I-abandon
Dat m'an saber prezentier,
Given to-me-they-have knowledge ready
donc non lur dey als querir,
then not of-them I-ought else to-seek
an lur dey aquelh grazir;
rather to-them I-ought that to-thank
quar mout n'ai honrat loguier,
for much thereof-I-have honored wage
que son tenc, qu'autre dezira.
that his I-hold which-another desires

Amors, trops an gran dezir
Love many have great desire
d'aquest saber ses mentir,
of-this knowledge without lying
que m'auetz dat uertadier,
which to-me-you-have given true
si mais fos, lo mais grazira.
if more there-were the more I-would-thank

Narbona uey enantir
Narbonne I-see to-advance
el guay senhor plazentier,
and-the gay lord pleasing
cuy dieus gart de dan e d'ira.
whom God guard from harm and from-grief

Ab lo temps agradiu gai

9 · WITH THE PLEASANT, GAY SEASON

The first vers, 1261, which he announces he will make in masculine rhymes of seven syllables with a fair melody. Having taken counsel with his secret heart, he must entreat his Fair Delight to love him, though she never forced him to love her and the blame is his own light heart's. He will love her until death, and unless his hidden Delight changes, all will know how her hard heart killed Guiraut Riquier. The vers goes to Amalric, viscount of Narbonne.

(Lo primier) uers de Gr. Riquier, l'an MCCLXI.
The first vers of Guiraut Riquier the-year twelve-hundred-sixty-one

Ab lo temps agradiu gai
With the season pleasing gay
le cors nueus blons de bon grat,
the person new fair of good favor
qu'ieu am, a mon cor comes
whom-I love to my heart committed
de far uers adrechurat;
of making vers well-ordered
e far l'ai de mascles motz
and to-make it-I-will of masculine words
ab tot lo nombre de set
with all the number of seven
et ab belh chan plazentier.
and with fair melody pleasing

Al comensar del uers ai
At-the beginning of-the vers I-have
lo nombre el als gardat;
the number and-the rest kept
quar hom deu gardar, som pes,
for one ought to-keep so-I think
ans que comens fag honrat,
before that he-begins deed honored
sin pot estar sus o sotz,
if-thereof he-can to-stand above or below
per qu'ieu ab mon cor secreth
for which-I with my heart secret
n'ai auut cosselh plenier.
thereof-I-have had counsel full

Lo cosselh tenc per uerai;
The counsel I-hold for true
mai mon Belh Deport amat
but my Fair Delight beloved
dey sopleyar, qu'elh m'ames;
I-ought to-entreat that-she me-loves
captal on ai gazanhat
capital whereon I-have gained
saber, don giet brancx e brotz;
knowledge whence I-throw branches and shoots
d'als nom ualc nis ne penet,
of-else not-to-me it-availed nor-herself thereof repented
per que muer de dezirier.
for which I-die of desire

S'ieu muer, blasmes nol n'eschai,
If-I die blame not-to-her thereof-befalls
quar, s'ieu l'am, nom n'a forsat,
for if-I her-love not-me thereto-she-has forced
qu'en dey blasmar, si dans m'es,
for-thereof I-ought to-blame if harm to-me-it-is
non mas mon cor leugier fat,
not but my heart light foolish
que fon del mieu turmen glotz,
which was of-the my torment greedy
pero en tal luec trieth,
yet in such place chose
que m'a fag de frag entier.
that me-it-has made from broken whole

Tant suy entiers, qu'en murray
So-much I-am whole that-thereof I-will-die
aman, et ai m'acordat,
loving and I-have myself-agreed
que nom uir; quar aunitz bes
that not-myself I-turn for shamed good
no ual tant de dan honrat.
not is-worth as-much of harm honored
Per que seray uielhs e rotz
For which I-will-be old and broken
d'aquest sen, tro n'aia ueth
of-this mind until thereof-I-have veto
forsat del badalh derrier.
forced by-the gape last

Puey ablasmar no m faray,
Then to-blame not myself I-will-make
mas sil deportz, qu'ay celat,
but if-the delight which-I-have concealed
lo qual él mon non a tres
the which in-the world not has three
quel sapchan, non a camiat
that-it know not has changed
son atur sert er a totz,
its conduct certain will-be to all
quel sieus durs cors aizinet,
that-the her hard heart brought-about
com moric Guirautz Riquier.
how died Guiraut Riquier

Vers, quant seras apres, uay
Vers when you-will-be learned go
al pro Amalric prezat,
to-the worthy Amalric prized
uescomte de Narbones,
viscount of Narbonnais
qu'elh a bon pretz gazanhat
for-he has good worth gained
el mante entier ses notz,
and-it maintains whole without knot
don tug sey amic son leth
whence all his friends are glad
els autres ab cossirier.
and-the others with care

Solatz e chans de bon grat
Cheer and songs of good favor
e conortz cazon en potz
and comforts fall into a-well
a mos ops, s'em breu nom reth
for my needs if-in short not-me restores
mos Belhs Deportz alegrier.
my Fair Delight gladness

Bem merauelh, co non es enueyos

10 · I MARVEL THAT EVERY MAN IS NOT EAGER

The ninth song, 1260. Worth is praise, praise comes from good conduct, and good conduct from discernment, which a man learns only by obeying true love, since love is never without fear. A fearful lover shuns base deeds and wins a worth that pleases the world and God. The ignorant will say his deeds belie his words, but his lady will not let him love her even hoping for nothing but his song. Viscount Amalric of Narbonne gives worth its support.

(La nouena) canso d'En Gr. Riquier l'an MCCLX.
The ninth song of-Sir Guiraut Riquier the-year twelve-hundred-sixty

Bem merauelh, co non es enueyos
Well-myself I-marvel how not is eager
totz hom de pretz conquerre, mentre uiu;
every man of worth to-win while he-lives
quar pretz uerays per mort no pert son briu,
for worth true through death not loses its vigor
donc elh es claus de bos faitz ses falhensa.
then it is key of good deeds without failing
E pretz non es res mas lauzor de gens,
And worth not is anything but praise of folk
el lauzor uen de bos captenemens
and-the praise comes from good conduct
e bos capteyns de uera conoyssensa.
and good conduct from true discernment

Conoyssensa a tans de mestiers bos,
Discernment has so-many of offices good
que de bos faitz demostral pus espriu
that of good deeds it-shows-the most keen
e dona luec de parlar agradiu
and gives place of speaking pleasing
e tolh lezer e poder a fallensa.
and takes leisure and power from failing
E donc qui uol esser uers conoyssens,
And then who wishes to-be truly discerning
a fin' amor sia obediens,
to true love let-him-be obedient
quar fin' amors non es ses gran temensa.
for true love not is without great fear

Totz fis amans deu esser temeros,
Every true lover ought to-be fearful
e pus que tem, uils faitz nol ten pessiu,
and since that he-fears cheap deeds not-him hold pensive
e que nol pes, del far crey qu'es esquiu;
and that not-to-him weighs of-the doing I-believe that-he-is averse
e selh, que uiu en aital captenensa,
and he who lives in such conduct
lauzor e pretz a, don es tant manens,
praise and worth has whence he-is so wealthy
que a secgle et a dieu es plazens
that to world and to God he-is pleasing
et ad honor fenis tot, quant comensa.
and with honor finishes all that he-begins

Comensamens de ueray amoros
Beginning of true lover
es de dezir tement et humiliu;
is of desire fearing and humble
aquelh lo fa conoyssent e celiu,
that him makes discerning and secretive
que nulhs uils faitz far, pessar nol agensa,
that any cheap deed to-do to-think not-to-him pleases
don a lauzor e pretz complidamens;
whence he-has praise and worth completely
donc non es hom senes amor ualens,
then not is man without love worthy
pus de pretz es frugz e flors e semensa.
since of worth it-is fruit and flower and seed

Er diran cylh, que son de saber blos,
Now will-say those who are of knowledge bare
que ges mey fag als ditz no son aiziu;
that at-all my deeds to-the words not are suited
pero ben fas mon poder esfortsiu,
yet well I-do my power strenuous
mas quar midons, que uera beutatz gensa,
but because my-lady whom true beauty adorns
nom uol suffrir, qu'ieu l'am fis e suffrens;
not-me wishes to-suffer that-I her-love true and patient
ses respieg d'als ni mon chan solamens
without expectation of-else nor my song only
mos deuers pert en fag et en paruensa.
my duty loses in deed and in appearance

Qui en auer bon pretz a entendensa,
Who in having good worth has intent
a son poder fassa faitz auinens,
to his power let-him-do deeds graceful
els faitz els digz els semblans perseguens;
and-the deeds and-the words and-the looks following
quar deuers es segon poder ualensa.
for duty is according-to power worth

Senh 'En vescoms N'Amalricx, mantenensa
Lord Sir viscount Sir-Amalric support
donatz a pretz, per queus te noblamens
you-give to worth for which-you holds nobly
de Narbona senhor e de las gens
of Narbonne lord and of the folk
ab grat del mielhs del mon et ab temensa.
with favor of-the best of-the world and with fear

Aissi quon es sobronrada

11 · AS THE SAVIOR'S MOTHER IS MOST HONORED

The tenth song, to the Virgin, 1263. The mother of the Savior, singular in merit and key of true life, must be praised with honor, and his knowledge strives to do it. Every flower loses its beauty after its fruit, but she remained fresh, the mother and daughter of her own son. She is queen of paradise and a healing fount of pity. He prays her to intercede for his soul, which a grievous sin is sickening to death, and to ask God to keep Christians from a vain life.

(La Xa) canson, que fe Gr. Riquier de la maire de
The tenth song that made Guiraut Riquier of the mother of
dieu (en) l'an MCCLXIII.
God in the-year twelve-hundred-sixty-three

Aissi quon es sobronrada
Just as is exalted
la maire del saluador,
the mother of-the savior
deu esser honran lauzada;
she-ought to-be honoring praised
quar singulars de ualor
for singular of merit
fo et es,
she-was and is
de totz bes
of all goods
complida,
complete

claus de uera uida,
key of true life
grazida.
welcomed
E donc sobiras deuers
And then supreme duty
m'es, que s'esfors mos sabers,
to-me-it-is that itself-strives my knowledge
tant quel sia d'agradatge
so-much that-to-her it-be of-liking
sos laus, que tenc en coratge,
her praise which I-hold in heart
qu'ab sobreuoler comensa.
which-with over-willing begins

Regina uerge clamada
Queen virgin called
deuetz esser ab lauzor,
you-ought to-be with praise
e temsuda et amada,
and feared and loved
quar dieus uos fe tant d'onor:
for God to-you did so-much of-honor

quant se mes
when himself he-put
e uos, pres
in you took
perida
lost
gens port de gandida,
folk harbor of refuge
chauzida
chosen
flors, e nasc de uos hom uers,
flower and was-born of you man true
uers dieus, on es mos espers.
true God in-whom is my hope
Donc beus det gran auantatge,
Then well-to-you he-gave great advantage
qu'anc no fon d'uman linhatge,
for-ever not he-was of-human lineage
tro que de uos pres nayssensa.
until that of you he-took birth

Tota flors, don frutz s'aizina,
Every flower from-which fruit itself-prepares
pert apres son frug beutat:
loses after its fruit beauty
uos remazes fresqu' e fina
you remained fresh and true
uerges creyssens de rictat.
virgin increasing of richness

Pus olens,
More fragrant
pus plazens,
more pleasing
pus clara
more bright
flors etz, quel mon para
flower you-are which-the world adorns
e guara,
and guards
flors de tot frug saboros,
flower of all fruit savory
flors de gaug, redemptios
flower of joy redemption
etz del mon; quar lo saluaire
you-are of-the world for the savior
fon fils de uos, uostre paire,
was son of you your father
don etz sa mair' e sa filla.
whence you-are his mother and his daughter

De paradis etz regina,
Of paradise you-are queen
maire dieu per gran bontat,
mother (of-)God through great goodness
et etz restaurans mezina,
and you-are restoring medicine
fons de uera pietat,
fount of true pity

als fallens
to-the failing
etz guirens
you-are protector
d'amara
from-bitter
mort; quar uostra cara
death for your face
esguara
looks
pregan lo rey glorios,
praying the king glorious
qu'es paires e filhs de uos,
who-is father and son of you
filla del uostre filh maire,
daughter of-the your son mother
del uostre paire comfraire,
of-the your father sibling
s'os poc, es grans merauilla.
if-it could is great marvel

Pero ma fes nos balansa;
Yet my faith not-itself wavers
quar dieus per nos restaurar
for God for us to-restore
o fe; que pot ses erransa
it did who can without erring
far mil tans qe hom pessar;
do a-thousand times than one to-think

el poder
and-the power
ab uoler
with will
capdelha.
he-governs
Donc maire piucella,
Then mother maiden
mout bella
very fair
creyssensa prezes d'aon,
increase you-took of-plenty
qu'elh, qu'es mais de tot lo mon,
for-he who-is more than all the world
caup en uos uerges certana
was-contained in you virgin certain
e uisc en pres carn humana
and lived and-thereof took flesh human
en nasc senes tota taca.
and-thence was-born without all stain

Enquer uos fa mais d'onransa,
Still to-you he-does more of-honor
queus obezis, don nos par.
that-you he-obeys whence to-us it-appears
Per queus prec, aiatz membransa,
For which-you I-pray you-have remembrance
quel denhetz per mi pregar.
that-him you-deign for me to-pray

Qu'ab lezer
For-with leisure
iorn e ser
day and evening
apella
calls
m'arma e gragella,
my-soul and roasts
sembella
lures
us greus peccatz, quem cofon,
a grievous sin which-me confounds
e uos podetz m'en far mon;
and you can me-thereof to-make clean
sil uostre filh, sobirana
if-the your son sovereign
mair', en pregatz, tost er sana
mother thereof you-pray soon will-be healthy
m'arma, que de mort se raca.
my-soul which of death itself sickens

Dona, estela del mon
Lady star of-the world
ab clardat, que nos rescon,
with brightness which not-itself hides
es per nos, gent crestiana.
is for us folk Christian
Donc preguatz dieu, que de uana
Then pray God that from vain
uida nos gar e de braca.
life us guards and from filth

Bem uolgra d'amor partir

12 · I WOULD GLADLY PART FROM LOVE

The second vers, 1263. He would part from desire for a lady who gives no help, but no man lives without desire, so he should choose one that brings honor, fount of worldly goods and port of spiritual ones. Covetousness teaches deceit and leaves its servants slaves, while discernment keeps worth. He himself is destroyed by desire for one from whom no good can come, and cannot bridle his heart. He prays Amalric of Narbonne to guard himself.

(Lo segon) uers d'En Gr. Riquier, l'an MCCLXIII.

The second vers of-Sir Guiraut Riquier the-year twelve-hundred-sixty-three

Bem uolgra d'amor partir

Well-myself I-would-wish from-love to-part

endreg midons dezirar,

toward my-lady to-desire

pus nulh secors nom uol far,

since any help not-to-me she-wishes to-do

mas no puesc; per que m'albir,

but not I-can for which myself-I-judge

que folhs es, qui s'abandona
that foolish is who himself-abandons
a dezirar nulla re
to desiring any thing
ses esperansa de be
without hope of good
auer, el bes sia tals,
to-have and-the good be such
que totz temps sia uidals.
that all time it-be lifelong

Quar hom no uiu ses dezir,
For man not lives without desire
ni pot son cor desuiar
nor can his heart to-turn-aside
de lai, on fort uol anar.
from there where strongly it-wishes to-go
Per que deuria chauzir
For which he-ought to-choose
tal dezir, don sa persona
such desire whence his person
agues honor, e per que?
had honor and for what
Quar honors ab bona fe
For honor with good faith
es fons dels bes temporals
is fount of-the goods temporal
e portz dels esperitals.
and port of-the spiritual

En honor pot auenir,
To honor can to-attain
qui sap son deuer guardar
who knows his duty to-keep
en far, en dir, en pessar
in doing in saying in thinking
et en semblan perseguir.
and in look to-pursue
Nom cal, qu'estiers o espona,
Not-to-me it-matters that-otherwise it I-expound
qu'entendrem pot hom de se;
for-to-understand-me can one of himself
mas cobetatz uey que te
but covetousness I-see that holds
tant lo mon entr'un et als,
so-much the world between-one and other
per quel perils es mortals.
for which-the peril is mortal

Cobetatz fai abelhir
Covetousness makes to-please
al pus auer aiustar
to-the most wealth to-amass
e manda enian menar
and bids deceit to-lead
e liautat relenquir.
and loyalty to-abandon
Aisso nueg e iorn sermona,
This night and day it-preaches

e fa son dan, qui la cre;
and does his harm who her believes
quar non pot auer ab se
for not can to-have with himself
compliment, an uiu sers fals,
fulfillment rather lives slave false
guerriers de pretz, ab totz mals.
foe of worth with all ills

Qui pot a bon pretz falhir?
Who can to good worth to-fail
Quar elh ia fa tant honrar
For it indeed makes so-much to-honor
selh, ques sap gent capdellar,
him who-himself knows nobly to-govern
que per tot lo fa grazir.
that through all him makes to-welcome
Dieus als conoyssens lo dona,
God to-the discerning it gives
quar hom conoyssens mante
for man discerning maintains
pretz e tot so, quel coue,
worth and all that which-to-him befits
don uius e mortz es lials:
whence alive and dead he-is loyal
aitals dezirs es cabals.
such desire is supreme

Ses conoyssensa seguir
Without discernment to-follow
lunhs hom no pot gazanhar
any man not can to-gain
ueray pretz ni gouernar;
true worth nor to-govern
quar qui ben sap elegir
for who well knows to-choose
et al contrari s'adona,
and to-the contrary himself-gives
sa conoyssensa mescre,
his discernment disbelieves
e ses son pro au e ue,
and without his profit hears and sees
qu'a dobla mort ua uenals,
for-to double death goes sold
don es sos uiures mal sals.
whence is his living ill saved

Donc ieu pes de mi delir
Then I think of myself to-destroy
ab dezir, quem fa tremblar.
with desire which-me makes to-tremble

Qu'amors fa mon cor estar
For-love makes my heart to-stay
en liey, don nom pot uenir
in her from-whom not-to-me can to-come
bes; pero mos sens tensona
good yet my sense disputes
ab totz, e nul pro nom te,
with all and any profit not-to-me holds
qu'él cor a seguir m'aue.
for-in-the heart to follow me-befalls
Per que nom cal dire, quals
For which not-to-me it-matters to-say what
es mos uiures terrenals.
is my living earthly

Tal dezir amors me dona,
Such desire love to-me gives
don ia no auray nulh be,
whence ever not I-will-have any good
ni puesc far a mon cor fre,
nor I-can to-make to my heart bridle
ab quel uir; tant m'es corals,
with which-it I-turn so-much to-me-it-is heartfelt
qu'a penas puesc pessar d'als.
that-with difficulty I-can to-think of-else

L'onrat senhor de Narbona
The-honored lord of Narbonne
N'Amalric, que pretz mante,
Sir-Amalric who worth maintains
prec, quel guar si, quos coue,
I-pray that-he guards himself as-itself befits
e uiura plazens, lials,
and he-will-live pleasing loyal
estranhatz de totz ditz mals.
estranged from all words ill

Ab pauc er decazutz

13 · LOVE HAS ALMOST FALLEN

The eleventh song, 1265. Love and song have fallen, and the poet with them, since the crowd no longer tells worthy deeds from base ones, and it praises the foolish learners who stitch together other men's fair words. He is not afraid, for one discerning man can raise him higher than a hundred fools can bring him down. He will go straight to King Alfonso of Castile and León, and he commends his soul to God and his body to the king.

(La XIa) canson d'En Gr. Riquier, l'an MCCLXV.

The eleventh song of-Sir Guiraut Riquier the-year twelve-hundred-sixty-five

Ab pauc er decazutz
With little will-be fallen
amors, e remazutz
love and ceased
totz mos afortimens,
all my fortitude
pus de midons aiutz
since from my-lady help
gent celatz ni saubutz
nobly concealed nor known
nom uen; quar le turmens
not-to-me comes for the torment
m'auci, quem datz, em uens,
me-kills which-me you-give and-me conquers

e no m'en puesc aidar
and not myself-thence I-can to-help
ab ren mas ab chantar,
with anything but with singing
e chans es al deios,
and song is at-the bottom
per qu'ieu suy de ioy blos.
for which-I am of joy bare

Qu'ap chant es ioys perdutz,
For-with song is joy lost
e sabers abatutz,
and knowledge cast-down
e bos entendemens
and good understanding
e pretz desconogutz.
and worth unrecognized
Ueiatz, a qu'es uengutz
See to what-is come
totz le pus de las gens:
all the most of the folk
qu'als faitz, qu'om fa ualens,
for-the deeds that-one does worthy
no sabon detriar,
not they-know to-discern
an los lur aug blasmar,
rather them to-them I-hear to-blame

els uils pecx uergonhos
and-the cheap foolish shameful
ses razon an per bos.
without reason they-have for good

Per aissom suy mogutz,
For this-myself I-am moved
quar no suy entendutz,
for not I-am understood
e parli planamens
and I-speak plainly
ab ditz gent assegutz
with words nobly settled
ferms et aperceubutz,
firm and perceived
et adonc enans mens,
and then advance less
els nescis aprendens
and-the ignorant learners
aug pegament lauzar.
I-hear foolishly to-praise
Per qu'ieu me cug cessar
For which-I myself think to-cease
de mans faitz cabalos;
from many deeds supreme
quar se pert ma sazos.
for itself loses my season

D'aissom suy irascutz,
At-this-myself I-am angered
q'us entendens menutz
that-a understander petty
fara configimens
will-make concoctions
d'autrus belhs ditz plagutz
of-others' fair words pleasing
pegament traitz a lutz,
foolishly drawn to light
don auenra plazens.
whence he-will-become pleasing
Mas mos acordamens
But my resolve
es, quem fai aprimar,
is which-me makes to-refine
que per tal say trobar,
that for such I-know to-compose
que, sil fos saboros,
that if-to-him it-were savory
belhs foral guazardos.
fair would-be-the reward

Er serai mal uolgutz,
Now I-will-be ill wanted
blasmatz e uil tengutz
blamed and cheap held
per pecx, qu'om fa sabens;
by fools whom-one makes wise

don belhs uers es uencutz
whence fair vers is conquered
e uils mentirs cregutz.
and cheap lying believed
Pero non suy temens;
Yet not I-am fearing
quar us dels conoyssens
for one of-the discerning
me pot mais yssaussar
me can more to-exalt
que cent pec abaissar;
than a-hundred fools to-lower
e quar ma sospeyssos
and because my expectation
es en luec tan ioyos.
is in place so joyful

Lay, on es atendutz
There where is heeded
sabers e car tengutz,
knowledge and dear held
m'en yrai dreytamens
myself-thence I-will-go straightway
e serai creubutz,
and I-will-be received
al rey, on es uertutz,
to-the king in-whom is virtue

Castellan, d'onramens
Castilian of-honors
qu'elh es lutz resplandens
for-he is light resplendent
per totz bes dir e far
for all goods to-say and to-do
e per pretz restaurar.
and for worth to-restore
Agra ops, qu'enans fos,
It-would-have need that-sooner he-were
per que a nom N Anfos.
for which he-has name Sir Alfonso

Nom pot esser guirens
Not-me can to-be protector
totz l'autre mons, som par,
all the-other world so-to-me it-seems
ni m'en cal laguiar,
nor to-me-thereof it-matters to-trouble
sil reys, cuy es leos,
if-the king whose is León
nom restaura ioys.
not-me restores joy

Reys de bos ayps manens,
King of good qualities wealthy
dieus pot m'arma saluar,
God can my-soul to-save
e uos mon cors gardar
and you my body to-guard
de uiure sofrachos,
from living needy
e coman m'az amdos.
and I-commend myself-to both

Anc non aigui nulh temps de far chanso

14 · I NEVER HAD BETTER MATTER FOR A SONG

The twelfth song, 1266. He never had better matter, for though his lady gives no help he has found a new lord who protects his advancement, and what he suffers from love he will make good from his lord. His former patron promised nothing and made light of his service. If his lady let him sing for her and held him hers, he would ask nothing more. Olargues flourishes under Guillem of Anduze, and Narbonne loves its lord.

(La XIIa) canso d'En Gr. Riquier, (facha en) l'an
The twelfth song of-Sir Guiraut Riquier made in the-year
MCCLXVI.
twelve-hundred-sixty-six

Anc non aigui nulh temps de far chanso
Ever not I-had any time for making song
mellor razo,
better matter
qu'eras ai; per que y deg
than-now I-have for which therein I-ought
ben auenir, si tot me ten destreg
well to-succeed though all me holds constrained
sylh, qu'ieu pus am, que nom fa nulh secors.
she whom-I most love who not-me does any help
Quar bon senhor ai de nouelh trobat,
For good lord I-have of new found
que m'a per totz mos enans amparat,
who me-has for all my advancement protected

e si trac mal per dona endreg d'amor,
and if I-suffer ill for lady toward love
d'aissi enant aurai ben de senhor.
from-here forward I-will-have good from lord

Qu'ieu ai seruit de lauzor nom sai quo,
For-I have served with praise not-myself I-know how
tal qu'anc nom fo
such that-ever not-to-me was
amicx de dreg en dreg,
friend from right to right
ni m'o promes; mas quar lo ui adreg,
nor to-me-it promised but because him I-saw upright
uolguil seruir per tal, quem fos honors
I-wished-him to-serve for such that-to-me were honor
sos guazardos, et a so leu passat.
his reward and has that lightly passed
May selh, quem uol, m'aura tost restaurat
But he who-me wants me-will-have soon restored
aquel destric, tant l'a bos pretz sabor,
that loss so-much to-him-has good worth savor
donc mon ben uuelh cambiar per mellor.
then my good I-wish to-exchange for better

E sim rendes ma dona guazardo,
And if-me rendered my lady reward
quem des bando,
that-me she-gave leave

que chantes per son pleg,
that I-sang for her pledge
e quem tengues ses pus per sieu, no ueg
and that-me she-held without more for hers not I-see
ni say, aman pogues mais de lauzors
nor I-know loving I-could more of praises
faire d'amor; quar saber m'a donat
to-make of-love for knowledge to-me-it-has given
e tot, quan say far e dir de bon grat,
and all that I-know to-do and to-say of good favor
em fe chauzir lieys, don non dey clamor
and-me made to-choose her whence not I-ought complaint
far, si nom uol penre per seruidor.
to-make if not-me she-wishes to-take for servant

Quar ylh ual tant per deuer sobrebo
For she is-worth so-much by duty exceeding-good
e per faisso,
and by fashion
que de neguna leg
that of any law
non sai gensor; donc amors m'a eleg
not I-know nobler then love me-has chosen
al sieu seruir, per que nom tolh langors,
to-the her service for which not-me takes languor
que non dezir son senhoriu honrat
that not I-desire her lordship honored
per far aclis tota sa uoluntat,
for doing obedient all her will

e s'aissim pren, tenham per trahidor,
and if-thus-me she-takes let-her-hold-me for traitor
sil deman ren, que tanh az amador.
if-her I-ask anything that befits to a-lover

Donc penrem pot per sieu ses mesprezo
Then to-take-me can for hers without wrong
de falhizo
of failing
midons e ses esdreg.
my-lady and without harm
E si o fa, pueys per caut ni per freg
And if it she-does then for heat nor for cold
nom fallira d'onrat ioy la doussors;
not-to-me will-fail of-honored joy the sweetness
quar mey dezir seran gent acabat
for my desires will-be nobly achieved
endreg de lieys, et ai senhor prezat,
toward of her and I-have lord prized
per que m'er ops, que mos chans nos demor,
for which to-me-will-be need that my song not-itself delays
nim puesca hom encolpar de follor.
nor-me can one to-accuse of folly

Olargues es astrucx de bos senhors,
Olargues is fortunate in good lords
segon qu'aug dir de sells, quin son passat;
according that-I-hear say of those who-thence are passed
mas eras a son astre meluyrat
but now has its fortune improved
per En Guillem d'Anduza, qu'ab ualor
through Sir Guillem of-Anduze who-with merit
a pretz conquist e bon grat e lauzor.
has worth conquered and good favor and praise

Narbonam plai, quar porta bon' amor
Narbonne-to-me pleases for it-bears good love
e bona fe a son honrat senhor.
and good faith to its honored lord

De far chanson suy marritz

15 · I AM DOWNCAST ABOUT MAKING SONGS

The thirteenth song, 1268, each stanza opening on the closing line of the one before. He lacks neither knowledge nor matter, but songs and courtship are no longer welcomed, and his lady will not help him. He would be content if she only held him hers, so dear is her worth to him, and through her love he has the knowledge that makes him familiar with the worthy. He hails his Fair Delight and praises Prince Peire of Aragon.

(La XIIIa) canson d'En Gr. Riquier, l'an MCCLXVIII.

The thirteenth song of-Sir Guiraut Riquier the-year twelve-hundred-sixty-eight

De far chanson suy marritz,

Of making song I-am downcast

non que sabers m'en sofranha

not that knowledge to-me-thereof lacks

ni razos ni res, que y tanha,

nor matter nor anything that thereto pertains

mas quar chans non es grazitz

but because song not is welcomed

ni dompneys ni guays solatz,

nor courtship nor gay cheer

pregaire ni faitz honratz,

suitor nor deeds honored

e quar sylh nom uol ualer,

and because she not-to-me wishes to-avail

qu'ieu dezir ses uil uoler.

whom-I desire without cheap wanting

Qu'ieu dezir ses uil uoler
Whom-I desire without cheap wanting
de lieys, que nom fos estranha
of her that not-to-me she-were strange
pus que a selhs d'Alamanha,
more than to those of-Germany
ni ia nom fes pus plazer.
and ever not-to-me she-did more pleasure
Sol pus lim suy autreyatz,
Only since to-her-myself I-am granted
quem tengues per sieu, assatz
that-me she-held for hers enough
fora mos dezirs complitz,
would-be my desire fulfilled
tant m'es sos pretz abellitz.
so-much to-me-is her worth pleasing

Tant m'es sos pretz abellitz,
So-much to-me-is her worth pleasing
qu'ab lieys me play que remanha;
that-with her to-me it-pleases that I-remain
quar tals lauzors lo companha,
for such praise it accompanies
qu'ab bon grat es enantitz.
that-with good favor it-is advanced

E quar per s'amor m'es datz
And because for her-love to-me-is given
sabers, ab que suy priuatz
knowledge with which I-am intimate
dels pros entendens per uer,
of-the worthy discerning for true
doncx assatz ai per saber.
then enough I-have through knowledge

Doncx assatz ai per saber,
Then enough I-have through knowledge
si grat dels pros me gasanha,
if favor of-the worthy for-me it-gains
e nos tanh, qu'ieu me complanha
and not-itself it-befits that-I myself complain
de midons, quar part deuer
of my-lady for beyond duty
suy per lieys gazardonatz.
I-am by her rewarded
Per lieys? e cum tanh lin gratz?
By her and how befits to-her-thereof thanks
Hoc; quar per lieys suy aizitz
Yes for through her I-am made-familiar
d'amor, qu'al saber m'es guitz.
with-love which-to-the knowledge to-me-is guide

D'amor, qu'al saber m'es guitz
With-love which-to-the knowledge to-me-is guide
em garda de uil barganha,
and-me guards from cheap bargain
tenc dous dezir, on se banha
I-hold sweet desire where itself bathes
mos pessamens esiauzitz
my thought rejoiced
endreg lieys, on es beutatz
toward her in-whom is beauty
e lauzors e pretz prezatz;
and praise and worth prized
so es, qu'ilh pogues auer
that is that-she might to-have
mai grat e laus e poder.
more favor and praise and power

Ha! Belhs Deportz sobronratz,
Ah Fair Delight exalted
sol que per uostrem tenhatz,
only that for yours-me you-hold
e chans cobre son deuer,
and song recovers its due
del mon aurai mon uoler.
of-the world I-will-have my wish

Al efant d'Aragon platz,
To-the prince of-Aragon pleases
Don Peire, chans e solatz,
Don Peire song and cheer
tant que per pretz mantener
so-much that for worth to-maintain
efortsa gent son poder.
he-strains nobly his power

Si iam deu mos chans ualer

16 · IF MY SONG IS EVER TO AVAIL ME

The fourteenth song, 1269. Now if ever his song should serve him, for he is going to King Alfonso of Castile and León, father of knowledge, honor, and worth, from whom even the undeserving leave rich. He fears that his long delay in presenting himself may count against him, but the king's deeds reassure him. Since neither song nor prayer avails with his Fair Delight, he wishes to see the king, whom he would take for his lord.

(La XIIIIa) canson d'En Gr. Riquier, l'an MCCLXVIIII.
The fourteenth song of-Sir Guiraut Riquier the-year twelve-hundred-sixty-nine

Si iam deu mos chans ualer,
If ever-to-me ought my song to-avail
ni far nulh be mos trobars,
or to-do any good my composing
ni mos sabers pro tener,
or my knowledge profit to-hold
er s'endressa mos afars,
now itself-directs my affair
qu'al paire d'entendemen
for-to-the father of-understanding
e de saber e d'onor
and of knowledge and of-honor
e de pretz e de lauzor,
and of worth and of praise

on mos bos espers s'enten,
where my good hope itself-bends
m'en uau, al bon rey N Anfos.
myself-thence I-go to-the good king Sir Alfonso

Al bon rey, cuy es leos
To-the good king whose is León
Castellas, qu'es singulars
Castilian who-is singular
de far totz faitz ricx e bos
in doing all deeds rich and good
e belhs e nobles e cars,
and fair and noble and dear
deu anar totz hom ab sen,
ought to-go every man with sense
on trobom miels de melhor.
where we-find better of best
Que neys sylh senes ualor
For even those without merit
parton d'elh ric e manen,
part from-him rich and wealthy
e mielhs, qui mais a deuer.
and better who more has duty

Per qu'ieu dey temor auer,
For which-I ought fear to-have
que nom ualla razonars
that not-to-me avails pleading
ab elh; quar tan lonc esper
with him for so long waiting
a fag le mieus prezentars
has made the my presenting
ad elh. Mas sey fag ualen
to him But his deeds worthy
m'aseguran de paor,
me-assure from fear
quar tant l'a sabers sabor,
for so-much to-him-has knowledge savor
que tug li sert entenden
that all the sure discerning
lai uan en tornan ioyos.
there go and-thence return joyful

Jeu suy del ioy sofrachos
I am of-the joy needy
d'amor, que nom ual celars
of-love for not-to-me avails concealing
ni chans ni precx ni razos
nor song nor prayer nor reasons
ni sufrirs ni merceyars
nor suffering nor begging-mercy
ab mon Belh Deport plazen,
with my Fair Delight pleasing

quem prena per seruidor
that-me she-takes for servant
ses autr' esper de s'amor;
without other hope of her-love
per quel belh chaptenemen
for which-the fair bearing
del noble rey uuelh uezer.
of-the noble king I-wish to-see

Dieus, sil play, me don lezer,
God if-to-him it-pleases to-me may-give leisure
qu'al rey uenha mos parlars
that-to-the king comes my speaking
e mos sabers a plazer,
and my knowledge to pleasure
tant que s'assert mos cuydars
so-much that itself-makes-sure my thinking
del honor, qu'ieu d'elh aten,
of-the honor that-I from-him await
que tenc e uuelh per senhor;
whom I-hold and wish for lord
quar sis fases, gran richor
for if-himself he-did great wealth
pot mi far leugeiramen
can me to-make easily
e mon saber cabalos.
and my knowledge supreme

Reys sobiras d'onramen,
King supreme of-honor
lo mon tenetz en color;
the world you-hold in color
quar per uostra gran ualor
for through your great merit
ualon tug l'autre ualen,
are-worth all the-other worthy
mas tug uos son al deios.
but all to-you are at-the bottom

Jamais sabers nom honor,
Evermore knowledge not-me may-honor
bos reys, nim don grat de gen,
good king nor-me may-give favor of folk
si per elh non l'ay de uos.
if through it not it-I-have from you

Quar dreytz ni fes

17 · SINCE NEITHER RIGHT NOR FAITH

The third vers, 1270. Right, faith, sense, loyalty, love, charity, and mercy have left the world; deceit and covetousness have raised evil, and a man who grows rich by any means is called wise. Riches soon fail, but worth has three noble properties: honor, favor, and a praise that lives after death. He urges King Alfonso of Castile, born to help the world, to finish nobly what he has begun, trusting God to be his guide, and tells him of the many complaints that he stays away.

Lo terz uers d'En Gr. Riquier, l'an MCCLXX.
The third vers of-Sir Guiraut Riquier the-year twelve-hundred-seventy

Quar dreytz ni fes
Because right nor faith
ni sens ni leyaltatz
nor sense nor loyalty
ni bon' amors
nor good love
no son entre las gens,
not are among the folk
ni caritatz
nor charity
no y renha ni merces,
not there reigns nor mercy
qu' enians los uens,
for deceit them conquers
qu'es ab cobetat sors,
which-is with covetousness risen

es mals tant montatz
is evil so-much mounted
e bes tant bayssatz,
and good so-much lowered
quels bos faitz uey escarnitz
that-the good deeds I-see mocked
els uils prezatz e grazitz.
and-the cheap prized and welcomed

Per que pretz es
For which worth is
del pus dezamparatz,
of-the most abandoned
tant es ricors
so-much is wealth
al pus creysser plazens.
to-the most to-increase pleasing
Quar apellatz
For called
es sauis e cortes,
is wise and courtly
qui es creyssens
who is increasing
del sieu ab qualque cors;
of-the his with whatever course
e selh fols clamatz,
and he fool called
a cuy ualors platz;
to whom merit pleases

don sembla mielhs peruertitz
whence seems better perverted
aquest mon que couertitz.
this world than converted

Quant yeu me pes,
When I myself think
quals es la fermetatz
what is the firmness
e la sabors,
and the savor
qu'en auer es prezens,
which-in wealth is present
merauilhatz
amazed
cossir de pretz los bes,
I-consider of worth the goods
e truep, que sens
and I-find that sense
es pretz e l'als folhors.
is worth and the-rest folly
Quar nulhs hom assatz
For any man enough
non a de rictatz,
not has of riches
de quel brius l'es tost falhitz,
of which-the vigor to-him-is soon failed
e pretz a sim e razitz.
and worth has top and root

Bos pretz a tres
Good worth has three
noblas proprietatz:
noble properties
l'una es honors,
the-one is honor
qu'es sos comensamens,
which-is its beginning
e l'autra gratz;
and the-other favor
l'autra, que, pus mortz pres
the-other that after death taken
a los ualens,
has the worthy
lurs pretz uiu ab lauzors.
their worth lives with praises
E par, que desplatz
And it-seems that it-displeases
a dieu, quar amatz
to God that loved
non es pretz, don es ayzitz
not is worth whence is ready
le mons d'esser tost delitz.
the world of-being soon destroyed

Reys ben apres
King well taught
N'Anfos Castellas, natz
Sir-Alfonso Castilian born
fos per socors
you-were for help
far al mon d'onramens;
to-make to-the world of-honors
quar tot l'onratz
for all the-honored
el pus uo n'es sotz mes
and-the most to-you thereof-is under put
decoralmens.
heartily
Don aug mantas clamors,
Whence I-hear many complaints
quar nol uizitatz,
because not-it you-visit
que dic, e suarratz
which I-say and bewildered
suy en uos lauzar, quar guitz
I-am in you to-praise for guide
nom n'es sabers ni arditz.
not-to-me thereof-is knowledge nor boldness

Bos reys, gent seruatz
Good king nobly keep
pretz e dieu amatz,
worth and God love
el comensamens grazitz
and-the beginning welcomed
uostres sia gent complitz.
yours let-be nobly completed

Reys grazitz honratz,
King welcomed honored
ben crey, m'entendatz,
well I-believe you-understand-me
donc faitz, que gent n'es aizitz
then do that nobly thereof-you-are ready
e dieus per dreg, queus er guitz.
and God by right who-to-you will-be guide

Ples de tristor, marritz e doloiros

18 · FULL OF SADNESS, DOWNCAST, AND SORROWFUL

A planh, December 1270, for Amalric, viscount of Narbonne. All good people should grieve, and Narbonne above all, for he was the noblest man of the language and would have been famous through the world had his power matched his sense of duty. Humble and frank, he never began a base deed and never turned against his people. The poet prays God to place Amalric's soul in paradise and keep his children in peace on their land.

Planch, que fe Gr. Riquier del senhor de Narbona,
Planh that made Guiraut Riquier of-the lord of Narbonne
l'an MCCLXX (en dezembre).
the-year twelve-hundred-seventy in December

Ples de tristor, marritz e doloiros
Full of sadness downcast and sorrowful
comens est planch per lo dan remembrar
I-begin this planh for the loss to-remember
e per lo dol, que tart deu oblidar,
and for the grief which late ought to-forget
que Narbones soste tant angoyssos
which Narbonnais sustains so anguished
per la greu mort del senhor de Narbona,
for the grievous death of-the lord of Narbonne
del uescomt' En Amalric mo senhor,
of-the viscount Sir Amalric my lord

don deu auer trebalh tota gens bona
whence ought to-have distress all folk good
e la sua pus lonc temps e maior.
and the his more long time and greater

Qui senhor pert, auer deu gran dolor,
Who lord loses to-have ought great sorrow
quant l'a humil e franc, ses forsa far
when him-he-has humble and frank without force to-do
el pot ab be a son uoler menar,
and-him he-can with good at his will to-lead
et es senhers naturals ab honor.
and he-is lord natural with honor
Doncx perdut l'a Narbones e Narbona,
Then lost him-has Narbonnais and Narbonne
don deu esser totz le pobles ploros,
whence ought to-be all the people weeping
quar elh era la pus nobla persona
for he was the most noble person
per dreg deuer, que d'est lengage fos.
by right duty that of-this tongue was

Si de poder estes tan autoros
If of power he-had-been so mighty
quon de deuer fazen son benestar,
as of duty doing his well-being

fera de si per tot lo mon parlar
he-would-have-made of himself through all the world to-speak
per ardimen, per sen e per faitz bos,
for boldness for sense and for deeds good
qu'ab Narbones tot sol et ab Narbona
for-with Narbonnais all alone and with Narbonne
s'es d'enemicx honratz, don a lauzor
himself-is from-enemies honored whence he-has praise
elh e sas gens, qui liautatz razona;
he and his folk whom loyalty argues-for
quar senhor an ab bona fe amor.
for lord they-have with good faith love

Anc nulh uil fag uergonhos ab follor
Ever any cheap deed shameful with folly
ni ab enian nol ui hom comensar,
nor with deceit not-him saw one to-begin
ans s'es uolgutz ab liautat menar,
rather himself-has wished with loyalty to-conduct
part son poder fazen faitz de ualor,
beyond his power doing deeds of merit
e plazial tant le faitz de Narbona,
and pleased-to-him so-much the deed of Narbonne
qu'autres estars non l'era saboros,
that-other dwelling not to-him-was savory
ni anc nulh temps ab uoluntat fellona
nor ever any time with will felonious
a son poble non fon contrarios.
to his people not was contrary

Dieus de saluar las armas poderos,
God of saving the souls powerful
per merceus prec, que denhetz perdonar,
for mercy-you I-pray that you-deign to-pardon
senher, sius platz, a l'arma e luec dar
lord if-to-you it-pleases to the-soul and place to-give
en paradis entrels sans pres de uos
in paradise among-the saints near of you
de mossenhor N Amalric de Narbona,
of my-lord Sir Amalric of Narbonne
e son poble gardatz de deshonor
and his people guard from dishonor
e sos efans; aissi quon dreitz o dona,
and his children thus as right it gives
tengan em patz lur terra ses clamor.
let-them-hold in peace their land without complaint

Sis pessa ben le pobles de Narbona,
If-itself thinks well the people of Narbonne
quals dans li es la mortz de mossenhor,
what harm to-it is the death of my-lord
del conortar leu non a razon bona,
of-the comforting lightly not it-has reason good
an l'a mout gran, qu'en sospir e qu'en plor.
rather it-has very great that-thereof it-sighs and that-thereof it-weeps

Aissi cum suelh del senhor de Narbona
Just as I-was-wont of-the lord of Narbonne
chantar ab gaug, ne chanti ab dolor;
to-sing with joy thereof I-sing with sorrow
quar l'ai perdut, de que ai ma persona
for him-I-have lost from which I-have my person
ab marrimen plena de gran tristor.
with downcastness full of great sadness

De midons e d'amor

19 · OF MY LADY AND OF LOVE

The fifteenth song, 1271. He can and should praise his lady, love, and long desire, and any past complaint was his own fault. His Fair Delight's grace made him compose to court her, and he owes her thanks even for refusing what did not befit her merit. Love has kept him true, and long desire has kept him in thought and brought him to master songs, whose knowledge has rescued him from anger and folly. No praise of King Alfonso can be a lie.

(La XVa) canson d'En Gr. Riquier, l'an MCCLXXI.

The fifteenth song of-Sir Guiraut Riquier the-year twelve-hundred-seventy-one

De midons e d'amor

Of my-lady and of-love

e de lonc dezirar

and of long desiring

me puesc em dey lauzar,

myself I-can and-myself I-ought to-praise

e s'anc ne fi clamor,

and if-ever thereof I-made complaint

sai, quel colpa fo mia.

I-know that-the fault was mine

Quar mon Belh Deport
For my Fair Delight
amors ab cofort
love with comfort
per sa plazent cundia
through her pleasing grace
me fe mout abellir,
to-me made much to-please
e pueys per lo dezir
and then through the desire
ayc de trobar enten
I-had of composing intent
per lieys preyar pus gen.
for her to-court more nobly

Doncx lo comensamen
Then the beginning
de mon entendemen
of my understanding
prezi per lieys seruir,
I-prized for her to-serve
quel pogues far e dir
that-to-her I-could to-do and to-say
plazers ab cortezia
pleasures with courtesy
per uenir al port,
for to-come to-the port
qu'ilh me desconort,
that-she me discourages

selh, qu'a lieys non tanhia;
that which-to her not befitted
tant es de gran ualor,
so-much she-is of great merit
e quar nol me uolc dar,
and because not-it to-me she-wished to-give
ay li que merceyar
I-have to-her to thank
totz temps mays a s'onor.
all time more to her-honor

D'amor dey far lauzor,
Of-love I-ought to-make praise
quar m'a fag fin amar,
for me-it-has made true to-love
qu'anc nom laisset camiar
for-ever not-me it-let change
ni entendre allor,
nor to-attend elsewhere
ans uuelh mais quascun dia
rather I-wish more each day
e dezir pus fort;
and I-desire more strongly
e ges non ai tort,
and at-all not I-have wrong
que midons pus estia
for my-lady more is
serta de so chauzir;
sure of that to-choose

que fa laus enantir,
which makes praise to-advance
si tot s'a pretz ualen
though all herself-has worth worthy
e grat de tota gen.
and favor of all folk

Del lonc dezir plazen
Of-the long desire pleasing
me lauzi, quar souen
myself I-praise for often
m'a tengut en cossir,
me-it-has kept in thought
e m'a fag auenir
and me-it-has made to-succeed
en chans de mayestria.
in songs of mastery
E quan m'en recort,
And when myself-thereof I-remember
sabers m'a estort
knowledge me-has rescued
d'ira e de feunia;
from-anger and from rancor

per que m'a gran sabor
for which to-me-it-has great savor
d'enantir e d'onrar
to-advance and to-honor
tot, quan m'a fag trobar
all that me-has made to-compose
e lonhar de folhor.
and to-withdraw from folly

De ma plazen richor,
Of my pleasing wealth
que nulhs nom pot emblar,
which anyone not-from-me can to-steal
sai grat al gent cors car,
I-know thanks to-the noble person dear
qu'ieu sopley, e maior
whom-I entreat and greater
ad amor, si podia;
to love if I-could
el dezirs m'acort,
and-the desire may-accord-me
qu'a part en la sort:
which-has share in the lot

per totz suy en la uia
through all I-am on the way
d'est saber, doncs grazir
of-this knowledge then to-thank
lur o uuelh; quar iauzir
them it I-wish for to-enjoy
m'en fan mant honramen,
me-thereof make many-a honor
quem fan li pus ualen.
which-to-me do the most worthy

Del rey N'Anfos deuria
Of-the king Sir-Alfonso ought
totz hom lauzan ben dir;
every man praising well to-speak
quar nulhs non pot mentir,
for anyone not can to-lie
ans pus complidamen
rather more completely
ual, quel laus no perpren.
he-is-worth than-the praise not grasps

Mout me tenc ben per pagatz

20 · I HOLD MYSELF WELL PAID

The sixteenth song, 1272. He is well paid for loving without being loved, since it has made him renowned and won him the goodwill of the worthy. His lady has never been blamed for any unfitting thought, and he loves her the more for it: had she granted him pleasures that did not befit her, it would have lowered them both. He will bring her praise into the light until he dies. King Alfonso's worth must please God.

(La XVIa) canson d'En Gr. Riquier, l'an MCCLXXII.

The sixteenth song of-Sir Guiraut Riquier the-year twelve-hundred-seventy-two

Mout me tenc ben per pagatz
Much myself I-hold well for paid
del saber, que m'es uengutz
of-the knowledge that to-me-is come
per ben amar non amatz
through well loving not loved
ma dona; quar mentaugutz
my lady for renowned
ne suy e n'ai benuolensa
thereof I-am and thereof-I-have goodwill
dels pros; doncx bem ual sabers
of-the worthy then well-to-me avails knowledge
cent aitans d'autres ualers,
a-hundred times of-other merits

qu'ieu ai d'amar lieys ualensa
that-I have of-loving her worth
tal, on no s'enten fallensa.
such where not itself-understands failing

E quar sos gens cors prezatz
And because her noble person prized
en totz bes aperceubutz
in all goods perceptive
no fon repres ni blasmatz
not was reproved nor blamed
ni de nulh non degut cutz,
nor of any not due thought
am lan pus fis ab temensa;
I-love her-thereof more true with fear
quar si m'agues faitz plazers
for if to-me-she-had made pleasures
tals, que li fos non deuers,
such that to-her were not duty
a lieys fora dechazensa
to her would-be decline
et a mi a ma paruensa.
and to me in my seeming

Qu'ieu ia no fora nomnatz
For-I ever not would-be named
per sabens ni conogutz,
as knowing nor known

sil fos alegres priuatz;
if-to-her I-were cheerful intimate
e quar suy pessius auutz,
and because I-am pensive been
ai ponhat en conoyssensa,
I-have striven in discernment
tant que nom play uils espers;
so-much that not-to-me pleases cheap hope
e sim fos donatz poders
and if-to-me were given power
a mezura de sabensa,
in measure of wisdom
agran melhor captenensa.
I-would-have better conduct

Pero bem suy esforssatz.
Yet well-myself I-am strained
De traire son pretz a lutz,
To draw her worth to light
e fas e farai em patz;
and I-do and I-will-do in peace
e no sai, sin suy crezutz,
and not I-know if-thereof I-am believed
mas del dezir ai creyssensa,
but of-the desire I-have increase
e creys d'amar mos uolers;
and grows of-loving my wanting

doncx nom tolra non chalers
then not-from-me will-take not caring
son uer laus, tro mortz me uensa,
her true praise until death me conquers
e no y ai d'als entendensa.
and not there I-have of-else intent

D'aitant suy fizels estatz
Of-so-much I-am faithful been
a mon Belh Deport, que brutz
to my Fair Delight that noise
nom n'abellic ni foldatz,
not-to-me thereof-pleased nor folly
pus quem fuy reconogutz
since that-myself I-was acknowledged
del ben, don ylh fon semensa.
of-the good whence she was seed
Qu'auzirs m'atrays e uezers
For-hearing me-drew and seeing
ab bon grat aman; doncx uers
with good favor loving then true
es, quel secors, que m'agensa,
it-is that-the help which to-me-pleases
n'ay, don nol tanh penedensa.
thereof-I-have whence not-to-her befits penitence

Le reys N'Anfos a ualensa
The king Sir-Alfonso has worth
Castellas tal, que plazers
Castilian such that pleasure
crey qu'es a dieu; quar deuers
I-believe that-it-is to God for duty
fazen totz bes li agensa
doing all goods to-him pleases
ab grat et ab conoyssensa.
with favor and with discernment

Si per elh mos bos espers
If through him my good hope
nos complis, non ai pleuensa,
not-itself fulfills not I-have assurance
qu'en tot lo mon truep guirensa.
that-in all the world I-find protection

Humils, forfaitz, repres e penedens

21 · HUMBLE, GUILTY, REPROVED, AND PENITENT

The fifth vers, 1273, a prayer to the Virgin. Humble and penitent, he begs mercy of the mother of Christ, since hardly a sin is missing from him except despair, robbery, and murder, and only hope keeps his soul from being parted from God. He prays her to ask her son for a true guide, since the road is narrow and rough at its beginning and harder still at its end, and no one reaches refuge without one. He prays God to give King Alfonso honor and a spiritual life.

(Lo quint uers d'En) Gr. Riquier, l'an MCCLXXIII.
The fifth vers of-Sir Guiraut Riquier the-year twelve-hundred-seventy-three

Humils, forfaitz, repres e penedens,
Humble guilty reproved and penitent
entristezitz, marritz de reuenir
saddened downcast of recovering
so, qu'ay perdut de mon temps per falhir,
that which-I-have lost of my time through erring
uos clam merce, dona uerges plazens,
you I-cry mercy lady virgin pleasing
maires de Crist filh del tot poderos,
mother of Christ son of-the all powerful
que no gardetz, cum suy forfaitz uas uos,
that not you-regard how I-am guilty toward you
sius plai, gardatz l'ops de m'arma marrida.
if-to-you it-pleases regard the-need of my-soul downcast

Qu'a penas truep nulh peccat de mi mens
For-with difficulty I-find any sin from me lacking
sal desesper e raubar et aucir;
save despair and robbing and killing
que dels autres mos cors nos poc complir!
for of-the others my heart not-itself could to-fill
Don suy auutz mantas uetz mal sabens;
Whence I-am been many times ill knowing
quar si espers ab bona fe no fos,
for if hope with good faith not were
per trops peccatz greus, uils e uergonhos
through many sins grievous cheap and shameful
fora m'arma del tot de dieu partida.
would-be my-soul of-the all from God parted

Mas esper ai, quem siatz uos guirens
But hope I-have that-to-me be you protector
del greu perilh mortal, quem fa marrir,
from-the grievous peril mortal which-me makes to-grieve
de que no puesc per ren ses uos issir:
from which not I-can by anything without you to-go-out
tans e tan greus trobi mos fallimens.
so-many and so grievous I-find my offenses
E donc pregatz uostre filh glorios,
And then pray your son glorious
quem fassa far sos plazers e mos pros,
that-me he-makes to-do his pleasures and my profits
qu'aissim podetz tornar de mort a uida.
for-thus-me you-can to-turn from death to life

Quar Jhezus Cristz uos es obediens,
For Jesus Christ to-you is obedient
quant lo pregatz de peccadors guerir,
when him you-pray of sinners to-heal
sol quel uuellan be fazen obezir;
only that-him they-wish well doing to-obey
per que per mi e per mos benuolens
for which for me and for my well-wishers
e per totz selhs de be far deziros
and for all those of good to-do desirous
uos prec, dona, quel preguetz, qu'elh a nos
you I-pray lady that-him you-pray that-he to us
don per anar a luy ueraya guida.
gives for to-go to him true guide

Quel camis es de comensar cozens,
For-the road is of beginning burning
tant es estreitz et aspres per fromir;
so-much it-is narrow and rough for to-accomplish
e quar del mon se fa tan greu partir,
and because from-the world itself makes so hard to-part
es del camin greus sos comensamens.
is of-the road hard its beginning
El acabars es pus greus per un dos,
And-the finishing is more hard by one two
tans hi trobom de passes perillos,
so-many there we-find of passes perilous
que nulhs ses guit no ua tro la guandida.
that anyone without guide not goes to the refuge

Per nos, dona uerges regina, fos
For us lady virgin queen you-were
maires del filh de dieu tot poderos,
mother of-the son of God all powerful
doncx acaptatz d'elh a nos esta guida.
then obtain from-him for us this guide

Dieu prec del rey de Castella N'Anfos,
God I-pray of-the king of Castile Sir-Alfonso
que a son cors don honramens e pros
that to his person he-gives honors and profits
lonc temps ab grat et esperital uida.
long time with favor and spiritual life

Grans afans es ad home uergonhos

22 · GREAT TOIL FOR A MAN OF SHAME

The sixth vers, 1274. Seeking the courts is hard for a man of shame, since they are crowded with brazen, importunate askers and the well-bred are left behind. The art was begun by knowing, courteous men welcomed among the worthy. No gift is honorable unless giver and taker both have goodwill, and a gift extracted wins no lasting praise, so whoever wishes to be worthy must consider to whom, how, and why he gives. He appeals to King Alfonso.

(Lo VI.) uers d'En Gr. Riquier, l'an MCCLXXIIII.

The sixth vers of-Sir Guiraut Riquier the-year twelve-hundred-seventy-four

Grans afans es ad home uergonhos

Great toil is to man shameful

sercar las cortz entre las ricas gens;

to-seek the courts among the rich folk

tans dels sercans trobom desconoyssens,

so-many of-the seekers we-find undiscerning

ses uergonha, frontiers et ennios

without shame brazen and importunate

e de querre abriuatz et arditz,

and of asking eager and bold

per quals bes faitz uey derriers los chauzitz,

for which well done I-see behind the well-bred

el donador an part en la fallensa.

and-the givers have share in the failing

Qu'er non es hom de saber sofrachos,
For-now not is man of knowledge needy
sol que sia prezentiers e querens;
only that he-be forward and asking
mas comensat fon per homes sabens
but begun it-was by men knowing
e per azautz, de bon grat enueyos,
and by graceful of good favor eager
cortes e francx, conoyssens, gent noyritz
courtly and frank discerning nobly nurtured
uiur' entrels pros ab belhs sabers grazitz,
to-live among-the worthy with fair knowledges welcomed
el bon ab grat fazian lur ualensa.
and-the good with favor did their worth

Mas eras uey los folhs els ergulhos
But now I-see the fools and-the proud
otracuiatz, ricx forssan los manens,
presumptuous rich forcing the wealthy
que lur queron desuergonhadamens,
who of-them ask shamelessly
els ricx lauzatz e blasmatz per un dos;
and-the rich praised and blamed by one two
quar negus dos non es d'onor complitz,
for any gift not is of-honor complete
s'al donador et al prenden aizitz
if-to-the giver and to-the taker ready
non es bos gratz, e deuers nol comensa.
not is good will and duty not-it begins

Pero estiers fa hom lo pus dels dos,
Yet otherwise does one the most of-the gifts
quel queredor prendon mans dos ualens,
for-the askers take many gifts worthy
qu'als donadors negus non es plazens,
which-to-the givers any not is pleasing
nil farian, si non eran somos.
nor-it they-would-do if not they-were summoned
E si laus n'an, non lur n'es ualors guitz,
And if praise thereof-they-have not to-them thereof-is merit guide
qu'esta en cor, on es bes abellitz,
which-stands in heart where is good pleasing
e de falhir uergonhos ab temensa.
and of failing shameful with fear

E pot esser greu nulhs faitz cabalos,
And can to-be hardly any deed supreme
pus selh, quel fa, non es de cor fazens;
since he who-it does not is from heart doing
quar le faitz es greus el ditz el paruens
for the deed is grievous and-the word and-the appearance
ses tot bon grat, per qu'es auenturos,
without all good will for which-it-is chancy
si n'a bon laus, que sia luenh auzitz
if thereof-he-has good praise that be far heard
per lauzadors crezutz; quar faitz marritz
by praisers believed for deed downcast
no pot dar grat ni laus, qu'aya tenensa.
not can to-give favor nor praise that-has holding

Per que totz hom, que uuella esser pros,
For which every man who wishes to-be worthy
deu gent parlar e far faitz auinens,
ought nobly to-speak and to-do deeds graceful
e quar es dars honors dels conoyssens,
and because is giving honor of-the discerning
deu esgardar a cuy? totas sazos
he-ought to-regard to whom all times
e cum? e que? e per que? yssernitz
and how and what and for what discerning
de son poder atemprar ses braus ditz
of his power to-temper without harsh words
ab son deuer, e segra conoyssensa.
with his duty and he-will-follow discernment

Reys sobronratz de Castella N'Anfos,
King exalted of Castile Sir-Alfonso
nom pot esser totz l'autre mons guirens
not-me can to-be all the-other world protector
de greu afan, si doncx uos, on bos sens
from grievous toil if then you in-whom good sense
es ab totz bes, nom uoletz far ioyos.
is with all goods not-me you-wish to-make joyful
Quar mon temps perc uergonhos et aunitz,
For my time I-lose shameful and shamed
non conogutz, sal per uos, on guanditz
not known save by you in-whom preserved
es mos espers apres dieu de guirensa.
is my hope after God of protection

Bos reys, tant m'es uostres laus abelhitz,
Good king so-much to-me-is your praise pleasing
quar m'es honratz, qu'ab elh uiuray ayzitz
for to-me-it-is honored that-with it I-will-live content
d'esser manens o paubres ses fallensa.
of-being wealthy or poor without fail

Si per mon Belh Deport me fos grazitz
If by my Fair Delight to-me were welcomed
mos chans, tot l'als meyra en non chalensa.
my song all the-rest I-would-put in not caring

Fis e uerays e pus ferms, que no suelh

23 · TRUE, FAITHFUL, AND FIRMER THAN I USED TO BE

The seventeenth song, 1275. He is truer to love than ever, not because his lady has comforted him but because he remembers who he was before he loved: he knew nothing of honor until love made it please him to love her. He asks nothing of her but her advancement, and would not have her grant a pleasure that would dishonor her. Love teaches merit, and deceit has usurped its name. He loves King Alfonso more for the king's honor than for his own.

(La XVIIa) canso d'En Gr. Riquier, l'an MCCLXXV.

The seventeenth song of-Sir Guiraut Riquier the-year twelve-hundred-seventy-five

Fis e uerays e pus ferms, que no suelh,

True and faithful and more firm than — I-am-wont

suy uas amor endreg mon belh deport,

I-am toward love regarding my fair delight

non que m'aia fag semblan de conort,

not that to-me-she-has made sign of comfort

mas quem souen, qui fuy, ans que ames,

but that-to-me it-recalls who I-was before that I-loved

e quem cossir, qui fora ses amor,

and that-myself I-consider who I-would-be without love

et aug, per quim tenol conoyssedor;

and I-hear by whom-me holds-the connoisseur

per qu'ieu am fis, quar d'amar ay l'enans.

for which-I love true for from-loving I-have the-advancement

L'enans, qu'en ay, m'es mout plazens e grans,
The-advancement which-thereof I-have to-me-is very pleasing and great
qu'ieu non saupi penre ni far honor,
for-I not knew to-take nor to-do honor
ni negus faitz d'azaut no m'ac sabor,
and any deed of-grace not to-me-had savor
trom fes plazer amors, qu'ieu lieys ames;
until-to-me made to-please love that-I her loved
qu'ab mi no fon en lunh fag d'un acort,
for-with me not she-was in any deed of-one accord
sal quar son pretz creysser dezira fort,
save that her worth to-increase she-desires strongly
que, s'ylh o uol, ieu atretant o uuelh.
for if-she it wants I as-much it want

D'aquelh uoler ni dels autres nom duelh
From-that wanting nor from-the others not-myself I-grieve
endreg de lieys, ans m'a d'afan estort,
regarding of her rather me-she-has from-toil rescued
qu'ieu non dezir, qu'autres plazers m'aport,
for-I not desire that-other pleasure to-me-she-brings
mas sim disses, quel plagues, qu'ieu l'ames,
but if-to-me she-said that-to-her it-pleased that-I her-loved
foran complit mey dezirier maior;
would-be fulfilled my desires greatest
mas non o uuelh, qu'ilh no y agues honor;
but not it I-want for-she not therein would-have honor
quar d'aquella creysser suy dezirans.
for of-that to-increase I-am desirous

Amors fa far totz bos faitz benestans
Love makes to-do all good deeds fitting
e donals ayps, qu'a pretz son ualedor.
and gives-the qualities which-to worth are helpers
Doncx amors es doctrina de ualor;
Then love is teaching of merit
que non es hom tan pecx, sol ben ames,
for not is man so foolish only well he-loved
que nol menes amors a ualent port.
that not-him would-lead love to worthy port
Mas ad enian es datz sos noms a tort,
But to deceit is given its name at wrong
qu'amors enian ni barat non acuelh.
for-love deceit nor fraud not welcomes

Tals ditz: ieu am selha, quem fa erguelh,
Such-a-one says I love her who-to-me does pride
que dezira de lieys pieitz de sa mort,
who desires of her worse than her death
el pus conosc, que son d'aquella sort;
and-the most I-know that are of-that sort
mas si quascus sa dona fis ames,
but if each his lady true loved
totz sos enans say quel agra sabor,
all her advancement I-know that-to-him would-have savor
el contraris feral mout gran temor;
and-the contrary would-make-to-him very great fear
quar aitals es l'esser dels fis amans.
for such is the-being of-the true lovers

S'al rey degues dir, qu'ie l'ames,
If-to-the king I-should to-say that-I him-loved
assatz sembla, quel porti fin' amor;
enough it-seems that-him I-bear true love
quar per sos ops dezir mil tans d'onor
for for his needs I-desire a-thousand times of-honor
que per lo mieu, sim sia dieus enans.
than for the mine so-to-me may-be God advancement

Reys Castellas, uostre laus m'a sabor,
King Castilian your praise to-me-has savor
e si per uos non uenh en gran ricor,
and if through you not I-come in great wealth
al mens per tot n'er pus grazitz mos chans.
at-the least through all thereof-will-be more welcomed my song

Jhesus Cristz, filh de dieu uiu

24 · JESUS CHRIST, SON OF THE LIVING GOD

The seventh vers, 1275, a prayer whose stanzas each end their first line on the word that closed the one before. He prays Christ for counsel to cherish good and hate sin, for ills have so conquered him that he hardly thinks of good. Hope of mercy holds him, since Christ promised counsel to those who repent. He asks that all the faithful be shown the road Christ took to rescue sinners from the enemy, and that the Virgin intercede.

(Lo sete) uers d'En Gr. Riquier, (fag en) l'an
The seventh vers of-Sir Guiraut Riquier made in the-year
MCCLXXV.
twelve-hundred-seventy-five

Jhesus Cristz, filh de dieu uiu,
Jesus Christ son of God living
que de la uerge nasques,
who of the virgin were-born
senher forfaitz e repres,
lord guilty and reproved
uos prec, quem detz tal cosselh,
you I-pray that-to-me you-give such counsel
qu'ieu sapcha bes adamar
that-I know goods to-cherish
e falhimens azirar
and offenses to-hate
uiuen al uostre plazer.
living to-the your pleasure

Quar dels bes ai gran plazer,
For of-the goods I-have great pleasure
si sol los sabia far
if only them I-knew to-do
els mals podia layssar,
and-the ills I-could to-leave
mas ses uos no y truep cosselh;
but without you not there I-find counsel
aissi m'an li mal conques,
thus me-have the ills conquered
qu'a penas cossir dels bes,
that-with difficulty I-think of-the goods
tant suy de peccar él briu.
so-much I-am of sinning in-the vigor

Mas espers me ten él briu
But hope me holds in-the vigor
de fe, quem ualha merces
of faith that-to-me avails mercy
ab uos, senher; quar promes
with you lord for promised
nos auetz ualen cosselh,
to-us you-have worthy counsel
sins penedem de peccar
if-ourselves we-repent of sinning
ab esfortz de satisfar,
with effort of making-amends
et ieu ai del tot uoler.
and I have of-the all will

Senher, donc faitz me uoler
Lord then make me to-wish
ben fazen continuar,
good doing to-continue
que mals nol fassa camiar,
that ill not-it makes change
e datz lo meteys cosselh
and give the same counsel
a totz selhs, on es la fes
to all those in-whom is the faith
uostra; quar grans ops nos es,
yours for great need to-us it-is
per queus siam agradiu.
for that-to-you we-be pleasing

Quar silh, queus son agradiu,
For those who-to-you are pleasing
son de totz bes far apres
are of all goods to-do taught
e dels mals lonhat e des,
and from-the ills removed and loosed
senher; donc datz nos cosselh,
lord then give us counsel
quel camin sapcham triar
that-the road we-know to-choose
e tener, que per saluar
and to-hold which for saving
nos auetz mostrat per uer.
to-us you-have shown for true

Mostrat nos auetz per uer
Shown to-us you-have for true
camin, don uolgues anar,
road whence you-wished to-go
per peccadors restaurar;
for sinners to-restore
q'us non trobaua cosselh
for-one not found counsel
de saluar, tro uos uengues
of saving until you came
el mon, qu'era totz sosmes
into-the world which-was all subjected
al fals enemic esquiu.
to-the false enemy hostile

Del cruzel poder esquiu,
From-the cruel power hostile
senher, ab penans traysses,
lord with suffering you-drew
sins uolem, qu'estiers non ges;
if-us we-wish for-otherwise not at-all
mas l'enemicx pren cosselh
but the-enemy takes counsel
tan tost éls mals aizinar,
so soon to-the ills to-dispose
quel mon fa tan greu layssar,
that-the world makes so hard to-leave
qu'om no y pot far son deuer.
that-one not there can to-do his duty

La uerges al bon cosselh,
The virgin of-the good counsel
senher, nos pot aiudar,
lord us can to-help
sius uol, si quon filh, pregar
if-you she-wishes so as son to-pray
per nos, quens uulhatz ualer.
for us that-to-us you-wish to-avail
Senher, del honrat rey car
Lord of-the honored king dear
N Anfos uos prec, qu'enansar
Sir Alfonso you I-pray that-to-advance
lin uulhatz son bon uoler.
to-him-thereof you-wish his good will

E mi, senher, faitz obrar
And me lord make to-work
del tot al uostre plazer.
of-the all to-the your pleasure

Ogan no cugey chantar

25 · THIS YEAR I DID NOT THINK TO SING

The eighteenth song, January 1276. He did not mean to sing of love this year, but one whom he must obey has commanded a song on another's matter, which makes him seem a lover, though he truly is one. His lady never says yes or no without propriety, and she holds him in her prison with a cruel heart. He would welcome death but for the pleasure of thinking of her, and a single glance from her could promise him the gift he seeks.

(La XVIIIa) canso d'En Gr. Riquier, (facha en) l'an
The eighteenth song of-Sir Guiraut Riquier made in the-year
MCCLXXVI (en genouier).
twelve-hundred-seventy-six in January

Ogan no cugey chantar
This-year not I-thought to-sing
d'amor, mas d'autruy razo
of-love but of-another's matter
m'es ops a faire chanso;
to-me-is need to make song
tals m'o a uolgut mandar,
such-a-one to-me-it has wished to-command
qu'ieu dey de grat obezir;
that-I ought with favor to-obey
e pus chant per son uoler,
and since I-sing for his will

si sol hi puesc auenir,
if only therein I-can to-succeed
chantar dey al sieu plazer.
to-sing I-ought to-the his pleasure

Amoros me fa semblar,
Amorous me he-makes to-seem
pero uerays aman so
yet true lover I-am
de midons, que oc ni no
of my-lady who yes nor no
no dis ses son benestar.
not said without her decorum
E quar nom uol far iauzir,
And because not-me she-wishes to-make to-enjoy
deu ne sos pretz meyns ualer,
ought thereof her worth less to-be-worth
qu'ieu pes de lieys enantir
for-I think of her to-advance
et ylh de me dechazer.
and she of me to-bring-down

Quar d'amor m'a fag amar,
For of-love me-she-has made to-love
aissim ten en sa prezo,
so-me she-holds in her prison

qu'ilh me mostra cor felho
that-she to-me shows heart cruel
e non la puesc desamar;
and not her I-can to-unlove
ni ges nol puesc pro ben dir,
and at-all not-of-her I-can enough well to-say
ni pro non la puesc temer,
and enough not her I-can to-fear
ni no y tenc pro mon albir,
and not there I-hold enough my judgment
ni pro non la puesc uezer.
and enough not her I-can to-see

Sil mals pogues tant greuiar,
If-the pain could so-much to-burden
quem aucizes, saubram bo.
that-me it-killed it-would-taste-to-me good
Mas de sa plazen faisso
But of her pleasing fashion
no pogra pueys cossirar;
not I-could then to-think
per que ia no uuelh murir,
for which ever not I-wish to-die
qu'él cossir truep bon saber,
for-in-the thinking I-find good savor
quem fai deziran languir,
which-me makes desiring to-languish
per que no m'en desesper.
for which not myself-thereof I-despair

Qu'ab sol un plazent esgar,
For-with only one pleasing glance
quan li serai deuiro,
when to-her I-will-be near
me pot far semblan del do,
to-me she-can to-make sign of-the gift
quel ai quist, s'ilh me deu dar.
which-of-her I-have sought if-she to-me must to-give
El semblans non deu mentir
And-the sign not ought to-lie
de selh, qu'onor uol auer;
of him who-honor wishes to-have
mas midons nos saup cubrir
but my-lady not-herself knew to-cover
de lunh fag ab non deuer.
of any deed with not duty

Los sieus deu de dan gardar,
The his-own he-ought from harm to-guard
qui uol auer bon resso;
who wishes to-have good repute
quar qui destarza son pro,
for who delays his profit
no pot en honor montar,
not can in honor to-rise
ans crey, que dieus lo n'azir;
rather I-believe that God him thereof-hates
doncx fassa midons parer,
then let-make my-lady to-appear

qu'endreg mi no uol falhir;
that-toward me not she-wishes to-fail
quar estiers non a poder.
for otherwise not she-has power

Mos Belhs Deportz, ges nom uir,
My Fair Delight at-all not-myself I-turn
nis pot ma razos mouer,
nor-itself can my matter to-move
que que chantan m'auiatz dir;
what that singing me-you-hear say
qu'er chant per autruy plazer.
for-now I-sing for another's pleasure

Reys N Anfos, al mielhs chauzir
King Sir Alfonso at-the best choosing
uos tanh lauzor ses temer,
to-you befits praise without fearing
qu'amicx sabetz enantir
for-friends you-know to-advance
els enemicx dechazer.
and-the enemies to-bring-down

Karitatz et amors e fes

26 · CHARITY AND LOVE AND FAITH

The eighth vers, January 1276. Charity, love, faith, justice, and mercy are cast down, for the world is seized by fraud, and whoever flatters it most harms himself most. Yet God stands with outstretched arm to save the repentant, and His fighters are those who leave the world and carry the cross. The Holy Land could be recovered, but the rich trade in it. If prelates, kings, and counts made peace and took the cross, the Saracens would soon be conquered.

(L'octau) uers d'En Gr. Riquier, l'an MCCLXXVI
The-eighth vers of-Sir Guiraut Riquier the-year twelve-hundred-seventy-six
en jenier.
in January

Karitatz et amors e fes
Charity and love and faith
e drechura e lialtatz
and justice and loyalty
e chauzimens e pietatz
and clemency and pity
e conoyssensa e merces
and discernment and mercy
son ab pauc del tot abatut;
are with little of-the all cast-down
quar le muns es perpres d'enian,
for the world is seized with-deceit

tant quel pus l'obran a saubut,
so-much that-the most it-working have known
qu'a penas n'esdic pauc ni gran.
that-with difficulty thereof-refuses small or great

Quar baratz a lo pus perpres,
For fraud has the most seized
per quel mais ne ua galiatz,
for which-the more thereof go deceived
quel mals es plazens e priuatz,
for-the evil is pleasing and familiar
tant que per paucx es faitz le bes;
so-much that by few is done the good
pero amduy son conogut,
yet both are known
e crezem, que merit seran
and we-believe that rewarded they-will-be
mort per mal, e per ben salut
death for evil and for good salvation
per dieu a, quis fa, tot denan.
by God to who-himself does all before

Le maluatz mons fals, d'enian ples,
The wicked world false of-deceit full
deslials, fons de maluestatz,
disloyal fount of wickedness
fa cobezeiar los peccatz:
makes to-covet the sins

e per dol tost tug sey conques
and through grief soon all its conquered
e, qui pus l'a priuat auut,
and who most it-has intimate had
mais a multiplicat son dan;
more has multiplied his harm
quar si pert et a elh perdut,
for himself he-loses and has it lost
per qu'es pus folhs, qui mays lo blan.
for which-is more foolish who more it flatters

Mas gardatz, quon es dieus cortes,
But see how is God courteous
qu'el nos esta aparellatz;
for-he to-us stands prepared
ia tant nons trobara tacatz,
ever so-much not-us will-find stained
sol gardem, qui em e cuy es.
only we-see who we-are and whose it-is
Quar elh nos ten son bras tendut
For he to-us holds his arm stretched
per gandir del mortal afan,
for to-save from-the mortal toil
ab quel nostr' estamens se mut
provided that-the our state itself changes
fort peneden e ben obran.
strongly repenting and well working

Dieus uol patz; mas guerra promes
God wants peace but war promised
als sieus; doncx, qui er guerreiatz
to-the his then who will-be warred
per luy, guanditz er e saluatz,
for him saved will-be and redeemed
sol nos recreza, quon quel pes.
only not-himself gives-up however that-to-him weighs
E qual son aquist combatut?
And which are these fought
Sylh, quel mon desamparat an,
Those who-the world abandoned have
e de bona fe fan escut,
and of good faith make shield
dieu seruen e lur crotz portan.
God serving and their cross carrying

Recobratz fora, quis uolgues,
Recovered would-be if-one wished
lo luecx, on Jhesus Cristz fon natz
the place where Jesus Christ was born
e uisc e fon en crotz leuatz,
and lived and was on cross raised
el sans sepulcres, on fon mes.
and-the holy sepulcher where he-was put
Mas en mercat o an tengut
But in market it they-have held
li ric em prenden que n'auran;
the rich and-in taking what thereof-they-will-have

per que dieus non lur a ualgut,
for which God not to-them has availed
quar petit per s'amor hi fan.
for little for his-love therein they-do

Si prelatz, reys, comtes, marques
If prelates kings counts marquises
e totas autras pozestatz
and all other powers
pogues hom trobar acordatz,
could one to-find agreed
que plag ni guerra no y agues,
that plea nor war not there were
e fosson tot li tort rendut,
and were all the wrongs rendered
e passesson de bon talan,
and they-crossed with good desire
tost foran Sarrazin uencut
soon would-be Saracens conquered
o combaten o prezican.
either fighting or preaching

La fe e l'obra de salut
The faith and the-work of salvation
yssause dieus, com que l'als an,
may-exalt God how that the-rest goes
e la uerges, queus y aiut
and the virgin who-you therein help
pregan so filh ab Sant Johan.
praying her son with Saint John

Reys N Anfos, dieus per sa uertut
King Sir Alfonso God through his virtue
uos cresca poder e talan
to-you may-increase power and desire
del pretz, que auetz mantengut
of-the worth which you-have maintained
luy seruen, enemicx sobran.
him serving enemies overcoming

Em don, qu'iel fassa selh traut,
And-me may-give that-I-him make that tribute
quel ueray peneden li fan.
which-the true penitent to-him make

Uoluntiers faria

27 · WILLINGLY I WOULD MAKE

A round song, dated the thirteenth kalends of March 1276. He would gladly make a new song, but his matter drives him: he will serve all his life the fair one, gracious, humble, and quick, though she neither calls nor welcomes him. Love has given him the knowledge that makes him intimate with the worthy, yet he has courted her long for nothing, and his joy would be complete if she held him hers. He sends the song to King Alfonso, but gives it no tornada.

La redonda canson d'En Gr. Riquier, l'an MCCLXXVI
The round song of-Sir Guiraut Riquier the-year twelve-hundred-seventy-six
(un mati), XIII. kal. de martz.
one morning thirteenth kalends of March

Uoluntiers faria
Willingly I-would-make
tal chanso nouella,
such song new
que fos agradiua,
that were pleasing
si far la podia.
if to-make it I-could
Mas razos capdella
But matter guides
mon chant e l'abriua,
my song and it-hastens
per qu'ieu, tant quant uiua,
for which-I so-long as I-live

uuelh seruir la bella,
wish to-serve the fair-one
que de grat sagella
who with favor seals
sos faitz, gent aiziua,
her deeds nobly affable
humils et esquiua,
humble and reserved
plazens et ysnelha.
pleasing and quick

Si tot no m'apella
Though all not me-she-calls
ni m'acuelh autiua,
nor me-welcomes haughty
m'es s'amors honrada,
to-me-is her-love honored
qu'ades me sembella,
for-always me it-lures
quel captenh me pliua,
for-the bearing to-me pledges
qu'als ualens agrada.
which-to-the worthy pleases
Bona fon anc nada,
Good was ever born
tant es adoniua,
so-much she-is apt
de totz bes preziua,
of all goods precious

que d'onor sazada
who with-honor sated
es nominatiua.
is renowned

Quar de gent badiua
For from folk gaping
e de la senada
and from the wise
conquer beuolensa.
wins goodwill
Tant esta celiua,
So-much she-stands secretive
que nulla uegada
that any time
uolers non la uensa
will not her conquers
endreg de fallensa.
regarding of failing
Bona l'ai amada,
Good her-I-have loved
quar s'amors m'a dada
for her-love to-me-has given
de trobar sabensa,
of composing knowledge
don gent de ualensa
whence folk of worth
ai ab grat priuada.
I-have with favor intimate

Midons ai preyada
My-lady I-have courted
mout, e non l'agensa,
much and not to-her-it-pleases
qu'en autrey partida.
that-thereof she-grants share
Pero ges camiada
Yet at-all changed
no s'es ma temensa;
not itself-is my fear
quar amors lam guida,
for love to-her-me guides
ni pot a ma uida,
nor can in my life
bel ne fas pleuensa,
fair thereof I-make pledge
que d'als souinensa
that of-else remembrance
no m'es abelhida;
not to-me-is pleasing
doncx gent s'es sazida
then nobly herself-has seized
de mi en paruensa.
of me in seeming

Quar totz iorns comensa
For all days begins
son pa, e guandida
his bread [?] and refuge
non truep, don uolria
not I-find whence I-would-want
de lieys la sufrensa;
from her the forbearance
que tant ses falhida
which so-much without failing
l'ai quista, qu'él dia,
it-I-have sought that-on-the day
qu'ieu de lieys l'auria,
that-I from her it-would-have
seria cumplida
would-be fulfilled
ma ioya chauzida;
my joy chosen
so es, sim tenia
that is if-me she-held
per sieu, el plazia
for hers and-to-her pleased
mos chans, qu'als nol crida.
my song which-else not-her cries

Doncx ma caramida
Then my lodestone
mos belhs deportz sia
my fair delight let-be
el reys de Castella
and-the king of Castile
N Anfos, que grazida
Sir Alfonso who welcomed
ualor ten a tria;
merit holds in choice
on pretz renouella
where worth renews
cuy deuers gragella,
whom duty roasts
lay, chansos, tey uia;
there song hold way
pero not daria
yet not-you I-would-give
tornada e reuella,
tornada and renewal [?]
qu'om no t'escantella,
that-one not you-chips
quel compas mentria.
for-the compass would-lie

Razos m'aduy uoler, qu'ieu chant souen

28 · REASON BRINGS ME THE WILL TO SING OFTEN

The twentieth song, twentieth kalends of March 1276. Reason and true love give him the will to sing, and he would court his Fair Delight in song every hour to be held hers, and would have all he desires if only his song pleased her, asking no other reward. Remembering who he was before he loved her, he owes her all his repute and cannot repay it, and all who know her praise her grace and speech. Songs are no longer welcomed in a world full of deceit, but he will not stop.

(La XXa) canson d'En Gr. Riquier, l'an MCCLXXVI,

The twentieth song of-Sir Guiraut Riquier the-year twelve-hundred-seventy-six

en .I. iorn XX kal. de marz.

on one day twentieth kalends of March

Razos m'aduy uoler, qu'ieu chant souen,

Reason to-me-brings will that-I sing often

e fin' amors per midons la razo,

and true love for my-lady the matter

qu'a penas ai en al re pessamen,

for-with difficulty I-have in other thing thought

tant m'abellis; e qui bos chans grazia,

so-much to-me-it-pleases and who good songs welcomed

horas e iorns e setmanas e mes
hours and days and weeks and months
preyaria lieys chantan, quem tengues
I-would-court her singing that-me she-held
per sieu; quar tot, quan que dezir, auria
for hers for all what that I-desire I-would-have
endreg de lieys, sol mos chans li plazia.
regarding of her only-if my song to-her pleased

Quar uerays suy en amar finamen
For true I-am in loving truly
mon Belh Deport, tant qu'autre guazardo
my Fair Delight so-much that-other reward
non uuelh de lieys; ans si aquest nom ren,
not I-want from her rather if this not-me she-renders
tot atertant l'amarai tota uia;
all as-much her-I-will-love all the-while
quel gazardos no crey l'amor cregues,
for-the reward not I-believe the-love would-increase
mas a mi crey que plazers aduysses:
but to me I-believe that pleasure it-would-bring
quar aissi l'am, que, si mil tans ualia,
for thus her-I-love that if a-thousand times she-were-worth
qu'eras no ual, d'aitant mais o uolria.
than-now — she-is-worth by-so-much more it I-would-want

Quant pes, qui fuy, tro aic entendemen
When I-think who I-was until I-had understanding
en lieys amar, et er aug mon resso,
in her loving and now I-hear my repute
qu'amors m'a dat per lieys engienh e sen
for-love to-me-has given through her skill and sense
aquelh que m'ai, ia nulh temps nol poiria
that which I-have ever any time not-it I-could
gazardonar las grans honors nils bes,
reward the great honors nor-the goods
qu'ieu ai per lieys; mas mos cors s'es empres
which-I have through her but my heart itself-is set
en dezirar son enans nueg e dia;
on desiring her advancement night and day
pero mielhs fai, qu'ieu uoler no sabria.
yet better she-does than-I to-wish — would-know

Non truep selhuy ni selha, que mout gen,
Not I-find him nor her who very nobly
quan la mentau, no la laus a bando
when her mentions not her praises at will
de grat de sen, de belh aculhimen,
for favor for sense for fair welcome
de gent parlar e d'auinent cundia
for noble speaking and for-graceful charm
al miels, que sap, e mais li ben apres,
at-the best that one-knows and more the well taught

el pus priuat mielhs; per qu'iel suy sotz mes
and-the most intimate better for which-I-to-her am under put
per gent seruir, sol sufrir m'o uolia,
for nobly to-serve only-if to-suffer to-me-it she-wished
pero fassan so, que mielhs li n'estia.
yet let-them-do that which best to-her thereof-suits

Que, s'ieu ab cuy trobaua iauzimen,
For if-I with whom found enjoyment
me daria, et ai, de quel me do
to-me it-would-give and I-have of what-to-her myself I-give
endreg midons; tant a ric pretz ualen,
regarding my-lady so-much she-has rich worth worthy
et ai saber, don tot iorn chantaria;
and I-have knowledge whence all day I-would-sing
mas quar trobars ualens grazitz non es
but because composing worthy welcomed not is
ni chans ni iois, quel mons es d'enian ples,
nor song nor joy for-the world is of-deceit full
yeu perc mon chan; pero no m'en tolria,
I lose my song yet not myself-thence I-would-withdraw
qu'endreg midons me play, quon que l'als sia.
for-regarding my-lady to-me it-pleases how that the-rest be

Le reys N Anfos Castelas m'a conques;
The king Sir Alfonso Castilian me-has won
quar li plai chans, sabers, pretz e totz bes,
for to-him pleases song knowledge worth and all goods
per que sos laus me plaira tota uia,
for which his praise to-me will-please all the-while
el guazardos degutz m'en plaseria.
and-the reward due to-me-thereof would-please

Per elh esper puiar en manentia
Through him I-hope to-rise in wealth
et en ualor; a dieu plassa, que sia.
and in merit to God may-it-please that it-be

Los bes, qu'ieu truep en amor

29 · THE GOODS I FIND IN LOVE

The twenty-first song, eleventh kalends of March 1276, each stanza turning on the rhyme word savor. The goods he finds in love make him sing and desire honor for his Fair Delight, who has rescued him from toil, and her advancement pleases him above all. Love teaches noble speech, fair composition, loyalty, and merit, and he would die before consenting to anything she forbids. He hopes to grow rich through King Alfonso.

(La XXIa) canson d'En Gr. Riquier, l'an MCCLXXVI

The twenty-first song of-Sir Guiraut Riquier the-year twelve-hundred-seventy-six

en .I. iorn XI kal. de marz.

on one day eleventh kalends of March

Los bes, qu'ieu truep en amor,

The goods that-I find in love

an sabor,

have savor

quem fan chantar

that-me make to-sing

tan souen e dezirar

so often and to-desire

ab grat creyssemen d'onor

with favor increase of-honor

tot iorn de mon Belh Deport,

all day of my Fair Delight

a cuy m'autrey ferms e fis;

to whom myself-I-grant firm and true

quar gent m'a d'afan estort,
for nobly me-she-has from-toil rescued
que sos plazers m'es plazens,
for her pleasure to-me-is pleasing
don suy de plazer manens.
whence I-am of pleasure wealthy

Gran plazer ai de s'amor,
Great pleasure I-have of her-love
qu'ab sabor
for-with savor
sap dir e far
she-knows to-say and to-do
tot, quan uol, don benestar
all that she-wishes whence decorum
ne reten e gran lauzor;
thereof she-retains and great praise
auerat m'a Belh Deport,
proven me-has Fair Delight
quar soiorns e gaugz e ris
for sojourn and joys and laughter
m'es sos captenhs, quar ta fort
to-me-is her bearing for so strongly
me play sos enantimens,
to-me pleases her advancement
que mos plazers autres uens.
that my pleasure others conquers

Ades truep mais en amor
Always I-find more in love
de sabor,
of savor
quar gen parlar
for noble speaking
essenha e belh trobar
it-teaches and fair composing
e lialtat e ualor,
and loyalty and merit
per qu'ieu a mon Belh Deport
for which-I to my Fair Delight
suy per fin' amor aclis,
am through true love bowed
tant qu'en sufriria mort,
so-much that-thereof I-would-suffer death
enans que li fos cossens
before that to-her I-were consenting
de so, don ylh s'es guirens.
of that whence she herself-is protector

Nom par, que senta d'amor
Not-to-me it-seems that he-feels of-love
la sabor,
the savor
qui uol blasmar
who wishes to-blame
sos faitz, que fan a lauzar,
her deeds which are to praise

sis fan, li fin amador,
if-themselves do the true lovers
a dieus de mon Belh Deport;
to God of my Fair Delight
quar nol tays, sol quem sufris
for not-it befits only that-me she-suffered
per sieu, mas nom desconort;
for hers but not-myself I-discourage
quar le sieus uolers m'es gens,
for the her wanting to-me-is noble
al qual suy obediens.
to-the which I-am obedient

Tans de bes ai per amor,
So-many of goods I-have through love
que sabor
that savor
truep en l'amar,
I-find in the-loving
qu'ab saber me fai honrar
for-with knowledge me it-makes to-honor
part deuer; quar li mellor
beyond duty for the best
merce de mon Belh Deport
thanks to my Fair Delight
m'onran, dels quals suy uezis
me-honor of-the whom I-am neighbor
de cor; e s'ieu uenh' al port,
in heart and if-I come to-the port

quem tanhan mays d'onramens,
that-to-me befit more of-honors
sabrai esser pus ualens.
I-will-know to-be more worthy

Reys N Anfos Castellas, fis
King Sir Alfonso Castilian true
uos suy d'amor, qu'autre port
to-you I-am of-love for-other port
non truep, quem sia guirens,
not I-find that-to-me be protector
qu'esser cug per uos manens.
for-to-be I-think through you wealthy

Bos reys, doncx per uos comens,
Good king then through you may-begin
sius play, mos enantimens.
if-to-you it-pleases my advancement

Xpistias uey perilhar

30 · I SEE CHRISTIANS IN PERIL

The ninth vers, tenth kalends of March 1276. Christendom is in danger through its rulers, who covet others' rights; a master must teach by his deeds. The kings are so divided that he fears God will abandon everything. Once Christians honored God, fought the Saracens, and kept peace among themselves; now each plots to deceive the other and rejoices at another's fall. He urges King Alfonso to act rightly, and the king will have many companions.

(Lo VIIII) uers d'En Gr. Riquier, l'an MCCLXXVI,
The ninth vers of-Sir Guiraut Riquier the-year twelve-hundred-seventy-six
en .I. iorn X. kal. de marz.
on one day tenth kalends of March

Xpistias uey perilhar
Christians I-see to-be-in-peril
per colpa dels regidors,
through fault of-the rulers
quar entr'elhs no cap amors
for among-them not fits love
ni patz ni dreitz, qu'ab tortz far
nor peace nor right for-with wrongs to-do
son d'autruy dreg enueyos,
they-are of-another's right covetous
e creys lurs iniquitatz
and grows their iniquity
creyssen lurs possessios.
increasing their possessions

En aisso truep uoluntos
In this I-find willing
lo pus de las poestatz;
the most of the powers
ia non dirai dels prelatz,
ever not I-will-say of-the prelates
qu'ilh deuon gouernar nos
who-they ought to-govern us
mostran uia per saluar;
showing way for saving
sis fan, don lur tanh lauzors,
if-it they-do whence to-them befits praise
e dieus fassals drech guidar.
and God may-make-them right to-guide

Per sas obras deu mostrar
By his works ought to-show
selh, que repren las follors,
he who reproves the follies
si quel n'eschaya honors,
so that-to-him thereof-befalls honor
qu'ayssi deu hom essenhar;
for-thus ought one to-teach
quar non es maiestres bos
for not is master good
per sol dictar apellatz,
by only dictating called
sils faitz no fa cabalos.
if-the deeds not he-does supreme

Aisso lays, qu'autra razos
This I-leave for-other matter
m'o tolh, don suy apessatz;
from-me-it takes whence I-am pensive
quels reys truep desacordatz,
for-the kings I-find disagreed
que d'un uoler non sai dos,
for of-one will not I-know two
tant uol quascus contrastar
so-much wishes each to-contend
ab l'autre, don es paors,
with the-other whence is fear
que dieus tot o desampar.
that God all it abandons

Un temps uolc dieus yssausar
One time wished God to-exalt
crestias, el fon sabors,
Christians and-to-him was savor
quar él pus era ualors,
for in-the most was merit
e pessauan d'elh honrar
and they-thought of-him to-honor
contra Sarrazis fellos,
against Saracens felonious
et auian entr' elhs patz
and they-had among them peace
et amor totas sazos.
and love all times

Mas er es contrarios
But now is contrary
l'us a l'autre, que duptatz
the-one to the-other for feared
no y es enians ni baratz
not there is deceit nor fraud
ni cuberta tracios,
nor covert treason
l'us cuia l'autr' enianar;
the-one thinks the-other to-deceive
mas pus greu m'es dels maiors,
but more hard to-me-it-is of-the greatest
quel mals pot a mais montar.
for-the evil can to more to-mount

Quant l'us ue l'autre baissar,
When the-one sees the-other to-fall
se deurian far socors,
themselves they-ought to-make help
quar qui ual, a ualedors;
for who is-worth has helpers
mas estiers los uey obrar,
but otherwise them I-see to-work
que del creysser son gilos
for of-the increasing they-are jealous
e del mermar fan solatz,
and of-the diminishing they-make cheer
qu'om ual als pus poderos.
for-one is-worth to-the most powerful

Bos reys Castellas N Anfos,
Good king Castilian Sir Alfonso
ab dreg faitz tot, quant fassatz,
with right do all that you-do
et auretz pro companhos.
and you-will-have many companions

El deuers sia gardatz
And-the duty let-be kept
uostres el ricx pretz per uos.
yours and-the rich worth by you

Quim disses, non a dos ans

31 · HAD ANYONE TOLD ME TWO YEARS AGO

The tenth vers, September 1276. Two years ago he would not have believed that praising King Alfonso could become unwelcome, but now the king is so blamed that the poet hardly dares speak of him. Many would help Alfonso if he loved war as much as giving, and the rumor goes that his heir will be dispossessed while he lives. The poet urges him to seek right and peace, to love his friends, and to choose his best course. He is unlucky in lords.

(Lo X.) uers d'En Gr. Riquier, l'an MCCLXXVI
The tenth vers of-Sir Guiraut Riquier the-year twelve-hundred-seventy-six
(en setembre).
in September

Quim disses, non a dos ans,
Who-to-me said not has two years
quel laus me fos desgrazitz
that-the praise to-me would-be unwelcome
del rey N Anfos, de pretz guitz,
of-the king Sir Alfonso of worth guide
mot me fora greus afans;
much to-me would-be heavy toil
qu'er es tant uil tengutz sai
for-now he-is so cheap held here
e blasmatz, que sol parlar
and blamed that even to-speak
non aus de luy ad honor,
not I-dare of him with honor

don ai al cor tal dolor,
whence I-have at-the heart such sorrow
qu'ab pauc chant non desampar.
that-with little song — I-abandon

A moutz homes l'aug blasmar,
By many men him-I-hear to-blame
que li foran ualedor,
who to-him would-be helpers
si guerra l'agues sabor,
if war to-him-had savor
tant quon a cor de donar.
as-much as he-has heart of giving
Mas ieu las! suy en esmai;
But I alas am in dismay
qu'om me sol lauzar mos chans
for-one to-me was-wont to-praise my songs
per elh, que m'er abelhitz,
for him which to-me-will-be pleasing
tant qu'ieu serai sebelhitz,
so-long that-I will-be buried
ans que dreg alhors los lans.
before that straight elsewhere them I-launch

Mal aueyra sos efans,
Ill will-befall his child
sil pus de la gent uer ditz,
if-the most of the folk true says

que uius n'er despostaditz.
that alive thence-he-will-be dispossessed
E dieus don me mort enans;
And God may-give me death sooner
quar ia gran ioy non aurai,
for ever great joy not I-will-have
tro per uer auia comtar,
until for true I-hear tell
quel sieu enemic maior
that-the his enemies greatest
aian ab luy tal amor,
have with him such love
que d'elhs nol calha gardar.
that from-them not-to-him it-behooves to-guard

Ab dreg a uolgut renhar
With right has wished to-reign
et ab pretz et ab ualor
and with worth and with merit
creyssen de terr' ab lauzor
increasing of land with praise
le reys N Anfos, que dieus gar;
the king Sir Alfonso whom God guard
et aras deu mielhs e may
and now he-ought better and more
uoler dreg e patz dos tans,
to-want right and peace two times
sol que non si' escarnitz;
only that not he-be mocked

per que de dieu si' aizitz,
for which from God he-be favored
e sos pretz nos desenans.
and his worth not-itself declines

Mos ditz sera pro bastans,
My word will-be enough sufficient
sol que per luy si' auzitz;
only that by him it-be heard
qu'ieu parli totz esferzitz,
for-I speak all frightened
e si m'enten, non l'er dans.
and if me-he-understands not to-him-will-be harm
Pero aitant li diray,
Yet so-much to-him I-will-say
que reys deu amicx amar;
that king ought friends to-love
mas de l'als dir ai temor,
but of the-rest to-say I-have fear
elh chauzisca son melhor
he let-choose his best
per son dreg deuer a far.
for his right duty to do

Jamays no m'esforsarai
Evermore not myself-I-will-strive
del rey Castellan lauzar
of-the king Castilian to-praise
ni d'autre, si en error
nor of-other if into error
uen sos pretz, qu'a deshonor
comes his worth for-to dishonor
me pogues ab dan tornar.
me it-could with harm to-turn

No suy astrucx de senhor,
Not I-am fortunate in lord
quem uuelha de cor amar.
who-me wishes from heart to-love

Yuerns nom te de chantar embargat

32 · WINTER DOES NOT KEEP ME FROM SINGING

The eleventh vers, 1277. No season governs his singing, but he sings now without pleasure or hope, neither praising himself nor complaining of the Fair Delight he loved unloved. The world has foully deceived him, for base deeds prosper. Neither his lords, the world, nor his lady has rewarded his service. If King Alfonso does not restore his fortune, he will take his leave without complaint, though he has sent his songs to no other king in fifteen years.

(Lo XI uers d'En Gr. Riquier, fach en l'an
The eleventh vers of-Sir Guiraut Riquier made in the-year
MCCLXXVII.)
twelve-hundred-seventy-seven

Yuerns nom te de chantar embargat,
Winter not-me holds from singing hindered
ni per estiu non suy pus uoluntos,
and for summer not I-am more willing
mas totas uetz, quan m'en somo razos,
but all times when me-thereto summons reason
truep mon engienh de chantar atemprat;
I-find my wit for singing tuned
et es be semblans,
and it-is well seeming
que no m'es afans
that not to-me-is toil
chans,
song

qu'aitals sabers m'es donatz,
for-such knowledge to-me-is given
qu'ieu chan, quan uuelh, de quem platz.
that-I sing when I-wish of what-to-me pleases

Ses plazer chant e ses esper de grat,
Without pleasure I-sing and without hope of favor
pero mos chans non er tristz ni ioyos,
yet my song not will-be sad nor joyful
qu'ieu nom lauzi ni no suy rancuros
for-I not-myself praise and not I-am complaining
del Belh Deport, qu'ay non amatz amat.
of-the Fair Delight whom-I-have not loved loved
Don sembli efans,
Whence I-seem child
quar ai sufert tans
for I-have suffered so-many
ans,
years
que sol nom suy assaiatz
that even not-myself I-am tried
a uirar de l'autre latz.
to turn to the-other side

Del segle ueg, que m'a lag galiat;
Of-the world I-see that me-has foully deceived
quar sos segres m'es auutz saboros
for its following to-me-is been savory
crezen, que sens mi fos ab saber bos,
believing that sense to-me were with knowledge good
mas eras n'ai mon cor desesperat:
but now thereof-I-have my heart despaired
qu'ab uils faitz truans
for-with cheap deeds knavish
n'es hom benanans,
thereof-is man fortunate
ans
rather
que uergonhos ni senatz,
than shameful or wise
e uuelh n'esser enianatz.
and I-wish thereof-to-be deceived

S'ieu ai seruit, no m'es gazardonat
If-I have served not to-me-is rewarded
per mos senhors ni pel segle ginhos
by my lords nor by-the world crafty
ni per dona, de que no suy clamos;
nor by lady of which not I-am complaining
quar s'amors m'a en tal saber montat,
for her-love me-has into such knowledge raised
que m'es pro bastans,
that to-me-is enough sufficient

mas no m'es enans
but not to-me-is advancement
grans,
great
et él temps, que n'es passatz,
and in-the time which thence-is passed
foram grazitz et honratz.
I-would-have-been welcomed and honored

E si no m'es esta uetz restaurat
And if not to-me-it-is this time restored
per lo ualen rey Castellan N Anfos,
by the worthy king Castilian Sir Alfonso
si que semble ben sieus le gazardos
so that it-seems well his the reward
de mon chantar, e d'elh penrai comiat,
of my singing and of-him I-will-take leave
pero non clamans;
yet not complaining
quar trop mal estans
for too ill standing
dans
harm
seria; tant es lauzatz
would-be so-much he-is praised
auutz per mi de uertatz.
been by me of truth

No suy acordans,
Not I-am agreeing
bos reys, qu'ieu mos chans
good king that-I my songs
lans
launch
uas lunh autre rey pagatz,
toward any other king paid
ni fuy, quinz ans a passatz.
nor was fifteen years has passed

Doncx pus queus me suy donatz,
Then since that-to-you myself I-am given
parer dey uostres, sius platz.
to-appear I-ought yours if-to-you it-pleases

Creire m'an fag mey dezir

33 · MY DESIRES HAVE MADE ME BELIEVE

The twenty-second song, 1277. His desires made him believe he could fulfill them: they made him love his Fair Delight for twenty years without enjoying her, and serve lords of whom he will not complain. She never welcomed his songs, but he suffers no martyrdom and does not hate her. He also desired favor and wealth from following the courts with masterly songs, and folly would have served him better. Free now, he would take a discerning lord.

(La XXII.) canson d'En Gr. Riquier, (facha en) l'an

The twenty-second song of-Sir Guiraut Riquier made in the-year

MCCLXXVII.

twelve-hundred-seventy-seven

Creire m'an fag mey dezir,

To-believe me-have made my desires

quel pus complir en podia;

that-the most to-fulfill thereof I-could

e quar no y puesc auenir,

and because not there I-can to-arrive

iamais de tant nols creiria.

evermore of so-much not-them I-would-believe

Fag m'an amar ab fadia

Made me-they-have to-love with vainness

mon Belh Deport ses iauzir,

my Fair Delight without enjoying

e m'an faitz senhors seruir
and me-they-have made lords to-serve
tals, de qu'ieu nom clamaria.
such of whom-I not-myself would-complain

Quan azautz me fetz chauzir
When graceful me it-made to-choose
midons, fuy d'amar en uia,
my-lady I-was of-loving on way
e dezirs uenc me sazir
and desire came me to-seize
e fem creyre, qu'ieu sabria
and made-me to-believe that-I would-know
far tant, qu'en lieys auenria;
to-do so-much that-in her I-would-succeed
et anc per far ni per dir
and ever for doing nor for saying
no uolc mos chans aculhir
not she-wished my song to-welcome
ni mi en sa senhoria.
nor me into her lordship

El dezirs am fag languir
And-the desire me-has made to-languish
XX ans, quar creirem fazia,
twenty years for to-believe-me it-made

qu'ab celar et ab sufrir
that-with concealing and with suffering
grat de midons conquerria;
favor of my-lady I-would-win
pero, quon ques uuelha, sia:
yet how that-it wishes let-it-be
que non suefri nul martir,
for not I-suffer any martyrdom
mas creza, qu'ieu non l'azir,
but let-her-believe that-I not her-hate
ni fetz per que? ni faria.
nor she-did for what nor would-do

Ans se sap tant enantir,
Rather herself she-knows so-much to-advance
que de lauzor creys tot dia,
that of praise she-grows all day
de quem plai senes mentir.
of which-to-me pleases without lying
Pero mais non atendria
Yet more not I-would-await
de lieys so, qu'ilh nom daria,
from her that which-she not-to-me would-give
quar d'amar suy ses cossir;
for of-loving I-am without care
mas per als souen sospir,
but for other often I-sigh
quem falh, don dezir auia.
which-to-me fails whence desire I-had

Dezirat ai possezir
Desired I-have to-possess
grat dels pros e manentia
favor of-the worthy and wealth
crezen, que per cortz seguir
believing that by courts to-follow
lur grat el befag auria
their favor and-the benefit I-would-have
ab trobars de maiestria
with compositions of mastery
fazen mos sabers auzir;
making my knowledges to-hear
e tot no m'o pot complir,
and all not to-me-it can to-fulfill
mas mi ualgra mais folhia.
but to-me would-have-availed more folly

Senhors ai, de que nom uir,
Lords I-have from whom not-myself I-turn
ni d'elhs amar nom partria;
and from-them to-love not-myself I-would-part
mas per ma uida gandir
but for my life to-shelter
ad honor, un ne uolria
with honor one thereof I-would-want
conoyssent ab cortezia,
discerning with courtesy
que saber uolgues grazir,
who knowledge would-wish to-welcome

e d'elh nom calgues partir,
and from-him not-to-me it-would-need to-part
quar totz temps lo seruiria.
for all time him I-would-serve

Er suy francx, tant qu'en poiria
Now I-am free so-much that-thereof I-could
senher auer per seruir
lord to-have for serving
e dona per obezir,
and lady for obeying
si de bon grat m'acullia.
if with good favor me-welcomed

Del bon rey N Anfos uolria
Of-the good king Sir Alfonso I-would-want
Castellan grat e iauzir,
Castilian favor and enjoyment
quar m'en tanh per lonc bendir
for to-me-thereof it-befits for long praising
uer ab amor ses bauzia.
true with love without falsehood

S'ieu ia trobat non agues

34 · IF I HAD NEVER COMPOSED

The thirteenth vers, December 1280. So much good matter is heard at King Alfonso's court that he would know how to compose even if he never had. He hears that Alfonso and the French king will be reconciled through the prince who is lord of the Provençals, and hopes the kings of England and Aragon will join them, so that together they could take Granada. The marquis of Montferrat has made the king a joyful present, and Christians may yet recover the Holy Land.

(Lo XIII.) uers d'En Gr. Riquier, l'an MCCLXXX
The thirteenth vers of-Sir Guiraut Riquier the-year twelve-hundred-eighty
(en decembre).
in December

S'ieu ia trobat non agues
If-I ever composed not had
tantas de bonas razos,
so-many of good matters
auch en cort del rey N Anfos,
I-heard in court of-the king Sir Alfonso
qu'er saubra trobar, som pes.
that-now I-would-know to-compose so-I think
Donc pus sabers m'en es guitz,
Then since knowledge to-me-thereof is guide
si tot chans non es grazitz
though all song not is welcomed
ni socors non ai d'amor,
and help not I-have of-love

al bon rey tanh tan d'onor
to-the good king befits so-much of-honor
que dey, si puesc, bon uers far.
that I-ought if I-can good vers to-make

El bon rey a tans de bes,
The good king has so-many of goods
que grazitz es sos ressos,
that welcomed is his repute
el laus tan grans e tan bos,
and-the praise so great and so good
quel mielhs del mon l'a perpres;
that-the best of-the world him-has seized
quar tant l'es pretz abelhitz,
for so-much to-him-is worth pleasing
que saber e faitz e ditz
that knowledge and deeds and words
e cor e sen e ricor
and heart and sense and wealth
a tot donat a ualor,
has all given to merit
e si uers es, assatz par.
and if true it-is enough appears

Qu'er aug, qu'elh el rey Frances,
For-now I-hear that-he and-the king French
don cuiau' esser tensos,
whence I-thought to-be dispute

ueyrem acordar amdos;
we-will-see to-agree both
quel princeps, que senhers es
for-the prince who lord is
dels Proensals, n'es auzitz,
of-the Provençals thereof-is heard
e crey, qu'en er obezitz;
and I-believe that-thereof he-will-be obeyed
quar dreytz e patz l'an sabor,
for right and peace to-him-have savor
e par, qu'ab nostre senhor
and it-seems that-with our lord
o pot tot leu endressar.
it he-can all lightly to-set-right

Plazer deu al rey Engles
To-please ought to-the king English
lurs acortz, quar sospeyssos
their accord for suspicion
non l'an, e plagram, que y fos
not him-they-have and it-would-please-to-me that there were
elh el reys Aragones,
he and-the king Aragonese
qu'ab ualor s'es enantitz;
who-with merit himself-has advanced
q'usquecx deu esser aizitz
for-each ought to-be ready
de uoler la cort de lor,
of wanting the court of them

el reys N Anfos per uigor
and-the king Sir Alfonso by vigor
poiran Granada leuar.
they-will-be-able Granada to-lift

Bem play, quar l'onratz marques
Well-to-me it-pleases that the-honored marquis
de Monferrat cabalos
of Montferrat supreme
al rey fa prezent ioyos;
to-the king makes present joyful
mas ans de luy tal lo pres,
but before of him such-a-one it took
ques n'es d'onor enantitz
who-himself thereof-is of-honor advanced
e de poder afortitz,
and of power strengthened
don deuon auer temor
whence ought to-have fear
sey enemic, qu'ab dolor
his enemies for-with sorrow
los fassa breument estar.
them he-makes shortly to-be

Tug aquist fag me son guitz
All these deeds to-me are guides
d'est uers far, tant uey aizitz
of-this vers to-make so-much I-see ready
Xpistias del saluador
Christians of-the savior
seruir, sol uan per s'amor
to-serve if they-go for his-love
la sancta terra cobrar.
the holy land to-recover

Bos reys N Anfos, mout auzitz
Good king Sir Alfonso much heard
es uostres laus, mas cumplitz
is your praise but completed
no fon per lunh lauzador,
not it-was by any praiser
ans prendon tug mais d'onor
rather take all more of-honor
que uos él uostre lauzar.
than you in-the your praising

Pus sabers nom ual ni sens

35 · SINCE NEITHER KNOWLEDGE NOR SENSE AVAILS ME

The twenty-third song, April 1282, round and chained in words and melody, its rubric explaining that the second stanza's tune begins in the middle of the first's and that the stanzas alternate between the two melodies. After twenty years as a true lover and five healed of it, love has made him love a lady so noble that he will never dare tell her his desire. Love makes him foolish and wise, firm and changeable. Finding no lord to help him, he will try King Peire of Aragon.

Canson redonda et encadenada de motz e de son d'En
Song round and chained of words and of melody of-Sir
Guiraut Riquier, facha l'an MCCLXXXII en abril. El sos
Guiraut Riquier made the-year twelve-hundred-eighty-two in April The melody
de la segonda cobla pren se él mieg de la primeira e sec
of the second cobla takes itself in-the middle of the first and follows
se tro la fin, pueys torna al comensamen (de la primeira)
itself until the end then returns to-the beginning of the first
e fenis en la mieia de la primeira, aissi quon es senhat.
and ends in the middle of the first thus as it-is marked
Pueys tota la cansos canta se aissi: la primeira e la tersa
Then all the song sings itself thus the first and the third
e la quinta d'una maneira, e la segonda e la quarta e
and the fifth of-one manner and the second and the fourth and
la sexta d' autra maneira, et aquesta cansos es la XXa IIIa.
the sixth of other manner and this song is the twentieth third

Pus sabers nom ual ni sens,
Since knowledge not-to-me avails nor sense
qu'az amor aus ren desdire,
that-to love I-dare anything to-gainsay
quem fassa uoler, paruens
which-me it-makes to-want apparent
m'es, qu'aman me deu aucire;
to-me-it-is that-loving me it-must to-kill
tant li suy obediens
so-much to-it I-am obedient
qu'ieu auia malanans
for-I had distressed
estat d'ans XX fis amaire,
been of-years twenty true lover
e pueys am tengut V ans
and then me-it-has kept five years
guerit ses ioy del maltraire,
healed without joy of-the suffering
eras ay de mal dos tans.
now I-have of pain two times

Eras ai de mal dos tans;
Now I-have of pain two times
quar amors m'a fag atraire
for love me-has made to-draw
ad amar, tal que semblans
to love such-a-one that seeming
m'es, que ia lunhs temps retraire
to-me-it-is that ever any time to-relate
non l'auzarai mos talans;
not to-her-I-will-dare my desires
tant es nobla e plazens
so-much she-is noble and pleasing
dona, don non es a dire
lady in-whom not is to be-lacking
beutatz, honors ni iouens,
beauty honor nor youth
et a bon grat e dous rire
and she-has good favor and sweet laughter
ab faitz, ab ditz auinens.
with deeds with words graceful

Ab faitz, ab ditz auinens
With deeds with words graceful
tolh a tot home cossire
she-takes from every man care
ol dona sos gays cors gens,
or-to-him gives her gay noble person
pus que son captenh remire;
once that her bearing he-beholds

quar sos belhs aculhimens
for her fair welcome
es grazitz e benestans,
is welcomed and fitting
tant que quascus l'es lauzaire,
so-much that each to-her-is praiser
don sa lauzors es tan grans,
whence her praise is so great
qu'ieu sai, quem fai follor faire
that-I know that-me makes folly to-do
amors, don no suy clamans.
love of-which not I-am complaining

Amors, don no suy clamans,
Love of-which not I-am complaining
m'a fag donar et estraire
me-has made to-give and to-withhold
e dezirar pros e dans
and to-desire profits and harms
et esser ferms e camiaire
and to-be firm and changeable
e percassar plors e chans
and to-pursue tears and songs
et esser pecx e sabens,
and to-be foolish and wise
que re nol puesc contradire.
that anything not-to-it I-can to-gainsay

Donc qual esfortz fa, sim uens
Then what effort it-makes if-me it-conquers
em fai languir de dezire
and-me makes to-languish of desire
ses esper d'esser iauzens!
without hope of-being joyful

Ses esper d'esser iauzens
Without hope of-being joyful
m'a donat nouelh cossire
me-has given new care
amors per lieys, qu'es ualens,
love for her who-is worthy
tant qu'en perdos en sospire.
so-much that-in vain thereof I-sigh
Mas d'aissom conort al mens,
But with-this-myself I-comfort at-the least
que tost m'aucira l'afans,
that soon me-will-kill the-toil
pus que senhor de bon aire,
since that lord of good breeding
ab que belhs sabers m'enans,
with whom fair knowledge me-advances
non truep, que prom tenha gaire;
not I-find who profit-me holds much
mas assaiar m'ay est lans.
but to-try myself-I-will this cast

Mas assaiar m'ay est lans
But to-try myself-I-will this cast
ab lo rey, de saber paire,
with the king of knowledge father
Peire d'Aragon, qu'ab mans
Peire of-Aragon who-with many
bos faitz comple son ueiaire
good deeds fulfills his view
de maluolens e d'amans.
of ill-wishers and of-lovers
E si m'es degutz guirens,
And if to-me-he-is due protector
yel serai lials seruire
I-to-him will-be loyal servant
el suy auutz ben dizens,
and-of-him I-am been well speaking
si non cor ai, que m'azire,
if not heart I-have that me-hates
pus sabers nom ual ni sens.
since knowledge not-to-me avails nor sense

Aissi no cap tornada.
Here not fits tornada

Per proar, si pro priuatz

36 · TO PROVE WHETHER MY KNOWLEDGE IS RENOWNED

The fourteenth vers, November 1283, in dense rhymes. To prove the reach of his art he makes a worthy vers, though composition is scorned. The world has left its cleansing, evil has risen and good fallen, truth is turned to vanity, and everyone runs down the broad road to infernal deeds. He asks the reigning king to lead them to a true end, laments that a son and a brother have done wrong, and grieves for his Fair Delight.

(Lo XIIII. uers) d'En Gr. Riquier, l'an MCCLXXXIII
The fourteenth vers of-Sir Guiraut Riquier the-year twelve-hundred-eighty-three
é nouembre.
in November

Per proar, si pro priuatz
To prove if much intimate
m'es mos sabers mentaugutz,
to-me-is my knowledge renowned
uuelh ualen uers far uiatz
I-wish worthy vers to-make quickly
obrat d'obra, don ia brutz
worked of-work whence ever noise
no crey qu'en cresca cabals,
not I-believe that-thereof grows capital
don dans m'a dat desconort,
whence harm to-me-has given discomfort
tant uey trobar trist a tort.
so-much I-see composing sad at wrong

Trop tart er trobars trobatz,
Too late will-be composing found
quel mons de mundar mogutz;
for-the world from cleansing moved
gaire gays guide, don gratz
hardly gay guides whence thanks
lans son don lauzan a lutz;
casts are whence praising to light
quar faitz uol qu'om fassa fals,
for deeds it-wants that-one makes false
els bos els bes bayssa fort,
and-the good and-the goods it-lowers strongly
tant quel mielhs el mays son mort.
so-much that-the best and-the most are dead

Mal m'es, quar mals es montatz,
Ill to-me-it-is that evil is mounted
e bes bayssan abatutz,
and good lowering cast-down
uoluen uer en uanitatz,
turning truth into vanities
escassan bes quays cazutz;
stinting good almost fallen
qu'enguans d'enguanar engals
for-deceits of-deceiving equal
a sols sotz mes a sa sort
has alone under put to its lot
lo mon lag luenh de bon port.
the world ugly far from good port

Larcs es le laitz, es layssatz
Broad is the ugly is left
non braus, abriuatz, batutz
not rough hastened beaten
camis croys, on corr cochatz
road vile where runs hurried
totz lo mons tortz, entendutz
all the world twisted intent
en far uils faitz yfernals;
on doing cheap deeds infernal
don l'aduch en desacort
whence it-brings in discord
sos senhers ses san conort.
its lord without holy comfort

Si sens de saber sazatz
If sense of knowledge sated
agues guaire guitz auutz,
had hardly guides had
dieus, a dar dos adonatz,
God to give gifts given
bos, benestans, bels saubutz,
good fitting fair known
nos pascrab patz passatz sals;
us would-feed peace passed safe
mas notz non lo nos quens mort
but harms not it us which-us bites [?]
ens ro ros ras del bon ort.
and-us gnaws dew shaved of-the good garden [?]

Reys ricx, regnans los reyals,
King rich reigning the royal
faitz nos far fach de deport
make us to-do deed of delight
final, qu'a fin fis nos port.
final that-to end true us carries

Filhs e fraires an fach tort,
Son and brother have done wrong
per pro ses pro planc mot fort.
for profit without profit I-lament very strongly

Per pretz planc mon Belh Deport.
For worth I-lament my Fair Delight

Mentaugutz

37 · RENOWNED

The fifteenth vers, December 1283. God, he hears, is renowned and believed, who made the world and died and rose for us, rescuing penitents; yet good is so slowly wanted and evil so unleashed that God is not feared. Men do wrong knowing right, and love, faith, and mercy are lost. He bids the sinner who has lingered too long in the garden confess, and prays God to defend the good. He cannot send greetings to the Fair Delight he had, but prays God to save her.

(Lo XV. uers d'En Gr. Riquier, l'an MCCLXXXIII,
The fifteenth vers of-Sir Guiraut Riquier the-year twelve-hundred-eighty-three
en decembre.)
in December

Mentaugutz
Renowned
auch que dieus es
I-heard that God is
e crezutz,
and believed
que de totz bes
that of all goods
es la lutz,
is the light
e quel mon fes,
and that-the world he-made

e que nutz
and that naked
per nos mort pres
for us death he-took
e del uas
and from-the tomb
ressors de mort,
rose-again from death
perqu' estort
for-which rescued
son e seran peneden
are and will-be penitent
tuch li ueray peneden.
all the true penitent

Mas tan len
But so slowly
es bes uolgutz,
is good wanted
e corren
and running
mals essaubutz,
evil unleashed [*?*]

qu'en paruen
that-in appearance
non es temsutz
not is feared
dieus, que ren
God who renders
meritz degutz.
rewards due
So es mes
That is put
denant, detras,
before behind
perquem ras
for-which-myself I-shave
de dreg cami e de port
from right road and from port
e perill am ab deport.
and peril I-love with delight

Qu' om fa tort
For one does wrong
dreg conoyssen,
right knowing
per que port
for which he-carries
autruy souen
others often
a uil sort,
to cheap lot

lo sieu perden;
the his losing
el pus fort
and-the most strongly
son pus arden;
are more burning
per qu'es brutz,
for which-is noise
qu'amors ni fes
that-love nor faith
ni merces
nor mercy
no son, q' usquecx amal pas;
not are for each at-ill pass
per que uenem a mal pas.
for which we-come to ill pass

Doncx tu las
Then you alas
senes acort,
without accord
quet faras,
what-you will-you-do
aias recort;
have remembrance
que trop as
for too-much you-have
estat él ort,
been in-the garden

et auras
and you-will-have

so, quet remort,
that which-you bites-again

fach ab sen,
done with sense

no sias mutz,
not be mute

quon auutz
as had

yest, de ben; cofes, repres,
you-are of good confessed reproved

fai, que no sias repres.
do that not you-be reproved

Dieus cortes,
God courteous
que uols e fas
who want and do
drech, qu'iest ples
right for-you-are full
de gauch, a bras
of joy in arms
pren nostres
take our
faitz; non da pas
deeds not give passage
del sotz mes
to-the under put
uil loc trop bas
cheap place too low
ses conort.
without comfort
Totz ben fazen
All well doing
nos defen,
us defend
senher, e lai nos perdutz,
lord and there us lost
on non es lunhs bes perdutz.
where not is any good lost

Belh Deport
Fair Delight
ayc mont ualen
I-had very worthy
e plazen,
and pleasing
e nol puesc mandar salutz,
and not-to-her I-can to-send greetings
mas dieus li sia salutz.
but God to-her may-be salvation

Per saber suy esperdutz,
Through knowledge I-am bewildered
quar uey, que tant es perdutz.
for I-see that so-much is lost

Quis tolgues

38 · WHOEVER WOULD WITHDRAW

The sixteenth vers, January 1284, each stanza opening on the words that closed the one before. Whoever held back from sin and did the good he knows would find nothing to keep him from salvation, for God is so courteous that He waits for penitents. Adam's offense sent his heirs into exile until Christ redeemed them by dying, but men fall daily into the enemy's snare. The enemy flees once his thought is understood. Narbonnais is in trouble and needs God's mercy soon.

(Lo XVI.) uers d'En Gr. Riquier, (fach en) l'an
The sixteenth vers of-Sir Guiraut Riquier made in the-year
MCCLXXXIIII en ienouier.
twelve-hundred-eighty-four in January

Quis tolgues
Who-himself withdrew
es tengues
and-himself held
dels mals, en que cossen,
from-the ills in which he-consents
e fezes
and did
totz los bes,
all the goods
que conoys et enten,
which he-knows and understands
res non es,
anything not is

que nogues
that would-harm
d'anar a saluamen
of-going to salvation
als repres,
to-the reproved
on la fes
in-whom the faith
es de dieu, quens aten,
is of God who-us awaits
qu'a bon port nos traisses,
that-to good port us he-drew
sa merce prometen.
his mercy promising

Prometen
Promising
don ualen
gift worthy
trobam dieu tan cortes,
we-find God so courteous
que fazen
that doing
e dizen
and saying
so, que crezem, quel pes,
that which we-believe that-to-him weighs

quens defen
which-us he-forbids
a prezen,
at present
e sos mans no faym ges;
and his commands not we-do at-all
nons caruen,
not-us he-rejects
ans sufren
rather suffering
espera, quens agues
he-waits that-us he-had
penedens humilmen;
penitent humbly
quar nos fe ens conques.
for us he-made and-us conquered

Bens conques;
Well-us he-conquered
quar mort pres
for death he-took
per son poble dolen,
for his people wretched
que uengues,
that it-came
sis uolgues,
if-itself it-wished
a luy sals peneden;
to him saved repenting

quel paires
for-the father
premiers fes
first did
Adams un falhimen,
Adam an offense
don fon mes
whence was put
sos heres
his heir
en yssilh mot cozen,
into exile very painful
tro que dieus sa trames,
until that God here sent
quins rezemes moren.
who-us redeemed dying

Mas moren,
But dying
mal uiuen
ill living
cazem totz iorns él bres,
we-fall all days into-the snare
en quens pren
in which-us takes
desceben
deceiving
l'enemicx de mals ples,
the-enemy of evils full

quens apren
who-us teaches
ens essen
and-us kindles
a son uol de ben des,
to his will of good loosed
don tot len
whence all slowly
al arden
to-the burning
fuec nos mena espes.
fire us he-leads dense
E selh, que li conten,
And he who with-him contends
es en dieu ben apres.
is in God well taught

Ben apres
Well taught
es, que res
is that anything
nol falh, que desinen:
not-to-him fails who desisting
quar sotz mes
for under put
demanes
straightway
es l'enemicx ses sen,
is the-enemy without sense

qu'a perpres
who-has seized
totz mals ues,
all evil turns
per que fug mantenen;
for which he-flees straightway
quan sos pes
when his thought
es entes
is understood
e tengutz a nien;
and held at nothing
e crey, que dieus endres
and I-believe that God directs
aquelh afortimen.
that fortitude

Quar mals es
For evil is
tant apres,
so-much learned
uolgutz, faitz per la gen,
wanted done by the folk
e tan pauc amatz bes,
and so little loved good
nos ten dieus en turmen.
us holds God in torment

Narbones
Narbonnais
es mal mes
is ill put
e blasmatz per non sen,
and blamed for not sense
et er pus, si merces
and will-be more if mercy
de dieu no y ual breumen.
of God not there avails shortly

Pus es grieus per un tres
More is grievous by one three
lo mals, que hom nol sen.
the evil which one not-it feels

En tot, quant qu'ieu saupes

39 · IN ALL THAT I MIGHT KNOW

The twenty-fourth song, February 1284, a devotional song. In all he does, says, and thinks he must please the worthy lady he loves, who pardons and intercedes, and without whom he finds no delight. Reason tells him that for fear of death he must never take pleasure in sin. She gives and does not sell, and her pardon does not cease after one wrong or two. She has given him hope and understanding, and he calls her flower of delight and the straight way to port.

(La XXa IIIIa) canson d'En Gr. Riquier, l'an
The twentieth fourth song of-Sir Guiraut Riquier the-year
MCCLXXXIIII en febrier.
twelve-hundred-eighty-four in February

En tot, quant qu'ieu saupes
In all as-much as-I knew
far e dir e pessar,
to-do and to-say and to-think
me deuria endressar,
myself I-ought to-direct
que ab plazer caupes
that with pleasure I-fit
en grat de la ualen,
in favor of the worthy-one
qu'ieu am de bon talen,
whom-I love with good will

pus ses lieys ges deport
since without her at-all delight
non truep de Belh Deport;
not I-find of Fair Delight
e quar uol tant mos pros,
and because she-wishes so-much my profit
qu'ab so uol serai pros.
that-with her will I-will-be worthy

Per quem mostra razos
For which-me shows reason
em repren em remort,
and-me reproves and-me bites-again
que per paor de mort
that for fear of death
horas, iorns e sazos
hours days and seasons
no dey abelhimen
not I-ought pleasure
auer de falimen
to-have of offense
tal, quem puesca forsar;
such that-me it-can to-force
ans me dey esforsar,
rather myself I-ought to-strive
pus midons de cort es,
since my-lady of court is
d'esser per lieys cortes.
of-being for her courtly

Ben deu esser cortes
Well ought to-be courtly
selh, que perpren auzar
he who undertakes to-dare
d'esta dona lauzar,
of-this lady to-praise
qu'en frau no sia pres;
that-in fraud not he-be taken
qu'ilh dona e no uen
for-she gives and not sells
et acapta souen
and obtains often
a sos amans cofort,
for her lovers comfort
e non garda, co fort;
and not regards how strongly
e per un ni per dos
and for one nor for two
tortz no cessal perdos.
wrongs not ceases-the pardon

Don' ab pretz gracios,
Lady with worth gracious
qu'en totz bes a ressort
who-in all goods has recourse
e non cura de sort
and not cares for lot
ni nol plai tracios
and not-to-her pleases treason
ni lunh mal no cossen,
and any evil not consents
sitot sofre nossen,
although she-suffers folly
ay empreza d'amar,
I-have undertaken of-loving
quem fara dous d'amar,
which-me will-make sweet from-bitter
e dey l'esser comes,
and I-ought to-her-to-be committed
qu'ilh m'a d'amar comes.
for-she me-has with-loving charged

En bon esper m'a mes,
In good hope me-she-has put
s'ieu sai mo mielhs triar
if-I know my best to-choose
el say gent embriar,
and-it I-know nobly to-hasten

selha, que m'a trames
she who to-me-has sent
sen et entendemen
sense and understanding
de bon aprendemen,
of good learning
que m'ad alques des tort;
which from-me-has somewhat from wrong
e fas comte destort,
and I-make account turned-away
pus domn'ay, qu'en tensos
since lady-I-have who-in disputes
e motz non entensos.
and words not contentious

Dona, flors de deport,
Lady flower of delight
drecha uia de port,
straight way of port
plassaus, per uos chan sos
may-it-please-to-you for you I-sing melodies
en fassa mas chansos.
and-thereof I-make my songs

Lo mons par enchantatz

40 · THE WORLD SEEMS ENCHANTED

The seventeenth vers, March 1284. The world seems enchanted and near to falling: good order declines, wrong is protected, right is left undefended, and God, who once advanced Christians, now sets them back. Whoever kept from ills and weighed God's gifts would leave the world, and God would not reproach him at the judgment. Because men have broken His commandments, God has withdrawn from them. The counts of Astarac and Rodez are praised.

(Lo XVII.) uers d'En Gr. Riquier, (fach en) l'an
The seventeenth vers of-Sir Guiraut Riquier made in the-year
MCCLXXXIIII él mes de martz.
twelve-hundred-eighty-four in-the month of March

Lo mons par enchantatz;
The world seems enchanted
quar uoutz et enchantatz
for turned and enchanted
es e pres de chazer,
it-is and near of falling
que tant uey dechazer
for so-much I-see to-decline
los faitz adordenatz,
the deeds ordered
els desazordenatz
and-the disordered
enantir ses deuer,
to-advance without duty

que tortz es amparatz
that wrong is protected
e dreitz desamparatz,
and right unprotected
qu'om no y cura deuer.
for-one not there cares duty

Per qu'en a desplazer
For which-thereof has displeasure
dieus, que uolc per plazer
God who wished for pleasure
cristias enantir;
Christians to-advance
qu'er uol desenantir,
who-now he-wishes to-set-back
e par, quar per auer,
and it-seems for for wealth
don deuem dol auer,
whence we-ought grief to-have
nos propcham de perir,
we approach of perishing
tant q'us non a poder,
so-much that-one not has power
que razos l'apoder,
that reason him-overpowers
quan degram resperir.
when we-ought to-revive

Qu'om degra faitz chauzir
For-one ought deeds to-choose
ses son par deschauzir,
without his peer to-slight
on dreitz ren no perdes,
where right anything not lost
e d'als que s'esperdes,
and of-else which itself-lost
don tortz pogues issir;
whence wrong could to-issue
mas dels bes desissir
but from-the goods to-depart
non es hom leu cofes
not is man lightly confessed
ni las, quant que s'azir,
nor weary how-much that himself-he-hates
ni temors de sazir
nor fear of seizing
nol fa leu uer cofes.
not-him makes lightly true confessed

Qui dels mals se gardes
Who from-the ills himself would-guard
els bes ben esgardes
and-the goods well would-regard
grans, que dieus nos a faitz,
great which God to-us has done

don nos trop a desfaitz
whence us too-much has undone
clergues nobles, depes
clerics nobles rich [?]
de ginols e de pes,
of knees and of feet
s'en fora quecx retraitz;
himself-thence would-be each withdrawn
per que, quant nos clames
for which when us he-would-summon
dieus de nos, nos clames
God of us not-himself would-complain
ab terribles retraitz.
with terrible reproaches

E quascus fora saitz
And each would-be here
de dieu, per bos assaitz
of God through good trials
a luy deutes pagatz,
to him debts paid
don elh fora pagatz;
whence he would-be satisfied
e quar le bes es traitz,
and because the good is betrayed
de nos dieus s'es estraitz
from us God himself-is withdrawn
d'amar, nos prenden patz,
of-loving us taking peace

qu'auem sos comans fraitz,
for-we-have his commands broken
e quar nos troba fraitz,
and because us he-finds broken
ans relenquitz ses patz.
rather abandoned without peace

D'emperis es empaitz,
Of-empires is hindered
de regnes, de dugatz
of kingdoms of duchies
dieus él mun per forfaitz,
God in-the world through misdeeds
mas nos a tal forfaitz,
but us has such forfeited
qu'a nos sals nos dugatz.
that-to us saved not-us duchies [?]

Lo coms s'es esforsatz
The count himself-is strained
d'Astarac ab mals traitz
of-Astarac with ill sufferings
de pretz, don l'es atraitz
of worth whence to-him-is drawn
laus de grat non forsatz.
praise of favor not forced

Coms de Rodes, bos plaitz
Count of Rodez good pleas
es per uos melhuiratz.
is by you improved

Ancmais per aital razo

41 · NEVER BEFORE FOR SUCH A REASON

The eighteenth vers, October 5, 1284, the Thursday after Saint Michael. He is too overwhelmed with joy to sing, for his lord Aymeric has been freed with honor from worse than death, and Narbonne, almost lost, is recovered. Never was a deed so desired by so many as his release from prison. The poet prays Aymeric to pardon those who ask it and to remember how discord among his people brought him to trouble. The king of France has cleared him, and the count of Foix helped.

(Lo XVIII.) uers, que fes Grz. Riquier, (V iorns a
The eighteenth vers that made Guiraut Riquier five days at
l'intrada d'octobre) l'an MCCLXXXIIII, (so fon lo diious
the-entrance of-October the-year twelve-hundred-eighty-four that was the Thursday
apres sant Miquel).
after Saint Michael

Ancmais per aital razo
Ever-before for such reason
no fuy de chans embargatz,
not I-was of songs hindered
qu'er suy de ioy tant sobratz,
for-now I-am with joy so-much overwhelmed
que mos sabers nom ten pro
that my knowledge not-to-me holds profit
per chantar del gran plazer,
for singing of-the great pleasure
qu'ieu ay segon mon deuer;
which-I have according-to my duty

quar sai mon senhor estort
for I-know my lord rescued
N Aymeric de peitz de mort
Sir Aymeric from worse than death
ad honor, don quays perduda
with honor whence almost lost
es Narbona reuenguda.
is Narbonne recovered

E dieus, a cuy dreitz sap bo,
And God to whom right tastes good
sian grazitz e lauzatz,
may-be thanked and praised
e don nos acort e patz
and may-give us accord and peace
ad honor tota sazo
with honor all season
de mo senhor, ses uoler
of my lord without will
del sieu poble dechazer,
of-the his people to-decline
e metans o en tal port,
and may-put-us it in such port
que nulhs hom no y prena tort;
that any man not there takes wrong
quar elh no falh ad aiuda,
for he not fails to help
sol qu'om la y deman deguda.
only that-one it there asks due

Qu' ancmais lunhs faitz tant no fo
For ever-before any deed so-much not was
per tantas gens deziratz,
by so-many folk desired
ab tant de gaug restauratz,
with so-much of joy restored
quon qu'az onor de prezo
as that-to honor from prison
yssis et ab bo saber
came-out and with good savor
mo senher, quar iorn e ser
my lord for day and evening
per gens de quascuna sort
by folk of every sort
suau e cridan mot fort
softly and crying very loud
n'era pregatz ab saubuda
thereof-was prayed with knowledge
dieus, que l'a honor creguda.
God who to-him-has honor increased

Per qu'ieu lo prec, que perdo
For which-I him pray that he-pardons
per deuer, quant n'er pregatz
by duty when thereof-he-will-be prayed
humilmen, si perdonatz
humbly if pardoned
uol esser, e garde quo
he-wishes to-be and he-regards how
fo e quon es, quar saber
he-was and how he-is for to-know
pot e deu, quant pot ualer,
he-can and ought how-much can to-avail
senhers, que truep desacort
lord who finds discord
el sieu sotz autruy ressort,
in-the his under another's jurisdiction
quar gens contra luy moguda
for folk against him moved
lo fai leuar en uil bruda.
him makes to-rise in cheap clamor

E pus d'acuzacio
And since of-accusation
es ab lo rey escuzatz
he-is with the king excused
Frances, on es lialtatz,
French in-whom is loyalty
al qual dieus aiuda do,
to-the whom God help give

en totz bes sapcha caber
in all goods let-him-know to-find-place
el sieu grat ab captener
in-the his favor with bearing
degut et ab bon conort,
due and with good comfort
que paresca, quel recort
that it-appears that-him he-remembers
dels senhors, qu'an defenduda
of-the lords who-have defended
Narbona e retenguda.
Narbonne and retained

Le pobles deu iorn e ser
The people ought day and evening
dieu lauzar et honrar fort
God to-praise and to-honor strongly
de Narbona, quar estort
of Narbonne for rescued
a son senhor ab mouguda
it-has its lord with movement
de gran gauch per sa uenguda.
of great joy for his coming

Pros coms de Foys, mout saubuda
Worthy count of Foix much known
e d'est fach la uostr' aiuda.
and of-this deed the your help

Fortz guerra fai tot lo mon guerreiar

42 · A STRONG WAR MAKES ALL THE WORLD WAR

The nineteenth vers, 1285, on the day of Saint Blaise. War sets the world warring toward destruction, for no one is just and fear of God is gone; right is sold for pennies, no one trusts another, and peace flees. Whoever did all the good he could, kept from ills, and obeyed would have wisdom. He prays God, the true way and light, to make them find protection among the saved. The road of death is wide and easy; the road of life pleases few.

(Lo XVIIII.) uers d'En Gr. Riquier, l'an MCCLXXXV,
The nineteenth vers of-Sir Guiraut Riquier the-year twelve-hundred-eighty-five
lo iorn de sant Bres.
the day of Saint Blaise

Fortz guerra fai tot lo mon guerreiar
Strong war makes all the world to-war
e destruir, per que tost er destrutz,
and to-destroy for which soon it-will-be destroyed
qu'ab tot esfortz uey las gens esforsar
for-with all effort I-see the folk to-strive
de dechazer us autres dechazutz
of bringing-down one others fallen
de drechura, q' us non es drechuriers,
from justice for one not is just
ans es ab tort qui pot, pus torturiers,
rather is with wrong who can more wrongful

tant que temors de dieu no y fa temensa,
so-much that fear of God not there makes fear
e qui conoys, mescre sa conoyssensa.
and who knows disbelieves his knowledge

Per quel mons es estranhatz de mundar,
For which-the world is estranged from cleansing
quar hom no cre autre ni es crezutz,
for man not believes other nor is believed
ni es amatz per ren ni pot amar
nor is loved for anything nor can to-love
ni ben uoler, ans es totz mals uolgutz;
nor well wish rather is all ill wished
qu'om dona dreg dat per dieu per deniers,
for-one gives right given by God for pennies
e per auer auerals messongiers;
and for wealth avaricious-the liars
per que dieus fa ses pro far penedensa
for which God makes without profit to-do penance
als crestias crestatz de paciensa.
to-the Christians castrated of patience

Q' us ab son par nos pot apariar
For one with his peer not-himself can to-pair
ses decebre, don quecx es deceubutz
without deceiving whence each is deceived
e galiatz, tan uol quecx galiar
and tricked so-much wishes each to-trick
creyssen lo sieu; don mals es tant cregutz,
increasing the his whence evil is so-much grown
qu'om no uol far ben, e fa uolentiers
for-one not wishes to-do good and does willingly
mal, per que patz nos fug, quel uers paziers
evil for which peace from-us flees for-the true peacemaker
par que nos falh per la nostra falhensa,
seems that to-us fails through the our failing
e no nos ual, quar nos nol faym ualensa.
and not to-us avails for we not-to-him do service

Mas qui fes totz los bes, que pogra far,
But who did all the goods that he-could to-do
e ques tengues dels mals, on es tengutz,
and who-himself held from-the ills where he-is held
et oblides so, que deu oblidar,
and forgot that which he-ought to-forget
e decores de cor so, qu'es salutz,
and ran-down from heart that which-is salvation
e uolgues dreg, quar dreitz es dreitz semdiers,
and wanted right for right is right path
qu'aissi uiuen uiu hom e non estiers,
for-thus living lives man and not otherwise

et obezis so, qu'es d'obediensa,
and obeyed that which-is of-obedience
de belh saber agra belha sabensa.
of fair knowledge would-have fair wisdom

Uers paires dieus, don nons podem pairar,
True father God from-whom not-ourselves we-can to-part
uera uia, uertatz e uera lutz,
true way truth and true light
uers saluamens, per quens deuem saluar,
true salvation by which-ourselves we-ought to-save
uera bontatz, don totz bes es uengutz,
true goodness whence all good is come
amaires uers als amadors entiers,
lover true to-the lovers whole
defendemens defendens d'auersiers,
defense defending from-adversaries
faitz nos obrar tals obras ab crezensa,
make us to-work such works with belief
qu'entrels gueritz trobem ab uos guirensa.
that-among-the healed we-find with you protection

Amples camis ab trops de caminiers,
Wide road with many of travelers
leus per saber e per tener leugiers
easy for knowing and for holding light
es selh de mort, e mortals ab temensa
is that of death and mortal with fear
selh de uida, per qu'a paucx uius agensa.
that of life for which-to few alive it-pleases

Si bem falhic, no crey, que y fes falhensa
If well-me I-failed not I-believe that there did failing
mos Belhs Deportz, deport truep e guirensa.
my Fair Delight delight I-find and protection

Gauch ai, quar esper d'amor

43 · I HAVE JOY, FOR I HOPE FROM LOVE

The twenty-fifth song, December 1285, each stanza opening on the words that closed the one before. He has joy because he hopes to be made rich by love, and sorrow because he is not yet a true lover in all things. Mercy and charity lead toward the joy where there is peace, and the Virgin, of whom the Savior was born without stain, can bring them there. No one lives well in that love without pleasing her, so all should honor her with humble words and fitting deeds.

(La XXa Va) canson d'En Gr. Riquier, l'an
The twentieth fifth song of-Sir Guiraut Riquier the-year
MCCLXXXV en decembre.
twelve-hundred-eighty-five in December

Gauch ai, quar esper d'amor
Joy I-have for I-hope from-love
esser ricx e benanans,
to-be rich and fortunate
e mal, quar no suy bastans
and ill for not I-am sufficient
del tot a fin amador,
of-the all for true lover
que deu auer conoyssensa
who ought to-have discernment
e lialtat e saber;
and loyalty and knowledge
mas en tot ai bon esper,
but in all I-have good hope

quem perduga bona fes
that-me leads good faith
e caritatz e merces.
and charity and mercy

Quar quaritatz e merces,
For charity and mercy
bontatz ab plenier poder
goodness with full power
e sauieza ualer
and wisdom to-avail
m'en podon de selh, on es
to-me-thereof can from him in-whom is
tot; quem don tal captenensa
all that-to-me he-gives such conduct
elh, qu'anc res no fon enans,
he whom-ever anything not was before
qu'ieu li sia fis amans
that-I to-him am true lover
esquiuan tota folhor,
shunning all folly
qu'aitals hom tanh ad amor.
for-such man befits to love

Aitals hom tanh ad amor,
Such man befits to love
que sapch' esquiuar sos dans
who knows to-shun his harms
et enantir sos enans
and to-advance his advancement
esperan reyal honor,
hoping royal honor
seruan sos bes, que comensa
keeping his goods which begins
ab esfortz de conquerer
with effort of conquering
complimen d'onrat plazer
fulfillment of-honored pleasure
lai, on es gaugz e totz bes,
there where is joy and all good
on nos perduga merces.
where us leads mercy

Lai nos perduga merces,
There us may-lead mercy
on res no pot dan tener,
where anything not can harm to-hold
e selha, que per deuer
and she who by duty
a poder ab precx conques,
has power with prayers conquered

don ses taca pres nayssensa
from-whom without stain took birth
le saluaires perdonans,
the savior pardoning
preguel per paucx e per grans,
let-her-pray-him for small and for great
quens don temprada calor
that-us he-gives tempered warmth
uiuen en la su' amor.
living in the his love

Quar no uiu ben en amor
For not lives well in love
hom, si non es agradans
man if not he-is pleasing
a la maire, qu'es pregans
to the mother who-is praying
so filh, nostre redemptor;
her son our redeemer
quar pus non auem guirensa
for more not we-have protection
mas los sieus cars precx per uer,
but the her dear prayers for true
ab que nos uol sostener,
with which us she-wishes to-sustain
sins uolem, trons aia mes
if-us we-wish until-us she-has put
lay, on es patz e merces.
there where is peace and mercy

Doncx gracias e merces
Then graces and thanks
lin rendam a mielhs parer
to-her-thereof let-us-render at best appearing
tuch ab lauzor iorn e ser,
all with praise day and evening
si uolem lo gauch promes,
if we-want the joy promised
qu'estiers no y aiam pleuensa;
for-otherwise not there we-have assurance
donc quascus ab digz honrans,
then each with words honoring
humils, ab faitz benestans
humble with deeds fitting
la maire del saluador
the mother of-the savior
honrem ab ueray' amor.
let-us-honor with true love

Uerges, d'onor etz creyssensa
Virgin of-honor you-are increase
al human linhatge grans,
to-the human lineage great
quar etz maires e pregans
for you-are mother and praying
del filh de dieu ab honor
of-the son of God with honor
per nos; donc datz nos s'amor.
for us then give us his-love

Ops m'agra, que mos uolers

44 · I WOULD NEED MY WILL

The twentieth vers, February 1286. He needs his will to agree with understanding, sense, and discernment, but it drives him beyond his duty through pleasure and sorrow, when reason ought to rule in everything. Hoping for later penance makes many stumble, since death may come before there is time. He prays God to be his fear, faith, and belief, to give him patience and peace, and to keep him from despair at the end, and asks the Virgin to pray for them.

(Lo XXus) uers d'En Gr. Riquier, l'an MCCLXXXVI
The twentieth vers of-Sir Guiraut Riquier the-year twelve-hundred-eighty-six
en febrier.
in February

Ops m'agra, que mos uolers
Need to-me-would-be that my wanting
s'acordes ab m'entendensa,
itself-accorded with my-understanding
ab sen et ab conoyssensa,
with sense and with discernment
per ques complis mos espers;
so that-itself fulfilled my hope
mas nol puesc apoderar,
but not-it I-can to-overpower

ans me fa forssat passar
rather me it-makes forced to-pass
souen otra mon deuer
often beyond my duty
ab pezar o ab plazer.
with sorrow or with pleasure

E say, que per los plazers
And I-know that through the pleasures
ua mos cors a dechazensa,
goes my heart to decline
dels pezars port maluolensa,
of-the sorrows I-bear ill-will
el tot es me non deuers,
and-the all is to-me not duty
e per lo uoler blasmar
and for the wanting to-blame
nom puesc ab dieu escuzar,
not-myself I-can with God to-excuse
quar razos ab bon saber
for reason with good knowledge
deu en tot penre poder.
ought in all to-take power

Mas non es tals mos poders,
But not is such my power
que souen uolers nol uensa
that often wanting not-it conquers
per esper de penedensa,
through hope of penance
et aquo non es sabers;
and that not is knowledge
quar mans ne fa trabucar
for many thereof it-makes to-stumble
mortz en aquelh esperar,
death in that hoping
que non an plenier lezer,
who not have full leisure
et aquo deuem temer.
and that we-ought to-fear

E dieu sia mos temers
And God let-be my fear
e ma fes e ma crezensa,
and my faith and my belief
e don me tal paciensa,
and may-he-give me such patience
que patz sia mos lezers,
that peace be my leisure

el puesca ferms adorar
and-him I-can firm to-adore
e lauzan glorificar
and praising to-glorify
ses d'esperansa cazer,
without from-hope to-fall
ab fin quem denh retener.
with end that-me he-deigns to-retain

Quar sos honratz reteners
For his honored retaining
es de totz plazers creyssensa
is of all pleasures increase
e uida ses defalhensa,
and life without failing
don temor no fa cazers,
whence fear not makes falling
e gaugz ses als dezirar,
and joy without else desiring
doncx elh, que sols o pot far,
then he who alone it can to-do
nos don en luy tal esper,
to-us may-give in him such hope
que als no puescam uoler.
that else not we-can to-want

Ses tu, uers dieus, aizinar
Without you true God to-prepare
nons podem de lunh benfar,
not-ourselves we-can of any good-deed
donc fai nos uia tener,
then make us way to-hold
que uiuam al tieu plazer.
that we-live to-the your pleasure

Maires de Crist, ton filh car
Mother of Christ your son dear
prega per nos, quens ampar,
pray for us that-us he-protects
e quens garde de cazer
and that-us he-guards from falling
a la fin en desesper.
at the end into despair

Jamais non er hom en est mon grazitz

45 · NEVER AGAIN WILL A MAN BE WELCOMED IN THIS WORLD

The twenty-first vers, November 1286. No one is welcomed any more for fair words and melodies, since the world blames what once won praise and praises what it blamed. The powerful are bold in taking and slow in giving, and great lords shelter traitors and forgers. The world is full of lawsuits, and pride sets everyone against duty. If men loved God and one another, God would save them. Since losing King Alfonso, he has had no lord who knew how to honor him.

Lo XXI. uers d'En Gr. Riquier, l'an MCCLXXXVI
The twenty-first vers of-Sir Guiraut Riquier the-year twelve-hundred-eighty-six
en nouembre.
in November

Jamais non er hom en est mon grazitz
Evermore not will-be man in this world welcomed
per ben trobar belhs digz e plazens sos
for well composing fair words and pleasing melodies
ni per esser de bon grat enueyos,
nor for being of good favor eager
tant es le muns auengutz deschauzitz;
so-much is the world become ill-bred
quar so, que sol dar pretz, grat e lauzor,
for that which was-wont to-give worth favor and praise
aug repenre per folhia maior,
I-hear to-reprove for folly greater

e so, qu'om sol repenre e blasmar,
and that which-one was-wont to-reprove and to-blame
uey mantener et aug per tot lauzar.
I-see to-uphold and I-hear through all to-praise

De tolre uey los poderos arditz
Of taking I-see the powerful bold
els uey uolpilhs de condutz e de dos,
and-them I-see cowardly of provisions and of gifts
e de dir uer tardius e uergonhos,
and of saying truth slow and shamefaced
e de mentir frontiers et yssernitz,
and of lying brazen and skilled
e lialtat no seruan ni amor,
and loyalty not they-keep nor love
mas ab enian s'aziran entre lor,
but with deceit themselves-they-hate among them
et a merce nos uolon regardar
and to mercy not-themselves they-wish to-look
e son cobe d'aizina de peccar.
and are covetous of-opportunity of sinning

Ab tot ditz hom, quel mun es corregitz
With all says one that-the world is corrected
e pus, que mais no fo, es ualoros,
and more than ever — was is valorous
e pareys be de conoyssensa blos,
and appears well of discernment bare

qui so pessa, e trop pus, qui o ditz;
who that thinks and much more who it says
qu'anc él mon mais tant no foron trachor
for-ever in-the world more so-much not were traitors
ni falsari sufert, quel gran senhor
nor forgers suffered for-the great lords
fan de gran tort ab elh bon dreg semblar,
make of great wrong with them good right to-seem
et es uolgutz mais, quin sap pus obrar.
and is wanted more who-thereof knows more to-work

Perparan dreg es tortz tant enantitz,
Preparing right is wrong so-much advanced
quel mons es ples de platz e de tensos,
that-the world is full of pleas and of disputes
qu'om sec apelhs, assizas uolontos,
for-one follows appeals assizes willing
meten lo sieu, tro n'es empaubrezitz.
spending the his until thereof-be-is impoverished
E caritatz no troba ualedor,
And charity not finds helper
don uey camiar totz iorns mal per peior,
whence I-see to-change all days bad for worse
e pot quascus en si meteys trobar,
and can each in himself same to-find
que uertatz es, si so sap cossirar.
that truth it-is if that he-knows to-consider

Ab aquelh mal, ques dels autres razitz
With that evil which-is of-the others root
et ab erguelh em tug contrarios
and with pride we-are all contrary
a tot deuer, qu'entre mil non a dos,
to all duty for-among a-thousand not has two
ques conoscan; car bos sens nons es guitz,
who-themselves know for good sense not-to-us is guide
ni temem mort ni pena ni dolor
nor we-fear death nor pain nor sorrow
ni uergonha, et auiatz gran folhor,
nor shame and hear great folly
qu'apres la mort mandam so acabar
that-after the death we-bid that to-finish
per nos, que uiu no sabem comensar.
for us which alive not we-know to-begin

E tuch auem los mandamens auzitz,
And all we-have the commandments heard
que nos a faitz dieus, qu'es totz poderos
which to-us has made God who-is all powerful
e totz sauis, drechuriers e totz bos,
and all wise just and all good
ples de merces; mas pauc n'es obezitz
full of mercy but little thereof-is obeyed
e sol qu'aman, luy honran ab temor
and only that-loving him honoring with fear
e l'us l'autre, uisquessem ses rancor,
and the-one the-other we-lived without rancor

fazen lo ben, que pogram, ses mal far,
doing the good that we-could without evil to-do
crey certamen, qu'elh nos uolgra saluar.
I-believe certainly that-he us would-wish to-save

Sanctz paires dieus, sanctz filhs, sanctz esperitz,
Holy father God holy son holy spirit
qu'etz caritatz, misericordios,
who-are charity merciful
e tot, quant es, es niens senes uos,
and all that is is nothing without you
senher, tot so, de que uos etz seruitz,
lord all that of which you are served
nos faitz obrar a la uostra honor,
us make to-work to the your honor
e de tot l'als per la uostra doussor
and from all the-rest by the your sweetness
faitz nos partir ens o faitz azirar,
make us to-part and-us it make to-hate
ens datz guida, quens sapcha dreg guidar.
and-us give guide who-us knows right to-guide

De far l'obra son trop li dictator
Of doing the-work are too-many the dictators
de drechura e pauc li fazedor,
of justice and few the doers

l'un trop escur e li autre pro clar,
the-one too dark and the other much clear
mas tant sofre dieus, quens deu temor far.
but so-much suffers God that-us ought fear to-make

Anc pus perdei l'onrat rey plen d'amor
Ever since I-lost the-honored king full of-love
de Castella N Anfos, non ayc senhor,
of Castile Sir Alfonso not I-had lord
quem conogues nim saubes tant honrar,
who-me knew nor-me knew so-much to-honor
que m'en pogues de uergonha cessar.
that me-thereof he-could from shame to-cease

Greu me sera, sim couen ablasmar
Grievous to-me will-be if-to-me it-befits to-blame
un senhor mieu, que solia lauzar.
a lord mine whom I-used to-praise

Res nom ual mos trobars

46 · MY COMPOSING AVAILS ME NOTHING

The twenty-second vers, January 1287, chained and retrograde in words and melody. His composing, knowledge, and sense win him no honor in the courts, whose following has grown bitter, and he would flee them if he could. Hardly one in a thousand loves God; the gatherers of wealth are called wise, and right is shut out. At the judgment God will call the good to joy and the evil to grief. With King Alfonso's death worth lies buried, and he does not know where to turn.

Lo XXII uers d'En Gr. Riquier, encadenat e retrogradat
The twenty-second vers of Sir Guiraut Riquier chained and retrograded
de motz e de son, fach en l'an MCCLXXXVII en
of words and of melody made in the year twelve-hundred-eighty-seven in
ianoyer; e canta se aissi quon la cobla primeira la tersa
January and sings itself thus as the cobla first the third
e la quinta, et aissi con la segunda la quarta.
and the fifth and thus as the second the fourth

Res nom ual mos trobars,
Anything not-to-me avails my composing
mos sabers ni mos sens
my knowledge nor my sense
per penre honramens
for to-take honors
en cortz, don m'es amars
in courts whence to-me-is bitter
lurs segres; tan amara
their following so bitter
uidan trac, quar no y platz
life-thereof I-lead for not there pleases
lunhs faitz adordenatz,
any deed ordered
per que y uolgra fugir,
for which thence I-would-wish to-flee
si m'en pogues sufrir.
if myself-thereof I-could to-abstain

Mout m'es greu per sufrir,
Much to-me-it-is hard for to-abstain
qu'a deuer uey fugir
for-from duty I-see to-flee
alcus adordenatz,
some ordered
tant lur es totz mals platz,
so-much to-them is all evil pleasing

q'us nom par, que am ara
that-one not-to-me seems that loves now
dieus, on es uers amars;
God in-whom is true loving
don par, quens n'onra mens,
whence it-seems that-us thereof-honors less
quar part M de tans cens
for beyond a-thousand of so-many hundreds
es ab mal lurs trobars.
is with evil their finding

Trobar pot, cuy pezars
To-find can whom sorrow
d'un e d'als es plazens,
of-one and of-other is pleasing
mais de defallimens
more of failings
el mon que bos afars;
in-the world than good affairs
tant uey, que tortz s'afara
so-much I-see that wrong itself-busies
e dreitz es esserratz;
and right is locked-out
quar sauis es clamatz,
for wise is called
qui sap auer culhir,
who knows wealth to-gather
ab que dreg no y albir.
provided that right not there he-considers

Ben a perdut l'albir,
Well has lost the-judgment
qui uol desaculhir
who wishes to-reject
dieu, quens a reclamatz,
God who-us has called-back
ubren camis serratz;
opening roads closed
quar en tot, quant a far ha,
for in all as-much to do he-has
uol de mal aia fars,
wishes of evil he-has doing
deziran falhimens,
desiring offenses
don luecx mot desplazens
whence place very displeasing
l'er datz ab totz pezars.
to-him-will-be given with all sorrows

De doloiros pezars,
Of painful sorrows
de gaugz dous e plazens
of joys sweet and pleasing
sera dels falhimens
will-be of-the offenses
uils e dels bos afars
cheap and of-the good affairs
rendutz meritz, qua far ha
rendered rewards for-to do he-has
dieus iutiamens serratz,
God judgments closed
los bos al gaug clamatz,
the good to-the joy called
los mals al reculhir
the evil to-the receiving
al dol ses tot albir.
to-the grief without all judgment

En la greu mort amara
In the grievous death bitter
del bon rey es serratz
of-the good king is locked-away
pretz, qu'en est mon no platz,
worth which-in this world not pleases
N'Anfos, qu'elh saup culhir
Sir-Alfonso for-he knew to-gather
bos faitz els mals fugir.
good deeds and-the ills to-flee

No sai, uas on m'albir
Not I-know toward where myself-I-direct
per menhs d'afan sufrir.
for less of-toil to-suffer

No puesc per ren

47 · I CANNOT FOR ANYTHING

The twenty-third vers, December 1287. He cannot do the good he knows or flee its contrary, and he serves a false and evil lord who wants to kill him instead of the loyal lord who would make him rich. His sense ought to master his foolish will, since pain follows evil and God's reward never deceives. Good done without evil is better than good after evil, though both bring salvation. He prays the Virgin to help him recover what his offense has lost.

Lo XXIII uers d'En Gr. Riquier, l'an MCCLXXXVII
The twenty-third vers of-Sir Guiraut Riquier the-year twelve-hundred-eighty-seven
en decembre.
in December

No puesc per ren
Not I-can for anything
lo ben,
the good
que conosc, far,
which I-know to-do
ni ges no puesc al contrari fugir;
and at-all not I-can the contrary to-flee
nim puesc del tot a uertat acostar,
nor-myself I-can of-the all to truth to-draw-near
ni aitam pauc abstener de mentir;
nor so little to-abstain from lying
ni puesc tener lo camin, que deuria,
nor I-can to-hold the road which I-ought

e uau souen lai, on ops no m'auria;
and I-go often there where need not to-me-would-be
don desseruisc leyal senhor ueray
whence I-disserve loyal lord true
per seguir un fals e mal, quem dechai.
for following one false and evil who-me brings-down

E sai, que ren
And I-know that anything
de ben
of good
nom pot donar
not-to-me can to-give
le mals, ans crey tot cert, quem uol aucir;
the evil-one rather I-believe all certain that-me he-wishes to-kill
el bos senhers, sim uuelh, uol m'en gardar,
and-the good lord if-myself I-wish wishes me-thereof to-guard
em uol far ric a mo uoler complir.
and-me wishes to-make rich to my will to-fulfill
Donc, si del mal tenc derenan la uia,
Then if of-the evil-one I-hold henceforth the way
ma folhors er trop piegers d'aurania;
my folly will-be much worse than-madness
per que, si puesc, mo uoler non creirai,
for which if I-can my will not I-will-believe
quar sens m'en deu desuiar, si ges n'ai.
for sense me-thence ought to-turn-aside if at-all thereof-I-have

Mos sens per ren
My sense for anything
del ben
from-the good
nos deu cessar
not-itself ought to-cease
contral uoler, quem fa mals abellir,
against-the will which-to-me makes ills to-please
quar mos sens deu mo folh uoler sobrar
for my sense ought my foolish will to-overcome
el bes lo mal per razon, so m'albir.
and-the good the evil by reason so myself-I-judge
Mas selh, que tot pot e tot sap, m'en sia,
But he who all can and all knows to-me-thereof be
sil plai, guida; qu'estiers far nos poiria;
if-to-him pleases guide for-otherwise to-do not-itself could
tant ai seguit mo folh uoler sauay,
so-much I-have followed my foolish will base
qu'a ma razon et a mon sen desplai.
which-to my reason and to my sense displeases

Qui uol far ren,
Who wishes to-do anything
s'es ben,
if-it-is good
deu albirar
ought to-judge
lo mal el dan, que lin pot auenir,
the evil and-the harm that to-him-thereof can to-come

e deu ab sen uoler apoderar;
and ought with sense will to-overpower
quar de malfar se deu pena seguir
for from evil-doing itself must pain to-follow
e de benfar meritz, qui nol cambia.
and from good-doing reward who not-it changes
Mas él merit de dieu hom nos fadia;
But in-the reward of God one not-himself fails
donc per benfar podem tug esser guai
then through good-doing we-can all to-be gay
o per lo mal marrit per totz temps may.
or through the evil downcast for all time more

Mas una ren
But one thing
el ben
in-the good
continuar
to-continue
truep, que no y deu esperansa falhir;
I-find that not there ought hope to-fail
et un' autra él mal dous per menar,
and an other in-the evil sweet for leading
quel peneden fa temoros tremir,
that-the penitent makes fearful to-tremble
quan ab afan ben fazen s'en desuia;
when with toil well doing himself-thence turns-aside

pero bes l'es, mas magers li seria
yet good to-him-it-is but greater to-him would-be
bes far ses mal qu'apres mal bes, so sai,
good to-do without evil than-after evil good so I-know
mas de quascu saluacios s'eschay.
but from each salvation befalls

De belh deport, de gaug, de manentia
Of fair delight of joy of wealth
pot esser ferms, si tot s'es aspral uia,
can to-be firm though all itself-is harsh-the way
selh, que layssa l'escur e sec lo rai
he who leaves the-dark and follows the ray
de la uia, qu'al tot poderos play.
of the way which-to-the all powerful pleases

Graciosa uerges, sancta Maria,
Gracious virgin holy Mary
maires de Crist filh de dieu, nuech e dia
mother of Christ son of God night and day
prega per nos lo teu sanct filh ueray,
pray for us the your holy son true
quens endresse al regne seu sanct gay.
that-us he-directs to-the kingdom his holy gay

Per tu, dona, esper, que cobrarai
Through you lady I-hope that I-will-recover
so, que perdut per mo falhimen ay.
that which lost through my offense I-have

Kalenda de mes caut ni freg

48 · NO KALENDS OF MONTH, HOT OR COLD

The twenty-sixth song, March 1288, each stanza opening on the line that closed the one before. No season makes him sing, only his lady, the noblest and best ever born, who he hopes will keep him joyful. The thought that she wants him as her servant makes him hold his heart in check against base deeds. Her name is gracious, and everyone who lives in her favor is loyal and taught high deeds. He asks his lady to pray the one to whom all true lovers pray to make him a true lover.

La XXVI. canson d'En Gr. Riquier, l'an MCCLXXXVIII
The twenty-sixth song of-Sir Guiraut Riquier the-year twelve-hundred-eighty-eight
é mars.
in March

Kalenda de mes caut ni freg
Kalends of month hot nor cold
ni de temprat, quan paron flor,
nor of temperate when appear flowers
per midons, cuy fis esser deg,
for my-lady to-whom true to-be I-ought
nom fa chantar de fin' amor;
not-me makes to-sing of true love
ans chan totas sazos, quem platz,
rather I-sing all seasons when-to-me it-pleases
qu'ilh es, don suy enamoratz,
for-she is of-whom I-am enamored
gensers el mielhers, que anc fos,
noblest and-the best that ever was

et esper, quem tengua ioyos;
and I-hope that-me she-keeps joyful
mas ges s'amors pro nom destrenh.
but at-all her-love enough not-me constrains

Mas ges s'amors pro nom destrenh,
But at-all her-love enough not-me constrains
quar uils faitz me ten cossiros;
for cheap deeds me holds anxious
que, qui de midons uol mantenh,
for who from my-lady wants support
nol deu esser mal saboros;
not-to-him ought to-be ill savory
quar anc per lieys no fon pessatz,
for ever by her not was thought
e quan cossir las grans bontatz
and when I-consider the great goodness
ab auta singular honor,
with high singular honor
em pes, quem uol per seruidor,
and-myself I-think that-me she-wants for servant
fort dey tener mon cor destreg.
strongly I-ought to-hold my heart constrained

Fort dey tener mon cor destreg
Strongly I-ought to-hold my heart constrained
ab sen, que uolers ab folhor
with sense that will with folly
nom fassa falhir per lunh pleg
not-me makes to-fail in any agreement
endreg la belha, qu'ieu ador;
toward the fair-one whom-I adore
quar manens de totas rictatz
for wealthy of all riches
serai, si suy per lieys amatz;
I-will-be if I-am by her loved
don ben dey esser poderos
whence well I-ought to-be powerful
de mon cor, quan er uolontos
of my heart when it-will-be willing
de lunh desauinen captenh.
of any unseemly conduct

De lunh desauinen captenh
Of any unseemly conduct
nom deu dar poder ma razos
not-to-me ought to-give power my reason
a mon cor, ans tanh, que l'essenh
to my heart rather it-befits that it-I-teach
a dezirar faitz belhs e bos;
to desire deeds fair and good

quar per bos faitz es hom honratz
for through good deeds is man honored
e grazitz e ricx e prezatz,
and welcomed and rich and prized
e tanhon a fin amador;
and they-befit to true lover
e donc pus ieu am la melhor,
and then since I love the best
bem couenon tug fach adreg.
well-to-me befit all deeds upright

Bem couenon tug fach adreg,
Well-to-me befit all deeds upright
pus ai esper él ioy aussor
since I-have hope in-the joy highest
esser per la ualen, qu'endreg,
to-be through the worthy-one for-toward
qu'ilh ual, non pot hom dir lauzor;
what-she is-worth not can one to-say praise
quar flors es de totas beutatz,
for flower she-is of all beauties
e de totz bes l'es poders datz,
and of all goods to-her-is power given
e sos noms qu'es mout gracios,
and her name which-is very gracious
e crey, que lials es e pros
and I-believe that loyal is and worthy
totz hom, qu'en grat de midons renh.
every man who-in favor of my-lady lives

Totz hom, qu'en grat de midons renh,
Every man who-in favor of my-lady lives
es apres de faitz cabalos
is taught of deeds supreme
ab uertat; que de re nos fenh,
with truth for of anything not-himself he-feigns
ni blandis sos contrarios,
nor flatters his enemies
ni pot esser per elhs sobratz;
nor can to-be by them overcome
e sil puesc esser pro priuatz,
and if-to-her I-can to-be enough intimate
bem montara en gran ricor;
well-me it-will-raise into great wealth
doncx nom deu far entendr' alhor
then not-me ought to-make attend elsewhere
kalenda de mes caut ni freg.
kalends of month hot nor cold

Midons pregue selh, qu'es pregatz
My-lady let-pray him who-is prayed
de totz los fis enamoratz,
by all the true enamored
quem fassa ueray amador;
that-me he-makes true lover
qu'estiers suy tals per ma folhor,
for-otherwise I-am such through my folly
que no y uuelh aiuda de dreg.
that not there I-want help of right

Uertatz es atras tirada

49 · TRUTH IS DRAWN BACK

The twenty-fourth vers, November 1288. Truth is pushed back and lies advanced, loyalty driven out and falsehood welcomed, so that right is neglected and no sermon avails. The faith is much preached and little practiced. God will not stay where fraud reigns, and if peace were sought as much as war, pride would not have driven out mercy. Christ showed the way to true joy, hard and little traveled. He prays God to teach them to hate the world.

Lo XXIIII uers d'En Gr. Riquier, l'an MCCLXXXVIII
The twenty-fourth vers of-Sir Guiraut Riquier the-year twelve-hundred-eighty-eight
en nouembre.
in November

Uertatz es atras tirada,
Truth is behind drawn
e messonia enantida,
and lie advanced
e lialtatz encaussada,
and loyalty chased-away
e falsetatz aculhida,
and falsehood welcomed
qu'om ten per dreg son uoler
for-one holds for right his will
et obra de son poder,
and works from his power
don tortz es tan poderos,
whence wrong is so powerful

que dreitz es a non chaler
that right is to not caring
uengutz, que no y ual sermos.
come for not there avails sermon

Sancta fes es sermonada
Holy faith is preached
mot, e pauc l'obra seguida;
much and little the-work followed
tant es plazens e priuada
so-much is pleasing and familiar
selha de mundana uida,
that of worldly life
qu'om per complir son plazer
that-one for fulfilling his pleasure
desconoys dreg e deuer,
disregards right and duty
e d'auer es tant curos
and of-wealth is so careful
hom, e pro non pot auer,
man and enough not can to-have
que no sap, que s'es razos.
that not he-knows what itself-is reason

E crey, qu'a dieu non agrada,
And I-believe that-to God not it-pleases
quar amors nons es aizida,
for love not-to-us is intimate

ni merces non es trobada;
and mercy not is found
per que patz nos es falhida,
for which peace to-us is failed
qu'om non la uol enquerer,
for-one not her wishes to-seek
don deu lo mons dechazer;
whence must the world to-decline
quar dieus totz sauis, totz bos
for God all wise all good
no uol en loc remaner,
not wishes in place to-remain
on baratz renh e tensos.
where fraud reigns and disputes

Mas si patz fos essercada,
But if peace were sought-out
tant quon es guerr' afortida,
as-much as is war strengthened
erguelhs non agra cassada
pride not would-have chased-away
merce, qu'al mon fort oblida,
mercy which-the world strongly forgets
per qu'amors no y pot caber,
for which-love not there can to-fit
ni sens no y pot ren ualer,
and sense not there can anything to-avail

qu'erguelhs e baratz ginhos
for-pride and fraud crafty
tolhon auzir e uezer
take-away hearing and seeing
ad home totas sazos.
from man all seasons

Jhesus Cristz nos a mostrada
Jesus Christ to-us has shown
uia, qu'es del uer gaug guida,
way which-is of-the true joy guide
mas tant es pauc ademprada,
but so is little frequented
per que petit es polida,
for which little is polished
quar mot es greus per tener,
for much is hard for holding
qu'om maniar be ni iazer
for-one to-eat well nor to-lie
no y pot, ans uiu sofrachos
not there can rather lives needy
del mon, que deu fort temer;
of-the world which he-ought strongly to-fear
quar tot l'es contrarios.
for all to-him-is contrary

Lo mons no dona lezer
The world not gives leisure
de be e fa mal plazer,
of good and makes evil pleasure
e qui pus l'es amoros,
and who more to-it-is loving
mens a de ben far poder;
less has of good to-do power
tant es lo mals saboros!
so-much is the evil savory

Sanctz paires dieus glorios,
Holy father God glorious
senher, datz nos tal saber,
lord give us such knowledge
quel mon azirem per uos.
that-the world we-hate for you

Yeu cuiaua souen d'amor chantar

50 · I OFTEN THOUGHT TO SING OF LOVE

The twenty-seventh song, March 1289. He often thought he sang of love but called his folly love; now love makes him love a lady he can never honor enough, through whom he hopes to rise in worth, honor, wealth, and joy. She loves him if he conducts himself as true love teaches, and without her he is worth nothing. Her beauty cannot diminish, and she has power, grace, humility, charity, and mercy. He may rightly call her his Fair Delight, and wants all to love her.

La XXVII canson d'En Gr. Riquier, l'an
The twenty-seventh song of-Sir Guiraut Riquier the-year
MCCLXXXVIIII é mars.
twelve-hundred-eighty-nine in March

Yeu cuiaua souen d'amor chantar
I thought often of-love to-sing
el temps passat e non la conoyssia,
in-the time past and not it I-knew
qu'ieu nomnaua per amor ma folhia;
for-I named as love my folly
mas eram fai amors tal don' amar,
but now-me makes love such lady to-love
que non la puesc honrar pro ni temer
that not her I-can to-honor enough nor to-fear
ni tener car endreg del sieu deuer,
nor to-hold dear toward of-the her due

ans ai dezir, que s'amors me destrenha,
rather I-have desire that her-love me constrains
tant que l'esper, qu'ieu ay en lieys, n'atenha.
so-much that the-hope which-I have in her thereof-I-attain

Quar per s'amor esper en pretz montar
For through her-love I-hope in worth to-rise
et en honor et en gran manentia
and in honor and in great wealth
et en gran gauch; doncx en als non deuria
and in great joy then in else not ought
mos pessamens ni mos dezirs estar;
my thought nor my desires to-stay
que, pus per lieys puesc tot quan uuelh auer,
for since through her I-can all that I-wish to-have
al sieu seruir dey far tot mon poder;
to-the her service I-ought to-do all my power
quar amatz suy per lieys, sol quem captenha
for loved I-am by her provided that-myself I-conduct
uas lieys aissi, co fin' amors essenha.
toward her thus as true love teaches

E per aisso dey m'en miels esforssar
And for this I-ought myself-thereof better to-strive
pus ylh me uol, sim uuelh, qu'ieu no poiria
since she me wants if-myself I-want for-I not could
entendr'en leys, si de lieys nom uenia,
to-attend-on her if from her not-to-me it-came

doncx per s'amor dey ben la mia dar;
then for her-love I-ought well the mine to-give
quar yeu no puesc ses ella re ualer,
for I not can without her anything to-be-worth
ni puesc a lieys sal d'onrar pro tener,
nor I-can to her save of-honoring profit to-hold
e fassam dieus, que pot, tener la senha
and may-make-me God who can to-hold the banner
endreg midons dels fis, on amors renha.
toward my-lady of-the true in-whom love reigns

Saber non ay ni sen per lieys lauzar,
Knowledge not I-have nor sense for her to-praise
tant a d'onor, que pus non y cabria,
so-much she-has of-honor that more not there would-fit
e tant de ben, que res nol creysseria:
and so-much of good that anything not-to-it would-add
doncx ma lauzors de que la pot honrar?
then my praise of what her can to-honor
Yeu prenc l'onor; quar non puesc dir mas uer.
I take the-honor for not I-can to-say but truth
Per que m'en dey esforsar iorn e ser;
For which myself-thereof I-ought to-strive day and evening
quar a lunh for en ren, qu'a mi couenha,
for in any manner in anything which-to me befits
no puesc peccar, que midons me souenha.
not I-can to-sin provided my-lady to-me comes-to-mind

Tan gran beutat a, que no pot mermar,
So great beauty she-has that not it-can to-diminish
ni res no y falh, ans resplan nuech e dia,
and anything not there lacks rather it-shines night and day
et a poder tal, qu'en ren nos fadia,
and she-has power such that-in anything not-itself fails
e gracia en tot, quan que uol far,
and grace in all what that she-wants to-do
humilitat, karitat, sen, saber
humility charity sense knowledge
e pietat e merce, per qu' esper
and pity and mercy for which hope
ay en s'amor, pus ylh amar me denha,
I-have in her-love since she to-love me deigns
quem tenra gay, sol qu'ieu dreg a lieys uenha.
that-me she-will-keep gay provided that-I straight to her come

Ma dona puesc nomnar ben per deuer
My lady I-can to-name well by duty
mon Belh Deport, pus ay mon bon esper,
my Fair Delight since I-have my good hope
qu'ilh me fassa selh, que razos m'essenha,
that-she to-me does that which reason me-teaches
per que la prec per merce, quem reuenha.
for which her I-pray for mercy that-me she-revives

Gilos non suy, qui s'amor uol auer,
Jealous not I-am who her-love wants to-have
de lieys, qu' ieu am, ans n'ay mot gran plazer,
of her whom I love rather thereof-I-have very great pleasure
em desplay fort, qui amar non la denha;
and-to-me displeases strongly who to-love not her deigns
quar per s'amor crey cert que totz bes uenha.
for through her-love I-believe certain that all good comes

Sos amadors prec midons que mantenha,
Her lovers I-pray my-lady that she-sustains
si que quasqus son dezirier n'atenha.
so that each his desire thereof-attains

Xpistian son per Jhesu Crist nomnat

51 · CHRISTIANS ARE NAMED FOR JESUS CHRIST

The twenty-fifth vers, April 1290. Christians are named for Christ, who showed the way of salvation and commanded peace, loyalty, love, charity, and mercy; yet sinners are so far from cleansing that they neither see nor feel their harm. God is so forbearing that He does not punish them as their failing deserves, and they are deceived by His patience. He prays Christ to let them end their days in penance, and commends himself to the Virgin, whom he has made his Fair Delight.

Lo XXV. uers d'En Gr. Riquier, fach en l'an
The twenty-fifth vers of-Sir Guiraut Riquier made in the-year
MCCLXXXX en abril.
twelve-hundred-ninety in April

Xpistian son per Jhesu Crist nomnat,
Christians are by Jesus Christ named
lo filh de dieu; qu'elh uenc mostrar la uia
the son of God for-he came to-show the way
de saluamen; qu'om saluar nos podia,
of salvation for-one to-save not-himself could
tro qu'elh obret drechura e uertat
until that-he wrought justice and truth
e mandet patz, lialtat et amor
and commanded peace loyalty and love
e karitat e merce ab ualensa,
and charity and mercy with worth

d'un ad autre humilitat, crezensa,
of-one to other humility belief
don son mundat ab esper peccador.
whence are cleansed with hope sinners

Mas tant son lunh de mundar peccador,
But so-much are far from cleansing sinners
qu'a penas fai baratz ad un temensa,
that-with difficulty makes fraud to one fear
ni sap, que s'es razos ni conoyssensa
nor knows what itself-is reason nor discernment
ni dreitz ni patz, ni enten en amor;
nor right nor peace nor attends in love
ans es quascus tant sosmes a peccat,
rather is each so-much subjected to sin
qu'a penas sent son dan nil ue nil tria
that-with difficulty he-feels his harm nor-it sees nor-it discerns
ni conoys uer, merce ni cortezia,
nor knows truth mercy nor courtesy
qu'ans uens lo pus poders ab uoluntat.
for-rather conquers the most power with will

A penas es poders ses uoluntat,
With difficulty is power without will
et a uoler falh poders nueg e dia,
and to will fails power night and day
qu'om en uoler a penas se fadia,
for-one in willing with difficulty himself fails

e non poders te uoler enbargat.
and not power holds will hindered
Donc quasqus gar, quant y far per amor
Then each let-him-look how-much there to-do for love
de dieu, él mun, e quon saluars l'agensa,
of God in-the world and how saving to-him-it-pleases
e quol tanh noms de Crist, que pres naissensa
and how-to-him befits name of Christ who took birth
e mort per selhs, quel son fin amador.
and death for those who-to-him are true lovers

Mais son l'amat que no son l'amador
More are the-loved than — are the-lovers
de dieu, e par tant nos fa gran sufrensa,
of God and it-appears so-much us he-does great forbearance
quar nons punis segon nostra falhensa,
for not-us he-punishes according-to our failing
que dreitz fora, mas sofre per amor;
which right would-be but he-suffers for love
per qu'em lo pus él sufrir enganat,
for which-we-are the most in-the suffering deceived
quar no laissam del tot nostra folhia,
for not we-leave of-the all our folly
que conoyssem, e temors nons chastia
which we-know and fear not-us chastises
del iorn, on tuch serem per dreg iutiat.
of-the day when all we-will-be by right judged

Xpistz filhs de dieu, per qui serem iutiat,
Christ son of God by whom we-will-be judged
que per salut del poble, ques perdia,
who for salvation of-the people which-itself was-losing
naquist del cors de la uerge Maria
were-born of-the body of the virgin Mary
e resceubist greu mort per karitat,
and received grievous death for charity
e pueys ressors confortiest per amor
and then risen comforted for love
tos discipols, senher, donans sabensa,
your disciples lord giving wisdom
qu'en la uia uera per penedensa
that-in the way true through penance
de nostres iorns finem en ta lauzor.
of our days we-end in your praise

No pot esser uera patz ses amor,
Not can to-be true peace without love
quar d'amor uen lialtatz, conoyssensa
for from-love comes loyalty discernment
e drechura, patz e perdos d'ofensa;
and justice peace and pardon of-offense
mas fin' amors él mon gaire no cor.
but true love in-the world much not runs

A la uerge digna maire d'amor,
To the virgin worthy mother of-love
de qu' ieu ai fag Bel Deport, si l'agensa,
of whom I have made Fair Delight if to-her-it-pleases
coman mi eys, e nom gar ma falhensa,
I-commend me self and not-me let-her-regard my failing
per karitat prec per mel saluator.
for charity let-her-pray for me-the savior

Maires de Crist, fai nos de precx ualensa,
Mother of Christ do us of prayers help
sit plai, ab luy, qu'elh nos guid' en s'amor.
if-to-you it-pleases with him that-he us guides in his-love

Tant m'es l'onratz uerays ressos plazens

52 · SO PLEASING TO ME IS THE TRUE, HONORED REPORT

The twenty-sixth vers, April 1291, though the rubric prints the year as 1091. He rejoices at the report of Amalric, eldest son of his lord Aymeric of Narbonne, who has so conducted himself among the Tuscans that he has honored the Church's friends and killed and conquered its enemies. The commune of Florence chose well in seeking him from the king as its captain. The poet counsels him to keep God as his lord and to fight the spiritual war against base desires.

Lo XXVI. uers d'En Gr. Riquier, l'an MLXXXXI
The twenty-sixth vers of-Sir Guiraut Riquier the-year one-thousand-ninety-one
él mes d'abril.
in-the month of-April

Tant m'es l'onratz uerays ressos plazens,
So-much to-me-is the-honored true repute pleasing
ples de lauzor del senhor N Amalric,
full of praise of-the lord Sir Amalric
del mieu senhor filh premier N Aymeric
of-the my lord son first Sir Aymeric
de Narbona, que mos cors n'es iauzens
of Narbonne that my heart thereof-is joyful
qu'entrels Toscas s'es tan gent capdellatz,
for-among-the Tuscans himself-be-has so nobly conducted
quels amicx a de la gleysa honratz
that-the friends he-has of the church honored
els enemicx mortz e uencutz per guerra.
and-the enemies killed and conquered by war

Mout es auutz belhs sos comensamens
Very is been fair his beginning
de nobles faitz ab sen et ab cor ric,
of noble deeds with sense and with heart rich
que son sembla a l'aut deuer antic,
for his resembles to the-high duty ancient
que l'essenha d'onor esser manens
which him-teaches in-honor to-be wealthy
de Narbona, don sia dieus lauzatz;
of Narbonne whence be God praised
pero per Foys li uen de l'autre latz
yet through Foix to-him comes from the-other side
deuers, ques deu tener a soiorn guerra.
duty that-himself he-ought to-hold at leisure war

L'onratz Comus de Florensa ualens
The-honored Commune of Florence worthy
ac bon cosselh, quan al rey lo queric
had good counsel when of-the king him it-sought
per capitani; quar sey enemic
for captain for its enemies
ne son al bas, don es sieus l'onramens,
thereof are at-the bottom whence is his the-honor
per luy, don deu per tot esser lauzatz
through him whence he-ought through all to-be praised
e car tengutz ab tot, que aia patz;
and dear held with all that it-has peace
quar si honran l'a gent honrat de guerra.
for thus honoring it-he-has nobly honored in war

Si honran a honratz sos benuolens
Thus honoring he-has honored his well-wishers
e Narbona el bon rey, que seguic,
and Narbonne and-the good king whom he-followed
e Foys e selh, qu'en partidal noyric;
and Foix and him who-in part-him nurtured
quar anc nol fes nescieiar iouens,
for ever not-him made to-play-the-fool youth
ans es ab sen curos et atempratz,
rather he-is with sense careful and tempered
don es per totz sos enemicx dubtatz,
whence he-is by all his enemies feared
tant que lur es sos ressos pieitz de guerra.
so-much that to-them is his repute worse than war

De dieu li uen sos bos captenemens,
From God to-him comes his good conduct
per qu'ieu li prec e li cosselh el dic,
for which-I him pray and him counsel and-to-him tell
quel retenha quon senhor ad amic
that-him he-retains as lord to friend
ab humil cor de totz uils faitz temens,
with humble heart of all cheap deeds fearing
e creysser l'a en totas sas bontatz,
and increase him-he-will in all his goodness
si s'afortis contra uils uoluntatz;
if himself-he-strengthens against cheap wills
quar aissi uens hom espirital guerra.
for thus conquers one spiritual war

Lo senhor prec N Amalric, qu'enansatz
The lord I-pray Sir Amalric that-advanced
sia per luy sos pretz gent comensatz
be by him his worth nobly begun
en totz sos faitz, aissi quon es per guerra.
in all his deeds thus as it-is by war

Bem degra de chantar tener

53 · I OUGHT TO REFRAIN FROM SINGING

The twenty-seventh vers, 1292, the latest year in the book. He ought to stop singing, since song needs gladness and past, present, and future all grieve him, but God has given him the knowledge to tell his folly and harm in song. Nothing is less welcome at court now than the art of composition, and the world is almost all fraud. Through pride and wickedness Christians have been scattered from the Holy Land, the Saracens prevail, and Christendom's own rulers take no thought.

Lo XXVII. uers d'En Gr. Riquier, l'an MCCLXXXXII.

The twenty-seventh vers of-Sir Guiraut Riquier the-year twelve-hundred-ninety-two

Bem degra de chantar tener;
Well-myself I-ought from singing to-hold
quar a chan couen alegriers
for to song befits gladness
e mi destrenh tant cossiriers,
and me constrains so-much care
quem fa de totas partz doler,
that-me makes from all sides to-grieve
remembran mon greu temps passat,
remembering my grievous time past
esgardan lo prezent forsat
regarding the present forced
e cossiran l'auenidor,
and considering the-future
que per totz ai razon, que plor.
that for all I-have reason that I-weep

Per que nom deu auer sabor
For which not-to-me ought to-have savor
mos chans, qu'es ses alegretat,
my song which-is without gladness
mas dieus m'a tal saber donat,
but God to-me-has such knowledge given
qu'en chantan retrac ma folhor,
that-in singing I-relate my folly
mo sen, mon gauch, mon desplazer
my sense my joy my displeasure
e mon dan e mon pro per uer;
and my harm and my profit for true
qu'a penas dic ren ben estiers,
for-with difficulty I-say anything well otherwise
mas trop suy uengutz als derriers.
but too-much I-am come to-the last

Qu'er non es grazitz lunhs mestiers
For-now not is welcomed any craft
menhs en cort que de belh saber
less in court than of fair knowledge
de trobar; qu'auzir e uezer
of composing for-to-hear and to-see
hi uol hom mais captenhs leugiers
there wants one more conduct light
e critz mesclatz ab dezonor;
and cries mixed with dishonor
quar tot, quan sol donar lauzor,
for all that was-wont to-give praise

es al pus del tot oblidat,
is to-the most of-the all forgotten
quel mons es quays totz en barat.
for-the world is almost all in fraud

Per erguelh e per maluestat
Through pride and through wickedness
dels Xpistias ditz luenh d'amor
of-the Christians said far from-love
e dels mans de nostre senhor
and from-the commands of our lord
em del sieu sant loc discipat
we-are from-the his holy place scattered
ab massa d'autres encombriers;
with many of-other hindrances
don par, qu'elh nos es auersiers
whence it-seems that-he to-us is adversary
per desadordenat uoler
through disordered will
e per outracuiat poder.
and through presumptuous power

Lo greu perilh deuem temer
The grievous peril we-ought to-fear
de dobla mort, qu'es prezentiers,
of double death which-is present
quens sentam Sarrazis sobriers,
that-us we-feel Saracens superior

e dieus quens giet a non chaler;
and God that-us he-casts to not caring
et entre nos qu'em azirat,
and among us who-are hated
tost serem del tot aterrat,
soon we-will-be of-the all laid-low
e nos cossiram la part lor,
and not-ourselves we-consider the part their
segon quem par, nostre rector.
according that-to-me seems our rulers

Selh, que crezem en unitat,
He whom we-believe in unity
poder, sauieza, bontat,
power wisdom goodness
done a sas obras lugor,
may-give to his works light
don sian mundat peccador.
whence be cleansed sinners

Dona maires de caritat,
Lady mother of charity
acapta nos per pietat
obtain for-us through pity
de ton filh nostre redemptor
from your son our redeemer
gracia, perdon et amor.
grace pardon and love

Pus astres no m'es donatz

54 · SINCE FORTUNE IS NOT GIVEN ME

The first retroencha, 1270, each stanza ending on the refrain of the worthy Catalans and the graceful ladies. Since his lady gives him nothing and he cannot withdraw, he will learn the way of true love in Catalonia, where courtship, worth, joy, courtesy, largesse, and love find support. He hopes to learn customs that will make his Fair Delight listen to him, since trouble has driven him from Narbonne; if he cannot learn there how love rewards its own, nothing remains but burial.

La primeira retroencha d'En Gr. Riquier, facha en l'an
The first retroencha of-Sir Guiraut Riquier made in the-year
MCCLXX.
twelve-hundred-seventy

Pus astres no m'es donatz,
Since fortune not to-me-is given
que de midons bes m'eschaya,
that from my-lady good to-me-befalls
ni nulhs mos plazers nol platz,
and any my pleasures not-to-her pleases
ni ai poder, quem n'estraya,
nor I-have power that-myself thence-I-withdraw
ops m'es, qu'ieu sia fondatz
need to-me-it-is that-I be founded
en uia d'amor ueraya;
on way of-love true

e puesc n'apenre assatz
and I-can thereof-to-learn enough
en Cataluenha la gaya
in Catalonia the gay
entrels Catalas ualens
among-the Catalans worthy
e las donas auinens.
and the ladies graceful

Quar dompneys, pretz e ualors,
For courtship worth and merit
ioys e gratz e cortezia,
joy and favor and courtesy
sens e sabers et honors,
sense and knowledge and honor
belhs parlars, bella paria
fair speaking fair company
e largueza et amors,
and largesse and love
conoyssensa e cundia
discernment and charm
troban mantenh e secors
find support and help
en Cataluenha a tria
in Catalonia in choice
entrels Catalas ualens
among-the Catalans worthy
e las donas auinens.
and the ladies graceful

Per qu'ieu ai tot mon acort,
For which-I have all my resolve
que d'elhs lurs costums aprenda,
that from-them their customs I-learn
per tal qu'a mon Belh Deport
for such that-to my Fair Delight
done razon, que m'entenda,
I-give reason that me-she-hears
que non ai autre conort,
for not I-have other comfort
que de murir me defenda,
which from dying me defends
et ai cor, per penre port,
and I-have heart for to-take harbor
qu'en Cataluenha atenda
that-in Catalonia I-wait
entrels Catalas ualens
among-the Catalans worthy
e las donas auinens.
and the ladies graceful

E s'ieu entr' elhs non aprenc
And if-I among them not learn
so, per qu'amors guazardona
that for which-love rewards
seruir als sieus, don dan prenc,
service to-the its-own whence harm I-take
no y a mas, quom me rebona;
not there has but that-one me buries

quar tant d'afan ne sostenc,
for so-much of-toil thereof I-sustain
que m'a gitat de Narbona,
which me-has cast from Narbonne
e per gandir uia tenc
and for to-escape way I-hold
en Cataluenha la bona
in Catalonia the good
entrels Catalas ualens
among-the Catalans worthy
e las donas auinens.
and the ladies graceful

Tan suy d'apenre raissos
So-much I-am of-learning eager
so, que d'amar ai fallensa,
that which of-loving I-have lack
que nulhs pessars no m'es bos
that any thinking not to-me-is good
may selh, qu'als uerays agensa;
but that which-to-the true pleases
e quar nol say ad estros,
and because not-it I-know at once

uau per bona entendensa
I-go for good understanding
querre e trobar cochos
to-seek and to-find eager
en Cataluenha ualensa
in Catalonia worth
entrels Catalas ualens
among-the Catalans worthy
e las donas auinens.
and the ladies graceful

Si chans me pogues ualensa

55 · IF SONG COULD HELP ME

The second retroencha, 1265, its refrain wishing that nothing unbecoming to her should ever occur to her toward him. If song could win his Fair Delight's goodwill it would bring him to port, but she gives no sign of comfort. Since neither song nor prayer helps, he might love in silence, but that would double his torment and harm her praise. He would rather languish and sing without gladness for her honor, and asks only that she hold him hers.

La segonda retroencha d'En Gr. Riquier, l'an
The second retroencha of-Sir Guiraut Riquier the-year
MCCLXV.
twelve-hundred-sixty-five

Si chans me pogues ualensa
If song for-me could worth
faire ab mon Belh Deport,
to-make with my Fair Delight
quel plagues ma beuolensa,
that-to-her pleased my goodwill
bel fera yssir a port;
fair it-would-make to-come-out to port
mas nul semblan de conort
but any sign of comfort
no m'en fa silh, que m'agensa,
not to-me-thereof makes she who to-me-pleases
ni m'en puesc partir ses mort,
nor myself-thence I-can to-part without death

ni uuelh, que res li souenha
nor I-want that anything to-her comes-to-mind
endrech mi, quel descouenha.
toward me that-to-her misbecomes

E pus que chans no m'aiuda
And since that song not me-helps
ni precx, quem uuelha tener
nor prayers that-me she-wants to-hold
midons per sieu ses saubuda
my-lady for hers without knowledge
e ses son pretz mens ualer,
and without her worth less to-be-worth
ueirai, si poirai auer
I-will-see if I-will-be-able to-have
aman chaptenensa muda,
loving conduct mute
non que nom dey dechazer,
not that not-myself I-ought to-fall
ni uuelh, que res li souenha
nor I-want that anything to-her comes-to-mind
endrech mi, quel descouenha.
toward me that-to-her misbecomes

Be sai, que, s'ieu chan giquia,
Well I-know that if-I song abandoned
quel turmens greus e pezans,
that-the torment grievous and heavy

quem uen per lieys, doblaria,
which-to-me comes for her would-double
tant qu'ien murria enans,
so-much that-I-thereof would-die sooner
et a lieys seria dans
and to her would-be harm
tals, que sos laus hi perdria,
such that her praise therein would-lose
e nom plai sos desenans,
and not-to-me pleases her setback
ni uuelh, que res li souenha
nor I-want that anything to-her comes-to-mind
endrech mi, quel descouenha.
toward me that-to-her misbecomes

Ans m'es tan plazens s'onransa,
Rather to-me-is so pleasing her-honor
que mai uuelh aman languir
that more I-wish loving to-languish
e chantar ses alegransa
and to-sing without gladness
per sa lauzor enantir
for her praise to-advance
que del mal, qu'en trac, guerir;
than from-the ill which-thereof I-suffer to-heal
quar de ren, quel fos mermansa,
for of anything that-to-her were diminishing
nom poyria esiauzir,
not-myself I-could to-rejoice

ni uuelh, que res li souenha
nor I-want that anything to-her comes-to-mind
endrech mi, quel descouenha.
toward me that-to-her misbecomes

Donc pus chant, uuelh, ab maltraire
Then since I-sing I-wish with suffering
aia de me chauzimen
has of me clemency
mos Belhs Deportz de bon aire,
my Fair Delight of good breeding
quem tenha per sieu breumen;
that-me she-holds for hers soon
quar nulh autre iauzimen
for any other enjoyment
no uuelh de lieys, que retraire
not I-want from her which to-relate
lin pogues hom falhimen,
to-her-thereof could one offense
ni uuelh, que res li souenha
nor I-want that anything to-her comes-to-mind
endreg me, quel descouenha.
toward me that-to-her misbecomes

No cugey mais d'esta razon chantar

56 · I THOUGHT NOT TO SING ON THIS MATTER AGAIN

The third retroencha, December 1279, its refrain saying that he now sings for one who will likely understand him, though he has not yet. Freed from his foolish desire for his Fair Delight, he had meant to stop singing, since a rich lord never understood his song. Among his many lords he ought to find one who will guide him, so that he need not follow the courts. He would gladly have sung at Count Enric's rising at Cadeira in Rodez.

La tersa retroencha d'En Gr. Riquier, l'an
The third retroencha of-Sir Guiraut Riquier the-year
MCCLXXVIIII en decembre.
twelve-hundred-seventy-nine in December

No cugey mais d'esta razon chantar,
Not I-thought more of-this matter to-sing
pus nom destreys le nescis deziriers
since not-me constrains the foolish desire
del Belh Deport, qu'ab mo saber estiers
of-the Fair Delight for-with my knowledge otherwise
cuiaua pro pessius mon temps passar;
I-thought enough pensive my time to-pass
quar ma chansos de ric senhor ualen
for my song of rich lord worthy
no s'entendet, si que m'en fes paruen;
not itself-was-understood so that to-me-thereof he-made appearance

mas eras chan, que ben leu m'entendra
but now I-sing for well likely me-will-understand
tals, qu'enqueras ben entendut no m'a.
such-a-one who-still well understood not me-has

Tans senhors ai, qu'en degra un trobar,
So-many lords I-have that-thereof I-ought one to-find
quem capdelhes, si com fora mestiers,
who-me would-guide so as would-be need
que nom calgues esser tan prezentiers
that not-to-me it-would-need to-be so forward
de segre cortz, don me uolgra cessar;
of following courts whence myself I-would-wish to-cease
quar per saber no y pren hom honramen
for through knowledge not there takes one honor
ni per trobar; tan son pauc l'entenden;
nor through composing so are few the-understanding
mas eras chan, que ben leu m'entendra
but now I-sing for well likely me-will-understand
tals, qu'enqueras ben entendut no m'a.
such-a-one who-still well understood not me-has

Pero nom dey de tot lo mon clamar,
Yet not-myself I-ought of all the world to-complain
quar senhors ai, que trobi plazentiers,
for lords I-have whom I-find pleasing

mas enqueras negus nos met primiers
but still any not-himself puts first
de mun dezir ses son dan acabar,
of my desire without his harm to-achieve
tant que semblan m'en fassa, si m'enten,
so-much that sign to-me-thereof he-makes if me-he-understands
per qu'en perdrai, som pes, chantar souen;
for which-thereof I-will-lose so-I think singing often
mas eras chan, que ben leu m'entendra
but now I-sing for well likely me-will-understand
tals, qu'enqueras ben entendut no m'a.
such-a-one who-still well understood not me-has

En cort del comt' Enric a son leuar
In court of-the count Enric at his rising
en Cadeira de Rodes uolentiers
in Cadeira of Rodez willingly
retraissera, chan, qu'als bos fos sobriers,
I-would-have-related song which-to-the good were supreme
quar taiss' eras, e nom qual escuzar;
for I-am-silent now and not-to-me it-matters to-excuse
tant a elh fin e belh entendemen,
so-much has he fine and fair understanding
et yeu no suy del tot ses pessamen;
and I not am of-the all without thought
mas eras chan, que ben leu m'entendra
but now I-sing for well likely me-will-understand
tals, qu'enqueras ben entendut no m'a.
such-a-one who-still well understood not me-has

L'autre iorn m'anaua

57 · THE OTHER DAY I WAS GOING

The first pastorela, 1260. Going alone along a riverbank and thinking of a song, the poet meets a gay shepherdess guarding her lambs and offers her his love. She answers that she is already granted to another, and that he has a beloved of his own. He presses her humbly; she refuses for fear of shame, and praises his restraint when he says that his Fair Delight keeps him from failing. He promises to come this way often.

La primeira pastorella d'En Gr. Riquier, facha en l'an
The first pastorela of-Sir Guiraut Riquier made in the-year
MCCLX.
twelve-hundred-sixty

L'autre iorn m'anaua
The-other day myself-I-was-going
per una ribeira
along a riverbank
soletz delichan,
alone delighting
qu'amors me menaua
for-love me led
per aital maneira,
in such manner
que pesses de chan.
that I-thought of song

Ui guaya bergeira
I-saw gay shepherdess
bell' e plazenteira
fair and pleasant
sos anhels gardan;
her lambs guarding
la tengui carreira,
there I-held road
trobei la fronteira
I-found her facing
a for benestan,
in manner seemly
e fem belh semblan
and made-me fair look
al primier deman.
at-the first asking

Qu'ieu li fi demanda:
For-I to-her made request
toza, fos amada
girl were-you loved
ni sabetz amar? —
or know-you to-love
Respos me ses guanda:
She-answered me without evasion
senher, autreyada
lord granted
mi suy ses duptar. —
myself I-am without doubting

Toza, mot m'agrada,
Girl much to-me-pleases
quar uos ai trobada,
that you I-have found
sius puesc azautar. —
if-you I-can to-please
Trop m'auetz sercada,
Too-much me-you-have sought
senher, si fos fada
lord if I-were fool
pogra m'o pessar.
I-could myself-it to-think
Toza, ges nous par? —
Girl at-all not-to-you it-seems
Senher, ni deu far.
Lord nor ought to-do

Toza de bon aire,
Girl of good breeding
si uoletz la mia,
if you-want the mine
yeu uuelh uostr'amor. —
I want your-love
Senher, nos pot faire,
Lord not-itself can to-be-done
uos auetz amia
you have beloved
et yeu amador. —
and I lover

Toza, quon que sia,
Girl how that it-be
yeus am, donc parria,
I-you love then it-would-seem
queus fos fazedor. —
that-to-you it-were doable
Senher, autra uia
Lord other way
prenetz tal, quens sia
take such that-to-us be
de profieg maior. —
of profit greater
Non la uuelh melhor. —
Not it I-want better
Senher, faitz folhor.
Lord you-do folly

No folley, Na toza;
Not I-play-the-fool Lady girl
tan m'es abellida,
so-much to-me-you-are pleasing
qu'amors m'o cossen. —
for-love to-me-it consents
Senher, fort cochoza
Lord very anxious
son, que fos partida
I-am that I-were parted
d'aquest parlamen. —
from-this talk

Toza, per ma uida,
Girl by my life
trop es afortida,
too-much you-are stubborn
qu'ieus prec humilmen. —
for-I-you pray humbly
Senher, no m'oblida,
Lord not myself-I-forget
tropa for' aunida,
very-much I-would-be shamed
si crezes leumen. —
if I-believed lightly
Toza, forsam sen. —
Girl forces-me sense
Senher, nous er gen.
Lord not-to-you will-be noble

Toza, que quem diga,
Girl whatever that-to-me I-say
non aiatz temensa
not have fear
que nous uuelh aunir. —
for not-you I-wish to-shame
Senher, uostr' amiga
Lord your friend
suy, quar conoyssensa
I-am for discernment
uon fai abstenir. —
you-thence makes to-abstain

Toza, quan falhensa
Girl when failing
cug far, per sufrensa
I-think to-do by forbearance
Belh Deport m'albir. —
Fair Delight myself-I-consider
Senher, mot m'agensa
Lord much to-me-pleases
uostra benuolensa,
your goodwill
quar uos faitz grazir. —
for yourself you-make welcomed
Toza, queus aug dir? —
Girl what-you I-hear say
Senher, queus dezir.
Lord that-you I-desire

Digatz, toza guaya,
Say girl gay
queus a fag dir ara
what-you has made to-say now
dig tan plazentier? —
speech so pleasant
Senher, on quem uaya,
Lord where that-myself I-go
gays chans se perpara
gay song itself prepares
d'En Guiraut Riquier. —
of-Sir Guiraut Riquier

Toza, ges encara
Girl at-all yet
le ditz nos despara,
the saying not-itself clears
de qu'ieu uos enquier. —
of what-I you ask
Senher, nous ampara
Lord not-you protects
Belhs Deportz, queus gara
Fair Delight who-you guards
de laus esquerrier. —
from praise left-handed
Toza, nom profier. —
Girl not-myself I-offer
Senher, aus entier.
Lord I-dare wholly

Toza, tot m'afara,
Girl all my-affair
may N Bertrans m'ampara
but Sir Bertran me-protects
d'Opian l'entier. —
of-Opian the-whole
Senher, mal si gara;
Lord badly himself guards
et iretz uo n'ara,
and you-will-go yourself-thence now
don ai cossirier. —
whence I-have care
Toza, souendier
Girl often
aurai est semdier.
I-will-have this path

L'autr'ier trobey la bergeira d'antan

58 · THE OTHER DAY I FOUND LAST YEAR'S SHEPHERDESS

The second pastorela, 1262, the speakers trading a line or two at a time. The poet finds last year's shepherdess again, and she asks why he has stayed away so long. He swears he has been hers since the first day and wants to enjoy her love at once; she tells him to ride on, and asks how he has forgotten his Fair Delight so soon. He confesses that his lady will not help him and he is dying of desire. When he leaves, she tells him to come back another year.

La segunda pastorella d'En Gr. Riquier, facha l'an
The second pastorela of-Sir Guiraut Riquier made the-year
MCCLXII.
twelve-hundred-sixty-two

L'autr'ier trobey la bergeira d'antan;
The-other-day I-found the shepherdess of-yesteryear
saludei la, e respos mi la bella,
I-greeted her and answered me the fair-one
pueys dis: Senher, cum auetz estat tan,
then she-said Lord how have-you been so-long
qu'ieu nous ai uist? Ges m'amors nous gragella. —
that-I not-you have seen At-all my-love not-you tickles
Toza, si fa, mai que no fas semblan. —
Girl so it-does more than — I-make sign
Senher, l'afan per que podetz sufrir? —
Lord the-toil for what can-you to-suffer
Toza, tals es, qu'aissi m'a fag uenir. —
Girl such it-is that-thus me-has made to-come

Senher, et yeu anaua uos serean. —
Lord and I was-going you seeking
Toz', aissi etz uostres anhelhs gardan. —
Girl thus you-are your lambs guarding
Senher, e uos en passans, so m'albir.
Lord and you in passing so myself-I-judge

Toz', al prim iorn fuy uostres ses mentir,
Girl at-the first day I-was yours without lying
pueys del uezer m'an tout afar aizina. —
then of-the seeing to-me-they-have taken affair opportunity
Senher, aital uos puesc ieu de mi dir,
Lord such to-you can I of me to-say
qu'aissi, quo uos m'es fis, uos suy ieu fina. —
that-thus as you to-me-are true to-you am I true
Toza, bem plai, quar o sabetz grazir. —
Girl well-to-me it-pleases that it you-know to-welcome
Senher, si fas tot aissi, com s'eschai. —
Lord so I-do all thus as itself-befits
Toza, uulhatz donc tot so, qu'ieu uolrai. —
Girl want then all that which-I will-want
Senhel uoler uostre uuelh ben auzir. —
Lord-the will yours I-wish well to-hear
Toza, que uuelh de uostr' amor iauzir. —
Girl that I-wish of your love to-enjoy
Senher, faitz o lai, on yeu no seray.
Lord do it there where I not will-be

Toza, nulhs ioys ses lo uostre nom plai
Girl any joy without the yours not-to-me pleases
d'autra del mun, ni dar nol me poiria. —
of-other of-the world and to-give not-it to-me could
Senher, aquo es aissi, quon ieu sai;
Lord that is thus as I know
mas caualgatz e tenetz uostra uia. —
but ride and hold your way
Toza, no uuelh anar, ans dissendrai. —
Girl not I-want to-go rather I-will-dismount
Senher, queus ual er, quan etz dissendutz. —
Lord what-to-you avails now when you-are dismounted
Toza, sapchatz, que serai uostres drutz. —
Girl know that I-will-be your lover
Senher, sius plai, entendetz, queus dirai. —
Lord if-to-you it-pleases hear what-to-you I-will-say
Toza, digatz tost, que beus entendrai. —
Girl say quickly for well-you I-will-hear
Senher, seiam, que ben siatz uengutz.
Lord let-us-sit for well be-you come

Toza, tan m'es le deziriers cregutz
Girl so-much to-me-is the desire grown
de uos iauzir, qu'ades couen a faire. —
of you enjoying that-now it-befits to do
Senher, quous es tan tost dessouengutz
Lord how-to-you is so soon forgotten
le uostre Belhs Deportz? No l'amatz gaire. —
the your Fair Delight Not her-you-love much

Toza, si fas, tant que ia so uencutz. —
Girl so I-do so-much that already I-am conquered
Senher, s'o sap, grat non deura saber. —
Lord if-it she-knows thanks not she-will-owe to-know
Toza, de trops uils faitz me fa tener. —
Girl from many cheap deeds me she-makes to-hold
Senher, per so n'es lauzan mentaugutz. —
Lord for that thereof-you-are praising renowned
Toza, s'amors autre ioy no m'adutz. —
Girl her-love other joy not to-me-brings
Senher, nous par, que uiuatz ses plazer.
Lord not-to-you it-seems that you-live without pleasure

Toza, nom uol mos Belhs Deportz ualer,
Girl not-me wishes my Fair Delight to-avail
ni re no uey él mon, que tant me playa. —
and anything not I-see in-the world that so-much to-me pleases
Senher, ben cre, qu'en sap far son deuer,
Lord well I-believe that-thereof she-knows to-do her duty
si a ualor, tant quo dizetz, ueraya. —
if she-has merit as-much as you-say true
Toza, tan ual, que totz m'en desesper. —
Girl so-much she-is-worth that wholly myself-thereof I-despair
Senher, auetz per lieys nul melluyrier? —
Lord have-you through her any betterment
Toza, oc, tal qu'en muer de dezirier. —
Girl yes such that-thereof I-die of desire
Senher, ans n'es mentaugutz de saber. —
Lord rather thereof-you-are renowned for knowledge

Toza, quem ual, pus ioy non puesc auer? —
Girl what-to-me avails since joy not I-can to-have
Senher, lo ioy perdetz per cor leugier.
Lord the joy you-lose through heart light

Tozal cor ai leyal e uertadier
Girl-the heart I-have loyal and true
uas lieys, don mortz deziran me guerreya. —
toward her whence death desiring me wars
Senher, tant aug dir d'En Guiraut Riquier,
Lord so-much I-hear say of-Sir Guiraut Riquier
que, si nous ual, no fa ren, que no deya. —
that if not-to-you she-avails not she-does anything that not she-ought
Toza, no fan a creire lauzengier. —
Girl not are to believe slanderers
Senher, per mi sai tot uostre talan. —
Lord by me I-know all your desire
Toza, beus am, mas uos m'anatz trufan. —
Girl well-you I-love but you me-go mocking
Senher, autra n'ametz atertant yer. —
Lord another thereof-you-loved as-much yesterday
Toza, uau m'en, que no m'auetz mestier. —
Girl I-go myself-thence for not to-me-you-have need
Senher, anatz, e ueiam uos autr'an.
Lord go and let-us-see you another-year

Gaya pastorelha

59 · A GAY SHEPHERDESS

The third pastorela, 1264. The poet finds a shepherdess weaving a garland in the shade and dismounts to court her. She says she has long sought a friend of good breeding, but when he swears to be hers for life she counsels patience, and when he presses her she will do nothing base. It emerges that he has not recognized her as the shepherdess of his songs. She names him Sir Guiraut Riquier, says she will make him pay dearly for his wicked love, and sends him on his road.

La terssa pastorella d'En Gr. Riquier, l'an MCCLXIIII.

The third pastorela of-Sir Guiraut Riquier the-year twelve-hundred-sixty-four

Gaya pastorelha

Gay shepherdess

trobey l'autre dia

I-found the-other day

en una ribeira;

on a riverbank

que per caut la belha

who for heat the fair-one

sos anhels tenia

her lambs kept

desotz un'ombreira:

under a-shade

un capelh fazia
a garland she-made
de flors e sezia
of flowers and sat
sus en la fresqueira.
up in the coolness
Dissendey en guia,
I-dismounted in manner
que s'amor uolia
that her-love I-wanted
en calque maneira;
in some manner
ylh fon prezenteira,
she was forward
sonet me primeira.
spoke me first

Dissi li: Poiria
I-said to-her Could-I
de uos solatz traire,
from you cheer to-draw
pus m'es agradiua? —
since to-me-you-are pleasing
Ylh dis, que queria
She said that she-sought
amic de bon aire
friend of good breeding
nueg e iorn pessiua. —
night and day pensive

Toza, ses cor uaire
Girl without heart fickle
e senes estraire
and without withdrawing
m'auretz tant, quan uiua. —
me-you-will-have as-long as I-live
Senher, bes pot faire,
Lord well-itself can to-be-done
quar a mon ueiaire
for to my view
amors uos abriua. —
love you hastens
Toza, oc, esquiua. —
Girl yes shy
Senher, be ys sobtiua.
Lord well there-is subtle

Toza, s'ans de gaire
Girl if-before of much
no m'en faitz ualensa,
not me-thereof you-do favor
uostr' amors m'esglaya. —
your love me-dismays
Senher, ab maltraire
Lord with suffering
conquer hom guirensa,
wins one protection
donc espers uos playa. —
then hope to-you let-please

Toza, tant m'agensa
Girl so-much to-me-pleases
uostr' amors em tensa,
your love and-me strains
qu'ops m'es, qu'ades l'aya. —
that-need to-me-is that-now it-I-have
Senher, en paruensa
Lord in appearance
mai nom uis, falhensa
ever not-me you-saw failing
faria sauaya. —
I-would-do base
Tozal uistam playa? —
Girl-the sight-to-me pleases
Senher, donc no ys gaya? —
Lord then not there-is gay

Toza, tant comensa
Girl so-much begins
l'amors ab martire,
the-love with martyrdom
qu'ops m'es uostr' aiuda. —
that-need to-me-is your help
Senher, ab temensa
Lord with fear
m'auetz en dezire
me-you-have in desire
ben quatr'ans tenguda. —
well four-years held

Toza, no m'albire
Girl not myself-I-judge
qu'ieus uis mai; nous tire,
that-I-you saw ever not-you let-it-vex
si ar etz ma druda. —
if now you-are my beloved
Senher, beus puesc dire
Lord well-to-you I-can to-say
qu'en faretz mans rire,
that-thereof you-will-make many laugh
suy desconoguda. —
I-am unrecognized
Toza, etz esperduda? —
Girl are-you bewildered
Senher, non, ni muda.
Lord no nor mute

Toz', a n'om cossire
Girl has one-thereof thought
tant, qu'aisso entenda:
so-much that-this he-understands
etz ges la chantada? —
are-you at-all the sung-one
Senher, quan queus tire,
Lord however-much that-you it-vexes
pro er, qu'ieus car uenda
enough it-will-be that-I-you dear sell
uostr'amor maluada. —
your-love wicked

Na toza, contenda
Lady girl contention
ai ab uos d'emenda
I-have with you of-amends
totas uetz trobada. —
all times found
Senhe N Guiraut, renda,
Lord Sir Guiraut rent
Riquier, tanh queus renda
Riquier it-befits that-to-you I-render
aital, quar suy fada. —
such for I-am fool
Toz', ans etz membrada. —
Girl rather you-are wise
Senher, so m'agrada.
Lord that to-me-pleases

Toza, tal fazenda
Girl such business
ai, qu'ops m'es, que y tenda;
I-have that-need to-me-is that there I-attend
a dieu siatz dada. —
to God be given
Senher, aissius prenda
Lord thus-you let-take
per tot ses emenda,
through all without amends
e ueus uostr' estrada. —
and behold-you your road
Toza, etz irada? —
Girl are-you angry
Oc, per uostr'anada.
Yes for your-going

L'autr'ier trobei la bergeira

60 · THE OTHER DAY I FOUND THE SHEPHERDESS

The fourth pastorela, dated 1257. The poet finds the shepherdess of his earlier meetings, much changed, spinning with a small child asleep in her lap, and she does not know him. She rebuffs him, saying she prefers Guiraut Riquier. When he reveals who he is, she refuses to believe it, then half remembers him and calls her rebuff revenge for their last meeting. The child is her husband's. He proposes a secret understanding; she refuses, and he says he has tested her and found her wise.

La quarta pastorella d'En Gr. Riquier, l'an MCCLVII.

The fourth pastorela of-Sir Guiraut Riquier the-year twelve-hundred-fifty-seven

L'autr'ier trobei la bergeira,

The-other-day I-found the shepherdess

que d'autras uetz ai trobada,

whom at-other times I-have found

gardan anhels, e sezia;

guarding lambs and she-sat

e fon de plazen maneira,

and was of pleasing manner

pero mout fon cambiada;

yet much was changed

quar un effant pauc tenia

for a child small she-held

en sa fauda, que durmia,

in her lap which slept

e filaua cum membrada.

and she-spun as wise-woman

E cugey, quem fos priuada
And I-thought that-to-me she-were intimate
per tres uetz, que uist m' auia,
for three times that seen me she-had
tro ui, que nom conoyssia,
until I-saw that not-me she-knew
quem dis: Lai laissatz l'estrada?
who-to-me she-said There leave the-road

Toza, fi m'yeu, tant m'agrada
Girl said I so-much to-me-pleases
la uostra plazen paria,
the your pleasing company
qu'er m'es ops uostra ualensa. —
that-now to-me-is need your favor
Elham dis: Senher, ta fada
She-to-me said Lord so fool
no suy, quous pessatz, que sia;
not I-am as-you think that I-be
quar en als ai m'entendensa. —
for on other I-have my-mind
Toza, faitz hi gran falhensa,
Girl you-do therein great failing
tant a, queus am ses falcia. —
so-long has that-you I-love without falsity
Senher, tro en aquest dia
Lord until in this day
nous ui segon ma paruensa. —
not-you I-saw according-to my seeming

Toza, falh uos conoyssensa? —
Girl fails to-you discernment
Senher, non, qui m'entendia. —
Lord no if-one me-understood

Toza, ses uos nom poiria
Girl without you not-to-me could
res dar d'aquest malguirensa;
anyone give of-this ill-protection
tant a, que m'etz abellida. —
so-long has that to-me-you-are pleasing
Senher, aital me dizia
Lord such to-me said
en Guirautz Riquiers ab tensa,
Sir Guiraut Riquier with dispute
mas anc non fuy escarnida. —
but ever not I-was mocked
Toza, N Guirautz nous oblida,
Girl Sir Guiraut not-you forgets
nius pren de mi souinensa? —
nor-to-you takes of me remembrance
Senher, mai que uos m'agensa
Lord more than you to-me-pleases
elh e sa uista grazida. —
he and his look welcomed
Toza, ben trop l'es gandida. —
Girl well too-much from-him-you-are escaped
Senher, si uen, be crem uensa.
Lord if he-comes well I-fear he-wins

Toza, mos gaugz se comensa;
Girl my joy itself begins
quar selh, per qui etz auzida
for he by whom you-are heard
chantan, suy hieu ses duptansa. —
singing am I without doubt
Senher, non etz, ni crezensa
Lord not you-are nor belief
non auria é ma uida,
not I-would-have in my life
ni neys non auetz semblansa. —
and even not you-have semblance
Toza, Belhs Deportz m'enansa,
Girl Fair Delight me-advances
queus es tres uetz auutz guida. —
who-to-you is three times had guide
Senher, res non es la crida,
Lord anything not is the cry
trop uos cuiatz dar d'onransa. —
too-much yourself you-think to-give of-honor
Toz', auetz de mi membransa? —
Girl have-you of me remembrance
Senher, oc, mais non complida.
Lord yes but not complete

Toza, yeus ai enbrugida
Girl I-you have noised-about
e tenc m'o a gran pezansa;
and I-hold to-me-it for great sorrow

nous pessetz, pus uos enqueira. —
not-you think that you I-pursue
Senher, bem tenc per fromida,
Lord well-myself I-hold for satisfied
qu'eras ai preza ueniansa
for-now I-have taken vengeance
de l'autra uista derreira. —
for the-other sight last
Toz', ab qui etz pariera
Girl with whom are-you partner
en l'efant? Es d'alegransa? —
in the-child Is-it of-joy
Senher, ab selh, qu'esperansa
Lord with him who-hope
n'ai de mais, quem pres en gleira. —
thereof-I-have of more who-me took in church
Toza, quous giec en ribeira? —
Girl how-you he-left on riverbank
Senher, quar es ma uzansa.
Lord because it-is my custom

Poiriam far acordansa
Could-we make agreement
amdos, toza plazenteira,
both girl pleasant
si n'eratz per mi celada? —
if thereof-you-were by me concealed

Senher, non d'autr' amistansa
Lord no of-other friendship
quens fem a la uetz primeira,
which-us we-made at the time first
pus tro aissim suy gardada. —
since until thus-myself I-am kept
Toza, beus ai assaiada
Girl well-you I-have tested
e truep uos de sen entieira. —
and I-find you of sense whole
Senher, s'ieu ne fos leugeira,
Lord if-I thereof were light
mal m'agratz uos assenada. —
ill me-would-have you taught-sense
Toza, uau far ma iornada. —
Girl I-go to-make my journey
Senher, meteus en carreira.
Lord put-yourself on road

D'Astarac uenia

61 · I WAS COMING FROM ASTARAC

The fifth pastorela, 1276. Coming from Astarac toward l'Isle, the poet finds his shepherdess, changed and back from Compostela, under a trellis with her daughter. She tells him the king of Castile is marching on Granada. He offers her lodging; she says he takes her for a light woman and should heed his gray hairs, and wishes he would find the way of the world bitter. She says his talk doubles her martyrdom, and they part in God's name.

La quinta pastorella d'En Gr. Riquier, l'an MCCLXXVI.

The fifth pastorela of-Sir Guiraut Riquier the-year twelve-hundred-seventy-six

D'Astarac uenia

From-Astarac I-was-coming

l'autr'ier uas la Ylla

the-other-day toward the Isle

pel camin romieu.

by-the road pilgrim

E pres de la uia

And near of the way

desotz una trilla

under a trellis

ui, e nom fon grieu,

I-saw and not-to-me was grievous

la bergeira mia,

the shepherdess mine

que sec ab sa filha.

who sits with her daughter

Conoc me tan lieu,
She-knew me so quickly
ris, si bes planhia
she-laughed if well she-was-lamenting
es det merauilha,
and-herself gave marvel
comandet s'a dieu.
she-commended herself-to God
Post dissendei yeu.
Then dismounted I
Ylh fon se leuada,
She was herself risen
tornet él loc sieu,
she-returned into-the place hers
quan l'aic saludada.
when her-I-had greeted

Ui la fort camiada,
I-saw her greatly changed
uas que ia fon bella;
toward what formerly she-was fair
dissil: Don uinetz? —
I-said-to-her Whence come-you
Senher, tan senhada
Lord so crossed
suy, de Compostella,
I-am from Compostela
queus o conoyssetz. —
that-you it know

Pus uos ai trobada,
Since you I-have found
comtatz me nouella
tell me news
de lai, si sabetz. —
from there if you-know
Senher, uas Granada
Lord toward Granada
ual reys de Castella,
goes king of Castile
doncx tost lai tenetz. —
then soon there hold
Dona, que dizetz?
Lady what say-you
Qu'ieu no crey, que fassa. —
For-I not believe that he-does
Senher, mout falhetz
Lord much you-fail
non seguen sa trassa.
not following his track

Enquer nous es passa,
Still not-to-you is passed
fi m'yeu, la maneira
said I the manner
de mi achuflar? —
of me to-mock
Senh' En Guiraut, lassa,
Lord Sir Guiraut weary

Riquier, nom bergeira
Riquier not-myself shepherdess
suy d'aquest chantar. —
I-am of-this singing
De mi penreus plassa
Of me to-take-to-you may-it-please
l'alberga enteira
the-lodging whole
a nueg él iogar. —
at night in-the playing
Senher, per dieu, massa
Lord by God too-much
m'auetz per leugeira,
me-you-have for light
nous cal couidar. —
not-to-you it-needs to-invite
Dona, ges nom par,
Lady at-all not-to-me it-seems
aiatz de mi cura. —
you-have of me care
Senher, non d'amar,
Lord not of-loving
ni nom fa frachura.
and not-to-me it-makes lack

Tot farai rancura
All I-will-make complaint
de uos, quar m'es braua
of you for to-me-you-are harsh
hueymais en chantan. —
henceforth in singing
Senher, per drechura
Lord by justice
de dieu, sius membraua,
of God if-to-you it-came-to-mind
fosson uostre chan. —
were your songs
Dona, ges uilhura
Lady at-all old-age
non ai, quim iutiaua
not I-have who-me judged
dreg, quem des soan. —
right that-me gave rejection
Senher, ab mezura
Lord with measure
ges bos sens nous traua
at-all good sense not-you hinders
ni canas ni an. —
nor gray-hairs nor year
Dona, per semblan
Lady by seeming
mal me cuiatz dire. —
ill to-me you-think to-say

Senher, nous ten dan,
Lord not-to-you holds harm
tant es bos suffrire.
so-much are-you good forbearer

Pro femna, queus tire,
Worthy woman what-you vexes
nous ai dig encara;
not-to-you I-have said still
per quem dizetz mal? —
for which-to-me you-say ill
Senher, ai dezire,
Lord I-have desire
tenessetz per amara
that-you-held for bitter
uia temporal. —
way temporal
Per ren no m'albire,
For anything not myself-I-judge
qu'om ueya la clara
that-one sees the clear
per sermon aital. —
through sermon such
Senher, mo martire
Lord my martyrdom
doblatz parlan ara,
you-double speaking now
et a uos no ual. —
and to you not it-avails

Per totz temps uos sal
For all time you save
dieus; pus nous diria. —
God more not-to-you I-would-say
Senher no m'en cal,
Lord not to-me-thereof it-matters
e nom de dieu, uia.
in name of God away

No y hac tornada.
Not there had tornada

A sant Pos de Tomeiras

62 · AT SAINT-PONS-DE-THOMIÈRES

The sixth pastorela, 1282. Soaked with rain, the poet lodges at Saint-Pons-de-Thomières with two innkeepers and knows the older as his former shepherdess. She has a suitor who is the father of seven children, none yet ten, and he calls it folly. The younger woman is her daughter, whom he met near l'Isle the year before, and when he claims amends, the mother says the girl must wait for her husband's leave. They trade gibes about his songs and his years.

La VIa pastorella d'En Gr. Riquier, l'an MCCLXXXII.

The sixth pastorela of-Sir Guiraut Riquier the-year twelve-hundred-eighty-two

A sant Pos de Tomeiras

At Saint Pons of Thomières

uengui l'autre dia

I-came the-other day

de plueia totz mullatz

with rain all soaked

en poder d'ostaleyras,

into power of-innkeepers

qu'ieu no conoyssia,

whom-I not knew

ans fuy merauelhatz,

rather I-was amazed

per quel uiella rizia,

for that-the old-woman laughed

qu'a la ioue dizia
who-to the young said
suau calque solatz.
softly some jest
Mas quasqunam fazia
But each-me did
los plazers, que sabia,
the pleasures that she-knew
tro fuy gent albergatz;
until I-was nobly lodged
que agui souinensa
that I-had remembrance
del temps, que n'es passatz,
of-the time which thence-is passed
e cobrey conoyssensa
and I-recovered recognition
del uielha, de quem platz.
of-the old-woman of which-to-me it-pleases

E dissil: Uos etz selha,
And I-said-to-her You are she
que ia fos bergeira
who once were shepherdess
e m'auetz tant trufat. —
and me-you-have so-much mocked

Elham dis: Non pas felha
She-to-me said Not at-all cruel
senher, mais guerreira
lord more hostile
nous serai per mon grat. —
not-to-you I-will-be by my will
Pro femna, de maneira
Worthy woman of manner
tal uos uey segonteyra,
such you I-see consistent
qu'esser deu chastiat. —
that-to-be ought chastised
Senher, s'ieu fos leugeira,
Lord if-I were light
non a trop, qu'en carreira
not has much that-on road
fuy de trobar mercat. —
I-was of finding bargain
Pro femna, per aizina
Worthy woman for opportunity
fon dich d'ome cochat. —
was said of-man hurried
Senher, ans suy uezina
Lord rather I-am neighbor
d'est amic non amat.
of-this friend not loved

Pros femna, d'aital toza
Worthy woman of-such girl
cum uos deu amaire
as you ought lover
fort esser dezirans. —
strongly to-be desirous
Senher, dieus per espoza
Lord God for bride
mi uol; mas del faire
me wants but of-the doing
no suy ges acordans. —
not I-am at-all agreeing
Pros femna, de maltraire
Worthy woman from suffering
uos es ben temps d'estraire,
to-you it-is well time of-withdrawing
si es hom benanans. —
if is one fortunate
Senher, assatz ad aire
Lord enough at ease
pogram uiure; mas paire
we-could to-live but father
lo sai de VII efans. —
him I-know of seven children
Pros femna, gent seruida
Worthy woman nobly served
seretz per sos filhs grans. —
you-will-be by his sons grown

Senher, ian suy marida,
Lord already-thereof I-am downcast
q' un non a de X ans.
for one not has of ten years

Na femna descenada,
Lady woman senseless
de mal etz estorta
from ill you-are escaped
e peitz anatz sercan. —
and worse you-go seeking
Senher, ans suy membrada,
Lord rather I-am mindful
qu'él cor no mi porta,
for-in-the heart not me carries
si qu'en fassa mon dan. —
so that-thereof I-do my harm
Pros femna, uia torta
Worthy woman way crooked
queretz, don seretz morta,
you-seek whence you-will-be dead
som pes enans d'un an. —
so-I think before of-a year
Senher, ueus quim coforta,
Lord behold-you who-me comforts
quar de mon gaug es porta
for of my joy is gate
selha, quens es denan. —
she who-to-us is before

Pros femna, uostra filha
Worthy woman your daughter
es segon mo semblan. —
is according-to my seeming
Senher, pres de la Ilha
Lord near of the Isle
nos trobes uos antan.
us found you last-year

Pros femna, doncx emenda
Worthy woman then amends
couenra, quem fassa
will-be-fitting that-me she-makes
per uos de motz pezars. —
for you of many sorrows
Senher, tant o atenda,
Lord so-long it let-her-await
qu'a so marit plassa,
that-to her husband it-pleases
pueys faitz uostres afars. —
then do your affairs
Pros femna, nous es passa
Worthy woman not-to-you is passed
enquers e duraus massa
still and lasts-to-you too-much
maishuey uostre trufars. —
henceforth your mocking

En Gr. Riquier, lassa
Sir Guiraut Riquier weary
suy, quar tant seguetz trassa
I-am for so-much you-follow track
d'aquestz leugiers chantars. —
of-these light songs
Pros femna, quar uilheza
Worthy woman because old-age
uos a faitz chans amars. —
to-you has made songs bitter
Senher, de uos se deza
Lord from you itself departs [?]
tant, qu'als uielhs non etz pars?
so-much that-to-the old not you-are equal

Pros femna, de mal dire
Worthy woman of ill speaking
nom feratz temensa;
not-to-me you-would-make fear
mas aisso solatz par. —
but this jest seems
Senher, ges no m'albire,
Lord at-all not myself-I-think
que ma malsabensa
that my ill-knowledge
uos saubessetz pessar. —
you could to-think

Pus é uostra tenensa
Since in your holding
suy, ben deuetz sufrensa
I-am well you-ought forbearance
de tot ab mi trobar. —
of all with me to-find
Senher, ges no m'agensa,
Lord at-all not to-me-pleases
qu'ieus diga ren per tensa
that-I-to-you say anything in dispute
nius fassa malestar. —
nor-to-you do ill-being
Dona, ia no poiriatz,
Lady ever not you-could
quar nous puesc desamar. —
for not-you I-can to-unlove
Senher, quant o fariatz,
Lord when it you-would-do
yeus uuelh totz temps honrar.
I-you wish all time to-honor

Al pro comte agensa
To-the worthy count pleases
d'Astarac nostra tensa,
of-Astarac our dispute
dona, qu'om deu lauzar. —
lady whom-one ought to-praise
Senher, sa grans ualensa
Lord his great worth
lo fai ab beuolensa
him makes with goodwill
a totas gens nomnar. —
by all folk to-name
Dona, sil sa ueziatz,
Lady if-him here you-saw
saubessetz l'amparar? —
could-you him-to-hold
Senher, ben auziriatz,
Lord well you-would-hear
qu'en ay en cor a far.
what-thereof I-have in heart to do

Ab plazen

63 · WITH PLEASING

The first alba, 1257, each stanza ending in his longing to see the dawn. Burning with amorous thought, he cannot sleep but tosses and turns all night. Trouble assails him night and day, and the night doubles his martyrdom, since all his thought is fixed on it. Long nights of waking without pleasure and of loving without enjoying are bitter, and the night seems long because he cannot see her and can only think how to approach her.

La primeira alba, que fes Gr. Riquier, l'an MCCLVII.

The first alba that made Guiraut Riquier the-year twelve-hundred-fifty-seven

Ab plazen

With pleasing

pessamen

thought

amoros

amorous

ai cozen

I-have burning

mal talen

ill desire

cossiros,

anxious

tant quel ser no puesc durmir,

so-much that-the evening not I-can to-sleep

ans torney e uuelf e uir
rather I-turn and roll and twist
e dezir
and I-desire
uezer l'alba.
to-see the-dawn

Per treballh,
Through trouble
que m'assalh
which me-assails
ser e iorn,
evening and day
ioys me falh,
joy to-me fails
don nualh
whence I-flag
ab cor morn,
with heart dark
el ser doblam mo martir,
and-the evening doubles-me my martyrdom
qu'en elh tenc tot mon albir,
for-on it I-hold all my thought
e dezir
and I-desire
uezer l'alba.
to-see the-dawn

Mals sabers
Ill savor
es, loncs sers
is long evenings
peruelhar
to-keep-vigil
ses plazers,
without pleasures
e iasers
and lying
ses pauzar
without resting
e ben amars ses iauzir;
and well loving without enjoying
per quel ser uelhan sospir,
for which-the evening waking I-sigh
e dezir
and I-desire
uezer l'alba.
to-see the-dawn

A mon dan
To my harm
per semblan
by seeming
fa gran nueg,
makes great night
quar afan
for toil
n'ay trop gran
thereof-I-have too great
et enueg,
and vexation
quar leys, qu'ieu am, non remir,
for her whom-I love not I-behold
ans pes, co m'en puesc aizir,
rather I-think how myself-thereof I-can to-approach
e dezir
and I-desire
uezer l'alba.
to-see the-dawn

Pus aman

64 · SINCE, LOVING

A descort, 1261. Since he is dying of desire for a lady who does not flatter him, and gains nothing but harm from loving her, his heart relates an accorded, discording descort. He will stay her lover until death though he knows it does not please her. Deceit, covetousness, and falsehood have so narrowed love that it cannot help its own, and a true heart is doomed; he would rather die than use deceit. His Fair Delight could heal him if his song pleased her.

Descort,	que	fe	Gr.	Riquier	l'an	MCCLXI.
Descort	*that*	*made*	*Guiraut*	*Riquier*	*the-year*	*twelve-hundred-sixty-one*

Pus	aman
Since	*loving*
muer	deziran,
I-die	*desiring*
merceyan	
begging-mercy	
lieys,	que nom blan,
her	*who not-me flatters*
ni	l'afan,
nor	*the-toil*
qu'ieu	trac tan gran
which-I	*suffer so great*
ab	semblan
with	*seeming*
ses	pro de dan,
without	*profit of harm*

nom par quem plaia,
not-to-me it-seems that-to-me it-pleases
quar pus m'esmaya,
for more me-dismays
on mais l'am, per quem desconort,
the-more more her-I-love for which-myself I-despond
mos cors s'asaya,
my heart itself-tries
qu'ades retraya
that-always it-relates
acordat descordan descort.
accorded discording descort
Mas quon quem uaya,
But how that-me it-goes
ab la pus gaya
with the most gay
remanrai aman tro la mort,
I-will-remain loving until the death
si bem sai,
if well-myself I-know
que nol play;
that not-to-her it-pleases
quar d'amor mandamen n'ay,
for from-love command thereof-I-have
que dechai
which declines
tot ueray,
all true
mas be uey, que non pot mai.
but well I-see that not it-can more

Quar enians la ten destrecha
For deceit it holds constrained
e cobetatz e falsia,
and covetousness and falsity
d'aquestz l'us per l'autre decha;
of-these the-one through the-other declines
per que dreitz m'or es cambia,
for which right now-to-me is changed
et amors es tant estrecha,
and love is so narrow
qu'als sieus ualer se fadia.
that-to-the its-own to-avail itself fails
Non pot als,
Not it-can otherwise
qu'ar los fals
for-now the false
fons de mals
fount of evils
troba tals
finds such
ab uenals
with venal
precx, los quals
prayers the which
uey lobals
I-see wolfish
d'u e d'als.
of-one and of-other
Don lials,
Whence loyal

fis, corals,
true heartfelt
naturals
natural
uey mortals.
I-see mortal
Donc s'ieu suy fis aman, m'er a murir,
Then if-I am true lover to-me-it-will-be to die
e uuelh mais mort, qu'ab enian me captenha.
and I-want more death than-with deceit myself I-conduct
E poiriam mos Belhs Deportz guerir,
And could-me my Fair Delight heal
ab quel plagues mos chans, so que nol denha.
provided that-to-her pleased my song that which not-it she-deigns
Per qu'ieu la prec, que m'acuella
For which-I her pray that she-welcomes-me
per sieu ses als e que uuelha
for hers without else and that she-wants
mos chans, qu'als nol crida;
my songs which-else not-her cries
qu'aissi er ma uida
for-thus will-be my life
de perilh yssida,
from peril gone-out
e seruirai lieys el don d'Opian.
and I-will-serve her and-the lord of-Opian

Amors m'auci, quem fai tant abelhir

65 · LOVE KILLS ME, MAKING ME DELIGHT SO

A breu doble, 1265. Love kills him by making him delight in a lady who gives him no thanks, and it is death to love unloved. Since she will not welcome his songs and prayers, he makes this short double song and, if she likes it, will change his course. Night and day he thinks how to please her, but the more he is overcome the more contrary she is. The name Fair Delight makes him lie, since she does not help him, and his double ill triples.

Breu doble d'En Gr. Riquier, l'an MCCLXV.
Brief double of-Sir Guiraut Riquier the-year twelve-hundred-sixty-five

Amors m'auci, quem fai tant abelhir
Love me-kills which-to-me makes so-much to-please
sella, quem plai; quar neys nom n'eschai gratz,
her who-to-me pleases for even not-to-me thereof-befalls thanks
ni ai poder ni cor, qu'allor me uir,
nor I-have power nor heart that-elsewhere myself I-turn
et es me mortz, qu'ieu ben am non amatz,
and it-is to-me death that-I well love not loved
per que mos chans diuersa.
for which my song varies

Mout ai chantat, que anc no plac auzir
Much I-have sung which ever not pleased to-hear
a lieys, qu'ieu am; per quem suy acordatz,
to her whom-I love for which-myself I-am resolved

pus mas chansos ab precx no uol grazir,
since my songs with prayers not she-wants to-welcome
qu'est breu doble fassa, e si li platz,
that-this brief double I-make and if to-her it-pleases
tenrai uia trauersa.
I-will-hold way crosswise

Nueg e iorn pes, co pogues auenir
Night and day I-think how I-could to-succeed
en far son grat; per quem suy assaiatz
in doing her pleasure for which-myself I-am tried
en tans chantars; qu'estiers non li aus dir
in so-many songs for-otherwise not to-her I-dare to-say
los mals, qu'ieu tray, et on pus suy sobratz,
the ills which-I suffer and the-more more I-am exceeded
yeu la truep pus enuersa.
I her find more contrary

Mos Belhs Deportz, est noms me fa mentir,
My Fair Delight this name me makes lie
qu'ab desconort lo dic; quar no m'aidatz,
for-with discouragement it I-say for not me-you-help
mos dobles mals se tersa.
my double ill itself triples

Ad un fin aman fon datz

66 · TO A TRUE LOVER WAS GIVEN

A serena, 1263, each stanza ending in the lover's cry that the day grows long to his harm and the evening's long waiting kills him. His lady has given a true lover hope, with a time and place appointed for the evening, and all day he goes about pensive and sighing. So urgent is his desire that he fears he will not live to see the evening, and his grief shows plainly on his face. Grievous is the torment of one whom no helper can aid.

Serena d'En Gr. Riquier, l'an MCCLXIII.

Serena of-Sir Guiraut Riquier the-year twelve-hundred-sixty-three

Ad un fin aman fon datz

To a true lover was given

per sidons respiegz d'amor,

by his-lady hope of-love

el sazos el luecx mandatz.

and-the season and-the place appointed

El iorn, quel ser dec l'onor

The day that-the evening he-was-to the-honor

penre, anaua pessius

to-take he-went pensive

e dizia sospiran:

and said sighing

iorns, ben creyssetz a mon dan,

day well you-grow to my harm

el sers
and-the evening
aucim e sos loncx espers.
kills-me and its long waiting

Tant era l'amans cochatz
So-much was the-lover urged
de la deziran ardor
by the desiring ardor
del ioy, que l'er autreyatz,
of-the joy which to-him-was-to-be granted
qu'elh se daua gran temor,
that-he himself gave great fear
qu'al ser non atendes uius.
that-at-the evening not he-would-arrive alive
E dizia sospiran:
And said sighing
iorns, ben creyssetz a mon dan,
day well you-grow to my harm
el sers
and-the evening
aucim e sos loncx espers.
kills-me and its long waiting

Nulhs hom non era de latz
Any man not was at side
a l'aman, que sa dolor
to the-lover that his sorrow
no conogues, tant torbatz
not knew so troubled
era ab semblan de plor;
he-was with look of weeping
tant li eral iorns esquius,
so-much to-him was-the day hostile
e dizia sospiran:
and said sighing
iorns, ben creyssetz a mon dan,
day well you-grow to my harm
el sers
and-the evening
aucim e sos loncx espers.
kills-me and its long waiting

Mout es greu turmen astratz
Very is grievous torment destined
a selh, qu'ab nulh ualedor
to him who-with any helper
nos pot ualer, donc gardatz
not-himself can to-avail then regard
d'est aman, en qual langor
of-this lover in what languor
eral iorn d'afan aizius
was-the day of-toil apt
e desia sospiran:
and said sighing
iorn, ben creysses a mon dan,
day well you-grow to my harm
el sers
and-the evening
aucim e sos loncs espers.
kills-me and its long waiting

Qui uuelha ses plazer

67 · WHOEVER WAKES WITHOUT PLEASURE

An alba to the Virgin, 1266, its refrain naming her the dawn to living, penitent sinners. Whoever wakes long in the dark without pleasure longs for the dawn, and he longs for her of the true, bright day, having long watched in the darkness of sin. No man can do good without praying to the Virgin, whose son hears her prayers. She is the way of hope, the port, the star of the sea, and the gate of joy. The last stanza survives only in fragments.

Alba de la maire dieu, que fe Gr. Riquier l'an
Alba of the mother (of-)God that made Guiraut Riquier the-year
MCCLXVI.
twelve-hundred-sixty-six

Qui uuelha ses plazer
Who wakes without pleasure
e ses son pro lonc ser,
and without his profit long evening
l'alba deu dezirar,
the-dawn ought to-desire
que fai lo iorn parer.
which makes the day to-appear
Et yeu dezir uezer
And I desire to-see
selha del uer iorn clar;
her of-the true day bright

quar lonc temps ai uelhat
for long time I-have watched
ab dan en escurtat,
with harm in darkness
don uolria yssir;
whence I-would-wish to-go-out
per que ai gran dezir
for which I-have great desire
de ueraya clartat,
of true brightness
en que puesc auenir,
in which I-can to-arrive
si m'en uol far secors
if to-me-thereof wishes to-do help
selha, qu'a peccadors
she who-to sinners
uius penedens es alba.
living penitent is dawn

Quar hom non a per uer
For man not has for true
de far nulh ben poder
of doing any good power
ses la uerge pregar,
without the virgin to-pray
maire de tot saber,
mother of all knowledge

qu'ilh n'acapta lezer
for-she thereof-obtains leisure
ab son filh, quel pot dar:
with her son who-it can to-give
so es dieus per uertat
that is God for truth
uers, que li a donat
true who to-her has given
tant, quelh uol exauzir
so-much that-he wishes to-hear
sos precx et obezir.
her prayers and to-obey
Doncx preguem la de grat,
Then let-us-pray her with favor
qu'a las armas gandir
that-to the souls to-save
nos fassa uer secors
us she-makes true help
sella, qu'a peccadors
she who-to sinners
uius penedens es alba.
living penitent is dawn

Elha es per deuer
She is by duty
uia de bon esper,
way of good hope
ab quens deuem saluar,
with which-ourselves we-ought to-save

e portz, qu'ab ferm uoler
and port which-with firm will
podem pregan auer
we-can praying to-have
et estela de mar,
and star of sea
maires de pietat,
mother of pity
lums de tota bontat
light of all goodness
e salutz de perir,
and salvation from perishing
porta de gaug complir:
gate of joy to-fulfill
e sol que caritat
and only that charity
aiam, nons pot falhir
we-have not-to-us can to-fail
de far uerai secors
of doing true help
selha, qu'a peccadors
she who-to sinners
uius penedens es alba.
living penitent is dawn

Yeu, las! me dey doler
I alas myself ought to-grieve
e de greu mort temer
and of grievous death to-fear
per mo maluat obrar
for my wicked working
ni de ... [er]
or of (lacuna) (fragment)
... [er]
(lacuna) (fragment)
... cam[biar]
(lacuna) to-change
... [at]
(lacuna) (fragment)
que ... [at]
that (lacuna) (fragment)
... de fa[lhir]
(lacuna) of to-fail
... [ir]
(lacuna) (fragment)
si cu ... [at]
so as (lacuna) (fragment)
... mo ... [ir]
(lacuna) my (lacuna) (fragment)
... seco[rs
(lacuna) help
selha, qu'a peccadors
she who-to sinners
uius] pene[dens es alba]
living penitent is dawn

Sancta uerges, maires pura

68 · HOLY VIRGIN, PURE MOTHER

A song to the Virgin, 1285, made for a friend, its rubric damaged at the start. She is the pure mother of Jesus Christ by power and not by nature, greeted by the angel, and she is asked to pray her son to guide them. Through her good fortune God's command was tempered with mercy and the human lineage exalted. Without her all goods would be lacking, for she is the advocate of converted sinners night and day and has saved them from death.

Ses ... [Gr.] Riquier per un son amic, l'an
(fragment) (lacuna) Guiraut Riquier for a his friend the-year
MCCLXXXV.
twelve-hundred-eighty-five

Sancta uerges, maires pura
Holy virgin mother pure
de Jhesu Crist, filh de dieu
of Jesus Christ son of God
per uertut, non per natura,
by power not by nature
del sant poder plenier sieu,
of-the holy power full his
elegida, saludada
chosen greeted
de l'angil, humils trobada,
by the-angel humble found
uenc en tu santz esperitz,
came in you holy spirit

filhs, paires, dieus, hom, per traire
son father God man for to-draw
nos de perilhos dezaire,
us from perilous distress
pregal, qu'elh nos sia guitz.
pray-him that-he to-us be guide

Per ta gran bonauentura
Through your great good-fortune
fon passatz lo mans de dieu;
was passed the command of God
quar per atemprar drechura
for for tempering justice
te fes maires del filh sieu,
you he-made mother of-the son his
e per tu es sobronrada
and through you is exalted
tota l'umanals linhada;
all the-human lineage
quar tos precx es issauzitz.
for your prayer is heard
Dona sancta, filha maire,
Lady holy daughter mother
prega ton filh e ton paire,
pray your son and your father
quens fassa sos elegitz.
that-us he-makes his elect

De totz bes agram frachura
Of all goods we-would-have lack
ses tu, que non uals ab dieu,
without you who not avails [?] with God
dona, quar per forfachura
lady for through transgression
esperan lo poder sieu,
awaiting the power his
peneden, uerges lauzada,
repenting virgin praised
yest nueg e iorn auocada
you-are night and day advocate
de peccadors conuertitz,
of sinners converted
e deus nos totz bes atraire,
and you-ought us all goods to-draw
not deuem per que? retraire,
not-you we-ought for what to-reproach
quar de mort nos as ganditz.
for from death us you-have saved

GUIRAUT RIQUIER

The Tensos

Senh' En Iorda, sieus manda Liuernos

85 · SIR JORDAN, IF LIVERNOS SUMMONS YOU

Guiraut Riquier puts a choice to three companions at once. If Livernos and Lautrec summoned Sir Jordan on the same day, which would he attend? R. Yzarn must choose between Lady Marqueza and Lady Sayssa, and Paulet between King Alfonso and the lord of Apulia. Jordan, who never leaves Livernos in his heart, hurries to Lautrec to see the lady who binds joy to worth. Yzarn chooses Marqueza, who has no peer in charm. Paulet will see the king of Apulia, who puts down false clergy, and asks next time for a game of love, not of jongleury.

Guiraut Riquier

Senh' En Iorda, sieus manda Liuernos
Lord Sir Jordan if-you summons Livernos
a si uenir e Lautresc en .I. dia
to itself to-come and Lautrec in one day
sol per uezer, a cal atendretz uos?
only for seeing to which will-attend you
E que sapchan d'ambas partz uostra uia.
And that they-know from-both sides your way
Et a N Yzarn en eyssa guia
And to Sir Yzarn in same manner
Na Marqueza e Na Sayssa la pros;
Lady Marqueza and Lady Sayssa the worthy
et a N Paulet lo ualen rey N Anfos
and to Sir Paulet the worthy king Sir Alfonso
e sel, que ten Polha en sa baylia,
and he who holds Apulia in his dominion
per cor de dar; quecx prena la tria.
for heart of giving each let-take the choice

Jordan

Anc nom partic de iusta Liuernos,
Ever not-myself I-parted from beside Livernos
Gr. Riquier, ans lo uey, on que sia,
Guiraut Riquier rather it I-see where that it-be
per quem tenrai drech a Lautrec cochos
for which-myself I-will-hold straight to Lautrec hurrying
per uezer lieys, on ioy ab pretz se lia,
for seeing her in-whom joy with worth itself binds
que uuelh uezer; car si tost no uezia
whom I-wish to-see for if soon not I-saw
son gentil cors e sas plazens faissos,
her noble person and her pleasing features
nom tenria per adreg amoros;
not-myself I-would-hold for upright lover
car ab bels ditz lia gent e deslia
for with fair words she-binds nobly and unbinds
et ensenha, qui ia res no sabia.
and teaches who ever anything not knew

R. Yzarn

Guiraut Riquier, anc Guiraudet lo Ros
Guiraut Riquier ever Guiraudet the Red
no fon destretz per si dons en tal guia,
not was constrained by his lady in such manner
coma yeu soy per la genser, c'anc fos,
as I am by the noblest that-ever was
e res non sap, si non so conoisia;
and anything not she-knows if not that she-knew

e Marqueza, si uezer la podia
and Marqueza if to-see her I-could
saluan s'onor, ueyria uolontos;
saving her-honor I-would-see willing
que Na Saisa, si tot s'a bel respos
for Lady Saisa though all she-has fair answer
nis parla gen, nom play tant nim plairia,
or-herself speaks nobly not-to-me pleases so-much nor-to-me would-please
com Marqueza, qu'es ses par de cundeya.
as Marqueza who-is without peer of charm

Paulet

Guiraut Riquier, ges no soy cossiros
Guiraut Riquier at-all not I-am anxious
de penre tost en aquesta partia;
of taking soon in this choice
e uuelh uezer l'onrat rey cabalos
and I-wish to-see the-honored king supreme
de Polha, que met ios falsa clersia,
of Apulia who puts down false clergy
c'auzit ai dir, qu'el ual ses maystria:
for-heard I-have say that-he is-worth without artifice
c'autra uetz ay uist selh, que bo n'anc fos,
for-other time I-have seen him who good thereof-ever was
lo ualen rey, a cuy s'apen Leos.
the worthy king to whom itself-belongs León
Et autra uetz partetz me ioc, que sia
And other time propose me game that be
de fag d'amors, non ies de ioglaria.
of deed of-love not at-all of jongleury

Guiraut Riquier

Senh' En Iordan, pres auetz a ma guia,
Lord Sir Jordan taken you-have in my manner
pero R. Yzarn ditz ad estros
yet R Yzarn says at once
aquo, que ditz; e si es amoros,
that which he-says and if he-is amorous
si co yeu soi, En Pauletz, greu nol sia,
so as I am Sir Paulet grievous not-to-him let-it-be
s'ieu l'ay partitz ioc, que per mi uolria.
if-I to-him-have proposed game which for me I-would-want

Guirautz, don' ap beutatz granda

86 · GUIRAUT, A LADY OF GREAT BEAUTY

Folquet puts the case. A lady of great beauty lies alone in one bed and the man she loves in another, and neither has asked the other, though both love truly: should the knight rise and go to her, or she to him? Guiraut would have the knight go, since she awaits him and no asking is needed. Folquet answers that love holds power over all things, and a lady who goes to a lover too fearful to come is not to be blamed. Guiraut calls this knavish, and says Folquet and such ladies alike ought to be ashamed. They send the question to the lord of Canpendut.

Folquet

Guirautz, don' ap beutatz granda
Guiraut lady with beauty great

tota sola iatz
all alone lies

en un lieg, e selh, quel platz,
in one bed and he who-to-her pleases

iatz n'en autre ses demanda,
lies thereof-in other without asking

que l'us a l'autre no fay,
for the-one to the-other not makes

et amos de cor uerai:
and love-both of heart true

sil cauaiers se leu ab lieys iazer,
if-the knight himself rises with her to-lie

o ilh ab luy, cal li deu mai plazer?
or she with him which to-him ought more to-please

Guiraut Riquier

S'ieu laissaua per pueg landa,
If-I left for hill heath
semblaria fatz,
I-would-seem fool
Folquetz, e soy m'acordatz,
Folquet and I-am resolved
pus entr'els amors s'abranda,
since among-them love itself-kindles
e demans no si eschai,
and asking not there befits
c'al aiman deu plazer may,
that-to-the lover ought to-please more
qu'elh an uas lieys, et ela quel n'esper,
that-he goes toward her and she that-him thereof-awaits
que s'ilh a luy uay ses s'amor querer.
than if-she to him goes without his-love to-seek

Folquet

En Gr., dretz es, que blanda
Sir Guiraut right it-is that courts
la dona l'amatz
the lady the-beloved
amicx; pero pus assatz
friend yet more much
li deu plazer, s'amor manda
to-him ought to-please if-love bids
la dona, que s'en au lay,
the lady that herself-thence goes there

o sos fis amicx amans se iay;
or her true friend loving himself lies
car amors pren en totas res poder,
for love takes in all things power
non lan deu hom blasmar, sil uay uezer.
not her-thereof ought one to-blame if-him she-goes to-see

Guiraut Riquier

Folquetz, fin' amors comanda,
Folquet true love commands
c'amans afinatz,
that-lover refined
pus s'es a don' autreyatz,
since himself-is to lady granted
li port tot onor sens ganda;
to-her bears all honor without evasion
et yeu, que conosc e say,
and I who know and understand
que non tanh, fassa, qu'il play,
that not it-befits she-does what-to-her pleases
ela, ni el non o deu pas uoler,
she nor he not it ought at-all to-want
ans seretz uos blasmatz del mantener.
rather will-be you blamed for-the maintaining

Folquet

En Gr., de temor brandal
Sir Guiraut with fear trembles-the
fis enamoratz,
true enamored

que non auza far sos gratz,
who not dares to-do his pleasure
tant que s'an colcar arranda
so-much that himself-goes to-lie close
de si dons; e s'ilh mal trai
by his lady and if-she ill suffers
per s'amor, s'ela s'en uay
for his-love if-she herself-thence goes
al cauayer, no fay so non deuer,
to-the knight not she-does that not due
pus que conoys, qu'ilh n'estay per temer.
since that she-knows that-he thence-stays for fearing

Guiraut Riquier

Uostra razos es truanda,
Your reason is knavish
Folquetz; car mandatz
Folquet for you-bid
temer l'aman, pus l'es datz
to-fear the-lover since to-him-is given
locx, on sos iauzirs s'espanda;
place where his joy itself-spreads
sembla, que del ioy s'esmay;
it-seems that of-the joy himself-he-dismays
e dizetz, de quem desplay,
and you-say of which-to-me displeases
quel donas uan a luy per son deuer:
that-the ladies go to him by his due
uos et ilh duy deuetz uergonh' auer.
you and they two ought shame to-have

Folquet

Be senhers, c'a pretz ueray,
Good lord who-has worth true
de Canpendut, s'a luy play,
of Canpendut if-to him it-pleases
iutg', En Gr., si deu melhor saber
let-judge Sir Guiraut if ought better to-taste
al cauayer, s'il uay sidons uezer.
to-the knight if-he goes his-lady to-see

Guiraut Riquier

Folquetz, son dig ne uuelh may
Folquet his judgment thereof I-want more
que d'autre, car bon dreg uay,
than of-other for good right goes
qu'el sap d'amors e d'als far son deuer
for-he knows of-love and of-else to-do his duty
e sabran grat et honor conquerer.
and they-will-know favor and honor to-win

Aras s'esfors, N Eueyos, uostre sens

87 · NOW LET YOUR SENSE STRIVE, SIR ENVEIOS

Guiraut offers Sir Enveios a choice: to know every art a cleric can study, or to have love's joy so ready that every lady he loves will welcome him. Enveios takes learning, though leaving his Crystal grieves him, since even perfect love knows more deceit than a trickster. Guiraut takes love, which will make him rich, while the seven arts dim a man's sight and hearing. Enveios cites David, Samson, and Solomon, all betrayed by foolish love. Guiraut replies that learning without sense is nothing. Peire of Fraisse is to judge.

Guiraut Riquier

Aras s'esfors, N Eueyos, uostre sens,
Now let-itself-strive Sir Enveios your sense

car beus er obs, sil mielhs sabetz triar:
for well-to-you it-will-be need if-the best you-know to-choose

totas las artz, per que estudiar
all the arts for which to-study

pot clercx auer, sabretz fondadamens,
can cleric to-have you-will-know thoroughly

ol ioy d'amors uos sera tant aizitz,
or-the joy of-love to-you will-be so ready

que per totas donas seretz grazitz,
that by all ladies you-will-be welcomed

que amaretz. Enpero la partida,
whom you-will-love Yet the part

que layssaretz, perdetz a uostra uida.
which you-will-leave you-lose for your life

Enveios

D'est partimen, Gr. Riquier, breumens
Of-this partimen Guiraut Riquier briefly
uos respondray, si tot m'es greu per far;
you I-will-answer though all to-me-it-is hard for to-do
c'ap cossir m'er lo dezir a layssar
for-with anxiety to-me-will-be the desire to leave
per mon Cristalh uergonhos e temens;
for my Crystal shamefaced and fearing
mays trop uuelh mays de lieis esser faizitz,
but much I-wish more from her to-be exiled
que perdre tans de bels sabers complitz;
than to-lose so-many of fair knowledges complete
car d'amor uei que neys la pus complida
for of-love I-see that even the most complete
sap pus d'enian que gualiotz ni crida.
knows more of-deceit than trickster or crier

Guiraut Riquier

Enueios, so, per c'om uieu pus iauzens,
Enveios that by which-one lives more joyful
m'auetz laissat el mielhs per razonar;
me-you-have left the best for arguing
yeu me puesc far a tal don' amar,
I myself can to-make to such lady to-love
quem fara ric, e mos naturals sens
who-me will-make rich and my natural sense
ab mon saber daram pretz, qu'er auzitz,
with my knowledge will-give-me worth which-will-be heard

e uos uieuretz ab las .VII. artz marritz,
and you will-live with the seven arts downcast
queus torbaran la uista e l'auzida,
which-you will-trouble the sight and the-hearing
co fay a motz, tant quel sens lur n'oblida.
as it-does to many so-much that-the sense to-them thereof-forgets

Enveios

Per dieu, Gr., ies no soi penedens
By God Guiraut at-all not I-am repentant
de so, c'ay dig, car lo mielhs es, som par,
of that which-I-have said for the best it-is so-to-me it-seems
e puesc uos o per yssample proar;
and I-can to-you it by example to-prove
c'auetz auzit de motas de las gens,
for-you-have heard from many of the folk
quel rey Dauid e Samson fon traitz
that-the king David and Samson were betrayed
e Salomon e Irops, segon c'om ditz,
and Solomon and Irops according as-one says
per fol' amor fon lor ualor delida,
through foolish love was their merit destroyed
si s'er de uos, si dieus nous n'es gandida.
so it-will-be of you if God not-to-you thereof-is refuge

Guiraut Riquier

On mais parlat, ne ual uostra razos mens,
The-more more spoken thereof is-worth your reason less
N Enueios, car no sabetz ben pauzar;
Sir Enveios for not you-know well to-place

c'ab fol' amor deu totz hom mescabar,
for-with foolish love must every man to-come-to-grief
sis feron tug aquilh; el partimen
so-themselves did all those and-the partimen
ditz, c'a mi er ses tot embarc ioy guitz.
says that-to me will-be without all hindrance joy guide
Mas uos blasmatz donas com descauzit;
But you blame ladies as ill-bred
beus ualran pauc las artz, pus sens nous guida,
well-to-you will-avail little the arts since sense not-you guides
car senes sens es sciensa delida.
for without sense is science destroyed

Enveios

Guiraut nulh hom, si non es conoissens,
Guiraut any man if not he-is discerning
e si non a sen en so, que deu far,
and if not he-has sense in that which he-ought to-do
non pret .I. huou, ni hom nol deu prezar;
not is-worth one egg nor one not-him ought to-prize
mas hom sauis es prezat ueramens
but man wise is prized truly
et en totz locx onratz et aculhitz;
and in all places honored and welcomed
e uos, Gr., remanret escarnit,
and you Guiraut will-remain mocked
et er pus greu uostr' arma escarnida:
and will-be more grievously your soul mocked
couerteus donc, o non auetz gandida.
convert-yourself then or not you-have refuge

Guiraut Riquier

Enueios, sier Peire de Fraisse, qu'es guitz
Enveios Sir Peire of Fraisse who-is guide
de bel saber, uuelh, iutie nostre dig;
of fair knowledge I-wish judge our saying
car so qu'ieu dic, es mielhs d'esta partida,
for that which-I say is better of-this choice
si beus parlatz d'arman s'en decabrida.
if well-you you-speak of-soul [?] itself-thereof sours [?]

Enveios

Guiraut, lo dreg uuelh sia esclarzitz
Guiraut the right I-wish be clarified
per el; car es de bel sabers complitz,
by him for he-is of fair knowledge complete
car ma partz es en dreg pus afortida
for my part is in right more strengthened
que la uostra e par a la fenida.
than the yours and it-appears at the end

Guilhem de Mur, que cuia far

88 · GUILHEM DE MUR, WHAT DOES HE THINK TO DO

Guiraut asks what the king of Aragon means to do with the two of them, since he gave them nothing at Montpellier though he knows Guiraut's need. Guilhem de Mur says the king means to lead them to Murcia as soldiers and reward them there. Guiraut objects that arms are no work for jongleurs, and supposes the king will give richly when he comes home, if he conquers. Guilhem expects double wages and a fight against the unbelievers. Guiraut stays behind; Guilhem will go for the faith if given a charger and gear.

Guiraut Riquier

Guilhem de Mur, que cuia far
Guilhem de Mur what thinks to-do
le franc rey d'Arago de nos,
the frank king of-Aragon of us
pus que l'auem trobat ioyos?
since that him-we-have found joyful
Que mot me fay merauilhar,
For much me he-makes to-marvel
car nons a dat a Monpeslier;
that not-to-us he-has given at Montpellier
qu'el sap, c'a mi a gran mestier,
for-he knows that-to me it-is great need
sil soue, co s'es captengutz uas me,
if-to-him it-comes-to-mind how himself-he-has conducted toward me
per que, sil play, esmendar m'o pot be.
for which if-to-him it-pleases to-amend to-me-it he-can well

Guilhem de Mur

Lo ualen rey nos uol menar,
The worthy king us wants to-lead
en Gr., uas Mursi' abdos
Sir Guiraut toward Murcia both
per fort bonas doas razos:
for very good two reasons
e uol, que l'anem aiudar
and he-wants that him-we-go to-help
cascus en loc de soudadier,
each in place of mercenary
car em gran e fort e sobrier;
for we-are great and strong and superior
l'autra, per so car fara nos lay gran be,
the-other for that that he-will-do us there great good
amicx Gr., cant aurem fag per que?
friend Guiraut when we-will-have done for what

Guiraut Riquier

Guilhem, le reys lay fay anar
Guilhem the king there makes to-go
selh, que son d'armas coratios,
those who are of-arms courageous
e non es de mi ni de uos
and not is of me nor of you
fag d'armas ni de nulh ioglar;
deed of-arms nor of any jongleur

ni aras per sol alegrier
nor now for only gladness
non lans uol, mas si el conquier,
not us-thither he-wants but if he conquers
cant er tornatz, uos dara tant, so cre,
when he-will-be returned to-you he-will-give so-much so I-believe
qu'en serem ricx, per qu'eras nons don res.
that-thereof we-will-be rich for which-now not-us he-gives anything

Guilhem de Mur

Ges nom pot far desconortar,
At-all not-me can to-make to-despond
quel sieu segre nons sia pros;
that-the his following not-to-us be profitable
e sins tratz .I. petit sos dos,
and if-us he-draws a little his gifts
el nos fa dos tans trebalhar
he us makes two times to-labor
c'als autres, iem pens, per loguier
than-the others I-myself think for wage
n'ayam dobl'en, Gr. Riquier,
thereof-let-us-have double-thereof Guiraut Riquier
sol contra selhs, que mescrezon la fe,
only against those who disbelieve the faith
aiam quecx cor, segon com lo cors ue.
let-us-have each heart according as the body sees

Guiraut Riquier

Guilhem, uos en uoletz trotier
Guilhem you thereof want groom
auer e pastor e bouier
to-have and shepherd and cowherd
dels Sarrazis, el rey dara lous be;
of-the Saracens and-the king will-give it-to-you well
qu'ieu remanrai, car non an obs a me.
for-I will-remain for not they-have need of me

Guilhem de Mur

Gr., sol quem don bon destrier
Guiraut provided that-me he-gives good charger
lo reys e rossi e saumier
the king and packhorse and sumpter
e l'autr' arnes, c'al mieu par se coue,
and the-other gear which-to-the my peer itself befits
yeu l'anarai per mantener la fe.
I there-will-go for to-maintain the faith

Senh' En Enric, a uos don auantatie

89 · SIR ENRIC, I GIVE YOU THE ADVANTAGE

Guiraut gives Sir Enric first choice of three games, and Marques the second: all knowledge, deeds of arms, or the power to give without stint. Enric takes giving, since Alexander won the world by his gifts. Marques takes knowledge, leaves arms to Guiraut, and boasts he will make the others believe a man is a goat. Guiraut would conquer the world alone by arms. Enric answers that a man of arms can hardly live without robbery and sends Marques to keep school in Lombardy. Peire d'Estanh judges that giving holds lordship over both.

Guiraut Riquier

Senh' En Enric, a uos don auantatie
Lord Sir Enric to you I-give advantage

d'aquestz .III. iocx, pueys a N Marques la tria:
of-these three games then to Sir Marques the choice

que totz sabers sapchatz per plan coratie,
that all knowledges you-know with full heart

o que uulhatz fatz d'armas tota uia,
or that you-wish deeds of-arms all the-while

o de metre e de dar larguamen
or of spending and of giving generously

aiatz poder tot uostre talen;
you-have power all your desire

calque prendatz, los autres uos defen,
whichever you-take the others to-you I-forbid

e respondetz cascus a uostra guia.
and answer each in your manner

Enric

Guiraut Riquier, a mi uen d'agradatie,
Guiraut Riquier to me comes of-pleasure
que prendals dos; c' Alissandris auia
that I-take-the gifts for Alexander had
per sos grans dos mes sotz son senhoratie
through his great gifts put under his lordship
aquest mon mays que per caualaria
this world more than through chivalry
ni per sabers; et yeu tot eyssamen
or through knowledges and I all likewise
daray tals dos, c'al sobrier uilzimen,
will-give such gifts that-to-the utmost baseness
que pretz a pres, done restauramen,
which worth has suffered I-give restoration
car ses grans dos restaurar nols poiria.
for without great gifts to-restore not-them one-could

Marques

Uos auetz pres a ley d'ome saluatie;
You have taken in manner of-man wild
car ses saber no ual hom ni ualria,
for without knowledge not is-worth man nor would-be-worth
per qu'ieu los prenc, senher, el uassalatie.
for which-I them take lord and-the valor
Lays a N Guiraut; e uos dona tot dia;
I-leave to Sir Guiraut and you give all day
car yeu sabray tant far ab mon gran sen,
for I will-know so-much to-do with my great sense

que uos autres faretz mon mandamen,
that you others will-do my command
e uos farai so, quem uolrai, crezen
and you I-will-make that which-I will-wish believe
e conquerray pretz e l'amor m'amia.
and I-will-win worth and the-love my-beloved's

Guiraut Riquier

Sel, que non pot ni sap nulh bon uzatie
He who not can nor knows any good custom
auer mas dar, senher, petit enbria;
to-have but giving lord little advances
e sel, que sap ses dar, ab uolpilhatie
and he who knows without giving with cowardice
enqueras mens, don Marques ditz folia,
still less whence Marques says folly
c'ab los sabers poder d'aur o d'argen
for-with the knowledges power of-gold or of-silver
uol aiustar; et yeu ab ardimen
wants to-join and I with boldness
faray d'armas, quem uolray, uos uensen
will-do of-arms what-I will-wish you conquering
e dechazen tals, qu'er no mentauria.
and bringing-down such-ones whom-now not I-would-name

Enric

En armas truep, Gr., aitant d'otratie,
In arms I-find Guiraut so-much of-outrage
que, qui las sec, greu uieu ses raubaria,
that who them follows hardly lives without robbery

e qui pert dieu per l'autrui eretatie,
and who loses God for the-other's inheritance
guazanha pauc; per qu'ieu no mantenria
gains little for which-I not would-maintain
armas, pus hom en uieu tan folamen.
arms since one by-them lives so foolishly
Mas ieu, que fas de mans paures manen,
But I who make of many poor rich
uieurai onratz, e Marques desseben
will-live honored and Marques deceiving
an escolas tener en Lombardia.
let-go schools to-keep in Lombardy

Marques

Ia lo donars, queus uen de nessiatie,
Ever the giving which-to-you comes from folly
senes saber, senher, res nous ualria;
without knowledge lord anything not-to-you would-avail
e d'En Gr. dic uos, que fay folatie,
and of-Sir Guiraut I-tell you that he-does folly
car se combat; qu'ieu faray ses fadia
for himself he-fights for-I will-make without fail
ab mos sabers cuiar a tota gen,
with my knowledges think to all folk
que uos autres es bocx uerayamen,
that you others are goats truly
et a uos dos ab mon gran essien
and to you two with my great wit
farai cuiar d'ome, que cabra sia.
I-will-make think of-man that goat he-is

Guiraut Riquier

Senher, sim uuelh, sols conquerrai corren
Lord if-I wish alone I-will-conquer running
tot aquest mon; doncx dar nous ual nien,
all this world then giving not-to-you avails nothing
ni so saber Marques nols mi defen;
nor his knowledge Marques not-them to-me forbids
e prec P. d'Estanh, que dreg en dia.
and I-pray Peire of-Estanh that right thereof he-says

Enric

Guiraut, uos dos auray per mon argen,
Guiraut you two I-will-have through my silver
Marques als platz, e uos a l'ardimen,
Marques to-the pleadings and you to the-boldness
e sobr'ayso P. iutie breumen,
and upon-this Peire let-judge briefly
som pot auer bon pretz ab la part mia.
if-one can to-have good worth with the part mine

Marques

Pus que uos duy uoletz, quel iutiamen
Since that you two wish that-the judgment
fassa N P., yeu o uuelh eyssamen,
makes Sir Peire I it wish likewise
car el sap be, qu'ieu farai sertamen
for he knows well that-I will-do certainly
ab mo saber de uos dos a ma guia.
with my knowledge of you two at my will

Peire d'Estanh

Guiraut Riquier, nous tenhatz a otratie,
Guiraut Riquier not-yourselves hold as outrage
uos ni N Marques, si tot a uostra guia
you nor Sir Marques though all to your way
non dic iutian; qu'en est nostre lengatie
not I-speak judging for-in this our language
li conoissen mantenon tota uia,
the discerning maintain all the-while
c'om se fassa pros donan e meten
that-one himself makes worthy giving and spending
e conquier honor e pretz ualen;
and wins honor and worth worthy
ges non dic mal ad armas ni a sen,
at-all not I-speak ill to arms nor to sense
mas donar sobre totz senhoria.
but giving above all lordship

Guiraut Riquier, a sela, que amatz

90 · GUIRAUT RIQUIER, TO HER WHOM YOU LOVE

Marques offers Guiraut a choice: that all he ever does should please his lady and displease everyone else, or the reverse. Guiraut, who has loved his Fair Delight in vain, takes the world's good opinion. Marques would please his lady whatever it cost, and says Guiraut's choice shows that he sings for gifts, not for love. Guiraut warns that a man who angers everyone but his lady will be hunted harder than a wolf or a bear, and he would rather have honor without joy. They send the question to the lord of Narbonne.

Marques

Guiraut Riquier, a sela, que amatz,
Guiraut Riquier to her whom you-love

playra tot, cant anc fezetz, nulha uia,
will-please all that ever you-did any way

ni ia faretz ni diretz, negun dia,
or ever will-do or will-say any day

e desplaira a tota gen, sapchatz;
and will-displease to all folk know

e plaira fort a totz, si mais uos platz,
and will-please greatly to all if more to-you it-pleases

que desplassa a leys, que nulh secors
that it-displeases to her who any help

nous fa nil play, so diretz, queus retenha.
not-to-you gives nor-to-her it-pleases it you-will-say that-you retains

Eras chauzetz, si que nous descouenha,
Now choose so that not-to-you it-misbefits

cal uolratz mais? E nous tuelha temors,
which you-will-want more And not-you let-hinder fear
que non prendatz yrnelamens de cors.
that not you-take quickly at once

Guiraut Riquier

Marques, penray co hom desesperatz
Marques I-will-take as man despairing
de sa dona; c'amat ay ab fadia
of his lady for-loved I-have in vain
mon Bel Deport, e pieitz far nom poiria,
my Fair Delight and worse to-do not-to-me she-could
e sabretz o, si be mos chans gardatz;
and you-will-know it if well my songs you-observe
per que uuelh mays esser ab grat lauzatz
for which I-wish more to-be with favor praised
per totas gens, que a totz fos dolors
by all folk than to all were sorrow
totz mos afars, et enuetz mortz m'estenha,
all my affairs and vexation death me-extinguishes
ans qu'ieu a lieys plassa, lieys que nom denha.
before that-I to her please her who not-me deigns
Aras diretz, que mos ditz es folors,
Now you-will-say that my word is folly
cays que uos es dels pus fis aymadors.
as-if that you are of-the most true lovers

Marques

Guiraut Riquier, ges a mi no semblatz;
Guiraut Riquier at-all to me not you-resemble
car yeu uuelh may, desplassa, cuy que sia,
for I wish more let-it-displease whom that be
so, que farai, que s'a luy desplazia,
that which I-will-do than if-to her it-displeased
a cuy mi soi de totas res donatz;
to whom myself I-am in all things given
e play mi fort, car a totz demostratz,
and it-pleases to-me greatly for to all you-show
que non chantatz per negunas amors,
that not you-sing for any loves
mas can per so, c'om uos do e queus tenha
but only for that that-one to-you gives and that-you holds
per bon ioglar; e ia dieus nous mantenha,
for good jongleur and ever God not-you let-maintain
c'aunitz auetz los ioglars, trobadors,
for-shamed you-have the jongleurs troubadours
car auzem los may huey per fenhedors.
for we-hear them more today as feigners

Guiraut Riquier

En tot falhetz, Marques, can razonatz,
In all you-fail Marques when you-argue
qu'en res no son l'autre de res, queus dia;
for-in anything not are the-others of thing that-to-you I-say
mas diatz, on temetz ab uostr'amia,
but say where you-fear with your-beloved

c'a tota gen sal leys ira fassatz,
that-to all folk save her anger you-make
car pus seretz mal ditz et encaussatz
for more you-will-be ill spoken and hunted
per totas gens, que non es lops ni ors.
by all folk than — is wolf nor bear
Car la compratz: yeu uuelh may, quem destrenha
Dear it you-buy I wish more that-me constrains
dezirs per lieys, quem fa de desgrat senha,
desire for her who-me makes of displeasure sign
plazen a totz; car segra m'en lauzors,
pleasing to all for will-follow me-thereof praise
e ma uida er me ses gaug honors.
and my life will-be to-me without joy honor

Marques

Guiraut Riquier, mays nous entrametatz
Guiraut Riquier more not-yourself meddle
ni non parletz d'amors en nulha guia,
and not speak of-love in any manner
car non parlatz mas cant per ioglaria,
for not you-speak but only for jongleury
e laissas la a nos enamoratz,
and leave it to us enamored
pus quel deportz es per uos soanatz,
since that-the delight is by you scorned

que uoletz mays plazer als donadors
for you-wish more to-please to-the givers
et als autres; yeu uuelh mays, que souenha
and to-the others I wish more that comes-to-mind
a ma dona de mi, e quem retenha,
to my lady of me and that-me she-retains
que dels autres, tan m'es sos gratz sabors;
than of-the others so-much to-me-is her favor savor
car ab beutat ual sobre las melhors.
for with beauty she-is-worth above the best

Guiraut Riquier

Marques, s'ieu uuelh ben amar desamatz
Marques if-I wish well to-love unloved
mon Bel Deport, auen plazen paria
my Fair Delight having pleasing companionship
de totas gens; mais que far a sa guia
of all folk rather than to-do at her will
del tot, e que fos adziratz,
of-the all and that I-were hated
ges nol sofranh, nil parlar, quem mandatz,
at-all not-it lacks nor-the speaking which-me you-command
non laissarai; car mot es grans errors
not I-will-leave for much is great error
so, que dizetz, ies pretz nous o ensenha;
that which you-say at-all worth not-to-you it teaches
car uos e leys, on dizetz, que pretz renha,
for you and her in-whom you-say that worth reigns

dechairetz, si que mai no seretz sors,
will-fall so that more not you-will-be risen
et yeu uuelh laus, que ual mais que ricors.
and I wish praise which is-worth more than riches

Marques

Del bon senhor de Narbona, on renha
Of-the good lord of Narbonne where reigns
fis pretz tot l'an, Gr., uuelh, que retenha
true worth all the-year Guiraut I-wish that he-retains
nostra razos e la iutie de cors,
our argument and it judges at once
e quem dia, s'il cre, chantes d'amors.
and that-to-me he-says if-he believes I-sang of-love

Guiraut Riquier

Lo iutiamen uuelh be, si dar lo denha,
The judgment I-want well if to-give it he-deigns
de mon senhor, Marques; car dretz m'ensenha,
of my lord Marques for right me-teaches
quel mielhs mantenh, e car l'es pretz lauzors;
that-he best maintains and for to-him-is worth praise
e crey, qu'el cre, c'aman chan ses secors.
and I-believe that-he believes that-loving I-sing without help

Guilhem de Mur, chauzetz d'esta partida

91 · GUILHEM DE MUR, CHOOSE FROM THIS DIVISION

Guiraut proposes that he and Guilhem de Mur follow the courts together forever: one of them will find the goodwill he meets doubled and his gifts not, the other his gifts doubled and not the goodwill. Guilhem takes the goodwill, leaving the gifts to Guiraut as the man covetous of wealth. Guiraut keeps the gifts and predicts that Guilhem will part from his patrons in anger and end by envying him. Guilhem swears by Saint Hilary that goodwill is worth more than the power of Darius. Guiraut names Enric as judge, and Guilhem wants Lady Eleanor present.

Guiraut Riquier

Guilhem de Mur, chauzetz d'esta partida:
Guilhem de Mur choose of-this division

essems irem tostemps mays cortz siguen,
together we-will-go always more courts following

e l'us creysse de bon grat doblamen,
and the-one let-grow of good favor doubly

mas a sos dos non l'er de creisser guida,
but to his gifts not to-him-will-be of growing guide

l'autre creysse doblamens en dos,
the-other let-grow doubly in gifts

mas a son grat non er melhurazos.
but to his favor not will-be improvement

Eras parra, com er per uos chauzida
Now it-will-appear how will-be by you chosen

la melhor part segon la uostra uida.
the better part according-to the your life

Guilhem de Mur

Guiraut Riquier, de bos sens par falhida,
Guiraut Riquier of good sense seems failing
cant hom lo mielh d'un ioc partit non pren;
when one the best of-a game divided not takes
per qu'ieu uuelh may de grat l'acreissemen,
for which-I wish more of favor the-increase
no fas dels dos; e car uos n'es cobida
not I-do of-the gifts and since to-you thereof-is allotted
petita partz et a mi grans, a uos
small part and to me great to you
los laissarai, qu'es d'auer cobeitos;
them I-will-leave for-you-are of-wealth covetous
car ab bon grat aurai ioia complida
for with good favor I-will-have joy complete
enans c'ap dos de lieys, qu'es mot grazida.
sooner than-with gifts from her who-is much esteemed

Guiraut Riquier

Ges per bon grat ni per dos nom compari,
At-all for good favor nor for gifts not-myself I-compare
Guilhem, ab uos, qu'ieu say, que may n'auetz;
Guilhem with you for-I know that more thereof-you-have
mas mal faretz, si del pauc mi doletz,
but ill you-will-do if of-the little me you-grieve
pus em companhs, et yeu de uos nom guari,
since we-are companions and I from you not-myself guard
ans si doblan miey don, gaug uom donatz,
rather if doubling my gifts joy you-me you-give

c'a us er tost mos dezirs acabatz:
for-at one will-be soon my desires achieved
quel uostre gratz me play ses tot contrari
for-the your favor to-me pleases without all contrary
e sos doblars, mas sels dels dos ampari.
and its doubling but those of-the gifts I-defend

Guilhem de Mur

Guiraut, yeu uuelh, fe que dey sant Alari,
Guiraut I wish faith that I-owe Saint Hilary
d'est partimen so, que uos en uoletz,
of-this partimen that which you thereof wish
e prenc lo grat a mos obs; car yel pretz
and I-take the favor for my need for I-it prize
mai que ses grat auer lo poder Dari,
more than without favor to-have the power of-Darius
e dar m'ay gaug e plazer, sieus doblatz
and give me-I-will joy and pleasure if-you double
e uostres dos; car yem tenh per paguatz
and your gifts for I-myself hold for paid
ab selhs, quem prenc, et yram mielhs c'a Pari,
with those that-I take and I-will-go better than-to Paris
s'ap grat m'acuelh silh, qu'ieu non dezampari.
if-with favor me-welcomes she whom-I not abandon

Guiraut Riquier

Que quem diatz, dels dos nom camiaria
What that-to-me you-say from-the gifts not-myself I-would-change
ni nous porti enueia de bon grat,
and not-you I-bear envy of good favor

G., e sil doblatz, ab cor irat
Guilhem and if-it you-double with heart angry
partretz de selh, queus daran, tota uia,
you-will-part from those who-you will-give all the-while
et yeu ab gaug; car bem daran dos tans,
and I with joy for well-me they-will-give two times
c'a uos don, pueis seretz del tot clamans
than-to you whence then you-will-be of-the all complaining
e neys a men portaretz gelozia,
and even to me you-will-bear jealousy
e puesc chauzir aisi com uos d'amia.
and I-can to-choose so as you of-beloved

Guilhem de Mur

Guiraut, del plag nous ualra gilozia,
Guiraut in-the plea not-to-you will-avail jealousy
si tot lo cors auetz al mieu iutiat,
though all the heart you-have to-the mine judged
qu'ieu serai mielhs grazit per bon agrat;
for-I will-be better welcomed through good favor
c'appenre uos er razonatz fulia,
for-learning to-you will-be reckoned folly
c'a totz sels es, queus donan, grans afans,
for-to all those is who-you give great toil
e sieus dauan mays, seri' en pus grans;
and if-to-you they-gave more it-would-be thereof more great
e s'ieu los dos prenc, quem fas cascun dia,
and if-I the gifts take which-me I-make each day
pro serai ricx, ab que l'agrat y sia.
enough I-will-be rich provided that the-favor there be

Guiraut Riquier

Guilhem, mon grat uuelh ab los doblans,
Guilhem my favor I-want with the doublings
c'aysi serai iauzens e benanans,
for-thus I-will-be joyful and fortunate
uos amparetz per sol grat ioglaria,
you defend for only favor jongleury
N Enricx o sap el iutiamens sieus sia.
Sir Enric it knows and-the judgment his let-be

Guilhem de Mur

Ab mon bon grat m'anara mielhs dos tans,
With my good favor to-me-will-go better two times
Gr., c'a uos ab uostres dos tirans,
Guiraut than-to you with your gifts tyrants
e N Enricx sap, que uers es la part mia,
and Sir Enric knows that true is the part mine
mais al iutiar uuelh N' Elionors y sia.
but at-the judging I-want Lady Eleanor there be

Guiraut Riquier, pus qu'es sabens

92 · GUIRAUT RIQUIER, SINCE YOU ARE WISE

Guilhem de Mur asks which of two lovers keeps his worth the finer: one who has love's reward without trouble, or one who has only good hope. Guiraut holds for the lover who has won his joy, since the hopeful one's longing leaves no room for good deeds. Guilhem answers that love fulfilled declines, like the nightingale who sings sweetly while he courts his mate and roars harshly once he has her. Guiraut replies that a bird's fickle will is no likeness for a loyal friend, who does and speaks better the more joy he has, and wishes Guilhem the grief he praises.

Guilhem de Mur

Guiraut Riquier, pus qu'es sabens
Guiraut Riquier since you-are knowing
pro a laus de uostres uezis,
much with praise of your neighbors
diatz, cal deu esser pus fis
say which ought to-be more true
uas bon pretz de dos entendens?
toward good worth of two suitors
L'us als fatz ses malenansa
The-one has-the deeds without misfortune
d'amor, la bon' esperansa
of-love the good hope
en a l'autre, e diatz ses falhir,
thereof has the-other and say without failing
cals fa ni deu mielhs son pretz enantir?
which does or ought better his worth to-advance

Guiraut Riquier

Guilhem, sel, qu'es de ioy manens
Guilhem he who-is of joy rich
e l'a per sa ualor conquis,
and it-has through his merit won
deu esser uas pretz pus aclis
ought to-be toward worth more inclined
que selh per ans; car pensamens
than he for years [?] for care
ab dezir li tol esmansa
with desire from-him takes composure
de far bos fas d'agradansa;
of doing good deeds of-pleasure
qu'en l'esperar ten del tot son cossir,
for-in the-hoping holds of-the all his thought
el iauzens deu en totz fatz auenir.
and-the enjoying ought in all deeds to-succeed

Guilhem de Mur

Guirautz, autr'es entendemens
Guiraut other-is understanding
a l'entendedor, so m'es uis,
to the-suitor it to-me-is seen
que cascus ual mais, cant languis
for each is-worth more when he-languishes
per amor, que cant n'es iauzens;
for love than when thereof-he-is enjoying

car amors on mais s'enansa
for love the-more more itself-advances
uas fatz, pus torn' en mermansa
toward deeds more turns into diminishing
l'amans uas precx, c'adoncx morol dezir
the-lover toward prayers for-then dies-the desire
el fag, per c'om lo solia grazir.
and-the deed for which-one him was-accustomed to-thank

Guiraut Riquier

Guilhem, uostre razonamens
Guilhem your reasoning
e fals e freuols e mesquis,
and false and feeble and wretched
mais nous notz, c'anc mais no falhis.
but not-you harms for-ever more not you-failed
E cals homs languitz, mal sabens
And what man languishing ill knowing
a de bos faitz remenbransa?
has of good deeds remembrance
Ni cal gay pretz desenansa?
Or what gay worth diminishes
Uos non auetz d'amor ioy ni martir,
You not have of-love joy nor torment
car pretz mandatz abayssar per iauzir.
for worth you-bid to-lower through enjoying

Guilhem de Mur

Guiraut, beus falh tot uostres sens;
Guiraut well-to-you fails all your sense
ueyatz, cals es d'amor la fis,
see what is of-love the end
com l'us e l'autre n'escarnis,
how the-one and the-other thereof-mocks
can dels fatz fan acordamens.
when of-the deeds they-make agreements
Lo rossinhol per semblansa
The nightingale for likeness
us don que uieu ab alegransa,
to-you I-give who lives with gladness
tant cant ponha en sa par couertir,
so-long as he-strives in his mate to-convert
pueys son dos chant torn' en aspre rugir.
then his sweet song turns into harsh roaring

Guiraut Riquier

Guilhem, on mais parlatz, ual mens
Guilhem the-more more you-speak is-worth less
de uostre razonamen frachis;
of your reasoning broken
c'auzel non a ni ioi ni ris,
for-bird not has nor joy nor laughter
mas uolers leugiers e uoluens,
but wills light and turning

e nos ne pot comparansa
and not-itself thereof can comparison
far ab ueray' amistansa
to-make with true friendship
d'amic lial, que sap son ioy culhir,
of-friend loyal who knows his joy to-gather
et on mays n'a, mielhs sap ben far e dir.
and the-more more thereof-he-has better knows well to-do and to-say

Guilhem de Mur

Gr., sos dos desenansa
Guiraut its gifts diminishes
aital maluad' amistansa,
such wicked friendship
com uos dizetz, els fatz lag escarnir,
as you say and-the deeds ugly to-mock
e dieus els sans lon meton en azir.
and God and-the saints it-thereof put in hatred

Guiraut Riquier

Guilhem, pus per malenansa
Guilhem since through misfortune
ualetz mays, tostemps pezansa
you-are-worth more always grief
uos done dieu, et a mi don iauzir,
to-you let-give God and to me let-him-give enjoying
c'ap ioy say mielhs en totz fatz auenir.
for-with joy I-know better in all deeds to-succeed

Coms d'Astarac, ab la gensor

93 · COUNT OF ASTARAC, WITH THE NOBLEST LADY

Guiraut sets the Count of Astarac a year shut in a tower with the noblest lady: either he loves her wholeheartedly and she hates him, or she loves him and his heart is cruel to her. The Count takes the first, since he would rather serve her, harsh as she is, than be blamed as a cruel lover. Guiraut says the Count will spend that year dying without death. The Count answers that Guiraut, left the worse part, must keep his eyes shut every day, while he is her companion daily. Guiraut names the lord of l'Isle as judge, and the Count names Sir Jordan, the same lord.

Guiraut Riquier

Coms d'Astarac, ab la gensor
Count of-Astarac with the noblest
dona, c'om puesqu' él mon chauzir,
lady that-one could in-the world choose
estaretz ins en .I.a tor
you-will-stay inside in a tower
enclaus tot .I. an ses issir,
enclosed all one year without going-out

aman lieys d'agradatie
loving her with-pleasure
coralmen, et uos aziratz
heartily and you hated
per ela? O seretz amatz
by her Or you-will-be loved
per lieys, mas fel coratie
by her but cruel heart
l'auretz? Pero dan nous tenhatz,
to-her-you-will-have Yet harm not-yourself hold
l'una part couens que prendatz.
the-one part it-behooves that you-take

The Count of Astarac

Guiraut, partimen de dolor
Guiraut partimen of sorrow
m'auetz fag, don soy en cossir;
to-me-you-have made whence I-am in worry
pero yeu prenc lo mens peior
yet I take the less worse
e uuelh may onrar e seruir
and I-wish more to-honor and to-serve
lieys, si be s'es saluatie,
her if well herself-is wild
que per lieys esser deziratz;
than by her to-be desired
car serian d'amors blasmatz,
for I-would-be of-love blamed
si fels l'er' ap otratie,
if cruel to-her-I-were with outrage

pus per autra no fos lassatz,
since for another not I-were bound
ni sil l'auia brau solatz.
nor if-she it-had harsh company

Guiraut Riquier

Senh' En coms, greu pot hom honor
Lord Sir count hardly can one honor
far a so, quel ten en azir;
do to that which-him holds in hatred
lan uieuretz ab dobla tristor
the-year you-will-live with double sadness
moren ses uieure ses murir
dying without living without dying
ab lo peior estatie,
with the worst state
aman leys, qu'es fela, sapchatz,
loving her who-is cruel know
mas mens mal uos for' assatz,
but less ill to-you would-be enough
si tenguessetz en gatie
if you-held in pledge
son cor, ab qu'en fossetz iratz;
her heart with that-thereof you-were angry
car pauc notz aman desamatz.
for little harms loving unloved

The Count of Astarac

Laissat uos ay lo sordeior,
Left to-you I-have the worse
Gr., sil uer en uoletz dir;
Guiraut if-the truth thereof you-wish to-tell
car tan uieuretz uos en error,
for so-long will-live you in error
pus ela nous pot abelir
since she not-to-you can to-please
ni ren de son lengatie,
nor anything of her speech
ans pus sos uezers uos desplatz,
rather since her sight to-you displeases
couen, tot iorn estetz clucatz.
it-behooves all day you-stay with-eyes-shut
Et yeu ab alegratie
And I with gladness
seruirai tras tot la n'en patz;
will-serve beyond all her thereof-in [?] peace
car mens d'afan cre qu'en er datz.
for less of-toil I-believe that-thereof will-be given

Guiraut Riquier

Dels afans auetz lo maior,
Of-the toils you-have the greater
senh' En coms, ab peys de languir;
lord Sir count with worse of languishing

car seruetz leys, c'a deshonor
for you-serve her who-to dishonor
se ten uos el faitz peitz d'aussir;
herself holds you and-her you-do worse than-killing
abduy faytz breu uiatie
both you-make short journey
tot l'an, e car la tormentatz,
all the-year and since her you-torment
faitz peytz, que si l'ausiziatz,
you-do worse than if her-you-killed
c'ap serpens de boscatie
for-with serpents of woodland
cug esser; doncx mens mal n'agratz,
I-think to-be then less ill thereof-you-would-have
sieus ames, tant braus nol foratz.
if-you she-loved so harsh not-to-her you-would-be

The Count of Astarac

Guiraut, per pec razonador
Guiraut for foolish arguer
uos tenc, c'a lieys cargues martir;
you I-hold for-to her you-load torment
car uos sostenretz la langor
for you will-sustain the languor
el mal, c'a lieys mandatz sofrir,
and-the ill which-to her you-bid to-suffer
c'ap descortes barnatie
for-with discourteous baronage
estaretz ab lieys tant de latz,
you-will-stay with her so-much at side

que semblar n'es mal ensenhatz
that to-seem thereof-you-are ill taught
e senes tot paratie;
and without all nobility
et yeu soi tot iorn sos priuatz,
and I am all day her intimate
per que n'ay lo mens mal, sapchatz.
for which thereof-I-have the less ill know

Guiraut Riquier

Senher, d'un pauc uos desuiatz,
Lord by-a little yourself stray
qu'esser non podetz sos priuatz,
for-to-be not you-can her intimate
tal uos a fel coratie;
such to-you she-has cruel heart
e prec, que non iutiel senatz
and I-pray that us [?] judges-the wise
senher de la Yla, sil platz.
lord of the Isle if-to-him it-pleases

The Count of Astarac

Guiraut, souen sera i mandatz
Guiraut often will-be there sent-for
per sos obs, segon quem comtatz,
for his needs according that-to-me you-tell
pus non auen messatie;
since not we-have message
e uuelh ben, quens iutie uiatz
and I-wish well that-us judges quickly
mo senh' En Iordan, qu'es ondratz.
my lord Sir Jordan who-is honored

De so, don yeu soy doptos

94 · OF THAT WHICH I DOUBT

A tenso of four voices. Guilhem de Mur asks Guiraut, as a lover, whether love has reason or sense, since their lord complains he has served it a year or two without profit. Guiraut answers that his love is a desire beyond reason. Enric denies he ever complained and calls Guilhem a jealous liar; Marques finds Guiraut prickly and Guilhem ignorant of love. Guiraut holds that no man is master of love once he begins to love. The quarrel ends in mockery, and Marques proposes they leave Guilhem, who is driving them mad.

Guilhem de Mur

De so, don yeu soy doptos,
Of that whereof I am doubtful
me diatz uostr' entendensa,
to-me tell your understanding
Gr., pus es amoros.
Guiraut since you-are amorous
A razon ni conoisensa
Has reason or knowledge
l'amor, don uos aug parlar?
the-love of-which you I-hear speak
Car mo senhor n'aug clamar,
For my lord thereof-I-hear complain
que ditz, c'un an l'a o dos
who says that-one year it-he-has or two
seruida, que non l'es pros. —
served that not to-him-it-is profit

Guiraut Riquier

Dezir, on non cap razos,
Desire where not fits reason
es m'amors, quem par, quem uensa,
is my-love which-to-me seems that-me conquers
W.; mas merauilhos
Guilhem but amazed
soi de mon senhor, si tensa
I-am at my lord if he-disputes
ab amor nin uol clams far,
with love or-thereof wishes complaints to-make
e mo senh' En Marques guar,
and my lord Sir Marques let-see
sil clam no fay, sin deu uos
if-he complaint not makes if-thereof ought you
blasmar; car l'us falh d'abdos.
to-blame for the-one fails of-both

Enric

Uostr' amor uos fay ginhos,
Your love you makes clever
Gr., don auetz sciensa;
Guiraut whereof you-have knowledge
mas G. men lo gilos,
but Guilhem lies the jealous-one
qu'ieu anc no fis tal falhensa,
for-I ever not made such fault
quem clames d'autrui afar,
that-myself I-complained of-another's affair

ans dey uostr' amor lauzar,
rather I-must your love to-praise
car n'auzem uers e chansos,
for thereof-we-hear vers and songs
en Marques blasmel per nos.
and-Sir Marques let-blame-him for us

Marques

Uos, En Gr., es picos
You Sir Guiraut are sharp
e .W. non a sabensa
and Guilhem not has knowledge
d'amor, per que y cap perdos,
of-love for which there fits pardon
sol qu'en d'enian penedensa
only that-he of-deceit penance
es ne uuelha cofessar;
and-himself thereof wishes to-confess
car trop poiratz aprimar
for too-much you-could to-refine
sas peguas entensios,
his foolish intentions
don rizem mantas sazos.
at-which we-laugh many times

Guilhem de Mur

Gr., pecx es lo respos,
Guiraut foolish is the answer
c'auetz fag, c'amors agensa
that-you-have made that-love pleases
e ual, car es bon' als bos;
and is-worth because it-is good to-the good
mas anc non l'ac entendensa
but ever not of-it-had understanding
mo senher ni uos, som par,
my lord nor you so-to-me seems
ni mo senh' En Marques; car
nor my lord Sir Marques for
no faitz nulh fag cabalos
not you-do any deed excellent
nin dizetz ditz amoros.
nor-thereof you-say words amorous

Guiraut Riquier

Anc hom no fon poderos
Ever man not was powerful
d'amor, ans a ma paruensa
over-love rather to my seeming
pren e met en sas prezos
it-takes and puts in its prisons
home, cant d'amar comensa;
man when to-love he-begins
W., nous puesc castiar,
Guilhem not-you I-can to-correct

fassa mo senher estar
let-make my lord to-stop
et mo senh' En Marques ios
and my lord Sir Marques down
uostre parlar rouilhos.
your speech rusty

Enric

Gr., trop es cauilhos
Guiraut too-much you-are quibbling
a W. per ma crezensa;
toward Guilhem by my belief
e N Marques es l'enuios,
and Sir Marques is the-envious
car sa pegua captenensa
for his foolish bearing
nol deuratz tant esquiuar;
not-him you-ought so-much to-shun
nol uos laisarai cassar,
not-him to-you I-will-let hunt
si tot m'es fort nelechos,
though all to-me-be-is very negligent
e remanha la tensos.
and let-remain the tenso

Marques

Car es tant contrarios,
Because you-are so contrary
senher, faitz gran descrezensa
lord you-do great disbelief
a W., queus ten ioios
to Guilhem who-you holds joyful
dizens pecx ditz ses ualensa;
saying foolish words without worth
e N Gr. fai a reptar,
and Sir Guiraut is to-be blamed
qu'el cui' al sieu sen tornar,
for-he thinks to-the his sense to-turn
et auratz mil bastos
and you-will-have thousand staves
fratz, enans qu'el aital fos.
broken before that-he such were

Guilhem de Mur

Totz tres uos fay desuiar
All three you makes to-stray
no saber de respost far,
not knowing of answer to-make
que fos auinens e bos,
that were fitting and good
mas non ual mens ma razos.
but not is-worth less my argument

Guiraut Riquier

Guilhem, beus aug pegueiar,
Guilhem well-you I-hear play-the-fool
et ab qui cuiatz parlar,
and with whom you-think to-speak
no say, sieus parlatz ab nos,
not I-know if-you you-speak with us
mas al parlar semblatz bos.
but by-the speaking you-seem good

Enric

Gr., trop auram que far,
Guiraut too-much we-will-have to do
si cuiauam esmendar
if we-thought to-amend
sos pecx ditz pauc cabalos,
his foolish words little excellent
qu'ieu l'enten mens quels grifos.
for-I him-understand less than-the Greeks

Marques

Senher, er laysem estar
Lord now let-us-leave to-be
W., que faym dessenar;
Guilhem who makes-us go-mad
que fay, dirias de nos,
for he-makes you-would-say of us
e ual tan pauc, per qu'es bos.
and is-worth so little for which-he-is good

Senh' En Enric, us reys .I. ric afar

95 · SIR ENRIC, A KING FORCES A RICH MISER

Guiraut puts to Sir Enric and the lord of Alest three men living against their will: a rich miser whom a king forces to give, a worthy man forced to hoard and do nothing that befits worth, and a man vowed to God forced to stay in the world. Enric judges him worst off, since he offends the God crucified for us. The lord of Alest pities the worthy man, whose worth sinks into the mire while flatterers praise the miser. Guiraut holds for the miser, whose heart breaks at every gift, and they leave the verdict to the count of Astarac.

Guiraut Riquier

Senh' En Enric, us reys .I. ric afar
Lord Sir Enric a king a rich miser [?]

forsa de dos far e de messio,
forces of gifts to-make and of expense

aitan can uieu, greuian totas sazos;
as-long as he-lives grieving all times

et un autre, que sap pretz guazanhar,
and an other who knows worth to-gain

destrenh, que res no fassa, c'a pretz tanha,
constrains that anything not he-does that-to worth befits

tenen lo sieu; et autre, que s'es totz
keeping the his and another who himself-is wholly

datz a seruir sel, que fo mes en crotz,
given to serving him who was put on cross

forsa, c'ab mon seruisca e remanha;
forces that-with world he-serves and remains

cascus d'aquest uieu contra son plazer:
each of-these lives against his pleasure

uos el senher d'Alest digatz lo uer;
you and-the lord of-Alest tell the truth
lo cal tratz pieitz? Mas hom lur dan non planha.
the which endures worse But one their harm not let-lament

Enric

Guiraut Riquier, pieitz tratz, segon quem par,
Guiraut Riquier worse endures according as-to-me seems
selh, c'a en dieu tota s'entensio,
he who-has in God all his-intention
si contra ley far ren, que ia perdo
if against law to-do anything that ever pardon
per negun temps mais non cuia trobar.
for any time more not he-thinks to-find
Que sil prezatz forssatz de pretz s'estranha,
For if-the prized forced from worth himself-estranges
de son senhor s'albira qu'es la notz,
of his lord himself-judges that-it-is the harm
per quel blasme nos preza .I.a notz.
for which-the blame not-itself prizes a nut
E de l'auar es semblans, ques refranha
And of the-miser it-is seeming that-himself restrains
el ben, que fay forsatz de son auer.
in-the good which he-does forced of his wealth
E mon fraire puescan dir son uoler,
And my brother may-thereof to-say his will
que sels, qu'ieu dic, mais d'afans l'acompanha.
for him whom-I say more of-toils him-accompanies

The Lord of Alest

Guiraut, pietz tray, som sembla, selh, que dar
Guiraut worse endures so-to-me seems he who to-give
non pot del sieu, el couen a maizo
not can of-the his and-to-him behooves at house
son gran auer gardar ab cor felo,
his great wealth to-guard with heart cruel
e non auza res, c'a pretz tanha, far.
and not dares anything that-to worth befits to-do
Aital uida crey, que pus lo gauanha,
Such life I-believe that more him galls [?]
que no fay sel, que dizetz, que s'es rotz
than — does he whom you-say who himself-is broken
de seruir dieu; car segon carn es glotz
to serving God for according-to flesh is glutton
totz homs; car dieus nos fes d'aital limanha.
every man for God us made of-such clay
El ric maluatz a calque bon saber,
And-the rich wicked has some good savor
car lauzengier li dizon, que ualer
for flatterers to-him say that to-be-worth
sap entrels pros, qu'en aquel laus se banha.
he-knows among-the worthy for-in that praise himself bathes

Guiraut Riquier

Senher, mal trai hom forsatz de peccar,
Lord ill endures man forced from sinning
car souen n'a s'arma contrictio,
for often thereof-has his-soul contrition

pero souen fay, que sap al cor bo;
yet often he-does what tastes to-the heart good
mas sos maltraitz nos fay a comparar
but his suffering not-itself makes to compare
ab sel del croy; quel par, quel cor li franha,
with that of-the vile-one for-to-him seems that-the heart to-him breaks
can met lo seu, don la forsa l'escotz,
when he-spends the his whence the force him-strips
c'al pus paubres cuia uenir desotz
that-to-the most poor he-thinks to-come beneath
e dezira mort, o dieus quel contranha.
and desires death or God that-him constrains
El ualens pot son afan sostener,
And-the worthy can his toil to-sustain
c'om sap, qu'el fes entrauzet son deuer.
for-one knows that-he did fully [?] his duty
El dons d'Alest, cuiatz, cal peytz sofranha.
And-the lord of-Alest consider which worse suffers-want

Enric

Guiraut, per ren nom podetz far cuiar,
Guiraut for anything not-me you-can to-make think
que calque gaug l'auars él dos nos do,
that some joy the-miser in-the gifts not-himself gives
can au dire, que hom bo ten per pro.
when he-hears say that man good holds for worthy
El pros deu si de s'ira refrenar,
And-the worthy ought himself from his-anger to-restrain
car es forsatz, e cor non crel sofranha.
for he-is forced and heart not I-believe-to-him lacks

El datz a dieu uolria en .I. potz
And-the given to God would-wish in a well
esser negatz, car pus enflatz que botz
to-be drowned for more swollen than wineskin
e pieitz uieu quels Sarrazis d'Espanha;
and worse lives than-the Saracens of-Spain
car nulh conortz nol dona bon esper
for any comfort not-to-him gives good hope
de selh de dieu forsatz, c'a non chaler
of him of God forced who-in not caring
met si meteys e plazer non guazanha.
puts himself self and pleasure not gains

The Lord of Alest

Guiraut Riquier, mielhs se deu conortar
Guiraut Riquier better himself ought to-comfort
sel, que donan lo sieu cuia resso
he who giving the his thinks renown
auer, si tot non dona per razo,
to-have though all not he-gives by reason
c'az el plassa; quel don lo fan lauzar
that-to him it-pleases for-the gifts him make praise
a selhs, que son de Frans' e d'Alamanha,
by those who are of France and of-Germany

que non sabon son cor. E si greus motz
who not know his heart And if grievous words
lo datz a dieu ditz contra luy, la detz
the given to God says against him the debt [?]
pensa trobar la merce, qu'em la fanha
he-thinks to-find the mercy which-in the mire
esta forsatz. El pros pert son poder,
stays forced And-the worthy loses his power
c'om lo forsa de far son non deuer,
for-one him forces to do his not duty
per que tratz pieytz c'Artus selh de Bretanha.
for which endures worse than-Arthur he of Brittany

Guiraut Riquier

Senher, l'auars en totz uils faitz se banha
Lord the-miser in all vile deeds himself bathes
per aiustar auer, don es tan glotz,
for amassing wealth of-which he-is so greedy
qu'en desconoys dieu e sos amicx totz;
that-thereof he-disowns God and his friends all
doncx lo forsa del dar, quel cor li franha.
then him forces of-the giving that-the heart to-him breaks
Perol forsatz qu'en estz bon espers
Yet-the forced who-thereof is [?] good hope
el pros destretz conortz. E digan uer
and-the worthy constrained comfort And let-him-say-thereof truth
l'onrables coms d'Astarac, si col tanha.
the-honorable count of-Astarac so as-to-him it-befits

Enric

Guiraut Riquier, mens a, en ques refranha
Guiraut Riquier less has in what-himself he-restrains
sel, c'efen dieus albiran, qu'en la crotz
he who-offends God considering that-on the cross
fo mes per nos: de ioy es al desotz;
was put for us of joy he-is at-the bottom
car dol de cors e d'arma l'acompanha.
for grief of body and of-soul him-accompanies
E l'autri duy an de cors desplazer
And the-other two have of body displeasure
ses pus. El coms puescan dir son deuer,
without more And-the count may-thereof to-say his duty
lo qual d'aquels tres a mielhs, de ques planha.
the which of-those three has more of what-himself he-laments

The Lord of Alest

Gr., pieitz tratz lo pros, qu' ins en la fanha
Guiraut worse endures the worthy for inside in the mire
tomba son pretz, don au tot iorn la uotz
falls his worth whence he-hears all day the voice
c'om nol preza lo ualen d' una notz,
that-one not-him prizes the worth of a nut
quel ric maluat, car alcun laus guazanha
than-the rich wicked for some praise gains
per los londas; e l' autre a plazer
through the fawners [?] and the other has pleasure
segon la carn peccan en son uoler,
according-to the flesh sinning in his will
e uigal coms, cal uid' es pus estranha.
and let-see-the count which life is more strange

Guiraut Riquier, segon uostr' essien

96 · GUIRAUT RIQUIER, IN YOUR JUDGMENT

Guilhem de Mur asks which of two rich barons deserves more praise: one who enriches his own men and not others, or one who enriches strangers and not his own. Guiraut holds for the first, since right duty teaches it and his men will serve him with honor. Guilhem says the lord whose fame travels farther wins more worth. Guiraut replies that a lord who scorns his own for the praise of strangers will find his men glad when he is taken or killed. Enric judges that giving wins worth wherever it goes, but finer worth goes to the lord who spends on his own.

Guilhem de Mur

Guiraut Riquier, segon uostr' essien
Guiraut Riquier according-to your judgment
digatz, cal fay mielhs de dos ricx baros:
say which does better of two rich barons
l'us fay los sieus ricx e sos companhos
the-one makes the his rich and his companions
e non ten pro a negun' autra gen;
and not holds profit to any other folk
l'autre fay ricx los estrans ses tener
the-other makes rich the strangers without holding
nulh pro als sieus: de cals es uostr' acortz,
any profit to-the his of which is your agreement
que dey' auer may de pretz ses enian?
who ought to-have more of worth without deceit
Que, cant l'us met, l'autre met atrestan.
For as-much-as the-one spends the-other spends as-much

Guiraut Riquier

Guilhem de Mur, lo mielhs d'est partimen
Guilhem de Mur the best of-this partimen
puesc leu chauzir e mostrar mas razos:
I-can lightly to-choose and to-show my reasons
quel dreg deuer ab sen ensenhals bos,
for-the right duty with sense teaches-the good
quels sieus deu hom enrequir ben fazen.
that-the his ought one to-enrich well doing
Car qui als sieus no fay be ni plazer
For who to-the his not does good nor pleasure
els estranhs fay ricx a tot son esfors,
and-the strangers makes rich with all his effort
non deu esser lauzatz al mieu semblan,
not ought to-be praised to-the my seeming
e sel, c'als sieus fay be, a pretz prezan.
and he who-to-the his does good has worth prizing

Guilhem de Mur

Gr., menr' es huey que yer uostre sens.
Guiraut less is today than yesterday your sense
Car sel es mays de bon pretz enueyos,
For he is more of good worth desirous
que pus luenh fay auzir son bon ressos,
who more far makes hear his good renown
e per bon laus son prezat li ualen;
and by good praise are prized the worthy
car de sel, c' a pretz dins son poder,
for of him who has worth within his power

uos dic per sert, qu' es maluada la sortz,
to-you I-say for certain that is wicked the lot
que uos e mil anaretz claman;
for you and thousand will-go complaining
l'autr' onraus sieus e se pretz conquistan.
the-other honors-the his and himself worth winning

Guiraut Riquier

Guilhem, pauzat auetz premeyramen,
Guilhem posited you-have first
quel pretz d' aquels als sieus non es nulhs pros,
that-the worth of those to-the his not is any profit
eras diretz, corals ben par de uos;
now you-will-say hearty [?] well appears of you
els dos, que fay als estranhs folamens,
and-the gifts which he-makes to-the strangers foolishly
cascun iorn deu mermar del sieu per uer,
each day must to-diminish of-the his for truth
on es seruitz mal, car sos pretz es tortz;
where he-is served ill for his worth is crooked
e del ualen, quels sieus fay ric donan,
and of-the worthy who-the his makes rich giving
es hom cobes, quel seruisca honran.
is man eager that-him he-serves honoring

Guilhem de Mur

Guiraut, totz noms a son entendemen,
Guiraut every man has his understanding
per qu'en honor et en pro n'entendos;
for which-in honor and in profit thereof-intent

et hom bos pren en senhor cabalos
and man good takes in lord excellent
honor e ioy, cant pren gran honramen,
honor and joy when he-takes great honoring
e y pren anta, cant no fay son deuer
and there takes shame when not does his duty
uas sel, per qui sos pretz uengr' a bos portz;
toward him through whom his worth would-come to good ports
c' om deu amar de senhor atertan
for one ought to-love of lord as-much
son pretz col sieu pro drechura gardan.
his worth as-the his profit right keeping

Guiraut Riquier

De la honor e del deuer hom pren
Of the honor and of-the duty one takes
de bo senhor, c' als sieus es amoros,
from good lord who to-the his is loving
G., honor; er auetz dig per nos;
Guilhem honor now you-have said for us
que del ses pro pren del sieu aunimen,
that of-the without profit takes from-the his shame
e sa guerra poira leu dechazer,
and his war will-be-able lightly to-fall
quel sieu n' auran gaug, s' il es pres o mortz,
for-the his thereof will-have joy if he is taken or dead
c' ab genh uol laus dels estrans per bobans;
for with guile he-wants praise of-the strangers for pomp
e sel es pros, c' als sieus fay ben aman.
and he is worthy who to-the his does good loving

Guilhem de Mur

Guiraut, sabers uos falh, et yeu dic uer,
Guiraut knowledge to-you fails and I say truth
que ia del rey no say passerals portz
for ever of-the king not I-know will-pass-the ports
N Anfos sos laus pels sieus, que say s' espan.
Sir Alfonso his praise through-the his which here itself spreads
E mo senh' En Enricx iutiens en chantans.
And my lord Sir Enric let-judge-us thereof singing

Guiraut Riquier

Guilhems, lo reys uol als sieus pron tener
Guilhem the king wishes to-the his profit to-hold
et als autres per bon pretz ab esfortz;
and to-the others for good worth with effort
uos comparatz a manieyra d' efan.
you compare in manner of child
El coms ioues puescan dir son talan.
And-the count young may-thereof to-say his desire

Enric

Guilhems m'a dat e Gr. pensamen
Guilhem me-has given and Guiraut concern
de lur tenso iutiar, don m'an somos:
of their tenso to-judge whereof me-they-have summoned
en razos es l'us a l'autre ginhos
in reasons is the-one to the-other clever
d'est dos baros, que donan engalmens.
of-these two barons who give equally

Enric

G. mante sel, c' als estrans ualer
Guilhem maintains him who to-the strangers to-avail
uol, non als sieus, don sa razos es fortz,
wishes not to-the his whence his argument is strong
e Gr. sel, c'als sieus fa be tot l'an
and Guiraut him who-to-the his does good all the-year
et als estranhs non ten pro pauc ni gran.
and to-the strangers not holds profit little nor great

Enric

E nos auem uolgut cosselh auer
And we have wished counsel to-have
a dir lo dreg, e dizem, que conortz
to say the right and we-say that comfort
es de pretz dars e bos faitz, on que an,
is of worth giving and good deeds where that it-goes
mas pus fin pretz a selh, c' als sieus l' espan.
but more true worth has he who to-the his it spreads

Guiraut Riquier, diatz me

97 · GUIRAUT RIQUIER, TELL ME

Sir Jaufre asks Guiraut among what people courtship is best received, since where he lives it finds few to maintain it and many adversaries. Guiraut answers that courtship reigns most among the Catalans, where every man turns to joy with pleasing deeds. Jaufre wishes good custom were at home, for he is so fearful that he dares not speak or act for his pleasure, lest his joy be known and fall. Guiraut agrees that a true lover should be fearful and discreet, since a love spread by words cannot last.

Jaufre

Guiraut Riquier, diatz me,
Guiraut Riquier tell me
per cals gens es pus grazitz
by which folk is more welcomed
domney segon uostr' essien?
courtship according-to your judgment
Car say es mal aculhitz,
For here it-is ill received
c'a penas truep, quel mantenha,
for-with difficulty I-find who-it maintains
ans a de contraris tans,
rather it-has of adversaries so-many
que dels destricx cascus pessa,
that of-the distresses each thinks
per que notz als fis amans.
for which it-harms to-the true lovers

Guiraut Riquier

Senh' En Iaufre, bes coue,
Lord Sir Jaufre well-itself befits
queus sia tost per mi digz
that-to-you be soon by me told
mos semblans, on se mante
my opinion where itself maintains
domneys pus ab faitz chauzitz.
courtship more with deeds choice
Entrels Catalas mais renha
Among-the Catalans more reigns
domneis ab faitz agradans,
courtship with deeds pleasing
c'usquecx ab ioy si adressa
for-each with joy himself directs
fazen totz faitz ben estans.
doing all deeds well befitting

Jaufre

Guiraut, ben uolgra fos say
Guiraut well I-would-wish were here
aquel bos costums mest nos
that good custom among us
que la res, que plus mi play;
than the thing that most to-me pleases
car mot estau temeros,
for much I-stay fearful

si que nous aus dir ni faire
so that not-to-you I-dare to-say nor to-do
en dreg d'amor mon plazer;
in right of-love my pleasure
car qui mon ioy conoisia,
for if-one my joy knew
tost poiria dechazer.
soon it-could to-fall

Guiraut Riquier

Senh' En Iaufre, ben eschay,
Lord Sir Jaufre well befits
qui es uerais ni amoros,
who is true or amorous
que per sola, quel ten iay,
that for her who-him holds joyful
sia temens e ginhos;
he-is fearful and clever
c'amor non pot durar gaire,
for-love not can to-last much
pus per motz se pot saber,
since through words itself can to-know
per que selan tota uia
for which concealing all the-while
deu hom son ioy conquerer.
ought one his joy to-win

Jaufre

Gr., anc nulh fis amaire
Guiraut ever any true lover
non poc pus fin cor auer,
not could more true heart to-have
e si Ioliuetz sabia
and if Jolly-One knew
mon ioy, deurial plazer.
my joy should-to-her please

Guiraut Riquier

Senher, no fai a retraire,
Lord not is to reproach
qui a d'amor son uoler,
who has of-love his will
c'ap selar creys hom tot dia
for-with concealing grows one all day
d'amor ioy e bon saber.
of-love joy and good savor

Guiraut, pus em ab senhor, cuy agensa

98 · GUIRAUT, SINCE WE ARE WITH A LORD

Before a lord who delights in joy and company, Folquet asks Guiraut about a knight who long loved a lady until she took him to bed: should he have had more pleasure lying down with her, or rising? Guiraut holds for the lying down, since pleasure is greater in presence, and a lover glad to rise was never brought there by love. Folquet argues that joy possessed is worth more than joy awaited. Guiraut answers that leaving should grieve him worse than a father's death. They name the count of Comminges as judge.

Folquet

Guiraut, pus em ab senhor, cuy agensa
Guiraut since we-are with lord to-whom pleases
ioy e solatz, el play, que fassam tensa,
joy and cheer and-to-him it-pleases that we-make tenso
respondetz mi segon uostr' entendensa
answer me according-to your understanding
d'un cauayer, c'amet lonia sazo
of-a knight who-loved long season
dona, quel plac mais que res, ses falhensa,
lady who-to-him pleased more than anything without fail
tan quel colquet ab si tot a bando:
so-much that-him she-laid with herself all at will
de cal dec auer may bona sabensa,
of which ought to-have more good savor
cant si colquet, o cant leuatz en fo?
when himself he-lay or when risen thence he-was

Guiraut Riquier

Folquet, qui a razon e conoissensa,
Folquet who has reason and knowledge
sap, que plazers es magers en prezensa,
knows that pleasure is greater in presence
per que conois, quel colcars de plazensa
for which he-knows that-the lying-down of pleasure
dec bo saber als cauayers, e no
ought good to-taste to-the knight and not
ges lo leuars, s'amors ni beuolensa
at-all the rising if-love or goodwill
lo y amenet; ans fetz gran falhizo,
him there led rather he-made great failing
si del leuar ac plazer, car paruensa
if of-the rising he-had pleasure for appearance
fes, quel iazers se tengues a prezo.
he-made that-the lying itself held as prison

Folquet

Mal auetz pres, Gr., al mieu ueiaire
Ill you-have taken Guiraut to-the my view
d'est partimen, cossi pogues retraire,
of-this partimen how you-could to-relate
que mais deia plazer so, qu'es a faire,
that more ought to-please that which-is to do
que cant hom a complit son dos dezir.
than when one has fulfilled his sweet desire

May ual fis ioys, cant es pres, a gran aire
More is-worth true joy when it-is taken with great manner
de so, c'om uol may que res possezir,
of that which-one wants more than anything to-possess
que no fai sel, de c'om se pot estraire:
than — does that from which-one himself can to-withdraw
per quel leuar dec may l'amans grazir.
for which-the rising ought more the-lover to-welcome

Guiraut Riquier

D'aquel plazer sos espers fa mal traire
Of-that pleasure his hope makes ill to-endure
el penres gaug, c'om maior non sap gaire,
and-the taking joy that-one greater not knows much
mas pus es pres, nulhs homs nol pot atraire
but since it-is taken any man not-it can to-draw
ab bon saber mas cant del souenir,
with good savor but only of-the remembering
Folquetz, e uos no semblatz fis amayre,
Folquet and you not seem true lover
cant del leuar mandatz l'amans iauzir,
when of-the rising you-bid the-lover to-enjoy
qu'el dec esser pus greu que mort de paire
for-it ought to-be more grievous than death of father
mal razonatz, e pieitz saupes partir.
ill you-argue and worse you-knew-how to-divide

Folquet

Guiraut, uers es, que sofre malanansa
Guiraut true it-is that suffers misfortune
sel, c'aten ioy, tro quel pren, ses duptansa,
he who-awaits joy until that-it he-takes without doubt
per c'al leuar dec auer alegransa
for which-at-the rising ought to-have gladness
lo cauayers mays, que cant l'ac colcat
the knight more than when her-he-had laid
si dons ab si, et es mielh de semblansa,
his lady with himself and it-is better of seeming
c'ap lieys agues son plazer acabat,
that-with her he-had his pleasure achieved
que can si mes; et aues ses esmansa
than when himself he-put and you-have without judgment
pres e cauzit, si c'om uon te per fat.
taken and chosen so that-one you-thereof holds for fool

Guiraut Riquier

En dreg d'amor razonatz gran erransa,
In right of-love you-argue great error
Folquet, don par, c'anc nous tenc en balansa,
Folquet whence it-seems that-ever not-you held in balance
car ioys d'amors non a nulh' acabansa
for joy of-love not has any ending
nis pot complir per ren mas per desgrat.
nor-itself can to-fulfill by anything but by displeasure
Mas sil uostre pec razonars s'auansa,
But if-the your foolish arguing itself-advances

dona non deu far mais aman paguat;
lady not ought to-make more lover paid
car l'amans dec de colcar gran pezansa
for the-lover ought of lying great sorrow
auer, sil plac lo leuar per uertat.
to-have if-to-him pleased the rising in truth

Folquet

Per lo comte de Cumenge, qu'enansa
By the count of Comminges who-advances
fina ualor, uuelh, que sia iutiat,
true merit I-want that it-be judged
Gr., qu'el saup, que fon lial amansa,
Guiraut for-he knew what was loyal loving
mas paor ay, quel sia oblidat.
but fear I-have that-it be forgotten

Guiraut Riquier

Folquetz, nom fay lo iutiamen doptansa,
Folquet not-to-me makes the judgment doubt
qu'ieu razoni uer, e sera proat,
for-I argue true and it-will-be proved
quel coms a de tot, cant saup, membransa
for-the count has of all that he-knew remembrance
e non dira per ren mas la uertat.
and not will-say for anything but the truth

Senh' En Austorc, del Boy lo coms plazens

99 · SIR AUSTORC DEL BOY, THE GRACIOUS COUNT

Guiraut asks Sir Austorc why the gracious count seems to want no troubadours, since Guilhem de Mur, one of the best, shuns his court. Austorc blames Guilhem's jealousy and love of home, and the count's neglect. Enric says Guilhem prefers oats and wheat, plow and hoe, to court and company. Guiraut rebukes them both for mocking a man who labors all year for his harvest. In the tornadas Guiraut and Austorc each claim to love Guilhem best; Enric, who has not loved him since he took to labor, leaves Guilhem to judge.

Guiraut Riquier

Senh' En Austorc, del Boy lo coms plazens
Lord Sir Austorc of-the Boy the count pleasing

par que no uol en torney trobadors,
seems that not wants in circle troubadours

car un, qu'en a, c'om ten per dels melhors,
for one who-thereof he-has whom-one holds for of-the best

s'auza partir de sa cort; cor iauzens
himself-dares to-part from his court heart joyful

y tels estranhs els priuatz ab sabensa,
there holds-the strangers and-the intimates with knowledge

G. de Mur; per qu'ieu ay gran temensa,
Guilhem de Mur for which-I have great fear

qu'el al comte sia fort nelechos
that-he to-the count is very negligent

el coms a luy; saber o uuelh de uos.
and-the count to him to-know it I-wish from you

Austorc

Guiraut Riquier, G. es tan ardens
Guiraut Riquier Guilhem is so eager
d'estar él sieu, que pauc estai alhors;
to-stay in-the his that little he-stays elsewhere
car en luy es gilozi' e folors,
for in him is jealousy and folly
don es repres per mans homes ualens;
whence he-is reproved by many men worthy
el coms fa li tan petit de ualensa,
and-the count does to-him so little of worth
que tug dizem, que y fay desconoysensa.
that all we-say that there he-does ingratitude
Et a uos play, car non es entre nos,
And to you it-pleases for not he-is among us
c'ab son saber uos ten totz al deios.
for-with his knowledge you he-holds all at-the beneath

Enric

A G. play tan siuad' e fromens,
To Guilhem pleases so-much oats and wheat
c'al mestier s'es pres dels laoradors,
that-to-the craft himself-is taken of-the plowmen
e play li may araires o fossors
and pleases to-him more plow or hoe
qu'estar en cort ni entre bona gen.
than-to-be in court or among good folk
E pus el eys uol sa dechazensa,
And since he self wants his downfall

non m'en blasmetz, si nol port benuolensa,
not me-thereof blame if not-him I-bear goodwill
Raynart; doncx par, que pauc li platz mos dos,
Raynart then it-seems that little to-him pleases my gift
e N Gr. es de luy pauc amoros.
and Sir Guiraut is of him little fond

Guiraut Riquier

Senh' En Austorc, uostres acundamens
Lord Sir Austorc your telling
m'es braus, e par, c'aitals uos es sabors;
to-me-is harsh and seems that-such to-you is savor
e no m'es greu, mas es grans deshonors,
and not to-me-it-is grievous but it-is great dishonor
car a N G. dizetz deschauzimens,
for to Sir Guilhem you-say rudenesses
uos el gay coms; per que no y fay ualensa,
you and-the gay count for which not there does worth
sieus estay luenh; car ab bon' entendensa
if-from-you he-stays far for with good intent
tra mal tot l'an per culhir sas meyssos,
endures ill all the-year for gathering his harvests
pus cascus l'es de coblas enuios.
since each to-him-is of coblas envious

Austorc

Si per coblas s'irays hom entendens
If for coblas himself-angers man knowing
de son maior, Gr., es grans errors,
at his superior Guiraut it-is great error

e mas G. es us dels bos doctors,
and since Guilhem is one of-the good doctors
qu'il ditz, digua, pus en als es sofrens.
what-he says let-him-say since in other he-is patient
E mo senher nol fai be ni sufrensa,
And my lord not-him does good nor forbearance
ans li ditz mal, don fay gran descrezensa,
rather to-him says ill whence he-does great disbelief
car si el nos tol; e si es temeros
for if he not-himself removes and if he-is fearful
de mi, nous cal, pus chuflar nous es bos.
of me not-to-you matters since mocking not-to-you is good

Enric

Rainart, a totz es de mi reprendens;
Rainart to all you-are of me reproving
pus a G. non es plazens honors
since to Guilhem not is pleasing honor
ni segre cortz ni solatz ni amors,
nor to-follow courts nor cheer nor love
c'ab son labor ditz qu'er pus tost manens,
for-with his labor he-says that-he-will-be more soon rich
col faray be, si nol uey? No m'agensa,
how-him I-will-do good if not-him I-see Not to-me-pleases
quel ne forse; mas a uos en paruensa
that-him thereof I-force but to you in appearance
play sos blasmars, tant l'es contrarios,
pleases his blaming so-much to-him-you-are contrary
et a N Gr. pus, qu'er non a somos.
and to Sir Guiraut more since-now not he-has summoned

Guiraut Riquier

A N G. port tant d'amor ses falhensa,
To Sir Guilhem I-bear so-much of-love without fail
senh' En Austorc, c'a uos n'ay maluolensa
lord Sir Austorc that-to you thereof-I-have ill-will
et al comte, car l'estan enuios,
and to-the count for to-him-you-stand envious
e uolram pieyt que a negun de uos.
and he-will-wish-me worse than to any of you

Austorc

Gr., car pieitz li dizetz en paruensa,
Guiraut for worse to-him you-say in appearance
mas G. sap, qu'ieu l'am; e non comensa
but Guilhem knows that-I him-love and not begins
ges de nouel, ans s'ieu crezutz en fos,
at-all of new rather if-I believed thereof were
l'agral coms fag trop ha ric e ioyos.
him-would-have-the count made very indeed [?] rich and joyful

Enric

Rainaut, pus uos e N Gr. auetz tensa,
Rainaut since you and Sir Guiraut have tenso
cal ama may G., pus a sabensa,
which loves more Guilhem since he-has knowledge
el conosca, cal ama may d'apdos,
he may-know which loves more of-both
qu'ieu non l'amey, pus labors li fon bos.
for-I not him-loved since labor to-him was good