

OLD OCCITAN SERIES • VOLUME 10

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

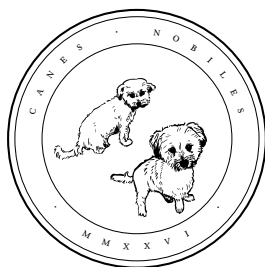


CANES NOBILES · MMXXVI

Copyright © 2026 Christopher Hench
All rights reserved

Published by Canes Nobiles

The source text is in the public domain



Volume 10 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 servir.
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 servir 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 sobreis 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-beed the my habit
 merces sim deu pro tener may,
mercy if-me ought profit to-bold 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'Opián lauzar, quan poiray.

of-Opián 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, quilz defenda,

nor joy nor they-have who-them defends

amors pert sos ualedors

love loses its helpers

e no troba, quilz 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 strengtbened

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 ioy s 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 segurs bem fassa,

that-the following well-me does

ni n'etz reprensens.

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 be-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 esquiús

so-much that-the imagining to-me-is aloof

mas d'aitant suy esforssius

but of-so-much I-am strenuous

qu'ieu uelh 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-bold

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

nus es blames 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 reprehens.

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 chاوزir; 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 essem 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 gazonha.

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 ueraí 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 MCCLVIII.

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-bates

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 chاوزir 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-bates

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 bates

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 uelh, 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-bates
 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-bates

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 be-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 be-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-bates 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 servir
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 conquer,

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 cuiava 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-see

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-bold 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 premier) 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

capital 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 forsats,
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
 forsats 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 é'l 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 amors

Beginning of true lover

es de dezir tement et humiliu;

is of desire fearing and humble

aqueh 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 Str-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 pensar;

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-obeyes 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 chاوزir

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 ill

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 ganhar

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 bears and sees

qu'a dobra 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'el 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 ioy 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 asseguetz

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-bear foolishly to-praise

Per qu'ieu me cug cessar

For which-I myself think to-cessar

de mans faitz cabalos;

from many deeds supreme

quar se pert ma sazoz.

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 be-were

per que a nom N Anfós.

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 servir 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 uelh 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 chاوز 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 servir, 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 prezat;

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 XIIIlla) canson d'En Gr. Riquier, l'an MCCLXVIII.

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 Anfós.
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 miells, 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 leyalatz

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 planb, 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.

Planb, que fe Gr. Riquier del senhor de Narbona,

Planb 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 planb per lo dan remembrar

I-begin this planb 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 servir,

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 prezat

And because her noble person prized

en totz bes apercebutz

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 paruenta.

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 priuatx;
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 crezutx,
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-bearing 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 be-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 MCCLXXIII.

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 abriuatx et arditx,

and of asking eager and bold

per quals bes faitz uey derriers los chاوزitz,

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 orgulhos

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-be-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 uella 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 fermes, 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 fermes, 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 be-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-bold 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 ill 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 ajudar,

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
 cantar 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-bear say

qu'er chant per autruy plazer.

for-now I-sing for another's pleasure

Reys N Anfos, al mielhs chاوز

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 enemixx 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 chاوزimens 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 gandar 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 Anfós, 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, enemix 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 MCCLXXXVI

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-bastens

per qu'ieu, tant quant uiua,

for which-I so-long as I-live

uueilh servir 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 pliuu,

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 prezuiua,

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-ber-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-ber-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

bis 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 chاوزida;

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 bold 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 MCCLXXXVI,

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 aduysse:

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 nued e dia;

on desiring her advancement night and day

pero mielhs fai, qu'ieu uoler no sabia.

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 savor,

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 fermes 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 soioens 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 Anfós Castellás, 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 VIII) uers d'En Gr. Riquier, l'an MCCLXXXVI,

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 iniquitat

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 yssauser

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 Anfós, 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-be-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 chausisca 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 Castellán 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 lautzatz

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 servir

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 chazir

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-bad

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 gander

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 serviria.

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 servir

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 be-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 manera, e la segonda e la quarta e
and the fifth of-one manner and the second and the fourth and
la sexta d' altra manera, 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 fermes 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 effortz 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 priuat

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 XIII. 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 priuat

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 uanitatx,
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,

bad hardly guides bad

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 reyalz,

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 perdutoz,

lord and there us lost

on non es lunhs bes perdutoz.

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 tolques

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

MCCLXXXIII en ienouier.

twelve-hundred-eighty-four in January

Quis tolques

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 suffren

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 beir

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 nién;

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

Narbonnes

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 IIIa) canson d'En Gr. Riquier, l'an

The twentieth fourth song of-Sir Guiraut Riquier the-year

MCCLXXXIII en fevrier.

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 sazoz

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 be-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 desplaizer

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 chاوز

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-be-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 be-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 MCCLXXXIII, (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 ajuda,

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-be-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 XVIII.) 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 creutz,
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 salut,

and ran-down from heart that which-is salvation

e uolgues dreg, quar dreitz es dreitz semdiars,

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

Amplès 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 saueiza 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-bold

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 fevrier.

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-be-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-bold

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 be-protects

e quens garde de cazer

and that-us be-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 novembre.

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-bear 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-bear 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-bate 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 bear 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-bate
 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 be-could from shame to-cess

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 sofrir.

if myself-thereof I-could to-abstain

Mout m'es greu per sofrir,

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 pezarz,

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 meritx, 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 ill to-flee

No sai, uas on m'albir

Not I-know toward where myself-I-direct

per menhs d'afan sofrir.

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 abstenir 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-cess

contral uoler, quem fa mals abellir,

against-the will which-to-me makes ill 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' altra 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 fermes, 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. cansón 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 sazons, 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 prezatx,

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 el 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 entendre' 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 ajuda 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 XXIII 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

desconoyt 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-see

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 ginhs

for-pride and fraud crafty

tolhon auzir e uezer

take-away bearing and seeing

ad home totas sazoz.

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

MCCLXXXVIII 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-bold 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 servir 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 reuenna.
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 nued 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 conoysem, e temors nons chastia

which we-know and fear not-us chastises

del iorn, on tuch serem per dreg iuiat.

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-ber-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 MLXXXXXI

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-he-has so nobly conducted

quels amicx a de la gleysa honratz

that-the friends he-has of the church honored

els enemix 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 Foyz li uen de l'autre latz

yet through Foix to-him comes from the-other side

deuers, ques deu tener a soïorn guerra.

duty that-himself he-ought to-bold 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-bim nurtured
 quar anc nol fes nescieiar iouens,
for ever not-bim made to-play-the-fool youth
 ans es ab sen curos et atemperatz,
rather be-is with sense careful and tempered
 don es per totz sos enemich 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-bim comes his good conduct
 per qu'ieu li prec e li cosselh el dic,
for which-I him pray and him counsel and-to-bim tell
 quel retenha quon senhor ad amic
that-bim 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-be-will in all his goodness
 si s'afortis contra uils uoluntatz;
if himself-be-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 MCCLXXXII.

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 forsatz

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 desplaizer

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-bear 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 perill 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 be-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-bears
 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
 servir 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 gandar 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-see 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 segunda 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-bold
 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 pezens,
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 chazimen
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

MCCLXXVIII 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-cess
 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 be-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 be 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 uelh 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, outra 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 conoyoysensa

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

uostre benuolensa,

your goodwill

quar uos faitz grazir. —

for yourself you-make welcomed

Toza, queus aug dir? —

Girl what-you I-bear 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'Opián l'entier. —

of-Opián 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-bear

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'anzat trufan. —

Girl well-you I-love but you me-go mocking

Senher, outra n'ametx 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 MCCLXIII.

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 presenteira,

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, esquiu. —

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 paruenta

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 esverduda? —

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 é! 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 achufiar? —

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 nuev 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 bad 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

nus 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-bear

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 uuef 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-bold 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 servirai 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-bear

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 doubles 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 sazoz 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-be 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

ior, 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 wisbes 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'acpta 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-bear

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 gandar

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

aia, 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 perillhos dezaire,

us from perilous distress

pregal, qu'elh nos sia guitz.

pray-him that-he to-us be guide

Per ta gran bonaventura

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 Tensors

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 Lautrec 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 amors;
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'otra 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 outra 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 lovers 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-be 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-be-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 Daud 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
Enueios 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 [?]

Enueios

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 rix, 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'Estanb 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 raubarria,
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 be-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'Estanb

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 conquer 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 directz, 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 directz, queus retenha.

not-to-you gives nor-to-her it-pleases it you-will-say that-you retains

Eras chاوزetz, 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-binder 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 lauatz
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 directz, 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-bear 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 not 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 uelh 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 uelh 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 laisserai; 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 uelh 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., uelh, 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 uelh 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, chautetz 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, chautetz d'esta partida:

Guilhem de Mur choose of-this division

essem s irem tostemps may s 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 chautida

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 miells 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 camiaría

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 chاوزir 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 rasonatz 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 uelh 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 uelh 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 be 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 be-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 Rigquier

Coms d'Astarac, ab la gensor

Count of-Astarac with the noblest

dona, c'om puesqu' él mon chاوزir,

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 bold

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 servir

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 outra 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 boscatic

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 priuatx,

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 priuatx,

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 paruenta
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 cauilhós

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 laisarei cassar,

not-him to-you I-will-let hunt

si tot m'es fort nelechos,

though all to-me-he-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 respot 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 dessenaar;
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 board 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 servir 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'estrinha,
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 servir 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 maluatx 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-bears 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 desplaizer

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-bears 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 fauners [?] 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' altra 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 miells d'est partimen

Guilhem de Mur the best of-this partimen

puesc leu chاوزir 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 directz, 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 maneyra 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 chاوزitz.
courtsbip more with deeds choice
 Entrels Catalas mais renha
Among-the Catalans more reigns
 domneis ab faitz agradans,
courtsbip 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, deural 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 be-made great failing
 si del leuar ac plazer, car paruença
if of-the rising he-had pleasure for appearance
 fes, quel iazers se tengues a prezo.
be-made that-the lying itself beld 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 rasonatz, 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-be-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 be-had his pleasure achieved
 que can si mes; et aues ses esmansa
than when himself be-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

fin a 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 deshonor,
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 sofrrens.
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 chuffar 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 paruença
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

