OLD OCCITAN SERIES · VOLUME 10

Raimon Vidal de Bezaudun

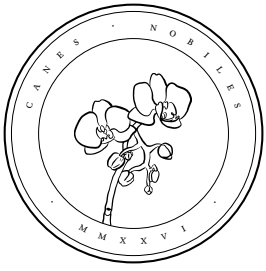
Raimon Vidal de Bezaudun

The Rules of Composing and the Three Verse Tales

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with a word-for-word interlinear English translation

preserving the original word order

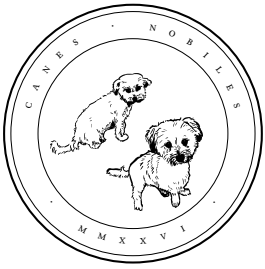


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The Old Occitan text follows Guessard's Grammaires provençales de Hugues Faidit et de Raymond Vidal de Besaudun, second edition (Paris, 1858), for Las Rasos de trobar; Appel's Provenzalische Chrestomathie, sixth edition (Leipzig, 1930), for the Castia-gilos; Bartsch's Denkmäler der provenzalischen Litteratur (Stuttgart, 1856), for Abril issi' e mays intrava; and Cornicelius's So fo e·l temps c'om era iays (Berlin, 1888)

Set from page scans of the four editions

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

Each work's text and spelling are its editor's, Guessard's for Las Rasos de trobar, Appel's for the Castia-gilos, Bartsch's for Abril issi' e mays intrava, and Cornicelius's for So fo e·l temps c'om era iays, and none is harmonized to another. Square and round brackets are the editors' own, ∗∗∗ stands where an edition prints points for letters or words it cannot read, and speech stands between « ». The verses are numbered as each edition numbers them, every fifth in the margin; the Rasos, which Guessard does not number, carry the numbers 1–65 on his paragraphs, and the reading sections and their English heads are this press's.

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RAIMON VIDAL DE BEZAUDUN

Las Rasos de trobar

The Rules of Composing

Why This Book Is Made

I

Raimon Vidal writes this book because few people know the right way to compose, and he means to show which troubadours composed and taught best. Everyone, from emperors to shepherds, delights in song, yet both troubadours and listeners are deceived: listeners pretend to understand what they do not, and the knowing will not blame a bad poet. No one has ever mastered this art completely, he says, but whoever understands his book will be able to compose without shame.

Per so qar ieu Raimonz Vidals ai vist et conogut que 1
For that because I Raimon Vidal have seen and known that
pauc d'omes sabon ni an saubuda la drecha maniera de
few of-men know or have known the right manner of
trobar, voill eu far aquest libre, per far conoisser et
composing wish I to-make this book for to-make to-recognize and
saber qals dels trobadors an mielz trobat et mielz ensenhat
to-know which of-the troubadours have better composed and better taught
ad aqelz qe volran aprenre com devon segre la drecha
to those who will-wish to-learn how they-ought to-follow the right
maniera de trobar. Pero s'ieu i alongi en causas qe
manner of composing But if-I therein lengthen in things that
porria plus brieumens dir, nous en deves meravellar;
I-could more briefly to-say not-yourselves thereat you-ought to-marvel
car eu vei et conosc qe mant saber en son tornat en
for I see and recognize that many a-knowledge thereby are turned into
error et en tenso qar eran tant breumens dig. Per q'ieu
error and into dispute because they-were so briefly said For which-I
alongarai en tal luec qe porria ben leu plus breumentz
will-lengthen in such place where could well likely more briefly
hom dir; et aitan ben si ren i lais o i fas
one to-say and as well if anything therein I-leave or therein I-make

errada, pot si ben avenir per oblit; (qar ieu non ai
error it-can itself well to-happen through forgetting for I not have
ges vistas ni auzidas totas las causas del mon), o per
at-all seen nor heard all the things of-the world or through
fallimentz de pensar. Per qe totz hom prims ni entendenz
failings of thinking For which every man subtle or understanding
no m'en deu uchaizonar, pois conoissera la causa. E
not me-for-it ought to-blame since he-will-recognize the cause And
sai ben que mant home i blasmeran, o diran: «aital
I-know well that many men therein will-blame or will-say such
ren i degra mais metre,» qe sol lo quart non sabrian
thing therein he-ought more to-put who even the fourth not would-know
far ni conoisser, si non o trobessen tan ben assesmat.
to-make nor to-recognize if not it they-found so well prepared
Autresi vos dig qe homes prims i aura, de cui vos
Likewise to-you I-say that men subtle there will-be of whom to-you
dic, sitot s'estai ben, que i sabrian bien meilhorar o
I-speak although it-stands well who therein would-know well to-improve or
mais metre; qar greu trobares negun saber tan fort ni tan
more to-put for hardly you-will-find any knowledge so strong or so
primamenz dig, qe uns hom prims no i saubes melhurar,
subtly said that a man subtle not therein could improve
o mais metre. Per q'ieu vos dig qe en neguna ren, pos
or more to-put For which-I to-you say that in any thing once
basta ni benista, non devon ren ostar ni mais metre.
it-suffices and is-seemly not they-ought anything to-remove nor more to-put

2 Tota gens Crestiana, Juzeus et Sarazis, emperador, princeps,
All people Christian Jews and Saracens emperors princes
rei, duc, conte, vesconte, contor, valvasor, et tuit autre
kings dukes counts viscounts comtors vavasors and all other
cavailler e clergues borges e vilanz, paucs et granz, meton
knights and clerics burghers and churls small and great put

totz jorns lor entendiment en trobar et en chantar, o qen
all days their mind in composing and in singing either for-it
volon trobar, o qen volon entendre, o qen volon dire, o
they-wish to-compose or for-it they-wish to-understand or for-it they-wish to-recite or
qen volon auzir, qe greu seres en loc negun tan privat
for-it they-wish to-hear so-that hardly you-will-be in place any so private
ni tant sol, pos gens i a, paucas o moutas, qe ades non
or so alone once people there are few or many that at-once not
auias cantar un o autre, o tot ensems, qe neis li pastor de
thou-hear to-sing one or other or all together for even the shepherds of
la montagna lo maior sollatz qe ill aian an de chantar;
the mountain the greatest cheer that they have they-have from singing
et tuit li mal el ben del mont son mes en remembransa
and all the evil and-the good of-the world are put in remembrance
per trobadors; et ja non trobaras mot un mal dig, pos
by troubadours and ever not thou-wilt-find word one ill said once
trobaires l'a mes en rima, qe tot jorns en remembranza [non
a-troubadour it-has put in rhyme that all days in remembrance not
sia]; qar trobars et chantars son movemenz de totas galliardias.
be for composing and singing are movers of all gallantries
En aqest saber de trobar son enganat li trobador et 3
In this knowledge of composing are deceived the troubadours and
dirai vos com ni per qe. Li auzidor qe ren non
I-will-tell you how and for what The hearers who anything not
intendon, qant auzon un bon chantar, faran semblant
understand when they-hear a good song will-make semblance
qe fort ben l'entendon et ges no l'entendran, qe
that very well it-they-understand and at-all not it-they-will-understand for
cuieran so qelz en tengues hom per pecs si dizon qe
they-will-think that that-them thereby would-hold one for fools if they-say that
non l'entendesson: et en aisi enganan lor mezeis, qe uns
not it-they-understood and in this-way deceive their selves for one

dels maior sens del mont es qi demanda ni vol apenre so
of-the greatest senses of-the world is who asks and wishes to-learn that
qe non sap, et assatz deu aver maior vergoigna cel qi
which not he-knows and much ought to-have greater shame he who
non sap qe aicel qi demanda. Et sil qe entendon, qant
not knows than he who asks And those who understand when
auzion un malvais trobador, per ensegnament li lauzaran
they-hear a wicked troubadour through good-breeding to-him will-praise
son chantar; et si no lo volon lauzar, al menz nol volran
his song and if not it they-wish to-praise at-the least not-it will-wish
blasmar; et aisi son enganat li trobador, et li auzidor n'an
to-blame and thus are deceived the troubadours and the hearers thereof-have
lo blasme; car una de las maiors valors del mont es qui sap
the blame for one of the greatest merits of-the world is who knows
lauzar so qe fai a lauzar, et blasmar so qe fai a blasmar.
to-praise that which is-fit to praise and to-blame that which is-fit to blame
4 Sill qe cuion entendre et non entendon, per otracuiament
Those who think to-understand and not understand through presumption
non volon apenre, et en aisi remanon enganat. Ieu non
not wish to-learn and in this-way remain deceived I not
dic ges qe toz los homes del mon puesca far prims ni
say at-all that all the men of-the world I-can to-make subtle or
entendenz, ni qe fassa tornar de lor enveitz senz plana
understanding nor that I-make turn from their perversity without plain
paraola; que anc Dieus non fes tant grant ordre, qe pos homs
word for ever God not made so great an-order that once man
escouta l'error, q'om no trobe qalacom home qe lai inclina
listens-to the-error that-one not find some man who there inclines
son cor. Per qe, sitot ieu non entent qe totz los puesca
his heart For which although I not intend that all them I-can
far entendentz, si vueill far aqest libre per l'una partida.
to-make understanding yet I-wish to-make this book for the-one part

Aqest saber de trobar non fon anc mais ajostatz tan 5
This knowledge of composing not was ever before gathered so
ben en un sol luec, mais qe cascun n'ac en son cor,
well in one single place but that each thereof-had in his heart
segon que fon prims ni entendenz. Ni non crezas que
according-to as he-was subtle and understanding And not believe-thou that
neguns hom n'aia istat maistres ni perfaig; car tant es
any man thereof-have been master or perfect for so is
cars et fins lo saber qe hanc nuls homs non se donet
dear and fine the knowledge that ever any man not himself gave
garda del tot. So conoissera totz homs prims et entendenz
heed of-the whole That will-recognize every man subtle and understanding
qe ben esgard' aqest libre. E non dic ieu ges qe sia
who well regards this book And not say I at-all that I-be
maistres ni parfaitz, mas tan dirai segon mon sen en
master or perfect but so-much I-will-say according-to my sense in
aqest libre, qe totz homs qi l'entendra ni ara bon cor
this book that every man who it-will-understand and will-have good heart
de trobar, poira far sos cantars ses tota vergoigna.
for composing will-be-able to-make his songs without all shame

The Speech of the Limousin, and the Kinds of Words

II

Whoever would compose must know that no speech is as natural and correct as that of the Limousin and the lands around it, Provence, Saintonge, Auvergne, and Quercy; when a native strays from it for a rhyme, listeners who do not know the tongue take the fault for the language. French suits romances and pastourelles, Limousin vers, songs, and sirventes. Raimon names the eight parts of speech, sorts words into adjectives, substantives, and neuters, and divides adjectives and substantives alike into masculine, feminine, and common, as bons, bona, and fortz.

6 Totz hom qe vol trobar ni entendre deu primierament
Every man who wishes to-compose or to-understand ought first
saber qe neguna parladura no es tant naturals ni tant drecha
to-know that any speech not is so natural nor so right
del nostre lingage con aqella de Proenza o de Lemosi o
of-the our tongue as that of Provence or of Limousin or
de Saintonge o d'Alvergna o de Caerci. Per qe ieu vos
of Saintonge or of-Auvergne or of Quercy For which I to-you
dic qe qant ieu parlarai de Lemosis, qe totas estas terras
say that when I will-speak of Limousin that all these lands
entendas, et totas lor vezinas, et totas cellas qe son entre
thou-understand and all their neighbors and all those that are between
ellas. Et tot l'ome qe en aqellas sont nat ni norit an la
them And all the-men who in those are born and bred have the
parladura natural et drecha; mas cant us de lor es issitz
speech natural and right but when one of them is gone-out
de la parladura per una rima o per alcun mot qe li sera
of the speech for a rhyme or for some word that to-him will-be
mestier, cuion las genz qi non entendon qe la lur lenga sia
need think the people who not understand that the their tongue be
aitals, qar non sabon lur lenga; per qe mielz lo conois
such because not they-know their tongue for which better it knows

cel qi ha la parladura reconoguda que sel qi non la sap,
he who has the speech recognized than he who not it knows
e per zo non cuion mal far qan geton la parladura de
and for this not they-think ill to-do when they-throw the speech from
sua natura, anz cuion qe sia aitals la lenga. Per q'ieu vueil
its nature but they-think that be such the tongue For which-I wish
far aquest libre par far reconoisser las parladuras d'aquels
to-make this book for to-make to-recognize the speeches of-those
qi la parlon drecha, e per enseignar aiçels qui non la sabon.
who it speak right and for to-teach those who not it know
La parladura Francesca val mais et [es] plus avinenz 7
The speech French is-worth more and is more fitting
a far romanz et pasturellas; mas cella de Lemosin val
to make romances and pastourelles but that of Limousin is-worth
mais per far vers et cansons et serventes; et per
more for to-make verses and songs and sirventes and through
totas las terras de nostre lengage so de maior autoritat li
all the lands of our tongue are of greater authority the
cantar de la lenga Lemosina que de negun' autra parladura,
songs of the tongue Limousin than of any other speech
per q'ieu vos en parlarai primeramen.
for which-I to-you thereof will-speak first
Mant home son qe dizon qe porta ni pan ni vin non son 8
Many men are who say that door or bread or wine not are
paraolas de Lemosin, per so car si dison en autras
words of Limousin for that because themselves they-say in other
terras quom en Lemozi; et sol non sabon qe dizon; car totas
lands as in Limousin and even not they-know what they-say for all
paraolas qe ditz hom en Lemozi d'autras guisas que en autras
words that says one in Limousin in-other ways than in other
terras, aqellas son propriamenz de Lemozi. Per q'ieu vos dic qe
lands those are properly of Limousin For which-I to-you say that

totz hom qi vol trobar ni entendre deu aver fort privada la
every man who wishes to-compose or to-understand ought to-have very intimate the
parladura de Lemosin, et apres deu saber alques de la natura
speech of Limousin and after ought to-know somewhat of the nature
de gramatica, si fort primamenz vol trobar ni entendre;
of grammar if very subtly he-wishes to-compose or to-understand
car tota la parladura de Lemosin se parla naturalmenz et
for all the speech of Limousin itself speaks naturally both
per cas et per genres et per temps et per personas et
by cases and by genders and by tenses and by persons and
per motz, aisi com poretz auzir aissi, si ben o escoutas.
by words just as you-will-be-able to-hear here if well it thou-listen

9 Totz hom qe s'entenda en gramatica deu saber qe
Every man who himself-understands in grammar ought to-know that
viii. partz son de qe totas las paraolas del mont si
eight parts are from which all the words of-the world themselves
trason, so es noms, pronoms, verbs, partecips, adverbis,
draw that is noun pronoun verb participle adverb
conjunctios, prepositios et interjectios.
conjunction preposition and interjection

10 Outra tot aiso qe ieu vos dich, deves saber qe paraulas i
Beyond all this that I to-you tell you-ought to-know that words there
son de tres manieras: las unas son adjectivas et las autras
are of three manners the ones are adjective and the others
substantivas, et las autras ni l'un ni l'autre. Adjectivas et
substantive and the others neither the-one nor the-other Adjective and
substantivas son totas acellas qe an pluralitat et singularitat,
substantive are all those that have plurality and singularity
et mostron genre et persona et temps, o sostenon o son
and show gender and person and tense either sustain or are
sostengudas, aisi con son sellas del nom et del pronom
sustained just as are those of-the noun and of-the pronoun

e del particip et del verb, mas cellas de l' averbi et de
and of-the participle and of-the verb but those of the adverb and of
la conjunctio et de la prepositio et de la interjectio, per
the conjunction and of the preposition and of the interjection for
so car singularitat ni pluralitat non an, ni demostron
that because singularity or plurality not they-have nor show
genre ni persona ni temps, ni sostenon ni son sostengudas,
gender or person or tense nor sustain nor are sustained
no son ni l'un ni l'autre, et podes las appellar neutras.
not are either the-one or the-other and you-can them to-call neuter
Las paraulas adjectivas son com: bons, bels, bona, bella, 11
The words adjective are as good fair good fair
fortz, vils, sotils, plazens, soffrenz, am, vau, grasisc, engresisc,
strong cheap subtle pleasing suffering I-love I-go I-thank I-grow-fierce
o cant a o qe fai o qe suffre; et son appelladas
or whatever has or what does or what suffers and are called
adjectivas, car hom no las pot portar ad entendement,
adjective because one not them can to-carry to sense
si sobre substantius non las geta.
if upon substantives not them he-throws
Las paraulas substantivas son aiso com: bellezza, bonezza, 12
The words substantive are thus as beauty goodness
cavaliers, cavals, dompna, poma, ieu, tu, mieus, tieus, sui,
knight horse lady apple I thou mine thine I-am
estau, et totas las autras del mont, qe demostron substantia
I-stand and all the others of-the world that show substance
visibil e non visibil; et per aiso an nom substantivas
visible and not visible and for this have name substantive
car demonstran substantia et sostenon las ajectivas, aisi
because they-show substance and sustain the adjectives just
com si ieu dizia: «Reis sui d'Aragon, o: ieu sui rica homs.»
as if I said King I-am of-Aragon or I am rich man

13 Las paraulas adjectivas son de tres manieras: las unas son
The words adjective are of three manners the ones are
masculinas, et las autras femininas, et las autras comunas.
masculine and the others feminine and the others common
Las masculinas son aisi com bos, bels, gais, blancz, et
The masculine are just as good fair gay white and
totas cellas qe hom ditz en l'entendiment del masculin;
all those that one says in the-sense of-the masculine
et no las pot hom dir mas ab substantiu masculin. Las
and not them can one to-say but with substantive masculine The
femininas son aisi com bona, bella, gaia, blancha, et totas
feminine are just as good fair gay white and all
cellas qe hom ditz en entendiment del feminin; et no
those that one says in sense of-the feminine and not
las pot hom dir mas ab substantiu feminin. Las comunas
them can one to-say but with substantive feminine The common
son aisi com: fortz, vils, sotils, plasenz, suffrenz, am, vau,
are just as strong cheap subtle pleasing suffering I-love I-go
grasisc, et mantas d'autras qe n'i a d'aqesta maniera.
I-thank and many of-others that thereof-there are of-this manner
Et son per aisso appelladas comunas car hom las pot
And are for this called common because one them can
dir aitan ben a substantiu masculin com ab feminin, o
to-say as well to substantive masculine as with feminine or
a feminin com a masculin et com ab comun; car aitan
to feminine as to masculine and as with common for as
ben n'i a de tres manieras com de las substantivas.
well thereof-there are of three manners as of the substantives
14 Las paraulas substantivas femininas son: bellezza, bonezza,
The words substantive feminine are beauty goodness
dompna, Roma, et totas las autras qe demostran substantia
lady Rome and all the others that show substance

feminina. Las masculinas son: cavaliers, cavals, et totas las
feminine The masculine are knight horse and all the
autras qe demonstron substantia masculina. Comunas son totas
others that show substance masculine Common are all
aqestas: ieu, sui, estau, tu, et totas las autras don si pot
these I I-am I-stand thou and all the others by-which itself can
demostrar aitan ben homs com femna, aisi com verges; car hom
to-show as well man as woman just as virgin for one
pot ben dir: verges es aqest homs, o: verges es aquesta femna.
can well to-say virgin is this man or virgin is this woman

The Masculine Noun, Long and Short

III

Grammar knows five genders, but in Romance every word is masculine, feminine, or common, and only an adjective can be neuter. A masculine word takes its long form, with the -s, in the nominative and vocative singular and in the oblique plural, and its short form elsewhere, so lo cavalier es vengut is wrong. Raimon proves the hard cases with lines of Bernart de Ventadorn, Guilhem de Saint Didier, Giraut de Bornelh, and Bertran de Born, and names malvaz as the word that stays long in every plural.

Primieramentz vos parlarai del nom et de las paraolas qe 15
First to-you I-will-speak of-the noun and of the words that
son de la sieua substantia, com las ditz hom en Lemosin.
are of the its substance how them says one in Limousin
Saber deves qel nom a sinc declinations, et qascuna
To-know you-ought that-the noun has five declensions and each
d'ellas a dos nombres, so es a saber lo singular el
of-them has two numbers that is to know the singular and-the

plural. Lo singulars parla d'una el nominatiu, el genitiu,
plural The singular speaks of-one in-the nominative in-the genitive
el datiu, el vocatiu et el ablatiu.
in-the dative in-the vocative and in-the ablative

16 Apres tot aisso deves saber qe grammatica fai v. genres,
After all this you-ought to-know that grammar makes five genders
so es a saber masculins, feminins, neutris, comus et omnis.
that is to know masculine feminine neuter common and all-gender
Mas en Romans totas las paraolas del mont, adjectivas o
But in Romance all the words of-the world adjective or
substantivas, son masculinas o femininas o comunas o de
substantive are masculine or feminine or common or of
lur entendemen, aisi com ieu vos ai dig desus. En petitas
their sense just as I to-you have said above In few
en fora, qe pot hom abreviar, per rason del neutri, el
thereof apart which can one to-shorten by reason of-the neuter in-the
nominatiu el vocatiu singular, aisi com qui volia dir: bon
nominative and-the vocative singular just as who wished to-say good
m'es car m'aves onrat, o: mal m'es car m'aves
to-me-it-is because me-you-have honored or bad to-me-it-is because me-you-have
tengut, — bel es aiso; et autresi van tuit cill d'aqest
held fair is this and likewise go all those of-this
semblant. Et dar vos n'ai eisemple dels masculins et
kind And give to-you thereof-I-will example of-the masculine and
dels feminins. En gramatica es arbres feminins, et cors es
of-the feminine In grammar is tree feminine and body is
neutris; et ditz los hom en Romans masculins. En gramatica
neuter and says them one in Romance masculine In grammar
fai hom masculin amor, et mar neutriu; et ditz los
makes one masculine love and sea neuter and says them
feminins en Romans. Autresi totas las paraulas del mont son
feminine in Romance Likewise all the words of-the world are

masculinas o femininas o comunas o de lur entendemen en
masculine or feminine or common or of their sense in
Romans. D'aqest dos cas en fora, qe ieu vos ai dich, qe
Romance From-these two cases thereof apart that I to-you have told which
son neutriu per abreviar. Estiers non trobaretz neguna paraula
are neuter for shortening Otherwise not you-will-find any word
substantiva que hom puesca dir el neutri, mas solamenz
substantive that one can to-say in-the neuter but only
las ajectivas, aisi com ieu vos ai dig, el nominatiu et
the adjectives just as I to-you have said in-the nominative and
el vocatiu singular, car ja non trobares autre cas negun.
in-the vocative singular for ever not you-will-find other case any
Hueimais deves saber que totas las paraulas del mont 17
Henceforth you-ought to-know that all the words of-the world
masculinas, qe s'atagnon al nomen, et cellas qe hom ditz
masculine that belong to-the noun and those that one says
en l'entendement del masculin, substantivas et adjectivas,
in the-sense of-the masculine substantive and adjective
s'alongan en. vi. cas, so es a saber: el nominatiu singular, el
lengthen in six cases that is to know in-the nominative singular in-the
genitiu, el datiu, et en l'acusatiu, et en l'ablatiu plural; et
genitive in-the dative and in the-accusative and in the-ablative plural and
s'abrevion en vi. cas, so es a saber: el genitiu et el datiu
shorten in six cases that is to know in-the genitive and in-the dative
et el acusatiu et el ablatiu singular. et el nominatiu et
and in-the accusative and in-the ablative singular and in-the nominative and
el vocatiu plural. Alongar apelli ieu cant hom ditz: cavaliers,
in-the vocative plural Lengthening call I when one says knight
cavals, et autresi de totas las autras paraulas del mon. Si om
horse and likewise of all the other words of-the world If one
dizia: lo cavalier es vengut, o mal mi fes lo caval, o bon
said the knight is come or ill to-me did the horse or good

sap l'escut; mal seria dich, qel nominatius singular alongar
tastes the-shield ill would-be said for-the nominative singular to-lengthen
si deu, sitot hom dis per us: pus vengut es lo cavalier, o
itself ought although one says by usage since come is the knight or
mal mi fes lo caval, o bon sap l'escut. Et el nominatiu
ill to-me did the horse or good tastes the-shield And in-the nominative
plural deu hom abreviar, si totz hom dis en motz luecs:
plural ought one to-shorten although every man says in many places
vengut son los cavaliers, o mal mi feron los cavals, o bon
come are the knights or ill to-me did the horses or good
mi sabon los escutz. Autresi de totas las paraulas masculinas
to-me taste the shields Likewise of all the words masculine
s'alongon tuit li vocatiu singular et s'abrevion tuit li vocatiu
lengthen all the vocatives singular and shorten all the vocatives
plural. Li vocatiu singular s'alongon, autresi con li nominatiu.
plural The vocatives singular lengthen likewise as the nominatives
18 Et eu, per so qe ancaras n'aias maior entendement,
And I for that that still thereof-thou-have greater sense
vos en trobarai semblanzas dels trobadors, aisi con o
to-you thereof will-find examples of-the troubadours just as it
an menat e lors chantars sobrel nominatiu cas singulars,
they-have handled in their songs upon-the nominative case singular
et sobrel nominatiu plural, et sobrel vocatiu singular, et
and upon-the nominative plural and upon-the vocative singular and
sobrel plural, per so car aqest qatre cas son plus desleu
upon-the plural for that because these four cases are more difficult
per entendre a cels que non an la parladura qe als autres
for to-understand to those who not have the speech than to-the others
qe l'an drecha; car li catre cas singular, so es lo genitius
who it-have right for the four cases singular that is the genitive
el datius et l'acusatius et l'ablatius s'abrevien per totas
and-the dative and the-accusative and the-ablative shorten through all

las terras del mon; et li catre cas plural, so es a saber lo
the lands of-the world and the four cases plural that is to know the
genitius el datius et l'acusatius et l'ablatius s'alongon per
genitive and-the dative and the-accusative and the-ablative lengthen through
totas las terras del mon; mas per so qe li nominatiu el
all the lands of-the world but for that that the nominative and-the
vocatiu singular non s'alongan, mas per cels que an la drecha
vocative singular not lengthen except by those who have the right
parladura, ni li nominatiu plural non s'abrevion, mas per cels
speech and the nominative plural not shorten except by those
que an la drecha parladura vos voil donar aital semblanza.
who have the right speech to-you I-wish to-give such example

En Bernartz del Ventedor dis: 19
Sir Bernart of Ventadorn said

Bien s'estai, donpna, ardimenz,
Well suits lady boldness

et dis en autre luoc:
and said in another place

Bona dompna, vostre cor genz.
Good lady your heart noble

En G. de Sain Leidier dis: 20
Sir G. of Saint Didier said

Dompna, ieu vos sui messagiers
Lady I to-you am messenger

et en autre luoc dis:
and in another place said

Non sai cals es lo cavaliers.
Not I-know which is the knight

21 En G. del Borneill dis:
Sir G. of Bornelh said

E pus del mal nom fui l'afans
And since of-the ill not-me flees the-pain
et conosc cals serial bes.
and I-know what would-be-the good

tuit aquist foron nominatiu singular alongat.
all these were nominative singular lengthened
22 Araus donarai senblantz dels vocatius en un luec:
Now-to-you I-will-give examples of-the vocatives in one place

Et vos donpna pros, franche et de bon aire.
And you lady worthy frank and of good breeding

en autre luoc dis:
in another place said

Ben a dos anz,
Well it-has two years
bels cors prezanz.
fair person prized

Araus donrai senblanz dels nominatius plurals, com 23
Now-to-you I-will-give examples of-the nominatives plural how
s'abrevion. En B. del Ventadorn dis:
they-shorten Sir B. of Ventadorn said

li sei bel oil trahidor
the her fair eyes traitorous

e B. de Bornz diz:
and B. of Born says

Saber podon Peitavin et Norman.
To-know can Poitevins and Normans

et en G. del Borneill dis:
and Sir G. of Bornelh said

Et sil fag son gentil.
And if-the deeds are noble

Pois vos donarai semblant dels vocatius plurals. En B. del
Then to-you I-will-give example of-the vocatives plural Sir B. of
Ventadorn dis:
Ventadorn said

Ar me consilhatz, senhor.
Now me counsel lords

24 Estiers vos vuell far saber qe una paraula i a
Besides to-you I-wish to-make know that one word there is
masculina, ses plus, qe s'alonga el nominatiu et el
masculine without more that lengthens in-the nominative and in-the
vocatiu singular et en toz los plurals, so es a saber: malvaz.
vocative singular and in all the plurals that is to know wicked

The Feminine and the Common Words

IV

Feminine words end in -a, -or, or -on: those in -a are short throughout the singular and long in the plural, while those in -or and -on are long in the nominative and vocative singular and in every plural. Raimon cites Folquet and Arnaut de Maruelh, lists words that are long in every case, and then treats the accusative that usage lengthens, the forms of tot, the infinitive used as a noun, the common adjectives, and the numerals.

25 Ausit aves com hom deu menar las paraulas masculinas
Heard you-have how one ought to-handle the words masculine
en abreviamen et en alongamen. Araus parlarai de las
in shortening and in lengthening Now-to-you I-will-speak of the
femininas et de totas cellas qe hom dis en entendement
feminine and of all those that one says in sense
en feminin. Saber deves que las paraulas femininas i a
in feminine To-know you-ought that the words feminine there are
de tres manieras: las unas que fenissen en a, en aisi com:
of three manners the ones that end in a in this-way as
dompna, bella, blancha, poma, et mantas autras paraulas
lady fair white apple and many other words
d'aqest semblan. Las autras fenisson en or, en aisi com:
of-this kind The others end in or in this-way as

amor, color, lauzor. D'autras n'i a que feneisson en
love color praise Of-others thereof-there are that end in
on, en aisi com: chanson, saison, faison, ochaison.
on in this-way as song season fashion occasion
Saber deves qe totas cellas qe fenisson en a, adjectivas 26
To-know you-ought that all those that end in a adjective
et substantivas aisi com: donpna, poma, s'abrevian en .vi.
and substantive just as lady apple shorten in six
cas singulars, et alongan si en los .vi. cas plurals.
cases singular and lengthen themselves in the six cases plural
Las autras que feneisson en or, en aisi com amor, color, 27
The others that end in or in this-way as love color
lauzor, et aqellas qe feneisson en on, aisi com chanson,
praise and those that end in on just as song
sazon, ucaison, s'alongon en .viii. cas so es a saber: el
season occasion lengthen in eight cases that is to know in-the
nominatiu et el vocatiu singular, et en toz los cas
nominative and in-the vocative singular and in all the cases
plural, et abrevion si el genitiu et el datiu et
plural and shorten themselves in-the genitive and in-the dative and
en l'acusatiu et en l'ablatiu singular.
in the-accusative and in the-ablative singular
Et per so car li nominatiu singlar son plus salvatge 28
And for that because the nominatives singular are more wild
a cels que non an la drecha parladura qe toz los autres,
to those who not have the right speech than all the others
et darai vos en semblanz dels trobadors.
and I-will-give to-you thereof examples of-the troubadours

29 En Folquetz diz:
Sir Folquet says

S'al cor plagues ben for' oimais sazos
If-to-the heart it-pleased well it-would-be now time

30 Narnautz de Merueill dis:
Sir-Arnaut of Maruelh said

Sim destrenhetz, dona, vos et amors.
So-me you-constrain lady you and love

et manz d'autres qe n' i a, qe ieu porria dir. Mas
and many of-others that thereof there are that I could to-say But
en una paraula o en duas, qe ieu diga per senblan, pot
in one word or in two that I say for example can
entendre toz homs prims totas las autras.
to-understand every man subtle all the others

31 Estiers vol vuel dir qe paraulas i a qe s'alongon
Besides to-you [?] I-wish to-say that words there are that lengthen
en toz los cas singulars et plurals, en aisi com: delechos,
in all the cases singular and plural in this-way as delightful
joios, volontos, ris, gris, vis, lis, cors, ors, las, nas, vas,
joyous eager laugh gray face smooth body bear weary nose vessel
cas, ras, solatz, braz, glatz, res, gras, pres, confes, engres,
case shaven cheer arm ice thing fat taken confessed fierce
temps, gems, fals, lus, us, reclus, condus, claus, repaus,
time groan false pike use recluse led nail rest
ars, spars, vers, travers, convers, envers, romans, enans,
burned scattered verse across converted reversed romance advancement
e noms propres d'omes et de terras, aisi con: Paris,
and names proper of-men and of lands just as Paris

Peiteus, Angueus, Pais, Ponz, et mantz autres qe n'i
Poitiers Anjou Pais Ponz and many others that thereof-there
a, qe remanon e l'esgardament d'omes prims. Encars i
are which remain in the-regard of-men subtle Still there
a de paraulas qe s'alongon per totz los cas singulars
are of words that lengthen through all the cases singular
et plurals per us de parladura, et car si dizon
and plural by usage of speech and because themselves they-say
plus avinnenmenz, aisi com: emperairis, chantairis, ballairitz,
more pleasingly just as empress songstress dancer
et totas cellas qe son d'aqest semblant.
and all those that are of-this kind
Autras paraulas i a qe hom pot abreviar, car son 32
Other words there are that one can to-shorten because they-are
acusatiu singular, et en aqest cas mezeis, pot los hom
accusative singular and in this case itself can them one
alongar per us de parladura, aisi com qui volia dir: ieu mi
to-lengthen by usage of speech just as who wished to-say I myself
fai gai, o: ieu mi teng per pagat, et en aisi es dig per
make gay or I myself hold for paid and in this-way it-is said by
cas; et dis hom ben: ieu mi fai gais, o: ieu mi tenc per
case and says one well I myself make gay or I myself hold for
pagatz. Et en aisi ditz los homs per us de parladura o
paid And in this-way says them one by usage of speech or
qar se dizon plus avinen, et totz aqels d'aqest semblant.
because themselves they-say more pleasingly and all those of-this kind
Encara vuell qe sapchatz qel nominatius el vocatius 33
Further I-wish that you-know that-the nominative and-the vocative
singulars ditz totz, et en totz los autres cas singulars ditz
singular says all and in all the other cases singular says

hom tot; el nominatius el vocatius plurals ditz tut,
one all and-the nominative and-the vocative plural says all
et en totz los autres cas plurals ditz hom totz.
and in all the other cases plural says one all

34 Saber deves eissamen qe paraula i a del verb qe ditz
To-know you-ought likewise that word there is of-the verb that says
hom aisi com del nom, so es a saber en nominatiu, aisi
one just as of-the noun that is to know in nominative just
com qui volia dir: mal mi fai l'anars, o: bon sap le venirs;
as who wished to-say ill to-me does the-going or good tastes the coming
et autresi s'alongan et s'abrevian com li nom masculin.
and likewise lengthen and shorten as the nouns masculine

35 Las paraulas substantivas comunas, qant las ditz hom per
The words substantive common when them says one for
masculin, s'alongan et abrevian aisi con li masculin; et
masculine lengthen and shorten just as the masculine and
cant si dizon per feminin, s'alongan et s'abrevian aisi
when themselves they-say for feminine lengthen and shorten just
com li feminin qe non feneissen en a.
as the feminine that not end in a

36 En vostre cor devetz saber que tuit li adjectiu comun, so es
In your heart you-ought to-know that all the adjectives common that is
a saber: fortz, vils, sotils, plazenz, soffrenz, de calqe part qe
to know strong cheap subtle pleasing suffering of whatever part that
sian, o nom o particip, s'alongan el nominatiu et el
they-be either noun or participle lengthen in-the nominative and in-the
vocatiu singular, ab qalqe sustancia sian ajostat, ab masculina
vocative singular with whatever substance they-be joined with masculine
o ab feminina, aisi con qui volia dir: fortz es le chavals, o:
or with feminine just as who wished to-say strong is the horse or

fortz es li donna, o: fortz es li chansons; et en totz los
strong is the lady or strong is the song and in all the
autres cas alongan si et s'abrevian, aisi com li substantiu.
other cases lengthen themselves and shorten just as the substantives
Sapchatz qe uns s'alonga el nominatiu singlar, et per 37
Know that one lengthens in-the nominative singular and through
totz los autres cas, ditz hom un; et el nominatiu et el
all the other cases says one one and in-the nominative and in-the
vocatiu plural ditz hom dui, trei, et en tot los autres, dos,
vocative plural says one two three and in all the others two
tres; et en tot los autres nombres entro a c. ditz hom
three and in all the other numbers up to a-hundred says one
per totz cas d'una guiza; mas cc., ccc., cccc.,
through all cases in-one manner but two-hundred three-hundred four-hundred
d., dc., dcc., dccc., dcccc., s'abrevion el
five-hundred six-hundred seven-hundred eight-hundred nine-hundred shorten in-the
nominatiu cas plural, et alongon si en totz los autres.
nominative case plural and lengthen themselves in all the others

Nouns That Change Their Form, and the Pronouns

V

Some words change their whole form between the nominative and the other cases: ma donna and mi dons, sor and seror, conpags and conpaignon, pastres and pastor, emperaires and emperador, and comparatives such as maiers and maior. Raimon gives the case forms of the pronouns and possessives, then turns to the adverbs, which may be said long or short as need requires, and to the other indeclinable words, which are always said one way.

38 Parlat vos ai de las paraulas masculinas et femininas, con
Spoken to-you I-have of the words masculine and feminine how
s'alongon et s'abrevion en cascun cas. Araus parlarai de cellas
they-lengthen and shorten in each case Now-to-you I-will-speak of those
qe dessemblan son al nominatiu et al vocatiu singular, et
that unlike are in-the nominative and in-the vocative singular and
a totz los autres. Primieramen vos dirai las femininas: el
to all the others First to-you I-will-tell the feminine in-the
nominatiu el vocatiu singlar ditz hom: ma donna, sor, necza,
nominative and-the vocative singular says one my lady sister niece
gasca, garza, et, en totz los autres cas singulars, ditz hom:
Gascon-woman wench and in all the other cases singular says one
mi dons, seror, boda, gascona, garsona, et en totz los cas
my lady sister niece Gascon-woman wench and in all the cases
plurals dis hom: dompnas, serors, bodas, gasconas, garsonas.
plural says one ladies sisters nieces Gascon-women wenches

39 Dels masculins podes auzir oimais. El nominatiu et el
Of-the masculine you-can to-hear henceforth In-the nominative and in-the
vocatiu singular ditz hom: conpags, Peires, Bos, bailes,
vocative singular says one companion Peter Boso bailiff
Nebles, fels, laires, Brezes, Gascs, glotz, gars, Carles, Ucs,
Eble traitor thief Breton Gascon glutton lad Charles Hugh

Guis, Miles, Gaines, Folqes, Ponz, Berniers, dos, catz, et
Guy Milo Ganelon Fulk Pons Bernier lord cat and
en tot los autres cas singulars, et el nominatiu et el
in all the other cases singular and in-the nominative and in-the
vocatiu plural ditz hom: conpaignon, Peiro, Bozon, bailon,
vocative plural says one companion Peter Boso bailiff
Neblon, felon, lairon, Breton, Gascon, gloton, garson, Carlon,
Eble traitor thief Breton Gascon glutton lad Charles
Ugon, Guison, Milon, Ganellon, Folcon, Ponson, Bernison,
Hugh Guy Milo Ganelon Fulk Pons Bernier
don, chaton. Et el genitiu, et el datiu, et e l'acusatiu,
lord cat And in-the genitive and in-the dative and in the-accusative
et en l'ablatiu plural ditz hom: conpagnons, Perons, Bretons,
and in the-ablative plural says one companions Peters Bretons
barons, bailons, Eblons, lairons, castons. Per so car trobares
barons bailiffs Ebles thieves cats For that because you-will-find
una paraula dicha en doas guisas, devetz sercar totz los cas.
one word said in two ways you-ought to-seek-out all the cases
Estiers aquestas deves saber qe el nominatiu et el 40
Besides these you-ought to-know that in-the nominative and in-the
vocatiu singular dis hom: nepos, abus, pastres, senhers,
vocative singular says one nephew abbot shepherd lord
coms, vescoms, enfes, prestres, homs, clerges, mazos, et
count viscount child priest man cleric mason and
el genitiu, et el datiu, et en l'acusatiu, et en l'ablatiu
in-the genitive and in-the dative and in the-accusative and in the-ablative
singular, et el nominatiu, et el vocatiu plural devon
singular and in-the nominative and in-the vocative plural they-ought
dir: bot, abat, pastor, segnor, conte, vesconte, enfant,
to-say nephew abbot shepherd lord count viscount child
preveire, home, clergue, mazon. Et el genitiu, et el
priest man cleric mason And in-the genitive and in-the

datiu, et en l'acusatiu, et en l'ablatiu plural deu hom
dative and in the-accusative and in the-ablative plural ought one
dire: botz, abatz, pastors, segnors, contes, vescontes, enfantz,
to-say nephews abbots shepherds lords counts viscounts children
preveires, homes, clergues, mazons. Autresi si trobatz d'autres
priests men clerics masons Likewise if you-find others
a senblans d'aqest, vos deves pensar et esgardar qe en aisi
in likeness of-this you ought to-think and to-consider that in this-way
los deu hom dir. Dels nomes verbals sapchats qe i a de
them ought one to-say Of-the nouns verbal know that there are of
tres manieras, aisi com emperaires, chantaires, violaires, et en
three manners just as emperor singer fiddler and in
aisi con grasieires, jauzieires, et en aisi com entendeires,
this-way as thanker enjoyer and in this-way as suitor
valeires, tondeires; aqest et tuit l'autre d'aqesta maniera qe
helper shearer these and all the-others of-this manner that
n'i a motz, si dizon en aisi el nominatiu
thereof-there are many themselves say in this-way in-the nominative
et el vocatiu singular, so es emperaires et grazieires et
and in-the vocative singular that is emperor and thanker and
entendeires; et el genitiu et el datiu et en l'acusatiu et
suitor and in-the genitive and in-the dative and in the-accusative and
en l'ablatiu singular, et el nominatiu et el vocatiu plural
in the-ablative singular and in-the nominative and in-the vocative plural
ditz hom: emperador, jauzidor, entendedor, et el genitiu
says one emperor enjoyer suitor and in-the genitive
et el datiu et en l'ablatiu plural ditz hom; emperadors,
and in-the dative and in the-ablative plural says one emperors
jauzidors, entendedors, et totz los autres d'aquesta maneira.
enjoyers suitors and all the others of-this manner

Aissi son li adjectiu comun qis varion el nominatiu, 41
Thus are the adjectives common that-themselves vary in-the nominative
et el vocatiu singular ab los autres. El nominatiu
and in-the vocative singular from the others In-the nominative
et el vocatiu singlar ditz hom ab qalqe substantiu,
and in-the vocative singular says one with whatever substantive
sia masculis o femenis: maiers, menres, meillers, bellazers,
it-be masculine or feminine greater lesser better more-beautiful
gensers, sordeiers, piegers; et en totz los autres cas ditz
fairer sorrier worse and in all the other cases says
hom: maior, menor, melhor, bellazor, gensor, sordeior,
one greater lesser better more-beautiful fairer sorrier
peior, breus et loncs, aisi com els substantius masculins.
worse short and long just as in-the substantives masculine
Per so qe derrier voil parlar del verb, vos dirai aisi las 42
For that that last I-wish to-speak of-the verb to-you I-will-tell thus the
paraulas del pronome, con se dizon en cascun cas. El
words of-the pronoun how themselves they-say in each case In-the
nominatiu et el vocatiu singular ditz hom els, cels, aqels,
nominative and in-the vocative singular says one he that-one that
aquestz, autres, aicels, cestz, lor, mos, sos, et en totz los autres
this other that-one this-one their my his and in all the other
cas singulars: lui, celui, cestui, aqest, altrui, et el nominatiu
cases singular him that-one this-one this another and in-the nominative
et el vocatiu plural ditz hom: ill, cill, aqill, aqist, autre,
and in-the vocative plural says one they those those these others
cist, miei, siei, et en totz los autres cas plurals ditz hom: els,
these my his and in all the other cases plural says one them
cels, lors, aqels, aqest, autres, aicels, cest, los, mos, tos, sos.
those their those these others those these the my thy his

43 Auzit aves dels masculins, ara vos dirai dels feminins.
Heard you-have of-the masculine now to-you I-will-tell of-the feminine
El nominatiu et el genitiu et el datiu et en l'acusatiu
In-the nominative and in-the genitive and in-the dative and in the-accusative
et el vocatiu, et en l'ablatiu singular, ditz hom: ella,
and in-the vocative and in the-ablative singular says one she
cella, autra, aqesta, la, sa, ma, et en totz los cas plurals
that-one other this the his my and in all the cases plural
ditz hom: ellas, cellas, aquestas, cestas, las, mas, sas, autras.
says one they those these these the my his others
Aqestas son cellas qe hom dis plus d'una guiza en totz locs.
These are those that one says more than-one way in all places
44 Las paraulas del pronom son aqestas: mieus, tieus, sieus,
The words of-the pronoun are these mine thine his
nostres; et alongon si et s'abrevion aissi con li masculin.
ours and lengthen themselves and shorten just as the masculine
Las femininas son: mieua, tieua, sieua, nostra, vostra; et
The feminine are mine thine his ours yours and
alongon si et s'abrevion aisi con las femininas del nome.
lengthen themselves and shorten just as the feminine of-the noun
45 En aiso qe vos ai dig entro aisi podetz aver entendut com
In this that to-you I-have said up-to here you-can to-have understood how
si mena hom las paraulas del nomen et del particip et del
thus handles one the words of-the noun and of-the participle and of-the
pronomen, et alongan si et abrevian. Ara vos parlarai de
pronoun and lengthen themselves and shorten Now to-you I-will-speak of
l'adverb et del conjunctiu et del prepositiu et de l'interjectiu.
the-adverb and of-the conjunction and of-the preposition and of the-interjection
46 Las paraulas de l'averbi pot hom dire longas o breus, segon
The words of the-adverb can one to-say long or short according-to
qe n'aura mestier, aisi com: mai o mais, als, al,
as thereof-he-will-have need just as more or more else else

alliors, aillor, lonjamenz e lonjamen, largamen o largamenz,
elsewhere elsewhere long and long amply or amply
bonamen o bonamenz, eissamen o eissamenz, autramen o
kindly or kindly likewise or likewise otherwise or
autramenz. Et atressi dizon totas cellas d'aquesta maniera.
otherwise And likewise say all those of-this manner
Las autras paraulas de l'adverbi e de la conjunctio et 47
The other words of the-adverb and of the conjunction and
de la preposition e de l'interjection totz hom prim las
of the preposition and of the-interjection every man subtle them
deu ben esgardar, car tota via et en totz luecs las
ought well to-consider for all the-while and in all places them
ditz hom d'una guiza.
says one in-one manner

The Verb, and the Troubadours' Faults

VI

After the present of the verb to be, Raimon names the verbs most troubadours get wrong. Trai, retrai, cre, and mescre are third-person forms, yet Bernart de Ventadorn, Giraut de Bornelh, and Peirol use them for the first person, where trac, retrac, crei, and mescrei belong, and a poet short of a rhyme should find another word. Folquet errs the other way with traï, as Peire Vidal's correct traic shows, and if the best troubadours fail, the bad ones fail far more.

Hueimais vos parlarai del verb. — En la primiera persona 48
Henceforth to-you I-will-speak of-the verb In the first person
del singular ditz hom, sui, et en la segonda ditz hom,
of-the singular says one I-am and in the second says one
iest, et en la terza, es. En la primiera persona del
thou-art and in the third is In the first person of-the

plural, ditz hom, em, en la seconda, est, en la terza ditz
plural says one we-are in the second you-are in the third says
hom, sun. Per so vos ai parlat d'aqestas tres personas,
one they-are For that to-you I-have spoken of-these three persons
car mant trobadors an messa l'una en luec de l'autre.
because many troubadours have put the-one in place of the-other
49 Autras paraulas i a del verb en qe an fallit li
Other words there are of-the verb in which have failed the
plus dels trobadors, aisi con: trai, atrai, estrai, retrai, cre,
most of-the troubadours just as draws attracts withdraws relates believes
mescre, recre, descre, pavi, suffri, trahi, vi. Per so car
misbelieves gives-up disbelieves I-fed I-suffered I-betrayed I-saw For that because
en aqestas paraulas tres an fallit lo plus dels trobadors,
in these words three have failed the most of-the troubadours
vos en parlarai a castiar los trobadors els entendedors.
to-you thereof I-will-speak to chastise the troubadours and-the listeners
50 Saber devetz qe trai, atrai, estrai, retrai son del present, et
To-know you-ought that draws attracts withdraws relates are of-the present and
de l'indicatiu et de la terza persona del singular, e deu los
of the-indicative and of the third person of-the singular and ought them
hom dir aisi con qi dizia: aqel trai lo caval de l'estable, o:
one to-say just as who said that-one draws the horse from the-stable or
aqel retrai bonas novas, o: aqel s'estrai d'aco qe a
that-one relates good news or that-one himself-withdraws from-that which he-has
convengut, et: aqel atrai gran ben al sieu. En la primiera
agreed and that-one attracts great good to-the his In the first
persona ditz hom: ieu trac lo caval de l'estable, o: ieu retrac
person says one I draw the horse from the-stable or I relate
bonas novas, o: ieu m'estrac d'aiquo qe ai convengut, o:
good news or I myself-withdraw from-that which I-have agreed or

ieu atrac gran ben als mieus. Pero En B. del Ventedor mes
I attract great good to-the mine But Sir B. of Ventadorn put
la terza persona per la prima en dos seus cantars. L'uns ditz:
the third person for the first in two his songs The-one says

Ara can vei la fuella
Now when I-see the leaf
jos dels arbres cazer.
down from-the trees to-fall

Et l'autres ditz:
And the-other says

Ara no vei luzir soleill.
Now not I-see to-shine sun

Del primier cantar fon li falla en la cobla qe ditz: 51
Of-the first song was the fault in the stanza that says

Encontral dampnatge
Against-the harm
e la pena q'ieu trai.
and the pain that-I bears

Et degra dire trac, car o dicis en prima persona, on hom
And he-ought to-say draw for it he-said in first person where one
deu dire trac. En l'autre cantar fon li falla en la cobla qe ditz:
ought to-say draw In the-other song was the fault in the stanza that says

> Ja ma dompna nos meravelh
> *Ever my lady not-herself may-marvel*
> sil prec qem don s'amor nim bai
> *if-her I-pray that-to-me she-give her-love and-me kiss*
> contra la foldat q'ieu retrai.
> *against the folly that-I relates*

52 E degra dire retrac, qe de la terza persona es trai et
And he-ought to-say relate for of the third person is draws and
retrai, qe aitan mal es dig: «Ieu trai per vos gran mal,»
relates for as ill is said I draws for you great ill
o qi dizia aqel: «Retrac de vos gran mal.»
or who said that-one Relate of you great ill

53 De leu pot esser qe i aura d'omes qe diran com si
Of likely it-can to-be that there will-be of-men who will-say how thus
pogra dire trac ni retrac, qe la rima non anava en ac. Als
could-one to-say draw or relate for the rhyme not went in ac To-the
disenz pot hom respondre qel trobaires degra cercar motz
sayers can one to-answer that-the troubadour ought to-seek words
et rimas en ai, qe non fossan biaisas ni falsas en personas
and rhymes in ai that not were crooked nor false in persons
ni en cas. — Estrai e atrai si dizon en aquella
nor in cases Withdraws and attracts themselves say in that
guiza mezeissa. — Aitan ben son del present de l'indicatiu
way same As well are of-the present of the-indicative
et de la terza persona del singular e cre, e mescre,
and of the third person of-the singular both believes and misbelieves

et descre. En la prima persona ditz hom: crei, mescrei,
and disbelieves In the first person says one believe misbelieve
descrei. Aitan mal diria qi dizia eu cre, qom qi dizia:
disbelieve As ill would-say who said I believes as who said
«aquel crei,» et qi ditz: «ieu ve,» con qui ditz: «aqel vei.»
that-one believe and who says I sees as who says that-one see
Et aissi diz hom: Eu vei, tu vez, aqel ve. Autresi en la
And thus says one I see thou seest that-one sees Likewise in the
prima persona ditz hom: «ieu crei,» et en la terza persona:
first person says one I believe and in the third person
«aqel cre.» Et autresi devon dir tut li autre d'aqesta razon.
that-one believes And likewise ought to-say all the others of-this kind
Mas En G. del Borneill i falli en una bona chanson 54
But Sir G. of Bornelh therein failed in a good song
qe ditz:
that says

Gen m'aten ses faillimen
Nobly myself-I-apply without failing
en un chan valen.
in a song worthy

En aqella cobla qe ditz:
In that stanza that says

De noen mi vau meten.
Of new myself I-go putting
Per sobrardimen
Through over-boldness
en bruda
in clamor
mentaguda
renowned
qem trai
which-me draws
vas tal assai,
toward such trial
quar la mia fe
for the my faith
ben cre.
well believes

Aqest cre q'es de la terza persona mes en la prima,
This believes which-is of the third person put in the first
on hom deu dire crei.
where one ought to-say believe
Autresi ne blasmei En Peirol qi diz:
Likewise thereof I-blamed Sir Peirol who says

Et am la tan que a la mia fe
And I-love her so-much that by the my faith
qan vei mon dan, ges mi mezeis mon cre.
when I-see my harm at-all me myself not-thereof believes

En B. del Ventedorn que dicis:
Sir B. of Ventadorn who said

Totas las dot et las mescre.
All them fear and them misbelieves

E degra dir mescrei; e en autre luec diz:
And he-ought to-say misbelieve and in other place he-says

A per pauc de joi nom recre.
Ah by little of joy not-myself gives-up

E degra dir recrei, qar tut aqist: cre, mescre, recre, 56
And he-ought to-say give-up for all these believes misbelieves gives-up
son de la terza persona del singular, et de l'indicatiu;
are of the third person of-the singular and of the-indicative
et car il los an ditz en la prima persona, on hom
and because they them have said in the first person where one
deu dire: crei, mescrei, recrei, son fallit.
ought to-say believe misbelieve give-up they-are failed
Autresi suffri, feri, traï, nori, et totas las paraulas 57
Likewise I-suffered I-struck I-betrayed I-nourished and all the words
d'aqesta maniera son del present perfag de l'indicatiu, et
of-this manner are of-the present perfect of the-indicative and
de la primiera persona del singular, et en la terza ditz
of the first person of-the singular and in the third says

hom: partic, feric, traïc, noric. Per qe En Folquetz
one he-departed he-struck he-betrayed he-nourished For which Sir Folquet
i faillic en una sua canson que ditz:
therein failed in a his song that says

A! can gent venz et ab cant pauc d'afan.
Ah how nobly you-conquer and with how little of-trouble

En aqella cobla qe ditz:
In that stanza that says

On trobares mais tan de bona fe,
Where will-you-find ever so-much of good faith
c'ancmais nuls hom si meseis non traï.
for-ever any man himself self not I-betrayed

Aqest traï dicis el en la terza persona, on hom deu
This I-betrayed said he in the third person where one ought
dir traïc. Et en la primiera persona ditz hom traï,
to-say he-betrayed And in the first person says one I-betrayed
et autresi de totz los autres d'aqesta maniera, et trac vos
and likewise of all the others of-this manner and I-draw to-you
en per guiren En Peire Vidals qi diz en la terza persona:
thereof for witness Sir Peire Vidal who says in the third person

C'Aleysandres moric
That-Alexander he-died
per son sers quel traic;
by his servant who-him he-betrayed

el rei Daires feric
and-the king Darius he-struck
a mort cel qel noiric.
to death him who-him he-nourished

Aitan mal seria dig qi dizia: «aqel vi un hom,» o: «aquel
As ill would-be said who said that-one I-saw a man or that-one
feri un hom,» con qi dizia: «ieu vic un home,» o: «ieu
I-struck a man as who said I he-saw a man or I
feric un home.» Autresi de totz los autres d'aqesta maniera.
he-struck a man Likewise of all the others of-this manner
Assatz podes entendre, pos ieu vos ai proat per tantz 58
Enough you-can to-understand since I to-you have proved by so-many
bons trobadors qe son faillit, gardats dels malvatz qe
good troubadours who are failed consider of-the wicked what
n'i trobaria hom qi o cercava, qe dels melhors
thereof-there would-find one who it sought for of-the best
n'atrobaria hom assatz mais, qi ben o volia cercar
thereof-would-find one much more who well it wished to-seek
primamentz, de malvasas paraulas mal dichas.
subtly of wicked words ill said

Proper Speech, and Words Borrowed from French

VII

Some words take two forms in rhyme, like leal and liau, though leal, talen, and chanson are the more correct, and the verb says melhur and peiur. A poet must keep each rhyme in its proper case, gender, number, tense, and person, and must not mix two speeches or break the thread of his matter, as Bernart de Ventadorn did. French forms such as amis for amics are faults, Bernart and Peire Vidal both say words askew, and though some land may speak so, no subtle poet should; a subtle reader will profit from this book.

59 Las autras paraulas del verb, per so car ieu non las poiria
The other words of-the verb for that because I not them could
totas dir sens gran affan, totz hom prims las deu ben
all to-say without great toil every man subtle them ought well
esgardar. Et eu cant aug parlar las gents d'aqella terra, e
to-consider And I when I-hear to-speak the people of-that land and
demant a cels que an la parladura reconoguda e ques gaston,
I-ask to those who have the speech recognized and who-it relish [?]
on li bon trobador las an dichas; car nul gran saber non
where the good troubadours them have said for any great knowledge not
pot hom aver menz de gran us de sotileza. Per aver mais
can one to-have without of great use of subtlety For to-have more
d'entendemen vos vuoil dir qe paraulas, i a don hom pot
of-sense to-you I-wish to-say that words there are whereof one can
far doas rimas aisi con: leal, talen, vilan chanson, fin. Et pot
to-make two rhymes just as loyal desire churl song true And can
hom ben dir, qi si vol: liau, talan, vila, chanso, fi. Aisi trobam
one well to-say who thus wishes loyal desire churl song fine Thus we-find
qe o an menat li trobador; mas li primier, so es leal, talen,
that it have handled the troubadours but the first that is loyal desire
chanson, son li plus dreig. Vilan, fin, suffren miels abreviamen.
song are the more right Churl true suffer better shortening

Dig vos ai en qal luec del nome dis hom melhur o peior; 60
Told to-you I-have in which place of-the noun says one better or worse
era us voill dir qe can sun verb, deu hom dir meillur
now to-you I-wish to-say that when they-are verb ought one to-say improve
et peiur aisi con qi volia dir: «ieu melhur,» o: «ieu peiur.»
and worsen just as who wished to-say I improve or I worsen
Tot hom prims qe ben vuelha trobar ni entendre, deu ben 61
Every man subtle who well wish to-compose or to-understand ought well
aver esgardada et reconoguda la parladura de Lemosin et
to-have considered and recognized the speech of Limousin and
de las terras entorn, en aisi con vos ai dig en aqest
of the lands around in this-way as to-you I-have said in this
libre, et qe la sapcha abreviar et alongar et variar et dreg
book and that it he-know to-shorten and to-lengthen and to-vary and right
dir per totz los luecs qe eu vos ai dig. Et deu ben
to-say through all the places that I to-you have said And he-ought well
gardar qe neguna rima, qe li aia mestier, non la meta
to-take-care that any rhyme which to-him have need not it he-put
fora de sa proprietat, ni de son cas, ni de son genre, ni de
out of its property nor of its case nor of its gender nor of
son nombre, ni de sa part, ni de son mot, ni de son temps,
its number nor of its part nor of its word nor of its tense
ni de sa persona, ni de son alongamen, ni de son abreviamen.
nor of its person nor of its lengthening nor of its shortening
Per aqi mezeis deu gardar, si vol far un cantar 62
By that same he-ought to-take-care if he-wishes to-make a song
o un romans, qe diga rasons et paraulas continuadas et
or a romance that he-say matters and words continued and
proprias et avinentz, et qe sos cantar o sos romans non
proper and fitting and that his song or his romance not

sion de paraulas biaisas ni de doas parladuras, ni de razon
be of words crooked nor of two speeches nor of matter
mal continuada ni mal assegnada.
ill continued nor ill arranged

63 Aissi com B. del Ventedorn qe en las primieras qatre coblas
Just as B. of Ventadorn who in the first four stanzas
d'aqel sieu chantar qe ditz:
of-that his song that says

> Ben m'an perdut de lais vas Ventedor.
> *Well me-they-have lost from yonder toward Ventadorn*

e ditz qe «tant amava si donz qe per ren non s'en
and says that so-much he-loved his lady that for anything not himself-thence
podia partir ni s'en partiria.». Et en la quinta cobla el ditz:
he-could to-part nor himself-thence would-part And in the fifth stanza he says

> A las autras sui ueimais escazut,
> *To the others I-am henceforth fallen*
> car unam pot, sis vol, a son ops traire.
> *for one-me can if-she wishes to her need to-draw*

64 Pois vos dic qe tuit cill qe dizon: amis per amics, et
Then to-you I-say that all those who say friend for friend and
mei per me an fallit, et mantenir per mantener, et retenir
me for me have failed and to-maintain for to-maintain and to-retain
per retener, tut fallon, qe paraulas son Franzezas, et nos
for to-retain all fail for words they-are French and not
las deu hom mesclar ab Lemosinas, aquestas ni negunas
them ought one to-mix with Limousin these nor any
paraulas biaisas. Dicis En P. Vidal Verge per *** e
words crooked Said Sir P. Vidal Virgin for (lacuna) and

galisc per galesc. Et En Bernartz dicis amis per amics,
Welsh for Welsh And Sir Bernart said friend for friend
et chastiu per chastic. Et crei ben qe sia terra on
and chastisement for chastisement And I-believe well that there-be land where
corron aitals paraulas per la natura de la terra; et ges per
run such words by the nature of the land and at-all for
tot aisso non deu hom dir sas paraulas en biais ni mal
all this not ought one to-say his words in crookedness nor ill
dichas, neguns hom qe s'entenda ni sotileza aia en se.
said any man who himself-understands and subtlety have in himself
E ieu non puesc ges aver auzidas totas las paraulas del 65
And I not can at-all to-have heard all the words of-the
mon, mas en so qe a estat dig mal per manz trobadors
world but in that which has been said ill by many troubadours
ni las malvazas razons. Pero gran ren en cug aver dig en
and the wicked matters Yet great deal thereof I-think to-have said in
tant per qe totz homs prims s'en poira aprimar en
so-much for which every man subtle himself-thereby will-be-able to-refine in
aquest libre de trobar o d'entendre o de dir o de respondre.
this book of composing or of-understanding or of saying or of answering

RAIMON VIDAL DE BEZAUDUN

Castia-gilos

The Chastiser of the Jealous

A Jealous Husband's Test

I

A jongleur tells King Alfonso of Castile and Queen Eleanor the tale of Alfonso of Barbastro, whose faithful wife Alvira is courted by his knight Bascol de Cotanda. The husband threatens to hang anyone who speaks against her, but one knight stakes his body on a test: announce a campaign and see whether Bascol follows. Bascol accepts aloud but mutters that he will not go.

Unas novas vos vuelh comtar
Some tales to-you I-wish to-tell
que auzi dir a ·I· ioglar
which I-heard tell from a jongleur
en la cort del pus savi rey
in the court of-the most wise king
que anc fos de neguna ley,
that ever was of any law
del rey de Castela, n'Amfos,
of-the king of Castile Sir-Alfonso
e qui era condutz e dos,
and who was hospitality and giving
sens e valors e cortezia
sense and merit and courtesy
e engenhs de cavalayria,
and skill of chivalry
qu'el non era onhs ni sagratz,
for-he not was anointed nor consecrated

mas de pretz era coronatz
but with worth was crowned
e de sen e de lialeza
and with sense and with loyalty
e de valor e de proeza.
and with merit and with prowess
E ac lo reys fag aiustar
And had the king made to-assemble
man cavayer e man ioglar
many knights and many jongleurs
en sa cort e man ric baro;
in his court and many rich barons
e can la cortz complida fo,
and when the court complete was
venc la reyna Lianors;
came the queen Eleanor
e anc negus no vi son cors;
and ever anyone not saw her person
estrecha venc en ·I· mantelh
close-wrapped she-came in a mantle
d'un drap de seda, bon e belh,
of-a cloth of silk good and fair
que hom apela sisclato;
that one calls ciclaton
vermelhs ab lista d'argen fo,
red with stripe of-silver it-was
e y ac ·I· levon d'aur devis.
and there was a lion of-gold figured

Al rey soplega, pueys s'asis
To-the king she-bows then herself-seated
ad una part lonhet de luy.
at one side a-little-away from him
Ab tan ve·us ·I· ioglar ses bruy
With that behold-you a jongleur without noise
denan lo rey, franc, de bon aire,
before the king frank of good breeding
e·l dis: «Reys, de pretz emperaire,
and-to-him said King of worth emperor
ieu soi vengutz aisi a vos
I am come here to you
e prec, sieus plaz, que ma razos
and I-pray if-to-you it-pleases that my matter
si'auzida et entenduda».
be-heard and understood
E·l reys dis: «M'amor a perduda
And-the king said My-love has lost
qui parlara d'aici avan,
who will-speak from-here forward
tro aia dig tot son talan».
until he-have said all his desire
Ab tan lo ioglars issernitz
With that the jongleur discerning
a dig: «Francx reys, de pretz garnitz,
has said Frank king with worth furnished

ieu soi vengutz de mon repaire
I am come from my dwelling
a vos per dir e per retraire
to you for to-say and for to-relate
un'aventura que avenc
an-adventure that befell
lai en la terra don yeu venc,
there in the land whence I came
a ·I· vassalh aragones.
to a vassal Aragonese
Be sabetz lo vassalh qui es;
Well you-know the vassal who he-is
el a nom n'Amfos de Barbastre.
he has name Sir-Alfonso of Barbastro
Ar auiatz, senher, cals desastre
Now hear lord what misfortune
li avenc per sa gilozia:
to-him befell through his jealousy
Molher bel'e plazen avia
Wife fair-and pleasing he-had
e sela que anc no falhi
and one that ever not failed
vas nulh home ni anc sofri
toward any man nor ever suffered
precx de nulh hom'en s'encontrada
prayers of any man-in her-country
mas sol d'un, don era reptada,
but only of-one whereof she-was reproached

qu'era de son alberc privatz
who-was of his household intimate
d'aquel de son marit cassatz;
of-that-one of her husband enfeoffed
mas amors tan fort lo sobrava
but love so strongly him overpowered
per que alcuna vetz pregava
for which some times he-entreated
la molher son senhor, n'Alvira,
the wife of-his lord Lady-Alvira
don ilh n'avia al cor gran ira;
whereof she thereof-had at-the heart great grief
pero mais amava sofrir
yet more she-loved to-suffer
sos precx que a son marit dir
his prayers than to her husband to-tell
res per que el fos issilhatz,
anything for which he were banished
car cavayers era prezatz
for knight he-was prized
e sel que·l maritz fort tenia
and one whom-the husband strongly held
car. De bona cavalaria
dear Of good knighthood
non ac sa par en Arago.»
not had his peer in Aragon
— «Doncx, dis lo reys, aquest fo
Then said the king this-one was
lo cortes Bascols de Cotanda.» —
the courtly Bascol of Cotanda

«Senher, oc. Er auiatz la randa
Lord yes Now hear the outcome
co·l pres de la bela n'Alvira;
how-to-him it-went with the fair Lady-Alvira
car res de tot cant hom dezira
for anything of all that one desires
non poc conquere ni aver,
not he-could to-win nor to-have
tro al marit venc a saber,
until to-the husband it-came to know
que·l disseron siey cavayer
for-to-him told his knights
tug essems en cosselh plenier:
all together in council full
Per Dieu, trop gran bauzia
By God very great treachery
fai en Bascols, que cascun dia
does Sir Bascol for each day
pregua ma dona et enquer;
he-entreats my lady and solicits
e dic vos que tan loi sofer
and I-tell you that so-much it-to-him she-permits
que coguos en seretz, ses falha. —
that cuckold thereof you-will-be without fail
Et el respos: Si Dieus mi valha,
And he answered So God to-me may-avail
si no·m era a mal tengut,
if not-to-me it-were for ill held
tug seriatz ars o pendut,
all you-would-be burned or hanged

car non es faitz c'om creire deya,
for not is a-deed that-one to-believe should
e tug o dizetz per enveya,
and all it you-say through envy
car sobre totas val e sap.
for above all she-is-worth and knows
Mas ia dieus no mi sal mon cap,
But ever God not to-me may-save my head
si ia may negus mi retrai
if ever more anyone to-me reports
de res que na Alvira fai,
of anything that Lady Alvira does
s'ieu per la gola non lo pen,
if-I by the throat not him hang
que ia no·n trobara guiren. —
for ever not-thereof he-will-find warrant
Ab tan parlet ·I· cavaiers
With that spoke a knight
fel e vilas e leugiers:
treacherous and churlish and fickle
Senher, cant auretz pro parlat
Lord when you-will-have enough spoken
e viltengut e menassat,
and scorned and threatened
sieus dirai yeu d'aquest afar
then-to-you will-tell I of-this affair
com o poiretz en ver proar
how it you-will-be-able in truth to-prove
si ama ma dona o non:
whether he-loves my lady or not

Fenhetz vos c'al rey de Leon
Feign you that-to-the king of León
voletz anar valer de guerra,
you-wish to-go to-aid in war
e si ia podetz d'esta terra
and if ever you-can from-this land
en Bascol traire ni menar,
Sir Bascol to-draw or to-lead
ve·us mon cors per iustiziar;
behold-you my body for to-punish
aissi·l vos lieure a prezen. —
thus-it to-you I-deliver at present
So dis lo bars: Et yeu lo pren. —
That said the baron And I it take
Ab tan veus lo cosselh partit.
With that behold the council parted
Et ·I· de sels que l'ac auzit,
And one of those who it-had heard
per mandamen de son senhor
by command of his lord
vas l'alberc d'en Bascol se·n cor
toward the-lodging of-Sir Bascol himself-thence runs
e dis li: 'N Bascols de Cotanda,
and said to-him Sir Bascol of Cotanda
saluda·us mosenher e·us manda
greets-you my-lord and-you bids
sieus poira al matin aver,
if-you he-will-be-able in-the morning to-have

car de guerra ira valer
for in war he-will-go to-aid
al rey de Leon, senes falha. —
to-the king of León without fail
Et el respos: Si dieus mi valha,
And he answered So God to-me may-avail
mot voluntier irai ab luy. —
very willingly I-will-go with him
Pueys el dis suavet ses bruy:
Then he said softly without noise
No farai ies, que non poiria. —
Not I-will-do at-all for not I-could
E·l messatie, ples de feunia,
And-the messenger full of rancor
tornet o dir a son senhor:
returned it to-say to his lord
Senher, vist ai vostre trachor,
Lord seen I-have your traitor
e dis que ab vos anara;
and he-said that with you he-will-go
dis? oc, mas ia re no·n fara,
said-he yes but ever anything not-thereof he-will-do
qu'ieu conosc be e say que·l tira. —
for-I know well and know what-him draws
E·l senher non ac ies gran ira,
And-the lord not had at-all great grief
can auzi que sos cavayers
when he-heard that his knight
ira ab el ses destorbiers,
will-go with him without hindrance

e dis: Ben pot paor aver
and said Well may fear to-have
sel que s'es mes en mon poder
he who himself-has put in my power
e lieurat a mort per delir,
and delivered to death for to-destroy
que res de mort no·l pot gandir,
for anything from death not-him can to-shield
s'en Bascols va en est viatge,
if-Sir Bascol goes on this journey
e ia no·m camiara coratie
and ever not-in-me will-change purpose
per promessa ni per preguieira. —
for promise nor for prayer

The Husband at the Door

II

Bascol laments that love makes him wrong his lord, and he feigns an illness, binding his arm and head. Alfonso visits, rides off toward the campaign, and at nightfall turns back to Barbastro, where he comes to his wife's bed in the dark pretending to be Bascol. Alvira recognizes her husband, cries treason as if he were the knight, beats him by the hair, and locks him in.

Ab tan s'es mes en la carrieira;
With that himself-has put on the road
dis qu'ira en Bascol vezer,
he-said that-he-will-go Sir Bascol to-see
c'amors fai planher e doler;
whom-love makes to-lament and to-grieve

et en planhen soven dizia
and in lamenting often he-said
ab greus sospirs, la nueg e·l dia:
with heavy sighs the night and-the day
Amors, be·m faitz far gran folor,
Love well-me you-make to-do great folly
que tal res fas vas mosenhor
for such thing I-do toward my-lord
que, s'el sol saber o podia,
that if-he only to-know it could
res la vida no·m salvaria.
anything the life not-for-me would-save
E saber o poira el ben,
And to-know it will-be-able he well
car ieu non anarai per ren
for I not will-go for anything
la o mosenher anar vol;
there where my-lord to-go wishes
e ies aissi esser no sol,
and at-all thus to-be not it-is-wont
c'anc no fes ost qu'ieu no·i anes,
for-ever not he-made campaign that-I not-there went
ni assaut en qu'el no·m menes;
nor assault in which-he not-me led
e si d'aquest li dic de no,
and if of-this to-him I-say of no
sabra be per cal occaizo
he-will-know well for what reason
soi remazutz, a mon veiaire.
I-am remained to my seeming

Mas ieu say com o poirai faire:
But I know how it I-will-be-able to-do
dirai li que mal ai avut, ***
I-will-say to-him that illness I-have had (lacuna)
e enquera no m'a laissat,
and still not me-it-has left
per que metge m'a cosselhat
for which a-physician me-has counseled
que·m fassa ·I· petit leuiar. —
that-myself I-have a little to-bleed
Ab tan s'es fag lo bras liar
With that himself-has made the arm to-bind
e·l cap estrenher fort ab benda,
and-the head to-bind tight with bandage
e dis que ia dieus ioy no·l renda,
and said that ever God joy not-to-him give
si ia lai va, qui non lo·n forsa,
if ever there he-goes if-one not him-thereto forces
c'amors, que·l fai anar ad orsa,
for-love which-him makes to-go to windward
li tol lo talen e·l trasporta.
from-him takes the will and-him carries-away
Ab aitan sonet a la porta
With so-much knocked at the door
lo senher n'Amfos autamen,
the lord Sir-Alfonso loudly
et hom li vai obrir corren.
and one to-him goes to-open running
Dins intra, e'n Bascols saluda:
Within he-enters and-Sir Bascol greets

Senher, sel dieus vos fass'aiuda
Lord that God to-you may-give-help
que venc sus en la crotz per nos. —
who came up on the cross for us
Dis lo senher: Oc, et a vos,
Said the lord Yes and to you
Bascol, don dieus gaug e salut;
Bascol may-give God joy and health
digatz, e que avetz avut?
tell and what you-have had
Per Crist, senher, gran malautia.
By Christ lord great sickness
— E co sera? qu'ieu ia volia
And how will-it-be for-I now wished
anar en ost. No y anaretz? —
to-go on campaign Not there will-you-go
Senher, si m'aiut dieus ni fes,
Lord so me-may-help God and faith
be vezetz que no y puesc anar,
well you-see that not there I-can to-go
e peza·m mot, si dieus mi gar. —
and grieves-to-me much so God me may-guard
Dis lo senher: Oc, et a me,
Said the lord Yes and to me
en Bascols, ·II· tans per ma fe,
Sir Bascol two times by my faith
qu'ieu non puesc mudar que no y an:
for-I not can to-avoid that — there I-go
e vau me·n; a dieu vos coman. —
and I-go myself-hence to God you I-commend

Senher, et yeu vos a sa maire. —
Lord and I you to his mother
Ab tan lo senher de bon aire
With that the lord of good breeding
se·n va e·l cavaiers reman.
himself-hence goes and-the knight remains
E·l bo mati a l'endeman
And-the good morning on the-next-day
a fag sos cavals enselar
has made his horses to-saddle
e pres comiat ses demorar;
and took leave without tarrying
et eys del castel mantenen
and goes-out of-the castle forthwith
iratz e ples de mal talen,
angry and full of ill will
car en Bascols es remazutz.
for Sir Bascol is remained
E es a ·I· castel vengutz
And is to a castle come
·II· legas lonhet d'aqui;
two leagues distant from-there
e tantost can lo iorns falhi,
and as-soon as the day failed
el a son caval esselat
he has his horse saddled
e pueia e si a levat
and mounts and so has raised
detras si un trotier pauquet.
behind himself a runner little

Ab tan en la carrieira·s met
With that on the road-himself puts
e torna se·n dreg a Barbastre,
and turns himself-hence straight to Barbastro
e ditz que bastra mal enpastre
and says that he-will-build ill plaster
la nueg, si pot, a sa molher.
the night if he-can to his wife
Lo caval dels esperos fer
The horse with-the spurs he-strikes
e broca, tan que al portel
and pricks so-much that to-the postern
es vengutz suau del castel
is come softly of-the castle
dous la cambra de sa molher.
toward the chamber of his wife
Lo caval laissa al trotier,
The horse he-leaves to-the runner
e dis: Amicx, aten m'aisi. —
and said Friend wait-for me-here
Ab tan vay avan, e feri
With that goes forward and struck
un colp suavet de sa man.
a blow soft with his hand
E·l pros dona ab cor sertan,
And-the worthy lady with heart sure
cant al portel sonar auzi,
when at-the postern to-sound heard
dis: Donzela, leva d'aqui,
said Damsel rise from-there

leva tost sus e vay vezer,
rise quickly up and go to-see
donzela, qu'ieu noca y esper
damsel for-I not-at-all there expect
cavayer ni home que vengua.
knight or man that come
Ja dieus, dis ela, pro no·m tengua,
Ever God said she profit not-to-me may-hold
s'ieu non cre que mosenher sia
if-I not believe that my-lord it-be
que m'asage ma drudaria
who me-tests my love-making
d'en Bascol, car huey no·l segui. —
with-Sir Bascol because today not-him he-followed
Ab aitant autre colp feri:
With so-much another blow struck
A, donzela, leva tost sus! —
Ah damsel rise quickly up
E dis: Ja non atendrai pus
And said Ever not I-will-wait more
c'ades non an vezer qui es. —
than-at-once — I-go to-see who it-is
Lo portel obri demanes;
The postern opened forthwith
et intret, e dis al intrar:
and he-entered and said at-the entering
Donzela, trop m'as fag estar
Damsel too-long me-thou-hast made to-stand
aisi, que no·m venguest obrir;
here for not-to-me thou-camest to-open

no sabias degues venir? —
not didst-thou-know I-was-to to-come
Non, senher, si·m don dieus bon astre. —
No lord so-to-me may-give God good fortune
Ab tan lo senher de Barbastre
With that the lord of Barbastro
vai enan en guiza de drut;
goes forward in guise of lover
e ve·l vos dreg al lieg vengut,
and behold-him you straight to-the bed come
et agenolha·s mantenen
and kneels-himself forthwith
e dis: Bela dona plazen,
and said Fair lady pleasing
ve·us aisi vostr'amic coral,
behold-you here your-friend heartfelt
e, per dieu, no·m tenguatz a mal,
and by God not-me hold for ill
c'uey ai per vos l'anar laissat ∗∗∗
for-today I-have for you the-going left (lacuna)
de mosenhor, a qui fort peza;
of my-lord to whom greatly it-grieves
mas l'amors qu'en me s'es empreza,
but the-love that-in me itself-has kindled
no·m laissa alhondres anar
not-me lets elsewhere to-go
ni de vos partir ni lonhar,
nor from you to-part nor to-go-far
don yeu sospir mantas sazos. —
whereat I sigh many times

Dias me, senher, qui es vos? —
Tell me lord who are you
Dona, e non entendes qui?
Lady and not dost-thou-understand who
vevos aisi lo vostr'ami,
behold-you here the your-friend
Bascol, que·us a loncx temps amada. —
Bascol who-you has long time loved
Ab tan la dona s'es levada
With that the lady herself-has raised
en pes et a·l ben conogut,
on feet and has-him well recognized
son marit, mas pauc l'a valgut,
her husband but little to-him-it-has availed
e crida tan can pot en aut:
and cries as-much as she-can on high
Per Crist, trachor, degun assaut
By Christ traitor any assault
don pieitz vos prenda, no fezetz,
whence worse to-you may-come not you-made
que pendutz seretz demanes,
for hanged you-will-be forthwith
que res de mort no·us pot estorser. —
for anything from death not-you can to-save
Pren l'als cabelhs, comens'a torser,
She-takes him-by-the hairs begins-to twist
aitan can pot, ab ambas mas.
as-much as she-can with both hands
Mas poders de dona es vas,
But power of woman is empty

que de greu maltrag leu se lassa
for of heavy ill-treatment easily itself tires
e fier petit colp de grieu massa.
and strikes small blow with heavy mace
E cant ela l'ac pro batut
And when she him-had enough beaten
e rosseguat e viltengut
and dragged and scorned
ses tornas que anc no·l rendet,
without return that ever not-to-her he-gave
ieys de la cambra, l'us sarret.
goes-out of the chamber the-door locked

The Husband in the Tower

III

Alvira spends the night with Bascol, then rouses the household against the traitor locked in her room. Alfonso escapes into a turret and names himself; each begs the other's pardon, and at her bidding he visits the feigning Bascol. The jongleur urges the king to forbid jealousy, and the king names the tale Castia-gilos.

Ar laisset son marit iauzen
Now she-left her husband rejoicing
aisi com sel que mal no sen,
just as one who ill not feels
que semblan l'es que sia fina.
for seeming to-him-it-is that she-be true

Ela del tost anar no fina
She of-the quick going not ceases
vas la cambra del cavayer
toward the chamber of-the knight
c'amors destrenhi' a sobrier.
whom-love constrained to excess
E troba so que pus dezira;
And finds that which most she-desires
ela lo pren, vas si lo tira
she him takes toward herself him draws
e comta·l tot cossi l'es pres.
and tells-him all how to-her-it-has gone
Pueys l'a dig: Bels amicx cortes,
Then to-him-has said Fair friend courtly
ara·us don aisi de bon grat
now-to-you I-give thus with good will
so c'avetz tostemps dezirat,
what you-have always desired
c'amors o vol e m'o acorda;
for-love it wills and to-me-it grants
e laissem lo boc en la corda
and let-us-leave the goat on the rope
estar sivals entro al iorn,
to-stay at-least until to-the day
e nos fassam nostre soiorn. —
and we let-us-make our sojourn
Aisi esteron a gran delieg
Thus they-stayed at great delight
tro al senh, abdos en ·I· lieg,
until to-the bell both in one bed

que·l dona levet. Issi s'en
when-the lady rose She-went-out thence
et escrida tota la gen
and calls all the people
a lurs albercx e comtet lur:
at their lodgings and told them
Auiatz, dis ela, del tafur
Hear said she of-the scoundrel
en Bascol, co·m volc enganar:
Sir Bascol how-me he-wished to-deceive
anueg venc al portel sonar
last-night he-came at-the postern to-knock
en semblansa de mosenhor;
in semblance of my-lord
intret en guiza de trachor
he-entered in guise of traitor
a mon lieg e volc me aunir;
to my bed and wished me to-shame
mas yeu me·n saup trop ien guerir;
but I myself-thence knew very nobly to-save
dins en ma cambra l'ai enclaus. —
within in my chamber him-I-have shut
Tug ne feron a dieu gran laus
All thereof made to God great praise
e dizon: Dona, be·us n'es pres,
and they-say Lady well-to-you thereof-it-has gone
sol c'ades mueira demanes,
provided that-at-once he-die forthwith
car hom non deu trachor sofrir. —
for one not ought traitor to-suffer

Ab tan se son anatz garnir
With that themselves they-are gone to-arm
e corron tug vas lurs albercx.
and run all toward their lodgings
Als us viratz vestir ausbercx,
The ones you-would-see to-don hauberks
als autres perpunhs et escutz,
the others doublets and shields
capels, cofas et elms agutz;
caps coifs and helmets pointed
l'autre·s prenon lansas e dartz;
the-others-themselves take lances and darts
sempres venon de totas partz
at-once come from all sides
candelas e falhas ardens.
candles and torches burning
E can n'Amfos auzi las gens
And when Sir-Alfonso heard the people
aisi vas si venir garnidas,
thus toward himself to-come armed
dedins a las portas tampidas
within has the doors shut
et escridet: Senhors, no sia,
and cried Lords not let-it-be
per dieu lo filh Sancta Maria;
by God the son (of-)Saint Mary
qu'en Amfos, vostre senher, so. —
for-Sir Alfonso your lord I-am

Et ilh trenco ad espero
And they break at spur
las portas per tan gran poder
the doors with so great force
que fers ni fustz no y poc valer.
that iron nor wood not there could to-avail
E cant el trencar las auzi,
And when he to-break them heard
tost en ·I· escala salhi,
quickly onto a ladder leaped
e puget en ·Iª· bestor,
and climbed into a turret
e pueys gitet l'escala por.
and then threw the-ladder out
Mantenen an tot l'uys trencat
Forthwith they-have all the-door broken
e son vengut al lieg armat,
and are come to-the bed armed
e cascus tan can pot sus fer,
and each as-much as he-can on-it to-strike
car cuion ***
for they-think (lacuna)
E can non l'an lains trobat,
And when not him-they-have within found
son tug corrossos et irat;
are all wrathful and angry
e·l dona n'ac son cor dolen,
and-the lady thereof-had her heart grieving
e mentre l'anavon queren,
and while him-they-went seeking

vas la bestor fai ·I· esgart
toward the turret makes a look
e vi l'escal'a ·Iª· part
and saw the-ladder-at one side
que sos maritz ac por gitada,
that her husband had out thrown
e tornet dir a sa mainada:
and returned to-say to her household
Baros, yeu ai vist lo trachor;
Barons I have seen the traitor
ve·l vos en aquela bestor;
behold-him you in that turret
dressatz l'escala e puiatz
raise the-ladder and climb
e si'ades totz pesseiatz
and let-him-be-at-once all hacked
que sol no·l laissetz razonar! —
so-that even not-him you-let to-plead
Ab tan n'Amfos pres a cridar:
With that Sir-Alfonso took to cry
Baros, e quinas gens es vos?
Barons and what people are you
non conoissetz degus n'Amfos,
not do-you-know any-of-you Sir-Alfonso
lo vostre senhor natural?
the your lord natural
ieu soi sel, si dieus mi sal,
I am he so God me may-save
e, per dieu, no·m vulhatz aussir. —
and by God not-me wish to-kill

E la dona fes ·I· sospir;
And the lady made a sigh
al dissendre gitet ·I· crit,
at-the descending gave a cry
can tug conogro son marit.
when all recognized her husband
Ar crida, plora, planh e bray:
Now she-cries weeps laments and wails
Bels senher dos, tan fol assay
Fair lord sweet so foolish attempt
co vos auzes anc enardir?
how yourself you-dared ever to-embolden
car tan gran paor de morir
for so great fear of dying
non ac mais negus natz de maire.
not had ever anyone born of mother
Bels senher dous, francx, de bon aire,
Fair lord sweet frank of good breeding
per amor dieu perdonatz me
for love (of-)God forgive me
e truep, sieus platz, ab vos merce,
and may-I-find if-to-you it-pleases with you mercy
senher, que ieu no·us conoisia,
lord for I not-you knew
si·m sal lo filhs Sancta Maria;
so-me may-save the son (of-)Saint Mary
enans me cuiava de vos
rather myself thought of you
qu'en Bascols de Cotanda fos. —
that-Sir Bascol of Cotanda you-were

Et el respos: Si dieus mi sal,
And he answered So God me may-save
no m'avetz fag enueg ni mal
not to-me-you-have done harm nor ill
de que·us calha querer perdon.
of which-to-you it-behooves to-seek pardon
Mas a me, que·l pus fals hom son
But to me who-the most false man am
e·l pus tracher que anc fos natz,
and-the most traitorous that ever was born
amiga, dona, ·m perdonatz,
beloved lady me forgive
qu'ieu ai vas mi meteis falhit
for-I have toward me myself failed
e·l vostre valen cors aunit,
and-the your worthy person shamed
e per colpa e per foldat
and through fault and through folly
mon bon cavayer adzirat;
my good knight hated
e per colpa de lauzengiers
and through fault of slanderers
m'es vengutz aquest destorbiers
to-me-is come this trouble
et aquesta desaventura.
and this misadventure
Amiga, dona, franqu' e pura,
Beloved lady frank and pure

per amor dieu perdonatz me
for love (of-)God forgive me
e truep ab vos, sieus plai, merce,
and may-I-find with you if-to-you it-pleases mercy
e aiam ·II· cors ab un cor,
and let-us-have two bodies with one heart
qu'ie·us promet que mays a nulh for
for-I-you promise that more in any manner
non creirai lauzengiers de vos,
not I-will-believe slanderers of you
ni sera tan contrarios
nor will-be so hostile
nulhs hom que mal y puesca metre. —
any man that ill there can to-put
Aras, dis ela, faitz trametre,
Now said she make to-send
senher, per vostre messatgier. —
lord for your messenger
De gaug, dona, e volontier
With joy lady and willingly
ho farai, pus vey c'a vos play. —
it I-will-do since I-see that-to you it-pleases
Senher, oc, et enqueras may:
Lord yes and still more
en Bascol anaretz vezer
Sir Bascol you-will-go to-see
e digatz li que remaner
and tell to-him that to-remain
vos a fag, tro sia gueritz. —
you he-has made until he-be healed

Ab tant es del alberc partitz
With that he-is from-the lodging departed
e fai so qu'ela li manda;
and does that which-she to-him bids
vezer va'n Bascol de Cotanda,
to-see goes-Sir Bascol of Cotanda
e trames per sos cavayers,
and sent for his knights
c'anc may tan grans alegriers
for-ever more so great a-joy
non crec ad home de son dan.
not grew to man from his hurt
E que·us iri'alre comtan?
And why-to-you would-I-go-anything-else telling
Vas l'alberc tenc de son vassalh,
Toward the-lodging he-headed of his vassal
en Bascol; dreg vas lo lieg salh;
Sir Bascol straight toward the bed leaps
e estet suau e en pauza
and stayed softly and at rest
e ac be la fenestra clauza.
and had well the window closed
Bascols, dis el, e cossieus vay? —
Bascol said he and how-to-you goes-it
Per Crist, senher, fort mal m'estai
By Christ lord very ill to-me-it-stands
e agra·m be mestier salutz.
and to-me-would-be well need healing
E cosi es tan tost vengutz?
And how are-you so soon come

dis en Bascols a son senhor. —
said Sir Bascol to his lord
Bascols, ieu per la vostr'amor
Bascol I for the your-love
soi remazutz e remanrai,
am remained and will-remain
que ia en ost non anarai,
for ever on campaign not I-will-go
si vos ab mi non anavatz. —
if you with me not went
Ieu, senher, guerrai, si dieu platz,
I lord will-recover if God pleases
e pueis farai vos de bon grat
and then I-will-do to-you with good will
tota la vostra volontat. —
all the your will
Ar se·n tornet vas son ostal
Now himself-hence turned toward his dwelling
e fo ben iauzenz de son mal;
and was well rejoicing of his hurt
e estet be, si dieus be·m don,
and stayed well so God good-to-me may-give
car el tenia en sospeison
for he held in suspicion
sela que falhit non avia;
her who failed not had
mais ela saup de moisonia
but she knew of lying
trop mai que el, segon que·m par;
much more than he according-to what-to-me it-seems

per qu'ieu, francx reys, vos vuelh pregar,
for which-I frank king you I-wish to-pray
vos e ma dona la reyna,
you and my lady the queen
en cui pretz e beutatz s'aclina,
in whom worth and beauty itself-bows
que gilozia defendatz
that jealousy you-forbid
a totz los homes molheratz
to all the men wived
que en vostra terra estan;
who in your land dwell
que donas tan gran poder an.
for ladies so great power have
elas an be tan gran poder
they have well so great power
que messonia fan semblar ver
that lie they-make to-seem true
e ver messonia eissamen,
and truth lie likewise
can lor plai, tant an sotil sen.
when to-them it-pleases so-much have-they subtle sense
Et hom gart se d'aital mestier,
And one let-guard himself from-such business
que no·n esti'en cossirier
that not-thereof be-be-in care
tostemps mais, en dol et en ira,
always more in grief and in sorrow

que soven ne planh e·n sospira
for often thereof laments and-thereof sighs
hom que gilozia mante;
a-man who jealousy maintains
may nulh mestier no fara be,
but any business not will-do good
qu'el mon tan laia malautia
for-in-the world so ugly a-sickness
non a, senher, can gilozia,
not there-is lord as jealousy
ni tan fola ni tan aunida,
nor so foolish nor so shameful
que pietz n'acuelh e mens n'evida,
for worse thereof-he-welcomes and less thereof-invites
e es ne pieitz apparians,
and is thereof worse appearing
c'ades li par que·l vengua dans.»
for-always to-him it-seems that-to-him come harm
— «Ioglars, per bonas las novelas
Jongleur for good the tales
e per avinens e per belas
and for pleasing and for fair
tenc, e tu que las m'as contadas,
I-hold and thou who them to-me-hast told
e far t'ai donar tals soldadas
and to-make to-thee-I-will give such wages
que conoisiras per vertat
that thou-wilt-know for truth
que de las novelas m'agrat;
that of the tales to-me-it-pleased

e vuelh c'om las apel mest nos
and I-wish that-one them call among us
tostemps may Castia-gilos.» —
ever more Chastise-the-Jealous
Can lo reys fenic sa razo,
When the king ended his speech
anc non ac en la cort baro,
ever not was in the court baron
cavaier, donzel ni donzela,
knight squire or damsel
sesta ni sest, ni sel ni sela,
this-woman or this-man or that-man or that-woman
de las novas no·s azautes
in the tales not-himself delighted
e per bonas non las lauzes
and for good not them praised
e que cascus no fos cochos
and that each not were eager
d'apenre Castia-gilos.
to-learn Chastise-the-Jealous

RAIMON VIDAL DE BEZAUDUN

Abril issi' e mays intrava

April Was Going Out

The Jongleur at Bezaudun

I

At the turn of May, the lovesick poet, alone in the square of Bezaudun, is approached by a well-dressed young jongleur. He knows romances, tales, and the songs of the troubadour G. and of Arnaut de Maruelh, but wicked men now spoil the courts and mock him, so he has come to the poet. After dinner they sit in a flowering garden, where the jongleur's fine clothes recall the troubadour's lines on a little jongleur going through courts to praise ladies.

Abril issi' e mays intrava
April went-out and May came-in
e cascus dels auzels chantava
and each of-the birds sang
josta sa par que aut que bas;
beside its mate whether high whether low
e car remanion atras
and because remained behind
vas totas partz neus e freidors,
toward all parts snows and colds
venion frugz, venion flors
came fruits came flowers
e clar temps e dossa sazos.
and clear weather and sweet season
E yeu m'estava cossiros
And I myself-stood pensive
e per amor un pauc embroncx —
and for love a little downcast
sovem que fo mati adoncx —
it-recalls-to-me that it-was morning then

en la plassa de Bezaudun,
in the square of Bezaudun
e anc ab me non ac negun,
and ever with me not there-was anyone
mas amor e mon pessamen
but love and my thought
avion m'aisi solamen,
had me-thus only
c'alhors nom podia virar
so-that-elsewhere not-myself I-could to-turn
ni yeu, que non o volgra far,
nor I who not it would-have-wished to-do
s'autres no m'en fos ocaizos.
if-another not to-me-thereof were cause
Mas vers dieu dos e poderos,
But true God sweet and mighty
e sel que totz fizels adzora,
and he whom every faithful-one adores
volc em donet qu'en eysa ora
willed and-me granted that-in the-same hour
que ieu m'estav' aissi pessatz
that I myself-stood thus thoughtful
venc vas mi vestitz e caussatz
came toward me clothed and shod
us joglaretz a for[t] del temps,
a little-jongleur in fashion of-the time
on hom trobava totz essems
when one found all together
justals baros valor e pretz.
among-the barons merit and worth

E s'ieu deman co fuy letz
And if-I ask how I-was glad
a son venir ni com joyos,
at his coming and how joyful
no m'en crezessetz un per dos,
not me-thereof you-would-believe one for two
ni a mi non tanh queus o jur;
and to me not it-behooves that-to-you it I-swear
mas aitan vos puesc dir segur
but so-much to-you I-can to-say sure
e ses tot cug, c'al saludar
and without all doubt that-at-the greeting
venc josta me son cors pauzar.
came beside me his body to-set
E yeu rendey li sas salutz,
And I returned to-him his greetings
e si bem fuy aperceubutz
and though well-myself I-was aware
a so venir, que fos joglars;
at his coming that he-was jongleur
sim volgui saber sos afars
yet-I wished to-know his affairs
per mi meteus et el me dis:
by me myself and he to-me said

senher, yeu soy us hom aclis
lord I am a man given
a joglaria de cantar
to jongleury of singing
e asy romans dir e contar
and so romances to-say and to-tell
e novas motas e salutz
and tales many and salutations
e autres comtes espandutz,
and other stories spread-abroad
vas totas partz azautz e bos
toward all parts pleasing and good
e d'En G. vers e chansos
and of-Sir G. verses and songs
e d'En Arnaut de Maruelh mays
and of-Sir Arnaut of Maruelh more
e d'autres vers e d'autres lays
and of-others verses and of-others lays
que ben deuri' en cort caber;
that well ought in court to-find-room
mas er son vengut vil voler
but now are come cheap wishes
e fraitz a far homes malvatz,
and broken to make men wicked
que van per las cortz asseymatz
who go through the courts decked-out
a tolre pretz entre las gens;
to take-away worth among the people

per qu'ieu ni nulhs hom avinens
so-that I nor any man pleasing
ni savis non es aculhitz,
nor wise not is welcomed
ans on pus venc jostals chauzitz,
rather the more I-come among-the choice
on cujaria trobar loc,
where I-would-think to-find place
ades truep mays quim torn en joc
ever I-find more who-me turn into jest
e en soan so que vuelh dir;
and into scorn that which I-wish to-say
e vey los jangladors venir
and I-see the babblers to-come
els homes hufaniers de sen
and-the men vainglorious of sense
a penre solatz mantenen,
to take cheer forthwith
nessis e ses tot bon esgar;
foolish and without all good regard
et yeu c'om nom vol escotar
and I whom-one not-me wishes to-hear
ni vol entendre mon saber,
nor wishes to-understand my knowledge
vau m'en ad una part sezer
I-go myself-thence to one side to-sit
aichi com homs desesperatz.
just as a-man despairing

Aichi soi vengutz et anatz
Thus I-am come and gone
per vos vezer entro aisi.
for you to-see up-to here
E yeu per so car oran vi
And I for that because hour-thereof I-saw
e sazos me ofri coratje,
and season to-me offered heart
li dis: amicx, ses tot messatje
to-him said friend without all message
vuelh quens anem ades disnar.
I-wish that-we go now to-dine
Apres si res voletz comtar
After if anything you-wish to-tell
dire o pauc o trop o mout,
to-say either little or too-much or much
ieu soi sel que ses cor estout
I am he who without heart haughty
vos auzirai mot volontiers.
you will-hear very willingly
Apres manjar en us vergiers
After eating into a garden
sobr'un prat, josta un rivet
upon-a meadow beside a brook
venguem abduy, e si noy met
we-came both and if not-therein I-put
messonja, sotz un bruelh flurit.
falsehood under a thicket flowering

Aqui seguem e non petit
There we-sat and not little
segon que comtar m'auziretz.
according-to as to-tell me-you-will-hear
El temps fon clars e dos e quetz
And-the weather was clear and sweet and still
e suaus e francx e cortes,
and gentle and frank and courtly
e yeu a pauc e solatz mes
and I in short and cheer put
per seluy c'aisim vi denan
for him whom-thus-me I-saw before
adreg e franc ab un semblan
upright and frank with a look
aital com cove a saber;
such as befits to knowledge
e s' ieus dizia c'al parer
and if to-you I-said that-in-the appearance
fosson siey vestirs vil talhat,
were his clothes cheaply cut
no m'en crezessetz, car triat
not me-thereof you-would-believe for choice
semblavan ades del doblier.
they-seemed ever of-the doublet

Aiso m'aduys un cossirier
This to-me-brings a thought
aital com sol aver hom fis
such as is-wont to-have a-man true
e membret mi qu'En G. dis
and it-recalled to-me that-Sir G. said
que tan se fes a totz prezar:
who so-much himself made to all to-prize
«E vi per cortz anar
And I-saw through courts to-go
us joglaretz petitz
a little-jongleur small
gen caussatz e vestitz
nobly shod and clothed
sol per donas lauzar.»
only for ladies to-praise
E sim fos natural de far,
And if-to-me it-were natural to do
aisim volgra esser tostemps;
thus-myself I-would-wish to-be always

The Jongleur's Complaint

II

The jongleur says he had hoped to earn rewards among the barons but finds nearly all of them in decline. Fortune brought him at Christmas to the Dauphin of Auvergne at Montferrand, a court full of cheer, and one night by the fire he questioned the Dauphin. The jongleur's father, a fine singer, had told of King Henry of England and of generous barons, yet he finds few such lords, and not even the Dauphin matches them: why have the barons lost their worth?

may sel que fon ab mi essems,
but he who was with me together
aital aissi co yeu vos dic
such just as I to-you tell
me dis: Senher, a bon abric
to-me said Lord to good shelter
vey que em aisi vengut.
I-see that we-are here come
Per qu'ieus prec, si dieus vos ajut
For which-I-you pray so God you may-help
a far tot so que vos volres,
to do all that which you will-wish
c'aisi puramen m'escotes
that-thus purely me-you-hear
com s'era messatje d'amor.
as if-I-were messenger of-love
Cous sabetz ben quel chauzidor,
As-you know well that-the choosers
cal que siam o mal o bo,
whatever that we-be either bad or good

an mes chauzir en tal tenso
have put choosing into such dispute
c'apenas s'en sabon issir.
that-scarcely themselves-thence they-know to-get-out
Li un an chauzit ab mal dir,
The ones have chosen with ill saying
venson poestatz e baros,
they-vanquish potentates and barons
els autres son si amoros
and-the others are so loving
e ben dizens vas totas res,
and well speaking toward all things
e a n'i que, car son cortes,
and there-is thereof-there who because they-are courtly
ses autrui saber son joglar.
without other knowledge are jongleurs
Ieu non dic ges c'a benestar
I not say at-all that-to seemliness
non torn un sol mestier per loc,
not turns one single craft by place
mas cascus pot saber que groc
but each can to-know that yellow
ni vert non platz a totas gens,
nor green not pleases to all people
per quels faitz els captenemens
for which-the deeds and-the bearings
segon las jens deu hom camjar.
according-to the people ought one to-change

Aiso m'a fag man ben estar
This to-me-has made many-a seemly manner
apenr' e man divers saber,
to-learn and many diverse knowledge
e cuidava'n secret aver
and I-thought-thereby in-secret to-have
entrels baros mant gazardo
among-the barons many a-reward
a far mon cors azaut e bo,
to make my person pleasing and good
e de melhor captenemen.
and of better bearing
Mas er conosc c'a perdemen
But now I-know that-to loss
son tug vengut estiers petitz;
are all come save few
per qu'ieu m'en fora tost partitz
for which-I myself-thence would-have soon departed
per penr' un autre cossirier;
for to-take an other care
mas aventur' e siey mestier
but fortune and her servants
que mant homes fa benenans
who many men makes fortunate
volgron, qu'ieu fos a Monferrans
willed that-I were at Montferrand
vengutz en Alvernh' al Dalfi;
come in Auvergne to-the Dauphin

e si fon un sapte mati
and so it-was a Saturday morning
si co suy vengut de Riom;
just as I-am come from Riom
e si anc genta cort ni hom
and if ever noble court or man
ni de bon solatz, si fon sela.
or of good cheer so it-was that
Non y ac dona ni donzela
Not there was lady or damsel
no fos pus francx d'un aizelo;
not were more frank than-a little-bird
ni cavayer ni donzelo
or knight or squire
c'om agues noirit en sa man.
that-one had reared in his hand
Aqui trobey senhor sertan
There I-found lord sure
(e) companha ben entenduda.
and company well discerning
Per qu'ieu laisi dans una muda
For which-I left harms at-one change
a gran joya, si dieu mi sal.
with great joy so God me may-save
E si s'avenc entorn nadal
And so it-happened around Christmas
c'om apela kalendas lay,
which-one calls Calends there

venguem e fom ses tot esmay
we-came and were without all dismay
a Monferrat sus el palatz.
at Montferrand up in-the palace
E s'anc vis homes essenhatz
And if-ever you-saw men well-bred
ni ab baudor, so fom aqui.
or with gaiety so were-we there
E la nueg si fo co yeu vi
And the night so was as I saw
mot tenebroza apres manjar
very dark after eating
el solatz gran jostal foc clar
and-the cheer great beside-the fire clear
de cavayers e de joglars
of knights and of jongleurs
adreitz e fis e dos e cars
upright and true and sweet and dear
e suaus ad homes cortes;
and gentle to men courtly
e noy ac cridat ni pus mes
and not-there was shouting nor more put
peguezeza sol de primier.
foolishness even at first
Aital solatz e pus entier
Such cheer and more whole
aguem aqui pus que nous dic.
we-had there more than to-you I-tell

El cavayer ses tot prezic
And-the knights without all bidding
a lur temps s'aneron jazer;
at their time themselves-went to-lie-down
car mo senher volc remaner
for my lord wished to-remain
ab un companhon jostal foc.
with one companion beside-the fire
Per qu'ieu can vi sazon ni loc,
For which-I when I-saw season and place
ai demandat so que doptava;
have asked that which I-doubted
vas luy mi trays sobr' una blava
toward him myself I-drew upon a blue
tota cuberta de samit.
all covered with samite
E s'anc trobey bon cor ardit
And if-ever I-found good heart bold
a ben parlar, si fis yeu lay.
to well speak so did I there
Per quel dis: Senher, ab esmay
For which-to-him I-said Lord with dismay
ai lonjamens estat ab vos;
I-have long been with you
e dirai vos per cals razos,
and I-will-tell you for what reasons
sieus play quem escotetz ades.
if-to-you it-pleases that-me you-hear now

Vos sabetz be que luenh ni pres
You know well that far or near
non es homs natz ni faitz ses paire;
not is man born nor made without father
per qu'ieu n'aic un mot de bon aire
for which-I thereof-had one very of good breeding
e tal ques saup far entrels pros:
and such who-himself knew to-make among-the worthy
cantaire fo meravilhos
singer he-was marvelous
e comtaires azautz e ricx.
and storyteller pleasing and rich
Et yeu peytz si com En Enricx
And I heard [?] just as Sir Henry
us reis d'Englaterra donava
a king of-England gave
cavals e muls e can sercava
horses and mules and when he-sought
vas Lombardial pros marques
toward Lombardy-the worthy marquis
e de terras doas o tres,
and of lands two or three
on trobava baros assatz
where he-found barons plenty
adreitz e ben acostumatz
upright and well mannered
e donadors vas totas mas;
and givers toward all hands
e auzic nomnar Catalas.
and I-heard to-name Catalans

E Proensals mot e Gascos
And Provençals much and Gascons
vas donas francx et amoros;
toward ladies frank and loving
e fazian guerras e plays;
and they-made wars and pleas
per c'a mi par aital pertrays.
for which-to me seems such portrayal
Ab vostres motz me fis joglars
With your words myself I-made jongleur
e ai sercat terras e mars
and have sought lands and seas
e vilas e castels assatz
and towns and castles plenty
vas totas partz e poestatz
toward all parts and potentates
e baros que nous dic dos tans;
and barons than to-you I-tell two times
non truep d'aquels dos de semblans
not I-find of-those two of likeness
mas mot petit, sous dic de ver;
but very little so-to-you I-tell of truth
li un donon ab bon saber
the ones give with good knowledge
e li autre nessiamen
and the others foolishly
e li autre privadamen
and the others privately
a sels que son acostumatz.
to those who are accustomed

Aisi ai trobat e pus fatz
Thus I-have found and more foolish
que nous auria d'un an;
than to-you I-would-have in-a year
e vos mezeus si tot semblan
and you yourself so all seeming
que es a tot bon fag cauzir,
who are to every good deed choosing
non en aital can auzim dir
not in such as we-heard say
adoncx a la gen ni comtar.
then to the people nor to-tell
Per qu'ieus vuelh, senher, demandar,
For which-I-you wish lord to-ask
sieus platz, com es endevengut
if-to-you it-pleases how is come-about
d'aital mescap c'aisi perdut
of-such mischance that-thus lost
an pretz e valor li baro.
have worth and merit the barons

The Dauphin on Noble Heart, Knowledge, and Sense

III

The Dauphin sits up to answer that three things make a man worthy: a noble heart, which makes him brave, generous, courtly, and a conqueror; knowledge, which teaches good and evil and fair conduct; and sense, which brings measure and puts each thing in its place. These three raised Henry of England and his sons Henry, Richard, and Geoffrey. At Henry's court whoever could act nobly prospered, as a wise, rich Saracen once did.

Et el estet, si dieu bem do,
And he stayed so God good-to-me may-give
el cor un pauc tot empessatz
in-the heart a little all pensive
e al respos far fon levatz
and at-the answer to-make was raised
e sezens de jazens que era
and sitting from lying that he-was
e dis: amicx, non es enquera
and said friend not is yet
a mon semblan tot ton saber,
to my seeming all thy knowledge
car demandar mas a lezer
for to-ask but at leisure
es mot a mi e pauc als pros;
is much to me and little to-the worthy
per qu'ieu non cug aital respos
for which-I not think such answer
a far cos cove nis taisses;
to make as-itself befits nor-itself would-be-seemly

mas pero car vengutz sai es
but yet because come here thou-art
e per solas de mi meteus
and for cheer of me myself
vuelh que t'enportz, sitot s'es greus
I-wish that thou-carry-away although it-is hard
a contar un pauc de mon sen.
to tell a little of my sense
Car sab deus c'ome valen
For knows God that-man worthy
e savi, c'aisi com es caps,
and wise that-just as is head
vers dieus, de tot cant es ni saps,
true God of all that is and thou-knowest
ni yeu meteys que mi esper
and I myself as myself I-hope
son cap de pretz a mantener
are head of worth to maintain
nobles cors e sens e sabers.
noble heart and sense and knowledge
E non es hom lials ni vers
And not is man loyal nor true
vas pretz si aquestz tres non a:
toward worth if these three not he-has

noble cors fay home serta
noble heart makes man sure
e vassalh e larcx e cortes
and valiant and generous and courtly
e drechuriers vas totas res
and righteous toward all things
e conqueredor de regnatjes
and conqueror of kingdoms
e adutz abrivatz coratjes
and brings eager hearts
e gentilez' a totas gens
and gentleness to all people
e fay far grans adzautimens
and makes to-do great graces
e desgrazir malvat cosselh.
and to-disdain wicked counsel
Saber, per qu'ieu lous aparelh,
Knowledge for which-I it-to-you set-beside
josta lui ven accidental
beside it comes accidental
e fay conoisser ben e mal
and makes to-know good and evil
els lurs bels captenemens
and-the their fair bearings
e vieu n'om mielhs entre las gens
and lives thereby-one better among the people
adreitz e francx e de solatz.
upright and frank and of cheer

E ja non er hom acabatz
And ever not will-be man accomplished
ses luy, per qu'ieu tostemps n'ay cura.
without it for which-I always thereof-have care
Sens aporta grans e mezura
Sense brings great-things and measure
vas totz aquestz mestiers qu'ieus toc,
toward all these crafts that-I-to-you touch
e fai cascu metr'en son loc
and makes each to-put-in its place
segon que es ni tanh a far.
according-to as it-is and befits to do
Aquestz feron pretz gazanhar
These made worth to-win
e paratges nostres premiers
and rank our forebears
e nom e faitz de cavayers
and name and deeds of knights
e franqueza sobre las gens
and frankness above the people
a far en totz captenemens
to do in all bearings
e abrivatz en totz afars.
and eager in all affairs
E ja no m' er hom de pretz clars
And ever not to-me will-be man of worth bright
ni bos ses aquestz que yeu dic.
nor good without these that I say

E aquestz tres feiron N Enric
And these three made Sir Henry
un rei d'Englaterra pujar,
a king of-England to-rise
c'auzit a ton paire nomnar
whom-heard has thy father to-name
segon que tu mezeis m'as dit,
according-to as thou thyself to-me-hast said
e sos filhs tres que noy oblit
and his sons three that not-there I-forget
Henric niN Richart niN Jaufre;
Henry and-Sir Richard and-Sir Geoffrey
car en lor ac dos tans de be
for in them was two times of good
c'om non poiria d'un an dir.
than-one — could in-a year to-tell
Josta luy vic en cort venir
Beside him I-saw in court to-come
e domneys e guerras menar
both courtships and wars to-lead
et ac sazon sel que saup far
and had season he who knew to-do
noblezas ni valors ni sens,
noblenesses and merits and sense
aissi com ac us conoissens
just as had a knowing
Sarrazi ric una sazo.
Saracen rich one time

The Almassor's Cap

IV

A sultan of Spain retains a valiant Almassor, who asks as his reward that the red cap called the almuce, won by his prowess, be worn by no one outside his lineage. Long after, under another king, a valiant baron puts on such a cap, the Almassor's kin demand justice, and the king summons him. The baron answers that he has served as well as the first Almassor and offers his head if he acted from pride, and by his noble heart he wins the cap.

E dirai te un comte bo
And I-will-tell thee a tale good
ver, pus aisi m'as a ta man.
true since thus me-thou-hast at thy hand
En Espanha ac un soudan
In Spain there-was a sultan
valen segon sos ancessors
worthy according-to his ancestors
e levet s'en us Almassors
and raised himself-thence an Almassor
vas Marrocx adretz e valens
toward Morocco upright and worthy
e francx e larcx e conquerens
and frank and generous and conquering
et abrivatz a totz coratges.
and eager in all hearts

El reys cuy plac sos vassalatges
And-the king to-whom pleased his prowess
e d'aital home sos mestiers
and of-such man his services
volc lo retener voluntiers
wished him to-retain willingly
a sa cort servir et onrar,
at his court to-serve and to-honor
e sel penset que o saup far,
and he thought who it knew to-do
de son senhor a retenir
of his lord to retain
et a onrar et a servir
and to honor and to serve
adrechamen e de bon grat.
rightly and with good will
Aichi en son melhor estat
Thus in his best estate
e en son mager pretz qu'el vic
and in his greatest worth that-he saw
a son senhor un jorn sofric
to his lord one day he-submitted
co hom valens et ensenhatz,
as man worthy and well-bred

dis li: senher, yeu no sui natz
said to-him lord I not am born
ni faitz mas per vos a servir
nor made but for you to serve
e a donar e a blandir
and to give and to flatter
e ses tot genh a car tener.
and without all guile to dear hold
E si no mi basta poder,
And if not to-me suffices power
no mi sofranh cor ni bos sens;
not to-me lacks heart nor good sense
per qu'entrels autres onramens
for which-among-the other honors
quem avetz faitz vos preguaria
which-to-me you-have done you I-would-pray
per so que si s'esdevenia
for that that if it-happened
quel mieus mescaps ni bayssamens
that-the my mischance or abasement
c'us jorns vos fos remembramens
that-one day to-you were remembrance
so qu'ieus ai de ben dig ni fag.
that which-I-to-you have of good said or done
El reis cui plagro tug ben fag
And-the king to-whom pleased all good deeds
e tot' onor, li dis: Amicx
and all honor to-him said Friend
Almassor, car e dos amicx,
Almassor dear and sweet friend

si anc senher se ves lauzar
if ever lord himself saw to-praise
de son vassalh, si deu ieu far;
of his vassal so ought I to-do
e de vos o fas veramen;
and of you it I-do truly
per quel bo fait el onramen
for which-the good deed and-the honor
vuelh que vos mezeys lo prenguatz.
I-wish that you yourself it take
E sel que fon apparelhatz
And he who was ready
avia d'un temps un capel
had of-a time a cap
vermelh azaut e gent e bel,
red pleasing and noble and fair
(almussa) l'apelan payan
almuce it-call pagans
*** dey de nostra man ***
(lacuna) I-ought from our hand (lacuna)
(Mas) quel non pauzetz sus el cap;
But that-it not you-put up on-the head
qu'ieu l'ay gazanhat per proeza
for-I it-have won by prowess
e per senhal de gentileza
and for sign of nobility
e d'onramen a mon linhatje;
and of-honor to my lineage

e c'autr'om non l'aus per paratje
and that-another-man not it-dare by rank
ni per poder portar un jorn;
nor by power to-wear one day
e si o fay quel cap lon torn
and if it he-does that-the head to-him-thereof turn
en dan de perdre sos totz pretz.
into harm of losing his all worth
Aitals fol dos com vos auzetz,
Such was-the gift as you hear
com el anc sol vol demandar.
as he ever only wished to-ask
Adenan c'aiso fetz passar
Afterward when-this made to-pass
hoblit de temps e de sazo,
forgetting of time and of season
venc en la terra us baro
came into the land a baron
aitals o mielhers d'autras jens.
such or better than-other people
El rey fon autres eyssamens
And-the king was other likewise
apres seluy que vos ac dit.
after him that to-you I-had said

E s'anc senher trobet ardit
And if-ever lord found bold
son vassalh ni cavalairos
his vassal or knightly
ni dos ni francx ni amoros
or sweet or frank or loving
ni valen, si fes el seluy.
or worthy so did he that-one
El bars atrobet ses enuy
And-the baron found without vexation
son senher e franc e cortes
his lord both frank and courtly
e quel fe sobre totas res
and who-him made above all things
de sa terra cap e senhor.
of his land head and lord
E so fon un jorn en pascor
And that was one day in spring
el temps sere e vert e clar,
in-the season serene and green and clear
que sel baro volc cavalcar
that that baron wished to-ride
e fes venir sos palafres
and made to-come his palfreys
e sos cavals e sos arnes
and his horses and his harness
e sos companhos totz jostatz.
and his companions all joined

E aportet can fon pujatz
And he-brought when he-was mounted
un' almussa d'aquel semblan
an almuce of-that likeness
com sela quel rey ac denan
as that-one that-the king had before
donad' ad Almassor premier.
given to Almassor first
E fetz l'a sazon cavayer
And made it-at season knight
per se mezeus el cap pauzar.
by himself self on-the head to-put
Aiso fes gens meravilhar
This made people to-marvel
per la terra e paucx e grans,
through the land both small and great
car hom auzet d'aquel semblans
because one dared of-that kind
portar capel mas del linhatje
to-wear cap but of-the lineage
cuy fon donatz per vassalatje
to-whom it-was given for prowess
el linhatje que mant' honor
and-the lineage that many-an honor
e mant be e manta ricor
and many-a good and many-a wealth
ac avuda per lo capel.
had had through the cap

El rey venc ab lo temps novel
And-the king came with the season new
un jorn josta en sa maizo
one day beside in his house
si com fero mant aut baro,
just as did many high barons
e mant onrat e mant valen.
and many honored and many worthy
Li disseron: Senher, mot gen
To-him they-said Lord very nobly
e mot car nos avetz tengut,
and very dear us you-have held
mas er nos es us mals cregut,
but now to-us is an ill grown
si doncas vos nol castiatz.
if then you not-it chastise
Us vostre baros s'es levatz.
A your baron himself-has raised
Ab almussa per si mezeys
With almuce by himself self
e non deu esser coms ni reys
and not ought to-be count nor king
ni lunhs autr'oms tan poderos
nor any other-man so mighty
que port l'almussa mas sol vos.
that wear the-almuce but only you
Non deyal cap perdre aqui?
Not ought-he-the head to-lose here

Aissi s'es tengut et aissi
Thus itself-has held and thus
o gazanhet us Almassors
it won an Almassor
que crec ab vostres ancessors
who grew with your ancestors
e nos trastug co hom valens.
and us all as men worthy
El rey aissi com conoissens
And-the king just as knowing
senher deu far, lur dis: liatjes
lord ought to-do to-them said kinsmen
a drutz e cars vostres uzatjes
to friends and dear your usages
non er us jorns baissatz per me;
not will-be one day lowered by me
ni ja non auretz tan de be
and ever not you-will-have so-much of good
com yeu volria, so sapchatz.
as I would-wish that know
Aquel baro, si a vos platz,
That baron if to you it-pleases
mandaray yeu e si a fait
will-summon I and if he-has done
vas vos vilan tort ni mesfait
toward you churlish wrong or misdeed
ni vas autruy, yeu ne farai
or toward another I thereof will-do
so que ma cort esgart, so sai,
that which my court judge that I-know

c'aysi sera fait lialmen.
for-thus will-be done loyally
Mandatz lol baro veramen
Summoned was-the [?] baron truly
e la cort fon grans e pleneyra,
and the court was great and full
el rey co hom d'aital maneyra,
and-the king as man of-such manner
savis e ricx dis als baros:
wise and mighty said to-the barons
vos sabetz que ieu poderos
you know that I mighty
no soy mas de tener drechura;
not am but for to-hold justice
e rey que de dreg non a cura
and king who of right not has care
ses regne vieu motas sazos.
without realm lives many times
Vos avetz fag un ergulhos
You have done a proud
e sobrier fag segon quem par,
and overweening deed according-to what-to-me it-seems
car auzes l'almussa levar
because you-dared the-almuce to-raise
contral mandamen que n'es faitz.
against-the command that thereof-is made
Per qu'ieu, si tot mi son atraitz
For which-I though all myself am drawn
en vos onrar et obezir,
in you to-honor and to-obey

no vuelh mon poder tan aunir
not I-wish my power so to-shame
que noy fassa castic plenier.
that not-there I-make chastisement full
El baros an tot cossirier
And-the baron whom [?] all care
fo non leugier a departir;
was not light to part
estet en pes ses tot cossir
stood on feet without all care
don noble cors l'ac deslieurat:
whereof noble heart him-had freed
e dis al rey: senher, aurat
and said to-the king lord honored
m'avetz mantas vetz e yeu vos
me-you-have many times and I you
aisi com puec mantas sazos
just as I-could many times
e noy esgardey be ni mal.
and not-there I-regarded good nor ill
Per qu'ieu vos dic, si dieu mi sal
For which-I to-you say so God me may-save
nim don a far totz faitz onratz,
and-me may-grant to do all deeds honored
qu'el mon non es homs vieu ni natz
that-in-the world not is man living nor born
tan vuelha vostre pro co yeu.
so-much wish your profit as I

Per c'a vos non deu esser grieu
For which-to you not ought to-be grievous
s'ieu puesc l'almussa gazanhar
if-I can the-almuce to-win
ses autruy tort que no vuelh far
without other's wrong that not I-wish to-do
al linhatge petit ni gran.
to-the lineage small or great
Vers es c'us Almassors antan
True is that-an Almassor of-yore
aisi son ben cent ans passatz
so are well hundred years past
per so car ac un cor auratz
for that because he-had a heart honored
e per servir vostr' ancessor
and for serving your ancestor
per far a son linhatj' onor
for to-do to his lineage honor
volc gazanhar aquest senhal,
wished to-win this sign
per qu'ieu que m'ay fait atretal
for which-I who myself-have done the-like
o mielhs, lo vuelh tot atressi.
or better it I-wish all likewise
E s'ieu per nulh erguelh o fi
And if-I through any pride it did
no mi laisses cap remaner,
not to-me may-you-leave head to-remain

e faitz n'a tot vostre plazer
and do thereof-at all your pleasure
nim fassatz be vas nulha part.
nor-to-me do good toward any part
Aisi et ab aital esgart
Thus and with such regard
de valor gazanhet aquist
of merit won this-one
si que no fera, si fos trist
so that not he-would-have if he-were sad
ni flacx ni malvatz per aver,
or slack or wicked for wealth
per paratge ni per poder
for rank nor for power
ni per autra cauza del mon.
nor for other thing of-the world

How the Barons Fell

v

In those days great lords rewarded merit, as Bertran de Born's sirventes demanded, and no fool was honored among them. Now they have turned greedy and base, and God will deal with them as with the Almoravids, whose craven heirs lost their realm to a stronger lineage. Giving brings worth and lordship, and rank was first given to deeds and noble hearts, as Lobat, Mercadier, and Margarit show; worth comes through heart and knowledge, as Arnaut de Maruelh says.

Adoncx eran en pretz preon
Then were in worth deep
tug li baro, car poestatz
all the barons for potentates
avian noble cors onratz
had noble hearts honored
a gazardonar las valors
to reward the merits
e a far dos e bels secors,
and to make gifts and fair aids
azautz e cars e ben estans
pleasing and dear and well becoming
e fazian so qu'En Bertrans
and they-did that which-Sir Bertran
del Born dis en un serventes
of Born said in a sirventes
a far ricx homes pus cortes
to make powerful men more courtly
e pus francx e pus donadors:
and more frank and more giving

«Que sian ses tortz faire elitz
That they-be without wrongs to-do chosen
et adretz e francx e chauzitz,
and upright and frank and discerning
ad aiso fon pretz establitz,
for this was worth established
c'om guerrejes e so fortmens
that-one wage-war and that strongly
et a caresma et a vens
both at Lent and at Advent
e fezes soudadiers manens.»
and make soldiers wealthy
Aquist avian cors valens
These had hearts worthy
a far guerras e messios
to make wars and outlays
e a bastir cortz ab ricx dos,
and to build courts with rich gifts
per esforsar joys e solatz.
for to-strengthen joys and cheer
E noy era fols remembratz
And not-there was fool remembered
ni malvatz homs ni recrezens,
nor wicked man nor craven

mas emperaires (mot) valens
but emperors very worthy
e reys e coms et autz baros
and kings and counts and high barons
a metre cor, per c'om fos pros
to put heart for that-one be worthy
e de major auctoritat.
and of greater authority
Mas eras son tug retornat
But now are all turned-back
silh que solian premier far.
those who were-wont first to-do
E car vas pretz non an cor clar
And because toward worth not they-have heart clear
e maystrejon las proezas,
and they-lord-over the prowesses
per que donas e gentilezas
for which ladies and gentlenesses
van bas e ses cap entre lor
go low and without head among them
e ven saber sols ses valor
and comes knowledge alone without merit
e creys vil cor flac a cascu
and grows cheap heart slack to each
a tolre el pretz a negu,
to take-away the worth from anyone
no vey far, mas captenh vilan.
not I-see to-do but bearing churlish

Per quels baros fan tornar van
For which-the barons they-make to-turn vain
e desesperat de senhor,
and despairing of lord
car aissil falh bes del major,
for thus-to-him fails good from-the greater
car noble cors aver solian
for noble hearts to-have they-were-wont
a far proezas, don venian
to do prowesses whence came
adzautimens e joy e pretz.
graces and joy and worth
E dieus cuy anc non plac engres
And God to-whom ever not pleased fierce-man
ni malvatz homs ni recrezens,
nor wicked man nor craven
per so car ilh son desvalens
for that because they are unworthy
aisi tornat trist e ses sen,
thus turned sad and without sense
volra s'en far aital prezen
will-wish himself-thereof to-make such present
com als Maruus d'Espanha,
as to-the Moors of-Spain
cuy car foron bona companha
to-whom because they-were good company
e noblas gens lur fon donatz,
and noble people to-them was given

paratjes e locx e regnatz
rank and places and realms
de Marroc en totz los pays,
of Morocco in all the lands
aquestz feron marabetis
these made Almoravids
e d'aquetz fetz hom caps e reys
and of-these made one heads and kings
per menar guerras e plaideys ***
for to-lead wars and suits (lacuna)
Adenan ses autruy forfays
Afterward without other's misdeeds
c'om non lur fes, mas lur paren
that-one not to-them did but their kin
torneron flac e recrezen
turned slack and craven
e fals e mantengro gran tort:
and false and maintained great wrong
per c'un linhatge ric e fort —
for which-a lineage rich and strong
so fon Malmut — s'enparatic
that was Malmut itself-ennobled
sobr' aquels, per so car castic
over those for that because discipline
e noble cors volgron aver.
and noble heart they-wished to-have

E las gens cuy venc a plazer
And the people to-whom came to pleasure
so qu'ilh fero, donero lor
that which-they did gave them
per las terras loc de senhor
through the lands place of lord
e abatero totz aquels.
and struck-down all those
Aisis perdet linhatje d'els
Thus-itself lost lineage of-them
e decazet adoncx paratjes.
and declined then rank
Car aysi cay tost fals linhatjes
For thus falls soon false lineage
e malvat cor ses retener,
and wicked heart without holding-back
e aisi perdet son poder.
and thus lost its power
E car aital em devengut
And because such we-are become
ses noble cor e recrezut,
without noble heart and craven

per que donars es pauc grazitz
for which giving is little thanked
e apres pretz qu'er'aculhitz.
and after worth that-was-welcomed
* * *
(lacuna)
Non es hom en pres ses donar
Not is man in worth without giving
ni ven bos noms a nulha gens.
nor comes good name to any people
Donars adutz pretz veramens
Giving brings worth truly
vas totas partz e lutz e lums,
toward all parts both light and lamp
c'adutz als sieus terras e flums
for-it-brings to-the his-own lands and rivers
e senhoria ses deman;
and lordship without claim
e noble cors fay ses enjan
and noble heart makes without deceit
per conquerre lo sobrepus;
for to-conquer the surplus
adutz donar e ten tot sus,
brings giving and holds all up
vay e fay valen son senhor.
goes and makes worthy its lord
E sol esser quel donador,
And it-was-wont to-be that-the givers
adreit e de faitz avinens,
upright and of deeds pleasing

avian pretz contra las jens,
had worth before the people
e sobre totz autres baros
and above all other barons
s'esforsavon ad esser pros
themselves-strove to be worthy
silh per cui crec aissi valors.
those through whom grew thus merit
Mas er per so car als majors,
But now for that because to-the greater
si com yeu t'ay d'amor comtat,
just as I to-thee-have of-love told
son fait mot noble cor onrat
are made very noble hearts honored
e al mays d'autres atressi,
and to-the more of-others likewise
ven us mendicx sabers aqui.
comes a beggarly knowledge there
Sestz senhors tug en son tornat
These lords all thereof are turned
avaros e flac e malvat
greedy and slack and wicked
per que noy (es) le pretz que sol;
for which not-there is the worth that was-wont
enans son tug cazug el sol
rather are all fallen on-the ground
per que paratjes fon bastitz.
by which rank was built

E si trop pueys enparatgitz
And if many then ennobled
veyras per nobles cors autruis,
thou-wilt-see by noble hearts others'
car non es dreitz, mas grans enuis
for not is right but great vexation
enversat ses tota bontat,
overturned without all goodness
c'om ses servir tenhal sendat
that-one without serving hold-the silk
a far proezas e bos faitz.
to do prowesses and good deeds
Paratges fon donatz als faitz
Rank was given to-the deeds
e als nobles cors barnatjos;
and to-the noble hearts valiant
per que los mendicx nualhos
for which the beggarly sluggish
ses noble cor non an razo.
without noble heart not have right
Sobr' aiso fon fag mon sermo
Upon this was made my sermon
per lo mon e mon proamen
through the world and my proving
cossi dechay vils faitz fazen.
how declines cheap deeds doing

E si tot son amatz viltat
And though all are loved cheapness
nessiamen, yeu viN Lobat
foolishly I saw-Sir Lobat
per noble cor aitan prezat
for noble heart as-much prized
com baro qu'en la terra fos.
as baron that-in the land was
E vi estar mant paratjos
And I-saw to-stand many high-ranking
vencutz e las vas una part.
vanquished and weary toward one side
E sel que vol aver esgart,
And he who wishes to-have regard
En Mercadier o pot comtar
Sir Mercadier it can to-tell
e Margarit que fes per mar
and Margarit who did by sea
ses paratje manta nobleza
without rank many-a nobleness
e mant fait e manta proeza.
and many-a deed and many-a prowess
Per que hom quel pretz natural
For which one that-the worth natural
paratjes so per que tan val
rank is for which so-much it-is-worth
es car adutz als sieus honor,
is because it-brings to-the his-own honor
e de pretz enans e temor;
and of worth advancement and fear

per qu'entre las gens son onratz.
for which-among the people they-are honored
Mas ses valor no son prezatz
But without merit not they-are prized
ni ses saber grazitz fort be
nor without knowledge thanked very well
ni valor ses ric cor no ve,
and merit without rich heart not comes
ni sabers si hom non l'apren.
nor knowledge if one not it-learns
A far faitz onrat pretz valen
To do deeds honored worth worthy
venon per cor e per saber,
come through heart and through knowledge
non per parens ni per poder.
not through kin nor through power
E per bon cor venon li loc,
And through good heart come the places
non per paratje ni per joc,
not through rank nor through play
el ris el jocx e li plazer
and-the laughter and-the games and the pleasures
per quels pros conqueron poder
through which-the worthy win power
a far proezas e faitz fis,
to do prowesses and deeds fine
si com N Arnautz de Maruelh dis
just as Sir Arnaut of Maruelh said
ad enans de tot lo mestier,
for advancement of all the craft

que vers es que huey e ier
that true is that today and yesterday

«que totz prozoms conquier
that every worthy-man wins

ab sen et ab saber
with sense and with knowledge

et ab bon pretz poder.»
and with good worth power

Malvatz reman ab son dever
Wicked remains with his duty

els pros son ric e conoissen.
and-the worthy are rich and knowing

Hueymay sin vols aver sen
Henceforth if-thereof thou-wilt have sense

ni bon coratje retengut,
and good heart retained

per quels baro son recrezut
for which-the barons are craven

a far proezas per totz locx,
to do prowesses through all places

aisins partam, e sin vols flocx
thus-ourselves let-us-part and if-thereof thou-wilt tufts [?]

enqueras per remaner.
still for remaining

The Jongleur's Road, and the Poet's Reply

VI

The jongleur tells how, pondering the Dauphin's words, he traveled through Auvergne and Le Puy to Provence, the Toulousain, Sabartès, and Foix, and on to Uc de Mataplana, whose ladies made him remember his father and the good age he knew. Now of two minds about how to live, he asks the poet's counsel. The poet hesitates, saying that sense is born in the heart but knowledge comes only from much seeing, hearing, and proving, yet agrees to say what he understands.

E anem non tantost jazer,
And we-went not at-once to-lie-down
cossiran so qu'ieu aic auzit;
pondering that which-I had heard
e conuc quel dalfi m'ac dit
and I-knew that-the dauphin to-me-had said
ver en secret al foc canutz.
truth in secret at-the fire white-haired
E lo mati vezen de tutz
And the morning seeing of all
un dijous qu'ieu prezi comjat.
a Thursday that-I took leave
E s'anc vis home ben pessat
And if-ever you-saw man well pensive
e de senhor, yeu ben o fuy.
and of lord I well it was
Per Alvernhe e per lo Puy
Through Auvergne and through the Puy
m'en venc en Proensa de sai;
myself-thence I-came into Provence from here

on atrobey mant baro gay
where I-found many-a baron gay
el bon comte e la comtessa;
and-the good count and the countess
e si be fon grans l'esdemessa.
and so well was great the-eagerness
D'aqui m'en aney en Tolzan,
From-there myself-thence I-went into Toulousain
on atrobey ab cor certan
where I-found with heart sure
mo senhor lo comte premier
my lord the count first
e mant avinen cavayer
and many-a pleasing knight
que son ab luy e n'aic arnes.
who are with him and thereof-I-had harness
Per qu'ieu m'en venc en Savartes.
For which-I myself-thence came into Sabartès
E a Foys non trobey negu
And at Foix not I-found anyone
quel coms era ad Alberu,
for-the count was at Alberu
on nos an be vas Castilho.
where us they-go well toward Castillon
E dieus car yeu ai tan cor bo
And God because I have so heart good
c'aisi tengues ma via plana,
that-thus I-might-keep my way smooth

fes me venir a Mataplana
made me to-come to Mataplana
aquel dilus que es passatz.
that Monday that is past
Aqui trobey, si a vos platz,
There I-found if to you it-pleases
mo senher N Ugo avinen
my lord Sir Uc pleasing
e franc e dos e conoissen
and frank and sweet and knowing
ad escotar tot bo saber.
to hear all good knowledge
E trobey lay donas per ver
And I-found there ladies for truth
quem fero remembrar mon paire
who-me made to-remember my father
el segle bo quem a fag traire
and-the world good that-me has made to-bear
mal, qu'er es vilan pauc cortes.
ill for-now it-is churlish little courtly
Auzit avetz cossim es pres
Heard you-have how-to-me it-is taken
ni com son anatz ni vengutz
and how I-am gone and come
ni com ai estat esperdutz,
and how I-have been lost
ni per que ni per cal razo.
and for what and for what reason

E si no fos car en sazo
And if not it-were that in season
m'a tornat mo senhel dalfi,
me-has turned my lord-the dauphin
jamay no fora jays vas si
ever not would-I-be glad toward it
ni al segle nulh bevolens.
nor to-the world any well-wishing
Aisi son vengut en dos sens
Thus I-am come into two minds
que lo segle volgra menar,
that the world I-would-wish to-lead
e no say com far, no say far
and not I-know how to-do not I-know to-do
so que s'atanh a la manieyra.
that which itself-belongs to the manner
E yeu cui voluntat leugeira
And I whom will light
nom aduys anc nulh pessamen,
not-to-me brought ever any thought
estiey un petit en mon sen,
I-stayed a little in my sense
aisi com hom savi deu far.
just as man wise ought to-do
E car sabers m'ac fag pensar
And because knowledge me-had made to-think
e sens e cor de mon cosselh,
and sense and heart of my counsel
ieu li dis ses tot apparelh:
I to-him said without all preparation

amicx, vos es vas mi vengutz,
friend you are toward me come
segon que dizetz, esperdutz
according-to as you-say lost
e fors issitz de vostre sen,
and out gone from your sense
per so car no sabetz comen
for that because not you-know how
ni per que es aisi camjatz
and for what is thus changed
le segles e fina bontatz
the world and fine goodness
e de pretz c'avia poder,
and of worth that-had power
e per c'amors voles saber,
and for what-love you-wish to-know
s'es aisi perdud' e baissada
itself-is thus lost and lowered
que sol esser riqu' e prezada
which was-wont to-be rich and prized
a far mant home pros e bos.
to make many-a man worthy and good
Vos non o vis, mas la sazos
You not it saw but the season
auzis ja dir a vostre paire
you-heard already tell from your father
e qu'enqueras neys non a gaire;
and that-still even not it-has long
c'aissis tenian tres baros.
that-thus-themselves held three barons

E faitz vos en meravilhos,
And make yourself thereof marveling
per so car avetz mout sercat
for that because you-have much sought
e non trobatz mas per dintat
and not you-find but by rarity [?]
a far vostre cor jauzion
to make your heart joyful
ni non sabetz com ni per on
and not you-know how or by where
s'es tot anat aisi ensems.
itself-is all gone thus together
Pareys que fos mostrat a temps
It-appears that it-was shown at time
e que sia rendut hueymays.
and that it-be rendered henceforth
E sil Dalfi fis e verays
And if-the Dauphin faithful and true
no vos agues aital sen mes,
not in-you had such sense put
vos foratz tornatz descortes
you would-be turned discourteous
e fis vilas, lunhatz dels pros.
and true churl far from-the worthy
Assatz semblera mi razos
Enough would-seem to-me reason
a vertat fina ses tenso,
to truth fine without dispute

c'om non degues al sieu sermo
that-one not ought to-the his sermon
ni als sieus ditz metre mai re
nor to-the his sayings to-put more anything
ni ieu no fera per ma fe,
and I not would-do by my faith
si als noy aguessetz selat;
if anything-else not-there you-had hidden
mas per so que disses qu'en fat
but for that that you-said that-in folly
vos es tals segles a menar,
to-you is such world to lead
e car noy podetz atrobar
and because not-there you-can to-find
art ni manieira ni semblan,
art or manner or seeming
avetz mon cor mes en afan;
you-have my heart put in toil
e mays car me queretz cosselh,
and more because me you-ask counsel
ieu non dic ges sitot novelh.
I not say at-all although new

Mantas sazos en esgardar
Many times in considering
qu'entre totz homes ses doptar
that-among all men without doubting
non venha de sen natural
not come of sense natural
e que noy puesc' om ben o mal
and that not-there can one good or ill
aver tot jorn en son coman.
to-have every day in his command
Cascus ja no venha ni an
Each ever not let-come nor go
nin fassa loc ni breu estatje,
nor-thereof make place nor brief stay
car sen ven e nais en coratje.
for sense comes and is-born in heart
Tantost c'om es natz e noiritz,
As-soon-as that-one is born and reared
nais saber per c'om es grazitz
is-born knowledge by which-one is thanked
e pus onratz e pus temsutz
and more honored and more feared
e may amatz e may volgutz
and more loved and more wished
e que fay homes captener.
and which makes men to-bear-themselves
Non pot venir ses mout vezer
Not can to-come without much seeing
e ses mot auzir e proar;
and without much hearing and proving

per qu'ieu nous aus poder donar,
for which-I not-to-you dare power to-give
car res non ay vist ni auzit
for anything not I-have seen nor heard
a jutjar so quem avetz dit
to judge that which-to-me you-have said
ni a departir tan gran fait
nor to decide so great matter
aisi del tot mas car retrait,
thus of-the whole but because retold
cuy qu'en fos per fol jutjador
whoever that-thereof were for fool judge
amermatz, dese m'er onor
diminished at-once to-me-will-be honor
qu'ieus en dia so qu'en enten
that-I-to-you thereof say that which-thereof I-understand
ni qu'en conosc segon mon sen
and what-thereof I-know according-to my sense
ni que me sembla ni me par.
and what to-me seems and to-me appears

The Court of King Alfonso

VII

The poet tells how he went to the court of King Alfonso, father of the present king, and learned fair conduct there. In that age troubadours rode from court to court on fine saddles and palfreys and found generous patrons in Spain, Lombardy, Provence, Auvergne, Foix, and Aragon. He names them in turn, from Diego and Count Fernando to Blacas, Guillem del Baus, Guillem de Cardona, Guillem de Montcada, and Pons de Cervera, and says there were more than he can tell.

Vers es qu'ieu per mon cor pagar
True is that-I for my heart to-satisfy
e car soven m'en mes en sen
and because often myself-thereof I-put in mind
mais que per autr' issernimen
more than for other discernment
ni per autre mon pro quey fos
or for other my profit that-there were
vinc en la cort del rey N Anfos,
I-came into the court of-the king Sir Alfonso
del paire nostre rey cortes,
of-the father (of-)our king courtly
que tan valc e servic e mes
who so-much was-worth and served and spent
e tan d'onor a totas gens.
and so-much of-honor to all people
Lai vi faitz e captenemens
There I-saw deeds and bearings
adretz e bos, azautz e cars,
upright and good pleasing and dear

per qu'er val mays en totz afars;
for which-now I-am-worth more in all affairs
en suy pus sertz en totas res.
thereof I-am more sure in all things
E s'ieu fos tant com er apres,
And if-I were so-much as now learned
si tot no suy mot entendutz,
though all not I-am much understood
aqui era mos sens saubutz
there was my sense known
e pus qu'er non es escampatz.
and more than-now — is scattered
E vos sieus y fossetz assatz,
And you if-you there had-been enough
viratz un pauc de segle bo
you-would-see a little of world good
e del temps e de la sazo
and of-the time and of the season
que vostre paire dis l'autr'an,
that your father told the-other-year
hon foron tug li fin aman
where were all the true lovers
el donador valen e fi;
and-the givers worthy and fine
e auziratz si com yeu fi
and you-would-hear just as I did
als trobadors dir e comtar,
from-the troubadours tell and recount

si com vivion per anar
just as they-lived by going
e per sercar terras e locx.
and by seeking lands and places
E viras lur selas ab flocx
And you-would-see their saddles with tassels
e tans autres valens arnes
and so-many other worthy harness
e fres dauratz e palafres —
and bridles gilded and palfreys
meravilheratz vos en fort.
you-would-marvel yourself thereof greatly
Li un venian d'otral port
The ones came from-beyond-the pass
e li autri d'Espanha say.
and the others from-Spain here
Aqui trobavon cuend' e gay
There they-found gracious and gay
e donador lo rey N Anfos
and giver the king Sir Alfonso
En Diego que tan fo pros
Sir Diego who so was worthy
e Guidrefe de Gamberes
and Guidrefe of Gamberes
el comte Ferran lo cortes
and-the count Fernando the courtly
e sos fraires tan ben apres,
and his brothers so well taught
qu'ieu non poiria dir lo cart.
that-I not could to-tell the quarter

Aquilhs trobavon d'autra part
Those found from-another side
vas Lombardial pro marques
toward Lombardy-the worthy marquis
e d'autres baros dos o tres
and of-other barons two or three
e catr' e cinc e mays de cen,
and four and five and more than hundred
que en la terra veramen
that in the land truly
s'es mantengutz tostemps donars.
itself-has maintained always giving
E en Proensa hom non avars
And in Provence man not greedy
non trobavon ni anc lot
not they-found nor ever lot [?]
als comtes, que tostemps an clot
among-the counts who always have hollow [?]
de pretz mantengut ab donar
of worth maintained with giving
En Blacas noy fai a laissar
Sir Blacas not-there is to leave
ni del Baus en Guillem lo blon
nor of-the Baux Sir Guillem the fair
ni d'Alvernhal senhor Dunon
nor of-Auvergne-the lord Dunon
nil comte Dalfi que tan valc;
nor-the count Dauphin who so-much was-worth

ni say En Gasto a cuy calc
nor here Sir Gaston to whom mattered
may de pretz c'om non li conoys;
more of worth than-one — in-him knows
e silh que venion per Foys
and those who came through Foix
aqui trobavon un senhor
there found a lord
adreg e plazen donador,
upright and pleasing giver
si co dizian totz lo mons.
just as said all the world
E Alvernhet un Ponson gay,
And Alvernhet a Ponson gay
i trobaretz pros e veray
there you-will-find worthy and true
N Arnaut de Castelnou tostemps.
Sir Arnaut of Castelnou always
Aqui trobaretz totz essemps
There you-will-find all together
so c'a cortes baro se tanh,
that which-to courtly baron itself belongs
eN Raimon Gauselm ad estanh
and-Sir Raimon Gauselm at Estanh
e de tot mal fait a Pinos
and of all ill deed at Pinos
trobaretz ∗∗∗ e bautz e pros.
you-will-find (lacuna) and bold and worthy

A CardonaN Guillem lo ric
At Cardona-Sir Guillem the rich
e en erguelh, per qu'ieu vos dic
and in pride for which-I to-you say
assatz baros pros et espertz.
many barons worthy and expert
E al Castelvielh fo N Albertz,
And at-the Castelvielh was Sir Albert
us cavayers mot coratjos
a knight very valiant
e entorn luy d'autres baros
and around him of-other barons
a totz bes far francx et arditz,
to all good-things doing frank and bold
e si non aguesson auzit
and if not they-had heard
cals foN Guillems sel de Moncada,
what was-Sir Guillem he of Montcada
pogratz far aital matinada,
you-could to-make such morning
mot fora cortez' ad auzir.
very would-be courteous to hear
Mas vos non poiriatz sofrir
But you not could to-endure
a mon semblan tan lonc sermo,
to my seeming so long sermon
e trop parlar met en tenso
and too-much speaking puts in dispute
so que mezura fay grazir;
that which measure makes to-thank

par qu'ieu vuelh a Miquel venir
for which-I wish to Miquel to-come
en Arago et En Garssia
in Aragon and Sir Garsia
Romieu que tanta cortezia
Romieu who so-much courtesy
fetz e d'EnjensaN Berenguier
did and of-Entença-Sir Berenguer
que manten pretz fin et entier,
who maintains worth fine and whole
adreg e complit e veray.
upright and complete and true
E pueis de sai tornar vos ai
And then from here to-return you I-have
lo comte qu'es a Castilho
the count who-is at Castillon
En Pos bo e so filh N Ugo
Sir Pons good and his son Sir Uc
a mantener pretz e valor,
to maintain worth and merit
e a Rocaberti senhor,
and at Rocabertí lord
e Jaufre que tan fo prezatz
and Jaufre who so was prized
per mans locx e per mans regnatz,
through many places and through many realms
on foron per pretz enserratz,
where they-were for worth enclosed

e lur oncle pogratz trobar
and their uncle you-could to-find
a vila de Mul, en B.
at Vila of Mul Sir B.
a tal baro que tot le mon
as such baron that all the world
non ac ab dos tans de poder
not had with two times of power
que mielhs saupes pretz mantener,
who better knew worth to-maintain
car anc un sol jorn no fon las,
for ever one single day not was weary
trobaretz saui e de solas
you-will-find wise and of cheer
de mest nos En Pos de Serveira,
from among us Sir Pons of Cervera
valen e de bona manieira,
worthy and of good manner
a totz faitz valens et ysnels.
at all deeds worthy and swift

A Maurelhas et a Monelhs
At Maurellas and at Monells
e per d'autres locx que nous dic
and through other places that not-to-you I-tell
i foron mant baro tan ric
there were many barons so rich
que nulha terra non troberatz
that any land not you-would-find
vas part ni tan non sercaratz
toward side and so-much not you-would-seek
a nulhs bos faitz pus avinens.
to any good deeds more pleasing
E d'autras terras eyssamens
And of-other lands likewise
que nous ai ditas atretal,
which not-to-you I-have told the-like
mas per so c'ara so nom val
but for that that-now that not-to-me avails
mas ad obrar via del faitz
but to work way of-the deeds
al vostre pair' e al Dalfi
to-the your father and to-the Dauphin
vos ai desdig so qu'en vi
to-you I-have unsaid that which-thereof I-saw
ni qu'en auzi dir a la gen.
and what-thereof I-heard say from the people

The Great Patrons of Old

VIII

In the age of the emperor Frederick, Henry of England and his sons, Count Raimon of Toulouse, and the counts of Barcelona, troubadours and generous barons arose toward Astarac, Comminges, Montpellier, and Saissac and restored jongleurs and fallen knights. Those lords loved ladies, held tourneys, and founded churches, yet would not obey. Now pardons and a learning like the law's have taken weak kings into their schools, courtly knowledge has left them, and their knights have become deceivers.

Apres dirai vos solamen
After I-will-tell you only
so qu'en auzi, si m'escotatz.
that which-thereof I-heard if me-you-hear
Vers dieus, que per nos fon penatz,
True God who for us was pained
si com crezem, e fes cant es,
just as we-believe and made all-that is
volc qu'en Alamanha vengues
willed that-in Germany came
us emperaires Fredericx
an emperor Frederick
et (en) EnglaterraN Enricx,
and in England-Sir Henry
si com auzis dir al Dalfi,
just as you-heard say from-the Dauphin

e mays de sos filhs atressi
and more of his sons likewise
N Enricx eN Richartz eN Jofres
Sir Henry and-Sir Richard and-Sir Geoffrey
e en Tolza us coms cortes
and in Toulouse a count courtly
En Raimon que tan fon prezatz;
Sir Raimon who so-much was prized
e si ja nous enamoratz,
and if ever not-yourself you-fall-in-love
aisi o deuriatz saber
thus it you-ought to-know
per mot auzir e per parer
by much hearing and by appearance
cals fol pros coms de Barsalona
what was-the worthy count of Barcelona
e sos fils N Anfos que tan bona
and his son Sir Alfonso who so good
valor saup aver totz sos jorns.
merit knew to-have all his days
E aquestz fetz saber sos torns
And this-one made to-know his turns
e conoissens en son coratje.
and knowing in his heart
Aquist conogron per paratje
These knew by rank
los mals els bos segon qu'ilh fero.
the wicked and-the good according-to what-they did

Et el temps d'aquestz se levero
And in-the time of-these themselves arose
qu'ieu vos ai dig, li trobador
that-I to-you have said the troubadours
e soudadier e contador
and soldiers and storytellers
e pro baro vas Astarac
and worthy barons toward Astarac
si com En B. d'Armalhac
just as Sir B. of-Armagnac
eN Arnaut Guillem de Marsan
and-Sir Arnaut Guillem of Marsan
eN Berenguier de Robian
and-Sir Berenguer of Robian
e de CumengeN Bernados
and of Comminges-Sir Bernardon
e vas Monpeslier us baros
and toward Montpellier a baron
En Guillem adreg e membratz,
Sir Guillem upright and wise
e tals que fon apparelhatz
and such that was ready
a conoisser totz bos mestiers;
to know all good crafts
e sai us cortes cavayers
and here a courtly knight
B. de Saissac l'apelavon.
B. of Saissac him-they-called
Aquist venian et anavon,
These came and went

e per aquist eran refait
and by these were restored
joglar e cavayer desfait
jongleurs and knights undone
e mantengut li dreiturier.
and maintained the righteous
E qui avia son mestier
And who had his craft
ni son saber azaut e car,
or his knowledge pleasing and dear
ad els l'anavon prezentar
to them it-they-went to-present
e ilh en la cort dels majors
and they in the court of-the greater
on trobavon los guizardos
where they-found the rewards
e las poestatz barnatjozas
and the potentates valiant
adreitas e cavalairozas
upright and knightly
e conogudas et onradas,
and known and honored
co foro pros totas vegadas.
as they-were worthy all times
Ni ja sol non demanderat,
And ever even not would-you-have-asked
mas a totz jorns la trobarat
but at all days it you-would-have-found
aital c'om aura sol pessatz.
such that-one will-have only thought

Aquist foron enamoratz
These were enamored
e bastion torneys e guerras
and built tourneys and wars
per mans locx e per mantas terras
through many places and through many lands
e volgro las donas cortezas
and loved the ladies courtly
e conogudas et entezas,
and known and attentive
si come ja lo paires vostres.
just as once the father yours
E no portavan paternostres
And not they-carried paternosters
ni autre senha ab belonha
nor other sign with bead [*?*]
mas per ma dona N'Escarronha
but for my lady Lady-Escarronha
e per N'Amatieus del Palars
and for Sir-Amatieu of Pallars
e per la dona d'En Gelmars,
and for the lady of-Sir Gelmar
la contessa d'Urgelh de lay,
the countess of-Urgell from there
e per Na Gensana de say,
and for Lady Gensana from here
que fon de selas bonas gens
who was of those good people
e fait' a dieu onrat creaire,
and made to God honored creator

et establian mant perveire
and they-established many priests
e mant mostier a dieu servir
and many monasteries to God to-serve
ses que no volgro obezir;
without that not they-wished to-obey
mas simplamen volian estar
but simply they-wished to-stay
sels que fan lo segle camjar
those who make the world to-change
el segl' essems mescladamens;
and-the world together mixedly
per quels faitz els captenemens
for which-the deeds and-the bearings
valc e duret ans e sazos;
prevailed and lasted years and seasons
mas er es vengutz us perdos
but now is come a pardon
e us sabers si com de lieys.
and a knowledge just as of laws
E car trobon comtes et reys
And because they-find counts and kings
e poestatz feblas e molas,
and potentates feeble and soft
an los tornatz en lurs escolas,
they-have them turned into their schools
e fan lur creire so ques volon.
and make them believe that which-themselves they-wish

E sels que per nien se dolon
And those who for nothing themselves grieve
es camjan soven e menut
and-themselves change often and frequently
an o aisi tot resseubut,
have it thus all received
que res non an assaborat;
that anything not they-have tasted
per c'aissi son de lor lunhat
for which-thus are from them removed
azaut saber e conoissen;
pleasing knowledge and knowing
el cavayer pros e valen
and-the knights worthy and valiant
que solian vieure mest lor
who were-wont to-live among them
son tornat apres bauzador,
are turned afterward deceivers
si col Dalfi vos ar a dit.
just as-the Dauphin to-you now has said
Mais yeu vos ai dig un petit
But I to-you have said a little
mais per ques pert aisi valors,
more for why-itself loses thus merit
jois e solatz, pretz et honors.
joy and cheer worth and honor

The Jongleur's Craft

IX

A jongleur's knowledge is the best treasure in the world when joined to boldness, sense, and manner, but fools now practice the craft. The poet sorts his audiences: the ignorant who judge rashly, the knowing, churls who ignore him until they see him among ladies, and others who ask for his singing only to mock it. As Arnaut de Maruelh says, one may leave a son land but not worth.

Er vos ai parlat dels baros
Now to-you I-have spoken of-the barons
per so qu'en siatz pus ginhos
for that that-thereby you-be more ingenious
per vos menar e mielhs noiritz
for yourself to-lead and better bred
e per mostrar si co hom ditz;
and for to-show just as one says
ni vos mezeis m'avetz pregat
and you yourself me-have asked
per cal manieira son prezat
by what manner are prized
aitals homes ni mielh apres.
such men and better taught
Saber devetz qu' el mon non es
To-know you-ought that in-the world not is
sabers ni mestiers que tan valha
knowledge nor craft that so-much be-worth
adzaut home si tot si malha
pleasing man though all itself hammers [*?*]
vas fals com joglaria (fay).
toward false as jongleury does

Joglaria vol home gay
Jongleury wants man gay
e franc e dos e conoissen
and frank and sweet and knowing
e que sapcha far a la gen,
and who know to-do to the people
segon que cascus es, plazer;
according-to as each is pleasure
mas er venon freg en saber
but now come cold in knowledge
us malvatz fols desconoissen
some wicked fools ignorant
ques cujan far ses autrui sen
who-themselves think to-make without another's sense
ab sol lur pec saber doptar.
with only their foolish knowledge to-be-feared
Sabers seluy quel vol menar
Knowledge to-him who-it wishes to-lead
es lo melhor trezaur del mon;
is the best treasure of-the world
mas mestiers li es que li aon
but need to-him is that to-him abound
ardimèns e sens e manieira;
boldness and sense and manner
car ses aquestz non es leugieira
for without these not is easy
la dreita via per seguir;
the right way for following

ardimens lo fai enantir
boldness him makes to-advance
e abrivar entrels melhors.
and to-press-on among-the best
Manieyra li dona secors
Manner to-him gives aid
ad esgardar loc e sazo.
to consider place and season
Sens non l'aduy autra razo
Sense not to-him-brings other reason
mas que l'atempra si cos tanh.
but that him-tempers so as-itself befits
Ieu non dic jes c'om en estanh
I not say at-all that-one in tin
non puesca maracde pauzar
not can emerald to-set
mas sos sens es aur, som par,
but its sense is gold so-to-me seems
aisi com de saber bos sens.
just as of knowledge good sense
E sel qu'entrels desconoissens
And he who-among-the ignorant
vol ni cuida saber trobar,
wishes or thinks knowledge to-find
tot atretal se cuida far,
all the-like himself thinks to-do
c'anc dieu no volc un jorn sofrir.
that-ever God not wished one day to-suffer
Saber vol homs ferms ses mentir,
Knowledge wants man firm without lying

adreg e franc e conoissen;
upright and frank and knowing
et el er aytal eyssamen
and he will-be such likewise
e malvatz entrels mals apres,
and wicked among-the wicked taught
que noy a forfaitz homs cortes
for not-there has misdone man courtly
ni pros, si vos nol conoissetz.
nor worthy if you not-him know
Aisi cos tanh an ilh lo pretz
Thus as-itself befits have they the worth
e vos remanetz enganatz;
and you remain deceived
homes de segle ya seratz
men of world there-are stingy [?]
e desconoissens, c'al venir
and ignorant who-at-the coming
cujan tantost home chauzir
think at-once man to-discern
e conoisser, els bos els mals
and to-know and-the good and-the wicked
menar en lurs solas cabals
to-lead in their cheers supreme
e far aitals com ilh se son
and to-make such as they themselves are
e saber com o fan li bon.
and to-know how it do the good

E silh que conoisson saber
And those who know knowledge
penson c'om ab mens de saber
think that-one with less of knowledge
que puescon los luenh hom de lor,
that they-can them far one from them
els marritz que non an paor
and-the downcast who not have fear
ni blasme non lur a que far
and blame not to-them has what to-do
volon los atressi lunhar
wish them likewise to-remove
aisi cos tanh vilanamen.
just as-itself befits churlishly
E silh que son desconoissen
And those who are ignorant
a mal dir noy gardon negu.
in ill saying not-there spare anyone
Atressi son dat a cascu
Likewise are given to each
dels entendedors divers sens,
of-the listeners diverse senses
per que n'i a de pus sabens
for which thereof-there are of more knowing
e que s'enguno mantas vetz.
and who themselves-deceive many times

Aquels segon quels trobaretz
Those according-to as-them you-will-find
vulhatz menar car, que per vos
wish to-lead dearly for by you
no serian mas tensonos
not they-would-be but quarrelsome
e pec e de mal escuelh;
and foolish and of ill welcome
per qu'en dis N Arnaut de Maruelh
for which-thereof said Sir Arnaut of Maruelh
als desconoyssens ensenhar:
to-the ignorant to-teach
«Terra pot hom laissar
Land can one to-leave
a son filh eretar;
to his son to-inherit
mas pretz non aura ja,
but worth not he-will-have ever
si de son cor nol tra.»
if from his heart not-it he-draws
Natural cauza fai vila
Natural thing makes churl
aisi com saber ensenhat.
just as knowledge taught
Aital son aquilh e pus fat
Such are those and more foolish
son mant autre malvat e pec,
are many other wicked and foolish
vilan cortes que, car son nec,
churls courtly who because they-are witless

de saber ja nous sonaran
of knowledge ever not-to-you will-speak
ad una part, mas can veiran
to one side but when they-will-see
qu'entre donas seretz vengutz
that-among ladies you-will-be come
e pres d'autres, adoncx lur lutz
and near of-others then to-them shines
al cor us pecx ensenhamens. 1030
at-the heart a foolish teaching
E dirai vos c'als cays sabens
And I-will-tell you that-to-the almost knowing
venon en grat aital solatz
come in favor such cheers
en joglar, e vos com calatz
in jongleur and you how are-silent
que non dizetz una chanso.
that not you-say a song
E vos si tot non a sazo 1035
And you though all not there-is season
lur dig no vulhatz enpeguir;
their saying not wish to-befool
car ab un pauc quels sapchatz dir
for with a little that-to-them you-know to-say
sera lur van voler passatz.
will-be their vain will passed

Aitan ben son prezonatz
As well are imprisoned [?]
us autres que trobaretz moutz
some others that you-will-find many
vilas e fatz coma us voutz,
churls and fools as a statue
que per so queus puescon janglar
who for that that-you they-can to-mock
volran auzir vostre cantar
will-wish to-hear your singing
e son d'entendre vil e tau.
and are of-understanding cheap and dull
Aquels vulhatz menar suau
Those wish to-lead gently
e gen, car a ren no son bo.
and nobly for to anything not are good
E sils moviatz contenso,
And if-them you-moved dispute
serian vos vilan e fat
would-be to-you churlish and foolish
joglar volpilh mal acabat.
jongleurs cowardly ill finished
T(ri)st e d'apenre recrezen
Sad and of-learning weary
son que non an saber ni sen
are who not have knowledge nor sense
ni re mas enueg e foldat;
nor anything but vexation and folly

c'(ade)s qu'ilh an un temps amat
for-always that-they have a time loved
volran vos jutjar folamen;
will-wish you to-judge foolishly
e ab un cantaret dolen
and with a little-song sorry
cujaran pagar mals e bos
will-think to-satisfy bad and good
e contrals cambis dels baros
and against-the changes of-the barons
aver coratjes afortitz.
to-have hearts strengthened

How a Jongleur Should Bear Himself

X

The jongleur should adapt his tales to his hearers, learn from knowing men, and dress well without extravagance. A pleasing bearing makes a man welcome, as Miraval says, and Peire Rogier advised being foolish with fools and wise with the wise. Fortune comes by effort, not waiting, as Aenac's verses teach, and Arnaut de Maruelh counsels learning from good and bad alike.

Per qu'ieu vos dic per so car guitz
For which-I to-you say for that because guide
vos er el segle gen menar
to-you will-be in-the world nobly to-lead
c'al jutjamen vulhatz camjar
that-at-the judging you-wish to-change
vostre sen e vostre saber,
your sense and your knowledge

e no sion contar plazer
and not be telling pleasure
vilan ni fat ni mal estan
churlish nor foolish nor ill becoming
ni trop jutjar sels que faran
nor too-much judging those who will-do
vas nulha part vils fatz o bos,
toward any part cheap deeds or good
novas d'amors e sas chansos
tales of-love and his songs
e autres chantars ***
and other songs (lacuna)
E pagatz homes tr ***
And paid men (lacuna) (lacuna)
E totz autres cals que troban;
And all others whatever that they-compose

e noy gardetz mas que pagan
and not-there regard but that they-pay
cascus segon que valens er
each according-to as worthy he-will-be
a far azautz us c'om conquer
to make pleasing usages that-one wins
e de terras captenemens
and of lands bearings
adzautz e d'omes conoissens
pleasing and of-men knowing
vulhatz saber: e sobre tot
wish to-know and above all
gardatz que li dig e li mot
take-care that the sayings and the words
vos venguan d'omes conoissens,
to-you come from-men knowing
per c'al comtar entre las gens
so that-at-the telling among the people
nous en sia vils pretz donatz,
not-to-you thereof let-be cheap worth given
per so car son fat e mostratz
for that because are made and shown
a cascun mestier propriamens
to each craft properly
e lors propris captenemens,
and their proper bearings
per c'om conois cals es cascus,
by which-one knows what is each

vos dic e per so car es us
to-you I-say and for that because it-is usage
e pretz d'aital home com vos
and worth of-such man as you
c'ades vulhatz bos sabatos
that-always you-wish good shoes
portar e caussas benestans,
to-wear and hose becoming
cotel, borsas, correg'e guans
knife purses belt-and gloves
e capel el cap gen tener;
and cap on-the head nobly to-hold
car aitals captenh son plazer
for such bearings are pleasure
adzaut e non trop maystrat.
pleasing and not too-much contrived
Vostre vestir sian talhat
Your clothes let-be cut
e fait azaut e ben estan
and made pleasing and well becoming
e no sian lag ni tacos;
and not let-be ugly nor stained
mais aisi fresc e fait ginhos
but thus fresh and made ingenious
com si venian per orat
as if they-came by prayer [?]
adzautimens que cas en grat
graces that almost in favor
venon a las gens mantas ves.
come to the people many times

No vulhatz aver ni portes
Not wish to-have nor you-wore
d'ome que pecx captenemens
of-man who-(has) foolish bearings
ni tals arnes c'als conoissens
nor such harness that-to-the knowing
no semblon vostre tut ades;
not seem yours all always
car mal tenso mestier apres
for ill holds-his craft learned
sel que dechay per captenh fat.
he who declines through bearing foolish
Vos non avetz semblan membrat
You not have seeming wise
ni pec ni paraulas perdudas;
nor foolish nor words lost
per qu'ieu vos vuelh dir conegudas
for which-I to-you wish to-say known
razos e planas eyssamen
reasons and plain likewise
a far conoisser per cal sen
to make to-know by what sense
ni com vieu aitals homs co vos,
and how lives such man as you

ni com deu esser cabalos
and how he-ought to-be supreme
a far onratz captenemens
to make honored bearings
per so car son valors e sens
for that because are merit and sense
sobre totas autras vertutz;
above all other virtues
e conoissensa sia dutz,
and knowledge let-be guide
et ab lo saber atretal
and with the knowledge the-like
vos dic, e car anc dieus ta mal
to-you I-say and because ever God so ill
home no fe ni tan vilan
man not made nor so churlish
c'ades, si tot el no s'aplan
that-always though all he not himself-smooths
lo cor ni franc ni conoissen,
the heart nor frank nor knowing
nol fasson gaug home valen
not-him make joy men worthy
e gen noirit com queus vulhatz
and nobly bred as that-you you-wish
entre fols o entre malvatz,
among fools or among wicked
o entr' omes valens e pros,
or among men worthy and valiant

que vostres ditz sia genhos
that your saying be ingenious
e vostre fag mesclat ab sen
and your deed mixed with sense
e sobre tot azaut e gen
and above all pleasing and noble
e per saber amezurat;
and by knowledge measured
car anc home mal azaut fat
for ever men ill pleasing foolish
ni pec a re no foron bo.
nor fools for anything not were good
Adzaut captenh fan home pro
Pleasing bearings make man worthy
ades grazir en tot afar
always to-be-welcomed in every affair
e azaut son saber menar,
and pleasingly his knowledge to-lead
e val mays us faducx azautz
and is-worth more a fool pleasing
mantas vetz c'us mals assautz sens.
many times than-an ill pleasing sense
E membreus so c'us conoissens
And let-it-remind-you that which-a knowing
trobaires dis En Miravals,
troubadour said Sir Miraval
a far azautz homes vassals
to make pleasing men valiant
e contra mal estar ginhos:
and against ill being ingenious

«C'oms mal azautz si tot s'es pros
That-man ill pleasing though all himself-is worthy
non es gair' ad ops d'amar bos.»
not is much for use of-loving good
Azautimen fay grassios
Grace makes gracious
mant home e plazer a gen;
many-a man and pleasing to people
per queus deu membrar eyssamen
for which-to-you it-ought to-recall likewise
a far valens vostres mestiers,
to make worthy your crafts
so queus dis En Peire Rotgiers
that which-to-you said Sir Peire Rogier
aN Raymbaut c'anet vezer:
to-Sir Raimbaut whom-he-went to-see
«Si voletz el segle caber
If you-wish in-the world to-find-room
e loc siatz fatz ab los fatz,
and in-place be foolish with the fools
e aqui meteys vos sapchatz
and there same yourself know
ab los savis gen mantener;
with the wise nobly to-maintain
c'aissis cove c'om los assay,
for-thus-itself befits that-one them test
l'us ab ira, l'autres ab jay,
the-one with anger the-other with joy
ab mal los mals, ab be los bos.»
with ill the ill with good the good

Us homes y a nualhos
Some men there are sluggish
e ples d'erguelh e de nosen
and full of-pride and of nonsense
que can non an s'en van dizen
who when not they-have themselves-thence go saying
c'astruc no cal mati levar.
that-lucky-man not needs early to-rise
E vos nous o vulhatz pensar
And you not-yourself it wish to-think
ni en aitals cutz no siatz,
and in such thoughts not be
que tota res ven a percatz
for every thing comes by striving
e ab esfors de conquerrer.
and with effort of conquering
Astre es apelatz esper,
Fortune is called hope
car hom non pot aver sen
for one not can to-have sense
mas so c'om pot aver vezen.
but that which-one can to-have seeing
Ni per plan saber acabatz
Nor by plain knowledge accomplished
es sens e sabers apelatz.
is sense and knowledge called

E esgart d'ome conoissens
And regard of-man knowing
don hom savis vieu [ric] e valens
whereby man wise lives rich and worthy
a bon esfors falh marrimens
to good effort fails sorrow
el pec moron estranhamens
and-the fools die strangely
el mal percassan ses poder.
and-the wicked striving without power
E per so c'a major plazer
And for that that-at greater pleasure
vos venguan las razos qu'ieu trac,
to-you come the reasons that-I bring
aujatz so qu'en dis Aenac
hear that which-thereof said Aenac
us trobaires de manta gen:
a troubadour of many people
«En amors a tals plazer sen
In love there-is such pleasure sense
que quilhs en sabia traire,
that who-them thereof knew to-draw
cascus seria mielhs amaire;
each would-be better lover
quels faitz que en cochas pren
for-the deeds that in haste one-takes
no venon joc desplazen
not come play unpleasing
ni a mal percassan plazer.»
nor to ill striving pleasure

Per quel faitz el genh el saber
For which-the deed and-the wit and-the knowledge
s'aizinon fort al percassan
themselves-suit well to-the striver
seluy que vol aver certan
him who wishes to-have sure
jostals baros nulh gazardo.
among-the barons any reward
Ni bar non pot loc mal aver
And baron not can place ill to-have
ni dieu no fes segle tan ver
and God not made world so true
vas malvestat c'us homs curos
toward wickedness that-a man careful
adreitz e francx n'i traisses dos
upright and frank thereof-there would-draw two
a se pujar e far valer,
to himself raise and make be-worth
sin saup genh ni manieir' aver,
if-thereof he-knew wit or manner to-have
ni l'art que se tanh ni lo fait.
or the-art that itself befits or the deed
Nous metatz vos meteis en plait
Not-yourself put you yourself in plea
ni en esperdemen de re,
nor in despair of anything
si tot si son falhit li be
though all thus are failed the goods
vas mantas partz als queredors.
toward many parts to-the seekers

Car tostemps er bes e secors
For always will-be good and aid
als conoissens e temps e locx
to-the knowing both time and places
et als alegres ris e jocx
and to-the cheerful laughter and games
mays que non es al segles faitz;
more than — is to-the world made
et als percassans bos atraitz
and to-the strivers good gains
greu y pot per forssa caber.
hardly there can by force to-find-room
Vostri fait e vostre saber
Your deeds and your knowledge
sian divers e ben estan,
let-be diverse and well becoming
car hom non troba d'un semblan
for one not finds of-one likeness
a nos segon quens es donat.
to us according-to as-to-us it-is given
* * *
(lacuna)
Non podem far homes novels,
Not we-can to-make men new
per so car hom, si tot s'es bels,
for that because man though all himself-is fair
ses conoissensa res no val.
without knowledge anything not is-worth

Vos dic c'om a saber aital
To-you I-say that-one has to-know such
com vos deu esser angoyssos
as to-you ought to-be anxious
e demandar locx e sazos
and to-ask places and seasons
e dels baros captenemens
and of-the barons bearings
vas totas partz, car us dels sens
toward all parts for one of-the senses
es debriva de sos enans;
is rush [?] of his advancements
e car nous deu esser afans
and because not-to-you ought to-be toil
mas gaug e bo saber adzaut.
but joy and good knowledge pleasing
Aprendetz so qu'en dis N Arnaut
Learn that which-thereof said Sir Arnaut
de Maruelh que per melhurar
of Maruelh who for improving
aquels qu'en pretz volon pujar
those who-in worth wish to-rise
e per uzar gens ensenhadas
and for frequenting people well-bred
e las estranhas e privadas:
both the strange and familiar

«Aprenda de las gens
Let-him-learn from the people
fatz e captenemens
deeds and bearings
e deman et enqueyra
and let-him-ask and inquire
l'esser e la manieyra
the-being and the manner
dels avols e dels bos,
of-the worthless and of-the good
dels malvatz e dels pros,
of-the wicked and of-the worthy
lo mal el be aprenda
the ill and-the good let-him-learn
el mielhs gart e entenda,
and-the best let-him-keep and understand
per so mielhs a defendre,
for that better to defend
si hom lo vol reprendre.»
if one him wishes to-reprove

Whom to Seek Out

XI

The jongleur should seek out young men of noble heart who love songs, sirventes, and debates, for the powerful want gentle men who can praise and blame fitly, and such men become counts, kings, and prelates. He should shun the slack, false, and vain, who hold good any man who will do anything for gain. The poet sorts many further kinds and urges him by God not to waste his knowledge on the ignorant.

Selh que vol vieure mest las gens,
He who wishes to-live among the people
vos sabetz que als conoissens
you know that to-the knowing
s'eschay a far entrels melhors
itself-befits to do among-the best
a lur pujar sens e valors
at their rising sense and merits
e a demostrar bos sabers; 1240
and to show good knowledge
per que vos dic per so car vers
for which to-you I-say for that because true
n'er vas totz locx totz vostres ditz
thereof-will-be toward all places all your sayings
e vostre fag n'er pus complitz
and your deed thereof-will-be more complete
e vostre cors pus acabatz,
and your person more accomplished

qu'entre totas vostras etatz
that-among all your ages
vulhatz homes joves triar
wish men young to-choose
sel cuy nobles' e cors fay far
those whom nobleness and heart make to-do
so que s'atanh, apres valen
that which itself-befits taught worthy
per so car non a sempre sen
for that because not there-is always sense
volon ades far lur poder
they-wish always to-do their power
el malvat son larc per dever
and-the wicked are generous by duty
cuy aduy cors a tot joven.
whom brings heart to all youth
Aquist volon auzir soven
These wish to-hear often
chansos d'amors e sirventes
songs of-love and sirventes
e totz chantars valens e fres
and all singing worthy and fresh
cals que sian e jocx partitz.
whatever that they-be and games divided

E ja non er hom aculhitz
And ever not will-be man welcomed
entre lor hom suau ni quetz
among them man gentle nor quiet
estatz per fait a cuy bon netz
been for deed to whom good pure [?]
e noble cors es remazutz.
and noble heart is remained
Vulhatz per so que siatz dutz
Wish for that that you-be led
saber e sen soven vezer;
knowledge and sense often to-see
car silh que son a son poder
for those who are at his power
volon ades homes suaus
wish always men gentle
e que sapchan dir los bos laus
and who know to-say the good praises
el blasmamen si cos cove.
and-the blame so as-itself befits
E aquilh volgron far ancse
And those wished to-do always
valors e sens e conoissensas
merits and senses and knowledges
e totas bonas captenensas
and all good bearings
aisi com en terra secal peys.
just as on land dry-the fish
D'aquels fa hom comtes e reys,
Of-those makes one counts and kings

e arsivesques e prelatz
and archbishops and prelates
e dons e caps e poestatz,
and lords and heads and potentates
a mantener pretz e razo.
to maintain worth and right
Sel on anc noble cor no fo
Those in-whom ever noble heart not was
ni jovens non lur es proans,
and youth not to-them is proving
trobaretz flacx e fals e vans
you-will-find slack and false and vain
e de totz pretz auls et vilas.
and of all worth worthless and churlish
Per queus prec que ja nols siguas
For which-you I-pray that ever not-them thou-follow
volontiers propdas ni vezis,
willingly near nor neighbor
car de lor venon li fals ris
for from them come the false laughs
el soanamen dels joglars,
and-the scorning of-the jongleurs
ab us semblans us jocx avars
with some seemings some games greedy
aisi de pretz desconoissens.
thus of worth ignorant
Aquist volon homes valens
These wish men worthy
cal que sian, malvat o bo,
whatever that they-be wicked or good

e tenon tot hom(e) per bo
and hold every man for good
que per aver fai tota re.
who for wealth does every thing
Per que vivon trist ses tot be
For which they-live sad without all good
sotz totas autras gens vencutz
under all other people vanquished
a far solatz, si tot menutz
to make cheer though all small
s'en semblan mant home ses sen.
themselves-thereof seem many men without sense
Non agaretz entre la gen
Not you-will-watch among the people
totas sazos c'om vos apel.
all times that-one you call
Car mantas vetz es bon e bel
For many times it-is good and fair
a mant home si tot s'estay
to many-a man though all himself-stays
aisi suau ses semblan gay
thus gentle without seeming gay
qui l'asolassa d'avinen,
who him-cheers pleasingly
ni trop enujos eyssamen
and too vexing likewise
no sias entr'els a sazos;
not be-thou among-them at times

car non es us mantas sazos
for not is usage many times
els solatz entrels conoissens
in-the cheers among-the knowing
que fan lurs caps d'esquerns a dir
who make their heads of-mockeries to say
don fassa home empeguir
whereby may-make man to-be-befooled
ni blasmon volpilh atrestar.
nor they-blame coward to-defy [?]
Car hom ques pot aissi camjar
For man who-himself can thus to-change
no s'en tanh entre totas gens.
not himself-thereby befits among all people
Mant home son que vens jovens
Many men are whom vanquishes youth
ses noble cor, e cant son fait,
without noble heart and when they-are made
sens lur adutz un tan lait fait
sense to-them brings a so ugly deed
per que n'an cor valen e bo.
for which thereof-they-have heart worthy and good
Aquels per so car on pus so
Those for that because the more they-are
vas jorns volon ades mielhs far
toward days wish always better to-do
vulhatz soven vezer, e car
wish often to-see and because
ades lur creys cor conoissens.
always to-them grows heart knowing

Homes paubres d'erguelh manens
Men poor of-pride rich
ses sen e ses far ben i a,
without sense and without doing good there are
que, car son pec, no volun ja
who because they-are foolish not wish ever
autruy solatz mas can lo lor,
other's cheer but only the theirs
aquist son tal c'a lor senhor
these are such that-to their lord
neys dirian viltatz e mals;
even would-say abuses and evils
per que vos dic qu'entrels aitals
for which to-you I-say that-among-the such
no vulhatz ses grans obs venir.
not wish without great need to-come
Car nulh' etat nols fay chauzir
For any age not-them makes to-discern
ni francx ni dos ni conoissens.
nor frank nor sweet nor knowing
Aquist volon homes sufrens
These wish men enduring
a sostener lurs vas poder
to sustain their empty power
qu'els s'enpeguisson de plazer
that-they themselves-befool of pleasure
ab us motz fals et avinens.
with some words false and pleasing

Estiers aquestz n'i a sinc cens
Besides these thereof-there are five hundred
d'autres que son laicx e sotils
of-others who are lay and subtle
a totz sabers, mas tan son vils
in all knowledges but so are cheap
e vas pretz mal acostumat,
and toward worth ill mannered
c'un non podetz aver privat
that-one not you-can to-have intimate
ses gran maltrag, per qu'ieu vos dic
without great ill-treatment for which-I to-you say
c'ap lor vulhatz un pauc d'abric
that-with them you-wish a little of-shelter
e de solatz aver soven;
and of cheer to-have often
car greu er c'om d'ome saben
for hard will-be that-one from-man knowing
e larc non pot aver bos sens.
and generous not can to-have good senses
D'autres n'i a humils sabens,
Of-others thereof-there are humble knowing
que cant non an cor abrivat
who when not they-have heart eager
volon ades home privat
wish always man intimate
a descobrir lur voluntatz.
to uncover their wills

Aquels si doncx nols trobatz
Those if then not-them you-find
ab autras gens, nols agaretz,
with other people not-them you-will-watch
car anc us vas pretz res no fetz;
for ever one toward worth anything not did
mas (es) vergonha d'autras gens
but is shame of-other people
e vancza qu'entrels valens
and vanity that-among-the worthy
e entrels autres a son dan
and among-the others to his harm
ven mantas vetz per contenso
comes many times by dispute
als us car an en pessamen
to-the ones because they-have in thought
e als autres car son valen
and to-the others because they-are worthy
e de ric cor fait e noirit.
and of rich heart made and bred
Volpilhatjes qu'ieu noy oblit,
Cowardice that-I not-there forget
adutz als autres pauc parlar.
brings to-the others little speech
E car volun suau estar,
And because they-wish gentle to-be
car lur natura s'es aitals,
because their nature itself-is such

per qu'ieu vos dic per so car als
for which-I to-you say for that because else
segon mon sen non devetz far
according-to my sense not you-ought to-do
qu'entr'els vulhatz suau estar;
that-among-them you-wish gentle to-be
e si nols trobatz en sazo
and if not-them you-find in season
autra vetz n'auretz be e pro,
other time thereof-you-will-have good and profit
que l'acsidens lur es partitz.
when the-accident from-them is departed
Als naturals per so car guitz
To-the natural for that because guide
lur es suaveza totz jorns,
to-them is gentleness all days
vulhatz venir ab cortes torns,
wish to-come with courtly turns
eissamen senes semblan bru;
likewise without seeming dark
car ilh non apelan negu
for they not call anyone
a solatz far ni faran ja
to cheer make nor will-make ever
ni entr'els nulha gens non à
and among-them any people not has
ja nulh fag dels pus conoissens.
ever any deed of-the most knowing

Hom en cui falh valor e sens
Man in whom fails merit and sense
e esser temens entrels pros
and to-be fearful among-the worthy
y a que, car son cabalos,
there are who because they-are supreme
entr' avols gens cujan valer;
among worthless people think to-be-worth
car sabon ajustar aver
because they-know to-gather wealth
o car cujan esser adzaut
or because they-think to-be pleasing
o car sabon far un blizaut
or because they-know to-make a tunic
o autre vestir benestan
or other clothing becoming
o car cujan aver cors gran
or because they-think to-have person great
e fait a plazer de la gen.
and made to pleasure of the people
D'aital home nous sia plazen
Of-such man not-to-you let-be pleasing
nil vulhatz soven encontrar;
nor-him wish often to-meet
car no sabon mas so que far
for not they-know but that which to-do
vezon a lur contravalens.
they-see to their equals

Homes que donan a las jens
Men who give to the people
per so car so an asermat
for that because that they-have resolved
vulhatz, si tot no son prezat
wish though all not are prized
ni lor cove aitals sabers,
nor to-them befits such knowledge
aquel vezer, mas lors avers
those to-see but their wealth
nols vos fassatz trop sopleyar,
not-them you make too-much to-supplicate
car mos precx es sovendeyar
for my prayer is to-frequent
home qu'e saber non enten
man who-in knowledge not understands
e grans plazers d'ome saben
and great pleasure of-man knowing
quil pot trobar franc ni joyos
who-him can to-find frank and joyful
per dieu vos dic per so car vos
by God to-you I-say for that because you
aitals homes devetz sercar
such men you-ought to-seek

qu'entorn aquels vulhatz estar
that-around those you-wish to-be
e esser soven e menut
and to-be often and frequently
a refrescar vostra vertut
to refresh your virtue
qui s'espert entre l'avol gen.
which itself-loses among the-worthless people
Per dieu e per vostre joven
By God and by your youth
vos conjur e per totas res
you I-conjure and by all things
e per so car saber non es
and for that because knowledge not is
faitz mas per homes entendens,
made but for men understanding
que vos entrels desconoissens
that you among-the ignorant
no vulhatz soven escampar,
not wish often to-scatter
ni als pro ses razo comtar
nor to-the worthy without reason to-tell
ques fan conoisser e grazir.
who-themselves make known and thanked
Car son saber fai escarnir
For his knowledge makes to-mock
comtaire pecx ses tempramen.
storyteller foolish without temperance

Whom to Shun

XII

Some wicked men are ignorant, greedy, and mockers of joy, and the more they have the worse they are. Some worthy men grumble at a song's third word, every patron thinks he has bought the jongleur, and some care only for eating and sleeping. The jongleur should not let such men change him or reprove other jongleurs or the troubadours' songs; among the worthy, unless asked first, he should tell what he has seen.

Us malvaitz son desconoissen
Some wicked-men are ignorant
e d'azaut saber enemic,
and of-pleasing knowledge enemies
avar e flac, tristz e mendic
greedy and slack sad and beggarly
e d'aver flac e familhos
and of-wealth slack and hungry
escarnidors d'omes joyos
mockers of-men joyful
e de tot autre benestar.
and of every other well-being
E can volretz ab lor parlar
And when you-will-wish with them to-speak
silh se metran a far deman.
they themselves will-put to make claim

Aquels per so car on pus an
Those for that because the more they-have
mays son malvat e pus dolen
more are wicked and more sorry
vulhatz metre e de soven
wish to-put and of often
e loc de tot vostre cossir;
and place of all your care
car aissi los volc dieus bastir
for thus them wished God to-build
vils e ses tot melhuramen.
cheap and without all improvement
Home que non an autre sen
Men who not have other sense
mas voluntat e bo saber
but will and good pleasure
vulhatz ades estranhs aver,
wish always strange to-have
com (de) vostre solatz partitz.
as from your cheer parted
Car aisi par fatz e noiritz
For thus seems foolish and bred
com si selh que lur es cossens.
as if he who to-them is consenting

Per so car anc dieu a las gens
For that because ever God to the people
no volc donar engal captenh
not wished to-give equal bearing
ni engal (sen) ni engal genh
nor equal sense nor equal wit
ni engalmen esser joyos
nor equally to-be joyful
vos dic qu'entrels valens et pros
to-you I-say that-among-the worthy and valiant
n'i a que son ses tot esgart
thereof-there are who are without all regard
e queus diran a una part
and who-to-you will-say at one side
e mestz autrus que lur cantetz;
and among others that to-them you-sing
e noy gardaran nulha vetz
and not-there will-regard any time
ni nulh temps ni nulha sazo;
nor any time nor any season
e al ters mot de la canso
and at-the third word of the song
cal que digatz ilh groniran
whatever that you-say they will-grumble
e josta vos cosselharan
and beside you will-whisper
os metran novas a comtar.
or-themselves will-put news to tell

Anc dieus sen non lur volc donar
Ever God sense not to-them wished to-give
ni fara ja mon essien.
nor will-do ever my knowing
Aquels si tot no son valen
Those though all not are worthy
menatz al pus gen que poiretz;
treat at-the most nobly that you-will-be-able
car aital hom can vos etz
for such man as you are
cascu lo cuj'aver comprat,
each him thinks-to-have bought
neus silh que son vilan e fat
even those who are churlish and foolish
e de malvatz captenemens,
and of wicked bearings
vos sabetz be per so car sens
you know well for that because sense
als non adutz nulha sazo
else not brings any season
qu'entrels baros n'i a que so,
that-among-the barons thereof-there are who are

on pus lor ven bes, ergulhos
the more to-them comes good proud
e queus cujaran far, si vos
and who-to-you will-think to-do if you
lur voletz dir una chanso
to-them wish to-say a song
en l'escotar, lo gazardo
in the-listening the reward
e car sol vos volran sonar.
and because only you they-will-wish to-summon
Aquels vulhatz sovendeyar
Those wish to-frequent
si tot no s'an cor conoissen,
though all not themselves-have heart knowing
car hom s'en fay a l'autra jen
for one himself-thereby makes to the-other people
ab lur privadesc esgrazir
with their intimacy thanked
viran cortes, qu'enparatgir
they-will-turn courtly who-to-ennoble
volon lurs faitz nessiamen.
wish their deeds foolishly
Ajatz privatz en lor joven
Have intimates in their youth
e mentr' aissi son empeguit;
and while thus they-are befooled
car greu er car joven partit
for hard will-be when youth departed
non tornon paubr' e recrezen.
not they-turn poor and craven

Mas paratje desconoissen
But rank ignorant
ni flac ni dig ni maistrit
nor slack nor said nor mastered [?]
nous fassan gaug, car en oblit
not-to-you let-make joy for into oblivion
an mes totz pretz ses recobrar;
they-have put all worth without recovering
e can vos poiran esquern far,
and when to-you they-will-be-able mockery to-make
ilh se tenran per ereubut.
they themselves will-hold for enraptured
Homes cuy no son remazut
Men to-whom not are remained
de paratje, mas sol l'endenh
of rank but only the-disdain
e vils parlar e flac captenh
and cheap speaking and slack bearing
a tot so qu'entrels pros mens val
to all that which-among-the worthy least is-worth
ayatz, car can non poiran al
have for when not they-will-be-able else
o car non l'auza res falhir,
or because not to-it-dares anyone to-fail
car fan paratje escarnir;
for they-make rank mocked
per so fay mal quils y cossen.
for that does ill who-to-them there consents

Mendicx de cor, de dig valen
Beggarly of heart of speech worthy
e de faitz bas vos sian lonh.
and of deeds low to-you let-be far
Per so car si es cascus sonh
For that because if is each care [?]
ad esgardar home ses sen
to watch man without sense
sotz totz autres son a la gen,
beneath all others they-are to the people
si com es dos e fastigos
just as is sweet and loathsome
e bufaniers e vils janglos.
and boastful and cheap mocker
E autres homes prezentiers
And other men forward
vulhatz trobar mest cavayers
wish to-find among knights
e en autre loc vergonhos
and in other place bashful
o se puescan fenher largos
or themselves can to-feign generous
e de cortes captenemens.
and of courtly bearings
E si podetz ficar las dens
And if you-can to-fix the teeth
nol doptetz a mordre calcat;
not-it fear to bite pressed

car aital home mal fadat
for such men ill fated
a greu atendon mas un mors.
with difficulty await but one bite
Us homes son que non an cors
Some men are who not have heart
mas a manjar et a jazer
but to eating and to lying
et a dormir et a sezer
and to sleeping and to sitting
e ad estar suau e gen;
and to being easy and well
e no vos sufriran un ven
and not (for-)you will-suffer a wind
ni un freg ni una calor
nor a cold nor a heat
ni neguna mala olor
nor any bad smell
ni res c'om afortitz sofris.
nor anything that-man strengthened would-suffer
Aquilh son tals c'anc hom quels vis
They are such that-ever man who-them saw
nols tenc per bos ni per adreitz.
not-them held for good nor for upright

Per so vos dic per so car feitz
For that to-you I-say for that because foul
e mendicx es totz lurs afars
and beggarly is all their affair
c'ab lor nous sia bos l'estars
that-with them not-to-you be good the-staying
ni lor pan aver saboros;
nor their bread to-have savory
car a totz jorns son usios
for at all days they-are wont
e lor torbal cap cautz o vens.
and them troubles-the head heat or wind
Mais sel cuy cors e fis talens
But those whose heart and true desire
ofron pretz a far lor poder
offer worth to do their power
vulhatz anar soven vezer;
wish to-go often to-see
e car hom lur deu far solatz
and because one to-them ought to-make cheer
estiers comjat non atendatz,
otherwise leave not await
car sol no sabon que sens vos.
for only not they-know what without you
Si tot non es entrels baros
Though all not is among-the barons
vas totas partz pretz ni valors,
toward all parts worth nor merit

aisi com sol far secors
just as it-is-wont to-make aid
als trobadors ni als joglars
to-the troubadours and to-the jongleurs
o car francx cors lur es avars
either because frank heart to-them is greedy
o car sens lor a castiatz
or because sense them has chastised
o can mespretz lur es donatz,
or when misprizing to-them is given
vos non tornes desconoissens
you not turn ignorant
a far grazir malvadas gens
to make thanked wicked people
ni al pros mens assolassieus;
nor to-the worthy less cheering
car us sols bels ditz agradieus
for a single fair saying agreeable
vos er esmenda d'aital sen.
to-you will-be amends of-such sense
E car hom per esgardamen
And because man by regard
val may ades n'estatz membratz
is-worth more always thereof-be mindful
que G. dis als acabatz
which G. said to-the accomplished
per esfortir lur bon captenh.
for strengthening their good bearing

«Ni non tenh a dan sim destrenh
And not I-hold for harm if-me constrains
amors nim dechay,
love nor-me casts-down
c'una fetz n'auray
for-one time thereof-I-will-have
mon ben esdevenh.»
my good outcome
Aisi tanh c'om afortit tenh
Thus befits that-one strengthened hold
a sos faitz pus cabalos
to his deeds more supreme
vilan apres manjar joyos
churls after eating joyful
ho pres autre esbaudimen,
or taken other merriment
que non tanhon sabor ni sen
whom not befit savor nor sense
adzaut ni lur vulhatz fugir;
pleasing nor them wish to-flee
eus sapchatz ab lor esjauzir
and-yourself know with them to-rejoice
vostre bon captenh retenen;
your good bearing retaining
car a grat d'aital avol gen
for at will of-such worthless people
nos devon rendre trop curos.
not-themselves ought to-render too anxious
Un home son flac enujos,
Some men are slack vexing

amparador d'autruy mestier
seizers of-other's craft
els lors no sabon acabar.
and-the theirs not they-know to-finish
E car son pec volran blasmar
And because they-are foolish will-wish to-blame
als conoissens so qu'es en lor;
to-the knowing that which-is in them
per qu'ieus dic aital uvador:
for which-I-to-you say such uvador [?]
nous fassan vostre sen camjar
not-to-you let-make your sense change
ni als cavayers emparar
nor to-the knights to-seize
armas ni als clercx lurs prezicx;
arms nor to-the clerks their sermons
car mans mestiers, si tot s'es ricx,
for many-a craft though all itself-is rich
ven ses be far als tensonos.
comes without good doing to-the quarrelsome

Autrus joglars ni las chansos
Other jongleurs nor the songs
dels trobadors non reprendatz
of-the troubadours not reprove
qu'envejos e mal ensenhatz
for-envious and ill bred
sembla qui son semblan repren
seems who his fellow reproves
e cortes sel qu'en defenden
and courtly he who-in defending
vol razonar sos companhos.
wishes to-plead-for his companions
Mant home son aisi com vos
Many men are just as you
e d'autre saber atretal
and of-other knowledge the-like
que car non an sen natural
who because not have sense natural
adaut ni bo van per lo mon
pleasing nor good go through the world
vagan e no sabon per on
wandering and not they-know by where
s'en vay homs adretz ni cortes;
himself-thence goes man upright or courtly
ni lur faitz ni lur sens non es
nor their deed nor their sense not is
mas en apenre jocx partitz.
but in learning games divided

E es us motz estranh c'om ditz
And is a word strange that-one says
als pecx quels ten hom aut e car.
to-the fools that-them holds one high and dear
E volran als pros ensenhar
And they-will-wish to-the worthy to-teach
per on s'en vay pretz ni plazers
by where itself-thence goes worth or pleasure
e als savis cals es sabers
and to-the wise what is knowledge
et als conoissens cals es sens.
and to-the knowing what is sense
En lor meteys captenemens
In their very bearings
faran conoisser qu'ilh son pec.
they-will-make known that-they are foolish
Per so vos dic per so car pec
For that to-you I-say for that because foolish
son e malvat aital saber
are and wicked such knowledge
que cant volretz solatz aver
that when you-will-wish cheer to-have
al venir qu'entrels pros faretz,
at-the coming that-among-the worthy you-will-make

si doncx ilh ans que comensetz
if then they before that you-begin
nous an demandat et enquist
not-you have asked and inquired
lur vulhatz dir so c'avetz vist
to-them wish to-say that which-you-have seen
fon per las terras ni auzit,
was through the lands or heard
comensan petit e petit,
beginning little and little
aisi co hom ven en solatz.
just as one comes into cheer
E dels baros cals y trobatz
And of-the barons whom there you-find
segon vostre sen pus cortes
according-to your sense more courtly
noy oblidetz ni y cal ges
not-there forget nor there needs at-all
segon auzid' als pus valens.
according-to heard to-the most worthy
E de las donas eyssamens
And of the ladies likewise
vulhatz comtar las cals y so
wish to-tell those which there are
a totz afars mielhs de sazo,
at all affairs best of season
per c'om deu dona mielhs prezar.
for which-one ought lady better to-prize

Telling at Court, and Taking Leave

XIII

The jongleur should tell tales that raise men's worth and, after a passage the manuscript has lost, never praise himself, seek high courts, and avoid quarrels and excess, as Miraval teaches. Next morning the two part for good.

E sil vezetz ben comensar
And if-them you-see well to-begin
ad escotar vostre saber,
to hear your knowledge
novas per c'om pot mais valer
tales by which-one can more to-be-worth
vas totz mestiers lur comensatz;
toward all crafts to-them begin
e apres aco sils trobatz
and after that if-them you-find
adreitz ni purs ni entendens,
upright and pure and understanding
valors e linhatje e sens
merit and lineage and sense
vos sian a man et chantars.
to-you let-be at hand and songs
Vostre semblan sian espars
Your seeming let-be open
e vostres ditz faitz autz e quetz
and your sayings make high and quiet
segon la razo que diretz;
according-to the matter that you-will-say

el cors ajatz ardit e bo
and-the heart have bold and good
a ben formir vostra razo;
to well furnish your matter
el cors tenetz segur e dretz
and-the body hold sure and straight
e de vilan parlar estretz
and from churlish speaking restrained
[e] azaut e de bona faisso;
and pleasing and of good fashion
e nous metatz en tal sermo
and not-yourself put into such discourse
per queus venha nulhs torbamens.
by which-to-you come any confusion
E entrels autres eyssamens
And among-the others likewise
si com ieu vos ai dat mon dit
just as I to-you have given my saying
sian vostre saber partit
let-be your knowledge divided
vas quels trobaretz mals o bos.
according-to as-them you-will-find bad or good
Auzir e vezer fay a vos
To-hear and to-see is-fit to you
saber so qu'an fag li primier;
to-know that which-have done the first

don nos sabem quel cavayer
whereof we know that-the knights
foron per home elegut
were by man chosen
a mantener pobol menut
to maintain people small
et a far barnatjes e dos
and to do noble-deeds and gifts
e que de lor feron chansos
and that of them they-made songs
e fin solatz fag e trobat
and fine cheer made and composed
e tug bon aip adreg onrat,
and all good qualities upright honored
no mielhs en loc qu'en autra gen.
not better in place than-in other people
(Aisso) volc far cominalmen
This wished to-do commonly
∗∗∗ e noy gardet
(lacuna) and not-there regarded
∗∗∗ amar(?) can pujet(?)
(lacuna) to-love [?] when rose [?]

∗∗∗ r als conoissens
(lacuna) (lacuna) to-the knowing
∗∗∗ vos dic per so car sens
(lacuna) to-you I-say for that because sense
∗∗∗ uostre ∗∗∗ percas
(lacuna) your (lacuna) you-seek
(c)'als conoissens on que sias
that-to-the knowing where that thou-be
val ∗∗∗ solatz aver
is-worth (lacuna) cheer to-have
e so qu'en puscatz conquerer
and that which-thereof you-can to-win
∗∗∗ ls que lauzors
(lacuna) (lacuna) that praises
∗∗∗ dors
(lacuna) (lacuna)
∗∗∗ inens
(lacuna) (lacuna)
∗∗∗ mens conoissens
(lacuna) (lacuna) knowing
quel ∗∗∗ als ∗∗∗ s
that-the (lacuna) else (lacuna) (lacuna)
∗∗∗ s
(lacuna) (lacuna)
vulhatz ades apres tener
wish always after to-keep
e lurs captenemens vezer
and their bearings to-see
per so qu'en siatz pus cortes;
for that that-thereby you-be more courtly

car lay son tug li ben apres
for there are all the good taught
e l'ensenhamen fait e dit;
and the-instruction done and said
e lay venon li eyssarnit
and there come the discerning
e silh qu'en pretz volon pujar.
and those who-in worth wish to-rise
E qui non a cor de donar
And who not has heart of giving
en autre loc, sil n'a aqui;
in other place so-it thereof-has there
e aqui tornon li fals fi
and there turn the false true
el bon melhor el torbatz clar.
and-the good better and-the troubled clear
E car dieu res no volc lausar
And because God anything not wished to-praise
sembla qu'establimen sieu fos;
it-seems that-ordinance his it-were
don joglar son contrarios
whereof jongleurs are contrary
e lauzador de lor meteys.
and praisers of them selves

E car son pecx neys s'eral reys
And because they-are foolish even if-it-were-the king
se volran metre josta vos
themselves will-wish to-put beside you
cays que semblan pus cabalos
almost that they-seem more supreme
e de major auctoritat.
and of greater authority
E on pus an en loc estat
And the more they-have in place been
mens son prezat en totas res;
less are prized in all things
per qu'ieu vos dic per so car es
for which-I to-you say for that because is
vilas e fols aitals captenhs
churlish and foolish such bearing
que can venretz el loc al menhs
that when you-will-come in-the place at-the least
ajatz cor suau de premier
have heart gentle at first
e pueis faitz tan quel dig entier
and then do so-much that-the saying whole
el saber menetz per razo
and-the knowledge lead by reason
queus fassa enantir e bo;
that-you it-make advance and good
e capteneus entrels iros.
and bear-yourself among-the angry

Vostre saber si tot s'es bos
Your knowledge though all itself-is good
ni cars no lauzetz a las jens
and dear not praise to the people
ni vostre cor als conoissens
nor your heart to-the knowing
ni als autres ples de ricor;
nor to-the others full of wealth
e s'eratz filh d'emperador
and if-you-were son of-emperor
no seriatz mas can joglar,
not you-would-be but only jongleur
mentr' aisieus sapcha bo l'anar
while thus-to-you taste good the-going
nil venir bos ni saboros
nor-the coming good nor savory
e aprop fag hom si n'es pros
and after done one if thereof-is worthy
ni grazitz pus sos mestiers es.
and thanked since his craft it-is
E si tot s'es fort descortes
And though all itself-is very discourteous
le segles per locx ni vilas,
the world in places and towns
si trobaretz omes sertas
yet you-will-find men sure
a conoisser vostre saber;
to know your knowledge
e vostre cor, si sap valer,
and your heart if it-knows to-be-worth

pro er quil lauzara ses vos.
enough will-be who-it will-praise without you
Autz locs e d'omes poderos
High places and of-men mighty
e cortz vulhatz ades sercar;
and courts wish always to-seek
car sel c'om ve lay acostar
for he whom-one sees there to-draw-near
ses autruy saber n'es joglar
without other knowledge thereof-is jongleur
entre las jens neis al pus car
among the people even to-the most dear
n'es sos solatz pus saboros.
thereof-is his cheer more savory
Amarvitmen fai cabalos
Readiness makes supreme
a parlar mant home ses sen;
at speaking many-a man without sense
per qu'ieu vos dic c'ab aital gen
for which-I to-you say that-with such people
no vulhatz parlan contrastar;
not wish speaking to-contend
car tot lur fag es en parlar
for all their deed is in speaking
aisi com en faitz d'omes pros.
just as in deeds of-men worthy
Vilas blasmatz ni mal respos
Churls blamed nor ill answer
nous aja voluntat a ma;
not-to-you have will at hand

car silh que son trist ni vila
for those who are sad or churls
ses vos seran assatz blasmatz
without you will-be enough blamed
ni trop lauzar, si tot li fatz
nor too-much praising though all the fools
s'en empeguisson no vulhatz,
themselves-thereof befool not wish
car us dels sabers mas prezatz 1715
for one of-the knowledges most prized
es atressi com trop blasmars.
is likewise as too-much blaming
E sin voletz esser pus cars
And if-thereof you-wish to-be more dear
aN Miraval venretz ades
to-Sir Miraval you-will-come always
que dis al lunhat dels engres
who said to-the removed of-the fierce
que per entendre son cabal: 1720
who for understanding are supreme
«E qui trop mays que no val
And who too-much more than — is-worth
lauza si dons fay parer
praises his lady makes to-appear
qu'esquern diga e non jes al.»
that-mockery he-say and not at-all else
Non lauzetz trop onrat capduelh.
Not praise too-much honored chief-castle

Trop eyssarnitz ni trop estuelh
Too discerning nor too foolish
no volhatz esser ni trop trist
not wish to-be nor too sad
ni trop recrezen ni trop vist
nor too craven nor too quick
ni nulh trop no vulhatz aver;
and any excess not wish to-have
car aysi son trop desplazer
for thus are excesses displeasure
com mezura plazens onratz;
as measure pleasing honored
per so car son trop daus totz latz
for that because are excesses on all sides
li son qu'ieu nols puesc totz comtar
they [?] are that-I not-them can all to-count
e las manieyras que fan far
and the manners that make to-do
a las gens mans fagz dessemblatz
to the people many deeds unlike
si com avetz auzit assatz
just as you-have heard enough
que vos agues tan enansat.
that you (it)-would-have so-much advanced

Vos dic c'ab home pec ni fat
To-you I-say that-with man foolish nor silly
ni otracujat no vulhatz
nor presumptuous not wish
aver paria ni solatz
to-have fellowship nor cheer
ni ren que torn a bon saber:
nor anything that turn to good knowledge
car tug siey fag e siey saber
for all his deeds and his knowledge
son atretal naturalmens.
are the-like naturally
Ni s'ieu vos dic qu'entrels valens
Nor if-I to-you say that-among-the worthy
val may us aital homs com vos,
is-worth more a such man as you
per so vos nous rendatz als pros
for that you not-yourself render to-the worthy
de tal manieyra qu'en siatz
in such manner that-thereby you-be
a los autres vils ni malvatz
to the others cheap nor wicked
ni de malvatz captenemens.
nor of wicked bearings
Car mantas vetz ven aitals gens
For many times comes such people
o notz entrels pus cabalos.
or harms among-the most supreme

Mentr'es aisi fresc e joyos
While-thou-art thus fresh and joyful
ni aculhitz pels avinens,
and welcomed by-the pleasing
vulhatz comtar qu'entre las gens
wish to-reckon that-among the people
no se tanhon vielh ni floritz.
not themselves befit old nor gray
E membreus c'om entre nos ditz
And let-it-remind-you that-one among us says
a far home aperceubut:
to make man aware
que can hom es reconogut
that when man is recognized
e hom es vielhs endevengutz,
and man is old become
astruc es sel vas cuy s'adutz
lucky is he toward whom itself-brings
sens, mentrel ven loc e sazos.
sense while-to-him comes place and season
E ab aitan cor nons fo bos
And with so-much heart not-to-us was good
lo (de)partir (can) nos venguem
the parting when we came
al ostal nostre on mangem
to-the lodging our where we-ate
tro lo mati que s'en anet.
until the morning that himself-thence went

E no say sil segle trobet 1765
And not I-know if-the world he-found
melhurat car anc pueis nol vi.
improved for ever since not-him I-saw
E dieu m'aport a bona fi.
And God me-may-bring to good end

RAIMON VIDAL DE BEZAUDUN

So fo e·l temps c'om era iays

It Was in the Time

The Knight of the Limousin

I

In a gayer age a knight of the Limousin, whose name the poet does not know, rose by gallantry and arms above greater barons. He loved a noble married lady, who took him as her knight on the first day, for, as Bernart de Ventadorn says, love does not follow wealth. Not her equal in rank, he made himself her equal in worth by war and daring, as Perdigon and Raimbaut advise.

So fo e·l temps c'om era iays
That was in-the time that-one was gay
e per amor fis e verais
and for love faithful and true
e cuendes e de bon escuelh,
and gracious and of good welcome
qu'en lemozi, vas essiduelh,
that-in Limousin toward Excideuil
ac .I. cavaier mot cortes,
there-was a knight very courtly
adreg e franc e gent apres
upright and frank and nobly taught
e a totz afars pros e ric;
and in all affairs worthy and rich
e car son nom ades nous dic,
and because his name now not-to-you I-tell
estar m'en fa so car no·l say,
to-refrain me-thereof makes that because not-it I-know
e car el en sa terra lay
and because he in his land there
no fon ges dels baros maiors;
not was at-all of-the barons greater

per que sos noms non ac tal cors
for which his name not had such course
coma de comte o de rey;
as of count or of king
per sous dic que no fon, so crey,
for that-to-you I-tell that not he-was so I-believe
senher mas d'un castel basset;
lord but of-a castle lowly
mas nobles cors, que mans en met
but noble heart which many thereby puts
de bas loc en ric et en aut,
from low place into rich and into high
li donet que saup far azaut
to-him granted that he-knew to-do pleasingly
e d'avinen tot cant anc fetz
and gracefully all that ever he-did
a totz sos iorns; e que·n diretz?
in all his days and what-thereof will-you-say
que tant puget per galhardia,
that so-much he-rose through gallantry
per pretz e per cavalairia
through worth and through chivalry
e per armas e per servir,
and through arms and through serving
c'a totz si fetz mil tans grazir
that-by all himself he-made thousand times thanked
que barons qu'en la terra fos.
than baron that-in the land was

vas qu'el sera de companhos
compared-to that-he would-be of companions
menet soven et voluntiers.
led often and willingly
tans ac de covinens mestiers,
so-many he-had of fitting crafts
que cavayers fo pros e bos,
that knight he-was worthy and good
qu'en la terra non ac baro
that-in the land not there-was baron
a qui taisses, que de bon grat
to whom it-befitted that with good will
no·l fezes de sa cort privat
not-him made of his court intimate
e poderos ab lui ensems. —
and powerful with him together
e membra·m be qu'en sellui temps
and it-recalls-to-me well that-in that time
que·l cavaiers fon pros aissi
that-the knight was worthy thus
ac una don' en lemozi
there-was a lady in Limousin
valent de cors e de paratie,
worthy of person and of rank
e ac marit de senhoratie
and had husband of lordship
e d'onor ric e poderos.
and of-honor rich and powerful
mot fo·l cavayers coratios,
very was-the knight valiant

que seley amet per amor.
who her loved with love
e la dona, que de valor
and the lady who of merit
lo vi aital e de proeza,
him saw such and of prowess
anc noi volc gardar sa riqueza,
ever not-there wished to-regard her wealth
ans lo retenc lo premier iorn;
but him retained the first day
qu'en bernartz dis del ventadorn:
for-Sir Bernart said of Ventadorn
c'amors segon ricor no vay.
that-love according-to wealth not goes
e doncx nous cuiatz vos, de lay
and then not-yourselves think you of there
cant el se senti retengutz,
when he himself felt retained
c'adoncx fos pus aperceubutz
that-then he-was more alert
e pus iays que dabans non era?
and more gay than before — he-was
si fo, e de melhor manieira
so he-was and of better manner
valens e pus abandonatz;
worthy and more devoted
car bon'amors fug als malvatz
for good-love flees the wicked
e dona·s als bos metedors.
and gives-itself to-the good spenders

e don', ab cui treva valors
and lady with whom dwells merit
e val sabers e conoissensa,
and avails knowledge and discernment
com auza far desconoissensa
how dares to-do ignorance
ni drut recrezen per aver
or lover craven for wealth
ni tal que ia non aus valer
or such that ever not dares to-be-worth
ni en cort venir ni anar!
nor in court to-come nor to-go
sabetz, cal drut deu dona far
know-you what lover ought lady to-make
que per pretz vol menar ioven?
who for worth wishes to-lead youth
adreg e franc e conoissen,
upright and frank and knowing
ardit et en cort prezentier,
bold and in court forward
e gart, cant penra cavayer
and let-her-take-care when she-will-take knight
a si servir, que sieus paresca,
to herself to-serve that hers be-appear
e qu'e s'amor melhur e cresca;
and that-in her-love be-improve and grow
car aissi·l pot far de paratie.
for thus-him she-can to-make of rank
c'anc malvatz no fo de linhatie,
for-ever wicked-man not was of lineage

ni hom galhartz de vilania;
nor man gallant of churlishness
car lay on valors ven e tria,
for there where merit comes and chooses
ven paraties, e de lay fuy
comes rank and from there flees
on paubres cors soven s'aduy,
where poor heart often itself-brings
que mans n'a fait bas d'hautz baros.
for many thereof-it-has made low of-high barons
e per so dis en perdigos:
and for that said Sir Perdigon
«en paratie non conosc ieu mai re
in rank not know I more anything
mas que mais n'a sel que mielhs se capte;
but that more thereof-has he who better himself bears
e cascus pot saber qu'es dretz,
and each can to-know what-is right
e per so·l cavayers adretz,
and for that-the knight upright
on ricx cors noiric cortezia,
in-whom rich heart nourished courtesy
can vi c'a sidons non tanhia
when he-saw that-to his-lady not he-matched
per paratie ni per ricor.
in rank nor in wealth
volc enantir tan sa valor
wished to-advance so-much his merit
c'ab lieys s'engales pauc o mout.
that-with her himself-he-equaled little or much

e non estet en ley de vout
and not he-stayed in fashion of statue
vestitz, ni patz a una part,
clothed nor at-peace at one side
ans se carguet guerr'e regart
but himself loaded war-and danger
e fes per sos vezis assautz;
and made against his neighbors assaults
aisi com dis en räymbautz
just as said Sir Raimbaut
— e sel que·m vol auzir escout —
and he who-me wishes to-hear let-him-listen
«per midons ay cor estout
for my-lady I-have heart fierce
et humil e baut;
and humble and bold
e s'a lieys no fos d'azaut,
and if-to her not it-were of-pleasure
ieu m'estera en loc de vout,
I myself-would-stay in place of statue
e d'als no pensera mout,
and of-else not would-think much
mas mangera e tengra·m caut,
but I-would-eat and would-keep-myself warm
et agra nom räymbaut.»
and would-have name Raimbaut
no volc aver nom räymbaut
not wished to-have name Raimbaut
lo cavayers mas bo e belh. —
the knight but good and fair

Seven Years' Service, and a Rebuff

II

As a decoy for the gossips, the lady lets the knight court her, for, as Miraval says, a lady should love an honorable knight for fear of slanderers. For more than seven years she gives him rings and sleeves. One spring day he speaks of his long devotion and asks to be her lover; she answers angrily that he has shamed her, takes back her love, and tells him to find another lady. He is left grieving, having lost seven years' service in a day without knowing why.

e la dona, per far sembelh
and the lady for to-make decoy
a la gent que vay devinan,
to the people who go guessing
volc lo sofrir a son deman,
was-willing him to-tolerate at his suit
e c'om pus bas non i dones;
and that-one more low not there should-give
car greu er pros dona, c'ades
for hardly will-be worthy lady that-always
cal que drut hom noill en devi;
whatever that lover one not-to-her thereof guesses
e si no·n voletz creire mi
and if not-thereof you-wish to-believe me
auiatz d'en miravalh que·n dis,
hear from-Sir Miraval what-thereof he-said
que may saup d'amor que paris
who more knew of-love than Paris
ni hom c'anc auzissetz comdar:
or man that-ever you-heard tell

«sabetz, per que deu don'amar
know-you for what ought lady-to-love
tal cavayer que·l sia onors?
such knight that-to-her be honor
per paor dels mals parladors,
for fear of-the ill speakers
c'us non la·n puesc' ocaizonar
that-one not her-thereof can to-blame
d'aiso c'ad onrat pretz s'atanh.
of-that which-to honored worth itself-befits
car pus en bon'amor s'enpren,
for since in good-love himself-kindles
nulhs hom no·m pot pois far crezen
any man not-me can then to-make believing
que ves autra part se vergonh.»
that toward other part himself he-shame
aisi·m par issida del ponh
thus-to-me seems gone-out of-the fist
a malparliers dona prezans. —
from slanderers lady prized
Enaissi·l tenc may de .VII. ans,
Thus-him held more than seven years
la dona·l cavaier queus dic,
the lady-the knight that-to-you I-tell
que pres del sieu e que·l sofric
that she-took of-the his and that-him she-suffered
son deman e que la preies,
his suit and that her he-courted

e qu'ella·l donet que portes
and that-she-to-him gave that he-wear
anels e manias per s'amor. —
rings and sleeves for her-love
adenan, .I. iorn de pascor,
afterward one day of spring
c'aisi servia·l cavayers,
that-thus served-the knight
anet, car n'era costumiers,
went for thereof-he-was wont
vezer sidons en son repaire;
to-see his-lady in her dwelling
e sieus cuiatz qu'ella·l saup faire
and if-you think that-she-to-him knew to-do
tot cant a bel solatz cove,
all that to fair cheer befits
ia non cug quev falhatz en re,
ever not I-think that-you fail in anything
c'anc dona mielhs no s'en captenc.
for-ever lady better not herself-thereof bore
e·l cavaiers, sempres que venc,
and-the knight as-soon that he-came
osta lieys s'anet asezer;
beside her himself-went to-sit
e no foron mas can plazer
and not were but only pleasure
las premieiras novas d'abdos.
the first words of-both

imas sel que n'era bezonhos
but he who thereof-was needy
e per sobramor apessatz,
and for over-love pensive
co hom cortes et ensenhatz
as man courtly and well-bred
a sidons deu far, li comensa
to his-lady ought to-do to-her begins
l'amor e la long' entendensa
the-love and the long devotion
qu'en lieys a fach' e·l lonc servir,
that-in her he-has made and-the long serving
e com li deu tostemps grazir
and how to-her he-ought always to-thank
lo ben e l'onor qu'en luy es;
the good and the-honor that-in him is
car be sap e conois manes
for well he-knows and recognizes forthwith
que per lieys l'es tot avengut;
that through her to-him-is all come
e si·l tenia en loc de drut
and if-him she-held in place of lover
a son iazer ni per privat,
at her lying or for intimate
no·s cuia quey agues peccat
not-himself thinks that-there she-would-have sin
ni facha lunha leugaria;
or done any fickleness

e car lo·l ditz per merce·l sia
and because it-to-her he-says for mercy-to-him let-it-be
que non li o torn a lunh mal,
that not to-him it she-turn to any ill
c'amors l'en fors', e no·n pot al;
for-love him-thereto forces and not-thereof can else
e pois totz iorns pot auzir dire
and since all days one-can to-hear say
qu'e·l mon non a tan greu martire
that-in-the world not there-is so grievous torment
com lonc esperar, qui·l sec fort.
as long hoping who-it follows strongly
aisi no·l respos nulh conort
thus not-to-him answered any comfort
la dona, mas iradamens:
the lady but angrily
per dieu, fai·s ela, malamens
by God says she badly
ai messa l'amor qu'eus ay facha,
I-have put the-love that-to-you I-have made
c'aital anta m'avetz retracha
for-such shame to-me-you-have spoken
nieus pessetz anc c'ab mieus colques;
and-yourself you-thought ever that-with me you-might-lie
non aviatz pro queus ames
not had-you enough that-you I-loved
eus tengues per mon cavayer?
and-you I-held for my knight
a mi m'en torn que mal m'en mier,
to me myself-thereof I-turn for ill to-me-thereof I-deserve

que per vos n'ay laissatz mans ricx;
for for you thereof-I-have left many rich-men
mas en bernartz, lo fis amicx,
but Sir Bernart the true friend
o dis, so sabetz, qu'ieu o say:
it said that you-know for-I it know
«totz m'en desconosc, tan be·m vay;
wholly myself-thereof I-fail-to-know so well-to-me it-goes
e s'om sabia, en cui m'enten!»
and if-one knew in whom myself-I-set
tan n'ay fag per ensenhamen
so-much thereof-I-have done by instruction
que totz vos n'es desconogutz.
that wholly you thereof-are mistaken
aisi, car voles esser drutz,
thus because you-wish to-be lover
vos tuelh mo solas e m'amor,
from-you I-take my cheer and my-love
e pensatz de conquerr' alhor
and think of winning elsewhere
dona, c'ab se vos denh colcar;
lady who-with herself you deigns to-lie
c'ab mi non podes may trobar
for-with me not you-can ever to-find
esmenda, patz ni fi ni treva.
amends peace nor accord nor truce
ab tan de iosta luy se leva,
with that from beside him herself rises
cais c'als autres vol far solatz. —
as-if that-to-the others she-wishes to-make cheer

e·l cavayers remas iratz
and-the knight remained grieved
e per amor en manta guerra,
and for love in many-a war
e tenc lo cap pessieu vas terra
and held the head pensive toward earth
ab mant pensamen enuios:
with many-a thought vexing
era·s penet, car fon cochos
now-himself repented because he-was eager
vas sidons tan de dir son cor,
toward his-lady so-much to tell his heart
e maldis selui qu'a nulh for
and cursed him who-in any manner
amet anc, car tot cant avia
loved ever for all that he-had
fag en .VII. ans, pert en .I. dia
done in seven years he-loses in one day
ses forfag, e no sap per que. —
without misdeed and not he-knows for what

The Damsel's Counsel

III

The lord's niece, a young damsel of the castle, sees the knight's distress and draws out his story, which he tells with verses of Arnaut de Maruelh and Folquet. She reproves his despair with lines of Giraut de Bornelh, Guilhem de Saint Didier, and Guilhem Ademar, and advises him to stay the night and renew his suit in the morning. At bedtime she pleads for him with her mistress, who strikes her in the mouth and draws blood.

en la sala, que be·m sove,
in the hall for well-to-me it-recalls
on aiso fo c'a seluy peza,
where this was that-to him grieves
ac una donzela corteza,
there-was a damsel courtly
nepta fo·l senhor del castel;
niece she-was-of-the lord of-the castle
azaut cors ac e gent e bel
pleasing person she-had and noble and fair
e iove, que non ac vint ans;
and young for not she-had twenty years
e aperceup be per semblans
and perceived well by looks
e per fag las novas d'abdos,
and by deed the tidings of-both
e vi·l cavayer cossiros
and saw-the knight pensive
per la dona que s'en levet,
because-of the lady who herself-thence rose

e penset, c'anc sol noy ponhet,
and thought that-ever even not-there she-lingered
c'auzit ac so que no·l fon bo.
that-heard he-had that which not-to-him was good
ves luy s'en va per occaizo
toward him herself-thence goes for occasion
d'aver solatz, e·l cavayers,
of-having cheer and-the knight
desque la vi, mot voluntiers
as-soon-as her he-saw very willingly
iosta si li fes bel estatie,
beside himself to-her made fair room
com a donzela d'aut paratie
as to damsel of-high rank
deu hom far, cant es rica e bela. —
ought one to-do when she-is rich and fair
aisi co hom se renovela
just as one himself renews
solatz per traire cor d'autruy,
cheer for drawing heart of-another
li vai dizen tan que l'aduy
to-him she-goes saying so-much that him-she-brings
en las novas c'auzir volia.
into the tidings that-to-hear she-wished
e·l cavayers li dis: amia,
and-the knight to-her said friend
car nous conosc de vos no·m gart;
because not-you I-know from you not-myself I-guard

ans car semblatz de bona part
rather because you-seem of good side
e tals cuy no taing malvestatz,
and such to-whom not befits wickedness
vos diray, e sia·n celatz,
to-you I-will-tell and be-it-thereof hidden
de vostra domna co·m n'es pres
of your lady how-to-me thereof-it-has gone
ieu cug que tant avetz apres
I think that so-much you-have learned
— non per iorns, mas per plan coratie —
not by days but by plain heart
que ben sabetz que per paratie
that well you-know that for rank
ni que·m cuges esser sos pars,
nor that-myself I-thought to-be her peer
non amey — e sia·n cuiars
not I-loved and be-thereof thinking
eissitz — vostra don'a mos iorns;
gone-out your lady-in my days
mas amors, que non es soiorns
but love which not is rest
selui que vol trop aut amar,
to-him who wishes too high to-love
la·m fes tan soven remembrar
her-to-me made so often to-remember
que mal mon grat loy aic a dir.
that ill my will it-to-her I-had to say

e car anc m'o volc acuilhir
and because ever to-me-it she-wished to-welcome
qu'eu la preges, noy gardei re
that-I her courted not-there I-regarded anything
a lieys servir, ni mal ni be
at her serving nor ill nor good
ni tort ni dreit, cals queil plagues;
nor wrong nor right whatever that-to-her pleased
e membra·m be, cals c'o disses,
and it-recalls-to-me well who-ever it said
e cug fos n'arnautz de marruelh,
and I-think it-was Sir-Arnaut of Maruelh
que mai saup que sel de nantuelh
who more knew than he of Nanteuil
d'amor ni autre al mieu albir:
of-love or other in-the my judgment
«e can me pes cals es, que·m fa languir,
and when myself I-think who is who-me makes to-languish
cossir l'onor et oblit la foldat,
I-consider the-honor and I-forget the folly
e fug mo sen e siec ma volontat.»
and I-flee my sense and follow my will
aisi m'a volers enganat
thus me-has will deceived
e fag amar .VII. ans en van;
and made to-love seven years in vain
eras, can cugey penre plan
now when I-thought to-take plain
e leu so c'avia servit,
and easy that which-I-had served

es m'avengut so c'ai auzit
is to-me-come that which-I-have heard
que dis en folquetz l'amoros:
that said Sir Folquet the-loving
«per qu'er peccatz, amors, so sabetz vos,
for which-it-will-be sin love that know you
si m'aussizetz, pus vas vos no m'azire.
if me-you-kill since toward you not myself-I-anger
mas trop servirs ten dan mantas sazos;
but too-much serving holds harm many times
que son amic en pert hom, so aug dire;
for his friend thereby loses one so I-hear say
qu'ieus ai servit et encar no m'en vire;
for-I-you have served and yet not myself-thence I-turn
mais car sabetz qu'en guizardo enten,
but because you-know that-in reward I-aspire
ai perdut vos e·l servir eyssamen.»
I-have lost you and-the serving likewise
aiso no·m par del vostre sen,
this not-to-me seems of-the your sense
dis la donzela, bels amicx;
said the damsel fair friend
assatz tocatz de bas aficx,
enough you-touch of low aims
vas que de cor semblatz azautz;
whereas that of heart you-seem pleasing
auzatz so que·n dis en guirautz,
hear that which-thereof said Sir Guiraut
que mai saup d'amor que tristans:
who more knew of-love than Tristan

«e com ia semblari' enians
and how ever would-seem deceit
aitals balans,
such balance
c'om ben ames e no sofris!»
that-one well loved and not suffered
e car ma dona no s'en ris
and because my lady not herself-thereat laughed
al premier mot e nous dis oc,
at-the first word and not-to-you said yes
per sous cuiatz queus torn en ioc
for so-you think that-to-you she-turn into jest
vostr' afar, nieus datz cossirier;
your affair nor-yourself give care
e d'en guilhem de san desdier
and of-Sir Guilhem of Saint Didier
que·n dis, non auzis anc parlar?
what-thereof he-said not did-you-hear ever to-speak
«e sel c'obra d'amor sap far,
and he who-work of-love knows to-do
jes qer .I. mot no·s desesper;
at-all for one word not-himself may-despair
car bona dona son voler
for good lady her will
sela soven per essaiar.»
hides often for testing
voletz n'en mon cosselh estar
wish-you thereof-in my counsel to-stay
o non? o yeu mot voluntiers,
or not yes I very willingly

amiga, dis lo cavaiers,
friend said the knight
e pree vos que m'en cocelhetz.
and I-pray you that me-thereof you-counsel
ades vuelh doncx queus remembretz
now I-wish then that-yourself you-remember
aquesta cobla per intrar,
this stanza for entering
c'auzis a·n guilhem adzemar
that-you-heard from-Sir Guilhem Ademar
mantas vetz dir et en mans locx:
many times say and in many places
«e fara·m canezir a flocx
and she-will-make-me turn-gray in tufts
si no·m secor enans d'un an;
if not-me she-succors before of-a year
car ia dizon que·m van brulhan
for already they-say that-on-me go sprouting
canetas, e no·m sembla iocx;
gray-hairs and not-to-me it-seems game
e si·m fai ioven canezir,
and if-me she-makes young turn-gray
tot canut m'aura, can que tir;
all gray me-she-will-have however that it-grieve
que bos esfors malastre vens.»
for good effort misfortune conquers
et a vos remembr' eyssamens
and to you let-it-recall likewise
aquesta qu'es entre nos ams:
this which-is between us both

«e cuiatz c'aisso sia clams,
and do-you-think that-this be complaint
ni que m'en rancur? no fas ies;
or that myself-thereof I-complain not I-do at-all
tota ma rancura es merces,
all my grievance is mercy
si be·s passa·l ditz los garans;
though well-itself passes-the saying the warrants
no soy clamans;
not am complaining
mas be volria ela·s chauzis
but well I-would-wish she-herself discerned
que no falhis,
that not she-fail
tan es adrecha e ben estans;
so she-is upright and well becoming
que·l maiers pans
for-the greater part
del pretz caira, si no·l soste vertatz;
of-the worth will-fall if not-it sustains truth
e sera greu fis .I. cors ves dos latz.»
and will-be hard true one heart toward two sides
ab aital cor vuelh que siatz,
with such heart I-wish that you-be
amicx, la donzela respon;
friend the damsel answers
et yeu, per lo senhor del mon,
and I by the lord of-the world
car dolors es d'ome que ama,
for grief is of-man who loves

ab midons — e sitot s'en clama,
with my-lady and although herself-thereof she-complain
no m'en cal — vos serai mot bona.
not to-me-thereof it-matters to-you I-will-be very good
mas de mieg iorn ad ora nona
but from mid day to hour nones
es, e vos remanretz aisi;
it-is and you will-remain here
e non laises c'al bo mati,
and not fail that-at-the good morning
ans queus movatz ni·l cautz s'espanda,
before that-yourself you-move or-the heat itself-spread
non tornes a vostra demanda,
— you-return to your suit
aisi co fis amicx deu far.
just as true friend ought to-do
car ben leu per vos essaiar,
for well likely for you to-test
o car noy vengues de sazo,
or because not-there you-came in season
avetz trobat aital de no;
you-have found such of no
e deu s'en melhurar, so cug.
and ought itself-thereby to-improve so I-think
e dirai vos so que ies tug
and I-will-tell you that which at-all all
nous sabrian dir, si·m n'esvelh,
not-to-you would-know to-say if-me thereof-I-awake
que·n dis en guirautz de bornelh,
which-thereof said Sir Guiraut of Bornelh

e membreus afortidamen:
and let-it-remind-you strongly
«qu'en patz e sufren
that-in peace and suffering
vi ia que·m iauzira
I-saw once that-myself I-would-rejoice
d'un' amor valen,
of-a love worthy
si leugeyramen
if lightly
per fol sen savay
through foolish sense base
no·m fezes esglay
not-myself I-had-made fright
so que m'aiudera,
that which me-would-have-helped
s'ieu fos veziatz;
if-I were shrewd
e feychi·m iratz;
and I-feigned-myself angry
per c'autre senatz,
for which-another wise-man
can m'anei tardan,
when myself-I-went delaying
pois apres enan.
then after forward
e pois sofertera
and then I-would-have-endured
maiors tortz assatz,
greater wrongs enough

can m'en fuy lunhatz
when myself-thence I-was removed
e fuy·n enfreidatz.
and I-was-thereof cooled
per queus prec eus man
for which-you I-pray and-you I-bid
que sofratz aman.
that you-endure loving
be·m platz qu'ilh aman
well-to-me it-pleases that-they loving
amon sufertan;
love enduring
car cil venseran
for those will-conquer
que be sofriran.»
who well will-endure
e vos que l'avetz sufert tan,
and you who it-have endured so-much
non o perdatz per sol .I. ser. —
not it lose for only one evening
aisi·l fe la nueg remaner
thus-him made the night to-remain
la donzela, cui dieus ampar;
the damsel whom God protect
e non oblidet c'al colgar,
and not she-forgot that-at-the going-to-bed
cais qui·s vai d'autr'afar parlan,
as-if who-herself goes of-other-affair speaking

a sidons non demandes tan
to her-lady — she-asked so-much
qu'en las novas la fetz venir.
that-into the tidings her she-made to-come
mas sela, que·n pres son albir
but she who-thereof took her judgment
aissi com s'era trop sabens,
just as if-she-were too knowing
leva la ma, fier l'en las dens,
raises the hand strikes her-thereon the teeth
que·l sanc l'en fe yssir manes:
that-the blood from-her-thence made to-come-out forthwith
vay! fai·s ela, maldicha res,
go says she accursed thing
vils senes sen, que vos m'auses
cheap without sense that you to-me-dared
parlar de tal causa, c'ades
to-speak of such thing that-ever
non o compresetz ses desvet.
not it you-would-atone without end [?]
e la donzela s'en calet
and the damsel herself-thereof was-silent
e tenc se per envilanida
and held herself for insulted
e dis qu'anc mala fo ferida,
and said that-ever ill was struck
que sa dona re non auzi.
for her lady anything not heard

aisi remas tro al mati,
thus remained until to-the morning
que tug levan per la maio. —
when all rise through the house

The Second Rebuff, and a New Lady

IV

In the morning the lady tells the knight to leave her presence for good. He tells the damsel he will go into exile, quoting Bernart de Ventadorn, but she urges him not to let his worth fall, citing Gui d'Ussel, Raimon Vidal, and Miraval. Recalling Peire Bremon and Bernart, she lets him feel she would have him as her knight. They pledge their love, with a kiss promised within a year once she is married, and he goes off to serve and fight three times better than before.

e·l cavayers, can vi sazo
and-the knight when he-saw season
c'a sidons degues mai plazer,
that-to his-lady it-should more to-please
iosta ley s'anet assezer
beside her himself-went to-sit
e tornet li a son deman.
and returned to-her to his suit
mas no l'en calc anar enan,
but not to-him-thereof mattered to-go forward

c'al comensar auzi tal re
for-at-the beginning he-heard such thing
que per tot cant hom e·l mon ve
that for all that one in-the world sees
non ausera may dir .I. mot
not he-would-have-dared more to-say one word
may sol aitan, e fon fag tot,
but only so-much and it-was done all
com sel c'apenas s'asegura:
as he who-scarcely himself-reassures
«cortezia non es als mas mesura,
courtesy not is else but measure
e vos amors no saupes anc que·s fos.
and you love not knew ever what-itself was
per qu'ieu serai tan pus cortes que vos,
for which-I will-be so-much more courtly than you
c'al maior bruy selarai ma rancura.»
that-at-the greatest noise I-will-hide my grievance
e vos o faitz qu'ieu no·n ai cura
and you it do for-I not-thereof have care
mas que denan mi vos ostes,
but that before me yourself you-remove
respon la dona, e que penses
answers the lady and that you-think
d'autre vostr' afar per iamais. —
of-other your affair for ever
assatz ac cascus en son lais
enough had each in his lay
que comtar marritz et estiers,
to tell downcast and besides

la donzela e·l cavayers,
the damsel and-the knight
can abdui si foron trobat.
when both themselves were found
e sel que s'ac lo cor irat,
and he who himself-had the heart grieved
car a sidons no·l valc servirs
because to his-lady not-to-him availed serving
ni loncs atendre ni blandirs,
nor long waiting nor flattering
ni car anc no·l tenc malafes,
nor because ever not-him held ill-faith
li dis: amia, mal m'es pres,
to-her said friend ill to-me-it-has gone
e pieitz aten, e venga·m pur;
and worse I-await and may-it-come-to-me pure
car on pus a midons m'atur
for the more to my-lady myself-I-hold
e mays la prec, ieu may y pert
and more her I-pray I more there lose
e mens y truep de bo sufert
and less there I-find of good forbearance
e mais maldich e peior fait;
and more cursing and worse deed
e sui vengutz al mal retrait;
and I-am come to-the ill proverb
qu'en bernartz del ventadorn dis,
that-Sir Bernart of Ventadorn said
que tan fon ves amors aclis,
who so-much was toward love inclined

et abtot n'ac mant desplazer:
and withal thereof-had many-a displeasure
«pus ab midons no·m pot valer
since with my-lady not-to-me can to-avail
dieus ni merces ni·l dreg qu'ieu ai,
God nor mercy nor-the right that-I have
ni a lieys non ven a plazer
and to her not comes to pleasure
qu'ieu l'am, iamay non loy dirai;
that-I her-love ever not it-to-her I-will-say
aisi·m part de lieys e·m recre;
thus-myself I-part from her and-myself give-up
mort m'a e per mort li respon;
killed me-she-has and for death to-her I-answer
e vauc m'en, pus ilh no·m rete,
and I-go myself-thence since she not-me retains
faizitz en issilh, no say on.»
exiled into exile not I-know where
no faretz, ela li respon
not you-will-do she to-him answers
aisi com pros et ensenhada;
just as worthy and well-bred
e·l dis: amicx, mot soy irada,
and-to-him said friend very I-am grieved
car aissieus pren de vostr'amor;
because thus-to-you it-goes with your-love
mas vos y faitz gran deshonor
but you therein do great dishonor
a vos meteys e·l desconort.
to you yourself in-the discouragement

amicx ab cor segur e fort
friend with heart sure and strong
avetz entro aisi estat;
you-have until now been
et eras, cant avetz puiat
and now when you-have raised
vostre pretz, lo laissatz chazer.
your worth it you-let fall
aissi venretz a nonchaler
thus you-will-come to indifference
co hom recrezutz e malvatz;
as man craven and wicked
qu'en gui d'uysselh, sieus o pensatz,
for-Sir Gui of-Ussel if-you it think
o dis aissi con fis e bos:
it said thus as true and good
«tan cant hom fay so que deu, es hom pros
so-long as man does that which he-ought is man worthy
e tan lials can se garda d'enian;
and so-long loyal as himself guards from-deceit
per vos o dic, que sieus lauziey antan,
for you it I-say for if-you I-praised of-yore
mentr'era·l ditz vertadiers e·l faigz bos,
while-was-the saying truthful and-the deed good
ies per aiso non devetz dir qu'ieu men,
at-all for that not you-ought to-say that-I lie
sitot nous tenc aras per tan valen;
although not-you I-hold now for so worthy
car qui laissa so c'a be comenssat,
for who leaves that which-he-has well begun

non a bon pretz per aisso qu'es passat.»
not has good worth for that which-is past
aiso·m par dig d'ome onrat,
this-to-me seems said of-man honored
car vol far sos faitz avinens.
because he-wishes to-make his deeds pleasing
auiatz so que·n dis eyssamens
hear that which-thereof said likewise
raimons vidals de bezaudun,
Raimon Vidal of Bezaudun
per tolre cor flac et efrun
for taking-away heart slack and cowardly
als amadors vas totas partz:
from-the lovers toward all parts
«lus e dimartz matis e sers
Monday and Tuesday mornings and evenings
e tot l'an tanh, quies ricx e gens,
and all the-year befits who-is rich and noble
que sapcha far faitz avinens
that he-know to-do deeds pleasing
e dir paraulas benestans.
and to-say words becoming
e ia·l demans
and ever-the suit
per fals'amor als fis non pes,
through false-love to-the true not may-grieve
sitot s'en pert mans bos iornals;
although himself-thereby loses many good days

mais totz aitals
but wholly such
am cascus ferms e francs apres;
let-love each firm and frank taught
e non li·n falh pretz o amicx o gratz
and not to-him-thereof fails worth or friend or favor
o dona tals don er mot gen pagatz.»
or lady such whereof he-will-be very nobly paid
e vos non es apparelhatz
and you not are ready
a far un iorn malvatz captenh;
to make one day wicked bearing
e si perdetz don', al demenh
and if you-lose lady at-the least
vos en reman pretz ab valor.
to-you thereof remains worth with merit
e sapchatz c'a bon camiador
and know that-to good changer
no·lh falh dona vas cal que part.
not-to-him fails lady toward whatever that side
pero devetz aver esgart
yet you-ought to-have regard
contra sels que van devinan
against those who go guessing
ni lonc atendre van blasman;
and long waiting go blaming
qu'en miravalhs o dis ses gab:
for-Sir Miraval it said without jest
«sel cui ioys tanh ni chantar sap,
he to-whom joy befits or to-sing knows

pois sos bels ditz vol despendre,
since his fair sayings he-wishes to-spend
a tal dona·ls fass' entendre
to such lady-them let-him-make to-understand
c'onratz l'en sia·l dans e·l pros.
that-honored to-him-thereof be-the harm and-the gain
c'assatz deu valer cortes nos
for-much ought to-be-worth courtly no
desavinen drudaria;
ungracious love-making
e s'ieu domney ab fadia,
and if-I court with vainness
sivals ades enquier en loc gentil.»
at-least always I-woo in place noble
no pot hom aportar a fil
not can one to-bring to line
ni a bon talh totas amors;
nor to good cut all loves
e, si per locx a trichadors,
and if in places there-are tricksters
no devon esser tug blasmat.
not ought to-be all blamed
amat avetz en loc onrat,
loved you-have in place honored
e val ne mais vostra valors;
and is-worth thereof more your merit
per c'autra be podetz alhors
for which-another well you-can elsewhere
enans trobar, pos aisieus falh. —
rather to-find since thus-to-you fails

aisi pensan entra en trebalh
thus thinking she-enters into trouble
e fa co·l puesca retener
and makes how-him she-can to-retain
a si puiar e far valer,
to herself to-raise and to-make be-worth
e car de cosselh l'amparet.
and because with counsel him-she-took-up
mas no sap com, tro que·l membret
but not she-knows how until that-to-her it-recalled
que·n dis peires bremons l'autrier:
what-thereof said Peire Bremon the-other-day
«mal fa dona, car non enquier
ill does lady because not she-seeks
paubre cavayer, can es pros,
poor knight when he-is worthy
pois lo ve franc et amoros,
since him she-sees frank and loving
bon d'armas e ser voluntier.»
good at-arms and servant willing
aiso·l met cor, e pus entier
this-to-her puts heart and more whole
loy met bernartz del ventadorn,
it-to-her puts Bernart of Ventadorn
que, per tolre pensamen morn
who for taking-away thought gloomy
als flacx arditz, dis veramens:
from-the slack bold said truly

«be s'eschay a don' ardimens
well itself-befits to lady boldness
entr' avols gens e mals vezis,
among worthless people and ill neighbors
e s'arditz cors non l'afortis,
and if-bold heart not her-strengthens
greu pot esser pros ni valens.»
hardly can to-be worthy or valiant
aisi la destrenh pensamens,
thus her constrains thought
que·l fa sentir qu'ela·l volria
that-her makes to-feel that-she-him would-wish
a cavayer, s'a luy plazia,
for knight if-to him it-pleased
ab lial cor, fi e pauc mois.
with loyal heart true and little false
e·l cavayers, cant o conoys,
and-the knight when it he-knows
ves lieys s'es fach humelian,
toward her himself-has made humbling
e promet li qu'en merceyan
and promises to-her that-in thanking
vol esser sieus tan can vieura,
he-wishes to-be hers as-long as he-will-live
e que tostemps li membrera
and that always to-him will-recall
la sazos en qu'ela·l rete.
the season in which-she-him retains

aissi fon fach' en bona fe
thus was made in good faith
l'amors e l'amistatz d'amdos:
the-love and the-friendship of-both
qu'el la servis, e qu'ela·l fos
that-he her serve and that-she-to-him be
lials dona per tostemps mays,
loyal lady for always more
e que·l vengues de lieys .I. bays
and that-to-him come from her a kiss
dins .I. an, que marit agues;
within a year that husband she-had
et e·l mieg, que cascus preses
and in-the meantime that each take
de l'autruy manias et anels. —
of the-other's sleeves and rings
va s'en lo cavayers irnels
goes himself-thence the knight swift
e per amor adreich e bautz;
and for love upright and bold
e s'anc fes guerras ni assautz
and if-ever he-made wars or assaults
ni per amor donet ni mes,
or for love gave or spent
ar en fetz may, e per .I. tres
now thereof he-did more and for one three
valc e servi may c'anc no fes. —
was-worth and served more than-ever — he-did

The Lady Calls Her Knight Back

v

Within the year the damsel marries a great lord, and the knight serves her openly. Hearing his praise, his first lady summons him, blames his long absence, and says her harsh dismissal was only a test, citing Girardon lo Ros. He answers with Miraval and a Castilian poet that ladies who test lose the best lovers; she replies with a French song, but he says his heart is fixed on the lady who took him up, and leaves.

aissi s'avenc aisela vetz
thus it-happened that time
que la donzela ses enian
that the damsel without deceit
ac marit ans lo cap de l'an,
had husband before the end of the-year
un dels autz homes del päis;
one of-the high men of-the country
e s'anc cortesa dona vis
and if-ever courtly lady you-saw
ni de bos faitz, ela fon sela;
or of good deeds she was that-one
car may valc dona que donzela,
for more she-was-worth lady than damsel
ia fon la melher c'om auzis.
already she-was the best that-one heard-of
a conoissensa dels vezis
to knowledge of-the neighbors
venc que·l cavayers la servic,
came that-the knight her served
e que la dona l'acolhic,
and that the lady him-welcomed

aisi com ia s'agron empres.
just as already themselves-they-had undertaken
mot lo tengron tug per cortes
much it held all for courtly
lo fait la domna e·l cavayer,
the deed the lady and-the knight
e dizon c'anc mais tan entier
and they-say that-ever before so whole
no viron ni tan benestan;
not they-saw nor so becoming
e qui no sap, va devinan,
and who not knows goes guessing
que be·s farion abeduy. —
that well-themselves would-do both
e la dona, que per enuy
and the lady who through vexation
ac de se·l cavayer lunhat,
had from herself-the knight removed
al pretz que·n au a·l cor tornat
at-the worth that-thereof she-hears has-the heart turned
e manda·l que venha vas ley,
and bids-him that he-come toward her
a trobar dona d'autra ley
to find lady of-other law
que non trobet a l'autra vetz.
than — he-found at the-other time
e·l cavayers, que no fon quetz
and-the knight who not was quiet
may mot cortes et ensenhatz,
but very courtly and well-bred

a .I. iorn es vas lieys anatz
on one day is toward her gone
vezer, mas trop no s'en cochet.
to-see but too-much not himself-thereof hurried
e la dona l'acompanhet
and the lady him-accompanied
aisi co saup, e so fon gen;
just as she-knew and that was nobly
e blasma·l, car tan loniamen
and blames-him because so long
s'es tengutz de lieys a vezer.
himself-has held from her to see
e el li dis que per plazer
and he to-her said that for pleasure
que·l cui' aver fag, n'a estat,
that-to-her he-thinks to-have done thereof-has-be stayed
e car anc mais aital comiat
and because ever more such dismissal
son amic dona non donet;
her friend lady not gave
car malament l'acomiadet,
for badly him-she-dismissed
segon qu'el era fis e bos.
according-to as-he was true and good
non auzis girardon lo ros,
not did-you-hear Girardon the red
ela·l dis, ni faretz so·m par,
she-to-him said nor will-you-do so-to-me it-seems

que·n dis als amics conortar
what-thereof he-said the friends to-comfort
al comiat que·l donet s'amia:
at-the dismissal that-to-him gave his-beloved
«vostre serai, si ia noncaus plazia,
yours I-will-be if ever not-to-you it-pleased
e vostre soi, c'amors m'a ensenhat
and yours I-am for-love me-has taught
que non creza brau respos ni comiat,
that not I-believe harsh answer nor dismissal
que si o fes, mortz fora e recrezens.
for if it I-did dead I-would-be and craven
aisi pren ioys amicx sufrens
thus takes joy friend enduring
e ferms, que per nien no·s planh.
and firm who for nothing not-himself laments
e vos, a ley d'un hom'estranh,
and you in manner of-a man-strange
avetz me tornat a folia
have to-me turned to folly
so qu'ieu nous dis per leuiaria
that which-I not-to-you said through fickleness
ni per so que nous aculhis,
nor for that that not-you I-welcomed
mas per proar, si m'eratz fis
but for proving if to-me-you-were true
ni lials amicx ses enian.
and loyal friend without deceit

en miravals ne dis aitan
Sir Miraval thereof said so-much
aqui, queus degra be membrar,
there that-to-you ought well to-recall
per selas que cuion proar
for those who think to-test
— el li respon — los trichadors:
he to-her answers the tricksters
«un plag fan donas qu'es folors:
a pleading make ladies that-is folly
can trobon amic que·s mercey,
when they-find friend who-himself cries-mercy
per assay li movon esfrey
for test to-him they-stir fright
e·l destrenhon tro·s vir' alhors;
and-him constrain until-himself he-turn elsewhere
pueys, can s'an lonhatz los melhors,
then when themselves-they-have removed the best
fals entendedor menut
false suitors petty
son cabalmen receubut;
are supremely received
per que·s cala·l cortes chans,
for which-itself falls-silent-the courtly song
e sors crims e fols mazans.»
and rises crime and foolish uproar
ieu vos avia ben .VII. ans
I to-you had well seven years
estat lials e dreichuriers;
been loyal and righteous

e si fos fols, fals ni leugiers,
and if I-were foolish false or fickle
be m'o pogratz aver trobat,
well me-it you-could to-have found
e, que·l fals cor desesperat
and that-the false heart despairing
no m'aguessetz, enqueras dit;
not to-me-had-you yet said
ans me degratz aver mentit,
rather to-me you-ought to-have lied
per so que·n estegues pus plas;
for that that-thereof I-were more smooth
aissi com dis .I. castelas,
just as said a Castilian
mas nous sabria so nom dir:
but not-to-you I-would-know his name to-say
«tal dona no quiero servir
such lady not I-wish to-serve
que por mi no·s quiera rogar
who for me not-herself wish to-be-asked
de cavaler o de prestar
of knight or of lending
por que·s podria enrequir.
by which-himself he-could to-enrich
no li quiero·l suyo pedir,
not to-her I-wish-the hers to-ask
pues tan dura m'es de fablar;
since so hard to-me-she-is of speaking

un poco deuria mentir
a little she-ought to-lie
por son bon vassalh meiorar»
for her good vassal to-better
no·m degratz tan fort esquivar
not-me you-ought so strongly to-shun
ni respondre laig al deman,
nor to-answer ugly to-the suit
mais retenen et eslongan
but retaining and delaying
e prometen so que no fos;
and promising that which not were
e valgra may aital respos
and would-be-worth more such answer
a far, segon lo mieu semblan;
to make according-to the my seeming
com en miravals dis l'autr'an
as Sir Miraval said the-other-year
a tolre vils ditz et embroncx:
to take-away cheap sayings and sullen
«veniansa de colps ni d'estoncx
vengeance of blows or of-thrusts
no·m par d'amor ni de sas mas;
not-to-me seems of-love nor of its hands
c'ab bels ditz covinens e plas
for-with fair sayings fitting and smooth
tanh que pros dona·s defenda;
befits that worthy lady-herself defend
car si trop tens' ab braus ditz durs,
for if too-much she-disputes with harsh sayings hard

non es sos pretz tan cars ni purs
not is her worth so dear nor pure
c'om alques non la·n reprenda.»
that-one somewhat not her-thereof reprove
et yeu fera longa atenda
and I would-make long waiting
mot voluntiers, si mestiers fos;
very willingly if need were
mas per vos, que·m fezes doptos
but by you who-me made doubtful
e m'aves tan fort esquivat,
and me-have so strongly shunned
ai en tal dona·l cor pauzat
I-have in such lady-the heart set
don iamay no·l mourai per ren,
whence ever not-it I-will-move for anything
car ab lieys vai et ab lieys ven;
for with her it-goes and with her comes
et ab lieys soy per tostemps mays.
and with her I-am for always more
e vos faretz .I. autre lays
and you will-make an other lay
a tal que tan be nous conosca.
to such who so well not-you know
eras conosc c'amors es losca,
now I-know that-love is squint-eyed
dis la dona, e mal'e falsa,
said the lady and evil-and false
can vos m'avetz fach' aital salsa,
when you to-me-have made such sauce

qu'ieu ai fag ric e benanan,
whom-I have made rich and fortunate
car nous mostriey leugier talan
because not-to-you I-showed light desire
al premier deman que·m fezes;
at-the first suit that-to-me you-made
anc non auzis ni aprezes
ever not did-you-hear nor learned
so que·n dis us franses d'amor? —
that which-thereof said a Frenchman of-love
«cosselhetz moi, senhor,
counsel me lords
d'un ioc partit d'amor
of-a game divided of-love
a cal ie me tendrai.
to which I myself will-hold
soven suspir e plor
often I-sigh and weep
por celi cuy ador
for her whom I-adore
e greu martir' en trai;
and hard torment thereof I-bear
mas un' autra·n preiai
but an other-thereof I-courted
— non sai si fi folor —
not I-know if I-did folly
que m'a donet s'amor
who to-me-has given her-love
sens poine e sens deslai.
without pain and without delay

losengier menteor
slanderers lying
voldroien que des lor
would-wish that of theirs
fusse, mes no serai;
I-were but not I-will-be
se ie a celi m'ator,
if I to her myself-attach
ie aurai fait träitor
I will-have made traitor
de mon fin cor verai.
of my faithful heart true
o celli me tendrai
to her myself I-will-hold
per cui sui en error;
for whom I-am in error
e tendrai a graignor
and I-will-hold for greater
mon fin ioy can l'aurai.»
my true joy when it-I-will-have
aquest avia cor verai
this-one had heart true
e de bona part, que non vos,
and of good side than — you
que l'avetz tan fals e doptos
who it-have so false and doubtful
qu'eras voletz eras laissatz.
that-now you-wish now you-leave

mas si fossetz tan ensenhatz
but if you-were so well-bred
ni tan cortes ni tan vassalhs,
or so courtly or so valiant
aisi com dis en miravalhs
just as said Sir Miraval
degratz atendre joy valen:
you-ought to-await joy worthy
«greu pot aver iauzimen
hardly can to-have enjoyment
de dreich' amor drutz biays,
of right love lover crooked
qu'ier se det et huey s'estrays;
who-yesterday himself gave and today himself-withdraws
mas qui ben ser et aten
but who well serves and waits
e sap selar sa folia,
and knows to-hide his folly
e iau sos pros e·ls embria,
and enjoys his gains and-them hastens [?]
ab que·ls tortz sidons aplanh;
provided that-the wrongs of-his-lady he-smooth
sel tenh d'amor per companh.»
him I-hold of-love for companion
e·l cavayers, que no·s complanh
and-the knight who not-himself complains
ni·s partria de bon' amor,
nor-himself would-part from good love

a·l dig: de fort bon amador
to-her-has said of very good lover
avetz contat reyre-cosselh;
you-have told after-counsel
mas mentreus fuy en apparelh
but while-to-you I-was in readiness
aital, no·m volgues anc amar;
such not-me you-wished ever to-love
per qu'ieu no vuelh a vos tornar,
for which-I not wish to you to-return
e faray so que·l meteys dis
and I-will-do that which-the same said
en miravalhs que tan fon fis
Sir Miraval who so was true
e francx e de bon chauzimen:
and frank and of good clemency
«pus ma dona m'a coven
since my lady to-me-has promised
c'autr' amic non am ni bays,
that-other friend not she-love nor kiss
ia dieus no·m sia verays,
ever God not-to-me may-be true
s'ieu ia per nulh' autra·l men;
if-I ever for any other-to-her lie
c'ab lieys ai tot cant volia
for-with her I-have all that I-wished
d'amor e de drudairia;
of-love and of love-making

que menor ioy ni pus manh
that lesser joy nor more great
no vuelh c'ab lieys mi remanh.»
not I-wish than-with her to-me remains
e vos remanretz ins e·l fanh
and you will-remain in in-the mud
690 ses mi que ia nous en trairay.
without me for ever not-you thence I-will-draw
ab tan pren comiat e s'en vay
with that he-takes leave and himself-thence goes
a sidons servir lialmen,
to his-lady to-serve loyally
que l'ac garit d'aital turmen,
who him-had healed of-such torment
com de fals' amor per tostemps. —
as of false love for always

The Lady Reproaches the Damsel

VI

The first lady sends for the damsel and reproaches her: a worthy knight makes a lady's merit known, as Miraval says, and a lady should hope in one man alone, as she did for more than seven years. By taking him at his first request, the damsel has made him false and brought blame on herself and, unjustly, on the lady.

695 e la don', ab cuy son ensemps
and the lady with whom are together
remazut enuy e pessar,
remained vexation and brooding

vas seley que l'a fag camiar,
toward her who to-her-has made to-change
segon son sen, son cavayer
according-to her sense her knight
i trames un tal messatgier
there sent a such messenger
que lay fes mantenen venir.
who there made forthwith to-come
si anc solas pogues auzir
if ever cheer you-could to-hear
ni vezer bo ni amoros,
or see good or loving
d'entrambas fo. e la sazos
of-both it-was and the season
venc que la dona·l dis: amiga,
came that the lady-to-her said friend
al cor me floris e m'espiga
at-the heart to-me flowers and to-me-ears
e·m nays .I. ioys per vostra vista;
and-to-me is-born a joy by your sight
e s'anc fuy pessiva ni trista
and if-ever I-was pensive or sad
ni vas res morna ni irada,
or toward anything gloomy or angry
eras soy algr'e pagada,
now I-am glad-and satisfied
per so car vos vey bel' e genta,
for that because you I-see fair and noble

e car al cor non par quey menta
and because at-the heart not it-seems that-there lies
ney falha pretz, segon c'albir;
nor-there fails worth according-to what-I-judge
e pretz m'en may, car anc noirir
and I-prize myself-thereof more because ever to-rear
saubi aital dona co vos;
I-knew such lady as you
mas fag m'avetz .I. enuios
but done to-me-you-have a vexing
e sobrier mal a escïen,
and excessive ill at knowing
car yeu say en vos tan de sen
for I know in you so-much of sense
e de saber c'anc noy falhis.
and of knowledge that-ever not-there you-failed
e so que pus m'enfoletis
and that which most me-maddens
ni·m fa esperdre ni camiar,
and-me makes to-lose-myself and to-change
es car un iorn non puesc pensar
is because one day not I-can to-think
a ma perda restauramen.
to my loss restoration

vos sabetz be, segon qu'enten
you know well according-to what-I-understand
ni aug ni veg, qu'e·l mon non a
or hear or see that-in-the world not there-is
ad obs de don', a far certa
for need of lady to make sure
ni bon son pretz, tan ric cabal
nor good her worth so rich treasure
com cavayer pros e lial
as knight worthy and loyal
ad entendedor e cortes.
for suitor and courtly
per so car ies dona non es
for that because at-all lady not is
ses entendedor tan plazens
without suitor so pleasing
ni tan cuenda ni tan sofrens,
nor so gracious nor so enduring
no s'en pot tan be enantir.
not herself-thereby can so well to-advance
bos entendeires fai auzir
good suitor makes to-hear
als autres de dona son pretz;
to-the others of lady her worth
e pren l'en aisi, so sabetz,
and it-goes to-her-thereby thus that you-know
can pros cavaiers la chauzis;
when worthy knight her chooses

com en miravals lo fis dis
as Sir Miraval the true said
a far conoisser sa valor:
to make known her merit
«mas mi ten hom per tan bo chauzidor
but me holds one for so good chooser
que so qu'ieu vuelh ten cascus per milhor.»
that that which-I wish holds each for better
c'ades esgardon li milhor
for-always watch the best
e silh qu'en pretz volo puiar,
and those who-in worth wish to-rise
per on s'en vay sel que sap far
by where himself-thence goes he who knows to-do
e que s'aten a pretz valen.
and who himself-holds to worth worthy
e·l malvat gardon eyssamen,
and-the wicked watch likewise
on son aculhit lur parelh;
where are welcomed their fellows
per qu'ilh e lur malvat cocelh,
for which-they and their wicked counsel
e donas ses sen que·ls acuelhon
and ladies without sense who-them welcome
an mort domney; per que s'i cuelhon
have killed courtship for which themselves-there gather
man blasm' e manta grieu colada.
many-a blame and many-a grievous blow
e amors es n'a tort blasmada,
and love is thereof-at wrong blamed

que noy a poder ni·n pot als;
for not-there has power nor-thereof can else
si com dis en ramons vidals,
just as said Sir Raimon Vidal
bos trobaire mot avinens:
good troubadour very pleasing
«amors non es vils ni desconoissens
love not is cheap nor ignorant
ni val ni notz ni es mala ni pros,
nor avails nor harms nor is bad nor worthy
amadors sec, e s'il son cabalos,
lovers it-follows and if-they are supreme
es lur aitals, e camians als avars.
it-is to-them such and changing to-the greedy
non es a dir ni deu venir cuiars
not is to say nor ought to-come thinking
qu'entre·ls nessis trop hom amor valen;
that-among-the foolish finds one love worthy
que sel qu'es pecx si vil loc a triar,
for he who-is foolish if cheap place has to-choose
a si meteys n'er dans e blasmamens;
to him self thereof-will-be harm and blame
e renda·l mal, qui·n mal loc ses donatz.» —
and let-render-the ill who-in ill place himself-is given
dels amadors fis e prezatz
of-the lovers true and prized
e ses enian ve fin' amors,
and without deceit comes true love

e dels autres ve la folors
and of-the others comes the folly
a far malvat captenh e croy;
to make wicked bearing and vile
per qu'ieu, car voli' aver ioy
for which-I because I-wished to-have joy
e pretz del segl' aisi com tanh
and worth of-the world just as befits
a dona cuy sens no sofranh
to lady whom sense not lacks
ni valors non li es londana,
and merit not to-her is distant
amiey e chauzi ses ufana
I-loved and chose without vainglory
un cavayer per mi servir;
a knight for me to-serve
— vos sabetz de cal o vuelh dir,
you know of which it I-wish to-say
sitot eras nous dic so nom —
although now not-to-you I-tell his name
e non avia cor de plom
and not he-had heart of lead
sec ni malvat, mas fi e bo;
dry nor wicked but true and good
c'anc cavayers mielhs de sazo
for-ever knight better of season
no fon a sidons ben amar.
not was at his-lady well to-love
e yeu volia mi salvar,
and I wished myself to-save

aisi com dis en räymbautz
just as said Sir Raimbaut
de vaqueiras, que tan fon bautz
of Vaqueiras who so was bold
a far sidons cuend' e de grat:
to make his-lady gracious and of favor
«e mostra·ls pros so sen e sa beutat
and she-shows-to-the worthy her sense and her beauty
salvan s'onor, e reten de totz grat.»
saving her-honor and keeps from all favor
aisi l'avia ieu salvat
thus him-had I saved
per me salvar mais de .VII. ans,
for myself to-save more than seven years
e car far deu dona prezans
and because to-do ought lady prized
so per que·s fassa enveyar;
that by which-herself she-make envied
non per soven son cor a dar
not by often her heart to give
ni per sofrir malvatz demans,
nor by suffering wicked suits
mas per bos faitz e bos semblans
but by good deeds and good looks
e per son cors gent a tener;
and by her person nobly to hold
e non deu esperans' aver
and not ought hope to-have
mas en sol .I. que sia pros;
but in only one who be worthy

aisi com dis lo cabalos
just as said the supreme
en miravals c'anc no fo fals:
Sir Miraval who-ever not was false
«vers es que ies trobar dessals
true is that at-all composing unsalted
non es proeza senes als,
not is prowess without else
ni sol .I. mestier valor.»
nor only one craft merit
mas tan n'i a que an lauzor
but so-many thereof-there are who have praise
de beutat que non lur platz bes;
of beauty that not to-them pleases good
ni volria may c'om disses
nor would-wish more than-one said
aitals aman e son amadas;
such-ones love and are loved
e fenhon se enamoradas
and feign themselves enamored
neys cant als non aman de vis;
even when otherwise not they-love by sight
e non esgardan so que dis
and not they-regard that which said
sel de vaqueyras ses temer:
he of Vaqueiras without fearing
«leu pot hom gaug e pretz aver
easily can one joy and worth to-have
ses amor, qui bey vol ponhar,
without love who well-there wishes to-strive

ab que·s gar de tot malestar
provided that-himself he-guard from all ill-doing
e fassa de be son poder.»
and do of good his power
ieu non dic ies c'a mielhs parer
I not say at-all that-to better appearing
no venga pretz, sabers, beutatz,
not come worth knowledge beauty
e c'amors non aport mielhs gratz
and that-love not bring better favor
de lunh' autra cauza del mon;
than any other thing of-the world
mas son cor gasta e cofon
but her heart wastes and confounds
e son sen met en nonchaler
and her sense puts in indifference
dona que cuia pretz aver
lady who thinks worth to-have
aman, ses autre bo secors:
loving without other good aid
amar, non prezas fay amors
to-love not prized makes love
segon captenh e gen parlar.
according-to bearing and noble speaking
e dona c'aiso tot sap far,
and lady who-this all knows to-do
esperar deu entendedors,
to-await ought suitors

per que·s tenh de mantas colors
for which-itself holds of many colors
sos sabers, e ses totz fadencx;
her knowledge and without all foolishness
aisi com dis en uc brunencx
just as said Sir Uc Brunenc
a far sidons de bel estatie:
to make his-lady of fair state
«c'als fols fai cuiar lo folatie
for-to-the fools she-makes to-think the folly
et als nessis nessies
and to-the foolish foolishness
et als entendens, apres
and to-the understanding after
fenh ab bels ditz son pessatie.»
she-feigns with fair sayings her thought
e vos, per so car bel intratie
and you for that because fair entry
volgues aver e pretz aman,
you-wished to-have and worth loving
avetz fag al premier deman
have made at-the first suit
a vos venir mon cavayer
to you to-come my knight
ses tot esgart; e ia non y er
without all regard and ever not there will-be
ses dan de totz .III. remazut:
without harm of all three remained

vos, per so car yeu l'ay perdut
you for that because I him-have lost
a tort e per vostre cosselh,
at wrong and through your counsel
es n'en blasme, tro al cabelh
is thereof-in blame up to-the hair
revelat enves trastotz latz;
revealed toward all sides
e car anc may aitals peccatz
and because ever more such sin
donzela ses marit no fetz:
damsel without husband not did
sel que sol esser fis e netz
him who was-wont to-be true and pure
ad obs d'amar, ses cor leugier,
for need of-loving without heart light
aves fag fals e messongier
you-have made false and lying
e camiador a totas mas;
and changer at all hands
e yeu, que anc nulhs pensatz vas
and I who ever any thought empty
ni vils no·m fo cargatz ni mes,
nor cheap not-on-me was loaded nor put
remanc ses ioy e, car non es
remain without joy and because not is
mos dretz saubutz, a tort blasmada;
my right known at wrong blamed

aital salsa aital pebrada
such sauce such pepper-sauce
sabetz vos far als non gardatz.
know you to-make to-the not guarded

The Damsel's Defense

VII

The damsel answers that she owes her worth to the lady's upbringing, and that right is on her side. She found the knight in anguish after serving more than seven years a lady who took his gloves and rings and gave him nothing, and took him in so that the lady's wrong should stay unknown and her own worth grow. She rejects the plea that his dismissal was a test; she will never dismiss him, but if the lady wants him and he wants her, she may take him.

e sela cuy anc nuls talans
and she on-whom ever any desire
mals ni gilos no fon cargatz,
wicked nor jealous not was loaded
aisi com sela cuy non platz
just as she to-whom not pleases
mas ses tot genh bon pretz aver,
but without all guile good worth to-have
estet .I. pauc ab nonchaler
stayed a little with indifference
cab cli, e pres lo a levar
head bowed and began it to raise
e dis: ma dona, s'ieu ren far
and said my lady if-I anything to-do
saubi ni say ad obs de pretz,
knew or know for need of worth

ades conosc que tan m'avetz
ever I-know that so-much me-have
vos mess' als vostres noirimens;
you put in-the your upbringings
e car ab vos non es guirens
and because with you not is warrant
ses tot dupte nulhs bos cuydars,
without all doubt any good thinking
val m'en mos dreitz; e·l trop parlars
avails to-me-thereof my right and-the too-much speaking
que n'avetz fag, no m'en ten dan;
which thereof-you-have made not to-me-thereof holds harm
per so car yeu ia iorn claman
for that because I ever day complaining
non tornarai mon dreg en tort,
not will-turn my right into wrong
e car ades n'ai .I. conort,
and because ever thereof-I-have a comfort
aquest qu'en folquetz dis chantan,
this which-Sir Folquet said singing
per qu'ieu soi de melhor talan
for which-I am of better temper
e pus sufrens en tota re:
and more enduring in every thing
«ans vuelh trop mais mon dan sofrir iasse
rather I-wish much more my harm to-suffer always
que·l vostre tort adrechures claman.»
than-the your wrong righteous complaining
veniars ven mantas vetz a dan,
avenging comes many times to harm

sitot s'es faitz pretz ab acort.
although itself-is made worth with accord
estiers vos dic, si dieus m'aport
besides to-you I-say so God me-may-bring
a far tostemps mon pretz valen,
to make always my worth worthy
c'anc per mi, a mon essïen,
that-ever by me to my knowing
non perdes vostre bon iornal;
not you-lost your good day-work
mas ben es vers c'un iorn aital
but well is true that-one day such
co vos sabetz fo tot aisi;
as you know it-was all thus
hon yeu vostre cavayer vi,
when I your knight saw
segon mon sen, partir de vos;
according-to my sense to-part from you
e car me semblet angoissos,
and because to-me he-seemed anguished
vas terra clin ses tot esper,
toward earth bowed without all hope
iusta luy m'aney assezer
beside him myself-I-went to-sit
veramen per saber so cor.
truly for to-know his heart
aisi parlem entre demor
thus we-spoke between lingering
e dol e gaug e marimen,
and grief and joy and sorrow

vas qu'el me dis, com loniamen
toward that-he to-me said how long
avia seguit vostr' esclau
he-had followed your track
ses tot camiar, gent e suau
without all changing nobly and gently
e fis e ferms, may de .VII. ans;
and true and firm more than seven years
e que vos prendiatz sos gans
and that you took his gloves
e sos cordos e sos anels
and his cords and his rings
e d'autres avers bos e bels,
and of-other goods good and fair
ses als que noy poc enansar,
without else that not-there he-could to-advance
segon qu'ieu li auzi comtar,
according-to as-I from-him heard tell
per penre ioy gran ni petit.
for taking joy great or small
aiso mi duys non mal respit,
this to-me brought not ill respite
per so car yeu say que .VII. ans,
for that because I know that seven years
si doncx non renha ab enians,
if then not she-behave with deceits
neys dos no·s pot dona tener
even two not-herself can lady to-hold
de far a cavayer plazer,
from doing to knight pleasure

si doncx no·l passet ab enian.
if then not-him she-passed with deceit
e so que pus me mes avan:
and that which most me put forward
a far conoisser la vertat.
to make known the truth
venc qu'el me dis, per cal peccat
came that-he to-me said for what sin
l'acomiades ses totz retenhs;
him-you-dismissed without all reserves
per qu'ieu, sitot mi semblet genhs
for which-I although to-me it-seemed guile
e so que no fora de vos
and that which not would-be of you
a far aital malvat respos,
to make such wicked answer
e cant o saupi per deman,
and when it I-knew by asking
son doptos cor adomdiey tan
his doubtful heart I-tamed so-much
co vos trobes a l'autra ves.
as you he-found at the-other time
— si m'en feris, vos o dires,
if me-thereof you-struck you it will-say
o ia per me non er sauput —
or ever by me not will-be known
e ar, can vos a avengut,
and now when to-you it-has happened
segon vostre sen, malamen,
according-to your sense badly

anatz so c'aviatz queren
you-go that which-you-had seeking
lay on ia non o trobaretz.
there where ever not it you-will-find
may sieus membres so qu'en folquetz
but if-to-you recalled that which-Sir Folquet
en dis, vos o saubratz tener:
thereof said you it would-know to-hold
«per que·m par fols, qui no sap retener
for which-to-me seems fool who not knows to-retain
so c'om conquier, qu'ieu pres ben atrestan,
that which-one wins for-I prize well as-much
qui so rete c'aura conquist denan
who that retains which-he-will-have won before
per son esfors, co fatz lo conquerer.»
by his effort as I-do the winning
mays vos volgues amic aver
but you wished friend to-have
a vostre pro, ses autr' esgart,
at your profit without other regard
adreg e franc, ses cor moyssart,
upright and frank without heart deceitful
ab sol semblan, e servidor;
with only seeming and servant
e cuy vol far son pro d'amor,
and who wishes to-make his profit of-love
non es amaire, mas truans.
not is lover but knave
ieu non dic ges, s'us fis amans,
I not say at-all if-a true lover

aisi co es us cavayers
just as is a knight
adretz e francx, fis et entiers
upright and frank true and whole
ad obs d'amar e cabalos,
for need of-loving and supreme
vol far ni dir per mi que pros
wishes to-do or say for me what worthy
ses mon autrey, deg mi gardar,
without my consent I-ought me to-guard
per so car es lur pretz d'amar
for that because it-is their worth to-love
donas valens e·n son pus gay
ladies worthy and-thereof they-are more gay
e pus ardit en tot assay
and more bold in every trial
e mielhs fait ad obs de servir;
and better made for need of serving
e bona dona, can grazir
and good lady when to-thank
sap .I. pros cavayer ni far,
knows a worthy knight and to-make
non cug aisi ses dan passar,
not I-think thus without harm to-pass
ab sol semblan, iogan, rizen;
with only seeming playing laughing

mas pus li fara entenden
but since to-him she-will-make understanding
ren de son cors ni prenda·l sieu
anything of her person or take-the his
segon amor o car o lieu,
according-to love either dear or light
tenguda l'es de gazardo.
held to-him-she-is of reward
aisi fa hom d'amor son pro,
thus makes one of-love his profit
e salva dona pretz entier,
and saves lady worth whole
non esqivan son cavayer,
not shunning her knight
cant n'a tot trag so que·l n'es bel.
when thereof-she-has all drawn that which-to-her thereof-is fair
salvar deu dona son capdel
to-save ought lady her rule
e c'om non perda re ab ley,
and that-one not lose anything with her
ni vas son amic non arey
and toward her friend not she-array [?]
ni prometa res ses donar.
nor promise anything without giving
mas vos avetz say dig, so·m par,
but you have here said so-to-me it-seems
per qu'el non deu estar ab vos
for which-he not ought to-stay with you
queus a servit mantas sazos;
who-you has served many times

et enquer loy mandatz tornar,
and yet it-to-him you-bid to-return
non per son pro, mas per salvar
not for his profit but for saving
vos meteyssa; c'als non queretz.
you yourself for-else not you-seek
mal avetz fag e pieitz dizetz
ill you-have done and worse you-say
segon amor a bon captenh.
according-to love to good bearing
amors non pot estar ab genh
love not can to-stay with guile
ni aisi loniamens durar;
nor thus long to-last
e qui la sap gen comensar
and who it knows nobly to-begin
e ses enian, e mal fenir,
and without deceit and ill to-end
aisi li·n pren com auzi dir
thus to-him-thereof it-goes as I-heard say
al ioglaret en son verset:
from-the little-jongleur in his little-verse
«e si·l bos faitz a la fi non paret,
and if-the good deed at the end not appeared
tot cant a fag lo senhor es mens.»
all that has done the lord is less
segon fi val comensamens,
according-to end is-worth beginning
ges no fis segon comensar;
at-all not end according-to beginning

mas vos me cuiatz abeurar,
but you me think to-water
aisi com s'era senes sen,
just as if-I-were without sense
ab us fenhemens duramen,
with some feignings hard
cays que·m pes, que no sia fis.
as-if that-to-me it-weigh that not be-be true
e sol nous pessat c'anc no vis
and even not-yourself you-thought that-ever not you-saw
tan mal acabat com de por
so ill finished as of fear
a conoisser sen o folor
to know sense or folly
a cuy fa mal o bon jornal.
to whom makes ill or good day-work
vos anatz dizen c'anc per al
you go saying that-ever for else
non acomiades vostr'amic
not you-dismissed your-friend
mas per assay e per castic.
but for trial and for correction
e per salvar vostra razon
and for saving your case
ieu dic que anc dona no fon
I say that ever lady not was
ves son amic ses mal träy;
toward her friend without ill betrayal

e no·l cui'a perdre ses fi
and not-him thinks-to lose without end
ab sol .I. dels menors forfaitz.
with only one of-the least misdeeds
mort vos aves ab vostres plaitz,
killed yourself you-have with your pleas
e pueys dizetz qu'ieu o ai fag;
and then you-say that-I it have done
e sol non esgardatz, can lag
and even not you-regard how ugly
esta a dona, ni com creys
stands to lady and how grows
s'anta claman, car so meteys
her-shame complaining because that same
quier c'a perdut per son neleg;
she-seeks which-she-has lost through her negligence
et enquer n'atendetz o dreg
and yet thereof-you-await either right
o esmenda; et yeu vos dic
or amends and I to-you say
c'anc vostre drut ni vostr' amic
that-ever your lover nor your friend
— o co queus vulhatz l'apelatz —
or as that-you wish him-call
non emparey de nulh solatz
not I-took-up from any cheer
ni d'autras res ad obs d'amar:
nor from-other things for need of-love
ni cug ges, quey volgues tornar,
nor I-think at-all that-there he-would-wish to-return

que vos l'aculhissetz tan mays.
that you him-would-welcome so-much more
aisi·l trobey en greu pantays
thus-him I-found in heavy anguish
co yeu vos ay dig e felo;
as I to-you have said and angry
e car l'emparey, vostre pro
and because him-I-took-up your profit
cugey far e non vostre dan;
I-thought to-do and not your harm
per so qu'el no s'anes claman,
for that that-he not himself-went complaining
ni vostre tortz no fos saubutz,
and your wrong not were known
e veramen per so c'a lutz
and truly for that that-to light
vengues per el mos pretz enans.
came through him my worth forward
comiatz per me petitz ni grans
dismissal by me small or great
non aura; pero si·l voletz,
not he-will-have but if-him you-wish
ni el vos vol, aisi·l prendetz,
and he you wishes thus-him take
ab mal que m'er tostemps e grieu.
with ill that to-me-will-be always and grievous

The Quarrel Sent to Sir Uc

VIII

The first lady insists that the damsel must send the knight away, and the damsel refuses, saying she would sooner set herself on fire. They agree to put the case to Uc de Mataplana, a Catalan baron. The poet, present at Uc's court one summer, describes its games and cheer when a jongleur arrives and sets out the dispute without naming the ladies, and Uc takes the night to consider.

non passaretz aissi de lieu,
not you-will-pass thus with ease
respos la don', amiga bela;
answered the lady friend fair
vos sabetz be que qui apela
you know well that who calls
autruy amic, cant es iratz,
another's friend when he-is angry
ades sembla no vuelha patz,
always seems not he-want peace
ni qu'el torn lay don es mogutz;
nor that-he return there whence he-is moved
mas si·l mals cors li fos cazutz,
but if-the ill heart to-him were fallen
aisi com hom se refreydis
just as one himself cools
per trops comjatz e car l'es vis
through too-many dismissals and because to-him-it-is seen
c'autruy sia sos ioys donatz,
that-to-another be his joy given

e l'emparesses, luns peccatz
and him-you-had-taken-up any sin
nous en pogra venir ni tortz.
not-to-you thereof could to-come nor wrong
mas vos, aisi cossi fos sortz
but you thus as-if you-were deaf
e cossi vengues per onrat,
and as-if you-came for honored
aqui meteys que·l vis yrat
there same that-him you-saw angry
ni·l trobes despaguat en re,
and-him you-found displeased in anything
li fos castels e so per que
to-him you-were castle and that for which
el s'es tengutz de mi servir;
he himself-has held from me to-serve
eras, can noy podes noirir
now when not-there you-can to-nourish
nulh be, per qu'el fos vas ma part,
any good for which-be were toward my side
anatz queren saber et art,
you-go seeking knowledge and art
per que·m pagues d'un bel nien;
by which-me you-might-pay with-a fair nothing
mas non er fag. per qu'ieu breumen
but not will-be done for which-I briefly
vos dic e segon dreg d'amor,
to-you say and according-to right of-love

e car a luy non fa paor
and because to him not makes fear
ni vergonha mos escondirs,
nor shame my excuse
c'ades ses totz autres gandirs
that-at-once without all other evasions
lo deves eslonhar de vos,
him you-ought to-remove from you
e car camiaire non cre fos
and because changer not I-believe he-was
ses mantenensa en nulh loc.
without support in any place
eslonhar? hoc! ans metray foc
remove yes rather I-will-put fire
a mi mezeissa, ela·l ditz;
to me myself she-to-her says
non laissarai per aitals ditz
not I-will-leave for such sayings
sel que·m fa vieure e valer,
him who-me makes to-live and to-be-worth
no farai iorn; ni ia poder
not I-will-do day and ever power
non auretz aital cous cuiatz,
not you-will-have such as-you think
qu'eras laissetz, eras prendatz,
that-now you-leave now you-take
aisi co hom fa so que part.
just as one does that which he-divides

s'ieu trop acomiadat apart
if-I find dismissed apart
ses colpa vostre cavayer
without fault your knight
e l'empari segon mestier,
and him-I-take-up according-to need
en dreg d'amor no son tenguda,
in right of-love not I-am held
ni d'aiso no serai vencuda
and of-this not I-will-be vanquished
que·l don comiat ses son forfait;
that-to-him I-give dismissal without his misdeed
e venh m'en a dreg et a plait
and I-come myself-thereof to right and to plea
en cal que poder vos vulhatz.
in whatever that power you wish
a dreit! e non er escotatz,
to right and not will-be heard
dis la dona, nulhs mos prezicx?
said the lady any my sermon
e yeu lo·n prenc, et yeu amicx
and I it-thereof take and I friend
non cug fos may en dreg tornatz.
not I-think were ever in right turned
e·l iutiamens es autreyatz
and-the judgment is granted
per abdoas, si co yeu say,
by both just as I know

ad .I. baro pros e veray
to a baron worthy and true
de cataluenha, mot cortes;
of Catalonia very courtly
e s'ieu noy falh, per so nom es
and if-I not-there fail for his name is
n·uc de mataplan' apelatz.
Sir-Uc of Mataplana called
aiso fo lay que·l temps d'estatz
this was there when-the time of-summer
repairava e la sazos
was-returning and the season
dossa, e·l temps fo·s amoros,
sweet and-the weather was-itself loving
on s'espan ram e fuelh e flors;
when itself-spreads branch and leaf and flowers
e car noy par neus ni freidors,
and because not-there appears snow nor colds
ades n'es l'aura pus dossana.
ever thereof-is the-breeze more sweet
e·l senher n·uc de mataplana
and-the lord Sir-Uc of Mataplana
estet suau en sa mayzo;
stayed quietly in his house
e car y ac man ric baro,
and because there were many rich barons
ades lay troberatz manian
ever there you-would-find eating
ab gaug ab ris et ab boban.
with joy with laughter and with pomp

per la sala, e say e lay,
through the hall both here and there
per so car mot pus gen n'estay,
for that because much more nobly thereof-it-stands
ac ioc de taulas e d'escacx
there-was play of tables and of-chess
per tapitz e per almatracx
on carpets and on cushions
vertz e vermelhs, indis e blaus;
green and red indigo and blue
e donas lay foro suaus,
and ladies there were gentle
e·l solas mot cortes e gens.
and-the cheer very courtly and noble
e sal m'aisi dieus mos parens,
and may-save me-thus God my kin
com ieu lai fuy aisela vetz
as I there was that time
qu'intret aqui .I. joglaretz
when-entered there a little-jongleur
azautz e gens e be vestitz,
pleasing and noble and well clothed
e non parec mal issernitz
and not he-seemed ill discerning
al perparar denan n·ugo.
at-the presenting before Sir-Uc
aqui cantet manta chanso
there he-sang many-a song
e d'autres chauzimens assatz;
and of-other choice-pieces plenty

e cascus, can s'en son pagatz,
and each when themselves-thereof are satisfied
tornet a son solatz premier;
returned to his cheer former
e el remas ses cossirier,
and he remained without care
aisi com coven al sieu par,
just as befits to-the his peer
e dis: senher n·uc, escotar
and said lord Sir-Uc to-hear
vulhatz estas novas queus port.
wish these tidings that-to-you I-bring
vostre ricx noms que no vol tort
your rich name which not wishes wrong
mas dreg, segon c'a mi es vis,
but right according-to as-to me it-is seen
venc ab tant e nostre päys
came with so-much into our country
a doas donas, que·m trameton
to two ladies who-me send
a vos, e lur ioy vos prometon
to you and their joy to-you promise
e lur mezeissas per tostemps;
and their selves for always
e car no son ab vos essems
and because not they-are with you together
non-convenirs las ne atura.
not-meeting them thereof keeps

lo fait e tota l'aventura
the deed and all the-adventure
qu'entre las doas donas fon
that-between the two ladies was
vos ai dig yeu; et tot l'espon
to-you have said I and all it-I-set-forth
tot mot e mot e planamen;
all word and word and plainly
ni con queron lo iutiamen,
and how they-seek the judgment
e sobre tot en son falhir,
and above all in its failing
car lurs noms no vuelh descobrir,
for their names not I-wish to-uncover
per c'om los pogues apercebre.
by which-one them could to-perceive
e·l senher n·uc, que anc dessebre
and-the lord Sir-Uc who ever to-deceive
no volc si ni autre .I. iorn,
not wished himself nor other one day
estet .I. pauc ab semblan morn,
stayed a little with look gloomy
no per sofraita de razo,
not for lack of reason
mas car ades aital baro
but because always such barons
volon estar suau e gen;
wish to-be quiet and noble
al revenir estet breumen.
at-the returning he-stayed briefly

cant .I. pauc se fon acordatz,
when a little himself was agreed
e dis: s'ieu soy pros ni prezatz
and said if-I am worthy or prized
ni aitals com tanh a baro,
or such as befits to baron
per las donas que aisi so,
for the ladies who thus are
segon que·m par, aperceubudas,
according-to as-to-me seems discerning
e car lur son razos cregudas
and because to-them are reasons grown
aitals, ses lur vezer m'es grieu.
such without their seeing to-me-is grievous
vos remanretz anueg, e yeu
you will-remain tonight and I
al bo mati aurai mo sen
at-the good morning will-have my sense
e mon acort; per qu'ieu breumen
and my accord for which-I briefly
vos deslieurarai vostr' afar.
to-you will-deliver your affair

Uc de Mataplana Hears the Case

IX

In the morning Uc sits in a meadow with the poet and jongleur and restates the case: the knight rebuffed, taken up by the damsel, refusing to return. Natural sense is the best thing in the world, he says, but no one has it without much hearing and proving; whoever says a lover should follow only his will is mad, as Raimon Vidal wrote. Lovers with nothing but will lose in a day what they hid seven years.

aisi fon fait, e si comtar
thus it-was done and if to-tell
vos volia·l solas que tuit
to-you I-wished-the cheer that all
agron ab lo ioglar anuit,
had with the jongleur that-night
semblaria vana promessa.
it-would-seem vain promise
e·l bo mati, aprop la messa,
and-the good morning after the mass
can lo solelhs clars resplandis
when the sun bright shines
mosenher n·uc, per so car fis
my-lord Sir-Uc for that because true
volc esser, venc en .I. pradet
he-wished to-be came into a little-meadow
aital co natura·l tramet,
such as nature-it sends
can lo pascors ven, gai ni bel,
when the spring comes gay and fair
e car noy ac loc pus novel;
and because not-there was place more new

e anc noy volc autre sezilh;
and ever not-there he-wished other seat
ni ac ab luy paire ni filh
nor had with him father nor son
mas me e·l joglaret quei fom.
but me and-the little-jongleur who-there we-were
aisi seguem denan luy com
thus we-sat before him as
sezia·m eras denan vos.
I-sat-myself now before you
mot fo lo temps clars e ioios,
very was the weather clear and joyful
e l'aura doss', e·l temps seres.
and the-breeze sweet and-the weather serene
e·l senher n'uc, aisi com es
and-the lord Sir-Uc just as he-is
ricx e cortes, cant volc parlar,
rich and courtly when he-wished to-speak
a dig a sos ditz comensar
has said at his sayings beginning
al ioglaret: amicx, vos es
to-the little-jongleur friend you are
vas mi vengutz, per so car pres
toward me come for that because taken
vos es a far vostre messatie;
to-you it-is to do your message
mas a mi vensera coratie
but to me would-conquer heart
a far .I. aital iutiamen,
to make a such judgment

per so car en despagamen
for that because into displeasure
venon ades aital afar;
come always such affairs
mas non per tal, per so car far
but not for such for that because to-make
aital castic val entre·ls pros,
such correction avails among-the worthy
vuelh que·n portes a las razos
I-wish that-thereof you-carry to the reasons
que m'avetz dichas, mo semblan.
that to-me-you-have said my opinion
vos, per so car n'avetz coman,
you for that because thereof-you-have charge
segon que avetz dig, dizetz
according-to as you-have said you-say
qu'en lemozi, per so car pretz
that-in Limousin for that because worth
volc aver, .I. pros cavayers
wished to-have a worthy knight
adregs e francx, pros et entiers
upright and frank worthy and whole
ad obs d'amar e cabalos,
for need of-loving and supreme
e car amors adutz mans pros
and because love brings many gains
e mans enans seluy qu'es fis,
and many advancements to-him who-is true

amet una don' e·l päys
loved a lady in-the country
auta d'onor e de paratie.
high of-honor and of rank
e la dona, que son coratie
and the lady who his heart
conoc e son fag paratios,
knew and his deed noble
volc li sofrir, per so que·l fos
wished to-him to-allow for that that-to-her he-were
amicx e servire totz iorns.
friend and servant all days
e·l cavayers, car anc soiorns
and-the knight because ever rest
no fon ben amar ses iauzir,
not was well to-love without enjoying
volc a son temps son ioy complir
wished at his time his joy to-fulfill
e a sidons trobar merces;
and at his-lady to-find mercy
mas segon c'ay de vos apres,
but according-to what-I-have from you learned
esquivat li fon malamen.
shunned to-him it-was badly
e ai retengut eyssamen,
and I-have retained likewise
com la donzela l'amparet,
how the damsel him-took-up
ni com la dona l'apelet,
and how the lady him-called

may el no volc a lieys tornar;
but he not wished to her to-return
per qu'ela·l dis, car anc camiar
for which-she-to-him said because ever to-change
volc lo coratie, messongier
he-wished the heart lying
ad obs d'amar e cor leugier
for need of-loving and heart light
e camiador e plen d'enian;
and changer and full of-deceit
e la dona, que en bayzan
and the lady who in kissing
l'a retengut, ditz enemiga,
him-has retained she-calls enemy
per so car el era s'amiga
for that because she was her-friend
e noirimens e bona fe,
and upbringing and good faith
aprenden s'onor e so be
learning her-honor and her good
a retengut son cavayer.
has retained her knight
la razon, per que mal li·n mier,
the reason for which ill to-her-thereof merits
segon mon sen, ni que·l demanda,
according-to my sense and what-him asks
ay dins el cor; e pueys l'abranda
I-have within in-the heart and then it-kindles
tot so per que l'autra·l defen.
all that by which the-other-him defends

per que·n dirai, segon mon sen,
for which-thereof I-will-say according-to my sense
vas cal part esta bona letz.
toward which side stands good law
vos sabetz be, amicx, que dretz
you know well friend that right
es una cauza mot lials;
is a thing very loyal
mas si be s'es sens naturals
but though well itself-is sense natural
e la melhor cauza del mon,
and the best thing of-the world
no·l pot aver en son aon
not-it can to-have in his abundance
ses mot auzir e mot proar;
without much hearing and much proving
ni sabers no·s pot acostar
and knowledge not-itself can to-draw-near
ad home ses mot retener.
to man without much retaining
e per so yeu, car anc valer
and for that I because ever to-be-worth
non poc anc res mens d'aquestz dos,
not could ever anyone wanting of-these two
vuelh vezer tostemps homes pros
wish to-see always men worthy
et aver ab me, so sapchatz.
and to-have with me that know

et ai n'estat en cort privatz
and I-have thereof-been in court intimate
e de donas mot pus vezis,
and of ladies much more near
per so car sabers m'enantis;
for that because knowledge me-advances
et en razos soi entendutz,
and in reasons I-am understanding
e es m'en ja mans bes vengutz,
and is to-me-thereof already many goods come
et enquer n'esper atretans.
and still thereof-I-hope as-many
e sel que dis que fis amans
and he who said that true lover
non deu seguir mas voluntatz,
not ought to-follow but wills
aisi dic que es forsenatz
thus I-say that he-is mad
per que·n diray so que·n retrays
for which-thereof I-will-say that which-thereof related
raimons vidals que aisi es:
Raimon Vidal which thus is
«vers es c'aman pot hom far nessies
true is that-loving can one to-make foolishness
e mant assay fol e fat e leugier,
and many-a attempt foolish and silly and light

mas yeu no vey c'a nulh autre mestier
but I not see that-at any other craft
valha tan chauzimens
avail so-much discernment
sol c'om no·s vir vas falsa volontat;
provided that-one not-himself turn toward false will
e sel que dis que puesca res valer
and he who said that can anything to-be-worth
mays cors d'amor e veray' amistatz
more heart of-love and true friendship
cors trichadors e trobatz en blandirs.»
heart tricking and found in flatteries
val pauc se sa a totz uzaties mals
avails little if-he has to all usages ill
senes saber; ab so corat ies
without knowledge with that heart
adutz als sieus mans encombriers.
brings to-the his many troubles
per qu'ieu vos dic qu'en totz mestiers
for which-I to-you say that-in all crafts
se tanh saber et art et us,
itself befits knowledge and art and usage
mas engalmen; et engal pus
but equally and equal more
non pot hom triar ses saber.
not can one to-choose without knowledge
sabetz, per c'an perdut poder
know-you why have lost power
mant aymador en domneyar?
many lovers in courting

per so car no sabon amar
for that because not they-know to-love
ni als aver mas voluntat;
nor else to-have but will
e perdon so c'auran selat
and they-lose that which-they-will-have hidden
.VII. ans, en .I. iorn o en dos. 1260
seven years in one day or in two

The Judgment

X

Uc rules that the first lady tested her knight without knowledge and failed him, but since love is firm will and she sinned only in words and wishes to repent, she deserves pardon. The damsel is not to blame, yet she must release the knight at once, and dismiss him if he proudly refuses to go back. The poet takes his leave and has since heard that the judgment was upheld without dispute and made many lovers more patient.

e·l cavayers adregz e pros,
and-the knight upright and worthy
que tan servi ses gazardo,
who so-much served without reward
et ab tot aiso non li fo
and with all this not to-him was
sufert mas esquivat mot fort,
allowed but shunned very strongly
non deu aver nulh son acort 1265
not ought to-have any his accord
ni son cor doptos al tornar,
nor his heart doubtful at-the returning

e deu aisela mot amar
and ought her much to-love
que l'emparet en aital loc.
who him-took-up in such place
e la dona, sela que·l moc
and the lady she who-him stirred
aital pantais ses autr'esgart,
such anguish without other-regard
non ac ies saber a sa part,
not had at-all knowledge on her side
per que·l notz per qu'eras s'en dol.
for which-to-her harms for which-now herself-thereof grieves
volrian dir mant home fol
would-wish to-say many men foolish
e donas peguas que si ac,
and ladies foolish that yes she-had
mas per assay volc son cor flac
but for trial she-wished his heart slack
o ferm saber enqueras mays;
or firm to-know still more
non es sabers aitals assays
not is knowledge such trial
mas folia — sai entre nos —.
but folly here among us
sabers es c'om sia ginhos,
knowledge is that-one be ingenious
segon que·s tanh a cascun fag,
according-to as-itself befits to each deed
ses malmenar e ses agag,
without mishandling and without ambush

segon que·l fag meteys promet;
according-to as-the deed itself promises
may cant hom mays ni mens y met,
but when one more or less there puts
ven a dan, e non es sabers.
it-comes to harm and not is knowledge
falhic la dona, so es vers,
failed the lady that is true
que·l cavayer acomiadet
who-the knight dismissed
aisi vilmen c'anc noy gardet
so meanly that-ever not-there she-regarded
sen ni saber, per obs que·l fos;
sense nor knowledge for need that-to-her were
mas no·l forfetz, per que·l perdos
but not-it she-forfeited for which-the pardon
noy aia loc, segon l'esgart.
not-there have place according-to the-judgment
— perdos es so c'om per lunh' art
pardon is that which-one by any art
non pot adobar mas falhitz —
not can to-repair but failed
si com dis en gauselms faizitz,
just as said Sir Gaucelm Faidit
us trobaire pros e cortes:
a troubadour worthy and courtly
«pero qui totz sels agues
yet if-one all those had
mortz c'an mespres,
killed who-have misdone

e noy fos capdels ni guitz
and not-there were rule nor guide
perdos, mans n'agr'om delitz.»
pardon many thereof-would-have-one destroyed
amors non es capdels ni guitz,
love not is rule nor guide
mas als savis on troba par,
but to-the wise where it-finds peer
sap ien son ioy aparelhar,
knows nobly its joy to-prepare
e no·l play c'om s'ane volven;
and not-to-it pleases that-one himself-go turning
per so car tug siey mandamen
for that because all its commands
son voluntatz, e qui la cre,
are wills and who it believes
non pot aver lieys ni son be
not can to-have it nor its good
ses malmenar e ses falhir.
without mishandling and without failing
saber, genh e sen fa delir
knowledge wit and sense makes to-destroy
sos leugiers faitz perden ses tortz;
its light deeds losing without wrongs
per c'amicx trop esquieus ni fortz
for which-friend too shy or strong
ni fols noy pot aver mas mal.
or foolish not-there can to-have but ill
amic son home cominal,
friends are men moderate

per que s'en van en bon captenh
for which themselves-thence go in good bearing
adreg e franc e conoissen,
upright and frank and knowing
ses leugier cor e perdonan.
without light heart and forgiving
autr' ome son pec e truan
other men are foolish and knavish
mol o dur, e no son amic.
soft or hard and not are friends
amors non a sen ni castic
love not has sense nor restraint
ni als en se mas can voler;
nor else in itself but only will
per que siey fag e siey poder
for which its deeds and its power
son tug leugier e pec e fort
are all light and foolish and strong
als savis, per so car an mort
to-the wise for that because they-have killed
venals plus fort sos reteners;
venal more strongly its retainings
aisi com dis us amicx vers,
just as said a friend true
en miravalhs, cuy plac domneis:
Sir Miraval to-whom pleased courtship
«en amors a mantas leys,
in love there-are many laws

e de mantas partz aduy
and from many sides it-brings
tortz e guerras e plaideis;
wrongs and wars and pleas
leu reman e leu defuy
lightly it-remains and lightly flees
et leu·s pay' e leu s'irays;
and lightly-itself pleases and lightly itself-angers
soven sospira de prion,
often it-sighs from deep
e mant enueg blan e rescon.»
and many-a vexation flatters and hides
aisi ven amors de prion,
thus comes love from deep
et aisi pren son ioy aman
and thus takes his joy loving
amicx blanden e perdonan,
friend flattering and forgiving
e aisi deu tostemps servir;
and thus ought always to-serve
per so car amors ses blandir
for that because love without flattering
ni ses merce no pot durar;
nor without mercy not can to-last
ni es amicx, pus galiar
nor is friend since to-deceive
vol, pus anar pot e venir.
he-wishes since to-go he-can and to-come

amors falsa non pot hom dir
love false not can one to-say
sitot so an dig mant amic;
although that have said many friends
per so car en fals ab cor tric,
for that because in false with heart tricky
vil ni camian non es amors.
cheap nor changing not is love
amors, segon qu'ieu trop alhors
love according-to as-I find elsewhere
e en mi meteys, non es als
and in me myself not is else
mas ferms volers en oms lials,
but firm will in man loyal
ni vers amicx ses bo voler.
nor true friend without good will
perqueus o dic? per so car ver
why-to-you it I-say for that because truth
no sai ni puesc en ver proar
not I-know nor can in truth to-prove
que la dona volgues peccar
that the lady wished to-sin
ab son amic mas sol en dig,
with her friend but only in word
e a vos aug son escondig
and from you I-hear her excuse
comtar, e say c'amors non es
to-tell and I-know that-love not is
mas ferms volers per hom cortes,
but firm will through man courtly

ni vers amicx ses ben amar;
nor true friend without well loving
per qu'ieu vos dic que perdonar
for which-I to-you say that to-pardon
fay a la dona son falhir
it-is-fit to the lady her failing
segon amors, pus penedir
according-to love since to-repent
vol sos braus ditz ni emendar,
she-wishes her harsh sayings and to-amend
e maiormen car anc camiar
and chiefly because ever to-change
no volc alhors son cossirier. —
not she-wished elsewhere her care
a l'autra dic, que·l cavayer
to the-other I-say who-the knight
emparet aisi belamen,
took-up so fairly
non l'es blasmes, per so car gen
not to-her-is blame for that because nobly
si es menada tro aisi;
herself is conducted up-to now
e membre·l c'anc per bona fi
and let-it-recall-to-her that-ever through good end
no venc mas bes ni fara ia;
not came but good nor will-do ever
et enquer may li membrara,
and still more to-her will-recall
si bona via vol seguir,
if good way she-wishes to-follow

so qu'en bertrans dis al partir
that which-Sir Bertran said at-the parting
de lay on fo gent aculhitz:
from there where he-was nobly welcomed
«e sel que mante faizitz
and he who maintains exiles
per honor de si meteys,
for honor of himself self
en fa bos acordamens
thereby makes good accords
ab sols los afizamens.»
with only the pledges
car sofracha sembla de sens
for lack seems of sense
a dona que pren autr' amic;
to lady who takes other friend
per que·l prec e·l cosselh e·l dic
for which-her I-pray and-her I-counsel and-to-her say
absolva·l cavayer ades;
let-her-release-the knight at-once
e s'el aisi co hom engres
and if-he thus as man fierce
s'esta de sidons a tornar,
himself-holds-back from his-lady to return
ieu dic per dreg c'acomiadar
I say by right that-to-dismiss
lo deu sela que l'amparet,
him ought she who him-took-up

per so car anc bos no semblet
for that because ever good not seemed
vas amor amicx ses merce
toward love friend without mercy
ni vans; ni·m par bona, so cre,
nor vain nor-to-me seems good so I-believe
a son fag sela que·l vol far
in her deed she who-him wishes to-make
vas sidons son amic peccar
toward his-lady her friend to-sin
ni, pus fai, emenda li te.
nor since she-does amends to-her holds
aisi·m parti; e, per ma fe,
thus-myself I-parted and by my faith
anc no vi pus cortes ioglar,
ever not I-saw more courtly jongleur
ni que mielhs saupes acabar
nor who better knew to-finish
son messatie cortezamen.
his message courteously
estiers ai auzit veramen
besides I-have heard truly
que·l iutiamens fon atendutz
that-the judgment was upheld
ses tot contrast; per que mans drutz
without all contest for which many lovers
n'es tan pus sufrens vas amors.
thereof-is so-much more enduring toward love