

OLD OCCITAN SERIES • VOLUME 12

RAIMON VIDAL DE BEZAUDUN

Raimon Vidal de Bezaudun

The Rules of Composing and the Three Verse Tales

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

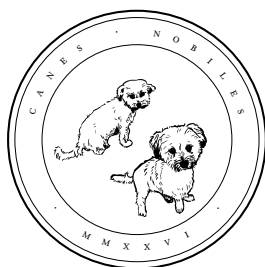


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The Old Occitan text follows Guessard's *Grammaires provençales de Hugues Faidit et de Raymond Vidal de Besaudun*, second edition (Paris, 1858), for Las Rasos de trobar; Appel's *Provenzalische Chrestomathie*, sixth edition (Leipzig, 1930), for the 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

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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 debes meravellar;
I-could more briefly to-say not-yourselfes 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 melhorar 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 cantar, 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-bear 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-bear to-sing one or other or all together for even the shepherds of
 la montagna lo maior sollatz qe ill aian an de cantar;
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 aquest 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 bearers who anything not
 intendon, qant auzon un bon cantar, 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 qui 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 cantar; 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 tozt 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 aquela 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 Lemosi, 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 aquellas 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 mierz 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 ensinar 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' altra 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 outras
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'autres guisas que en outras
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, pronom, verbs, particips, 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, debes 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,
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,
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 demonstren 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 maneras: 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
 todas 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 todas
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, viu,
are just as strong cheap subtle pleasing suffering I-love I-go
 grasisc, et mantas d'autras qe n'i a d'aquesta manera.
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 maneras 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 todas 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 demonstren substantia masculina. Comunas son totas
others that show substance masculine Common are all
 aquestas: 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 aquest 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 debes 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 debes 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 abbreviar, 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'aquest

beld 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'aquest 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 pueca dir el neutri, mas solamenz
substantive that one can to-say in-the neuter but only
 las ajectives, 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 debes 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 ajectives,
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 nominatiu 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 abbreviar, 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'abreion 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'ais 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 genitiu
who it-have right for the four cases singular that is the genitive
 el datius et l'acusatiu et l'ablatiu s'abreion 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
 todas 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, ardimentz,

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 Bornelb 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 prezan.

fair person prized

Araus donrai senblanz dels nominatius plurals, com 23

Now-to-you I-will-give examples of-the nominatives plural how

s'abreïon. 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 Borneilb 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 Marueilh, 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 abreviament et en alongament. 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 debes 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 debes qe totas cellas qe feneisson 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 aquellas 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' oïmais sazoz

If-to-the heart it-pleased well it-would-be now time

30 Narnautz de Merueill dis:

Sir-Arnaut of Marueilh 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, voluntos, 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, conduz, 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'aquest 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 aquest 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'aquest semblant.

because themselves they-say more pleasingly and all those of-this kind

Encara vuell qe sapchatz qel nominatiu el vocatiu

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 nominatiu el vocatiu 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 debes 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'abreion 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. Premieramen 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-bear henceforth In-the nominative and in-the
vocatiu singlar 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, Folques, 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
vociatiu 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: conpaignons, 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-look-out all the cases
Estiers aquestas debes saber qe el nominatiu et el 40
Besides these you-ought to-know that in-the nominative and in-the
vociatiu 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 devez 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 grasiereis, 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'aquesta 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
sutor 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 maniera.
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 be 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, altra, aquesta, 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
 Aquestas 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 aquestas: mieus, tieus, sieus,
The words of-the pronoun are these mine thine his
 nostres; et alongon si et s'abreion 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'abreion 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 abreian. 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 manera.

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 primera 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 primera 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'aquestas 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 que 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 aquestas 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 entendadors.
to-you thereof I-will-speak to chastise the troubadours and-the listeners

- 50 Saber devetz que 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 que 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 primera
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 que 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

jós 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-see words

et rimas en ai, qe non fossan biasas 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
 «aquei 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'aquesta 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 Bornelb 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 aquela cobla qe ditz:

In that stanza that says

De noen mi vau meten.

Of new myself I-go putting

Per sobardimen

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

55 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.

Ab 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'aquesta manera son del present perfag de l'indicatiu, et

of-this manner are of-the present perfect of the-indicative and

de la primera 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.

Ab how nobly you-conquer and with how little of-trouble

En aquela 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 primera persona ditz hom traï,

to-say he-betrayed And in the first person says one I-betrayed

et autresi de totz los autres d'aquesta manera, et trac vos

and likewise of all the others of-this manner and I-draw to-you

en per guiren En Peire Vidals q' 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: «aqel

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'aquesta manera.

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-see

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'aquella 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 premier, 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 be-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 be-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 be-put

fora de sa propietat, 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 abreviemen.

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 be-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 be-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'aquel 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 maintenir per mantener, et retenir

me for me have failed and to-maintain for to-maintain and to-retain

per retenir, tut fallon, qe paraulas son Franzesas, 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,
Welsb for Welsb 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

5

- 10 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
- 15 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
- 20 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 be-have said all his desire

Ab tan lo ioglar issernitz

With that the jongleur discerning

a dig: «Francx reys, de pretz garnitz,

has said Frank king with worth furnished

25

30

35

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

40 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

45 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

50 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 prezatx

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

55

60

65

«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

70 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 essem en cosselh plenier:

all together in council full

Per Dieu, trop gran bauzia

By God very great treachery

fai en Bascos, que cascun dia

does Sir Bascol for each day

75 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 beld

80 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

85

90

95

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

100 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

105 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

greet-you my-lord and-you bids

sieus poira al matin aver,

if-you be-will-be-able in-the morning to-have

car de guerra ira valer

110

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. —

115

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,

120

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

- 125 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 gandar,
for anything from death not-him can to-shield
 s'en Bascols va en est viatge,
if-Sir Bascol goes on this journey
- 130 e ia no'm camiera 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 vezzer,
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

135

140

145

- 150 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 bad (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
- 155 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 be-goes if-one not him-thereto forces
 c'amors, que·l fai anar ad orsa,
for-love which-him makes to-go to windward
- 160 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

165

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.

170

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. —

175

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

180 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

185 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

190 ·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 carreira'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 deixa 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

195

200

205

- 210 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
- 215 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-bim he-followed
 Ab aitant autre colp feri:
With so-much another blow struck
 A, donzela, leva tost sus! —
Ab damsel rise quickly up
 E dis: Ja non atendrai pus
And said Ever not I-will-wait more
- 220 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? —

225

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

230

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;

235

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 deixa 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

- 240 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
 245 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
 250 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

255

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.

260

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

265 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

270 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 tostempz dezirat,

what you-have always desired

c'amors o vol e m'o acorda;

for-love it wills and to-me-it grants

e laissez lo boc en la corda

and let-us-leave the goat on the rope

275 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

280

285

290

Ab tan se son anatz garnir

With that themselves they-are gone to-arm

295 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

300 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

305 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

310

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 ·I^a· 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

315

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

320

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

325 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

330 e si'ades totz pesseiatz

and let-him-be-at-once all backed

que sol no·l laissezz 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

335 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

340

345

350

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

355 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

360 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

365 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 voluntier

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 vezér

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 be-has made until be-be healed

370

375

380

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

385 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

390 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

395 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 voluntat. —

all the your will

Ar se·n tornet vas son ostal

Now himself-hence turned toward his dwelling

e fo ben iauenz 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

400

405

410

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

415 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

420 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

425 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-be-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

— «Ioglar, 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-bast 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

430

435

440

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

445 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

450 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 sazoz.

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

5

10

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

15 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

20 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 essemes

when one found all together

25 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-bebooves 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 salut,;
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

30

35

senher, yeu soy us hom aclis

lord I am a man given

a joglaria de cantar

to jogleury of singing

40 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 expandutz,

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

45 e d'En Arnaut de Maruelh may

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

50 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 chاوزitz,

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 mantenem,

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

55

60

65

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 sazoz me ofri coratje,

and season to-me offered heart

70 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

75 vos auzirai mot volontiers.

you will-bear 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

80

There we-sat and not little

segon que comtar m'auziretz.

according-to as to-tell me-you-will-bear

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

85

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

90

not me-thereof you-would-believe for choice

semblavan ades del doblie.

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

95 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

100 E sim fos natural de far,

And if-to-me it-were natural to do

aisim volgra esser tostants;

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-bear

com s'era messatge d'amor.

as if-I-were messenger of-love

Cous sabetz ben quel chاوزidor,

As-you know well that-the choosers

cal que siam o mal o bo,

whatever that we-be either bad or good

105

110

an mes chاوزir 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 chاوزit ab mal dir,

The ones have chosen with ill saying

115 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

120 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

125 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

130

135

- 140 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
- 145 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) companhia ben entenduda.
and company well discerning
- 150 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 nued 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

adreitx e fis e dos e cars

upright and true and sweet and dear

e suaues 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

155

160

165

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

170 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 sazou 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

175 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

180 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 maravilhos

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 cercava

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 be-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-beard to-name Catalans

185

190

195

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

200 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

205 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

210 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-beard 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

215

220

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

225 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

230 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 bard

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 be-has

235

240

noble cors fay home certa

noble heart makes man sure

245 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

250 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

255 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

adreitx 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 ganhar

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

260

265

270

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

275 segon que tu mezeis m'as dit,

according-to as thou thyself to-me-bast 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

280 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 sazón 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

285 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

290

El reys cuy plac sos vassalatges

And-the king to-whom pleased his prowess

295 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

300 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

305 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

310

315

320

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

325 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

330 *** dey de nostra man ***

(lacuna) I-ought from our band (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

335

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 bear

com el anc sol vol demandar.

340

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

345

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 cavallairos

bis vassal or knightly

ni dos ni francx ni amoros

or sweet or frank or loving

350 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

bis 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

355 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 bis palfreys

e sos cavals e sos arnes

and bis horses and bis harness

360 e sos companhos totz jostatz.

and bis 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 sazón cavaier

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

365

370

375 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

380 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

385 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 gazarhet 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 uzatzes

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

390

395

400

c'aysi sera fait lialmen.

for-thus will-be done loyally

405 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

410 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 orgulhos

You have done a proud

e sobrier fag segon quem par,

and overweening deed according-to what-to-me it-seems

415 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 sazoz

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

420

425

430

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

435 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

440 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

445 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 outra 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 Maruellh says.

- 455 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
460 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

465

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.»

470

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

475

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

480 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

485 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

490 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

495

500

- 505 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)
- 510 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
- 515 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

520

525

per que donars es pauc grazitz

for which giving is little thanked

530 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

535 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

540 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

545

550

555

E si trop pueys enparatgitz

And if many then ennobled

veyras per nobles cors autruis,

thou-wilt-see by noble hearts others'

560 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 bold-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

565 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

570 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

575

580

585

per qu'entre las gens son onratz.

for which-among the people they-are honored

Mas ses valor no son prezat

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

590 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

595 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

600 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 througb all places

aisins partam, e sin vols flox

thus-ourselves let-us-part and if-thereof thou-wilt tufts [?]

enqueras per remaner.

still for remaining

605

610

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 reminded him of his father's better age. 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

615 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

620 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.

625

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-bad harness

630

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

635

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

640 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 bear 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

645 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

650 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-bad made to-think

e sens e cor de mon cosselh,

and sense and heart of my counsel

ieu li dis ses tot aparelh:

I to-him said without all preparation

655

660

665

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

670 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

675 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 sazoz

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

680 c'aissis tenian tres baros.

that-thus-themselves held three barons

E faitz vos en meravilhós,

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

685

690

695 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 bidden

mas per so que disses qu'en fat

but for that that you-said that-in folly

700 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

705 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 volgut

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 bearing and proving

710

715

720

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

725 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

730 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

735

740

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

745 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

750 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

755

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.

760

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 Anfós

and giver the king Sir Alfonso

En Diego que tan fo pros

765

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

- 770 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
- 775 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
- 780 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'Alvernhai 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 Alvernbet 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 esemps

There you-will-find all together

so c'a cortes baro se tanh,

that which-to courtly baron itself belongs

eN Raimon Gauselm ad estanb

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

785

790

795

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

800 assatz baros pros et espertz.

many barons worthy and expert

E al Castelveilh fo N Albertz,

And at-the Castelveilh 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

805 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

810 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 Rocaberti lord

e Jaufre que tan fo preztatz

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

815

820

825

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

830 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

835 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-see

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

840

845

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.

- 850 **Après 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
- 855 **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 bearing and by appearance

cals fol pros coms de Barsalona

what was-the worthy count of Barcelona

e sos filhs 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

860

865

870

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

875 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

880 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

885 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 presentar

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 cavallairozaz

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

890

895

900

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

905 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 [?]

910 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

915 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 sazoz;
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

920

925

930

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

935 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

940 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 Marueilh 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

945

950

- 955 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
- 960 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
- 965 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 abriver 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 outra razo

Sense not to-him-brings other reason

mas que l'atempa si cos tanh.

but that him-temperers so as-itself befits

Ieu non dic jes c'om en estanh

I not say at-all that-one in tin

non puesca maracde paubar

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 fermes ses mentir,

Knowledge wants man firm without lying

970

975

980

adreg e franc e conoissen;

upright and frank and knowing

985 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 misdome 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

990 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

995 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

person 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

1000

1005

1010

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

1015 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

1020 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

1025 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.

at-the heart a foolish teaching

1030

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

And you though all not there-is season

1035

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 [?]

1040 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-bear your singing

e son d'entendre vil e tau.

and are of-understanding cheap and dull

1045 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

1050 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

1055

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

1060

e no sion contar plazer

and not be telling pleasure

vilan ni fat ni mal estan

churlish nor foolish nor ill becoming

1065 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)

1070 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 propriis captenemens,

and their proper bearings

per c'om conois cals es cascus,

by which-one knows what is each

1075

1080

1085 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

1090 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

1095 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 tthey-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

1100

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.

1105

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

1110

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

1115 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 tbe-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

1120 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

1125 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

1130

1135

1140

«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

1145 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

1150 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

1155 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 esforços de conquerer.

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

1160

1165

- E esgart d'ome conoissens
And regard of-man knowing
- 1170 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
- 1175 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
- 1180 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 gazarado.
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

1185

1190

1195

Car tostemps er bes e secors

For always will-be good and aid

1200 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

1205 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)

1210 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 sazoz

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

1215

1220

1225

«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

1230 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

1235 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;

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 vestres 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

1240

- 1245 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
- 1250 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-bear often
 chansos d'amors e sirventes
songs of-love and sirventes
- 1255 e totz chantars valens e fres
and all singing worthy and fresh
 cals que sian e jox 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 seus

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

1260

1265

1270

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

1275 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

1280 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

1285 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

1290

1295

1300

car non es us mantas sazoz

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

1305 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

1310 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

1315 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'enpeguissou de plazer

that-they themselves-be-fool of pleasure

ab us motz fals et avinens.

with some words false and pleasing

1320

1325

- 1330 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
- 1335 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
- 1340 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

1345

1350

1355

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

1360 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

1365 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

1370 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-bim 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

1375

1380

1385

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

1390 aquel vezet, mas lors avers

those to-see but their wealth

nols vos fassatz trop sopleyar,

not-them you make too-much to-suppliate

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

1395 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-see

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

1400

1405

1410

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 enemich,

and of-pleasing knowledge enemies

avar e flac, tristz e mendic

greedy and slack sad and beggarly

1415 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

1420

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.

1425

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

1430

For thus seems foolish and bred

com si selh que lur es cossens.

as if be 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

1435 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

1440 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

1445 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 essen.

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

1450

1455

on pus lor ven bes, orgulhos

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

1460 en l'escotar, lo gazarido

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

1465 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

1470 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 quilz y cossen.

for that does ill who-to-them there consents

1475

1480

1485

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

1490 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

1495 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

1500

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;

1505

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

1510

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

1515 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

1520 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

1525 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

1530

1535

1540 «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

1545 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

1550 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

1555

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

1560

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

- 1565 Autrus joglars ni las chansos
Other jongleurs nor the songs
dels trobadors non reprendatz
of-the troubadours not reprove
qu'envejós 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
- 1570 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
- 1575 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 jox 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.

1580

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 metey s captenemens

1585

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,

1590

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

1595 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

1600 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

1605

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

adreitx ni purs ni entendens,

1610

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 directz;

1615

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

1620 [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

1625 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-bear 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 altra 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 [?]

1630

1635

- 1640 *** 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
- 1645 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
- 1650 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 cortez;
for that that-thereby you-be more courtly

car lay son tug li ben apres

1655

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;

1660

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

1665

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

1670 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

1675 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

1680 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

1685

1690

1695

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

1700 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

1705 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

1710 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

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:

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

1715

1720

- 1725 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
- 1730 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
- 1735 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'entreis 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 entreis pus cabalos.

or harms among-the most supreme

1740

1745

1750

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

1755 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

1760 sens, mentrel ven loc e sazoz.

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

5

10

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

15 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

20 a totz sos iorns; e que'n directz?

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 cavallairia

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

25 que barons qu'en la terra fos.

than baron that-in the land was

vas qu'el sera de companhos

compared-to that-be 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 bis 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 bad 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

30

35

40

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

45 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

50 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

55 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 cayer

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

60

65

70

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

75 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

80 e per so-l cavayers adretz,

and for that-the knight upright

on ricx cors noirc 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

85 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

90

95

100

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

105 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 miravall 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

110 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 outra part se vergonh.»

that toward other part himself be-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-courtied

115

120

- 125 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-be-was wont
- 130 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
- 135 e·l cavaiers, sempre 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

140

145

150

- 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
- 155 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
- 160 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 pesselz anc c'ab mieus colques;
and-yourself you-thought ever that-with me you-might-lie
- 165 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

170

175

180

e·l cavayers remas iratz

and-the knight remained grieved

e per amor en manta guerra,

and for love in many-a war

185 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

190 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

195

200

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

205 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

210 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

215 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 soiors

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

220

225

230

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

235 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

240 cossir l'onor et oblit la foldat,

I-consider the-honor and I-forget the folly

e fug mo sen e siec ma voluntat.»

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

245 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 sazoz;

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 guizado 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

250

255

260

«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

265 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

270 «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 essaïar.»

hides often for testing

voletz n'en mon cosselh estar

wish-you thereof-in my counsel to-stay

275 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 lox:

many times say and in many places

«e fara·m canezir a flox

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

280

285

290

«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

295 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

300 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

305 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

310

315

320

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

325 si leugeyramen

if lightly

per fol sen savay

through foolish sense base

no·m fezes esglay

not-myself I-bad-made fright

so que m'aiudera,

that which me-would-have-helped

s'ieu fos veziatz;

if-I were sbrewd

330 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

335 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 nued 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

340

345

- 350 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
- 355 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 [?]
- 360 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

365

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

370

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

375 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

380 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 iamaïs. —
of-other your affair for ever

assatz ac cascus en son lais
enough had each in his lay

385 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

390

395

400

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

405 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

410 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

415 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

420

425

430

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

aiiatz so que·n dis eyssamens

bear that which-thereof said likewise

435 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

440 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

445

but wholly such

am cascus fermes 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;

450

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

455

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

- 460 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
- 465 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
- 470 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 retenir

and makes how-bim she-can to-retain

a si puïar 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

475

480

485

«be s'eschay a don' ardimens

well itself-befits to lady boldness

490 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

495 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

500 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 sazoz 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-be her serve and that-she-to-him be

lials dona per tostemps may,

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 be-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

505

510

515

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

520 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

525 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-bears 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

530

535

540

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

545 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

550 que·l cui' aver fag, n'a estat,

that-to-her he-thinks to-have done thereof-has-he 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

555 non auzis girardon lo ros,

not did-you-bear 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 fermes, 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

560

565

570

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

575 «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

580 fals entendedor menut

false suitors petty

son cabalmen recebut;

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

585 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 cavalier 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

590

595

- 600 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
- 605 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
- 610 «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

615

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,

620

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

625

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

630 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

635 «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

640 e greu martir' en trai;
and hard torment thereof I-bear
 mas un' outra·n preiai
but an other-thereof I-courtied
 — 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

645

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 trãitor

I will-have made traitor

de mon fin cor verai.

650

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

655

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

660 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

665 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-bis-lady be-smooth

670 sel tenh d'amor per companh.»

bim I-bold 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 aparelh

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' outra·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

675

680

685

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'aïtal turmen,

who him-bad bealed of-such torment

com de fals' amor per totemp. —

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-bear

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

700

705

710

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

715 mas fag m'avetz .I. enuios

but done to-me-you-have a vexing

e sobrier mal a escien,

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

720 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 chausiz;

when worthy knight her chooses

725

730

735

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 chاوزيدor

but me holds one for so good chooser

740 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 puir,

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

745 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

750 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 trobare 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 nesis trop hom amor valen;

that-among-the foolish finds one love worthy

que sel qu'es pecx si vil loc a triar,

for be 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 prezat

of-the lovers true and prized

e ses enian ve fin' amors,

and without deceit comes true love

755

760

765

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

770 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

775 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

780 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

785

790

795

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

800 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

805 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

810 ses amor, qui bey vol ponhar,

without love who well-there wishes to-strive

ab que·s gar de tot malestar

provided that-himself be-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' altra 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 entendadors,

to-await ought suitors

815

820

- 825 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 bis-lady of fair state
 «c'als fols fai cuiar lo folatie
for-to-the fools she-makes to-think the folly
- 830 et als nesis nesses
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
- 835 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 cossellh,

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

840

845

850

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.

855 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

860 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

865

870

875

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

880 a far tostemps mon pretz valen,

to make always my worth worthy

c'anc per mi, a mon essien,

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

885 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 be-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

890 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

895

900

905

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

910 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'acomiaades 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

915 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 be-found at the-other time

— si m'en feris, vos o dires,

if me-thereof you-struck you it will-say

920 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 conquer, 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

925

930

935

aisi co es us cavayers

just as is a knight

adretz e francx, fis et entiers

upright and frank true and whole

940 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-whereof they-are more gay

945 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

950 ab sol semblan, iogan, rizen;

with only seeming playing laughng

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 gazarde.

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

955

960

965

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

970 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

975 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

980 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 trāy;

toward her friend without ill betrayal

985

990

- 995 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
 1000 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
 1005 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 bim-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.

1010

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,

1015

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,

1020

not he-will-have but if-him you-wish

ni el vos vol, aisi·l prendetz,

and he you wisbes 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

1025 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 sembra 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

1030 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-bad-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 despauat 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

1035

1040

1045

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

1050 lo debes 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

1055 non laisserai 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 laissezz, eras prendatz,

that-now you-leave now you-take

1060 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

1065

1070

- 1075 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
- 1080 repairava e la sazoz
was-returning and the season
 dossa, e·l temps fo·s amoros,
sweet and-the weather was-itself loving
 on s'espera 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
- 1085 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, 1090
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, 1095
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, 1100
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 chauximens assatz;
and of-other choice-pieces plenty

1105 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-bear

1110 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

1115 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

1120

1125

1130

- cant .I. pauc se fon acordatz,
when a little himself was agreed
- 1135 e dis: s'ieu soy pros ni prezat
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
- 1140 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 deslieurarei 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

1145

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

1150

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;

1155

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

1160 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

1165 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

1170 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

1175

1180

- 1185 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
- 1190 amicx e servire totz iorns.
friend and servant all days
 e·l cavayers, car anc soiors
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
- 1195 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;

1200

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

1205

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.

1210

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

- 1215 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
- 1220 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 bearing 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
- 1225 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 foolishb and silly and light

1230

1235

1240

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 voluntat;

provided that-one not-himself turn toward false will

1245 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 coraties

without knowledge with that heart

1250 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

1255 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.

seven years in one day or in two

1260

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 gazarado,

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

not ought to-have any his accord

ni son cor doptos al tornar,

nor his heart doubtful at-the returning

1265

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

1270 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

1275 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

1280 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 forfeitz, 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 trobare 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 misdane

1285

1290

1295

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

1300 mas als savis on troba par,

but to-the wise where it-finds peer

sap ien son ioy aparellhar,

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

1305 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

1310 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

1315

1320

1325

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

1330 soven sospira de prion,

often it-sighs from deep

e mant enueg blan e rescon.»

and many-a vexation flatters and bides

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

1335 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

1340

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 metey's, non es als

1345

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 pue'sc en ver proar

not I-know nor can in truth to-prove

que la dona volgues peccar

1350

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

- 1355 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
- 1360 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
- 1365 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

1370

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.»

1375

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

1380

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'acomiar

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

1385 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

1390 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

1395 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