OLD OCCITAN SERIES · VOLUME 15

The Troubadours of Italy

Los Trobadors

The Troubadours of Italy

Songs, Tensos, and Lives, with Bertolome Zorzi Complete

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with a word-for-word interlinear English translation

preserving the original word order

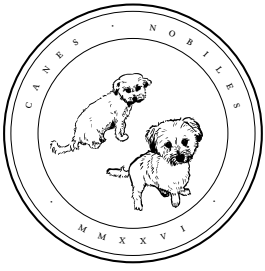


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The Old Occitan text follows Bertoni's I trovatori d'Italia (Modena, 1915),
and for Bertolome Zorzi Levy's Der Troubadour Bertolome Zorzi (Halle, 1883)

Set from page scans of the two editions

Translated and composed with AI, edited by Christopher Hench
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Each text and its spelling are its editor's: Bertoni's for every poet but Bertolome Zorzi, whose songs and lives are Levy's; Bertoni's doubtful and anonymous pieces stand under his own label. Brackets mark words an editor supplied, ∗∗∗ a verse an edition numbers but does not print, or words lost inside a verse, and speech stands between « ». The pieces carry each editor's numbers; the speakers' names in the tensos and the English titles are this press's.

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PEIRE DE LA CAVARANA · RAMBERTIN DE BUVALEL

Songs

D'un serventes faire

2 · I WISH TO MAKE A SIRVENTES

Peire de la Cavarana warns the Lombards that the emperor is gathering great hosts, and each stanza closes on the refrain: Lombards, beware, lest you be worse off than bought serfs if you do not stand firm. They should not be greedy for his money, which will be bitter if he makes them give it back. Let them remember the barons of Apulia, left nothing but their houses, and keep away from the Germans, whose jabbering sounds like frogs and barking dogs. God guard Lombardy, Bologna, Milan, Brescia, Mantua, and the March, and save his Despite-of-All in Sardinia. He ends praising Saill d'Agaiz and the Veronese, who stand firm.

D'un serventes faire
Of-a sirventes to-make
es mos pessamenz,
is my thought
qe·l pogues retraire
that-it I-could to-recount
viatz e breumenz,
quickly and briefly
qe·l nostr' emperaire
that-the our emperor
aiosta granz genz.
gathers great folk

Lombart, be·us gardaz
Lombards well-yourselves guard
que ia non siaz
that ever not you-be
peier qe compraz,
worse than bought
si ferm non estaz.
if firm not you-stand

De son aver prendre
Of his wealth to-take
no·us mostraz avars;
not-yourselves show greedy
per vos far contendre
for you to-make to-quarrel
ja non er escars;
ever not he-will-be stingy
si·l vos fai pois rendre,
if-it you he-makes then to-render
l'avers er amars.
the-wealth will-be bitter

Lombart, be·us gardaz, ecc.
Lombards well-yourselves guard etc

De Pulla·us sovegna
Of Apulia-to-you let-it-recall
dels valenz baros,
of-the worthy barons
qu'il non an que pregna,
that-they not have what one-take
for de lor maisos:
outside of their houses
gardaz no 'ndevegna
beware not thence-it-befall
autretal de vos.
the-like of you

Lombart, be·us gardaz, ecc.
Lombards well-yourselves guard etc

La gent d'Alemagna
The folk of-Germany
non voillaz amar
not wish to-love
ni ia sa compaigna
and ever its company
no·us plaza usar,
not-to-you let-it-please to-frequent
car cor m'en fai laigna,
for heart to-me-thereof makes loathing
ab lor sargotar.
with their jabbering

Lombart, be·us gardaz, ecc.
Lombards well-yourselves guard etc

Granoglas resembla
Frogs it-resembles
en dir: «broder, guaz?»
in saying brother what
Lairan, quant s'asembla,
They-bark when itself-gathers
cum cans enrabiaz.
like dogs enraged
No voillaz ia venga!
Not wish ever it-come
De vos los loingnaz!
From you them keep-far

Lombart, be·us gardaz, ecc.
Lombards well-yourselves guard etc

Deus gart Lombardia,
God guard Lombardy
Boloign' e Milans
Bologna and Milan
e lor compaignia,
and their company
Brexa e Mantoans,
Brescia and Mantuans

c'us d'els sers non sia,
that-one of-them serf not be
e·ls bos Marquesans.
and-the good Marchers

Lombart, be·us gardaz, ecc.
Lombards well-yourselves guard etc

Deus sal en Sardegna
God save in Sardinia
mon Malgrat-de-toz,
my Despite-of-All
car genz viu e regna
for nobly he-lives and behaves
e val sobre toz;
and is-worth above all
c'us tant larcs no·s segna
that-one so generous not-himself crosses
de neguna voz.
by any voice

Lombart, be·us gardaz, ecc.
Lombards well-yourselves guard etc

Saill d'Agaiz, be·m plaz
Saill of-Agaiz well-to-me it-pleases
car tant gent regnaz,
for so nobly you-behave
Verones honraz,
Veronese honored
e si ferm estaz.
and so firm you-stand
Lombart, be·us gardaz, ecc.
Lombards well-yourselves guard etc

Al cor m'estai l'amoros desiriers

4 · LOVE'S DESIRE DWELLS IN MY HEART

The desire of love that dwells in his heart eases his pain and leaves room for no other thought. Flowers and greenery do not make him sing; love does, and he is his lady's liegeman above all lovers. Her beauty has put deep sighs in his heart, and if she knew how love was killing him she would have mercy. He commends to God the land where she lives, and remembering her fair words he regrets leaving her, since he ought to kneel at her feet. Slanderers will have no power over them, and he will love her in secret. Beatrice of Este is the best who ever lived.

Al cor m'estai l'amoros desiriers
In-the heart to-me-stays the-amorous desire

que m'aleuia la gran dolor q'ieu sen,
that to-me-lightens the great pain that-I feel

et estai si dedinz tant doussamen
and it-stays so within so sweetly

que mais no·i pot intrar autre penssiers,
that more not-there can to-enter other thought

per que m'es douz lo mals e plazentiers,
for which to-me-is sweet the ill and pleasing

que per so lais tot autre pensamen,
that for this I-leave all other thought

e non pens d'als mas d'amar finamen
and not I-think of-aught-else but of-loving finely

e de faire gais sonetz e leugiers.
and of to-make gay tunes and light

Pero no·m fai chantar flors ni rosiers
But not-me makes to-sing flowers or rosebushes
ni erba vertz ni fuoilla d'aiguilen,
or grass green or leaf of-eglantine
mas sol amors qe·m ten lo cor iauzen
but only love that-to-me keeps the heart joyful
que sobre totz amadors sui sobriers
that above all lovers I-am surpassing
d'amar celliei cui sui totz domengiers;
in-loving her whose I-am wholly liegeman
ni de ren als non ai cor ni talen,
and of anything else not I-have heart or desire
mas de servir son gen cors avinen
but of to-serve her noble body comely
gai et adreich on es mos cossiriers.
gay and upright where is my care

Prions sospirs e loncs cossirs d'esmai
Deep sighs and long cares of-dismay
m'a mes al cor la bella en cui m'enten,
to-me-has put in-the heart the fair-one in whom myself-I-court
mas s'il saubes cum m'auci malamen
but if-she knew how me-kills cruelly
lo mals d'amor e la pena q'ieu trai,
the ill of-love and the pain that-I bear
tant es valens e de fin pretz verai
so she-is worthy and of fine worth true
e tant si fai lauzar a tota gen,
and so herself makes to-praise to all folk

q'ieu cre n'agra merce, mon escien,
that-I believe thereof-she-would-have mercy to-my knowledge
qu'il es la flors de las meillors qu'ieu sai.
for-she is the flower of the best that-I know

A Dieu coman la terra on ill estai
To God I-commend the land where she stays
e·l douz pays, on nasquet, eissamen
and-the sweet country where she-was-born likewise
e sa valor e son gen cors plazen,
and her merit and her noble body pleasing
on tant grans bes e tanta beutatz iai,
where so-much great good and so-much beauty there-is
q'ieu tant desir. Dieus, coras la veirai!
that-I so-much desire God when her shall-I-see
Don tals doussors inz al cor me dissen,
Whence such sweetness within to-the heart to-me descends
qe·m ten lo cor fresc e gai e rizen,
that-to-me keeps the heart fresh and gay and laughing
q'on q'ieu estei, ades conssir de lai.
for-wherever that-I be ever I-muse of yonder

Qan me cossir son ric pretz cabalos
When myself I-consider her rich worth supreme
e ben remir son gen cors covinen,
and well I-gaze-on her noble body seemly

gai et adreich, cortes e conoissen
gay and upright courtly and discerning
e·l douz esgart e las bellas faissos,
and-the sweet look and the fair features
no·m meraveill s'ieu en sui enveios;
not-myself I-marvel if-I thereof am desirous
anz es ben dreitz qu'eu l'am per tal coven
rather it-is well right that-I her-love on such covenant
cum de servir e d'amar leialmen
as of serving and of-loving loyally
e son ric pretz retraire en mas chanssos.
and her rich worth to-recount in my songs

Qan mi soven dels bels digz amoros
When to-me it-recalls of-the fair sayings amorous
e de·ls plazers qe·m saubetz dir tant gen,
and of-the pleasures that-to-me you-knew to-say so nobly
bella dompna, cui hom sui veramen,
fair lady whose man I-am truly
granz esfortz fi quant me loigniei de vos,
great effort I-made when myself I-distanced from you
qu'eu degra estar totz temps de genoillos
for-I ought to-be all time on knees
a vostres pes tro que fos franchamen,
at your feet until that there-were frankly
s'eser pogues, per vostre mandamen,
if-to-be it-could by your command
bon' amistatz mesclada entre nos dos.
good friendship mingled between us two

Bona dompna, si mal parlier ianglos
Good lady if evil talkers jangling
nuil destorbier volon metre entre nos,
any hindrance wish to-put between us
no n'aion ia poder a lor viven,
not thereof-let-them-have ever power in their living
q'ie·us amarai totz temps celadamen,
for-I-you shall-love all time secretly
et on q'ieu an, mos cors reman ab vos.
and where that-I go my heart remains with you

Biatritz d'Est, la mieiller etz c'anc fos,
Beatrice of-Este the best you-are that-ever was
e ia Dieus noca·m sal s'ieu de ren men,
and ever God not-me save if-I in anything lie
qu'el mon non cre qe n'aia tant valen,
for-in-the world not I-believe that thereof-there-be so worthy
qui vol gardar totas bonas razos.
who wishes to-keep all good reasons

Er quant florisson li verger

5 · NOW WHEN THE ORCHARDS BLOSSOM

Now that the orchards blossom and the birds sing, he makes a light song for the lady who makes all other ladies seem dull, and he is so joyful he thinks he could govern the empire. Whoever wants to know who she is must go and see the fairest lady in the world, since he dare not name her. The slanderers make him hide his joy. His desires are fulfilled, since she keeps him as her knight, and he prays the fair one, whose red laughing mouth makes him wait, to keep what she promised if she would uphold love's law. He sends his joy and his song to My Restaur.

Er quant florisson li verger
Now when blossom the orchards
e·ill auzel chanton per lor iai,
and-the birds sing for their joy
voill far ab gai sonet leuger
I-wish to-make with gay tune light
coinda chanzon, pos a lei plai,
pretty song since to her it-pleases
de cui eu chan, q'es tan plasenz
of whom I sing who-is so pleasing
q'als pros fai e als conoissenz
for-to-the worthy she-makes and to-the discerning
totas las autras desplazer
all the others to-displease
e si honrar e car tener.
and herself to-honor and dear to-hold

Tant ai [de ioi e] d'alegrer
So-much I-have of joy and of-gladness
e tant son tuit miei consir gai,
and so are all my thoughts gay
qe capdelar cuit tot l'emper,
that to-govern I-think all the-empire
quant m'albir cum d'amor me vai;
when myself-I-consider how of-love to-me it-goes
e cel q'esser volra sabenz
and he who-to-be will-wish knowing
qals es cil de cui sui iausenz,
which is she of whom I-am joyful
an la genchor del mont vezer,
let-him-go the fairest of-the world to-see
q'esters no·ill lo aus far saber.
for-otherwise not-to-him it I-dare to-make to-know

Car enveios e lausengier
For the-envious and slanderers
per cui mainz bes d'amor dechai
through whom many goods of-love falls
me·n fan paor, per qe·m suffer
to-me-thereof make fear for which-myself I-refrain
que mon ioi non dic ni retrai,
that my joy not I-say nor recount
anz faz cuiar a mantas genz
rather I-make to-think to many folk
q'aillors sia mos pessamenz;
that-elsewhere be my thought

e puosc o ben far senz temer,
and I-can it well to-do without fearing
pos mos fis cors en sap lo ver.
since my true heart thereof knows the truth

Complit son tuit mei desirer,
Fulfilled are all my desires
pos cil, dont mos cors no s'estrai,
since she from-whom my heart not itself-withdraws
me reten per son cavaler,
me retains as her knight
qui qe n'aia dol ni esglai.
who that thereof-have grief or dismay
Per aizo·il sui tant benvolenz
For this-to-her I-am so devoted
que totas [las] autras valenz
that all the others worthy
no·m poirion tant far plazer,
not-to-me could so-much to-give pleasure
per q'eu partis mon bon esper.
for which-I would-part my good hope

La bell' ab lo cors plazenter
The fair-one with the body pleasing
pos da lei no·m part ni·m partrai,
since from her not-myself I-part nor-myself shall-part

prec, se·il plai, c'ab lo ioi entier
I-pray if-to-her it-pleases that-with the joy entire
mi socorra, q'atendre·m fai
me she-succor who-to-wait-me makes
sa vermeilla bocha rienz;
her red mouth laughing
q'aissi co ill promes, eissamenz
that-so as she promised likewise
lo deu atendre, al meu parer,
it she-ought to-keep in-the my view
se·l dreit d'amor vol mantener.
if-the right of-love she-wishes to-maintain

A Mon Restaur, qar es valenz
To My Restaur for she-is worthy
al laus de toz los conoissenz,
to-the praise of all the discerning
faz mon ioi e mon chan saber
I-make my joy and my song to-know
car li plazon tuit mei placer.
for to-her please all my pleasures

Eu sai la flor plus bella d'autra flor

6 · I KNOW THE FLOWER FAIRER THAN ANY OTHER

He knows a flower fairer and more praised than any other, with worth, merit, and good sense, lacking nothing that could be praised. No one ever found a flower that could raise its worth so high, and he cannot write down all her qualities. Whoever asks who she is seems foolish, since so much is said of her, and every worthy man should long to see her. He warns anyone who would gaze at her to ask first whether he is worthy, for if not, he will be struck dumb. It is shameful to stay gloomy after so fine a flower. He sends the song straight to Este, to the best lady who ever lived.

Eu sai la flor plus bella d'autra flor
I know the flower more fair than-other flower

e plus plazen, als dichs dels conoissens,
and more pleasing in-the sayings of-the discerning

en cui es mais pretz e valors e sens,
in whom is more worth and merit and sense

e deu per dreich portar maior lauzor
and ought by right to-bear greater praise

c'autra del mon que hom saubes eslire,
than-other of-the world that one could choose

car no·il faill res de ben c'om puosca dire;
for not-to-her lacks anything of good that-one can say

qu'en lieis es senz honors e cortesia,
for-in her is sense honor and courtesy

genz acuillirs ab tant bella paria,
noble welcoming with so fair company

c'om no la ve que non si' enveios
that-one not her sees that not he-be desirous

del sieu ric pretz poiat sobrels plus pros.
of-the her rich worth risen above-the most worthy

E dic vos ben c'anc non trobet hom flor
And I-say to-you well that-ever not found man flower
que tant sembles coinda e sobravinens
that so seemed gracious and exceeding-comely
ni c'ab semblans doutz e gais e plazenz
nor that-with looks sweet and gay and pleasing
saubes poiar son pretz e sa valor
could raise her worth and her merit
tant cum ill fai, que hom non pot escrire
so-much as she does that one not can to-write
los sieus bos aips ni sa beutat devire
the her good qualities or her beauty describe
e s'ieu no·n dic de ben tant cum devria,
and if-I not-thereof say of good as-much as I-ought
per so me·n lais que dire no·l sabria;
for this myself-thereof I-refrain that to-say not-it I-would-know
tant es sos pretz sobriers e cars e bos,
so is her worth surpassing and dear and good
qui plus en ditz, mais i troba razos.
who more thereof says more there finds matters

E qi·m volgues enqerre d'esta flor
And who-me wished to-ask of-this flower
cals es ni don, be·m ditz mos esciens
which she-is or whence well-to-me tells my knowledge
qui me n'enquier sembla·m desconoissens
who me thereof-asks seems-to-me undiscerning
puois tant au hom dire de sa ricor;
since so-much hears one say of her wealth

qu'il es de pretz al som, qui qe·is n'azire,
that-she is of worth at-the summit who that-himself thereof-angers
e totz hom pros deu aver gran desire
and every man worthy ought to-have great desire
qu'el vis dels oills cellieis, cui totz iois guia,
that-he saw with-the eyes her whom all joy guides
la bella flor el prat on es floria,
the fair flower in-the meadow where she-is blossomed
don ieu serai totz temps mais desiros,
whence I shall-be all time more desirous
que qui la ve sempre·n sera ioios.
for who her sees always-thereof will-be joyful

Mas una ren dic ben de part la flor
But one thing I-say well on behalf the flower
a trastotz cels qez hom ten entendens
to all those whom one holds understanding
de las prezans e de las plus valens
of the prized and of the most worthy
e qui se·n fant saben e chausidor,
and who themselves-thereof make wise and judicious
que tot enans c'om sa beutat remire
that all before that-one her beauty gaze-at
ni que de lieis vezer sia iauzire,
or that of her to-see he-be rejoicer
gart si meteis qui 'l es ni si·s faria
let-him-look to-himself self who he is or if-himself he-would-make
a lieis vezer, que, s'aisso no·is taignia,
to her seeing for if-this not-to-him befitted

aprop l'esgart non sera poderos
after the-look not he-will-be able
de ren parlar, tan tornera oblidos.
of anything to-speak so he-would-turn forgetful

Et es trop laig c'aprop tant bella flor
And it-is too ugly that-after so fair flower
si' hom pessatz ab tan de marrimens,
be one troubled with so-much of distresses
que no·ill puosca sivals sos covinens
that not-to-her can at-least his terms
dire e mostrar, ni 'n tan clar mirador
to-say and to-show and in so clear mirror
no·is taing que ia s'esgart hom ni·s remire,
not-to-him befits that ever himself-look one or-himself gaze
si de bon pretz n'es amans e servire;
if of good worth thereof-he-is lover and servant
car si 'l es pros ab l'esgart doblaria
for if he is worthy with the-look he-would-double
lo pretz e·l sen q'en cent dobles valria,
the worth and-the sense that-in hundred doubles would-be-worth
don totz temps mais desirans e cochos
whence all time more desiring and eager
deuri' esser del sieu cors amoros.
he-ought to-be of-the her person amorous

Chanssoneta, vai, ten la dreicha via
Little-song go keep the straight way
lai envers Est, on fis pretz cabalos
there toward Este where true worth supreme
soiorn' e iai ab la meillor c'anc fos.
sojourns and lies with the best that-ever was

Ges de chantar no·m voill gequir

7 · I WILL NOT GIVE UP SINGING

He will not give up singing, since love lets him rise, and whoever has nothing can lose nothing. He cannot lose the service he has given the lady who wars on him, though a hundred sighs threaten him with death. At night he wonders whether she ought to love him, but her beauty keeps summoning his heart. Asked whether he will leave her, he says yes, since only a fool follows his own harm; then he gives himself to her in spite of the slanderers and will bear her cruelty like a true lover. The song goes to tell My Restaur she cannot lose him, since youth, beauty, and worth are all in her.

Ges de chantar no·m voill gequir
At-all from singing not-myself I-wish to-quit
et ai razos que chantar deia,
and I-have reason that to-sing I-ought
que negus no me port' enveia
for anyone not to-me bear envy
d'amor, si vos en voill ver dir;
of-love if to-you thereof I-wish true to-say
per cho dei chantar volunters
for this I-ought to-sing willingly
que poiar pois e no dessendre
for to-rise I-can and not to-descend
d'amor et aug dir e contendre:
in-love and I-hear say and argue
«Qui ren non a, ren non pot perdre».
Who anything not has anything not can to-lose

Perdre non dei lo gent servir
Lose not I-ought the noble service
q'ai fait a cella qi·m g[u]erreia
that-I-have done to her who-me makes-war-on
de cent sospirs, si Deus me veia,
of hundred sighs so God me see
aitan corals, que del morir
so heartfelt that of-the dying
me desfida toz lo premers,
me challenges all the first
e si mi fai trop ben entendre
and so to-me makes too well to-understand
qe ren no·m val lo lonc[s] atendre,
that anything not-to-me avails the long waiting
que tant no·i poiria derdre.
for so-much not-there I-could to-rise

E per zo pens, qant dei dormir,
And for this I-think when I-ought to-sleep
si razos es q'amar mi deia
if reason is that-to-love me she-ought
midonz, qe sobra·m seignoreia
my-lady who overmuch-me lords
tant qe per pauc no·m fai follir;
so that for little me makes to-go-mad
mas tant es sos cors plazenters,
but so is her body pleasing

q'ades me somon de l'entendre
that-always me summons to her-to-court
mos cors ver cui eu dei atendre;
my heart toward whom I ought to-attend
e pos tant val, no me·n deu erdre?
and since so-much she-is-worth not me-thereof she-ought to-raise

Dunc, q'en faras? Vols te·n partir?
Then what-thereof wilt-thou-do Wishest-thou thyself-thence to-part
Oc, eu. — Per qe? — Qar trop foleia
Yes I For what Because too-much plays-the-fool
qui sec son dan, e se·t plaideia
who follows his harm and if-thee disputes
amors, a dreit creis te·n iauzir?
love by right grows to-thee-thereof rejoicing
— Hoc, qar malgrat de[ls] lauzengiers
Yes for despite of-the slanderers
mi rent a leis, q'az autra rendre
myself I-yield to her for-to another to-yield
no·m voill, q'ela·m pot dar e vendre,
not-myself I-wish for-she-me can to-give and sell
ne nuil[z] maltrait[z] no·m fai esperdre.
and any hardship not-me makes to-despair

Pero si tot me fai languir,
But though all me she-makes to-languish
non es razos que ia·m recreia
not is reason that ever-myself I-give-up
d'amar leis, qui vers mi felneia,
of-loving her who toward me acts-cruelly
car zo que·il plaz me fai soffrir,
for that which-to-her pleases me makes to-endure
si cum fins amics vertaders
so as fine lover true
que no·s vol ves amor deffendre;
who not-himself wishes against love to-defend
mas ço q'il vol voill en grat prendre,
but this that-she wishes I-wish in grace to-take
q'autra no·m pot baissar ni erdre.
for-another not-me can to-lower or raise

Chanzon, va-t-en, bos messagers,
Song go-thee-hence good messenger
e *** ses plus atendre
and (lacuna) without more waiting
vas *** fai entendre
toward (lacuna) make to-understand
que Mon Restaur no me pot perdre.
that My Restaur not me can to-lose

Jovenz, beutaz e prez enters
Youth beauty and worth entire
s'es mes e·l ben e·l grand e·l mendre
itself-has put and-the good and-the great and-the lesser
en la [plus bella] ses contendre,
in the most fair without contending
que sap prez gaïgnar ses perdre.
who knows worth to-gain without losing

S'a Mon Restaur pogues plazer

8 · IF I COULD PLEASE MY RESTAUR

If his lady, My Restaur, would restore what loving her has cost him, her worth would only grow, since she lacks nothing but mercy. When he cannot see her smile he yawns, starts up from sleep, clutches the covers, and wakes weeping, then sings again remembering her kind answer. With a jewel from her he would be richer than an emir. He serves her without tiring and finds the toil sweet, and he will not despair, since through her he is worth more to Love. He sends the song to one of the sisters, in whom is supreme worth, since waiting too long does no good.

S'a Mon Restaur pogues plazer
If-to My Restaur I-could please
tant qu'il me volgues restaurar
so that-she me wished to-restore
los dans q'ieu ai pres per amar,
the losses that-I have taken for loving
mais en feira son pretz valer,
more thereof she-would-make her worth to-avail
c'autre bes, so me par, no·i faill
for-other good so to-me it-seems not-there lacks
mas merces; e s'en tal miraill
but mercy and if-in such mirror
mi pogues mirar, grand honor
myself I-could to-mirror great honor
m'agra dieus faich de la gensor,
to-me-would-have God done from the fairest
don ai estat tant volontos
for-which I-have been so eager
de liei servir totas sazos.
of her to-serve all times

Pois Mon Restaur non puosc vezer
Since My Restaur not I-can to-see
lo douz ris ni·l plazen esgar,
the sweet smile or-the pleasing look
de mos huoills non sai mais que far,
with my eyes not I-know more what to-do
c'aillors no·m poirion valer;
for-elsewhere not-to-me they-could avail
qand ieu no·l vei, soven badaill,
when I not-her see often I-yawn
e qand ieu cuich dormir, trassaill,
and when I think to-sleep I-start
e prenc los draps e·l cobertor
and I-seize the sheets and-the coverlet
e qand m'esveill, sospir e plor,
and when myself-I-wake I-sigh and weep
puois chant per leis e sui ioios
then I-sing for her and I-am joyful
qan mi soven del gen respos.
when to-me it-recalls of-the noble answer

Mos Restaurs a pretz e saber
My Restaur has worth and knowledge
e cortesia e gen parlar,
and courtesy and noble speech
tant q'a chascun si fai prezar,
so that-to each herself makes to-prize
per que sos pretz deu mais valer,
for which her worth ought more to-avail

e s'ieu n'agues ioia o fermaill,
and if-I thereof-had jewel or clasp
plus fora rics d'un amiraill,
more I-would-be rich than-an emir
c'ades vei doblar sa valor
for-always I-see double her merit
en fin pretz et en gran lauzor,
in fine worth and in great praise
per q'ieu n'estau plus cossiros
for which-I thereof-stay more anxious
qand non vei sas bellas faissos.
when not I-see her fair features

Mos gens Restaurs a en poder
My noble Restaur has in power
totz los bos aips c'om pot penssar
all the good qualities that-one can to-think
e sap lai, o·is taing, mieills honrar
and knows there where-itself befits best to-honor
e plus cortesamen valer,
and more courteously to-avail
per que vas lieis no m'anuaill
for which toward her not myself-I-weary
de servir, e s'ieu n'ai trebaill,
of serving and if-I thereof-have toil
fatz a lei de bon sufridor,
I-do in manner of good endurer
que l'afans mi sembla doussor;
that the-trouble to-me seems sweetness

per que fora dreitz e razos
for which it-would-be right and reason
qe·m n'avengues qualqu' onratz dos.
that-to-me thereof-came some honored gift

De Mon Restaur no·m desesper,
Of My Restaur not-myself I-despair
anz voill en sa merce estar
rather I-wish in her mercy to-stay
e servir e merce clamar,
and to-serve and mercy to-cry
que bos servirs mi deu valer.
for good service to-me ought to-avail
Si fai tant que per lieis mais vaill
So it-does so-much that for her more I-am-worth
e·n sui de plus avinen taill,
and-thereof I-am of more comely shape
ves midonz et enves amor,
toward my-lady and toward love
pel fin pretz e per la ricor
by-the fine worth and by the wealth
qu'es en lieis rics e cabalos,
that-is in her rich and supreme
e creis ades totas sazos.
and grows always all times

Chanssoneta, vai tost e cor
Little-song go quickly and run
e diras m'a l'una seror,
and thou-wilt-say for-me-to the-one sister
en cui es fis pretz cabalos,
in whom is true worth supreme
que trop atendres non es bos.
that too-much waiting not is good

Toz m'era de chantar geqiz

9 · I HAD WHOLLY GIVEN UP SINGING

He had given up singing, but the end of winter cheers him. Still he is pensive, and when asked why he says the rich base men have risen while the worthy poor are kept down. Then he names the cause: the ladies who lower worth, let youth die, scorn the deserving, and welcome whomever they please. He tells the ladies how much good they could do by loving the worthy and driving out the base, so that tourneys and the joy of love would flourish. He sends the song everywhere, knowing the worthy will welcome it and the base will hate it. The tornada asks Sir Elias to carry it to Lady Beatrice of Este, his lady My Restaur.

Toz m'era de chantar geqiz,
Wholly myself-was from singing given-up
tro q'uei vei q'es l'ivernz passatz
until that-now I-see that-is the-winter past
e vei per vergers e per praz
and I-see through orchards and through meadows
las flors e l'erba reverdir
the flowers and the-grass grow-green-again
e·ls auzels cridar e braidir,
and-the birds cry and warble
per qe·m sui un pauc alegraz,
for which-myself I-am a little gladdened

e pois que a mon fin cor plaz
and since that to my fine heart it-pleases
q'eu chant, metrai me·n en essai
that-I sing I-will-put myself-thereto in trial
de zo, don el s'es abeliz,
of that whereof it itself-has delighted
que bon chantar fara oimai.
for good singing it-will-make henceforth

Mas tant sui pensius e marriz,
But so I-am pensive and distressed
qe no sai que·m dic ni qe·m faz.
that not I-know what-to-me I-say nor what-to-me I-do
Demandaz cum? Voill o sapchaz,
You-ask how I-wish it you-may-know
pos vos tant o volez auzir:
since you so-much it wish to-hear
er es ben greus fais a soffrir
now it-is well heavy burden to endure
dels rics crois manenz renegaz
of-the rich vile wealthy renegades
q'eu vei en l'auzor grat poiatz
that-I see in the-highest rank risen
o·ill paubre d'aver fin verai
where-the poor of-wealth fine true
degrant estar. — Fol, tu qe diz?
ought to-stand Fool thou what sayest
— Per cui aven, e·us o dirai.
Through whom it-happens and-to-you it I-will-say

Dire me·l farez a enviz,
To-say me-it you-will-make with reluctance
mas non puosc al, tant sui iratz;
but not I-can else so I-am angered
que cellas, per cui es baissaz
that those through whom is lowered
prez e qui fan ioven morir
worth and who make youth to-die
e fan amor e ioi faillir,
and make love and joy to-fail
an mes en soan los presatz,
have put in scorn the prized
et acoillon cels cui lor plaz,
and welcome those whom to-them it-pleases
e·ill vallen son de nïen gai,
and-the worthy are of nothing gay
que quant n'an los gratz mal soffriz...
for when thereof-they-have the thanks badly endured
Non voill al dir, mas mal estai.
Not I-wish else to-say but ill it-stands

Ha, dompnas, con es prez deliz
Ah ladies how is worth destroyed
e iois e deduich e solaz,
and joy and delight and cheer
cum no faiz ço que far degraz!
how not you-do this that to-do you-ought
E pograz lo segl' enantir,
And you-could the world to-advance

amar, honrar et acoillir
to-love to-honor and to-welcome
cels en cui son finas bontaz,
those in whom are fine virtues
per qe represas no fossaz;
for which reproved not you-were
e cachar cels de cui se fai;
and to-drive-out those of whom itself makes
que ben taing qe cels si' auniz
for well it-befits that those be shamed
ves cui nuilla bontaz no·s trahi.
toward whom any goodness not-itself draws

Et aissi fora·l monz gariz
And so would-be-the world healed
e·l vostre prez ders et auchaz,
and-the your worth raised and exalted
que per vostras finas beltaz
for by your fine beauties
pograz tot lo mont enriquir.
you-could all the world enrich
Ab cavalcar et ab garnir,
With riding and with arming
mainz rics torneis viram mesclaz,
many rich tourneys we-would-see mingled
e·l iois d'amor for' essauchaz.
and-the joy of-love would-be exalted
Ço feran li valen, zo sai,
This would-do the worthy that I-know

e·l vostre prez fora·n auziz
and-the your worth would-be-thereof heard
e loing e pres e chai e lai.
and far and near and here and there

Mos chanz, vai tost e eserniz
My song go quickly and clear
e fai·t audir enves toz laz,
and make-thee heard toward all sides
qeç en tal loc seras cantaz
for in such place thou-wilt-be sung
o·m faras amar e grazir,
where-me thou-wilt-make to-love and to-favor
et en tal, per ver o pois dir,
and in such for true it I-can say
on serai maldiz e blasmaz,
where I-shall-be cursed and blamed
et er t'aitals astres donaz
and will-be to-thee-such star given
de qe·m plaz fort q'aissi te·n vai;
of which-to-me it-pleases greatly that-so thyself-thence goest
que pels pros seras acoilliz
that by-the worthy thou-wilt-be welcomed
e volran te mal li savai.
and will-wish thee ill the base

Aquest novel chant me portaz,
This new song for-me carry
N'Elias, lai on es beltaz
Sir-Elias there where is beauty
ab ioi et ab fin prez verai,
with joy and with fine worth true
enves Est a Na Beatriz,
toward Este to Lady Beatrice
a Mon Restaur, lai on estai.
to My Restaur there where she-stays

D'un saluz me voill entremetre

10 · I WISH TO UNDERTAKE A SALUT

He undertakes a salut, a love letter in verse, to tell his lady his desire, his joy, and his care, sure that if she knew his love she would take him as her servant or at least have mercy. Since he can reach her only by letter, he reminds her of his service. No lover was ever so loyal, yet he finds no mercy, and she cannot dismiss him for any fault, unless loving too much is one. He sends the greeting to My Restaur and must suffer in secret until she takes pity, since a loyal servant ought to find mercy.

D'un saluz me voill entremetre
Of-a greeting myself I-wish to-undertake
tal que a midonz sapcha dir
such that to my-lady it-can tell
tot mon talan e mon desir
all my wish and my desire
e·l ben e·l mal mescladamen
and-the good and-the ill minglingly
q'eu n'ai e·l ioi e·l pessamen;
that-I thereof-have and-the joy and-the care
car eu sai ben, s'ill o saubes
for I know well if-she it knew
con l'am senz cor galiador,
how her-I-love without heart deceitful
que·m penria per servidor
that-me she-would-take as servant
sivals, o n'auria merces.
at-least or thereof-would-have mercy

E puois anar n'i puos, per letre
And since to-go not-there I-can by letter
li voill mandar, qe sovenir
to-her I-wish to-send that to-recall
li deuria del gent servir
to-her it-ought of-the noble service
q'ai faich e faz de bon talen;
that-I-have done and I-do with good will
e dobl' ades mon pessamen
and I-double ever my care
de lei servir, si m'aiut fes;
of her to-serve so me-help faith
ni no vi anc nul amador
and not I-saw ever any lover
qui fos tant leials vers amor;
who were so loyal toward love
qu'eu am e ges non trob merces.
as-I love and at-all not I-find mercy

No·m poiria midonz demetre
Not-me could my-lady to-dismiss
per nulz mesfaitz so·il puos plevir,
for any misdeeds this-to-her I-can pledge
car anc vers lei no·m vit faillir,
for ever toward her not-me she-saw to-fail
se trop amar n'es faillimen.
if too-much loving thereof-is offense
Si·n trai fin' amor a garen,
So-thereof I-draw fine love to witness

e se lo ver dir en volgues,
and if the truth to-say thereof she-wished
ben sai qe·m fora valedor
well I-know that-to-me would-be helper
lo genz cors gais de la genchor
the noble body gay of the fairest
a cui fos anc clamat merces.
to whom was ever cried mercy

Per que mi plaz saluz trametre
For which to-me it-pleases greeting to-send
a Mon Restaur que sap grazir
to My Restaur who knows to-thank
toz los bos faiz et enantir
all the good deeds and to-advance
son pretz ab ric captenemen:
her worth with rich bearing
com pogra donc far faillimen
how could-she then to-do offense
ves mi qu'el seu servir sui mes?
toward me who-in-the her service I-am put
Non sai ni d'aicho n'ai temor,
Not I-know nor of-this thereof-I-have fear
car tant i a sen e valor
for so-much there is sense and merit
per q'eu dei ben trobar merces.
for which-I ought well to-find mercy

Mon cor non puosc aillors ametre,
My heart not I-can elsewhere to-put
ni no·m puosc ges de leis partir.
and not-myself I-can at-all from her to-part
Que farai donc? Tot dei soffrir
What shall-I-do then All I-ought to-endure
pena e trebaill cubertamen,
pain and toil covertly
tant que merce e chausimen
so-long that mercy and clemency
en prenda·l seus cors ben apres,
thereof take-the her body well learned
qui es gencer q'en mirador
who is fairer than-in mirror
se mir. S'ab merce no·m socor,
herself mirror If-with mercy not-me she-succors
ben cuit qu'el mon non es merces.
well I-think that-in-the world not is mercy

Car qui es leials servidor
For who is loyal servant
de bon cor envers son seignor,
of good heart toward his lord
deu ben per dreit trobar merces.
ought well by right to-find mercy

PEIRE DE LA MULA · FALQUET DE ROMANS · NICOLET DE TURIN

Songs and Tensos

Vida

THE LIFE OF PEIRE DE LA MULA

Peire de la Mula was a jongleur who lived in Montferrat and Piedmont with Messer Otto del Carretto and at Cortemilia. He composed coblas and sirventes.

Peire de la Mula si fo uns ioglars qu'estet e Monferrat
Peire of the Mula so was a jongleur who-stayed in Montferrat
en Peimont ab miser n'Ot del Carret et a Cortemilla
in Piedmont with Messer Sir-Otto of-the Carretto and at Cortemilia
e fo trobaire de coblas e de sirventes.
and was troubadour of coblas and of sirventes

Dels ioglars servir mi laisse

11 · I GIVE UP SERVING THE JONGLEURS

Peire gives up serving jongleurs and tells the lords why. They are a growing nuisance, and whoever serves them loses by it, since the least worthy wants to be held the best, and they have multiplied through the world like little greyhounds. Their affairs weigh more than lead and fall thicker than rain. He does not value their slander at a turnip and thinks it helps him. He wants the barons to remember that their worth grows when worthless people wish them ill.

Dels ioglars servir mi laisse.
Of-the jongleurs to-serve myself I-leave
Seignor, auiatz per que ni com:
Lords hear for what and how
car lor enois creis e poia,
for their annoyance grows and rises
e qui mais los serv mescaba;
and who more them serves loses
car cel que meins valra que tut
for he who less will-be-worth than all
vol c'om per meillor lo teigna;
wishes that-one for better him hold
e son ia tant pel mon cregut,
and they-are already so-much through-the world grown
que mais son que lebret menut.
that more they-are than greyhounds small

Lor affars cuich que abaisse,
Their affairs I-think that lower
car ill son plus pesan que plom
for they are more heavy than lead
et es en mais que de ploia;
and it-is thereof more than of rain
per q'ieu non pretz una raba
for which-I not prize a turnip
lor mal dir, anz cre que m'aiut,
their ill speaking rather I-believe that me-it-helps
e vuoill q'alz baros soveigna
and I-wish that-to-the barons it-recall
c'aisi teing eu lor pretz cregut
that-so I-hold I their worth grown
s'il son d'avol gen mal volgut.
if-they are by-worthless folk ill wished

Una leig vei d'escuoill

12 · I SEE A SHAMEFUL CUSTOM

He sees a shameful custom: knavish ribalds go about two by two crying, Give to me, for I am a jongleur, though the man is only a Breton or a Norman. There are more of them now than ever, to the harm of the worthy, and it is folly to feed them in a good lord's court. If he is blamed for accusing them, he asks the courtly men who travel from court to court to defend him, for he wants no peace with them.

Una leig vei d'escuoill
A law I-see of-conduct
avol e malestan,
worthless and unseemly
c'aquil arlot truan
that-those ribalds knavish
vant cridan dui e dui:
go crying two and two
«Datz me, que ioglars sui!»
Give me for jongleur I-am
Car es Bretz o Normans,
For he-is Breton or Norman
e vei en oi mais tans
and I-see thereof today more so-many
per qu'es als pros dampnatges.
for which-it-is to-the worthy harm
E mi par nesciatges
And to-me it-seems foolishness
c'om lor mesca ni taill
that-one to-them pour or carve
en cort de pro vassall.
in court of worthy vassal

E s'en sui encolpatz,
And if-thereof I-am blamed
car los ai acusatz,
for them I-have accused
vos, cortes, que anatz
you courtly who go
per cortz, m'en razonatz,
through courts me-thereof defend
q'ieu non vuoill ia lor patz.
for-I not wish ever their peace

Ia de razon no·m cal metr' en pantais

13 · I NEED NOT LOOK FOR A THEME

He need not hunt for a theme when he wants a sirventes, since the rich young men, through whom wickedness is born, provide one, fallen as they are. Neither rebuke nor prayer helps, and if he found two worthy men in a hundred he would be cured. He tells the rich young men that giving is worth more than keeping. Everyone leaves everything at the end and takes only a shroud, where treasure, towers, palaces, and silver are no use. Alexander conquered Edessa by giving and Darius lost by keeping. Charles won Bavaria by giving, and Andronicus died by keeping. Giving has never harmed a prince, while keeping brings them loss and poverty.

Ia de razon no·m cal metr' en pantais
Ever of matter not-to-me needs to-put in trouble
qan ben vuoill far un sirventes o dos;
when well I-wish to-make a sirventes or two
qe·ill ric ioven per cui malvestatz nais
for-the rich youths through whom wickedness is-born
m'o enseignon, que son cazut d'aut ios,
to-me-it teach who are fallen from-high down
e no me·n val chastiars ni pregieira
and not to-me-thereof avails reproving or prayer
c'om no los trob ades descomunals;
for-one not them finds ever outrageous
e qui en cent en trobes dos cabals,
and who in hundred thereof found two worthy
garir pogra·m, si fos d'aital manieira.
to-heal he-could-me if he-were of-such manner

Ric ioven croi, pois vezetz que val mais
Rich youths vile since you-see that is-worth more
dars que teners, mout i faitz q'enoios
giving than holding much there you-do that-irksome
car etz aissi avar ni cobeitos;
for you-are so avaricious and covetous
q'u non i a q'a la fin tot non lais
that-one not there is that-at the end all not leaves
ni que ia·n port mas una sarpeillieira;
nor that ever-thence carry but one shroud
mas d'una ren vos remembre sivals,
but of-one thing to-you let-it-recall at-least
q'aqui non val ni thesaurs ni captals,
that-there not avails or treasures or capitals
tors ni chastels, palaitz ni argentieira.
towers or castles palaces or silverware

Per dar conquis Alixandres Roais,
By giving conquered Alexander Edessa
e per tener perdet Daires lo ros
and by holding lost Darius the red
la batailla, que teners li sostrais,
the battle that holding from-him took-away
sa gen li fetz laissar e sos baros.
his folk to-him made to-leave and his barons
E per donar conquis Carles Baivieira,
And by giving conquered Charles Bavaria
e per tener fo mortz Androine·l fals:
and by holding was killed Andronicus-the false
c'anc per donar a princes no venc mals,
for-ever by giving to princes not came harm
mas per tener lor nais dans e paubrieira.
but by holding to-them is-born damage and poverty

Nicolet, gran malenansa

14 · NICOLET, GREAT MISFORTUNE

A tenso. Falquet de Romans taunts Nicolet de Turin with the day he saw him defeated, when his spurs served him better than his lance and he gave up hauberk and sword to a foot soldier without striking a blow. Let him ask himself whether he has failed the fair lady who welcomes him. Nicolet answers that the Burgundians are hard company and robbed him of all cheer from the start. He found them irksome and fled them to follow the worthy Count Godfrey, whose servant he is, and Count Ubert too, who wanted to see him.

Falquet

[Nicolet, gran malenansa,
Nicolet great misfortune
aic, can vos vi desconfire;
I-had when you I-saw defeated
mais vos valgron qe la lansa
more to-you availed than the lance
li esperon, zo auc dire;
the spurs this I-heard say
d'aizo no [vo]s podetz esdire,
of-this not yourself you-can to-excuse
qe l'ausberc e·l bran rudolen
that the-hauberk and-the sword gleaming
rendes ses colp ad un serven,
you-yielded without blow to a foot-soldier
ni no·us en podetz escondire;
and not-yourself thereof you-can to-clear

gardatz si fezes faillimen
see if you-committed offense
vas la bel[la] qe·us acuoill gen].
toward the fair-one who-you welcomes nobly

Nicolet

Trop son de dur' acoindansa
Too are of hard acquaintance
Borgoignon per qe·ls adire,
Burgundians for which-them I-hate
Falqet, q'a la comensansa
Falquet for-at the beginning
me tolgron solatz e rire.
from-me took-away cheer and laughing
Enoios son, al meu albire,
Irksome they-are to-the my judgment
per qe·m parti de lor fugen
for which-myself I-parted from them fleeing
e segi lo comte valen
and I-followed the count worthy
Godofre, de cui sui servire,
Godfrey of whom I-am servant
e·l pro comt' Ubert eissamen,
and-the worthy count Ubert likewise
c'avia de vezer talen.
who-had of seeing desire

En Niccolet, d'un sognie qu'ieu sognava

16 · SIR NICOLET, OF A DREAM I DREAMED

A tenso. Joan d'Albuzon asks Nicolet to explain a dream: an eagle flew from Salerno and everything fled before it. Nicolet says it is the emperor coming through Lombardy. Joan adds that the eagle raised a wind, a ship full of fire came from Cologne, and the eagle fanned the flames; Nicolet reads them as the emperor's treasure and his German host. Joan tells how the eagle put out the fire, lit a light in Montferrat, and settled high in the air; Nicolet reads the emperor's peace, the marquis, and the world under his rule. In the tornadas Joan prays God to strengthen the emperor, and Nicolet says he ought to hold the lordship of worth.

Joan

[En Niccolet, d'un sognie qu'ieu sognava
Sir Nicolet of-a dream that-I dreamed
maravillios una nuit qe·m durmia,
marvelous one night when-myself I-slept
voil m'esplanez, qe molt m'espaventava.
I-wish me-you-explain for much me-it-frightened
Totz lo sogni' es d'un' aigla qe venia
All the dream is of-an eagle that came
devers Salern, sus per l'aire volan,
from Salerno up through the-air flying
e tot qant es fugia li denan
and all that is fled from-it before
si c'al seu senz encauzava e prendia,
so that-at-the its will it-hunted and took
c'om denant lei defendre no·s poiria.]
that-one before it to-defend not-himself could

Nicolet

Joan d'Albuçon, l'aigla demostrava
John of-Albusson the-eagle showed
l'emperador qe ven per Lombardia,
the-emperor who comes through Lombardy
e lo volars tant aut singnificava
and the flight so high signified
sa gran valor per qe ciascuns fugia
his great merit for which each fled
de totz aicels qe tort ni colpa li an;
of all those who wrong or fault toward-him have
qe ia de lui defendre no·s poiran
that ever from him defend not-themselves will-be-able
terra ni oms ni autra rens qe sia,
land or men or other thing that be
q'aisi com taing del tot segner non sia.
that-so as it-befits of-the all lord — he-be

Joan

[En Nicolet, tan grant aura menava
Sir Nicolet so great wind drove
aiqest' aigla qe tot qant es brugia,
this eagle that all that is roared
e una naus de Coloingna arivava,
and a ship from Cologne arrived
maiers asaz qe dir non o porria,
greater much than to-say — it I-could
plena de foc, per terra navican,
full of fire over land sailing

e buffa·l foc l'aigla ab aura gran,
and blows-the fire the-eagle with wind great
si qe lo focs ardia e alumnava
so that the fire burned and lit
vas totas partz la on l'aigla volava.]
toward all parts there where the-eagle flew

Nicolet

Ioan, l'aigla, qe [vitz], tan fort ventava
John the-eagle that you-saw so strongly blew
el gran tesaur, qe mena en Lombardia
and-the great treasure that brings into Lombardy
l'emperaire, e la naus qe·l portava
the-emperor and the ship that-it carried
es la granz ostz dels Alamanz bandia,
is the great host of-the Germans summoned
a cui dara del [seu] gran tesaur tan
to whom he-will-give of-the his great treasure so-much
qe l'ostz fara per toz locs son talan;
that the-host will-do in all places his will
e plaz mi fort qe·ls enemics castia
and it-pleases to-me greatly that-the enemies he-chastises
e qe·ls amics meillior', e bon lur sia!
and that-the friends he-better and good to-them be

Joan

[En Niccolet, tot lo foc amorzava
Sir Nicolet all the fire quenched
aqest' aigla e un gran lum metia
this eagle and a great light put
en Monferrat, qe tan fort esclarava
in Montferrat that so strongly shone
qe lo segles per tut se n'esbaudia
that the world through all itself thereof-rejoiced
[e] mettia d'autre lum per locs tan
and put of-other light through places so-many
qe tot qant es se n'annava allegran;
that all that is itself thereof-went rejoicing
puis l'aigla sus en l'aire s'asedia
then the-eagle up in the-air itself-seated
en tant alt luoc qe tot lo mond vesia.]
in so high place that all the world it-saw

Nicolet

Joan, l'amorzamentz del foc semblava
John the-quenching of-the fire seemed
patz, qe vorra l'emperaire aisi sia
peace that will-wish the-emperor so be
qan s'er veniatz, e lo lums demostrava
when himself-will-be avenged and the light showed
qe·l marqes ren Monferrat, ses bausia,
that-the marquis renders Montferrat without deceit

e li altri lum seran guierdon gran
and the other lights will-be rewards great
q'auran de lui selh q'aver lo[s] deuran;
that-will-have from him those who-to-have them ought
e lo sesers en l'aire·m singnifia
and the sitting in the-air-to-me signifies
qe·l mondz er pois toz a sa segnoria.
that-the world will-be then all at his lordship

Joan

[A l'onrat ric emperador presan,
To the-honored rich emperor prized
en Niccolet, don Dieus forza e talan
Sir Nicolet give God strength and will
qe restaure valor e cortesia,
that he-restore merit and courtesy
si cum li creis lo poder chascun dia.]
so as to-him grows the power each day

Nicolet

Joan, tot ço conois q'es benestan
John all this knows that-is seemly
l'emperaire, per q'eu non vau dottan
the-emperor for which-I not go doubting
q'aisi com a·l mielz del mond em bailia
that-so as has-the best of-the world in keeping
deu ben aver del prez la signoria.
he-ought well to-have of-the worth the lordship

Pois vezem qu'el tond e pela

17 · SINCE WE SEE THAT HE SHEARS AND FLEECES

A tenso. The Count of Biandrate says Falquet shears and fleeces everyone without caring whom, and he would be a fool not to guard himself. His advice is that Falquet go straight home, since people say he would need no pledge even for five hundred marks. Falquet answers that as the clear star guides ships, good worth guides a man who is worthy, frank, and serviceable. Whoever was worthy and then repents out of a slack and worthless heart does great wrong, and he knows one who has pawned worth, merit, and youth. The fever takes him again whenever anyone asks him for anything, so hateful is it to him.

Lo Coms

Pois vezem qu'el tond e pela,
Since we-see that-he shears and fleeces

Falkez, e no gara cui,
Falquet and not heeds whom

s'eu era no·m gart de lui,
if-I now not-myself guard from him

serai folz, zo poira[n] dire;
I-shall-be fool that they-will-be-able to-say

e consell li darai gen
and counsel to-him I-will-give nobly

et er folz s'el no l'enten:
and he-will-be fool if-he not it-heeds

c'ades tegna viatge
that-at-once he-hold journey

dreit lai vas son estatge;
straight there toward his dwelling

qe zai van las genz disen
for here go the folk saying
qe per cinc cenz marcs d'argen
that for five hundred marks of-silver
no·ill calria metre gage.
not-to-him would-be-needful to-put pledge

Falquet

[Aissi com la clara stela
So as the clear star
guida las naus e condui,
guides the ships and leads
si guida bos prez selui
so guides good worth him
q'es valens francs e servire,
who-is worthy frank and serviceable
e sel fai gran faillimen
and he commits great offense
qe fo pros e se·n repen
who was worthy and himself-thereof repents
per flac avol corage;
through slack worthless heart
q'un sai c'a mes en gage
for-one I-know who-has put in pawn
prez e valor e ioven,
worth and merit and youth
si qe·l febres lo repren,
so that-the fever him seizes-again
qi l'enqer, tant ll' es salvage.]
who him-asks so-much to-him is savage

Seigner n'Imbert, digatz vostr' escienssa

18 · LORD SIR IMBERT, TELL YOUR OPINION

A partimen. Guillem de la Tor asks Imbert which lady deserves more gratitude: one who makes her lover beg until she is sure of him, or one who gives her love unasked. Imbert prefers the lady who gives unasked and loves him loyally in secret. Guillem answers that a lady should fear a boaster, and a lover should serve until the reward comes, since another may have won easy joy at the same price. Imbert holds that joy is worth more when it starts freely than when a lover is kept at a distance until everyone knows, and that joy was never won too easily.

Guillem

[Seigner n'Imbert, digatz vostr' escienssa
Lord Sir-Imbert tell your opinion

de las razos q'ie·us enqier e·us deman:
of the questions that-I-you ask and-of-you ask

s'una dompna amatz de fin talan
if-a lady you-love with fine desire

e·i avetz mes lo cor e l'entendenssa
and-there you-have put the heart and the-intent

qe·us don s'amor et ill fai se·n preiar
that-to-you she-give her-love and she makes herself-thereof to-beg

tan tro conois qe non i pot pechar,
so-long until she-knows that not there he-can to-sin

ed un' autra q'es ben atretan pros
and an other who-is quite equally worthy
ses tot preiar s'abellis tan de vos
without any praying herself-delights so-much in you
qe·us autreia e·us dona s'amistat:
that-to-you grants and-to-you gives her-friendship
a cal d'ambas en sabretz mais de grat?]
to which of-both thereof will-you-know more of gratitude

Imbert

Guillem, ben sai, segon ma conoissenssa,
Guillem well I-know according-to my discernment
d'estas razos qe·m partetz en chantan
of-these questions that-to-me you-offer in singing
triar lo mieils, segon lo mieu semblan,
to-choose the best according-to the my view
e dirai vos cal vuoill plus ni m'agensa:
and I-will-tell to-you which I-wish more or to-me-pleases
q'ieu pretz trop mais de dompna e m'es plus car
for-I prize much more of lady and to-me-is more dear
qand, ses mos precs, me vol d'aitan honrar
when without my prayers me she-wishes with-so-much to-honor
qe·m don s'amor leialmen a rescos,
that-to-me she-give her-love loyally in secret
que d'un' autra q'ieu prec un an o dos
than of-an other whom-I pray a year or two
e·i entenda longamen a celat.
and-there I-court long in secret
De l'autra·us dic que m'a trop mieils honrat.
Of the-other-you I-say that me-has much better honored

Guillem

[Seigner n'Imbert, ben deu aver temensa
Lord Sir-Imbert well ought to-have fear
bona dompna e taing que an doptan
good lady and it-befits that she-go doubting
c'a tal non don s'amor qe·is n'an vanan
that-to such not she-give her-love who-himself thereof-goes boasting
ni·n leu fol bruich en faich ni en parvenssa.
nor-thereof raise foolish noise in deed or in seeming
E fins amans no·is deu desconortar
And fine lover not-himself ought to-despair
si tot sidonz no·il vol al comenssar
though all his-lady not-to-him wishes at-the beginning
donar s'amor, mas s'el es larcs e pros
to-give her-love but if-he is generous and worthy
serva sidonz tro vegna·l guizerdos,
let-him-serve his-lady until come-the reward
car paors es de leu ioi conquistat
for fear is of easily joy won
c'autre l'agues per aquel eis mercat.]
that-another it-had by that same bargain

Imbert

Guillem, mais val iois qand en ben comenssa
Guillem more is-worth joy when in good it-begins
e mou de grat q'aicel qe fai son dan,
and moves of will than-that which makes his harm

que tal n'i a vai son amic loignan
for such thereof-there is goes her friend keeping-afar
tro tota gens conois lor benvolenssa.
until all folk knows their goodwill
E pros dompna, pois a bon cor d'amar,
And worthy lady since she-has good heart of-loving
non deu ges trop son amic far preiar,
not ought at-all too-much her friend to-make to-beg
c'ad amdos es iois e meillurazos
for-to both is joy and betterment
on enans son ensems ab ioi ioios;
where sooner they-are together with joy joyful
e vos avetz ben talan de foudat
and you have well desire of folly
c'anc non vim ioi sobreleu conquistat.
for-ever not we-saw joy over-lightly won

PEIRE GUILHEM DE LUSERNA

Songs

Be·s met en gran aventura

21 · HE PUTS HIMSELF AT GREAT RISK

Anyone who goes to Luserna runs a great risk, since a lady there draws the heart out of the body. So he will go there, having no heart left, since the lady in whom good worth dwells stole it. He does not want it back and has no wish to recover it.

Be·s met en gran aventura
Well-himself puts in great hazard
totz homs c'a Luserna vai,
every man who-to Luserna goes
car hom troba lai
for one finds there
qi d'inz lo cors lo cor trai.
who from-within the body the heart draws
Per q'eu lai irai;
For which-I there will-go
car ges de cor no ai,
for at-all of heart not I-have
car cill, on bos prez s'atura,
for she where good worth itself-stays
lo m'emblet e no·l qer mai
it from-me-stole and not-it I-seek more
cobrar ni talan no ai.
to-recover and desire not I-have

En aquest gai sonet leuger

22 · IN THIS GAY, LIGHT TUNE

In a gay, light tune he cheers himself with the worthy of Provence. He would win fine worth if pennies and rents did not fail him, and since God does not let him do great deeds he will at least avoid failing. Worth asks only what each can do, and wealth is worth something only when used. He tells Emperor Frederick that unless he holds the empire better, Milan means to conquer it, and he will think little of him if he does not make Milan repent soon. Lady Joan of Este, whom no one can speak ill of, pleases all the worthy.

En aquest gai sonet leuger
In this gay tune light
me voill en chantan esbaudir,
myself I-wish in singing to-gladden
car hom qe no·s don' alegrer
for man who not-himself gives gladness
no sai que puosca esdevenir;
not I-know what can become
per q'eu me voill ab ioi tenir
for which-I myself I-wish with joy to-keep
et ab los pros de Proenza
and with the worthy of Provence
que regnan ab conoissenza
who behave with discernment
et ab bella captenenza,
and with fair bearing
si q'om no·ls en pot escarnir.
so that-one not-them thereof can to-mock

De conquerre fin prez enter
Of conquering fine worth entire
agra eu talen e desir,
would-have I desire and wish
si no me·n faillissent dener
if not to-me-thereof failed pennies
e rendas, dont pogues complir
and rents whence I-could to-accomplish
los faiz, qu'eu volgra mantenir;
the deeds that-I would-wish to-maintain
mas pos a Deu non agenza
but since to God not it-pleases
q'eu posca far gran valenza,
that-I can to-do great valor
gardar me dei de faillenza
guard myself I-ought from failing
almeinz, e d'aizo q'ai servir.
at-least and of-this that-I-have to-serve

Qar prez no demanda ni quer
For worth not demands or seeks
a cels que volon obedir
of those who wish to-obey
mas tant quant al poder s'afer
but as-much as to-the power itself-pertains
e qe hom se gart de faillir;
and that one himself guard from failing

per qu'acel que trop vol tenir
for which-he who too-much wishes to-keep
a molt petit de scienza,
has very little of knowledge
car l'avers non a valenza
for the-wealth not has value
mas q'om en trai sa guirenza
but that-one thereof draws his protection
e qar hom se·n pot far grazir.
and because one himself-thereof can to-make to-favor

A l'emperador dreiturer
To the-emperor righteous
Frederic voill mandar e dir
Frederick I-wish to-send and to-say
qe, se meillz no manten l'emper,
that if better not he-maintains the-empire
Milan lo cuida conquerir
Milan it thinks to-conquer
ab grans faiz e fai se·n auzir;
with great deeds and makes itself-thereof to-hear
don vos iur, per ma credenza,
whence to-you I-swear by my faith
que pauc prez sa conoissenza
that little I-prize his discernment
e son sen e sa sabenza,
and his sense and his knowledge
s'en breu no l'en sap far pentir.
if-in short not it-thereof he-knows make to-repent

Domna sai ab cors plazenter
Lady I-know with body pleasing
dunt negus hom non pot mal dir
of-whom any man not can ill to-say
e no tem gap de lausenger
and not fears mockery of slanderer
e sap los meillors retenir
and knows the best to-retain
ab bontat et ab acoillir,
with goodness and with welcoming
tan gent fenis e comenza
so nobly ends and begins
sos solaz e sa parvenza,
her cheer and her seeming
qe ren non i fai faillenza
that anything not there makes failing
et a car nom per encarzir.
and has dear name for enhancing

Na Ioana d'Est agenza
Lady Joan of-Este pleases
a toz los pros, ses faillenza,
to all the worthy without failing
per qu'eu·m voil ab los pros tenir.
for which-I-myself I-wish with the worthy to-hold

Qi na Cuniça guerreia

23 · WHOEVER WARS ON LADY CUNIZZA

Whoever wars on Lady Cunizza from pride or envy commits great folly, since her beauty shines and her worth rules. He will be her servant from now on, and anyone who turns against her will find out whether the poet's sword cuts. He advises her attackers not to go courting in Provence, where they would look like fools. Let them keep away from Luserna, where pride and ingratitude find no place. Whoever wants to live with fine bearing must keep measure and discernment as his seed.

Qi na Cuniça guerreia
Who Lady Cunizza wars-on

per orgoill ni per enveia
through pride or through envy

foldat gran
folly great

fai, car sa beltatz resplan
commits for her beauty shines

e sos ricx prez seignoreia,
and her rich worth rules

e taing se qe far o deia,
and befits itself that to-do it she-ought

so vos man.
this to-you I-send

Per qe m'aura derenan
For which me-she-will-have henceforth

servidor, e si desreia
servant and if misbehaves

negus vas lei ni felneia,
anyone toward her or acts-cruelly

de mon bran
of my sword
sabra si tailla ni·s pleia.
he-will-know if it-cuts or-itself bends

E qi·ll mou guerra ni tenza,
And who-to-her moves war or quarrel
no·l cossel c'an an Proenza
not-him I-counsel that-he-go into Provence
dompneiar,
to-woo
qe ben poiria semblar
for well he-could to-seem
folz e portar penedenza
fool and to-bear penance
per la soa malvolenza,
for the his ill-will
don m'anpar.
whence myself-I-protect
Pero de Luserna·s gar,
But from Luserna-himself let-him-guard
c'orgoillz ni desconoissenza
for-pride or ingratitude
no·i troban luec ni guirenza,
not-there find place or protection
qu'il affar
for-the affairs
de lai son tuit de plasenza.
of there are all of pleasantness

Mesura e conoissenza
Measure and discernment
deu retener per semenza
ought to-retain for seed
qi regnar
who to-live
vol ab bella captenenza.
wishes with fair bearing

No·m fai chantar amors ni drudaria

24 · NEITHER LOVE NOR LOVE-MAKING MAKES ME SING

Neither love nor flowers nor birdsong make him sing; he sings in winter as in summer, whenever a theme comes. Where unknown he is glad of anyone who keeps him fair company or courteously asks where he comes from, since a man is known by asking and answering, and each should be answered as he deserves. He prefers a poor but courtly man who serves from his little to a rich, wicked one. Nor is he content with love, which makes its servants complain in the end. He asks God to let him find his good elsewhere; love does not please him, but joy, cheer, and those who love honor do.

No·m fai chantar amors ni drudaria,
Not-me makes to-sing love or love-making
ni·m fai chantar flors ni foillas ni bruz
nor-me makes to-sing flowers or leaves or din
que fan l'auzel, ni per cho no seria
that make the-birds and for this not I-would-be
plus chantaire, tan ni qan, ni plus muz;
more singer so-much or how-much or more mute
qu'atressi chan, quant l'ivers es venguz,
for-likewise I-sing when the-winter is come
cum fas la 'stat ni la Pasca floria
as I-do the summer or the Easter flowered
qan chans mi plai, ni razos lo m'aduz.
when song to-me pleases or matter it to-me-brings

Molt m'abellis qui m'a bella paria,
Much me-delights who me-has fair company
quant venc en loc o no sui conoguz,
when I-come into place where not I-am known
ne qui m'enqer, en dreit de cortesia,
or who me-asks in regard of courtesy
de qal part sui repairaz ni moguz;
from what part I-am returned or set-out
car demandan es hom reconoguz
for asking is one recognized
e responden, per q'es razos q'om sia
and answering for which-it-is reason that-one be
de bels respos als granz e als menuz.
of fair answers to-the great and to-the small

Et es bels senz quant hom sap gen respondre
And it-is fair sense when one knows nobly to-answer
a totas genz, segon que chascus es;
to all folk according as each is
car lo savis n'aura talan que·us n'ondre,
for the wise thereof-will-have desire that-you thereof-be-honor
si de respondre·us troba ben apres;
if in answering-you he-finds well learned
e s'al nesci, q'er pecs e malapres,
and if-to-the fool who-will-be dolt and ill-bred
non respondez, greu er q'el no·us deshondre
not you-answer hard it-will-be that-be not-you dishonor
de paraulas o de faiz, se locs n'es.
with words or with deeds if occasion thereof-is

Aitant vos voill de mon plazer despondre,
So-much to-you I-wish of my pleasure to-expound
qu'a mi plaz mais us sofraitos cortes,
that-to me pleases more a needy courtly-man
que del seu pauc sap servir e semondre,
who of-the his little knows to-serve and to-invite
lai on s'eschai, segon qe·l poders es,
there where it-befits according as-the power is
c'us rics malvaz, a cui soffraing merces,
than-a rich wicked to whom lacks mercy
tant q'om non pot del seu raire ni tondre;
so-much that-one not can of-the his to-shave or shear
q'anc de tal ric no·m pacgei iorn ni mes.
that-ever of such rich not-myself I-contented day or month

Ni·m pac d'amor ni de son seignoratge,
Nor-myself I-content with-love or with its lordship
car en la fin fai toz sos servidors
for in the end it-makes all its servants
clamar de si, tant es de mal usatge;
to-complain of itself so-much it-is of ill custom
per q'eu non voill sos mals ni sas dolors;
for which-I not wish its ills or its griefs
e lais me Deus mon meilz trobar aillors,
and let me God my best to-find elsewhere
e·m don tal ioi qe·m torn en alegratge,
and-me give such joy that-me turn into gladness
que·l iois d'amor torn' en plainz et en plors.
for-the joy of-love turns into laments and into tears

Si tot no·m platz ni m'abelis amors,
Though all not-to-me pleases or me-delights love
ioys e solatz mi platz e mon coratge,
joy and cheer to-me please and my heart
e plazon mi tuit silh cui platz honors.
and please to-me all those to-whom pleases honor

Ai, Vergena, en cui ai m'entendenza

25 · AH VIRGIN, IN WHOM IS MY HOPE

He prays to the Virgin: if she hears him he will have joy living and dead. No one can lie in praising her, flower of discernment, beauty, and mercy. She stayed a virgin after the birth and bore without seed the fruit won by penitence, fasting, prayer, and charity. Whoever serves her will be remembered at the Last Judgment, when the just and the thief alike will fear. He fears his sins so much he hardly dares cry mercy, yet her Son pardoned Longinus and the thief. He asks her to pray that his ills be lightened, so that death holds no fear for him.

Ai, Vergena, en cui ai m'entendenza!
Ah Virgin in whom I-have my-hope

E s'a vos plaz los mieus cars precs auzir,
And if-to you it-pleases the my dear prayers to-hear

iamais de ioi entier no·m cal marrir,
never of joy entire not-to-me it-matters to-grieve

car vius e morz aurai ioi ses faillenza
for living and dead I-shall-have joy without failing

de vos, Dompna, que das ioi per iasse,
from you Lady who givest joy for ever

que·us ven de Sel, c'a en poder e te
that-to-you comes from Him who-has in power and holds

los bes e·ls mals e·ls iois e·ls conseriers;
the goods and-the ills and-the joys and-the cares

per qu'er en vos servir toz mos mestiers:
for which-will-be in you serving all my occupation

c'autre servirs, en dreg vos, no m'agenza.
for-other service in regard-of you not to-me-pleases

Valenz dompna sobre tota valenza,
Worthy lady above all worth
vos pot hom ben lauzar ses contradir;
you can one well to-praise without gainsaying
e'n vos lauzar non pot nuls hom mentir,
and-in you praising not can any man to-lie
car flors vos es de vera conoissenza,
for flower you are of true discernment
flors de beutat, flors de vera merce
flower of beauty flower of true mercy
flors a cui·l mons ***
flower to whom-the world (lacuna)
*** fon donatz, iois entiers.
(lacuna) was given joy entire
Can venc en vos lo rics Reis drechuriers,
When came in you the rich King righteous
en romazest verg' apres la naissenza.
thereof you-remained virgin after the birth

Vos aguest frug, dompn', ab menz de semenza,
You had fruit lady with less of seed
que toz bos frutz fai foillar e florir,
who all good fruits makes to-leaf and to-flower
e·ls fai granar et a lor temps venir,
and-them makes to-seed and at their time to-come
frug c'om conqer ab vera penedenza,
fruit that-one conquers with true penitence
ab deiunar et ab orar ganre,
with fasting and with praying much

ab caritat, que taing c'om ai' en se,
with charity that it-befits that-one have in himself
car caritaz es via e sendiers
for charity is way and path
c'adui home a Dieu, qu'es fruz pleniers,
that-brings man to God who-is fruit full
e nos conqer, menz de ferma creçenza.
and not-itself wins short of firm belief

Ben sai, dompna, qui·us a en sovinenza
Well I-know lady who-you has in remembrance
e de bon cor si don' a vos servir,
and with good heart himself gives to you to-serve
si mezeis serv, car sertz es del iauzir;
himself self serves for sure he-is of-the enjoying
e ges non l'er tornaz e nonchalenza
and at-all not to-him-will-be turned in neglect
sos servizis, vos en sovenra be,
his service to-you thereof will-recall well
lai on chascus aura paor de se,
there where each will-have fear for himself
aissi lo iusts co·l lair' e l'estradiers,
so the just as-the thief and the-highwayman
can si fara lo iuiamenz derriers,
when itself will-do the judgment last
on nuls plaides non trobara guirenza.
where any pleader not will-find protection

Bona dompna, tant es granz la temenza
Good lady so is great the fear
que n'ai, can pes c'aissi m'an fag faillir
that thereof-I-have when I-think that-so me-have made to-fail
miei fol voler, ab pensar et ab dir,
my foolish willing with thinking and with saying
ab nesis fatz et ab folla parvenza,
with foolish deeds and with foolish seeming
c'a penas pusc ni aus clamar merce.
that-at pains I-can or I-dare to-cry mercy
Vostres cars fils pero cant me·n sove
Your dear son but when to-me-thereof it-recalls
com' a Longi fon de perdon leugiers
how to Longinus he-was of pardon ready
e al lairon, son de preiar frontiers,
and to-the thief I-am of praying forward
e non per tan c'ades temors no·m venza.
and not for so-much that-always fear not-me conquer

A, Reina complida de tot be,
Ah Queen complete in all good
preiatz, si·us plaz, vostre car fil de me,
pray if-to-you it-pleases your dear son for me
que m'aleuge mos mals e·ls conseriers
that me-he-lighten my ills and-the cares
qu'eu trairai lai tan greus e tan sobriers,
that-I shall-bear there so heavy and so overwhelming
qu'en dreg lo cors, la morz no·m fai temenza.
that-in regard the body the death not-me makes fear

PAVES · AYCARD DEL FOSSAT · PERCIVAL DORIA

Songs and Tensos

Anc de Roland ni del pro n'Auliver

29 · OF ROLAND OR OF WORTHY SIR OLIVER

Never was a blow heard of from Roland or worthy Oliver as grievous as the one Capitani dealt the other day at Florence to Sir Guillem the irksome. It was not with sword or lance but with a hard dry loaf in the eye, and a mixture of tow, salt, and egg, dissolved, was put there with pride.

Anc de Roland ni del pro n'Auliver
Ever of Roland or of-the worthy Sir-Oliver
no fo auzitz us colps tant engoissos
not was heard a blow so grievous
cum scels qe fez Capitanis l'autrer,
as that which dealt Capitani the-other-day
a Florença, a 'n Guillem l'enoios:
at Florence to Sir Guillem the-irksome
e no fo ges d'espada ni de lanza:
and not it-was at-all of-sword or of lance
anz fo d'un pan dur e sec sus en l'oill,
rather it-was of-a bread hard and dry up in the-eye
q'estop' e sal et ou, aital mesclanza
for-tow and salt and egg such mixture
l'i mes hom destenprad' ab orgoill!
it-there put one dissolved with pride

Si paradis et enfernz son aital

30 · IF PARADISE AND HELL ARE SUCH

A partimen. Aycard del Fossat asks Girard Cavalaz whether he would rather spend a month in paradise or in hell, seeing what is done there. Girard chooses paradise, to learn how its fief is served and so win it. Aycard would see the pains of hell and so learn to flee it. Girard answers that service done from fear earns no thanks, while he serves God from love. Aycard holds that whoever sees his death fears it more. Girard wants no lodging where all is lost, since fire does not come from ice. Aycard says no one reaches God without dread of hell; Girard, that one cannot learn to serve God in hell.

Aycard

Si paradis et enfernz son aital,
If paradise and hell are such

amics Girard, qon tot ior auzem dir,
friend Girard as all day we-hear say

in qal d'ams dos volez mais, ses iauzir
in which of-both two wish-you more without enjoying

ni ses dolor, per un mes prendre ostal
or without pain for a month to-take lodging

per aprendre d'infern la pena greu:
for to-learn of-hell the pain heavy

en paradis, qon fan l'amic de Deu,
in paradise as do the-friends of God

o inz infern, si qon hom sai apren
or within hell so as one here learns

autres affars, demandan e vezen?
other affairs asking and seeing

Girard

Aycard, eu prenc lo soiorn que mais val,
Aycard I take the sojourn that more is-worth
q'en paradis voill aprendre e chausir
for-in paradise I-wish to-learn and to-discern
lo ben qe·i pren chascus per Dieu servir
the good that-there takes each for God serving
e las ricors de la ioia eternal
and the wealth of the joy eternal
e qon hom serf de paradis lo feu,
and how one serves of paradise the fief
e qal Dieus ten pres de lui plus per seu,
and whom God holds near to him more as his
q'aisi poirai paradis veramen
that-so I-shall-be-able paradise truly
leu conquerer, s'ieu non faill eissien.
easily to-conquer if-I not fail knowingly

Aycard

Girard, mais voill a mon pro vezer mal
Girard more I-wish to my profit to-see ill
q'a mon dan ben; per q'en enfern desir
than-to my harm good for which-in hell I-desire
vezer lo mal q'hom i pren per faillir
to-see the ill that-one there takes for failing
e las dolors de la pena enfernal,
and the griefs of the pain infernal

e qal pena an Sarrazin e Judeu
and what pain have Saracen and Jew
e paubre e ric; q'aisi sabrai pois leu
and poor and rich for-so I-shall-know then easily
fugir infern e servir ben e gen
to-flee hell and to-serve well and nobly
lo ioi maior q'hom conqer Dieu serven.
the joy greater that-one wins God serving

Girard

Servisi fagh per paor son venal,
Services done for fear are venal
Aycard, per qe no fan gaire a grazir,
Aycard for which not they-make much to thank
q'ieu non vei un gen far ni ben merir;
for-I not see one nobly do or well deserve
mais s'ieu serf Dieu per sol' amor coral,
but if-I serve God for sole love heartfelt
conqier son grat d'aqel servir e·l meu;
I-win his favor by-that service and-the mine
e qar trastugh e Latin et Ebreu
and because all both Latin and Hebrew
fol e senat van infern maldizen,
foolish and wise go hell cursing
voill vezer zo don chascus a talen.
I-wish to-see that of-which each has desire

Aycard

Girard, dur es zo qe mou d'altretal;
Girard hard is that which moves of-the-like
don, s'infern vei, pro n'aurai eu qe·n mir
whence if-hell I-see enough thereof-shall-have I that-thereof I-look
d'esqivar mal; qar plus dopta morir
of-shunning ill for more fears to-die
qi ve sa mort q'aicel q'es en loc sal;
who sees his death than-he who-is in place safe
e s'aisi es qon aug legir el breu
and if-so it-is as I-hear read in-the writing
o qon vei peingh e escrigh a la pleu,
or as I-see painted and written at the pledge
greu pot nuls iois dar tan d'esbaudimen
hardly can any joy to-give so-much of-rejoicing
qon dona infernz, qi·l mira, d'espaven.
as gives hell who-it looks-at of-fright

Girard

Aycard, s'en loc paubre trist e mortal,
Aycard if-in place poor sad and deadly
on chascus perd, vos cuiaz enriqir,
where each loses you think to-enrich
be·m deu l'ostals precios abelir,
well-me ought the-lodging precious to-delight
on ha toz temps festa pasca e nadal;
where there-is all time feast Easter and Christmas

qe greu trai hom foc de glaz ni de neu
for hardly draws one fire from ice or from snow
ni ris de plor ni de mal ben, per q'eu
or laughter from weeping or from ill good for which-I
voil Dieu vezer e sa cort e sa gen,
I-wish God to-see and his court and his folk
e vos veiaz d'infern lo marrimen.
and you may-see of-hell the distress

Aycard

Amics Girard, tan vos respon in breu:
Friend Girard so-much to-you I-answer in brief
q'anc hom non vic la gran ricor de Deu,
that-ever man not saw the great wealth of God
ni paradis no servic ben ni gen,
and paradise not served well or nobly
s'enans non hac d'infern dopta e 'spaven.
if-before not he-had of-hell dread and fright

Girard

Tals dopta infern qe non serf gaire a Deu,
Such-a-one dreads hell who not serves much to God
amics Aycard, mais d'aizo non dopt' eu,
friend Aycard but of-this not doubt I
q'hom in infern posca aprendre tan gen
that-one in hell can to-learn so nobly
servir a Dieu, qon qi·l ve de presen.
to-serve to God as who-him sees in person

Felon cor ai et enic

31 · I HAVE AN ANGRY, WRATHFUL HEART

Percival Doria is angry to see trickery rise and worth lose its shelter, but he will sing to spite those who begrudge him joy, and he curses whoever does not want war, which shows who is a firm friend. He loves war, which strips the stingy and pours gold out like mud for the worthy: bold knights, fleeing cowards, flying lances, trumpets and drums, and mallets breaking gates. The English boast they will claim the Empire, and the kings of Spain leave Granada to the Saracens. Worth would be lost but for King Manfred. He fixes his heart on his lady, Best-of-Love, and tells Manfred that worth holds him firm.

Felon cor ai et enic,
Angry heart I-have and wrathful

car vei tric
for I-see trickery

poiar e prez perdre abric,
rise and worth lose shelter

si qe a pauc de ioi no·m gic;
so that at little of joy myself I-quit

mas per dar mal e genzic
but for giving ill and vexation

a cui non platz s'ai ioi ric,
to whom not it-pleases if-I-have joy rich

cantarai e mala vic
I-will-sing and ill lived

qui no vol guerra e destric,
who not wishes war and ruin

per c'om conois ferm amic.
by which-one knows firm friend

Pero be·m platz qe·l temps francs
But well-to-me it-pleases that-the season frank
fai los brancs
makes the branches
dels arbres vermeils e blancs;
of-the trees red and white
e am guerra qi·ls estancs
and I-love war that-the tight-fisted
d'aver fa·n remaner mancs,
of-wealth makes-thereof remain bereft
e·m plaz can vei sobrels bancs
and-to-me it-pleases when I-see on-the benches
aur et argen, co fos fancs,
gold and silver as were mud
per dar als pros ses cors rancs
for giving to-the worthy without heart lame
c'amon suffrir colps els flancs.
who-love to-suffer blows in-the flanks

E am can vei l'estandart
And I-love when I-see the-standard
a sa part
at its side
e·il pros cavalier gaiart
and-the worthy knights bold
gardon c'us no se·n depart,
watch that-one not himself-thence departs

e·il vil recrezen coart
and-the cheap craven cowards
van qeren eniein e art
go seeking device and art
de fugir e an regart
of fleeing and have fear
can volon lanzas e dart
when fly lances and darts
e la terra 'nviron art.
and the land around burns

Trompas, tanbor e sonaill,
Trumpets drum and bell
cant hom saill
when one assaults
als castels pres del murail,
at-the castles near of-the wall
m'agradon e per terrail
me-please and over earthwork
venon peiras c'us no faill
come stones that-one not misses
* * *
(lacuna)
e·il pic son vengut e·il maill
and-the picks are come and-the mallets
ab qe·il pros loin de nuaill
with which-the worthy far from sloth
rompon portas ab trebaill.
break gates with toil

Mas Engles si van vanan
But English themselves go boasting
q'ill venran
that-they will-come
e l'Emperi enqerran.
and the-Empire will-claim
En Espagn' a pro d'afan,
In Spain there-is enough of-trouble
qe·il Serrazi no·il rendran
for-the Saracens not-to-him will-yield
per lur Granada ugan,
for their Granada this-year
qe·il rei no·n fan nul deman,
for-the kings not-thereof make any demand
anz prendo·n mescap e dan,
rather take-thereof mishap and harm
de q'om los va fort blasman.
for which-one them goes strongly blaming

Pero pretz fora perdutz,
But worth would-be lost
mas vertutz
but mighty-deeds
fai nostre reis, q'encar lutz,
does our king who-still shines
Manfrei, q'es de fin pretz lutz,
Manfred who-is of fine worth light

qe anc no fon recrezutz
who ever not was recreant
de donar ni esperdutz
of giving or dismayed
per guerra, anz a vencutz
by war rather he-has vanquished
sos guerriers et abatutz
his foes and cast-down
e sos amics aut cregutz.
and his friends high raised

Et en Mieils-d'amor m'aferm
And in Best-of-Love myself-I-fix
ab cor ferm
with heart firm
de pretz, per qu'eu no·m desferm
of worth for which-I not-myself loosen
d'amar leis, anz me·n referm,
of-loving her rather myself-thereof reaffirm
e car non a cor enferm
and because not she-has heart infirm
creis en ioi e d'esmai merm.
she-grows in joy and of-dismay lessens

* * *
(lacuna)
* * *
(lacuna)
* * *
(lacuna)

Domna, Deu prec qe·us referm
Lady God I-pray that-you he-strengthen
vostre fin pretz e·us aferm
your fine worth and-you confirm
la gran beutat e·l cor ferm
the great beauty and-the heart firm
c'avetz vas me, qe no·s merm.
that-you-have toward me that not-itself lessen

Reis Matfrei, pretz vos ten ferm
King Manfred worth you holds firm
e Deus en a fag conferm.
and God thereof has made confirmation

Per aqest cors, del teu trip

32 · BY THIS BODY OF YOUR KIND

A tenso of two stanzas. Percival Doria tells Felip de Valensa he never saw so comely a lad of his kind. He has not the means to do all that would please Felip, so he prays God to bring him to a place of honor, pleasure, and wealth where no one else can seize him. Felip answers that he has never received anything worth a shred from Percival. Even so his heart does not slip, and he will not turn from Percival's company but be his friend wherever he is, firmer than a plaster wall, for the courtesy of his family.

Persival

Per aqest cors, del teu trip
By this body of-the thy kind
non vi tan azaut mancip!
not I-saw so comely lad
S'eu agues qe metr' el cip,
If-I had what to-put in-the stocks
eu e tu foram Felip.
I and thou we-would-be Philip
Mas [ieu] non ti poria
But I not for-thee could
far tot zo qe·t plairia:
do all that which-to-thee would-please

per q'eu prec Dieus t'arip
for which-I pray God thee-bring-ashore
en loc c'onors te sia
in place where-honor to-thee be
plasers e manentia,
pleasure and wealth
c'autres non t'i acip.
that-another not thee-there seize

Felip

Perseval, anc no recip
Perceval ever not I-received
de vos qe valgues un rip;
from you what were-worth a shred
mas per so non ai cor lip
but for this not I-have heart slippery
vas vos ni·m vir ni[·m] esqip
toward you nor-myself I-turn nor-myself slip-away
de vostra compagnia;
from your company
anz m'auretz tota via
rather me-you-will-have all the-while
plus ferm qe mur de gip,
more firm than wall of plaster
amic, on q'eu me sia,
friend where that-I myself be
sol per la cortesia
only for the courtesy
qe reigna en vostre stip.
that reigns in your stock

LANFRANC CIGALA · SIMON DORIA

Songs and Tensos

Vida

THE LIFE OF LANFRANC CIGALA

Lanfranc Cigala was a noble and wise man of the city of Genoa, a judge and a knight who lived as a judge. He was a great lover and devoted himself to composing, a good troubadour who made many good songs and liked to compose about God. Some of his songs are written here.

En Lafranc Cigala si fo de la ciutat de Genoa, gentils hom
Sir Lafranc Cigala so was of the city of Genoa noble man
e savis. E fo iuties e cavaliers, mas vida de iutie menava.
and wise And he-was judge and knight but life of judge he-led
Et era granz amadors et entendia se en trobar. E
And he-was great lover and devoted himself in composing And
fo bon trobador et fes maintas bonas chansos e trobava
he-was good troubadour and made many good songs and composed
volontiers de Dieu. Et aqui son escritas de las soas cansos.
willingly of God And here are written of the his songs

Escur prim chantar e sotil

33 · OBSCURE, SUBTLE, AND FINE SINGING

He could make obscure, subtle songs if he wished, but a song ought to be clear as day, since knowledge without light is dead. Clear words and polished work are worth more than locked obscurity, and obscure words are presumption, like a man who cannot draw water from a clear stream. Those who sharpen themselves by blaming others' work show a wretched heart. His lady is lordly and gay, her deeds clear and noble, and her smile and kiss have set him on the way to joy. He will stay humble under her rule, and those who call him a fool would not if they knew where his song comes from.

Escur prim chantar e sotil
Obscure subtle singing and fine
sabria far, si·m volia,
I-could make if-myself I-wished
mas no·s taing c'om son chant afil
but not-itself befits that-one his song hone
ab tan prima maestria
with so subtle mastery
que no sia clars com dia,
that not be clear as day
que sabers a pauc de valor
for knowledge has little of merit
si clardatz no·ill dona lugor,
if clearness not-to-it gives light

qu'escur saber tota via
for-obscure knowledge all the-while
ten hom per mort, mas per clardat reviu,
holds one for dead but through clearness revives
per qu'ieu chant clar e d'ivern e d'estiu.
for which-I sing clear both in-winter and in-summer

Tan tost chant d'ivern qan d'abril
As soon I-sing in-winter as in-April
ab sol que razos i sia,
with only that matter there be
e pres mais, qui q'en als s'apil,
and I-prize more whoever that-in else himself-lean
clars digz ab obra polia
clear sayings with work polished
qu'escurs motz ab serran lia;
than-obscure words with locking binds
e no·m par q'aia tant d'onor,
and not-to-me it-seems that-he-have so-much of-honor
si tot lo cui' aver maior,
though all it he-thinks to-have greater
cel que son chant serr' e lia,
he who his song locks and binds
qon cel que·l fai ab clardat agradiu;
as he who-it makes with clearness pleasing
per qu'eu, qan chant, en chantar clar m'abriu.
for which-I when I-sing in singing clear myself-hasten

E qi me·n tenia per vil
And who me-thereof held for cheap
ni m'o contav' a folia,
or me-it counted as folly
ben sai q'ab qatr' omes de mil
well I-know that-with four men of thousand
d'aiso no s'acordaria;
of-this not himself-would-agree
e pos tan granz partz fos mia,
and since so great part were mine
s'el en prendia desonor
if-he thereof took dishonor
poiri' encolpar sa folor;
he-could blame his folly
et es ben granz aurania
and it-is well great presumption
qu'escurs motz fai, qais q'aia sen autiu,
who-obscure words makes as-if that-he-have sense lofty
tals que no sab trair' aiga de clar riu.
such that not knows to-draw water from clear stream

Autr' avoleza femenil
Other vileness womanish
que nais d'envei' ab feunia
that is-born of-envy with rancor
fan cil q'en blasmar l'autrui fil
do those who-in blaming the-other's thread
s'aprimon ab vilania;
themselves-refine with churlishness

mas qui far non o sabria,
but who to-make not it would-know
per que blasma l'autrui labor?
for what blames the-other's labor
Aisso tenc eu per grant error,
This hold I for great error
e per mon grat non seria,
and by my will not it-would-be
qe ges no mou si non de cor chaitiu;
for at-all not it-moves if not from heart wretched
per qu'eu cosseil a chascun que·s n'esquiu.
for which-I counsel to each that-himself thereof-shun

Mas eu am domna segnioril
But I love lady lordly
gai' e de bela paria,
gay and of fair company
li cui fag son clar e gentil
the whose deeds are clear and noble
nurit de fin pretz qe·ls guia:
nourished with fine worth that-them guides
qu'il val tant per cortezia,
for-she is-worth so-much through courtesy
que d'un plazen ris mi socor
that with-a pleasing smile me she-succors
ades qant me ve per amor;
always when me she-sees for love
e·l bais m'a mes en tal via,
and-the kiss me-has put on such way

de qu'ela·m fes per sa merce aisiu,
of which-she-me made through her mercy familiar
qu'eu conquerai l'onrat ioi seingnoriu.
that-I shall-win the-honored joy lordly

Ab franc vol et ab cor humil
With frank will and with heart humble
soi totz sotz sa seingnoria,
I-am wholly under her lordship
ni ai cor qu'eu me·n desapil,
nor I-have heart that-I myself-thence detach
si·m dures mil anz ma via;
if-to-me lasted thousand years my life
que tant vas lieis s'umelia
for so-much toward her itself-humbles
mos cors d'umelian dousor
my heart of-humbling sweetness
qe·m teing per pagatz de dolor
that-myself I-hold for paid for pain
si ia miels no me·n venia;
if ever better not me-thereof came
mas midons q'es conoissenz ab prez viu
but my-lady who-is discerning with worth living
m'issautz, si·l platz, pos eu tant m'umeliu.
me-exalts if-to-her it-pleases since I so-much myself-humble

Domna, de vos chant e d'amor,
Lady of you I-sing and of-love
de qe·m tenon fol li pluzor;
for which-me hold fool the most
mas ges per fol no·m tenria,
but at-all for fool not-me would-hold
qi sabia don mos chantars derriu;
who knew whence my singing derives
mas eu am mais que·m teing' hom per auriu.
but I love more that-me hold one for rash

Plazenz domna, tot autre ioi esqiu,
Pleasing lady all other joy I-shun
e devas vos mi venon ioi dont uiu.
and from you to-me come joys whereby I-live

E mon fin cor regnia tan fin' amors

34 · SO FINE A LOVE REIGNS IN MY HEART

So fine a love reigns in his heart that he will sing though the cold spreads, not of flowers or birds but of love's joy. Others may sing of birds if they wish. Though cheer is banished by the great, and covetousness and error hold court by the counsel of pride, he will not stop singing, and those who do wrong may bear the grief of it. He marvels at those who complain of love, since no one ever loved better than he has loved, loves, and will love. Love has never made him grieve a single day but has always kept him living in gladness.

E mon fin cor regnia tan fin' amors
In my fine heart reigns so fine love
qu'eu chantarai, si tot s'espan freidura,
that-I will-sing though all spreads cold
que no·m devon agradar autras flors
for not-me ought to-please other flowers
ni chanz d'auzels ni folha ni verdura
or songs of-birds or leaf or greenery
mais ioi d'amor; doncs d'amor, qi·m ten gai,
but joy of-love then of-love who-me keeps gay
farai chanson que bona razon n'ai,
I-will-make song for good reason thereof-I-have
e qi·s voilha fassa chanson o dansa
and who-himself wish let-him-make song or dance
de chanz d'auzels, qar eu no n'ai voler
of songs of-birds for I not thereof-have will
de far chanson mas d'amoros plazer,
to make song but of-amorous pleasure
que ses amor no fon anc benanansa.
for without love not was ever happiness

E si solatz es faiditz pels maiors
And if cheer is banished by-the great
ni leialtatz non reignha ni drechura,
and loyalty not reigns or righteousness
anz tenon cort cobeitatz et errors
rather hold court covetousness and errors
per lo conseil d'orgoil ab desmesura,
by the counsel of-pride with excess
ges per aiso de chan no·m laissarai
at-all for this from song not-myself I-will-cease
qe·l dan, qu'es granz, acreisser non s'eschai;
for-the harm that-is great to-increase not itself-befits
e s'il fan mal, il n'aian la pezansa,
and if-they do ill they thereof-may-have the grief
qu'ieu non mier mal ni no·i vueil part tener,
for-I not deserve ill and not-there wish part to-hold
anz vueil chantar d'amor e ioi aver,
rather I-wish to-sing of-love and joy to-have
de qu'ieu mi lau e del mais ai fiansa.
of which-I myself praise and of-the more I-have trust

E·m meravil de totz los clamadors
And-myself I-marvel at all the complainers
qe·s van claman d'amor ni·n fan rancura,
who-themselves go complaining of-love or-thereof make grievance

car entre totz los corals amadors
for among all the heartfelt lovers
non fo anc us miels ames ses falsura
not was ever one better loved without falsehood
con ai amat et am et amarai;
as I-have loved and I-love and I-shall-love
es ad amic adoncs amors esglai,
is to lover then love dismay
sentit n'agr' eu em fag o en semblansa,
felt thereof-would-have I in deed or in seeming
tant loniamen m'a tengut en poder;
so long me-has held in power
mas anc [nulh] iorn no·m fes amors doler,
but ever any day not-me made love to-grieve
anz m'a totz temps fag viure en alegransa.
rather me-has all time made to-live in gladness

Non sai si·m chant, pero eu n'ai voler

35 · I KNOW NOT WHETHER TO SING

He does not know whether to sing, since singing needs joy, yet a song might cure love's ill. His heart and eyes betrayed him from inside the house, as a forest fears no axe unless its own wood supplies the handle. He asks Love to reward those traitors, and thanks Love for the most pleasing lady in the world. A dialogue with the lady follows. She calls him false, since she never sees him without smiling. He fears treachery, and she answers that a smile is born of a loving heart. He agrees, if the lady is loyal, and she says she is. Her answer has made him forget his ills, and he asks her not to delay the gift.

Non sai si·m chant, pero eu n'ai voler,
Not I-know whether-myself I-sing yet I thereof-have will
mas, segon dreg, non n'auri' eu talen,
but by right not thereof-would-have I desire
q'a chantar taing q'om aia iausimen
for-to singing befits that-one have joy
et eu non l'ai; ni·m voil pero tener
and I not it-have nor-myself I-wish yet to-hold-back
de far chanson, qe ben leu ia garria
from making song which well easily soon would-cure
del mal d'amor, q'eu tem fort que m'aucia,
of-the ill of-love that-I fear greatly that me-it-kill
que chanz adus gran ben maintas sazos.
for song brings great good many times
Eu no·l n'esper, tant en soi desiros,
I not-it thereof-hope so-much thereof I-am desirous

mas chantar voil, qu'eu n'ai conort aital:
but to-sing I-wish for-I thereof-have comfort such
si chantz mi platz, no·m noz, si tot no·m val.
if song to-me pleases not-me harms though all not-to-me avails

Eu mi cuiav' aver tant de saber
I myself thought to-have so-much of knowledge
e de vertut, que de l'afortimen
and of force that from the-onslaught
d'amor pogues garir e ben e gen,
of-love I-could to-be-cured both well and nobly
mas enganatz mi soi trobatz per ver,
but deceived myself I-am found for truth
que vencut m'a e·m ten en sa baillia;
for vanquished me-it-has and-me holds in its keeping
pero ben dic que·il colpa non es mia,
yet well I-say that-to-it fault not is mine
anz es tota de mos fals compaingnos,
rather it-is all of my false companions
q'a guerrers ai·l cor e·ls oils amdos.
for-as warriors I-have-the heart and-the eyes both
E qui de for a guerrer dinz l'ostal,
And who from outside has enemy within the-house
non pot aver plag plus descomunal.
not can to-have quarrel more outrageous

Qu'eu er aitals com selva de poder
For-I was such as forest in strength
anz que meu oil m'aguesson falsamen
before that my eyes me-had falsely
traït per leis qe·m conquistet rizen,
betrayed for her who-me conquered laughing
q'esfors d'amor no·m chalia temer,
that-assault of-love not-to-me it-needed to-fear
qe la selva lo fer non doptaria
for the forest the iron not would-fear
si doncs lo fust[z] socors no li en fazia;
if then the wood help not to-it thereof gave
ni eu, Amors, non agra temsut vos
and I Love not would-have feared you
si no m'eron li meu contrarïos;
if not to-me-were the my adversaries
mas traït m'an li meu oill desleial,
but betrayed me-have the my eyes disloyal
con trai lo bosc lo fustz de la destral.
as betrays the wood the haft of the axe

Que vos intretz, Amors, per mon vezer
For you entered Love through my seeing
inz e mon cor e·l cors fes faillimen
within in my heart and-the heart committed offense
que·us alberget ses cosseil de mon sen.
that-you lodged without counsel of my sense
Mas pos ill qet an fag vostre plazer,
But since they who have done your pleasure

fassatz lur ben, per vostra cortesia,
do to-them good by your courtesy
q'enaissi taing a bona seingnoria.
for-so befits to good lordship
De me no·us prec, sol qe fassatz ioios
For me not-you I-pray only that you-make joyful
aquetz trachors qe m'an fag enveios.
these traitors who me-have made desirous
E si·m meir grat del rei celestial,
And so-myself I-earn favor from-the king celestial
qu'eu prec per cels qi·m fan enoi mortal.
that-I pray for those who-me make annoyance mortal

Pero be·us aus, Amors, merce querer,
But well-you I-dare Love mercy to-ask
si tot sui vostr' un pauc forsadamen,
though all I-am yours a little forcibly
que no·m siatz tant blos ses chauzimen;
that not-to-me you-be so bare without clemency
q'aisi con vos etz fortz per conquerer,
for-so as you are strong for conquering
serai eu fortz, sia senz o folia,
shall-be I strong be-it sense or folly
en vos servir, e mon sen, qe·m chastia,
in you serving and my sense that-me chastises
oblidarai; ni no cre que anc fos
I-will-forget and not I-believe that ever was
negus amans vas vos plus temeros,
any lover toward you more fearful

mas ben sabes, qan de servir pren mal,
but well you-know when from serving one-takes ill
qe l'altra gens a paor d'atretal.
that the-other folk has fear of-the-like

Pero, Amors, car m'avez fait plazer
But Love for me-you-have made to-please
de tot lo mon tota la plus plazen,
of all the world all the most pleasing
d'aitan mi lau e·l sobreplus aten
of-so-much myself I-praise and-the surplus I-await
de vos, domna, car no·m deignatz valer...
from you lady for not-to-me you-deign to-help
— Fals, si fas eu, car no·t vei qe no·t ria.
False so do I for not-thee I-see that at-thee I-smile
— Vers es, mas eu dopti de tricharia.
True it-is but I fear of treachery
— No far, q'aiso t'es conortz avundos...
Not do for-this to-thee-is comfort abundant
— De qe? — Qe·l ris nais de cor amoros.
Of what That-the smile is-born of heart amorous
— Hoc, ben, si·l ris mou de dompna leial.
Yes well if-the smile moves from lady loyal
— Fols, tals soi eu, ni fatz semblan venal.
Fool such am I nor I-make show venal

Bona dompna, vostr' avinenz respos
Good lady your comely answer
m'es tan plazens e m'a fag tan ioios,
to-me-is so pleasing and me-has made so joyful
c'oblidat n'ai mon enoi e mon mal;
that-forgotten thereof-I-have my annoyance and my ill
mas no·m tardez lo don, si Dieus vos sal.
but not-me delay the gift so God you save

Un avinen ris vi l'autrier

36 · I SAW A COMELY SMILE

He saw a comely smile the other day, and joy filled his heart, though now he languishes with desire. One could be cured of an arrow through double mail sooner than of her double glance: one eye strikes, then the other, then a smile enters through the eye and reaches the heart. If he found a friend of hers, he would send her so many greetings that a quarter of them returned would bathe him in cheer. He never thought a smile could bring dismay, but he will live. He trusts his worth to win his wish, since a lady owes a fine lover his due, and asks not for her wealth but for one thing.

Un avinen ris vi l'autrier
A comely smile I-saw the-other-day
issir d'una bocha rizen;
issue from-a mouth laughing
e car anc ris tant plazentier
and since ever smile so pleasing
non vi, n'ai al cor ioi plazen.
not I-saw thereof-I-have in-the heart joy pleasing
Pero fols sui de l'alegrier
Yet fool I-am of the-gladness
qi·m ten tant alegr' e iauzen,
that-me keeps so glad and joyful
que quant sui en cossirier
that when I-am in care
e cossiran trai tal tormen
and pondering I-bear such torment
don cug languir de desirier,
whence I-think to-languish from desire

q'autre ioi non desir ni qier
for-other joy not I-desire or seek
et aqel cug q'aurai trop len.
and that I-think that-I-shall-have too slow

Miels pogr' om garir d'un archier
Better could one be-cured from-an archer
qe sagites tan duramen
who shot so hard
qe traspasses l'ausberc doblier,
that pierced the-hauberk double
qe del sieu dobl' esgard pognen,
than of-the her double look piercing
c'ab l'un oil primeiramen fier
for-with the-one eye first she-strikes
et ab l'autre [se·n] vai feren;
and with the-other herself-thence goes striking
pois fai un gai rizet derrier,
then makes a gay little-smile last
ab qe me fier derreiramen;
with which me she-strikes finally
et intra se·n per l'oil primier,
and enters itself-thence through the-eye first
mas pero car l'oils no·l soffier,
but yet because the-eye not-it endures
vai al cor afortidamen.
goes to-the heart mightily

Quan fon e mon fin cor intratz
When was in my fine heart entered
dedinz lo bels ris e l'esgart,
within the fair smile and the-look
mos cors s'en venc tost e vivatz
my heart itself-thence came quickly and lively
vas me claman: «merce, qu'eu art!
toward me crying mercy for-I burn
Ades siatz enamoratz
Always be enamored
de l'amoros cors, cui Dieus gart,
of the-amorous body whom God guard
q'a me, qi sui vostre cor, platz!»
for-to me who am your heart it-pleases
Tan vei plazen son cors gaillart,
So I-see pleasing her body lively
en cui es complida beutatz,
in whom is complete beauty
c'abellis a totz los prezatz;
that-delights to all the prized
dels crois si loigna e·s depart.
from-the vile herself distances and-herself parts

S'ieu trobes qui li fos privatz,
If-I found who to-her were intimate
qui privadamen da ma part
who privately on my behalf
portes salutz e amistatz
carried greetings and friendship
a lieis, don ma salutz no·s part,
to her from-whom my salvation not-itself parts
tan li en trametrai, sapiatz,
so-many to-her thereof I-will-send know-it
que s'ela·m tramezes lo qart,
that if-she-to-me sent the fourth
eu m'i baingner' ab gran solatz.
I myself-there would-bathe with great cheer
E·m baing de solatz ses regart;
And-myself I-bathe in cheer without fear
e pos tant me sui azautatz,
and since so-much myself I-am delighted
s'azautz iois me·n es destinatz,
if-comely joy to-me-thereof is destined
per merce la prec no·l m'atart.
for mercy her I-pray not-it from-me-delay

A mos iorns non cugiei vezer
In my days not I-thought to-see
que ris, qe par naisser ab iai,
that smile that seems to-be-born with joy

agues tan afortit poder
had so strong power
qu'el pogues engenrar esmai,
that-it could to-engender dismay
anz en degran naisser plazer
rather thereof ought to-be-born pleasure
plazen del bel ris qu'eu vi lai;
pleasing from-the fair smile that-I saw there
pero mon cor me·n fai doler
yet my heart me-thereof makes to-grieve
doloiros pessamenz qu'eu n'ai:
grievous thought that-I thereof-have
mas no son tant li desplazer
but not are so-much the displeasures
desplazen que·m cailla temer
displeasing that-to-me it-needs to-fear
qu'eu en mora, enanz en viurai.
that-I thereof die rather thereof I-shall-live

Pero si·m cug eu tant valer,
Yet so-myself I-think I so-much to-avail
si valors nul hom' enanz trai,
if merit any man forward draws
qu'ieu n'aurai complit mon voler,
that-I thereof-shall-have fulfilled my will
si sa voluntatz no·l m'estrai.
if her will not-it from-me-withdraws
E si·m volgues dreg mantener,
And if-me she-wished right to-maintain

pos sa mantenensa mi plai,
since her upholding to-me pleases
de midonz mi degr' eschazer
from my-lady to-me ought to-fall
tot so q'a fin aman eschai.
all that which-to fine lover befalls
Pero eu no·il qier son aver,
Yet I not-to-her seek her wealth
mas la re qe·il sabrai qerer,
but the thing that-to-her I-shall-know to-ask
si m'o dona, ben o penrai.
if to-me-it she-gives well it I-will-take

Oi, Maire, fillia de Dieu

37 · OH MOTHER, DAUGHTER OF GOD

He prays to the Virgin, queen of the angels, to guard his soul and body and pray God to judge him by His mercy and not by his deceit. He has sinned so much that a thousand years of penance would not save him unless God pardoned him. He confesses that he has been false, a liar, envious, a robber, a pursuer of other men's wives, covetous, a slanderer, and a deceiver. He asks Mary to keep him from all ill in this venal world and grant him eternal joy, and, as she bore God and stayed a virgin, to keep him from sudden death, since he is truly penitent.

Oi, Maire, fillia de Dieu
Oh Mother daughter of God
e dels angels Reina,
and of-the angels Queen
cui Marc e Luc' e Mathieu
to-whom Mark and Luke and Matthew
[e] chascuns Sains aclina,
and each Saint bows
gardatz mi l'arm' e·l cors mieu,
guard for-me the-soul and-the body mine
flors de roza ses spina,
flower of rose without thorn
Deu preian
God praying
que no segon mon enian
that not according-to my falseness
m'an iutgan,
me-he-go judging
mas segon sa merce gran.
but according-to his mercy great

Qu'ieu ai fag dels pecchatz tanz,
For-I have done of-the sins so-many
per ma folla follensa,
through my foolish folly
que s'ieu vivia mil anz
that if-I lived thousand years
en aspra penedensa,
in harsh penance
tant sai los faillimenz granz,
so I-know the offenses great
qu'eu non agra guirensa,
that-I not would-have protection
s'ab merce
if-with mercy
Deus no·m perdon e·m rete,
God not-me pardon and-me retain
non per me,
not for me
q'eu non ai faig lo perque.
for-I not have done the wherefore

Qu'ieu soi fals e mensongiers
For-I am false and liar
enveios e raubaire,
envious and robber
et envers autrui molliers
and toward other's wives
faillir non doptei gaire,
to-sin not I-feared much

e cobes e mal parliers
and covetous and evil talker
fui e fins [e] galiaire
I-was and sly and deceiver
[et] engres
and eager
s'ieu trobes cui enianes;
if-I found whom I-deceived
per q'ades
for which-now
per tot aital mi cofes.
for all such myself I-confess

E non ai per me poder
And not I-have by myself power
de garir ni baillia;
of healing or authority
per que·us vein merce qerer,
for which-you I-come mercy to-ask
gloriosa Maria,
glorious Mary
que mi deingnes tant valer,
that to-me you-deign so-much to-help

qu'eu per vos gardatz sia
that-I through you guarded be
de tot mal
from all ill
en aquest segle venal
in this world venal
desleial,
disloyal
e·m dones gaug eternal.
and-me you-give joy eternal

Si com Dieus fon de vos natz
So as God was from you born
e·n receup charn humana,
and-thereof received flesh human
e·il vostra virginitatz
and-the your virginity
remas entier' e sana,
remained whole and sound
tot aissi·m gardatz, si·us platz,
wholly so-me guard if-to-you it-pleases
d'agag de mort subitana.
from-ambush of death sudden
Desplazenz
Displeased
cre qu'eu sia veramenz,
I-believe that-I be truly
penedenz
penitent
de trastotz mos faillimenz.
of all my offenses

En chantar d'aquest segle fals

38 · IN SINGING OF THIS FALSE WORLD

He has wasted so much work singing of this false world that he fears mortal pain, so he turns his song to the Mother of God, whose mercy is the help of sinners. Through Eve, who made light of God's word, death was ordained for all, but the Virgin drew us from death to life: Eve believed the devil and Mary the angel Gabriel, and Eva reversed is Ave. He is wounded by folly and vainglory, but his belief is sound: one God in three persons, the flesh on the cross taken from her, her virginity before and after, the Credo word for word. He asks her help to do pure work before the dark night.

En chantar d'aquest segle fals
In singing of-this world false
ai tant' obra perduda,
I-have so-much work lost
dont tem aver penas mortals,
whence I-fear to-have pains mortal
si merces no m'aiuda,
if mercy not me-helps
per que mos chans si muda,
for which my song itself changes
e·l vueill offrir
and-it I-wish to-offer
lai don venir
there whence to-come
mi pot complid' aiuda,
to-me can complete help

sol no·m si' irascuda
only not-with-me be angered
la Maire Dieu,
the Mother of-God
cui mos chantars saluda.
whom my singing greets

Pero, si garda mos pechatz,
Yet if she-regards my sins
ben deu esser irada;
well she-ought to-be angered
mas sa grant merce prec, si·l platz,
but her great mercy I-pray if-to-her it-pleases
la mi fass' apagada.
her to-me make appeased
Aitals merces m'agrada,
Such mercy me-pleases
quar es secors
for it-is succor
dels peccadors,
of-the sinners
cui es razos loniada.
from-whom is reason removed
Sia·m merces donada,
May-be-to-me mercy given
Maire de Dieu,
Mother of God
quar per merce fust nada.
for through mercy you-were born

Qu'anz que·l vostre bels cors ioios
For-before that-the your fair body joyful
nasques, era establida
was-born was established
morz a chascun qu'el segle fos,
death to each that-in-the world were
quar l'avia merida
for it-she-had deserved
Eva, tant fon ardida,
Eve so was bold
quar tenc a leu
for she-held as light
lo dig de Deu,
the saying of God
de que fon pois aunida;
of which she-was afterward shamed
mas pois venc vostra guida,
but since came your guidance
Maire de Dieu,
Mother of God
em trag de mort a vida.
us drew from death to life

Per Eva e per son pecchat
Through Eve and through her sin
era tota genz morta;
was all folk dead

mas per vostra virginitat
but through your virginity
n'es uberta la porta.
thereof-is opened the gate
Eva per via torta
Eve by way crooked
nos aduis mort,
us brought death
e vos conort,
and you comfort
don la gens es estorta.
whence the folk is escaped
Tal frug vostr' albres porta,
Such fruit your tree bears
Maire de Dieu,
Mother of God
que vida nos aporta.
that life to-us brings

Ev' autreiet, quar li fon bel,
Eve granted since to-her it-was fair
al diable bauzia,
to-the devil lie
e vos a l'angel Gabriel
and you to the-angel Gabriel
la vera profecia.
the true prophecy
Eva ac nom l'enemia;
Eve had-as name the-enemy

el contradig,
in-the contrary
segon l'escrig,
according-to the-writing
ditz hom: «Ave» Maria.
says one Ave Maria
Tot so qu'Eva desvia,
All that which-Eve leads-astray
Maire de Dieu,
Mother of God
«Ave» torn' en la via.
Ave turns into the way

Per qu'ieu vos lau e·us dei lauzar,
For which-I you praise and-you ought to-praise
gloriosa Reina,
glorious Queen
que chascunz nafratz pot trobar
for each wounded can to-find
en vos vera mezina,
in you true medicine
quar vostra merces fina
for your mercy fine
chascun que·s vol
each who-himself wishes
guaris de dol,
heals from grief
de mal e de ruina,
of ill and of ruin

si de cor vos aclina,
if from heart to-you bows
Maire de dieu,
Mother of God
qu'als bos precx es vezina.
for-to-the good prayers is near

Ara vos prec e·us clam merce
Now you I-pray and-to-you I-cry mercy
que no·m siatz loindana,
that not-to-me you-be distant
qu'ieu sent nafrat mon cor e me
for-I feel wounded my heart and me
e ma voluntat vana
and my will vain
de folli' e d'ufana,
of folly and of-vainglory
per qu'ieu vos quier
for which-I you seek
cosseil entier
counsel entire
et aiuda certana.
and help certain
Sia·m merces prosmana,
May-be-to-me mercy near
Maire de Dieu,
Mother of God
don m'arma sia sana.
whence my-soul be sound

Quar si tot ai d'obra faillit,
For though all I-have in-work failed
crezens' ai dreit' asiza:
belief I-have right set
Paire, Fill e Saint Esperit
Father Son and Holy Spirit
crei un Dieu, ses diviza;
I-believe one God without division
la charn, qu'en crotz fon miza,
the flesh that-on cross was put
pres Dieus de vos
took God from you
per salvar nos,
for to-save us
e per so fon auciza;
and for this it-was slain
e qui cre d'autra guiza,
and who believes in-other manner
Maire de dieu,
Mother of God
sai ben que·l col se briza.
I-know well that-the neck itself breaks

E crei que fos enant lo part
And I-believe that you-were before the birth
et apres ses faillenza
and after without failing
Vergena, ques anc no·y ac part
Virgin for ever not-there had part
hom ni carnals semenza:
man or carnal seed
e·l ver salm que comenza:
and-the true psalm that begins
«Credo» crei tot
Credo I-believe all
de mot en mot.
from word to word
D'alre·m faitz doncs valenza.
Of-else-to-me do then help
Quar de falsa crezenza,
For of false belief
Maire de Dieu,
Mother of God
no m'a ops penedenza.
not to-me-is need penitence

Pero, Domna, quar miels sabes
Yet Lady since better you-know
so que·m fai sofraichura,
that which-me makes want

de so qu'obs m'es mi secorrez
with that which-need to-me-is me succor
tant quant vida mi dura,
so-much as life to-me lasts
qu'eu faz' obra tant pura,
that-I do work so pure
que paradis
that paradise
aia conquis,
I-have won
cant er la noigz escura.
when will-be the night dark
Be sai que·m noz drechura,
Well I-know that-me harms justice
Maire de dieu,
Mother of God
mais merces m'asegura.
but mercy me-assures

Gloriosa Sainta Maria

39 · GLORIOUS HOLY MARY

He asks the Virgin to accept his song. If he ever sang of base love, he now turns all his mind to her fine love, since other loves brought him only grief and hers is medicine for every ill. Pricked by the world's thorn, he comes to her for healing. He has offended her through fickleness and repents, and reason frightens him, since his own failings harm him. If her mercy helps him, justice does not dismay him, though he deserves death. He asks her, since He whom heaven and earth obey was born of her, to pray for mercy at the Judgment and the forgetting of vengeance.

Gloriosa Sainta Maria,
Glorious Holy Mary

e·us prec e·us clam merce qe·us plaia
and-you I-pray and-to-you I-cry mercy that-to-you please

lo chanz que mos cors vos presenta;
the song that my heart to-you presents

e s'anc iorn chantei de follia
and if-ever day I-sang of folly

ni fis coblas d'amor savaia,
or made coblas of-love base

ar vueil virar tota m'ententa
now I-wish to-turn all my-intent

e chantar de vostr' amor fina,
and to-sing of your love fine

qu'autr' amors no vueill [plus] que·m vensa;
for-other love not I-wish more that-me vanquish

q'anc no·i trobei ioi mas pezansa.
for-ever not-there I-found joy but grief

Mais la vostra sai qu'es mezina
But the yours I-know that-is medicine
de totz los mals, per que m'agensa
of all the ills for which me-pleases
metr' en vos tota m'esperansa.
to-put in you all my-hope

Qui de l'amor del mont follia,
Who from the-love of-the world goes-mad
es nafratz d'una mortal plaia,
is wounded of-a mortal wound
per qu'es fols cel que·s n'atalenta;
for which-is fool he who-himself thereof-craves
mas cel que vostr' amors chastia,
but he whom your love chastises
no·il faillira que ioi non aia,
not-to-him will-fail that joy — he-have
e non er mals que de mal senta.
and not will-be ill that of ill he-feel
E car eu sui poingz de l'espina
And since I am pricked by the-thorn
del mon, veing a vos per guirensa,
of-the world I-come to you for protection
que·m sanes per vostra pidansa
that-me thou-heal through your pity
e que·m fassas, dousa Reina,
and that-me thou-make sweet Queen

mon cor e tota m'entendensa
my heart and all my-understanding
pausar en vostra fin' amansa.
to-rest in your fine love

Pensan que·us ai per leuiaria
Thinking that-you I-have through fickleness
mesfaig, ben es dregz que·m desplaia
offended well it-is right that-to-me it-displease
e qu'eu de bon cor me·n repenta;
and that-I of good heart me-thereof repent
e si merces no m'es amia,
and if mercy not to-me-is friendly
tot mon afar tem que dechaia,
all my affair I-fear that fall
que razos fort me n'espaventa,
for reason greatly me thereof-frightens
qi no m'es parens ni vezina,
who not to-me-is kinsman or neighbor
ans m'es a dan per ma faillensa,
rather to-me-is at harm through my failing
e vei que m'aduz desfiansa,
and I-see that me-brings distrust
si vostra merces no·us declina
if your mercy not-you inclines
vas me e no·m fai mantenensa;
toward me and not-to-me gives support
et eu en aiso ai fiansa.
and I in this have trust

Sol que vostra merces mi sia
Only that your mercy to-me be
aiudaritz, dretz no m'esmaia,
helper justice not me-dismays
ni blan razon ni sa parenta.
nor I-flatter reason or her kinswoman
Pero mergut ai dretz m'aucia!
Yet deserved I-have justice me-kill
Mas vostra merces me n'estraia,
But your mercy me thereof-may-withdraw
e ia ma mort non li consenta!
and ever my death not to-it may-consent
Pos cel, cui sels et terr' aclina,
Since he to-whom sky and earth bows
pres del vostre bel cors naissensa
took from-the your fair body birth
e·s noiric ab vos en enfansa,
and-himself nourished with you in childhood
preiatz sa maiestat divina
pray his majesty divine
q'aia merce e sovinensa
that-he-have mercy and remembrance
al iutiar et oblit veniansa.
at-the judging and forgetting vengeance

Entre mon cor e me e mon saber

40 · BETWEEN MY HEART, MYSELF, AND MY SENSE

One night he dreamed a dispute between his heart, himself, and his sense over the fault lovers complain of. He blamed the lovers; his heart blamed Love, which binds one, frees another, and favors the false; his sense blamed the ladies, who make men beg and then love one who never begged. He judges that the fault lies with false and changeable lovers, so ladies make them beg to tell the loyal from the knave, and give a true friend their love, as his lady has done. Then his lady seemed to come and thank him for honoring the ladies, and he vows to be hers all his life.

Entre mon cor e me e mon saber
Between my heart and me and my knowledge
si moc tenzos, l'autra nueig qe·m dormia,
itself moved dispute the-other night when-myself slept
del faillimen don si plaignon l'aman,
about-the offense whence themselves complain the-lovers
qu'eu dizia q'en lur colp' esdeve,
for-I said that-in their fault it-happens
e mos cors diz: — Segnor, ges eu no·l cre,
and my heart said Lords at-all I not-it believe
anz es amors cel qui fai tot l'engan. —
rather it-is love he who makes all the-deceit
E·l senz carget las domnas de faillia,
And-the sense charged the ladies with failing
et enaissi tenzonem tro al dia.
and so we-disputed until to-the day

Mos cors levet e dis: — E·us voil qerer,
My heart rose and said And-you I-wish to-ask
segnor, si·us platz, perdon q'eu primers dia.
lords if-to-you it-pleases pardon that-I first speak
Se cel qi fail agues lo dol e·l dan,
If he who fails had the grief and-the harm
tot l'agr' amors, c'aitan mal si capte,
all it-would-have love for-so ill itself conducts
q'el destreing l'un e laiss' a l'autre·l fre
for-it constrains the-one and leaves to the-other-the rein
e l'un te sors, l'autre carga d'afan,
and the-one holds up the-other loads with-toil
e fui als pros e·il fals n'an manentia;
and flees from-the worthy and-the false thereof-have wealth
ara iutiatz si res piegtz far poiria. —
now judge if anything worse to-do it-could

— Et eu, seignor, en dirai mo voler,
And I lords thereof will-tell my will
— zo dis mos senz, — q'eu crei qe·il failla sia
this said my sense that-I believe that-the fault be
de las domnas, car si fan pregar tan.
of the ladies for themselves make to-beg so-much
Es es tals us qe can la domna ve
And it-is such custom that when the lady sees
qui ben la prec, ia mais no·il volra be,
who well her prays ever more not-to-him will-wish well
pois prega tal qu'ela non vi pregan;
then she-prays such that-she not saw praying

mas eu tengra plus bella cortezia
but I would-hold more fair courtesy
si de cellui qi l'ames fos amia. —
if of him who her-loved she-were beloved

— Senz, vos e·l cor failletz, al mieu parer,
Sense you and-the heart fail in-the my view
qe·l faillimenz mou totz de leuiaria
for-the offense moves all from fickleness
dels amadors, qi son fals e chamian,
of-the lovers who are false and changing
e car domnas i trobon pauc de fe
and for ladies there find little of faith
si fan preiar e loingnon lur merce
themselves make to-beg and withhold their mercy
per conoisser lo leial del truan;
for to-know the loyal from-the knave
e quan trobon amic senz tricharia
and when they-find friend without treachery
li fan amor, si com a faig la mia. —
to-him give love so as has done the mine

Ab tan mi fon venguda per vezer,
With so-much to-me was come for seeing
so·m fon semblan, madomna qe·m dizia:
so-to-me it-was seeming my-lady who-me said

— Bels douz amics, eu vos ren merce gran
Fair sweet friend I to-you render thanks great
de la honor q'aves facha per me
of the honor that-you-have done for me
a las donas, e non failletz de re.
to the ladies and not you-fail in anything
Si·l drut fosson tal can vos, ia blasman
If-the lovers were such as you ever blaming
non s'anera negus de drudaria,
not himself-would-go anyone of love-making
mas savis iau qe fols beu sa follia. —
but wise enjoys that fool drinks his folly

— Domna, merces qar m'aves onrat tan,
Lady thanks for me-you-have honored so-much
vostre sui eu e serai a ma via,
yours am I and will-be for my life
e·m lau de vos, qi que·s plaingnia d'amia.
and-myself I-praise of you who that-himself complains of-beloved

Eu non chant ges per talan de chantar

41 · I DO NOT SING FOR LOVE OF SINGING

He sings weeping, a song-lament, since the loss is so mortal. Lady Berlenda is dead, peerless in worth, merit, courteous speech, and honor, root, flower, fruit, and seed of all good, and great and small must weep. Dead is all the world held dear, and death has done no such wrong in a thousand years. No one heard her named without making her his lady, since she made the base worthy and the worthy finer. He asks why all Provence does not die where she died. The angels carry her singing to heaven, since a county was not honor enough for her, and Luresana should think of penance.

Eu non chant ges per talan de chantar;
I not sing at-all for desire of singing
mas si chant eu, non chant, mas chantan plor,
but if I-sing I not sing but singing I-weep
per c'aital chan deu hom clamar chan-plor
for which-such song ought one to-call song-lament
car es mesclatz lo chanz ab lo plorar;
for is mingled the song with the weeping
e non dig' om q'ieu aia fait faillenza
and not may-say one that-I have done fault
d'aital mesclar, car zo qu'eu dic ploran
of-such mingling for that which-I say weeping
non poiri' om suffrir d'auzir ses chan,
not could one endure of-hearing without song
tant es mortals la perd' e·ill meschaenza.
so is mortal the loss and-the misfortune

Car morta es cella qu'era ses par
For dead is she who-was without peer
de pretz prezat e de valen valor,
of worth prized and of worthy merit
de cortes ditz e de faitz e d'onor,
of courteous sayings and of deeds and of-honor
d'eseingnamen, d'acuillir e d'onrar,
of-instruction of-welcoming and of-honoring
Na Berlenda, domna de conoissenza,
Lady Berlenda lady of discernment
per cui devon plorar li pauc e·il gran,
for whom ought to-weep the small and-the great
car il era de tot fait benestan
for she was in all deed seemly
cim' e raditz, flors e frutz e semenza.
top and root flower and fruit and seed

Mort es tot zo qu'el mon era de car,
Dead is all that which-in-the world was of dear
e zo per qe valion li meillor,
and that for which were-worth the best
e zo per qe chantavon chantador,
and that for which sang singers
e zo per que prezavon domneiar,
and that for which they-prized wooing
e zo per que valia neis valenza
and that for which was-worth even worth
e zo per qe estava autr' enan:
and that for which stood other forward

plor doncs cascus qe passat son mil an
let-weep then each for past are thousand years
que mortz no fes tan gran desconoissenza.
that death not did so great ingratitude

Om non la vi ni non l'auzi nomnar
One not her saw and not her-heard name
qe non la fes sa domn' e son segnor,
who not her made his lady and his lord
car fazia ab gaug et ab douzor
for she-made with joy and with sweetness
los crois valer e·ls valenz afinar.
the vile to-be-worth and-the worthy to-refine
E doncs per que no mor tota·il proenza
And then for what not dies all-the Provence
ont il mori e tuit cil qe·i istan?
where she died and all those who-there stay
C'oi mais en dol et en consir viuran,
For-from-today on in grief and in care they-will-live
e zo li er piegz de mort, a ma parvenza.
and that to-them will-be worse than death to my seeming

Pero sivals hom non la pot comtar
Yet at-least one not her can to-reckon
[mal a] son ops, mas a nostra dolor,
ill to her need but to our grief
car uns comtatz non l'era pron d'onor,
for a county not to-her-was enough of-honor

per qe lla vol Dieus en cel far regnar;
for which her wishes God in heaven to-make reign
e si tot sai en reman dechaenza,
and though all here thereof remains decline
li saint angel la·n portaran chantan;
the holy angels her-thence will-carry singing
per son profeg, si tot nos torn' a dan,
for her profit though all to-us turns to harm
no·s deu adur de plorar estenenza.
not-oneself ought to-bring of weeping restraint

Luresana, pensatz de penedenza,
Luresana think of penance
que Dieus vos vol confondre derenan,
for God you wishes to-confound henceforth
e pareis ben al sobremortal dan
and it-appears well by-the beyond-mortal harm
c'aves äut, que vostra mortz comenza.
that-you-have had that your death begins

Si mos chanz fos de ioi ni de solatz

42 · IF MY SONG WERE OF JOY

Anger turns his song from love to complaint: how can a Christian live in joy hearing the Sepulcher's cries go unanswered? Jerusalem, the vision of peace, is forsaken, since the war of the two crowned heads has driven peace away; God better the guilty one or kill him. God has taken the knights dead in Syria, but those at home are unmoved. The French king should send help, the English king remember Richard and cross, and the Germans and Spaniards follow. The Count of Provence would free the Sepulcher if his wealth matched his worth, but is needed here against worse Turks. The Pope should make peace or a profitable war, and the Emperor peace here and help there.

Si mos chanz fos de ioi ni de solatz
If my song were of joy or of cheer
e mais e miels sai que grazitz seria;
and more and better I-know that welcomed it-would-be
per qu'ieu en cor et en talant avia
for which-I in heart and in mind had
chantar d'amor, mas er me·n sui laissatz
to-sing of-love but now me-thereof I-am ceased
car mal chanta de gaug qui·es iratz;
for ill sings of joy who-is angered
e pero vir mon chantar en clamors,
and therefore I-turn my singing into complaints
e·m meravil cum nuls hom ab ioi regna,
and-myself I-marvel how any man with joy lives
que lei ni fe de crestiantat tegna;
who law or faith of Christendom hold

c'auzir pot hom los critz e·ls braitz e·ls plors
for-to-hear can one the cries and-the shrieks and-the tears
del sepulcre e non troba secors.
of-the sepulcher and not finds succor

Jerusalems es luecs desamparatz.
Jerusalem is place forsaken
Sabes per que? Car la patz es faillia,
You-know for what Because the peace is failed
c'aitan vol dir, per drech' alegoria,
for-so-much wishes to-say by right allegory
Jerusalem com vizios de patz;
Jerusalem as vision of peace
mas la guerra dels dos granz coronatz
but the war of-the two great crowned
a cassada patz d'aqui e d'aillors,
has chased peace from-here and from-elsewhere
ni de voler patz no fan entresegna.
and of wanting peace not they-make sign
Eu non dic ges en cui colpa devegna;
I not say at-all on whom blame fall
mas qi mer mal d'aqetz dos granz segnors,
but who deserves ill of-these two great lords
Dieus lo meillor o l'aucia de cors!
God him better or him-kill at once

Granz es lo dols e maier for' assatz
Great is the grief and greater would-be much
dels cavaliers qui son mort en Suria,
of-the knights who are dead in Syria
si no·ls agues Dieus pres en compaignia;
if not-them had God taken in company
mas cels de sai no vei gair' encoratz
but those of here not I-see much encouraged
de recobrar las saintas heretatz.
of recovering the holy heritages
Ai, cavallier, aves de mort paors!
Ah knights have-you of death fears
Eu crei si·l Turc fugisson de la 'nsegna,
I believe if-the Turks fled from the banner
o fosson tan com li corp de Sardegna,
or were as-many as the ravens of Sardinia
q'il troberan a pro de cassadors;
that-they would-find in plenty of hunters
mas qui no·s mou a pauc d'envazidors.
but who not-himself moves has little of-assailants

Si·l Reis frances non fos aconseillatz
If-the King French not were counseled
d'aquest socors, meravilla n'auria,
of-this succor marvel thereof-I-would-have
tant l'a donat Dieus rica seignoria;
so-much to-him-has given God rich lordship
mas si·l deu far, fassa·l socors vivatz,
but if-it he-ought to-do let-him-make-the succor lively

car perdutz es lo dos q'es trop tarzatz.
for lost is the gift that-is too delayed
E·l Reis engles aia cor de l'acors
And-the King English may-have heart of the-succor
e del valen Rei Richart li sovegna,
and of-the worthy King Richard to-him let-it-recall
e pas la mar ab poder e no·s feingna,
and let-him-cross the sea with power and not-himself let-him-feign
car hom conois los amics feingnedors
for one knows the friends feigning
e los verais a las cochas maiors.
and the true in the straits greatest

Dels Alamanz, s'eu fos lur amiratz,
Of-the Germans if-I were their admiral
tot passera la lor cavalaria;
all would-cross the their knighthood
ni·ls Espaignols ges non escuzaria,
and-the Spaniards at-all not I-would-excuse
si tot an pretz ves Sarrazis malvatz,
though all they-have worth toward Saracens wicked
qar per aquels non fon ges derrocatz
for by those not was at-all overthrown
lo Sepulchres on Dieus iac e·n ressors.
the Sepulcher where God lay and-thence rose
Be·m meravil com hom de crotz si seigna
Well-myself I-marvel how one with cross himself signs
pos non a cor negus que la manteigna,
since not has heart anyone who it maintain

e·m meravil don nais tanta errors,
and-myself I-marvel whence is-born so-much error
c'om non decern las antas dals honors.
that-one not discerns the shames from-the honors

Coms Proensals, tost fora deliuratz
Count Provençal soon would-be delivered
lo Sepulcres si vostra manentia
the Sepulcher if your wealth
poges tan aut com lo pretz qui vos guia,
rose so high as the worth that you guides
car amatz Dieu e bonas genz onratz
for you-love God and good folk you-honor
e ses biais en totz afars reignatz
and without slant in all affairs you-behave
e per vos es anqer viva valors;
and through you is still alive merit
mas del passar non ai cor que·us destregna,
but of-the crossing not I-have heart that-you I-press
c'obs es qe sai vostra valors pro tegna
for-need is that here your merit profit hold
a la gleiza d'aitals guerreiadors.
to the church of-such warriors
Ja de lai mar non queiratz Turcs peiors!
Ever from yonder sea not you-would-seek Turks worse

Apostoli, eu crei qe si conveigna
Pope I believe that itself befits
que fassatz patz o guerra qui pro teigna,
that you-make peace or war which profit hold
car si totz temps anatz per l'uzat cors,
for if all time you-go by-the used course
per vos non er lo sainz Sepulcres sors.
through you not will-be the holy Sepulcher raised

Emperaire, del secors vos soveigna
Emperor of-the succor to-you let-it-recall
car Dieus lo·us qier, per cui chascuns reis reigna,
for God it-of-you asks through whom each king reigns
e fassatz patz de sai e lai socors,
and make peace on here and there succor
car ben pot mortz sobrels emperadors.
for well has-power death over-the emperors

Qan vei far bon fag plazentier

43 · WHEN I SEE GOOD, PLEASING DEEDS

He praises worthy deeds: the king of France has taken the cross first to help the Holy Land, and he should finish what he nobly began and cross quickly, since Christians there are dead or captive and the Sepulcher broken. At home Christians war on one another, and unless it ends Christendom will fall, since nothing kills it better than itself. No one is a knight who will not help God with all his power. He rebukes the wicked barons who break their promise to God, without naming them. Men daily ask God for help, but when He asks, no one hears; only when death takes the wicked barons will help come and peace reign.

Qan vei far bon fag plazentier,
When I-see do good deed pleasing
mi platz far chantaret plazen,
to-me it-pleases to-make little-song pleasing
non ies de las chiflas del ven,
not at-all of the whistlings of-the wind
car ieu no voill tan vil mestier
for I not wish so cheap craft
q'en faitz menutz mos sabers si dechaia;
that-in deeds small my knowledge itself decline
mas lo[s] cabals es razos q'ie·n retraia,
but the chief is reason that-I-thereof recount
sivals per dir als avols zo qe·il pes
at-least for saying to-the worthless that which-to-them grieves
e per plazer dels gais e dels cortes,
and for pleasure of-the gay and of-the courtly

e per onrar cels qui fan faigz onratz,
and for honoring those who do deeds honored
quar qui ben fai taing qe·n sia lauzatz.
for who well does befits that-thereof he-be praised

Per qe·m platz dir laus vertadier
For which-to-me it-pleases to-say praise true
chantan de tot home valen;
singing of every man worthy
pero no·m cal gaire soven
yet not-to-me needs much often
d'aital chant aver consir[i]er,
of-such song to-have care
tan trob' om paucs de cels cui valors plaia;
so finds one few of those to-whom merit please
mas d'aquels paucs non es razos q'om taia
but of-those few not is reason that-one silence
sos onratz faitz, per q'ieu non tairei ges
their honored deeds for which-I not will-silence at-all
zo qes a fag l'onratz reis dels Frances,
that which has done the-honored king of-the French
car s'es primers per far socors crozatz
for himself-is first for to-make succor crossed
al saint regne on Dieus fo mortz e natz.
to-the holy kingdom where God was dead and born

Lau e pres e honor en mier
Praise and worth and honor thereof deserves
lo reis del bon comenzamen,
the king of-the good beginning
pero dels meillors si n'aten
yet from-the best himself thereof-expects
q'om li fara lau plus entier.
that-one to-him will-make praise more entire
Doncs zo c'a gent comenzat a cap traia,
Then that which-he-has nobly begun to end let-him-bring
car en la fin chant' om, lauzor veraia,
for in the end sings one praise true
e pas de cors la mar, qe granz ops es,
and let-him-cross in haste the sea for great need it-is
que de lai son Crestian mort e pres
for from there are Christians dead and taken
e·l sepulcres fendutz e derocatz,
and-the sepulcher split and overthrown
on Dieus pauzet can fon de crotz levatz.
where God rested when he-was from cross lifted

E sai son Cristian guerrier
And here are Christians warriors
entr' els et aqo mortalmen,
among themselves and that mortally
e non an dol ni marrimen
and not they-have grief or distress
d'est' ainta ni d'est encombrier;
of-this shame or of-this trouble

pero si sai la guerra no s'apaia,
yet if here the war not itself-appeases
cristiantatz grieu sera qe non chaia.
Christendom hard will-be that not fall
Sabes per que? Car el mon non es res
You-know for what Because in-the world not is anything
miels puesc' aucir autrui con el metes.
better can kill another than it itself
Pero, si chai, dir puesc eu qe·m desplatz...
Yet if it-falls say can I that-to-me displeases
Mas non puesc mais, car poders no·m n'es datz.
But not I-can more for power not-to-me thereof-is given

Eu non teing ies per cavalier
I not hold at-all for knight
qui non socor de bon talen
who not succors with good will
o de son poder franchamen
or with his power frankly
Dieu, pos el n'a tan gran mestier.
God since he thereof-has so great need
Lo rei frances lau qui par que cor n'aia,
The king French I-praise who seems that heart thereof-have
e los malvatz baros, cui qe desplaia,
and the wicked barons to-whom ever it-displease
repren q'a Dieu faillon zo q'an promes;
I-rebuke for-to God they-fail that which-they-have promised
mas ies per nom no·ls voil aver repres;
but at-all by name not-them I-wish to-have rebuked

qar s'ieu degues blasmar totz los malvatz,
for if-I had to-blame all the wicked
tart finera lo chantaretz q'eu fatz.
late would-end the little-song that-I make

Hom demanda tot iorn e qier
One asks all day and seeks
a Dieu conseil e garimen
to God counsel and healing
et el voluntiers nos entèn,
and he willingly us hears
mas ara, cant el nos requier,
but now when he us requires
non es auzitz, de qe mos cors s'esmaia.
not he-is heard at which my heart itself-dismays
Malvatz baron, cuidatz c'aisso s'eschaia
Wicked barons think-you that-this itself-befits
que Dieus vos vaill' e vos non l'aiudes?
that God to-you avail and you not him-help
Ja sabetz vos q'en crotz fon per vos mes?
Surely know you that-on cross he-was for you put
No·us sai plus dir, mas s'ara no·us crozatz,
Not-to-you I-know more to-say but if-now not-yourselves you-cross
pos pretz perdretz, qe la vida perdatz!
sooner worth you-will-lose than the life you-lose

Si no·us valetz, Seignor Deu, vos metes,
If not-to-yourself you-avail Lord God yourself put
dels crois barons socors non esperes.
of-the vile barons succor not hope
Pero si mortz pren los baros malvatz,
Yet if death takes the barons wicked
socors n'auretz, car pois regnara patz.
succor thereof-you-will-have for then will-reign peace

Estier mon grat mi fan dir vilanatge

44 · AGAINST MY WILL THEY MAKE ME SPEAK VILLAINY

The failings of a slack Marquis, Boniface of Montferrat, force him to speak ill against his will. The man denies his baronage, buries worth, and destroys courtesy; called Montferrat's son, he seems the wind's brother. He sold the Milanese faith he did not have, and if he paid Sir Azzo back his money he could be released from his oath. He lost his heritage without one bold day, betraying his lord and then Milan. Were he the Marquis's lord, he would refuse his homage and kiss, as the Marquis kissed him at Pavia and then the Pope; he believes him only if he kisses his arse. He sends the shamed Marquis to the devil.

Estier mon grat mi fan dir vilanatge
Against my will me make say villainy
li faillimen vironat de follia
the offenses surrounded with folly
d'un flac Marques, e sai qu'eu faz follatge
of-a slack Marquis and I-know that-I commit folly
c'ab escien faill per autrui faillia;
for-with knowledge I-fail through other's failing
mas una res m'escusa, so enten,
but one thing me-excuses this I-understand
qe se fossen cellat li faillimen,
that if were hidden the offenses
ia de faillir non agr' om espaven,
ever of failing not would-have one fear
e qi fa mal ben pot soffrir c'om dia.
and who does ill well can to-endure that-one say

Per q'ieu dirai d'un fol nega-barnatge
For which-I will-speak of-a fool deny-baronage
sotera-pretz e destrui-cortezia,
bury-worth and destroy-courtesy
qu'om ditz q'es natz de Monferrat linatge,
that-one says that-is born of Montferrat lineage
mas non pareis a l'obra q'aisi sia;
but not it-appears in the-work that-so it-be
anz crei q'el fon fils o fraire de ven,
rather I-believe that-he was son or brother of wind
tan cambia leu son cor e son talen.
so changes easily his heart and his desire
En Bonifais es clamatz falsamen,
Sir Boniface is called falsely
car anc bon faig non fes far a sa via.
for ever good deed not he-did do in his life

Son sagramen sai eu qu'el mis en gatge
His oath know I that-he put in pawn
als Milanes et a lur compaignia,
to-the Milanese and to their company
e·n pres deniers per aunir son paratge
and-thereof took pennies for shaming his lineage
e vendet lur la fe q'el non avia;
and sold to-them the faith that-he not had
pero de fe d'eretge no·l repren,
yet of faith of-heretic not-him I-reproach
q'el iura leu e fail son sagramen;
for-he swears easily and breaks his oath

e s'el a n'Atz volgues rendre l'argen,
and if-he to Sir-Azzo wished to-render the-money
del sagramen crei q'om lo quitaria.
of-the oath I-believe that-one him would-quit

Tant es avols e de menut coratge
So-much he-is worthless and of small heart
q'anc iorn no·l plac prez de cavalaria,
that-ever day not-to-him pleased worth of knightbood
per q'a perdut pro de son heritatge,
for which-he-has lost much of his heritage
q'anc non reqeis per ardiment un dia;
for-ever not he-reclaimed through boldness one day
mas qar a fag dos traimenz tan gen,
but since he-has done two betrayals so nobly
a son seingnor antan primieramen,
to his lord last-year first
pois a Milan, a cui frais convinen,
then to Milan to whom he-broke agreement
el cui' a obs cobrar sa manentia.
he thinks at need to-recover his wealth

Se·il fos segner, ia no·m feir' homenatge
If-to-him I-were lord ever not-to-me he-would-do homage
adrechamen, car sai qe·l no·m tenria,
properly for I-know that-it not-to-me he-would-keep
ni·m baisera mais de boch' el visatge,
nor-me he-would-kiss more with mouth on-the face

car autra vetz la·m baiset a Pavia,
for other time it-me he-kissed at Pavia
pois en baiset lo papa eissamen;
then thereof kissed the pope likewise
donc pois aisi tota sa fe desmen,
then since so all his faith he-belies
s'ab me ia mais fezes plai ni coven.
if-with me ever more he-made pact or covenant
Si no·m baises el cul, ren no·l creiria.
If not-me he-kissed on-the arse anything not-him I-would-believe

Ai, Monferrat, plagnes lo flac dolen,
Ah Montferrat lament the slack wretch
qar aunis vos e tota vostra gen,
for he-shames you and all your folk
c'aissi fenis l'onratz pres veramen,
for-so ends the-honored worth truly
qe Monferratz per tot lo mon avia.
that Montferrat through all the world had

Haunit Marqes, al diabol vos ren,
Shamed Marquis to-the devil you I-render
q'a tal vasal taing aitals segnoria.
for-to such vassal befits such lordship

Quant en bon luec fai flors bona semenza

45 · WHEN A FLOWER MAKES GOOD SEED

As good seed in good ground yields good fruit, his heart, made to flower by love, sends a comely song to fine lovers, since no song pleases unless it begins in love. He once believed love could be hidden by good sense; now he knows that love born in a loyal heart grows like an overflowing spring. He cannot hide his joy, and cares only that his lady is pleased. Her smile, her bearing, and her kiss have won his whole heart, and he will have the joy he awaits if mercy conquers her. He reminds her of the sigh at their kiss, when she called him sweet friend, and says he sings of love to hide her secretly.

Quant	en	bon	luec	fai	flors	bona	semenza
When	*in*	*good*	*place*	*makes*	*flower*	*good*	*seed*
segon	razon	bons	frugz	en	deu	eissir;	
according-to	*reason*	*good*	*fruits*	*thereof*	*ought*	*to-come-out*	
per	que	mos	cors,	qu'amors	a	faig	florir
for	*which*	*my*	*heart*	*that-love*	*has*	*made*	*to-flower*
de	flor	de	ioi,	tramet	frug	de	plazenza
of	*flower*	*of*	*joy*	*sends*	*fruit*	*of*	*pleasure*
als	finz	amanz,	chanzonet'	avinen,			
to-the	*fine*	*lovers*	*little-song*	*comely*			
qui	nais	d'amor	e	creis	de	benvolenza;	
which	*is-born*	*of-love*	*and*	*grows*	*of*	*goodwill*	
que	ges	estiers	chanzon	ni	ren	plazen	
for	*at-all*	*otherwise*	*song*	*or*	*anything*	*pleasing*	
non	pot	hom	far,	si	d'amor	non	comenza.
not	*can*	*one*	*to-make*	*if*	*from-love*	*not*	*it-begins*

Ja fo tals temps q'ieu avia crezenza
Once was such time that-I had belief
c'om si pogues d'amor ab sen cobrir,
that-one himself could from-love with sense to-cover
mas ar no·l crei, anz sai, senes faillir,
but now not-it I-believe rather I-know without failing
que s'amors pren en leial cor naissenza
that if-love takes in loyal heart birth
broilan vai tan chascun iorn e creissen
sprouting it-goes so each day and growing
que pren lo cor e·l gieng e l'entendenza,
that it-takes the heart and-the wit and the-understanding
ni cap en cors ni neis en pensamen,
nor fits in body nor even in thought
que plus que fons regorga sa creissenza.
for more than fountain overflows its growth

Per mi o sai, q'ieu no vail en scienza;
By me it I-know for-I not am-worth in knowledge
que se tot ieu non ai sobras d'albir,
for though all I not have surplus of-judgment
alques n'ai eu; mas car am senz mentir,
some thereof-have I but for I-love without lying
non puesc celar qu'eu non fassa parvenza
not I-can to-conceal that-I — make show
d'amoros ioi e per zo chant soven,
of-amorous joy and for this I-sing often
que maintas genz tenon a non-sabenza;
which many folk hold as unwisdom

mas me non cal de lur van tenimen,
but to-me not matters of their vain opinion
qu'eu non quier mais, pos a midonz agenza.
for-I not seek more since to my-lady it-pleases

L'amoros ris e·il gaia captenenza
The-amorous smile and-the gay bearing
e·l bais, qe·m fei alegrar e languir,
and-the kiss that-me made to-rejoice and to-languish
vos an liurat tot mon cor per servir
you have delivered all my heart for serving
e vos l'avetz, domn', en vostra tenenza.
and you it-have lady in your holding
Mas qe sera del ric ioi q'eu aten?
But what will-be of-the rich joy that-I await
Aurai l'eu ia? Hoc, sol merces vos venza;
Shall-have it-I ever Yes only mercy you conquer
qu'eu sai que dreitz tan ric ioi non consen,
for-I know that right so rich joy not consents
tan sobreval vostra valors valenza.
so surpasses your merit worth

Plazenz domna, aiatz en sovinenza,
Pleasing lady have in remembrance
can vos baizei, de l'amoros sospir
when you I-kissed of the-amorous sigh
qe·m venc dal cor e·m cuiet far fenir,
that-me came from-the heart and-me thought to-make to-end

mas be·m garic adonc vostra guirenza
but well-me healed then your protection
car m'apelletz «douz amic!» douzamen
for me-you-called sweet friend sweetly
e me dissetz q'ieu non agues temenza;
and me you-told that-I not had fear
aissi ac pro conort de iauzimen,
so I-had enough comfort of joy
ab c'om pogues hostar longu' atendenza.
provided that-one could to-remove long waiting

Ja non dig' hom q'ieu fassa faillimen
Ever not may-say one that-I commit offense
s'ieu chan d'amor ni faz d'amor parvenza,
if-I sing of-love or make of-love show
qu'aissi chantan sai la celadamen
for-so singing I-know her secretly
cubrir, don nais mos iois ni m'entendenza.
to-cover whence is-born my joy and my-understanding

Pensius de cor e marritz

46 · PENSIVE IN HEART AND DISTRESSED

Pensive and distressed, he will make coblas all the same. He marvels how a man can sin who knows he will die, and more at himself, since he does toward God what he condemns, though God died betrayed to keep us from hell. He confesses in song the seven deadly sins and countless small offenses, and asks God, who pardoned a thief on the cross, not to weigh his case by justice. He does not despair, having seen the gravest wounded healed by mercy. Justice wills his ruin, so he calls on mercy, and asks the Mother of God to make him do her commands.

Pensius de cor e marritz
Pensive in heart and distressed
cobleiaré, car mi platz,
I-will-make-coblas for to-me it-pleases
e non voil esser blasmatz
and not I-wish to-be blamed
si mos chanz non es grazitz
if my song not is welcomed
tant qom s'ieu era alegranz,
so-much as if-I were joyful
c'anc iocs ni solatz ni chanz
for-ever games or cheer or songs
ses alegrer non agron lur saizon,
without gladness not had their season
mas chantar voill, vailla mos chanz o non.
but to-sing I-wish be-it-worth my song or not

Pero s'ieu tot sui marritz,
Yet though-I all am distressed
qan eu sui pro apensatz
when I am well bethought
meravillas vei assatz,
marvels I-see plenty
mas d'una·m sui esbaitz,
but at-one-myself I-am astonished
don sui trop meravillanz
whence I-am much marveling
car passa totas las granz,
for it-surpasses all the great
coissi pot far mesfag ni faillizon
how can to-do misdeed or failing
hom qui de mort non cuid' aver perdon.
man who of death not thinks to-have pardon

Mas chascus, don sui marritz,
But each whence I-am distressed
stai de mort asseguratz,
is of death assured
e sap que non er mudatz
and knows that not will-be changed
que chascuns er sepellitz,
that each will-be buried
mas qui non laissa·ls enianz
but who not leaves-the deceits
sembla qe·n sia doptanz,
seems that-thereof be doubting

car qui tailla de sa mort lo baston
for who cuts of his death the stick
non cre morir o sabers no·ill ten pron.
not believes to-die or knowledge not-to-him holds profit

Mas de mi sui plus marritz,
But of me I-am more distressed
meravillos et iratz,
marveling and angered
car zo q'eu plus repren fatz
for that which-I most reprove I-do
vas Dieu qui mortz e traïtz
toward God who slain and betrayed
fon per nos gardar dels danz
was for us to-guard from-the harms
e dels efernals afanz;
and from-the infernal toils
mas s'ai faillit, eu li prec que·m perdon
but if-I-have failed I him pray that-me he-pardon
e farai li chantan confession.
and I-will-make to-him singing confession

Q'eu ai faig, don sui marritz,
For-I have done whence I-am distressed
los set criminals peccatz,
the seven deadly sins
de que m'enoi' e·m desplatz,
of which me-irks and-to-me displeases

e dels faillimenz petitz
and of-the offenses small
tanz q'ieu no·n sui remembranz;
so-many that-I not-thereof am remembering
per q'ie·us acli sopleianz,
for which-I-you bow suppliant
Dieus, qui en crotz perdonest a un lairon,
God who on cross pardonedst to a thief
qe·m perdonetz e no·i gardetz razon.
that-me you-pardon and not-there you-regard reason

Pero non sui tant marritz
Yet not I-am so distressed
q'eu sia desesperatz,
that-I be desperate
quar ai vist dels plus nafratz
for I-have seen of-the most wounded
per vostra merce gueritz;
through your mercy healed
per qu'e·us reqier merceianz,
for which-I-you beseech pleading-mercy
qar dreitz vol mos dezenanz;
for justice wills my ruin
e doncs merces m'aiut, q'ieu la somon,
and then mercy me-help for-I her summon
e dreg soan qu'a mon ops no·l teing bon.
and justice I-scorn for-to my need not-it I-hold good

Maire de Dieu, totz mos anz
Mother of God all my years
mi faitz far vostres comanz,
me make do your commands
q'aissi serai certz de salvation,
for-so I-shall-be sure of salvation
per q'ie·us en prec con cel que vostr' om son.
for which-I-you thereof pray as he who your man am

Segnie 'n Thomas, tan mi plai

47 · LORD SIR THOMAS, I LIKE SO MUCH

Thomas's reported worth and deeds please him so much that he offers Thomas all he can do and all he knows, and more. He would fear to presume in asking to be held a friend, but his wish to take Thomas's requests as commands emboldens him. Thomas will never find him false, and whoever harmed Thomas would be his enemy. He asks Thomas to answer these coblas to seal their friendship, not to say whether he is in love, which his worth makes plain. He would rather see him, and prays God to fulfill Thomas's pleasure and give him the power to honor Thomas.

Segnie 'n Thomas, tan mi plai
Lord Sir Thomas so-much to-me pleases
lo pretz c'om de vos retrai,
the worth that-one of you recounts
e·il honrat fag qe vos faitz lai
and-the honored deeds that you do there
vos mi fan tan plazer de zai,
you to-me make so-much to-please from here
qe tot zo q'ieu puesc ni q'ieu sai
that all that which-I can or which-I know
vos profer et ancara mai,
to-you I-offer and yet more
qe pauc mi sembla zo qu'eu ai
for little to-me seems this that-I have
ad honrar vos si com s'eschai,
to honor you so as itself-befits
per qu'eu d'aillors m'en propcerai.
for which-I from-elsewhere myself-thereof will-provide

E temeria faillir,
And I-would-fear to-fail
s'ieu m'enardis de querir
if-I myself-emboldened to ask
qe·m voillatz per amic tenir;
that-me you-wish for friend to-hold
mas car de tot mon cor dezir
but for with all my heart I-desire
vostres precs per comanz auzir
your prayers as commands to-hear
e vos honrar e obezir,
and you to-honor and to-obey
aisso me·n fai tot enardir
this me-thereof makes wholly embolden
q'om pot ben demandar e dir
for-one can well to-ask and say
lai on hom a·l cor de servir.
there where one has-the heart of serving

E certanament vos dic
And certainly to-you I-say
qe ia no·m trobaretz tric
that ever not-me you-will-find treacherous
ni fals ni felon ni enic,
or false or felon or wrathful
anz mi trobaretz de cor ric,
rather me you-will-find of heart rich
qui qe l'aia croi ni mendic,
who that it-have vile or beggarly

et auria·m per enemic
and would-have-me as enemy
qui·us fezes enoi ni destric,
who-you did annoyance or harm
ni·m creiria d'aisso chastic,
nor-me would-believe of-this chastening
q'aissi deu hom amar amic.
for-so ought one to-love friend

E pos sui asseguratz
And since I-am assured
a demandar zo qe·m platz,
to ask this which-to-me pleases
prec que cobleian respondatz
I-pray that making-coblas you-answer
ad aquestas coblas qu'eu fatz
to these coblas that-I make
per fermar nostras amistatz;
for to-fix our friendships
mas eu non qier ges qe·m digatz
but I not ask at-all that-me you-tell
si·us es gais ni enamoratz
if-you are gay or enamored
q'aisso sai eu ben q'es vertatz;
for-this know I well that-is truth
qu'estiers non foratz tan prezatz.
for-otherwise not you-would-be so prized

Pero, si·us ven a plazer,
Yet if-to-you comes to pleasure
del vostre noble saber
of-the your noble knowledge
voil per vos auzir e saber,
I-wish through you to-hear and to-know
qar molt en poirai mais valer,
for much thereof I-shall-be-able more to-be-worth
mas trop plus voluntiers vezer
but much more willingly to-see
vos volgr' ieu, zo sapchatz en ver,
you would-wish I this know in truth
mas quecs deu laissar remaner
but each ought to-let remain
zo qe vol, cant no·l pot aver,
this that he-wishes when not-it he-can to-have
tro qe n'ai' autra vetz lezer.
until that thereof-he-have other time leisure

En Thomas, cel qui·us fai valer
Sir Thomas he who-you makes to-be-worth
vos don complir vostre plazer
you give to-fulfill your pleasure
e a mi don sen e poder
and to me give sense and power
d'onrar vos qe·i ai lo voler.
of-honoring you for-there I-have the will

Ges non sui forzaç q'eu chan

48 · I AM NOT FORCED TO SING

Love has no power over him, but one should not give up joy and cheer, so he sings freely. The lady whose worth gilded his song has died, but he keeps cheer, since fleeing joy leads to worse than death. The more the vile and the slothful fare badly, the more his cheer grows, and it pleases him when they grumble. Song without joy is no honor, and if one joyless man can burden the world, two joyful ones can do more. Once he hung in love's balance; now he has joy without love and is richer than ever. His song goes to the worthy and flees the worthless.

Ges non sui forzaç q'eu chan,
At-all not I-am forced that-I sing
q'amars non m'a em poder
for-loving not me-has in power
e ren [als], al meu parer,
and anything else in-the my view
no·m pot far força de chan;
not-me can to-make force of singing
mas per tan
but for so-much
non taing, segon ma semblança,
not befits according-to my seeming
laissar ioi ni allegranza
to-leave joy or gladness
ni solaz,
or cheer

anz m'agrada mais e·m plaz
rather me-delights more and-to-me it-pleases
q'eu chan, pos forçaç non sui
that-I sing since forced not I-am
per ioi de me ni d'autrui.
for joy of me or of-another

Dreiz es q'eu d'amor non chan,
Right it-is that-I of-love not sing
tant pauc vol als seus valer,
so little wishes to-the its to-avail
car midonz ab fin prez ver,
for my-lady with fine worth true
don eu daurava mon chan,
with-whom I gilded my song
ben estan,
well standing
laiset morir, don pesanza
it-let die whence grief
ai tal cum laus sa condanza!
I-have such as praise her acquaintance
Mas solaz
But cheer
retenc e ioi, car mi plaz,
I-retain and joy for to-me it-pleases
car qi ioi ni solaz fui
for who joy or cheer flees
a peich de mort se condui.
to worse than death himself leads

Mas eu, car voilh viure, chan
But I for I-wish to-live I-sing
e n'ai sivals mon plaçer,
and thereof-I-have at-least my pleasure
* * *
(lacuna)
d'aisso prez eu mais mon chan;
of-this prize I more my song
ed on an
and the-more have
li croi mais de malenança
the vile more of misfortune
e·lh nuaillios, mais s'ennança
and-the slothful more itself-advances
mos solaz,
my cheer
e dic vos qe fort me plaz
and I-tell you that greatly to-me it-pleases
can lor es greu ni fan brui
when to-them it-is grievous and they-make noise
de mi, cant eu mi desdui.
of me when I myself amuse

Pero eu sai ben s'eu chan
Yet I know well if-I sing
pauc m'en volran grad saber,
little me-thereof they-will-wish thanks to-know

eç eu be pauc lo n'esper
and I well little it thereof-hope
tant pauc so cil c'amon chan,
so few are those who-love song
mas chantan
but singing
dic eu qe non es onrança
I-say I that not is honor
ses ioi, ni gran beninança
without joy or great happiness
ses solaz.
without cheer
S'uns totz sols, cui iois non plaz,
If-one all alone whom joy not pleases
tot lo mon cargha d'enui,
all the world burdens with-annoyance
gardaz qe podem far dui!
look what we-can to-do two

E qar am ioi, de ioi chan,
And since I-love joy of joy I-sing
e ab ioi voilh remaner,
and with joy I-wish to-remain
e ioios mon cor aver,
and joyful my heart to-have
e de ioi daurar mon chan;
and with joy to-gild my song

e s'aman
and if-loving
estei anc en greu balança
I-was ever in grievous balance
ni·m failhit lonc'esperança
or-me failed long-hope
de solaz,
of cheer
ar ai ioi, de qe mi plaz,
now I-have joy of which to-me it-pleases
q'eu eis, ses amor, m'adui,
that-I myself without love me-bring
e soi plus rics c'anc non fui.
and I-am more rich than-ever — I-was

Qi solaz
Who cheer
ama ni cui fis iois plaz,
loves or whom true joy pleases
chant mon cantar qe s'adui
let-him-sing my singing that itself-brings
als pros e dals avols fui.
to-the worthy and from-the worthless flees

Tan franc cors de dompn' ai trobat

49 · SO FRANK A HEART IN A LADY

At Villafranca he found a lady so frank and so pleasing, who welcomed him so frankly, that she turned him from a free man into her serf. Frankness ought to free a serf, but a worthy lady's frank sweetness makes free hearts her servants. He lacks the frank boldness to court so frank a friendship, but he will spread her frank worth until many free men become her serfs, honoring her frankly, though not as a lover. He never wants to be freed from loving and serving her, and he would be a fool to ask for more freedom with so frank a lord.

Tan franc cors de dompn' ai trobat
So frank person of lady I-have found
a Villafranca e tan plazen,
at Villafranca and so pleasing
qe m'acuilli tan francamen,
that me-welcomed so frankly
qe de franc m'a son serf tornat.
that from frank me-has her serf turned
Mas franqeza com m'adui a servir,
But frankness how me-brings to serving
qe·m deuria, s'eu era sers, franqir?
that-me ought if-I were serf to-enfranchise
Car pros dompna ab sa franca douzor
For worthy lady with her frank sweetness
cor d'ome franc fai leu son servidor.
heart of-man frank makes easily her servant

S'ieu agues ges de franqetat,
If-I had at-all of frankness
eu amera son franc cors gen,
I would-love her frank body noble
mas no ai tan franc ardimen
but not I-have so frank boldness
d'entendr' en tan franc' amistat;
to-court in so frank friendship
mas son franc pretz sivals farai auzir
but her frank worth at-least I-will-make to-hear
tan qe mains francs farai sers devenir
so that many frank I-will-make serfs become
de lei cui am francamen ad honor
of her whom I-love frankly to honor
ab fi cor franc mas no en dreit d'amor.
with fine heart frank but not in right of-love

Dompna, ia mais no voill francs devenir
Lady ever more not I-wish frank to-become
de vos amar francamen e servir,
from you to-love frankly and to-serve
q'eu fora fols, pois ai tan franc seignor,
for-I would-be fool since I-have so frank lord
si franqetat demandava maior.
if frankness I-demanded greater

N'Albert, chauçeç la cal mais vos plairia

51 · SIR ALBERT, CHOOSE WHICH WOULD PLEASE YOU MORE

A partimen. Simon Doria asks Albert whether he would rather have his lady dressed in a palace every day, or naked every night in the dark in a rich bed. Albert chooses her dressed by day, since he would not want a lady he could not see, even for Edessa. Simon prefers the dark, where he can touch her breast. Albert says Simon's wits are cooked, since in the dark he might be touching an ugly painting. Simon answers that holding her without a shift he envies no emperor, and Albert can keep the sweat and the stench. Albert replies that Simon seems sent from a brothel, while seeing his lady in gray fur, the world seems all in flower.

Simon

N'Albert, chauçeç la cal mais vos plairia
Sir-Albert choose the which more to-you would-please
en dreit d'amor, puois tant forç n'es l'asais:
in right of-love since so strong thereof-is the-trial
vostra dompna vestida cascun dia
your lady dressed each day
e causada aver dins un palais,
and shod to-have within a palace
o'n una canbra, sol qe lums no i sia,
or-in a chamber only that light not there be
tuta nuda, si co·us plairia mais,
all naked so as-to-you would-please more

cascuna nuog tenir per druderia
each night to-hold for love-making
dinç un ric lieç? Causir podes uoi mais,
within a rich bed Choose you-can now henceforth
c'al mieu senblant ieu sai ben cal penria.
for-to-the my seeming I know well which I-would-take

Albert

Amics Simon, ben vos dic sen bausia
Friend Simon well to-you I-say without deceit
q'ieu am mil tans dompna tenir en pais
that-I love thousand times lady to-hold in peace
cascun giorn e causada e vestia
each day both shod and dressed
en çanbra o en loc segur ses fais,
in chamber or in place safe without burden
c'aver sella in privat, qu'eu volria,
than-to-have her in private that-I would-wish
tuta nuda de nuotç qe no i fos rais,
all naked by night that not there were ray
q'eu non volgra dompna aver in balia
for-I not would-wish lady to-have in keeping
s'ieu no la vis, qui me dones Roais,
if-I not her saw whoever me gave Edessa
per q'ieu vos dic qe als non iuiaria.
for which-I to-you say that else not I-would-judge

Simon

Amic Albert, mais am la nuotç escura
Friend Albert more I-love the night dark
tenir midon [ses lum] en aisit lioc
to-hold my-lady without light in comfortable place
qe·il toc son pieç e sa mamela dura
that-her I-touch her breast and her teat hard
c'adunc conplis a mon talent lo ioc,
for-then fulfills at my desire the game
so qu'eu non posc cant a sa vestidura,
this which-I not can as to her clothing
so sabes ben e sai qe·m dires oc;
this you-know well and I-know that-me you-will-say yes
qe del sieu cors veser no·m prent gran cura
that of-the her body to-see not-me takes great care
se·l giorn la vei vestid' e no la toc;
if-the day her I-see dressed and not her I-touch
per q'ieu dic ben, se ben gardas dritura.
for which-I say well if well you-regard justice

Albert

Maistre Simon, non causes a mesura
Master Simon not you-choose with measure
e ben mi par qe non sias al foc
and well to-me it-seems that not you-be at-the fire
don solias ia esser en grant cura,
whence you-were-wont once to-be in great care
ans crei omai qe sias del sen coc,
rather I-believe henceforth that you-be of-the sense cooked

qe qant ieu vei la bela creatura
for when I see the fair creature
ieu sui mager qe·l segner de Maroc;
I am greater than-the lord of Morocco
c'aisi pogra tocar laida pentura,
for-so I-could to-touch ugly painting
s'eu no la vis qan l'i sere ne·l broc;
if-I not her saw when to-her-there I-would-be in-the jug
no·l creias mais q'il es paraula iscura.
not-it believe more for-it is word obscure

Simon

Be·m meravigll, N'Albert, q'en tuta guisa,
Well-me I-marvel Sir-Albert that-in all manner
no m'autreas del plac so q'eu vos dic,
not me-you-grant of-the plea this that-I to-you say
qe qan ieu tenc midons senes camisa,
for when I hold my-lady without shift
l'enperador non evei Frederic,
the-emperor not I-envy Frederick
q'eu sai q'ell' es blancha e frescha e lisa;
for-I know that-she is white and fresh and smooth
donc cals obs m'es veder son gai cors ric,
then what need to-me-is to-see her gay body rich
don soi sertan qe val l'onor di Pisa?
whence I-am certain that is-worth the-honor of Pisa
Pero be·us [lais] la sudor e·l fastic
Yet well-to-you I-leave the sweat and-the stench
veser lo iorn, puois tant l'aves enquisa.
to-see the day since so-much it-you-have sought

Albert

Ben es, Simon, vostra valor conquisa
Well is Simon your merit conquered
puois qe amor aves mes en oblit,
since that love you-have put in forgetting
qe de bordel par qe·us sia tramisa
that from brothel seems that-to-you be sent
can sol d'engan l'avetç tot a mendic;
when only of-deceit you-it-have all at beggary
mais cant ieu vei midons am penna grisa,
but when I see my-lady with fur gray
lo mons mi par qe sia tut floris;
the world to-me seems that be all flowered
adonc ieu sai s'es borges' o marqisa,
then I know if-she-is burgess or marchioness
per q'ieu vos prec, c'anc mais no vos castic,
for which-I you pray that-ever more not you I-chastise
no·us plasa mais d'entrar in tal fantisa.
not-to-you please more of-entering into such fancy

Segne ’n Iacme Grils, e·us deman

52 · LORD SIR JACME GRILL, I ASK YOU

A tenso in three stanzas. Simon Doria asks Jacme Grill, whom he knows to be generous, worthy, and wise, to tell him why cheer and courting are lost and ill regarded. Grill answers that covetousness has come to the fore and caused all this harm: ladies love and court nobly, but through covetous and recreant men, rich lovers and good are cast down. Simon replies that Grill is wise and argues subtly but errs in saying that covetousness has caused this, and ought not to say so.

Simon

Segne ’n Iacme Grils, e·us deman,
Lord Sir Jacme Grill and-you I-ask
car vos vei larc e ben istan
for you I-see generous and well seemly
e qar per ric pretz sobeiran
and for through rich worth sovereign
e per saber es mentaubutz,
and for knowledge you-are mentioned
qe me digatz per q’es perdutz
that me you-tell for what-is lost
solatz e domneis mal volgutz.
cheer and courting ill wished

Jacme

Cobeitatz, q’es vengud’ avan,
Covetousness which-is come forward
nos a tot bastit aqest dan,
us has all built this harm

en Symon, qe las domnas han
Sir Simon for the ladies have
amor e domnei gen tengutz,
love and courting nobly held
mas per los cobes recrezutz
but through the covetous recreant
rics drutz [e] bes es abatutz.
rich lovers and good is cast-down

Simon

Segne 'n Iacme, mout es sennatz
Lord Sir Jacme much you-are wise
e primamen vos razonatz,
and subtly you argue
mas qar dizetz qe cobeitatz
but for you-say that covetousness
n'a zo mogut, vos aug faillir,
thereof-has this moved you I-hear to-fail
qar tost con fon, al mieu albir,
for soon as it-was in-the my judgment
aitant o plus, no·l devetz dir.
as-much or more not-it you-ought to-say

Per o car vos fegnetz de sotilment entendre

53 · SINCE YOU PRETEND TO SUBTLE UNDERSTANDING

A tenso. Jacme Grill asks Lanfranc what is the worst thing in the world that one can touch or grasp. Lanfranc answers that the tongue is both the worst and the best, since it can do most good and most harm, and asks for anything worse. Grill says many will laugh, since the tongue has power only to say what the heart commands, so the heart is worse. Lanfranc retorts that Grill seems a good sleeper, forgetting his own question, since no one can touch or see the heart, and he must have lent out his wits.

Jacme

Per o car vos fegnetz de sotilment entendre
For this because you pretend of subtly to-understand
vos prec qe·m respondatz, en Lafranc, ses atendre:
you I-pray that-me you-answer Sir Lafranc without waiting
qals es la piegiers res — e s'i met grant e mendre —
which is the worst thing and if-there I-put great and less
qe sia en est mond, q'om tochar puesc'o prendre?
that be in this world that-one touch can-or take
E si aizo·m dires, del cobleiar defendre
And if this-me you-tell from-the cobla-making defend
vos poires ab chascun q'ab vos voilla contendre.
yourself you-could with each who-with you wish to-contend

Lafranc

En Iacme, pos vos plac vostr' arc sobre mi tendre,
Sir Jacme since to-you it-pleased your bow over me to-bend
a zo qe·m demandatz vos voil tal respos rendre,
to this that-me you-ask to-you I-wish such answer to-render

don ia vos no·m poscatz encolpar ni reprendre:
whence ever you not-me could accuse or reprove
la lengu' es tot lo piegz e·l miels q'om pot comprendre
the tongue is all the worst and-the best that-one can to-comprehend
e cella qi pot mais pron tener e offendre;
and that which can most profit to-hold and offend
e s'al re sabetz piegz, de vos o voil aprendre.
and if-other thing you-know worse from you it I-wish to-learn

Jacme

En Lafranc, non cugei faillissetz ad eslire,
Sir Lafranc not I-thought you-failed in choosing
mas ar avetz dig zo don pluzors faretz rire,
but now you-have said that whence many you-will-make laugh
car la lengua non ha poder mas qant del dire
for the tongue not has power but as of-the saying
zo qe·il manda lo cor, segon lo meu albire,
that which-to-it commands the heart according-to the my judgment
donc es pegiers cellui don mou lo mals; 'scondire
then is worse that whence moves the ill to-excuse
no·us en podetz, s'ieu ia haia zo q'ieu dezire.
not-yourself thereof you-can so-I ever may-have that which-I desire

Lafranc

En Iacme, semblan faiz qe siatz bos dormire,
Sir Jacme seeming you-make that you-be good sleeper
tan tost vos oblides zo qe·m volguest devire,
so soon you forget that which-me you-wished to-define
qals fos la piegiers res c'om toche ni remire;
which were the worst thing that-one touch or gaze-at
et avetz dich del cor, on hom non pot assire
and you-have said of-the heart where one not can to-set
tochar ni vista d'oill; mas qar lo·us plac escrire,
touching or sight of-eye but since it-to-you pleased to-write
ieu crei qe·us aviatz prestat vostre conzire.
I believe that-you you-had lent your thought

Segne ’n Lafranc, tant m’a sobrat amors

54 · LORD SIR LAFRANC, LOVE HAS SO OVERCOME ME

A tenso. Simon Doria tells Lanfranc that love has so overcome him that suffering tastes sweet, and though his lady shows him pride he will die before he leaves her. Lanfranc answers that folly has overcome anyone who calls pain what pleases him. Simon calls Lanfranc the enemy of lovers; Lanfranc has always loved joyful lovers and spoke only because Simon said what was unfitting. Simon replies that he is loved, yet will die unless he sees his lady morning and evening. Lanfranc says one loved in spite of the jealous should not be so anxious. In the tornadas Simon lives in good hope, and Lanfranc tells him to think of keeping her, since he has won enough.

Simon

Segne ’n Lafranc, tant m’a sobrat amors
Lord Sir Lafranc so-much me-has overcome love

q’ieu non conosc lo mal dal be q’ieu n’ai;
that-I not know the ill from-the good that-I thereof-have

car lo maltraigz m’es tan douza sabors,
for the suffering to-me-is so sweet savor

qe·l gaugz ni·l bes no·m ten pro quant ieu l’ai:
that-the joy or-the good not-to-me holds profit when I it-have

per q’ieu conosc q’a murir m’er, zo sai,
for which-I know that-to die to-me-will-be this I-know

ni no·m partrai tant son fizels amaire,
and not-myself I-will-part so I-am faithful lover

qar cil qi m'a del tot el sieu poder
for she who me-has of-the all in-the her power
mi mostr' orgueil e fai non da dever;
to-me shows pride and acts not by duty
mas trop me fai pero dol e mal traire.
but too-much me makes yet grief and ill to-endure

Lafranc

Amics Symon, celui sobra follors
Friend Simon him overcomes folly
qi apella maltraig zo qe li plai;
who calls suffering that which to-him pleases
e qi non cern los gaugz de las dolors,
and who not discerns the joys from the griefs
non sai per qe·il venguesson d'amor iai;
not I-know for what-to-him came of-love joys
car non grazis lo ben cui non desplai
for not thanks the good to-whom not displeases
lo mals, e qi d'aisso non es triaire,
the ill and who of-this not is discerner
ia no·il deu far domna d'amor plazer,
ever not-to-him ought to-make lady of-love pleasure
pos non conois lo gaug dal desplazer.
since not knows the joy from-the displeasure
No·l dic per vos, car no·us voil irat faire.
Not-it I-say for you for not-you I-wish angry to-make

Simon

Segne 'n Lafranc, ben cuidava de vos
Lord Sir Lafranc well I-thought from you
conseil trobar, mas ia mais no·l qerrai,
counsel to-find but ever more not-it I-will-seek
q'enemics es de totz los amoros
for-enemy you-are of all the lovers
et anc no·us plac azautamentz de lai
and ever not-to-you pleased pleasingly from there
don movon tuig bon faig cortes e gai;
whence move all good deeds courtly and gay
car si fosses d'amor pres pauc ni gaire,
for if you-were by-love taken little or much
ia de triar non agratz tal poder
ever of choosing not you-would-have such power
qom mi dissetz, mas qar a non chaler
as to-me you-said but because to no caring
avetz gitat amor, no n'es confraire.
you-have thrown love not thereof-you-are brother

Lafranc

Amics Simon, totz los amanz ioios
Friend Simon all the lovers joyful
hai eu amatz totz temps e amarai
have I loved all time and will-love
e sui dels lur faillimenz doloros,
and I-am of-the their failings sorrowful
e per aizo vos dic zo qe·us desplai,
and for this to-you I-say that which-to-you displeases

qar diziatz zo q'a dir non s'eschai,
for you-said that which-to say not itself-befits
don corrossat vos vei, al mieu veiaire;
whence angered you I-see to-the my view
mas una ren vos voil ieu far saber,
but one thing to-you I-wish I to-make to-know
si·m voliatz d'amor conseil qerer:
if-me you-wished of-love counsel to-ask
se·us volgues mal, si·us for' ieu conseillaire?
if-you I-wished ill so-to-you would-be I counselor

Simon

Segne 'n Lafranc, non sui ges corrossos
Lord Sir Lafranc not I-am at-all angered
pels vostres digz, mas qar ab cor verai
by-the your sayings but for with heart true
amei tos temps malgrat dels enoios
I-loved all time despite of-the irksome
e sui amatz et am et amarai,
and I-am loved and I-love and will-love
feunei qar vei, si tot amors m'atrai
I-rage for I-see though all love me-attracts
gaug e plazers e·m ten el sieu repaire,
joy and pleasures and-me holds in-the its dwelling
q'ieu muer, e·us dic q'ieu non puesc ben aver
that-I die and-to-you I-say that-I not can good to-have
s'eu non remir midonz matin e ser,
if-I not gaze-at my-lady morning and evening
e s'ieu follei, ben l'o puesc ieu retraire.
and if-I act-foolishly well it-to-her can I to-reproach

Lafranc

Ia non degratz esser tan cossiros,
Ever not you-ought to-be so anxious
pos fin' amors tant grant honor vos fai,
since fine love so great honor to-you does
qe ben amatz es malgrat dels gelos,
that well loved you-are despite of-the jealous
amics Symon, e qe demandatz mai?
friend Simon and what ask-you more
Mas ieu sai ben per ver e si·l dirai
But I know well for true and so-it I-will-say
car vos l'amatz et ill vos ses cor vaire,
for you her-you-love and she you without heart fickle
et non podetz soven aver lezer
and not you-can often to-have leisure
del sieu bel cors embrassar e tener;
of-the her fair body to-embrace and to-hold
donc si·us doletz, no me·n meravil gaire.
so if-you grieve not me-thereof I-marvel much

Simon

Segne 'n Lafranc, ieu viu en bon esper,
Lord Sir Lafranc I live in good hope
car hai chauzit del mond la debonaire.
for I-have chosen of-the world the gracious-one

Lafranc

Amics Symon, pensatz del retener,
Friend Simon think of-the retaining
que pron avetz conqist, al mieu veiaire.
for enough you-have conquered to-the my view

Segne ’n Lafranc, car es sobresabenz

55 · LORD SIR LAFRANC, SINCE YOU ARE SO WISE

A tenso. Simon, loved by a worthy lady and made rich by God, asks whether to spend on adorning her beauty. Lanfranc tells him to give her beauty and every pleasure, since a man who loves her less than himself is no lover. Simon fears that beauty joined to worth breeds pride and would turn her elsewhere. Lanfranc answers that a lady of merit will repay the betterment with honor. Simon says comforters feel none of the pain; Lanfranc, that suspecting a worthy lady wrongs her. Simon will at least be sweeter to her in secret; Lanfranc calls it pride. In the tornadas Simon asks Lady Flower-of-Lily to end the dispute, and Lanfranc says beauty befits a lady, boldness and worth a man.

Simon

Segne ’n Lafranc, car es sobresabenz,
Lord Sir Lafranc since you-are over-wise
vos clam merce qe mi fassatz secors;
to-you I-cry mercy that to-me you-make succor
una domn’ am, en cui regna valors,
a lady I-love in whom reigns merit
et ella mi, qar be·n sui conoissenz:
and she me for well-thereof I-am aware
en cui metrai, segon vostra scienza,
in which I-shall-put according-to your knowledge
fina beutat, e voluntatz no·us venza,
fine beauty and will not-you conquer
en leis cui am, o starai me·n ioios,
in her whom I-love or I-shall-stay me-thereof joyful
pos del donar m’a fait Dieus poderos?
since in-the giving me-has made God mighty

Lafranc

Amics Symon, car ami finamenz,
Friend Simon for I-love finely
conseil de grat totz los entendedors,
I-counsel by will all the courters
e d'autra part no·us dei vedar acors,
and on-other part not-you I-ought to-forbid aid
car ieu vos am e vos sui benvolenz;
for I you love and to-you am well-wishing
per q'ie·us coseill qe·il beutatz e·ll plazenza
for which-I-you counsel that-the beauty and-the pleasing
a la domna donetz; no i ha contenza,
to the lady you-give not there is dispute
qar si trop mais non l'amasses qe vos,
for if much more not her-thou-loved than yourself
non creiria qe fosses amoros.
not I-would-believe that thou-wert amorous

Simon

Segne 'n Lafranc, lo vostr' esegnamenz
Lord Sir Lafranc the your teaching
mi plagra ben, si no·m forces paors,
to-me would-please well if not-me forced fear
q'ieu ai dopta q'il no·s vires aillors
for-I have fear that-she herself turn elsewhere
e no·m cambges sos bels acuillimenz;
and not-me change her fair welcomings
qe pos beutatz s'es mesclat' ab valenza,
for since beauty itself-is mingled with worth

ergoils en nais, qi dechai benvolenza,
pride thereof is-born which declines goodwill
per q'ieu la·m voil retener, q'aitals dos
for which-I her-to-me wish to-keep for-such gift
mi fora grieu qe·m fezes doloiros.
to-me would-be grievous that-me made sorrowful

Lafranc

Si·us tolia per far plazers plazenz
If-to-you took-away for making pleasures pleasing
vostra domna sos gaugz e sas honors,
your lady her joys and her honors
en avol luec s'es messa vostra amors,
in worthless place itself-is put your love
amics Symon, e vostr' entendimenz;
friend Simon and your understanding
per q'ie·us conort qe non aiatz temenza,
for which-I-you comfort that not you-have fear
car pos il ha valor e conoissenza,
for since she has merit and discernment
si·l ven per vos tan granz meillurazos,
if-to-her comes through you so great betterment
pensatz qon er onratz lo gazardos.
think how will-be honored the reward

Simon

Segne 'n Lafranc, aqest razonamenz
Lord Sir Lafranc this reasoning
qe·m razonatz m'es pantais e dolors;
that-to-me you-reason to-me-is trouble and grief

ieu ai auzit q'a bos conortadors
I have heard that-to good comforters
non dol lo caps, per qu'ieu n'estauc temenz;
not aches the head for which-I thereof-stay fearful
q'om non pot plus mas per bona creenza
for-one not can more but by good belief
d'autrui saber son cor ni s'entendenza;
of-other knowing his heart or his-intent
mas de mi sai per cert qe per nuls bos
but of me I-know for certain that for any good
meilluramenz non li for' oblidos.
betterment not to-her would-be forgetful

Lafranc

Amics Symon, ben par qe·us etz fegnenz,
Friend Simon well it-seems that-you are feigning
qar non avetz lo cor dels amadors;
for not you-have the heart of-the lovers
qe si·us coches amorosa sabors,
for if-you pressed amorous savor
no·us issira del bec motz recrezenz.
not-to-you would-issue from-the beak words recreant
Ai, qom dissetz tan granz desconoissenza,
Ah how you-said so great ingratitude
qe pros domna fezes entrefaillenza?
that worthy lady did faltering
Aiqi mostratz qe n'es desamoros,
Here you-show that thereof-you-are unloving
mas no·l sabra per me sos cors ioios.
but not-it will-know through me her heart joyful

Simon

Segne 'n Lafranc, franqez' e nuirimenz
Lord Sir Lafranc frankness and breeding
esmeron tant midonz e sas lauzors
refine so-much my-lady and her praises
qe no·il sufragn ni beutatz ni colors
that not-to-her lacks either beauty or color
qe non a par de rics faitz avinenz;
for not she-has peer of rich deeds comely
per q'ieu puesc ben retenir ma parvenza
for which-I can well to-retain my seeming
* * *
(lacuna)
s'ieu soi plazentz ni gais, qe a rescos
if-I am pleasing or gay for in secret
li serai ieu sivals plus saboros.
to-her shall-be I at-least more savory

Lafranc

Amics Simon, be·m sembla dreigz nienz
Friend Simon well-to-me seems right nothing
vostre parlars et ergoills et errors,
your speaking and pride and error
q'anc de beutat non fon domna tan sors,
for-ever of beauty not was lady so raised
q'en leis regnes tota complidamenz,
that-in her reigned all completely
estiers midonz, c'ades meillur' e genza,
except my-lady who-always betters and grows-fair

e si·l vostra fos d'aital captenenza,
and if-the yours were of-such bearing
hom far o ve a guiza de garzos,
one do it sees in guise of knaves
qar eu non vei don mou la contenzos.
for I not see whence moves the dispute

Simon

Na Flors-de-lis, q'es razis e semenza
Lady Flower-of-Lily who-is root and seed
de pretz entier, non vol qe sia tenza,
of worth entire not wishes that there-be dispute
segne 'n Lafranc, d'aizo entre nos dos,
lord Sir Lafranc of-this between us two
anz mand' e vol q'aia fin la tenzos.
rather commands and wishes that-have end the dispute

Lafranc

A dona tain beutatz e conoissenza
To lady befits beauty and discernment
et ad home ardimentz e valenza;
and to man boldness and worth
quar per beutat non es hom cabalos,
for through beauty not is man supreme
q'amors non qer mas los valentz e·ls pros.
for-love not seeks but the worthy and-the brave

Amics Symon, si·us platz, vostra semblanza

56 · FRIEND SIMON, IF YOU PLEASE, YOUR OPINION

A partimen. Lanfranc asks Simon which of two knights deserves more thanks, both spending with honor: one so generous that it costs him nothing, the other stingy at heart, who overcomes himself for honor's sake. Simon chooses the one who gives gladly, since grudging gifts win no thanks. Lanfranc answers that the stingy one conquers heart and will and deserves more. Simon holds that a glad gift is thanked a thousand times more; Lanfranc, that the generous man's honor comes almost by chance. Simon says a good heart rises above the rest; Lanfranc, that overcoming a grievous temptation earns greater reward. Simon will not concede: a frank gift is prized more. They send it to Jacme Grill to judge.

Lafranc

Amics Symon, si·us platz, vostra semblanza
Friend Simon if-to-you it-pleases your opinion

voil qe·m digatz d'aqetz dos partimenz:
I-wish that-me you-tell of-these two choices

dos cavalliers sai qui d'un' egalanza
two knights I-know who in-an equal-way

fan messios honradas e plazenz.
make outlays honored and pleasing

L'us es tan larcs q'al cor n'a alegranza
The-one is so generous that-in-the heart thereof-has gladness

ni·l coston re, q'aitals es sos talenz,
nor-him they-cost anything for-such is his desire

l'autr' a son cor escars qe n'a pezanza,
the-other has his heart stingy which thereof-has grief

mas per talan q'a d'onor son cor venz.
but through desire that-he-has of-honor his heart overcomes
A cui deu hom mais grazir tal honranza?
To whom ought one more to-thank such honoring

Simon

Segne 'n Lafranc, ieu hai drecha balanza
Lord Sir Lafranc I have straight balance
e sai triar entre los conoissenz;
and I-know to-choose among the discerning
per q'ieu vos dic, e·us sui bona fermanza,
for which-I to-you say and-to-you am good surety
q'eu non fora per cobeitat valenz,
that-I not would-be through covetousness worthy
qe se dones e mezes tota Franza
that if he-gave and spent all France
iradamen, non for' entre las genz
angrily not would-be among the folk
grazitz, mas sel deu hom dir qe sobranza
thanked but him ought one to-say that surpasses
qi de bon cor sai far [bos] faitz plazenz
who with good heart knows to-do good deeds pleasing
e cel n'a grat e mi plaz s'amistanza.
and he thereof-has thanks and to-me pleases his-friendship

Lafranc

Amics Symon, non es granz maestria
Friend Simon not is great mastery
se·l larcs sap far honradas messios,
if-the generous knows to-make honored outlays

qe sos talantz e sos cors li en fan via;
for his desires and his heart to-him thereof make way
non es doncs sols, anz i ha compagnos:
not he-is then alone rather there are companions
mai d'esforz fai cel qe sos cors desvia
more of-effort makes he whom his heart turns-aside
e sos talantz li n'es contrarios
and his desire to-him thereof-is contrary
et el los venz ambdos e n'a bailia.
and he them conquers both and thereof-has mastery
Doncs, qar el es d'onor plus deziros,
Then because he is of-honor more desirous
mal estera s'om plus non l'o grazia.
ill it-would-stand if-one more not to-him-it thanked

Simon

Segne 'n Lafranc, qi q'o voilha so dia,
Lord Sir Lafranc who that-it wish this I-say
qe mil aitantz es plus grazitz lo dos
that thousand such-times is more thanked the gift
e l'honramentz qi nais de cortezia
and the-honoring which is-born of courtesy
q'aicel de cor destreg e consiros,
than-that of heart constrained and anxious
qe s'om destregz n'escars fai galaubia,
for if-one constrained and-stingy makes largesse
esfortz fai gran, mas non es gracios,
effort makes great but not is gracious
quar non li ven de francha galliardia,
for not to-him comes from frank gallantry

e pois no·l fai alegre ni ioios,
and since not-it he-makes glad or joyful
el pert lo don e·l grat e qan qe sia.
he loses the gift and-the thanks and what that be

Lafranc

L'onrars del larc, Symon, qais d'aventura
The-honoring of-the generous Simon almost by-chance
ven ses pechat, per q'om no·l deu prezar
comes without sin for which-one not-it ought to-prize
tant qom l'autre qi nais d'avinen cura
so-much as the-other which is-born from-comely care
malgrat del cor, don fai plus a lauzar;
despite of-the heart whence it-is more to be-praised
e si el cor se·n dol, no·n fai rancura
and if in-the heart himself-thereof grieves not-thereof makes grievance
ni laitz semblantz, tant gen sab ioi menar,
nor ugly seeming so nobly knows joy to-lead
per q'om l'o deu grazir mas de mezura,
for which-one to-him-it ought to-thank more than measure
qar qi mais fa d'esfortz per ben istar,
for who more makes of-effort for well to-stand
mais deu aver de grat, segon drechura.
more ought to-have of thanks according-to right

Simon

Segne 'n Lafranc, chascus hom per natura
Lord Sir Lafranc each man by nature
es pars d'autrui, mas aqel qe sap far
is equal of-other but he who knows to-do
mais de plazers, de bon cor plus meillura
more of pleasures from good heart more improves
et aqel deu sobrels autres puiar;
and he ought above-the others to-rise
doncs es garnitz de meillor vestidura
then is clad with better garment
[ai]cel q'a·l cor e·l talant en donar
he who-has-the heart and-the will in giving
et en servir, per q'ieu vei qe peiura
and in serving for which-I see that worsens
vostra razos, si·m voletz contrastar,
your reasoning if-me you-wish to-oppose
si ben sabetz mai qe me d'escrichura.
though well you-know more than me of-scripture

Lafranc

Amics Symon, ieu ai ferma creenza,
Friend Simon I have firm belief
s'om es temptatz de grieu temptacion
if-one is tempted by grievous temptation
et el a tant de valor qe la venza,
and he has so-much of merit that it conquer

qe·n deu aver plus honrat guizardon
that-thereof he-ought to-have more honored reward
qe cel qi serf ses trebail e ses tenza;
than he who serves without toil and without strife
doncs cel qi ventz son avol cor fellon
then he who conquers his worthless heart felonious
e fai, malgrat del cor, faigz de plazenza,
and does despite of-the heart deeds of pleasure
qar don' e met e venz tal campion,
because he-gives and spends and conquers such champion
mer mais de grat, segon ma conoiscenza.
deserves more of thanks according-to my knowledge

Simon

Segne 'n Lafranc, ben granz desconoissenza
Lord Sir Lafranc well great ingratitude
fora e mi, se d'aquesta tenzon
would-be in me if of-this tenso
vos clames qit, pos vos aug dir faillenza,
to-you I-declared quit since you I-hear say fault
per q'ieu voil plus afortir ma razon,
for which-I wish more to-strengthen my reasoning
qe se l'om serf de cor, a ma parvenza
that if the-one serves from heart at my seeming
cel qi lo fai contra son corazon
he who it does against his heart
non es sos pars, si tot vol far valenza,
not is his equal though all he-wishes to-do valor

qe sivals tant deu hom mais prezar don
for at-least so-much ought one more to-prize gift
qant es plus datz franchamen ses contenza.
when is more given frankly without dispute

Lafranc

A 'n Iacme Gril, en cui es conoissenza,
To Sir Jacme Grill in whom is discernment
amics Symon, trametam la tenzon,
friend Simon let-us-send the tenso
q'en cobleian en don drecha sentenza.
that-in cobla-making thereof he-give straight judgment

Simon

Segne 'n Lafranc, ben ai ferma crezenza
Lord Sir Lafranc well I-have firm belief
qe sera ben iutiada per razon
that it-will-be well judged by reason
per lui, qar sap zo q'a fin pretz agenza.
by him for he-knows that which-to fine worth pleases

Car es tant conoissenz vos voil

57 · BECAUSE YOU ARE SO DISCERNING

A tenso. Simon asks Lanfranc which he prizes more for winning a worthy lady, great knowledge or prowess. Lanfranc once believed knowledge guided the lover, but now holds that love advances by free will and a bold heart, where great sense has no room. Simon objects that then folly rules, and no man does fine deeds unless sense guides him. Lanfranc says great sense has no savor in loving. Simon, grieving in love, says he will die unless sense guides him; Lanfranc, that love wants a lover to flourish in joy and cheer. Simon names Lady Flower-of-Lily and Jacme Grill as judges, and Lanfranc cares little for Jacme if the lady sides with him.

Simon

Car es tant conoissenz vos voil,
For you-are so discerning you I-wish
segne 'n Lafranc, qerer d'amor,
lord Sir Lafranc to-ask of-love
q'ie·n voil appenr' et ai paor
for-I-thereof wish to-learn and I-have fear
non trassaillis als prims essais.
— *I-falter at-the first trials*
Qal prezatz mais?
Which prize-you more
O valen domna conqerer
Or worthy lady to-conquer
per gran saber,
through great knowledge

o qe proeza vos enanz
or that prowess you advance
tant qe de leis sias ioios?
so that of her thou-be joyful

Lafranc

Simon, non sui tals con ieu soil,
Simon not I-am such as I was-wont
quar ieu cuiei ia per error
for I thought once through error
qe sabers guides l'amador,
that knowledge guided the-lover
mais ar d'aqel cuiar mi lais,
but now from-that thinking me I-leave
qar amor pais
for love feeds
iois on granz senz non pot caber;
joy where great sense not can to-fit
c'ab franc voler
for-with frank will
d'ardit cor vai amors enanz,
of-bold heart goes love forward
e granz senz l'es contrarios.
and great sense to-it-is contrary

Simon

De vostre conseil mi destoil,
From your counsel me I-withdraw
segne 'n Lafranc, ia mais no·i cor;
lord Sir Lafranc ever more not-there I-run

qar vos laissatz sen per follor
for you leave sense for folly
e de folli' ardimenz nais
and from folly boldness is-born
ab granz eslais;
with great rushes
donc pos follatges n'a·l poder,
then since folly thereof-has-the power
grieu pot valer
hardly can to-be-worth
nuls hom ni far bels faigz prezanz,
any man or do fair deeds prized
si no·l guida senz o razos.
if not-him guides sense or reason

Lafranc

Folia no·m platz ni l'acoil,
Folly not-to-me pleases nor it-I-welcome
ia no·m dones aital color;
ever not-me you-gave such color
mas granz senz no m'a tal sabor
but great sense not to-me-has such savor
en amar, car mais i val iais;
in loving for more there is-worth joy
ni non retrais
and not I-recount
qe·m vengues foudatz a plazer;
that-to-me came folly at pleasure

anz dic per ver
rather I-say for true
tot zo non es ges foudatz granz,
all this not is at-all folly great
qi non es senz als amoros.
which not is sense to-the amorous

Simon

Segne 'n Lafranc, d'amor mi doil
Lord Sir Lafranc of-love myself I-grieve
e n'ai pensamen e dolor
and thereof-I-have thought and grief
e non puesc venzer per ricor
and not I-can to-conquer through power
ni per ardimen tant gran fais;
or through boldness so great burden
anz creis l'esmais
rather grows the-dismay
qi·m fa qada dia doler
which-me makes each day to-grieve
e·m desesper,
and-me I-despair
per qe se·l senz no m'es garanz
for which if-the sense not to-me-is warrant
qi·m guide, morrai ad estros.
who-me guide I-shall-die at once

Lafranc

Amors vol qe cors d'amic broil
Love wishes that heart of-lover sprout
de ioi de pretz e de valor
with joy with worth and with merit
e de bel solatz chascun ior,
and with fair cheer each day
e granz sens l'es dols e pantais
and great sense to-it-is grief and trouble
e se·n irais;
and itself-thereof grows-angry
donc si·us deu senz d'amor valer,
then if-to-you ought sense from-love to-avail
al mieu parer,
to-the my seeming
partretz vos en per sos comanz,
you-will-part yourself thereof by its commands
per q'es granz senz meinz saboros.
for which-is great sense less savory

Simon

Na Flors-de-lis pretz e saber
Lady Flower-of-Lily worth and knowledge
ten en poder;
holds in power
iutge, si·l platz, deserenanz
let-her-judge if-to-her it-pleases henceforth
e Iacme Grils q'es gais e pros.
and Jacme Grill who-is gay and worthy

Lafranc

Symon, ab mi si deu tener,
Simon with me herself ought to-hold
al mieu parer,
to-the my seeming
Na Flors, e s'il n'es accordanz,
Lady Flower and if-she thereof-is agreeing
no·m chal s'en Iacmes ten ab vos.
not-to-me matters if-Sir Jacme holds with you

Lafranc, digatz vostre semblan

58 · LAFRANC, TELL YOUR OPINION

A partimen. Guillem asks Lanfranc which he would choose: a noble lady's love with no one knowing, or to be held her lover by everyone without having it. Lanfranc takes the secret joy, and would rather have it once than be rumored a hundred times. Guillem marvels that Lanfranc would give up lasting honor for one night. Lanfranc says love's joy must be hidden. Guillem calls hidden treasure worth no more than a stone without virtue. Lanfranc answers that love fails once more than two know. Each claims the victory.

Guillem

Lafranc, digatz vostre semblan,
Lafranc tell your opinion

qe·us par d'estas doas razos;
what-to-you seems of-these two questions

e no·us enueje ma tenzos
and not-you may-irk my tenso

si be·us vauc ades menassan;
if well-you I-go ever threatening

qe saber volrai vostre sen,
for to-know I-will-wish your sense

qal penriatz tota via:
which you-would-take all the-while

qe acses la drudaria
that you-had the love-making

d'una gentil donn' e plazen
of-a noble lady and pleasing

e no fos per negun saubut,
and not it-were by anyone known

o qe·us tenguesson tuig per drut
or that-you held all as lover
cil qe·n parlesson a prezen
those who-thereof spoke in public
e no n'acses plus iauzimen?
and not thereof-you-had more enjoyment

Lafranc

Guillem, be·m tenetz per enfan,
Guillem well-me you-hold for child
qan los plazens faitz amoros
when the pleasing deeds amorous
mi partes egal ab rezos
to-me you-divide equal with reasons
de mensongier e de truan;
of liar and of knave
mas ieu penrai sabiamen,
but I will-take wisely
q'ieu non lais sen per follia,
that-I not leave sense for folly
per q'ieu soan la bauzia
for which-I scorn the deceit
ab los fals rezos de la gen,
with the false reports of the folk

et a guiza d'aperceubut
and in guise of-a-wise-man
pren lo ioi q'avetz mentagut
I-take the joy that-you-have mentioned
enanz; una vetz senglamen
rather one time singly
ben mais doncs en volgra de cen.
well more then thereof I-would-wish than hundred

Guillem

Meravilla me·n don trop gran,
Marvel me-thereof I-give too great
Lafranc, qe pren cosseil de vos
Lafranc who takes counsel from you
q'a vostr' obs n'es tan sofraitos
for-to your need thereof-you-are so lacking
qe no·i conoissetz pron ni dan,
that not-there you-know profit or harm
qe per complir vostre talen
that for fulfilling your desire
una noig [o] un sol dia
one night or one single day
laissatz lo ioi qieus tenria
you-leave the joy which-you would-hold
tos temps mais al vostre viven:
all time more at-the your living
cuiatz tuit cil q'an entendut
you-think all those who-have courted
aion cel ben d'amor aüt?
have that good of-love had

Non an, mas lo lau de la gen
Not they-have but the praise of the folk
prenon en luec de ioi plazen.
they-take in place of joy pleasing

Lafranc

Guillem, eu ai apres aman
Guillem I have learned loving
de voler ioi d'amor rescos,
to wish joy of-love hidden
e vos mi semblatz d'amor blos
and you to-me seem of-love bare
qi·ls fals bruitz anatz razonan;
who-the false rumors go arguing
q'a mi ia noca fora gen,
for-to me ever never it-would-be seemly
si fos vers s'om en brujia;
if it-were true if-one thereof rumored
e doncs quossi·m plazeria
and then how-to-me would-please
menzongi' e fals bruis de nien?
lie and false rumors of nothing
Q'ieu sai, s'ieu agues brui volgut,
For-I know if-I had rumor wished
maintas vetz auria perdut
many times I-would-have lost
ioi d'amor, q'anava qeren,
joy of-love that-I-went seeking
qi·m tenc pois a celat iauzen.
which-me held afterward in secret joyful

Guillem

Lafranc, ben avetz vil talan
Lafranc well you-have cheap desire
e ben pauc vos vei enveios
and well little you I-see desirous
de ioi ni d'onor cobeitos,
of joy or of-honor covetous
q'enaissi metetz en soan
for-so you-put in scorn
l'auzor e saubut honramen,
the-highest and known honoring
per ioi don res non sabria;
for joy of-which anyone not would-know
qe·l thesaurs ia non valria,
for-the treasure ever not would-be-worth
qi·l celes qe no·l fes parven,
who-it hid that not-it made seeming
plus com fai peira ses vertut:
more than does stone without power
estrain plai avetz mentagut,
strange plea you-have mentioned
q'escars e destreigz e tenen
for-stingy and tight and grasping
tenran tuit per bon vostre sen.
will-hold all for good your sense

Lafranc

Guillem, thesaurs, qi non l'espan
Guillem treasure who not it-spends
e no·n fai largas messios,
and not-thereof makes generous outlays
non val plus con aitan carbos;
not is-worth more than as-many coals
aizo no·us vauc eu tenzonan;
this not-to-you go I disputing
mas iois d'amor vai d'autramen;
but joy of-love goes otherwise
qar s'ieu brui d'amor volia,
for if-I rumor of-love wished
ia mais pois non amaria
ever more then not I-would-love
l'onor de midonz leialmen;
the-honor of my-lady loyally
q'om deu cuillir l'amoros frut
for-one ought to-gather the-amorous fruit
a celat, ses autrui aiut,
in secret without other's help
qez amors dechai mantenen,
for love declines at-once
si·l sabon mais dui solamen.
if-it know more-than two only

Guillem

Lafranc, de vos ai cognogut
Lafranc of you I-have known
q'assatz ben avetz combatut
that-enough well you-have fought
e tenzonat lo partimen;
and disputed the partimen
pero no·i avetz agut sen.
yet not-there you-have had sense

Lafranc

Guillem, pois ieu vos hai vencut
Guillem since I you have vanquished
ses saber, q'ieu non hai agut,
without knowledge that-I not have had
s'ieu agues pron d'ensegnamen,
if-I had enough of-learning
gardatz co·us vencera corren.
see how-you I-would-vanquish running

Amics Rubaut, de leis, q'am ses bauzia

59 · FRIEND RUBAUT, OF HER WHOM I LOVE

A tenso. Lanfranc tells Rubaut that his lady always smiles at him but does nothing more, and asks whether it is treachery or love. Rubaut answers that she means to kill him, betraying him with a smile as Judas betrayed God with a kiss. Lanfranc says his lady is loyal, unlike the one who betrayed Rubaut, and since she smiles she cannot be false. Rubaut replies that a loving lady would not hide her heart. Lanfranc holds that a smile is born of joy and shows what the heart likes. Rubaut says Lanfranc takes a smile for friendship and will despair. Lanfranc expects joy to follow, and Rubaut warns that fools are mocked with smiles.

Lafranc

Amics Rubaut, de leis, q'am ses bauzia,
Friend Rubaut of her whom-I-love without deceit

vos dirai cossi·m vai;
to-you I-will-tell how-me it-goes

qe qant mi ve ela·m ri tota via,
that when me she-sees she-me smiles all the-while

mas autre be no·m fai;
but other good not-me she-does

non sai si·m men' eschern o iai.
not I-know if-me she-leads scorn or joy

Vos, qe·n cuidatz? Fai o per tricharia,
You what-thereof think Does-she it through treachery

o qar li plai m'amors e ma paria?
or because to-her pleases my-love and my company

Rubaut

Segne 'n Lafranc, pos voletz q'eu vos dia
Lord Sir Lafranc since you-wish that-I you tell
mon semblan, vos dirai:
my opinion to-you I-will-tell
cella q'amatz crei q'a cor qe·us aucia
she whom-you-love I-believe that-she-has heart that-you she-kill
pos null ioi no·s atrai,
since any joy not-itself draws
q'ab ris vos trahis e·us dechai
for-with smile you she-betrays and-you ruins
com fetz baizan Iuda Dieu, ses faillia,
as did kissing Judas God without fail
e si·m desplai q'ill es vostr' enemia.
and so-to-me it-displeases that-she is your enemy

Lafranc

Amics Rubaut, se midonz aitals era
Friend Rubaut if my-lady such were
com cella qi·us trahi,
as she who-you betrayed
zo qe dizes ges non desconfessera
that which you-say at-all not I-would-deny
qe non fos enaissi;
that — it-were so

mas ab leial cor e pretz fi
but with loyal heart and worth fine
regna midonz, per q'ieu non autregera
lives my-lady for which-I not would-grant
pos ela·m ri qe·m fos falsa ni fera.
since she-me smiles that-to-me she-were false or cruel

Rubaut

Segne 'n Lafranc, savis hom non lauzera
Lord Sir Lafranc wise man not would-praise
zo qe lauzatz aici,
that which you-praise here
qar ia domna q'ames tant non celera
for ever lady who-loved so-much not would-conceal
son cor a son ami;
her heart to her lover
ma per o qar vos fai ien ri,
but for this because to-you she-makes noble smile
non crei qe·us am, ni ieu non l'o prezera
not I-believe that-you she-love and I not it would-prize
q'il fez a mi, anz me·n desesperera.
that-she did to me rather me-thereof I-would-despair

Lafranc

Rubaut, ris nais de ioi e d'alegranza
Rubaut smile is-born of joy and of-gladness
e d'amoros talen,
and of-amorous desire

et es del cor veraia demostranza
and is of-the heart true demonstration
q'el veia ren plazen:
that-it see thing pleasing
doncs si·m garda midonz rizen,
then if-me looks-at my-lady smiling
no·m pot d'amor far plus bella semblanza,
not-me can of-love to-make more fair semblance
et eu o pren enaissi, ses doptanza.
and I it take so without doubt

Rubaut

Segne 'n Lafranc, no·us puesc gitar d'erranza
Lord Sir Lafranc not-you I-can to-cast from-error
tant amatz follamen,
so you-love foolishly
car vos prenetz ris en luec d'amistanza,
for you take smile in place of-friendship
mas ieu no·m n'atalen,
but I not-myself thereof-crave
qe badars mi don' espaven.
for gaping to-me gives fright
Vos atendretz vostra bona esperanza,
You will-await your good hope
mas ieu enten que·us er desesperanza.
but I understand that-you will-be despair

Lafranc

Rubaut, apres lo ris aten
Rubaut after the smile I-await
q'eu aurai ioi de leis e benananza,
that-I shall-have joy from her and happiness
qar non desmen ma domna sa semblanza.
for not belies my lady her semblance

Rubaut

Lafranc, si del ris bes vos ven,
Lafranc if from-the smile good you comes
ben poiretz dir q'aventura·us enanza:
well you-will-be-able to-say that-fortune-you advances
pero rizen gab' om los fols en Franza.
yet smiling mocks one the fools in France

BONIFACI CALVO · LUQUET GATELUS · CALEGA PANZAN

Songs and Tensos

Scotz, qals mais vos plazeria

60 · SCOT, WHICH WOULD PLEASE YOU MORE

A partimen. Bonifaci Calvo asks Scot whether he would rather do all he wished with his lady but never speak with or see her, or see her and speak with her always and nothing more. Scot would take her naked in his arms even without speech or sight. Bonifaci says no penance is harder than being kept from speech and sight. Scot answers that memory heals him, while Bonifaci's pain begins anew each day, like Tantalus. Bonifaci is content to speak with his lady and gaze at her, since a worthy lady grants nothing base, and warns ladies not to believe Scot. Scot replies that Bonifaci is content only because love does not burn him, and leaves mere courting to everyone else.

Bonifaci

Scotz, qals mais vos plazeria
Scot which more to-you would-please

d'aqetz dos plazentz solatz:
of-these two pleasing cheers

far podetz de vostr' amia
to-do you-can of your beloved

totas vostras voluntatz,
all your wishes

mas per re no·us consentria
but for anything not-you she-would-consent

qe·il parletz ni la veiatz
that-to-her you-speak or her you-see

e 'n aitan qan viva sia
and in so-long as alive she-be

ia tant non seretz amatz:
ever so-much not you-will-be loved

o vezer la tota via
or to-see her all the-while
e parlar ab leis poscatz,
and to-speak with her you-can
mas del plus non vos valria,
but of-the more not to-you it-would-avail
ni forzar non la deiatz;
and to-force not her you-ought
ar veirem qal penriatz
now we-shall-see which you-would-take
e no·i gardetz cortezia.
and not-there regard courtesy

Scot

Bonifaci, fols seria
Bonifaci fool I-would-be
s'ieu midonz, on es beutatz,
if-I my-lady where is beauty
pogues aver a ma guia
could to-have at my will
e tener nud' en mos bratz,
and to-hold naked in my arms
s'ieu tot parlar no·il podia
if-I all to-speak not-to-her could
e·l vezers me·n fos vedatz,
and-the seeing to-me-thereof were forbidden
s'ieu aissi non la penria;
if-I so not her would-take

qe·l parlars qe m'autreiatz
for-the speaking that me-you-grant
e·l vezers mi doblaria
and-the seeing to-me would-double
l'afan, se·l plus no·m fos datz.
the-toil if-the more not-to-me were given
E qan mi remembraria
And when to-me it-would-recall
q'aissi·m fos desesperatz,
that-so-I were despairing
lo vas fos apareillatz,
the tomb were prepared
qe ia plus [ieu] non viuria.
that ever more I not would-live

Bonifaci

Scotz, segon ma conoiscenza,
Scot according-to my knowledge
follamen sabetz chauzir,
foolishly you-know to-choose
qan de leis l'umil parvenza
when of her the-humble appearance
e·l bel semblan e·l gen dir
and-the fair seeming and-the noble speaking
giqetz, car mais vos agenza
you-leave because more to-you pleases
ab leis iazer e durmir;
with her to-lie and to-sleep

q'el mond plus greu penedenza
for-in-the world more grievous penance
non crei c'om pogues suffrir,
not I-believe that-one could to-suffer
com de parlar estenenza,
as of speaking abstinence
pos q'om n'a cor e dezir;
since that-one thereof-has heart and desire
ni res nom pot far vallenza
and anything not-to-me can to-make worth
ni conort ni abeillir
or comfort or delight
ses vezer; al meu albir,
without seeing to-the my judgment
vos faill ganre de sabenza.
to-you lacks much of wisdom

Scot

Bonifaci, en sovinenza
Bonifaci in remembrance
hai midonz e la remir
I-have my-lady and her I-gaze-at
tal co·l iorn q'amors semenza
such as-the day when-love seed
en me de leis fes flurir
in me from her made to-flower
el cor qi de l'estenenza
in-the heart which from the-abstinence
del vezer mi fai garir,
of-the seeing me makes to-heal

e del parlar m'es guirenza
and of-the speaking to-me-is protection
baizar, tener e complir:
kissing holding and fulfilling
mais vostres mals encomenza
but your ill begins
totz iornz e non pot fenir;
all days and not can to-end
per qe vos er, ses bistenza,
for which to-you it-will-be without fail
zo·m par e no·us pot fallir,
this-to-me seems and not-you can to-fail
qom Tantalus a murir,
as Tantalus to die
e d'aizo aiatz plivenza.
and of-this have pledge

Bonifaci

Scotz, pos ma donna m'autreia
Scot since my lady me-grants
q'ieu parl' ab leis e domneg
that-I speak with her and court
e q'ieu la remir e veia
and that-I her gaze-at and see
sembla·m qe truep ben espleg;
seems-to-me that much well I-profit
e qar non tain q'esser deia
and because not befits that-to-be ought
pros domna d'avol autreg,
worthy lady of-worthless grant

no·m pren del iazer enveia,
not-me takes of-the lying desire
q'ieu am mais, q'eu non enveg;
for-I love more than-I — desire
mas vostre fols cors dereia
but your foolish heart goes-astray
e vol ab gien passar dreg,
and wishes with trick to-pass straight
per q'ieu non conseil qe·us creia
for which-I not counsel that-you believe
domna, qi pretz a eleg;
lady who worth has chosen
qar no·us vei prim ni adreg
for not-you I-see subtle or upright
ves qe fin' amor plaideia.
toward what fine love pleads

Scot

Bonifatz, be·m par q'esteia
Bonifaci well-to-me seems that-he-stay
en pena e cor destreg
in pain and heart constrained
cel qi leis qe plus enveia
he who her whom most desires
e plus am' en tot endreg
and most loves in all respect
ve e·il parl' e zo li neia
sees and-to-her speaks and this to-him she-denies
per q'amors fort lo destreg;
for which-love greatly him constrains

e a vos platz, car no·us greia
and to you it-pleases for not-you grieves
amors ni·us fai chaut ni freg:
love nor-you makes hot or cold
mas ieu, cui amors guerreia,
but I whom love wars-on
voil lo iazer, car ieu veg
I-wish the lying for I see
q'alcus hom per al non preia;
that-any man for else not prays
per q'enantz voler lo deg,
for which-rather to-wish it I-ought
e del domnei me refreg,
and from-the courting myself I-restrain
car qecs ab sidonz domneia.
for each with his-lady courts

Un nou sirventes ses tardar

61 · A NEW SIRVENTES WITHOUT DELAY

A sirventes in three languages to King Alfonso of Castile, in Occitan, then Galician-Portuguese, then French. He seems not to have the heart to make war on the kings of Navarre and Aragon, and many say he threatens and does nothing, while whoever wants honor in war must spend care, sense, heart, body, wealth, and friends. Let him fight without threats, since he can find both kings in the field. If he does not pitch his tent and banner in their land, those who praised him will change their tune, and already they say the king of León would rather hunt with goshawk and falcon than wear hauberk and surcoat.

Un nou sirventes ses tardar
A new sirventes without delaying
vueil al rei de Castella far,
I-wish to-the king of Castile to-make
car no·m sembla ni pes ni crei
for not-to-me it-seems or I-think or I-believe
q'el aia cor de guerreiar
that-he have heart of warring
navars ni l'Aragones rei;
Navarrese or the-Aragonese king
mas pos dig n'aurai zo qe dei,
but since said thereof-I-shall-have this that I-ought
el faz' o qe qiser fazer.
he may-do that which he-shall-wish to-do

Mas ieu oug ia maintos dizer
But I hear already many say
que el non los qier cometer
that he not them seeks to-attack
si non de menassas, e qen
if not with threats and who
qer de guer' ondrado seer,
wants of war honored to-be
se ieu mun ben qe lli coven
I-know I very well what to-him befits
de meter hi cuidad' e sen,
of to-put there care and sense
cuer e cors aver et amis.
heart and body wealth and friends

Per qoi ia diz au roi, se pris
For which already I-say to-the king if praise
vuet avoir de ce q'a empris,
he-wishes to-have of that which-he-has undertaken
qe il guerrei sens menacier
that he make-war without threatening
qe rien no mont', au mien avis;
for anything not amounts to-the my opinion
qe ia por voir oï comtier
for already for true I-heard tell
que el puet tost au chanp trover
that he can soon in-the field find
li doi rei, se talent en a.
the two kings if desire thereof he-has

E se el aora non fa
And if he now not does
vezer en la terra de la
to-see in the land of there
sa tenda e son confalon
his tent and his banner
a lo rei de Navarr' e a
to the king of Navarre and to
so sozer lo rei d'Aragon,
his father-in-law the king of-Aragon
a caniar averan razon
to change will-have reason
tal qe solon de lui ben dir.
such who were-wont of him well to-say

E comenzon a dire ia
And they-begin to say already
qe mais qer lo reis de Leon
that more wishes the king of Leon
cassar d'austor o de falcon
to-hunt with-goshawk or with falcon
c'ausberc ni sobreseinh vestir.
than-hauberk or surcoat to-wear

Ges no m'es greu s'eu non sui ren prezatz

62 · IT DOES NOT GRIEVE ME NOT TO BE PRIZED

He does not mind being unprized among the base Genoese, nor does he want their friendship, but it grieves him that they are divided, since united they would overcome all their enemies. Genoa's worth has fallen. They should put down their discord and turn their bridles on their foes, but one side rejoices at the other's harm, and no one earns worth by defeating so leaderless a people. Their enemies know the Genoese are slow to avenge themselves, though once thirty would not stand against three Genoese, and God is almost to blame for taking their sense. He tells the Venetians they need God with them, since the Genoese have taken so much from them that they live in grief.

Ges no m'es greu s'eu non sui ren prezatz
At-all not to-me-is grievous if-I not am anything prized

ni car tengutz entr' esta gen savaia
or dear held among this folk base

Genoeza, ni·m platz ges s'amistatz,
Genoese nor-to-me pleases at-all its-friendship

car no·i cab hom a cui proeza plaia;
for not-there fits man to whom prowess please

mas ab tot zo mi peza fort qu'il es
but with all this to-me weighs greatly that-it is

desacordanz, car s'il esser volgues
discordant for if-it to-be wished

en bon acort, sos granz poders leumen
in good accord its great power easily

sobraria totz cels per cui mal pren.
would-overcome all those through whom ill befalls

Hai, Genoes, on es l'autz pretz honratz
Ah Genoese where is the-high worth honored
qu'aver soletz sobrel gen, que par qu'aia
that-to-have you-were-wont over-the folk for it-seems that-it-have
totz vostres faitz decazutz e sobratz
all your deeds fallen and overcome
tan fort que totz vostr' amics s'en esmaia?
so greatly that all your friends themselves-thereof dismay
Sia·l descortz, qu'entre vos es, jos mes,
Let-be-the discord that-between you is down put
e donatz vos luecs a tornar los fres
and give yourselves place to turn the bridles
en las bochas de cels que, per conten
in the mouths of those who through quarrel
qu'avetz mest vos, si van desconoissen.
that-you-have among you themselves go growing-insolent

Mas lo contenz es tant mest vos poiatz
But the quarrel is so-much among you risen
que, s'el non chai, greu er que no·us dechaia;
that if-it not falls hard it-will-be that not-you ruin
qu'om vos guerreia, e vos vos guerreiatz;
for-one you wars-on and you yourselves war
e qui vos venz, ar no·s cug que·l n'eschaia
and who you conquers now not-himself let-think that-to-him thereof-fall
laus ni bos pretz, car no·us platz vostre bes,
praise nor good worth for not-to-you pleases your good
que l'us a gaug quant a l'autr' es mal pres:
for the-one has joy when to the-other is ill befallen

doncs qui venz tan descabdelada gen,
then who conquers so leaderless folk
non fai esfortz don pueg em pretz valen.
not makes effort whence be-rise in worth valiant

E si no fos la follors e·l peccatz
And if not were the folly and-the sin
que nais del vostre descort, tals s'asaia
which is-born of-the your discord such himself-tries
leumen a far zo que mais vos desplatz,
easily to do that which more to-you displeases
que·us for' aclis, car res tant non esglaia
that-you would-be bowed for anything so-much not frightens
vostres guerrers ni tant lor desplai ges
your enemies nor so-much to-them displeases at-all
con faria·l vostr' acortz, s'el pogues
as would-do-the your accord if-it could
entre vos tant durar enteiramen
among you so-long to-last entirely
que poguessetz d'els penre veniamen.
that you-could of-them take vengeance

Car il sabon que leger no·us donatz
For they know that easily not-yourselves you-give
de vos veniar, mostron que lur desplaia
of you avenging they-show that to-them displease
zo que pro vetz los avetz malmenatz,
this that many times them you-have mistreated

tant que greu es luecs, on hom no·l retraia,
so-much that hard is place where one not-it recounts
que trenta d'els non esperavon tres
that thirty of-them not awaited three
de vos, per c'ab pauc non es Dieus repres,
of you for which-with little — is God blamed
car de tal guiza vos a tout lo sen
for in such manner from-you has taken the sense
que·us sobron cil que no valon nien.
that-you overcome those who not are-worth anything

Venecian, ben sapchatz qu'obs vos es
Venetians well know that-need to-you is
que si' ab vos Dieus contrals Genoes,
that be with you God against-the Genoese
car, ab tot zo qu'el vos hi val granmen,
for with all this that-he to-you there avails much
vos an il tout tant qu'en vivetz dolen.
to-you have they taken so-much that-thereof you-live grieving

Luchetz, se·us platz mais amar finamen

63 · LUQUET, IF YOU WOULD RATHER LOVE FINELY

A partimen. Bonifaci Calvo asks Luquet Gatelus whether he would rather love his lady finely and be unloved, or win her love by trickery. Luquet takes true love, leaving deceitful joy to false lovers. Bonifaci argues that a man who feigns to be a sweet friend, so that both have joy, is wiser than one who loves in vain and complains. Luquet answers that no fine lover takes joy by deceit, and the deceiver deserves worse than death, while the faithful lover is at least joyful. Bonifaci calls the loyal lover a fool; Luquet holds that joy not upheld by reason turns to grief. Bonifaci claims victory, having argued the wrong side better than Luquet argued the right.

Bonifaci

Luchetz, se·us platz mais amar finamen
Luquet if-to-you it-pleases more to-love finely

vostra domna et esser desamatz
your lady and to-be unloved

tos temps per leis, on plus finz li siatz,
all time by her the-more more faithful to-her you-be

q'aver ab gien et ab galiamen
than-to-have with trick and with guile

s'amor conqes et ab tota falsura,
her-love conquered and with all falsehood

sapcha·l per vos: o s'ets mais voluntos
let-me-know-it through you or if-you-are more eager

d'aver s'amor conqes ab tracios
of-having her-love conquered with treason

qe de languir finz per sa desmesura?
than of languishing faithful through her excess

Luquet

Bonifaci, desegal partimen
Bonifaci unequal partimen
sabes partir, q'enianz e lejautatz
you-know to-divide for-deceit and loyalty
no·s fan ensems, ni partir no·ls degratz,
not-themselves make together and to-divide not-them you-ought
al mieu semblan, enaissi engalmen:
to-the my seeming so equally
pero eu prenc amar senes frachura
yet I take to-love without breach
e senz tot fallimen con finz e bos,
and without any offense as fine and good
e·l ioi d'enian lais als fals amoros,
and-the joy of-deceit I-leave to-the false lovers
qe fan semblan d'aizo don non an cura.
who make seeming of-this whence not they-have care

Bonifaci

Luchetz, aqel qe fai parer fegnen
Luquet he who makes to-seem feigning
q'es amics douz et amics afinatz,
that-he-is friend sweet and friend refined
per tal q'amdui n'aian ioi e solatz,
for such that-both thereof-have joy and cheer

sab mais qe cel q'a ben amar s'empren
knows more than he who-in well loving himself-engages
ab tal parer qe merces e mesura
with such seeming that mercy and measure
faill' en sidonz, quan no sia razos,
fail in his-lady when not be reason
e q'el tos temps dei' esser rancuros
and that-he all time ought to-be rancorous
de leis, car lo desam senes drechura.
of her for him unloves without right

Luquet

Bonifaci, finz amanz iauzimen
Bonifaci fine lover enjoyment
non pot penre d'enianz ni de baratz;
not can to-take from-deceits or from tricks
or es nientz zo q'aves razonatz
now is nothing this that-you-have argued
c'om d'enjanar sa domna fassa sen;
that-one in-deceiving his lady show sense
qe fiz amics, pueis finamen s'atura,
for fine friend since finely himself-fixes
non deu voler, si tot ser em perdos,
not ought to-wish though all he-serves in vain
traïr sidonz; ni l'es iois saboros,
to-betray his-lady nor to-him-is joy savory
si no·l conqer ses tota forfachura.
if not-it he-conquers without all misdeed

Bonifaci

Cel qe sa donn' enjana, conoissen
He who his lady deceives knowing
q'il en reman iauzenz et el pagatz,
that-she thereof remains joyful and he satisfied
fai qe savis, e cel es fols proatz
acts as wise and he is fool proven
c'am' e languir vol aman leialmen;
who-loves and to-languish wishes loving loyally
car dreitz non manda ni consen natura
for right not commands nor consents nature
c'om serv' ab desesper, Luchetz, e vos,
that-one serve with despair Luquet and you
s'o volretz far, no·i seretz poderos,
if-it you-will-wish to-do not-there you-will-be able
mentr' ajatz sen ni conoiscenza pura.
while you-have sense or knowledge pure

Luquet

Cel q'enjana sa donn' a escien
He who-deceives his lady with knowledge
mier piegz de mort, Bonifaz', e·l percatz
deserves worse than death Bonifaci and-the gain
li val fort pauc, car non pot venir gratz
to-him avails very little for not can to-come thanks
d'amor en cor qe non am coralmen;
of-love in heart that not loves heartily
doncs per nien sa donn' e si peiura,
then for nothing his lady and himself worsens

q'el s'enjana, si tot sec son vol blos,
for-he himself-deceives though all follows his will bare
e·l finz sivals es de ric ioi ioios,
and-the faithful at-least is of rich joy joyful
car si sent finz e leials senz rancura.
for himself feels faithful and loyal without rancor

Bonifaci

Aqel leials, don nos avem conten,
That loyal whence we have dispute
Luchetz, es fols s'el non es mais iratz
Luquet is fool if-he not is more angry
qe iauzenz, qar non es maier foudatz
than joyful for not is greater folly
con amar fort en luec desavinen;
than to-love greatly in place unseemly
car hom non pot aver bonaventura,
for one not can to-have good-fortune
ni n'es lauzatz, e cel es tengutz pros,
nor thereof-is praised and he is held worthy
qal qe sia, c'ab semblan cabalos
whichever that be who-with seeming supreme
conqier dona humil o brav' e dura.
conquers lady humble or wild and hard

Luquet

Totz iois dechai e torn' en gran rancura,
All joy declines and turns into great rancor
Bonifaci, cant no·l soste razos;
Bonifaci when not-it upholds reason

per qe·l fals iois, don vos es volontos,
for which-the false joy whence you are desirous
non pot plazer a ma voluntat pura.
not can please to my will pure

Bonifaci

Mantenen tort e zo don non ai cura,
Maintaining wrong and that whence not I-have care
vos ai vencut, Luchetz, don sui ioios,
you I-have vanquished Luquet whence I-am joyful
car ai mostrat q'eu sai tan plus de vos,
for I-have shown that-I know so-much more than you
c'ab tort conten miels qe vos ab drechura.
that-with wrong I-contend better than you with right

Cora q'eu fos marritz ni conziros

64 · ALTHOUGH I WAS DISTRESSED

Luquet Gatelus was distressed at the loss of worth but now rejoices, since joy and worth will return. The Count of Provence means to conquer Lombardy, Tuscany, and Apulia; Conrad wants his inheritance; and King Manfred will not agree, so worth will have its day. Let the Count look to King Alfonso's deeds and remember Charles, who conquered Apulia, since he cannot abandon what he began without losing his worth. If Conrad does not come to recover his own, he will seem to prove Manfred's claim that he is dead, and if Manfred loses what he won by gallantry, he will be blamed. He tells Bernart to sing the sirventes, though he doubts the game will ever be played.

Cora q'eu fos marritz ni conziros
Although that-I were distressed and anxious
per dan de pretz qe chascus relinqia,
for harm of worth that each abandoned
ara·m conort e son gais e ioios
now-myself I-comfort and am gay and joyful
car iois e pretz revendra qi·s perdia,
for joy and worth will-return which-itself lost
car lo pros Coms proenzals Lumbardia
for the worthy Count Provençal Lombardy
vol conqerer et Toscas e Puilles,
wishes to-conquer and Tuscans and Apulians
e d'autra part Conratz vol son paes
and on-other part Conrad wants his country
e·l reis Matfre non s'i acorda mia,
and-the king Manfred not himself-there agrees at-all
per q'entrels faitz aura pretz sa bailia.
for which-between-the deeds will-have worth its sway

Se·l pros Coms val segon q'es poderos,
If-the worthy Count is-worth according-to that-he-is mighty
un mirail ha, on mirar se deuria,
a mirror he-has where to-mirror himself he-ought
e se·s mires els faitz del rei n'Anfos,
and if-himself he-mirrored in-the deeds of-the king Sir-Alfonso
ben sai per cert qe tant non tardaria
well I-know for certain that so-much not he-would-delay
zo q'a empres, qe laissar non poiria,
that which-he-has undertaken that to-leave not he-could
s'el non laisses tot lo pres q'a conqes;
if-he not left all the worth that-he-has conquered
qe·l bruitz es tant vas totas partz estes,
for-the rumor is so-much toward all parts spread
q'o sabon ia de la mar en Suria
that-it they-know already from the sea into Syria
e d'Espagna entro en Normandia.
and from-Spain as-far into Normandy

Donc albir se, pois tals es lo rezos,
Then let-him-consider himself since such is the talk
si se·n rema, tot zo q'om en diria;
if himself-thence stays all that that-one thereof would-say
e membre li qe Carl ab sos baros
and let-it-recall to-him that Charles with his barons
conques Puilla e n'ac la segnioria
conquered Apulia and thereof-had the lordship
e dels granz faitz qe Franza far solia.
and of-the great deeds that France to-do was-wont

Ara n'estan avol cor en defes;
Now thereof-stand worthless heart in defense
e pois lo noms de Carle en lui es
and since the name of Charles in him is
sega·ls seus faitz q'estiers a tort seria
let-him-follow-the his deeds for-otherwise at wrong it-would-be
per sel clamatz qe valc, s'el non valia.
by him called who was-worth if-he not was-worth

E se Conratz non es valenz e pros
And if Conrad not is valiant and worthy
deslignara, car li seu an Soria;
he-will-degenerate for the his have Syria
non era·l seu bastant, se plus no·i fos:
not were-the his enough if more not-there were
doncs se laissa so q'esser seu deuria,
then if he-leaves that which-to-be his ought
fara semblant qe mal l'altrui tenria
he-will-make seeming that ill the-other's he-would-hold
e si no·l ven recobrar demanes,
and if not-it he-comes to-recover at-once
fara creire so qe·l reis diz espes:
he-will-make to-believe that which-the king says often
q'el sia mortz e q'autr' el sieu luec sia,
that-he be dead and that-other in-the his place be
qe s'el fos vius, lo sieu demandaria.
for if-he were alive the his he-would-demand

Se·l reis Matfres fos princeps coratios
If-the king Manfred were prince courageous
ni zo qe te conqes per galiardia
and this that he-holds conquered through gallantry
s'era o pert qant es reis, per un dos
if-be-now it loses when is king for one two
n'aura blasme, car mais de carestia
thereof-will-have blame for more of dearness
lo deu gardar com plus l'ac a fadia;
it ought to-guard as more it-had in vain
et als baros, ont ha tant del seu mes,
and to-the barons where he-has so-much of-the his put
membre cal son ni eran ni con es;
let-it-recall what they-are and were and how it-is
e penz chascuns de gardar noig e dia
and let-think each of guarding night and day
zo q'ab autre segnor mais non auria.
that which-with other lord more not he-would-have

Bernart, apren e chanta·l sirventes
Bernart learn and sing-the sirventes
e poiras dir, se·l cor no fail als tres,
and thou-wilt-be-able say if-the heart not fails to-the three
qe·l iuecs sera entaulatz ses faillia;
that-the game will-be set-out without fail
mas tant o voil q'eu non crei qe ia sia.
but so-much it I-wish that-I not believe that ever it-be

D'un sirventes m'es granz volontatz preza

65 · I HAVE A GREAT WISH TO MAKE A SIRVENTES

Luquet Gatelus sends counsel to the king of Apulia, since one can learn sense even from a fool. A king who undertakes a great enterprise should not waste himself on small quarrels, and must win the vicariate of the empire by effort. Having taken Apulia he must not give it up, since weakness would triple his enemies. He should choose carefully what he undertakes, then hold to it, show his highness, pardon offenses, take the voice and not covet the money, and weigh words and deeds in whom he trusts. The king wants no heartless men near him, which is why, the poet tells Sir Sordel, he dares not see him, since his own heart is held by another.

D'un sirventes m'es granz volontatz preza
Of-a sirventes to-me-is great will taken
q'ieu trameta al pro rei dels Poiles,
that-I send to-the worthy king of-the Apulians
e si tot s'es en sobreira richeza,
and if all himself-is in surpassing richness
s'eu lo conseil, no·il desplaza ni·l pes;
if-I him counsel not-to-him let-it-displease or-to-him weigh
qe de fol apren hom tot dia
for from fool learns one every day
sen; e qi ben enten, ben tria:
sense and who well understands well chooses
per q'ieu li prec q'entenda mo saber,
for which-I him pray that-he-hear my knowledge
pois l'apregna o·l met' a non chaler.
then let-him-learn-it or-it let-him-put at not caring

Can reis desten son cor en gran empreza,
When king extends his heart in great enterprise
contendre 'm pauc non l'es honors ni bes;
to-contend in little not to-him-is honor or good
qe·l pauc[s] contrast[z] adutz pro vetz defeza
for-the little resistance brings many times defense
mais qe l'assais e pois val pauc conqes;
more than the-assault and then is-worth little conquered
e si·l reis vol la vicaria
and if-the king wishes the vicariate
de l'emperi ni la baillia,
of the-empire or the rule
no l'entenda senz esfortz conqerer;
not it-let-him-intend without effort to-conquer
ni cor a tal q'a tant agra·l poder.
nor heart has such that-to so-much would-have-the power

Non dic ieu ges pos aura Poilla preza
Not say I at-all since he-will-have Apulia taken
qom qe sia, qe la demeta ges;
however that be that it he-leave at-all
qe·l demetres li seria flacheza,
for-the leaving to-him would-be weakness
don l'enemic creisseran per un tres,
whence the-enemies will-grow by one three
e·l cors dels amics mermaria;
and-the heart of-the friends would-diminish

mas ieu dic q'al primer deuria
but I say that-at-the first ought
totz reis triar so q'empren e vezer
every king to-choose that-which he-undertakes and to-see
c'aizo q'enpren l'aven pois mantener.
that-this that-he-undertakes to-him-befalls then to-maintain

Donc derenan mostr' al mon auteza
Then henceforth let-him-show to-the world highness
d'autra guiza, s'aver la vol manes,
of-other manner if-to-have it he-wishes at-once
e non ublit perdon per null' ofeza,
and not let-forget pardon for any offense
pos merceian en son poder er qes;
since pleading-mercy in his power will-be sought
e qi qe·il volla segnioria
and whoever that-to-him wish lordship
portar en obr' e en paria,
to-carry in work and in company
prenda la votz, e non cobeit l'aver
let-him-take the voice and not let-him-covet the-wealth
lo sobreplus, q'en breu faillon lezer.
the surplus for-in short fail leisure

E gart se ben en cui se fi ni creza,
And let-him-guard himself well in whom himself he-trust or believe
car en aizo granz partz dels seus faitz es,
for in this great part of-the his deeds is

e non se fi en chascuna promeza,
and not himself let-trust in each promise
ni tot son vol non dig' en totas res:
and all his will not let-say in all things
mas en son cor port tota via
but in his heart let-carry all the-while
la balanza e qe qe sia
the balance and whatever that be
pez e balanz los digz e·ls faitz en ver,
let-weigh and balance the sayings and-the deeds in truth
e·l miels prendre non perda per voler.
and-the best to-take not let-him-lose through will

Tant a·l reis cor qe no·il plairia
So-much has-the king heart that not-to-him would-please
hom senz cor en sa compagnia,
man without heart in his company
segne' n Sordel, per q'eu non l'aus vezer,
lord Sir Sordel for which-I not him-dare to-see
qe mon cor a tals don no·l pois mover.
for my heart has such whence not-it I-can move

Ar es sazos c'om si deu alegrar

66 · NOW IS THE SEASON TO REJOICE

Calega Panzan says it is the season for the false clergy to lament their fall, their pride, deceit, and false preaching. They have torn Tuscany and Lombardy apart and keep truce with Turks and Persians to kill French and Germans, and whoever kills a hundred Christians is promised paradise. Saint Bernard would see the church poor again, as when Saint Peter fished for souls and not bezants. The Saracens showed King Charles more clemency than the innocent Christians found at Saint Eler, where the French cut down small and great. The pope lets the Saracens of Nocera cry to Mahomet. He prays God to uphold King Conrad, urges Don Henry to vengeance, and commends the Ghibellines, Verona, and Pavia to God.

Ar es sazos c'om si deu alegrar
Now is season that-one himself ought to-rejoice
e fals clergue plagner lur caïmen
and false clergy to-lament their fall
e lur orgueill, q'a durat loniamen,
and their pride that-has lasted long
e lur enian e lur fals predicar.
and their deceit and their false preaching
Ai, desleial! Toscan' e Lombardia
Ah disloyal Tuscany and Lombardy
fais peceiar e no·us dol de Suria:
you-make to-shatter and not-to-you grieves of Syria
treg' aves lai ab Turcs et ab Persanz
truce you-have there with Turks and with Persians
per aucir sai Frances et Alemanz.
for killing here French and Germans

Qui sap mentir o falsamen parlar
Who knows to-lie or falsely to-speak
o sap d'enian o de galiamen
or knows of-deceit or of guile
aqel es faitz legatz tot mantenen;
that-one is made legate at once
e s'ieu dic ver, als Cremones ben par;
and if-I say true to-the Cremonese well it-appears
mas lur trafecs et lur granz tricharia
but their trafficking and their great treachery
an fag lur cors, segon la profecia,
have made their course according-to the prophecy
qe Dieus non vol plus sufrir lur enianz
that God not wishes more to-suffer their deceits
e dels Frances vol baissar lor bobanz.
and of-the French wishes to-lower their boasting

Qui vol aucir o qi viu de raubar
Who wishes to-kill or who lives by robbing
e tost e lieu pot aver salvamen,
both soon and easily can to-have salvation
sol veng' aucir de Crestians un cen;
only he-come to-kill of Christians a hundred
e qi·s volgues d'aucir mil esforzar
and who-himself wished of-killing thousand to-strive
em paradis en l'auzor luec seria.
in paradise in the-highest place would-be

Ai, clergue fals! Laissat aves la via
Ah clergy false Left you-have the way
e·ls mandamenz qe Dieus fes pur[s] e sanz,
and-the commandments that God made pure and holy
e Moyzes cant escrius los comanz.
and Moses when wrote the commands

Si Sainz Bernartz fos en vid,' alegrar
If Saint Bernard were in life to-rejoice
si pogra tost [e] complir son talen
himself he-could soon and to-fulfill his desire
e la gleiza el primier estamen
and the church in-the first state
de paupertat vezer, e refuzar
of poverty to-see and to-refuse
las vanitatz, si con el temps fazia
the vanities so as in-the time it-did
de Saint Peire, qi los contragz gueria,
of Saint Peter who the cripples healed
e pescava armas e non bezanz
and fished souls and not bezants
e soanet delieg e pres afanz.
and scorned delight and took toils

Al rei Carle degra tostemps membrar
To-the king Charles it-ought always to-recall
con el fon prez ab son frair' eisamen
how he was taken with his brother likewise
per Serrazis, e trobet chauzimen
by Saracens and found clemency
assas meillor qe non pogro trobar
much better than — could find
a Saint Eler, qi forfait non avia,
at Saint Eler who misdeed not had
li Cristian, ailas! q'en un sol dia
the Christians alas who-in a single day
pezeieron Frances petitz e granz,
cut-to-pieces French small and great
ni la maire salvet [neis] sos enfanz.
nor the mother saved even her children

Son compaire a laissat periurar
His godfather he-has let perjure
l'arcivesqe d'un auzor sagramen,
the-archbishop of-a higher oath
e·l senescalc qui iuret falsamen
and-the seneschal who swore falsely
l'arma del rei per los comtes salvar,
the-soul of-the king for the counts to-save
qi son desfait a tort et a feunia.
who are undone at wrong and at rancor
Ai! con es fols qi·s met en sa bailia!
Ah how is fool who-himself puts in his power

Per q'eu prec Dieu q'aital rei dezenanz
For which-I pray God that-such king undo
qe non tenc fez pos ac passatz VII anz.
who not kept faith since he-had passed seven years

Si Don Enrics volgues lo sieu cobrar
If Don Henry wished the his to-recover
del rei Carle, prestes li·l remanen,
from-the king Charles he-would-lend to-him-the remainder
e pois fora pagatz de bel nien,
and then would-be paid with fair nothing
qe·l comte fei de Flandres aquitar,
that-the count he-made of Flanders acquit
qant ac vencut, d'ufan' e de bauzia,
when he-had vanquished by-vainglory and by deceit
qe d'autr' aver sai qe non pagaria;
for of-other wealth I-know that not he-would-pay
q'escars fo coms e reis cobes dos tanz,
for-stingy was count and king covetous two times
e non preza tot lo mon sol dos ganz.
and not he-prizes all the world only two gloves

Grecs ni Latis no pot ab lui trobar
Greek or Latin not can with him to-find
trega ni paz, mas li can descrezen
truce or peace but the dogs unbelieving
de Nucheira l'agron a lur talen,
of Nocera him-had at their will

e podon be Bafumet aut cridar,
and can well Mahomet loud to-cry
qar ies [de] Dieu ni de Sancta Maria
for at-all of God or of Holy Mary
no i a mostier, que non o suffriria
not there is minster that not it would-suffer
l'apostolis, q'a mes en gran balanz
the-pope who-has put in great jeopardy
la fe de Dieu, don sui meravillianz.
the faith of God whence I-am marveling

L'aut rei Conrat qi ven per castiar
The-high king Conrad who comes for chastising
los fals pastors e liurar a turmen
the false shepherds and to-deliver to torment
q'an laissat Deu per aur e per argen
who-have left God for gold and for silver
e qi del tort fan dreit, qi·ls vol pagar,
and who of-the wrong make right who-them wishes to-pay
mantengua Dieus, e lur gran simonia
maintain God and their great simony
confond' en brieu, si q'en la segnioria
confound in short so that-in the lordship
torne del rei los desleials trafanz,
return of-the king the disloyal tricksters
e qe vencut fassan totz sos comanz.
and that vanquished they-do all his commands

Si Don Enrics fo traitz per clercia
If Don Henry was betrayed by clergy
ni per Frances chiflatz, ben si deuria
or by French mocked well himself he-ought
veniar d'amdos e non esser duptanz
to-avenge of-both and not to-be doubting
de baissar els e lur faitz mal estanz.
of lowering them and their deeds ill standing

Lo rei Conrat e sa gran baronia
The king Conrad and his great baronage
e Gibelis e Veron' e Pavia
and Ghibellines and Verona and Pavia
mantengua Dieus, e Frances e Normanz
maintain God and French and Normans
met' al desotz e clergues malananz.
let-put at-the bottom and clergy ill-faring

BERTOLOME ZORZI

The Complete Songs

Vida

THE FIRST LIFE OF BERTOLOME ZORZI

Bertolome Zorzi was a noble Venetian merchant and a good troubadour. Traveling with other Venetian merchants to Romania, they were captured one night by the Genoese, then at war with Venice, and taken to prison in Genoa. There he made many good songs and tensos with Sir Bonifaci Calvo of Genoa. When peace was made and the prisoners were freed and returned to Venice, the duke of Venice made him castellan of Coron and Modon, a rich place in Romania belonging to the Venetians. There he fell in love with a noble lady of that region, and there he died.

Bertolomeus Zorzis si fo us gentils hom mercadiers de Venecia
Bertolome Zorzi so was a noble man merchant of Venice
e fo bons trobaires. Et avenc se que quand el anava
and was good troubadour And it-happened itself that when he went
ab moutz d'autres mercadiers qu'erant d'aquella ciutat qu'ieu
with many of-other merchants who-were of-that city that-I
vos ai dicha de Venecia en Romania, el e tuich li autre
to-you have said from Venice into Romania he and all the other
mercadier qu'eron ab lui foron pres una nuoich de Genoes,
merchants who-were with him were taken one night by Genoese
car adoncs avion mout gran guerra Venecian ab Genoes. E
for then had very great war Venetians with Genoese And
foron tuich li homen d'aquella nau qu'ieus ai dicha menat
were all the men of-that ship that-I-you have told led
en preison a Genoa. Et estan en preison el fetz moutas bonas
into prison at Genoa And being in prison he made many good
canssos, e moutas tensons fetz ab En Bonifaci Calvo de
songs and many tensos made with Sir Bonifaci Calvo of
Genoa. Et esdevenc se que fon faita patz d'entre Venecians
Genoa And it-befell itself that was made peace between Venetians
e Genoes, e 'N Bertolomieus Zorzis e tuich li autre
and Genoese and Sir Bertolome Zorzi and all the others

issiron de preison. E quand aquist preisonier foron tornat
came-out of prison And when these prisoners were returned
a Venecia, En Bertolomeus Zorzis fo faitz per misier lo duc
to Venice Sir Bertolome Zorzi was made by messer the duke
de Venecia castellans de Coron e de Mothone, d'un ric loc
of Venice castellan of Coron and of Modon of-a rich place
de Romania qu'es de Venecians. E lai el s'enamoret d'una
of Romania which-is of Venetians And there he himself-enamored of-a
gentil dompna d'aquella encontrada, e lai el definet e moric.
noble lady of-that region and there he ended and died

Vida

THE SECOND LIFE OF BERTOLOME ZORZI

Bertolome Zorzi was a noble man of Venice, wise, and good at composing and singing. The Genoese, at war with Venice, captured him and held him in prison in their land. There Sir Bonifaci Calvo made the sirventes It Does Not Grieve Me Not to Be Prized*, blaming the Genoese for letting the Venetians overcome them and speaking ill of them. Zorzi answered with* I Have Greatly Marveled at a Song*, excusing the Venetians and blaming the Genoese, and Calvo felt at fault for what he had said. So they turned to each other and became great friends. After about seven years in prison Zorzi went to Venice, and his commune sent him as castellan to a castle called Coron, where he died.*

En Bertolome Zorzi si fo uns gentils hom de la ciutat de
Sir Bertolome Zorzi so was a noble man of the city of
Venecia. Savis hom fo de sen natural e saup ben trobar
Venice Wise man he-was of wit natural and knew well to-compose
e cantar. E si avenc una sazo qu'el anet per lo mon
and to-sing And so it-happened one time that-he went through the world
e li Genoes qui guerrejavon ab los Venecians si lo preiron
and the Genoese who warred with the Venetians so him took
e lo meneron pres en sa terra. Et estagan la en preison
and him led captive into their land And being there in prison
En Bonifaci Calvo si fez aquest sirventes qu'es escritz sa
Sir Bonifaci Calvo so made this sirventes which-is written here
desus qui comensa: Ges no m'es greu s'ieu non sui ren
above which begins At-all not to-me-is grievous if-I not am anything
presatz blasman los Genoes, car il se laissavon sobrar
prized blaming the Genoese for they themselves let overcome
pels Venesians, dizen gran vilania d'els. De qu'EN Bertolome
by-the Venetians saying great churlishness of-them Of which-Sir Bertolome
Zorzi fetz .1. autre sirventes qui es escritz sa desotz, lo
Zorzi made one other sirventes which is written here below the

qual comensa: Molt me sui fort d'un chant meravillatz,
which begins Much myself I-am greatly of-a song marveled
escusan los Venesians et encolpan los Genoes. De que En
excusing the Venetians and blaming the Genoese Of which Sir
Bonifaci Calvo si tenc encolpatz de so qu'el n'avia
Bonifaci Calvo so held-himself blamed of that which-he thereof-had
dit. E per so torneron l'us a l'autre e foron gran amic.
said And for this turned the-one to the-other and were great friends
Longa sason estet En Bertolome Zorzi en preison, entor VII
Long time stayed Sir Bertolome Zorzi in prison about seven
anz; e quant el fo issutz for de preison, el s'en
years and when he was come-out outside of prison he himself-thence
anet en Venecia, el seus comuns lo mandet per castellan
went to Venice and-the his commune him sent as castellan
a un castel qui ven apellatz Coron, e lai el definet.
to a castle which comes called Coron and there he ended

Ben es adregz

1 · HE IS WELL GUIDED

He is well guided who knows what joy is, keeps his hope on perfect bliss, and leaves the false world's vain delights for God, winning a life better than life. In hope of perpetual joy, temporal trouble seems light. The path seems narrow at first but turns sweet, while worldly joy is grief, and the more complete it is the more the soul will grieve after death. Whoever walks the ugly way does not weigh eternal life against hell's torment, forgetting that the man who lived yesterday dies today. Unable to claim mercy by right, he prays to Christ, who died for us, and asks the Virgin Queen for her prayer.

Ben es adregz
Well is upright
e sap qu'es alegranza
and knows what-is gladness
et esser pros
and to-be worthy
e tot lo melh chauzir
and all the best to-choose
cel cui respegz
he whom expectation
d'enteira benanansa
of-entire happiness
reten jojos,
keeps joyful

e sol per deu servir
and only for God to-serve
los vans delegz
the vain delights
e las vanas legors
and the vain pleasures
del segle fals
of-the world false
relinquis et ublida,
relinquishes and forgets
qu'aissis conquer
for-so-himself wins
viure qu'es melhs de vida.
life that-is better than life

Qu'en alegrier
For-in gladness
a tot jorn mais s'afina
at every day more himself-refines
sol esperan
only hoping
lo joi perpetual,
the joy perpetual

el dezirier
and-the desire
del joi ha per mezina
of-the joy has as medicine
contra l'afan
against the-trouble
el destric temporal,
and-the distress temporal
si que leugier
so that light
li semblon li plus greu,
to-him seem the most heavy
et a sa fi
and at his end
vai l'arm' en vid' eterna.
goes the-soul into life eternal
Per qu'es fols quecs
For which-is fool each
qu'en tal joi nos governa.
that-in such joy not-himself governs

Si tot estregz
Though all narrow
sembl'a l'encomenzanza,
seems-at the-beginning

pois saboros
then savory
es tan l'estern seguir
is so the-path to-follow
qu'estiers destregz
for-otherwise constrained
et a greu ses pezanza
and at hard without grief
es sofrachos
is lacking
chascus de joi jauzir;
each of joy to-enjoy
qu'el plus elegz
for-the most chosen
iois mondanz es dolors
joy worldly is grief
tan deslejals,
so disloyal
qon hom plus l'a complida,
as one more it-has fulfilled
tan mais s'arm' er
so-much more his-soul will-be
aprop sa mort marrida.
after his death distressed

Doncs laig sentier
Then ugly path
sec cel qu'ab leis camina,
follows he who-with it walks

e qui penzan
and who thinking
no valh vid' eternal
not weighs life eternal
el gaug sobrier
and-the joy supreme
qu'a cel qu'a deu s'aclina,
that-to him who-to God himself-bows
e con pezan
and how heavy
son turment enfernal,
are torments infernal
e com cel qu'ier
and how he who-yesterday
visquet, mor hui de leu;
lived dies today with ease
quar dregz aissi
for right so
vol que chascuns decerna,
wishes that each discern
com hom es cecs,
how man is blind
pois fai don s'arm' enferna.
since he-does whence his-soul goes-to-hell

Per qu'eu cui dregz
For which-I whom right
non pot cobrar pidanza,
not can to-recover mercy

prec l'aut pidos,
I-pray the-high merciful
qui volc per nos murir,
who wished for us to-die
quel mieus nelegz
that-the my neglect
nol faza far venjanza,
not-him make to-do vengeance
e que cochos
and that eager
fazam si obezir,
he-make-me so obey
quel chauz el fregz
that-the hot and-the cold
qu'atrai aitals follors,
that-draws such follies
m'er estiers sals,
to-me-will-be otherwise healthy
tant fort m'es abellida
so strongly to-me-is pleasing
l'artz qu'a l'enfer
the-art that-to the-hell
l'arma chapdel' e guida.
the-soul leads and guides

Mas si bem mier
But if well-me I-deserve
l'enfernal disiplina
the-infernal discipline
per laid enjan
for ugly deceit
e per faire maint mal,
and for doing many ills
socors entier
succor entire
m'en faiz, verges reïna,
to-me-thereof make virgin queen
don conort an
whence comfort have
maint cui razos desval.
many whom reason fails
Quar del tot pier,
For of-the all I-perish
si dieus nom fai en breu
if God not-me makes in short
perdon tan fin
pardon so fine
qu'oimais plus no m'esquerna
that-henceforth more not me-mocks
fals jois ni decs,
false joy or vice
don moir' en sempiterna.
whence I-die into eternity

Don vos requier,
Whence you I-require
dompna, qu'en prejatz deu,
lady that-thereof pray God
qu'eu sec ma fi,
for-I follow my end
e noi trueb vid' eterna,
and not-there find life eternal
si vostre precs
if your prayer
nom n'es lums e lanterna.
not-me thereof-is light and lantern

S'ieu trobes plazer a vendre

2 · IF I FOUND PLEASURE FOR SALE

If pleasure were for sale he would buy it, since neither lament nor song eases his pain, and he is angry enough to pull down the world like Samson. Falsehood and excess have taken over: men abandon their own and raise men worth hanging. One should give for honor, but not beyond measure. The one who made him say this should think of Zorzi's jongleur; the young king gave away his own livery to a knight in need. His lady has Absalom's beauty and Solomon's knowledge. Having lost his jongleur's case, he will not send the song to My Astruc, and bids it tell his jongleur that no one here wins joy without much to spend.

S'ieu trobes plazer a vendre
If-I found pleasure to sell
et agues pron de pagar,
and had enough of paying
ben mi poiri' om reprendre,
well me could one reproach
s'ieu no l'anes acatar,
if-I not it-went to-buy
quar en tal desplacer son
for in such displeasure I-am
que ma vida nom ten pron;
that my life not-me holds profit
per qu'eu m'esfortz d'alegrar,
for which-I myself-strive to-rejoice
quar per rir' e per jogar
for through laughing and through playing
d'enueg si sol hom deffendre.
from-annoyance himself is-wont one to-defend

Mas ieu non puesc ges comprendre
But I not can at-all to-understand
per planher ni per chantar
through lamenting or through singing
qu'eu senta ma dolor mendre
that-I feel my pain less
al maiti com al colgar.
at-the morning as at-the lying-down
Per qu'ai mon cor tan felon
For which-I-have my heart so wrathful
qu'eu contrafeira Sanson,
that-I would-imitate Samson
quel palais fez desrocar,
who-the palace made to-destroy
sil mon pogues desfermar
if-the world I-could to-unfasten
e far l'en abis deissendre.
and make it-into abyss descend

Qu'el non val un ponh de cendre,
For-it not is-worth a fist of ash
qui ben vol a dreg jutjar,
who well wishes at right to-judge
tan s'a laissat sobreprendre
so-much itself-has let overtake
falsur' e desmezurar;
falsehood and excess

quar en aquesta sazon
for in this season
giet hom los sieus a bandon,
casts one the his to abandon
on mielhs los degr' ajudar,
where better them he-ought to-help
e puenh' en tals a levar
and strives in such to raise
que denh serion de pendre.
who worthy would-be of hanging

Pero ben deu hom espendre
Yet well ought one to-spend
sai e lai e metr' e dar,
here and there and spend and give
qu'aissis pot grand honor rendre.
for-so-himself can great honor to-render
Mas chascus se deu gardar
But each himself ought to-guard
de passar outra mesura,
from passing beyond measure
quar plus a greu falhizon
for more there-is grievous failing
en trop espendr'e donar
in too-much spending-and giving
qu'en tener et amassar,
than-in holding and amassing
nil pot hom a dreg contendre.
nor-it can one by right to-dispute

Mas ieu nom volh plus atendre
But I not-me wish more to-wait
en aital plag razonar,
in such plea to-argue
quar assatz mi pot entendre
for enough me can to-understand
cel qu'aisso m'a faig retrar.
he who-this me-has made to-recount
Pero sapcha quem sab bon,
Yet let-him-know that-to-me tastes good
si pot far gran mession,
if he-can to-make great outlay
mas aitan li volh mandar
but so-much to-him I-wish to-send
qu'a mon joglar deu pensar,
that-to my jongleur he-ought to-think
sis vol gardar de mesprendre.
if-himself he-wishes to-guard from misdoing

Elh volh un plag far aprendre
And-to-him I-wish a case to-make learn
qu'aug del rei joven coindar,
that-I-hear of-the king young told

qui fez sa liuranda prendre
who made his livery take
e gardet si d'espensar
and guarded himself from-spending
per far plus avinen don
for to-make more comely gift
al cavalher cui ops fon,
to-the knight to-whom need was
quar per los sieus enanzar
for for the his advancing
deu s'a luec amesurar
ought himself-at place to-moderate
qui vol son pretz aut estendre.
who wishes his worth high to-extend

Domn', amors m'a faig enprendre
Lady love me-has made to-undertake
tan gran ponh' en vos amar
so great effort in you loving
que tengral plus dur mal tendre
that I-would-hold-the most hard ill tender
per vos servir et honrar,
for you serving and honoring
quar la beutatz d'Ansalon
for the beauty of-Absalom
el sabers de Salomon
and-the knowledge of Solomon
si pod en vos conparar,
so can in you be-compared

per qu'om nos pot trop lauzar
for which-one not-you can too-much to-praise
nil vostr' onranz' escoissendre.
nor-the your honor tear

Ioglars, faig ai ma chanson,
Jongleur made I-have my song
mais car perdei ta razon
but because I-lost thy reason
non la vuelh ges enviar
not it I-wish at-all to-send
a Mon Astruc, cui non par
to My Astruc to-whom not it-seems
qu'om ja lo posca reprendre.
that-one ever it can to-reproach

Sirventes, di mon joglar
Sirventes tell my jongleur
qu'om sai non pot joi cobrar,
that-one here not can joy to-recover
si trop non a que despendre.
if much not he-has what to-spend

Atressi cum lo camel

3 · JUST AS THE CAMEL

As a camel is kept gentle on little fodder though it is tormented, Love has kept him humble in her service with little joy, but his desire will not change. In Love's castle whoever does not swerve finds joy sooner than the pretender, since Love, like the serpent that flees a naked man, gladdens fine hearts and mistreats the base. He will serve Love more willingly than Abel served God. The love potion never struck Tristan and Iseut harder than she struck him, and he has had more joy of her than Roland of Alda. No song can tell her beauty. He gives his arms to Lady Joy-of-Heart and loves her more than Sarah loved Abraham.

Atressi cum lo camel
Just as the camel
ten hom ab pauca liuranda
keeps one with little fodder
benigne e fort e fizel,
gentle and strong and faithful
si ben li dona turmen,
if well to-him gives torment
pois fui en vostra comanda,
since I-was in your command
ab petit de jauzimen
with little of joy
humil et obedien,
humble and obedient
amors, m'avez retengut
love me-you-have retained
carjat d'amoros afan,
laden of-amorous toil

mas per o ges no cresatz
but for that at-all not believe
qu'en re se camje nis mut
that-in anything itself changes or-itself moves
per greu maltraich ni per dan
for grievous suffering or for harm
mos desirs ni mos penssatz
my desires or my thoughts
* * *
(lacuna)
ni quem clam
nor that-myself I-complain
de vos ni de lieis cui am.
of you or of her whom I-love

Car sai qu'en vostre chastel
For I-know that-in your castle
cel que vas vos non fai ganda
he who toward you not makes swerve
per ren que l'en semble fel,
for anything that to-him-thereof seem cruel
troba plus leu joi plazen
finds more easily joy pleasing
quel fenhens qui leu desmanda
than-the feigner who lightly refuses
so don plus vos fai prezen,
that whence more to-you makes present
car l'us tenetz del serpen,
for the-custom you-hold of-the serpent

queis lonha del home nut
which-itself distances from-the man naked
el vestit mostr' esfortz gran:
and-the clothed shows effort great
qu'als nutz d'enjans eslonhatz,
for-to-the naked of-deceits removed
e d'esforciva vertut
and of-forceful power
cels qu'en veston mostratz tan
those who-in clothe you-show so-much
quels fins sens comte alegratz,
that-the fine without count gladdened
els crois a pieitz malmenatz
and-the vile at worse mistreated
quels natz Cham
than-those born Ham
non fetz dieus el temps Abram.
not did God in-the time Abraham

Don per calor e per gel
Whence through heat and through frost
senes voluntat truanda
without will knavish
m'auretz mielhs que dieus Abel
me-you-will-have better than God Abel
non ac a son mandamen,
— had at his command

car mos cors m'ensenha em manda
for my heart me-teaches and-me commands
quel saber, l'engenh el sen
that-the knowledge the-wit and-the sense
paus el vostr' enantimen
I-put in-the your advancement
e quel mal qu'ieu n'ai agut
and that-the ill that-I thereof-have had
oblit e meta en soan,
I-forget and put in scorn
cum dieus fai tortz esmendatz,
as God does wrongs amended
pois que tant m'avetz valgut
since that so-much me-you-have helped
que sol per vostre coman
that only by your command
la gensser mi sofra en patz,
the fairest me suffers in peace
quez ab alques de solatz
for with somewhat of cheer
nos siam
we be
ensems el vostre liam.
together in-the your bond

Mais s'ieu ja trob mon apel,
But if-I ever find my call
l'amoroseta bevanda
the-amorous-little drink
non feric ab son cairel
not struck with his bolt
Tristan n'Iseut plus fortmen,
Tristan Lady-Iseut more strongly
quand ilh venion d'Irlanda,
when they came from-Ireland
cum ilh me ab doutz parven,
as she me with sweet seeming
c'anc, pois n'aic entendemen,
for-ever since thereof-I-had understanding
mei voler nois son mogut
my wishes not-themselves are moved
de far tot son benestan,
from doing all her seemly
e s'anc lezers m'en fon datz,
and if-ever leisure to-me-thereof was given
plus n'ai pres joi e salut
more thereof-I-have taken joy and greeting
qu'anz non pres d'Alda Rotlan,
than-before — took of-Alda Roland
e sui aissi fasendatz,
and I-am so bewitched
quand sos gens cors es iratz,
when her noble body is angered

qu'ieu n'aflam
that-I thereof-inflame
tant que mi eis en desam.
so-much that me self thereof I-unlove

E car aissi mi capdel,
And because so me she-guides
valra m'en plus ses demanda,
will-avail to-me-thereof more without asking
car trop a bon pretz revel
for too-much has good worth rebellious
cel que non fai pajamen
he who not makes payment
en totz faitz, cum dreitz comanda,
in all deeds as right commands
nis tanh quem don espaven
nor-himself befits that-me gives fright
qu'il nom creissal dreich breumen,
that-she not-me increase-the right shortly
pois son pretz a tant cregut,
since her worth has so-much grown
c'om non a ren tant prezan
that-one not has anything so prized
que mais non l'auza vertatz,
that more not it-raises truth
ben c'om l'aja aut estendut
though that-one it-have high extended
sobre celz qu'al som estan,
over those who-at-the summit stand

car sap et es vers proatz,
for she-knows and is true proven
c'ai son desir plus assatz
that-I-have her desire more much
quel reclam
than-the lure
non fai l'esperviers per fam.
— does the-sparrowhawk for hunger

Mas ges desotz mon mantel
But at-all under my mantle
non creja c'orgolhs s'espanda,
not let-her-believe that-pride itself-spreads
sil par c'a razon l'apel,
if-to-her it-seems that-with reason her-I-call
c'aissi com hom longamen
for-so as man long
non pot viure ses vianda,
not can to-live without food
gaire en vida non enten,
long in life not I-intend
si'n breu noi trob valimen,
if-in short not-there I-find help
si m'ant doutz conssir vencut
so me-have sweet cares vanquished
elh pauc solatz deziran.
and-the little cheer desiring
E car aissi'n sui sobratz,
And because so-thereof I-am overcome

beis tanh que mos dreitz m'ajut,
well-himself befits that my right me-help
e si'n trop vauc esperan,
and if-thereof too-much I-go hoping
quem deja valer pietatz,
that-to-me ought to-avail pity
pos per lieis fon jois donatz
since through her was joy given
a N'Adam,
to Sir-Adam
si beis tolc lo fruich del ram.
if well-himself took the fruit from-the branch

Dompna, aissi com a Babel
Lady so as at Babel
nos poc far la tors tan granda
not-itself could to-make the tower so great
qu'il pogues pujar al cel,
that-it could to-rise to-the sky
nois pot dir complidamen
not-itself can to-say completely
la grans beutatz queus garanda
the great beauty that-you adorns
ni cum avetz plenamen
nor how you-have fully
tot so qu'a dompna estai gen;
all that which-to lady stands noble

don non ai gaire entendut
whence not I-have much striven
de vos lauzar en mon chan
of you praising in my song
car noi dopta pros ni fatz,
for not-there doubts worthy or fool
sius a vista, [e conogut
if-you has seen and known
cum ab covinen semblan
as with comely seeming
respondetz] et escoutatz,
you-answer and listen
car anc lo menhs apajatz
for ever the least satisfied
no fetz clam
not made complaint
plus cum l'us de l'autre fam.
more as the-one of the-other hunger

Don esper mon atendut
Whence I-hope my awaited
cobrar en aquest deman,
to-recover in this request
pero si n'a dregz jujatz,
yet if thereof-has right judged
n'a Gaug de Cor, que l'escut
Lady Joy of Heart that the-shield
vos rend e la lanssa el bran;
you I-render and the lance and-the sword

car si neis ma mortz vos platz,
for if even my death to-you pleases
ieu la volh sofrir en patz,
I it wish to-suffer in peace
car ieus am
for I-you love
mais que no fetz Sarra Abram.
more than — did Sarah Abraham

Dompna, quar gauch me donatz,
Lady for joy to-me you-give
on plus mos cors es iratz,
the-more more my heart is angered
aissius clam
so-you I-call
e sobre tota reus am.
and above all thing-you I-love

Si tot m'estauc en cadena

4 · THOUGH I STAY IN CHAINS

Though he is in chains, now that the birds sing he is cheered by a gay word True Name has written him, and repays it with a song. He has no messenger who knows their language, and he has not seen her face. False words should not change a heart, and it is great excess not to dismiss such lies, since a little often harms more than much helps. She could do nothing to grieve him, but fear made him speak, since he has seen friends neglected, and one should free a faithful servant from torment. He sends the sirventes to tell her he will never leave her rule, with tornadas to Lady Red Flower and to True Name.

Si tot m'estauc en cadena,
Though all myself-I-stay in chain

er quan neis l'auzels demena
now when even the-bird shows

joi el plais
joy in-the hedge

fazen vers, voutas e lais
making verses turns and lays

pel temps qu'esclaira e serena,
for-the weather that-clears and calms

pois leujat m'a de greu pena
since lightened me-has from heavy pain

us motz gais
a word gay

qu'escriut m'a mos Noms Verais,
that-written to-me-has my Name True

beis tanh que d'un chant l'estrena
well-itself befits that with-a song it-I-reward
que sia faitz d'aital mena
that it-be made of-such kind
que mos jais
that my joy
cobre en lieis qu'iram refrena.
I-recover in her who-anger-to-me restrains

Qu'ieu non ai autre messatge
For-I not have other messenger
que sapcha nostre lenguatge,
who know our language
ni l'afar
nor the-affair
de quem volri' aquitar,
of which-me I-would-wish to-acquit
ni cum tolc m'ira alegratge,
nor how took me-anger gladness
pois non vi son doutz visatge
since not I-saw her sweet face
el cors car;
and-the body dear
pero sil poiria retrar
yet if-to-her I-could to-recount
c'om pren soven gran dampnatge
that-one takes often great harm
per deschausit companhatge,
through churlish company

mais camjar
more to-change
fals dich non degran coratge.
false saying not ought heart

Car trop par grans desmesura,
For too-much seems great excess
quand hom non met a non-cura
when one not puts to not-caring
tal mentir
such lying
que nois poiri'a dreich dir,
which not-itself could-at right say
que mantas vetz paucs pejura
that many times little worsens
trop mais qu'assatz non melhura;
much more than-much — improves
don chausir
whence to-choose
quecs deuria, al mieu albir,
each ought to-the my judgment
qu'a tal non fezes frachura
that-to such not he-did lack
que l'ames outra mesura,
who him-loved beyond measure
car merir
for to-reward
bens deu e mals ab dreitura.
goods ought and ills with justice

Pero non aja entendenssa
Yet not let-have understanding
cilh on renha conoissenssa
she where reigns discernment
qu'il pogues
that-she could
far nulha ren quem greves,
do any thing which-me grieved
sol c'a lieis fezes valenssa,
only that-to her it-made worth
qu'en mi fora tals sofrensa
for-in me would-be such suffering
per sos bes
for her goods
qu'ieu sofrira totas res.
that-I would-suffer all things
Mas so m'a faich dir temenssa,
But this me-has made say fear
car ai vist far deschasensa
for I-have seen do unseemliness
tal que mes
such that put
son amic e non-chalenssa.
his friend in not-caring

Car hom deu aver desire
For one ought to-have desire
d'aicel qu'es sos fins servire
of-him who-is his fine servant
trair enan,
to-draw forward
cum quel veja benanan,
how that-him he-see happy
e, sil ve en greu martire,
and if-him he-sees in grievous martyrdom
de tota ren far e dire
of all thing to-do and to-say
que d'afan
that from-toil
lo puosca anar eslonhan,
him can go distancing
nis tanh qu'en virel cossire
nor-himself befits that-in turn-the care
si noi ve primiers assire
if not-there sees first to-settle
tal engan
such deceit
cui dreitz non puosca escondire.
whom right not can excuse

Mas ges negus non entenda
But at-all anyone not let-understand
qu'il soane ni contenda
that-she scorn or dispute
nulha re
any thing
que tenga mesura ab se,
who holds measure with herself
c'om non la ve, que comprenda
for-one not her sees who comprehend
son gen dire e sa fazenda,
her noble speech and her conduct
que desse
that at-once
noi trob abric de tot be,
not-there finds shelter of all good
car non es cauz'on s'estenda
for not is thing-where itself-extends
abellirs que non deissenda
delighting that not descend
ois mante
where-itself maintains
sa fina beutatz ses menda.
her fine beauty without flaw

Sirventes, vai dreita via
Sirventes go straight way
dir lieis que ditz quem veiria
tell her who says that-me would-see
volontier,
willingly
benananssa et alegrier,
happiness and gladness
que leu donar m'en poiria,
which easily to-give me-thereof could
e segon dich o faria;
and according-to saying it would-do
tal sentier
such path
a pres d'amor, al premier
has taken of-love at-the first
qu'il m'ac mes en sa bailia,
for-she me-had put in her keeping
que nulh temps, cum qu'ieu me sia,
that any time how that-I myself be
eu non quier
I not seek
partir de sa senhoria.
to-part from her lordship

Na Flors Vermelha, eu seria
Lady Flower Red I would-be
pro alegres, cum qu'ieu sia,
enough glad how that-I be

s'alegrier
if-gladness
vostra guerra nom tolia.
your war not-me took-away

Noms Verais, lieis graziria
Name True her I-would-thank
e vos del mot, si' n sabia
and you for-the word if thereof I-knew
grat entier
thanks entire
rendre aissi cum s'escairia.
to-render so as itself-would-befall

Jesus Critz per sa merce

5 · JESUS CHRIST, THROUGH HIS MERCY

Now that death holds him by the bridle, Christ has honored him by making life in this venal world seem grievous. Without mercy he is sure of eternal pain, but he truly repents and confesses his life in song: he lived like a fool, seeking only worldly pleasure, proud, faithless, and false to the loyal. He made songs of base matter full of lies, begged ladies for mercy only to deceive them, and mocked others and himself in base love. He asks the King of mercy to punish his body so his soul may be welcomed in paradise, and the Virgin to pray for it, and laments a merciless world where whoever forgets his soul is a fool.

Jesus Critz per sa merce
Jesus Christ through his mercy
m'a faig tan d'onranza,
me-has done so-much of-honor
er quant mortz mi ten al fre,
now when death me holds at-the bridle
quem sembla pesanza
that-to-me seems grief
viur'en est segle venal,
to-live-in this world venal
deslejal,
disloyal
on renhon trastuit li mal;
where reign all the ills

per qu'ieu grazisc mercejan
for which-I thank pleading-mercy
la volontat el talan
the will and-the desire
que per sos plazers me guida,
that by his pleasures me guides
e prec lo que no m'ublida
and I-pray him that not me-he-forget

d'aitan qu'eu noi truep merce,
so-much that-I not-there find mercy
anz qu'aja venjanza
before that-he-have vengeance
del mal qu'eu ai faig ancse,
of-the ill that-I have done always
qu'estiers ai certanza
for-otherwise I-have certainty
qu'eu aurai pen'eternal
that-I shall-have pain-eternal
enfernal,
infernal
tal son fag tuit mei jornal.
such are made all my days
Mas tan mi vauc conortan,
But so myself I-go comforting
quar repentizon ai gran,
for repentance I-have great

qu'en chantan volh dir ma vida,
that-in singing I-wish to-tell my life
quar sia ma colp' auzida.
so-that be my fault heard

Mas per melhs trobar merce
But for better to-find mercy
a l'encomensansa
at the-beginning
dic quel mals qu'ai fait al be
I-say that-the ill that-I-have done to-the good
ses tot comt' avanza,
without all count surpasses
qu'a lei de fol natural,
for-in manner of fool natural
cui non cal
to-whom not it-matters
s'aura dol perpetual,
if-he-will-have grief perpetual
sol qu'el segle plazer an,
only that-in-the world pleasure he-have
ai viscut ma mort cercan,
I-have lived my death seeking
tan m'es la cortz abellida
so to-me-is the court pleasing
que totz a mal far convida.
which all to ill doing invites

Qu'eu ai viscut ses merce,
For-I have lived without mercy
enics, plens d'erranza,
wrathful full of-error
ergolhos, de mala fe,
proud of evil faith
ab desmesuranza,
with excess
falsan contra maint lejal,
falsifying against many loyal
ni quis al,
nor I-sought else
s'ieu n'aic joi e mon cabal.
if-I thereof-had joy and my gain
Don ai faigz per lait enjan
Whence I-have made by ugly deceit
vers e sirventes e chan
verses and sirventes and songs
d'avol razon deschauzida
of-worthless matter churlish
ab mainta mensonh' aunida.
with many lie shameful

Et ai ques mainta merce
And I-have sought many mercy
sol per galianza
only for guile
e chiflat autrui e me
and mocked others and me
en avol amanza,
in worthless loving
per qu'en peccat criminal
for which-in sin criminal
e mortal
and mortal
ai tan sobrancier captal
I-have so overweening capital
que, quant m'o vauc remembran,
that when to-me-it I-go remembering
trembl'e fremisc consiran
I-tremble-and shudder pondering
la pena qu'es establida
the pain that-is established
a cels qui fan tal falhida.
for those who do such failing

Mas si dieus noi a merce
But if God not-there has mercy
per sa gran pidanza,
through his great pity
com sera doncs, folz, de te?
how will-be then fool of thee

Quals razos t'enanza?
What reason thee-advances
Ieu noi sai ni tal ni qual,
I not-there know either such or which
quar nom val
for not-to-me avails
quant ai faig un ponh de sal,
all-that I-have done a fist of salt
nim vauc d'al aseguran
nor-me I-go of-else assuring
mas de pezanz' e d'afan,
but of grief and of-toil
s'ab veraja repentida
if-with true repentance
merces non te ma partida.
mercy not holds my part

Glorios reis de merce,
Glorious king of mercy
si per fol' enfanza
if through foolish childishness
fis ni dis ni penziei re
I-did or said or thought anything
don mier malananza,
whence I-deserve misfortune

datz n'al cors dol temporal
give thereof-to-the body grief temporal
tan coral
so heartfelt
qu'al forfaig an per egal,
that-to-the misdeed go by equal
els mals qu'a l'arma n'eschan
and-the ills that-to the-soul thereof-befall
tuelhaus si merces denan
take-them-away so mercy before
qu'il si' aprop ma fenida
that-it be near my end
en paradis aculhida.
in paradise welcomed

E vos, domna, clam merce,
And you lady I-cry mercy
on ai m'esperanza,
where I-have my-hope
que prejatz lui que m'estre
that you-pray him that me-be-grant
d'aital perdonanza
of-such pardon
qu'a l'armam retenga sal
that-to the-soul-to-me he-keep safe
bon logal
good lodging
lai el renh celestial,
there in-the realm celestial

quar per vos viu esperan
for through you I-live hoping
que l'angels cui la coman
that the-angel to-whom it I-commend
la menra lai ab jauzida,
it will-lead there with joy
quant sera del cors eissida.
when it-will-be from-the body issued

Hai segles, voigz de merce,
Ah world empty of mercy
com ha vil cuidanza
how has cheap thought
totz hom qu'aver de vos cre
every man who-to-have from you believes
joi ni benananza!
joy or happiness
Quar vostr' afar trueb hom tal
For your affair finds one such
quel desval
that-it goes-down
on plus resenbla cabal,
the-more more it-seems excellent

per qu'aicel quius ser nius blan
for which-he who-you serves or-you flatters
non sap de pro chauzir dan
not knows from profit to-choose harm
o vol penr' anz mort marida
or wishes to-take rather death distressed
que benananza complida.
than happiness complete

Ben es folz qui l'arm' ublida
Well is fool who the-soul forgets
per aquesta mortal vida.
for this mortal life

Entre totz mos cossiriers

6 · AMONG ALL MY THOUGHTS

None of his thoughts will let him become love's enemy, since Love now makes up for the harm by giving him a peerless beloved. He had shared every lover's torment, true to a proud lady, until Love made him love so upright a lady that nothing in her could be improved. Were he worth thirty times more he would not deserve her, but her humble look let him hope, and now she promises what he will not tell. He sends his messenger to say that desire may kill him, and to tell the proud lady he will not change and she would waste her pains on him. Wherever he is, he keeps his beloved's face in his heart.

Entre totz mos cossiriers
Among all my thoughts
non trob un sol quem consenta
not I-find a single that-me consents
qu'ieu sia d'amor guerriers
that-I be of-love enemy
per nulha dolor qu'en senta,
for any grief that-thereof I-feel
car sim malmenet ogan,
for if-me it-mistreated this-year
gen mi restaura eral dan;
nobly to-me restores now-the harm

e d'aisso trac garentia
and of-this I-draw warrant
lo camje que m'a faich far
the change that me-has made to-make
d'enemia per amia
of-enemy for beloved
de bons aips ses par.
of good qualities without peer

Qu'ieu sui estatz parsoniers
For-I have been partaker
de tot so qu'aman tormenta,
of all that which-lover torments
car fui vas tal vertadiers
for I-was toward such truthful
qu'en trop d'orguolh s'atalenta;
who-in too-much of-pride herself-delights
ni m'en camjiei tan ni quan
nor me-thereof I-changed so-much or how-much
tro qu'amors m'en det talan
until that-love to-me-thereof gave desire
em fetz per sa cortesia
and-me made through its courtesy
tant adreicha dompna amar
so upright lady to-love
que nulha res qu'el mon sia
that any thing that-in-the world be
noi pot melhurar.
not-there can to-improve

Tant es sos cors plazentiers
So is her body pleasing
e sa cara bella e genta
and her face fair and noble
e sos sens prims e sobriers
and her sense subtle and surpassing
sos valors, c'aissom garenta
her merit that-so-me warrants
qui ben la vai faissonan,
who well her goes fashioning
c'aissi es faicha a garan
for-so is made to warrant
que beutatz plus noi cabria
that beauty more not-there would-fit
ni causa de benestar,
or thing of seemliness
tant gen se capdella eis guia
so nobly herself leads and-herself guides
en tot son affar.
in all her affair

Don sortz tant sos pretz entiers
Whence rises so-much her worth entire
que, s'ieu valgues per un trenta,
that if-I were-worth for one thirty
plaitz non fora dreituriers
plea not would-be right
qu'en s'amor pauses m'ententa,
that-in her-love I-put my-intent

mas tant m'anei conortan,
but so-much me-I-went comforting
car la vi d'umil semblan
for her I-saw of-humble seeming
e d'amorosa paria,
and of-amorous company
que mos cors auset cuidar
that my heart dared to-think
quelh plagues, s'ieu l'entendia
that-to-her it-pleased if-I her-intended
servir et honrar.
to-serve and to-honor

Per qu'eram guida alegriers,
For which-now-me guides gladness
car il m'autreja e coventa
for she to-me-grants and promises
so don non serai parliers,
that of-which not I-shall-be talker
sol de ben far nois repenta.
only of good doing not-herself repent
Ai nesci! Malvatz parlan. —
Ah fool Wicked talking
E per que? — Car cudaran
And for what Because will-think
aquist fals cui dieus maudia
these false whom God curse
quet fass'en trop esperar. —
that-thee she-make-thereof too-much to-wait

Non fara alguns, si ben tria
Not will-do anyone if well he-chooses
so que deu triar.
that which he-ought to-choose

Huoimais ten vai, messatgiers,
Henceforth thyself-thence go messenger
e ma chanson li presenta,
and my song to-her present
e di que mos desiriers
and say that my desire
de l'acomplir m'espaventa;
of the-fulfilling me-frightens
non jes qu'ieu dopti d'engan,
not at-all that-I fear of-deceit
mas car tant vauc desiran
but for so-much I-go desiring
qu'ieu tem quel desirs m'aucia,
that-I fear that-the desire me-kill
anz c'aisso puosca acabar,
before that-this I-can achieve
sim trebalh la nuoich el dia
so-me troubles the night and-the day
per trop desirar.
through too-much desiring

E dil que d'anz e deriers
And tell-her that before and after
tal amor ai clausa e centa
such love I-have enclosed and girded
que nulhs aips de lausengiers
that any quality of slanderers
en mi non s'ertz ni s'asenta,
in me not itself-raises nor itself-settles
anz m'a tot al sieu coman
rather me-has all at-the her command
tant afinat fin aman
so refined fine lover
c'afinar plus nom poiria,
that-to-refine more not-me she-could
sim saup plazen affinar
so-me knew pleasing to-refine
jutgan m'en sa senhoria
judging me-thereof her lordship
ab un dous esgar.
with a sweet look

E diras que volontiers
And thou-wilt-say that willingly
dic cum es de sen manenta
I-say how she-is of sense rich
et al sieu sui tant leugiers
and at-the her I-am so light
quel vers mon dire desmenta
that-the truth my saying belies
* * *
(lacuna)
non agra trop sen d'enfan
not would-have too-much sense of-child
totz hom que mal en creiria,
every man who ill thereof would-believe
pois anc no fetz malestar?
since ever not she-did ill-seeming
Hoc, car ren que mal estia
Yes for anything that ill stand
no'n au er retrar.
not-thereof I-hear now recount

E sit menaval sentiers
And if-thee leads-the path
vas l'orgolhosa avinenta,
toward the-proud comely
dil qu'ieu tenc per messongiers
tell-her that-I hold for liars
cels que cercon sa parenta,
those who seek her kinswoman

qu'ieu nom vau de lieis camjan,
for-I not-myself go from her changing
e segura la d'aitan
and assure her of-so-much
que son affan i perdria,
that her toil there she-would-lose
si m'entendia cobrar,
if me-she-intended to-recover
tals denhal tort quem fasia
such deigns-the wrong that-me she-did
el mal esmendar.
and-the ill amend

Pros dompna, amors m'onra tan
Worthy lady love me-honors so-much
qu'il nos vai tan gen mesclan
that-it us goes so nobly mingling
qu'inz el cor ai, on qu'ieu sia,
that-within the heart I-have where that-I be
vostre doutz vis el cor car,
your sweet face and-the body dear
et il l'an en lur balhia
and they it-have in their keeping
ferm e fin e clar.
firm and fine and clear

Totz hom qu'enten en valor

7 · EVERY MAN WHO STRIVES FOR MERIT

Whoever seeks praise must keep measure, since a little excess quickly undoes what merit and sense won with effort, though going beyond measure is sometimes right when reason allows. Now few are upright. Irksome knaves destroy worth, joy, and courting, and make themselves soothsayers, raising false alarms so that husbands grow jealous and true lovers suffer. As youth leaves love and love leaves youth, the world grows worse, since youth is the guide and love the root of all fine things. So he sings to uphold them, and holds one who lets a false word pass more at fault than one who says it. He sends the song to his lady and prays the Holy Spirit to grieve all who repeat false words.

Totz hom qu'enten en valor
Every man who-strives in merit
deu esser amesuratz,
ought to-be measured
si vol conquerer lauzor,
if he-wishes to-conquer praise
qu'estiers non er gen lauzatz
for-otherwise not he-will-be nobly praised
ni de pretz garnitz,
nor with worth adorned
qu'aicel qui plus n'es aisitz
for-he who most thereof-is furnished
en seria voigz e blos,
thereof would-be empty and bare
si aitals non fos,
if such not he-were

quar petita desmesura
for little excess
merm' e tol leugeramen
lessens and takes-away easily
so qu'auran conquist greumen
that which-will-have conquered with-difficulty
valors e senz e mesura.
merit and sense and measure

Per qu'om fai trop gran follor,
For which-one makes too-much great folly
s'en re s'es desmezuratz
if-in anything himself-is immoderate
per afan ni per legor,
through toil or through pleasure
quar quecs deu sofrir en patz,
for each ought to-suffer in peace
on plus es marritz,
the-more more he-is distressed
qu'aissi n'er pels pros grazitz
for-so thereof-he-will-be by-the worthy thanked
e blasmatz, s'es orgolhos,
and blamed if-he-is proud
on plus es jojos.
the-more more he-is joyful
Pero a luec en melhura
Yet at place thereof improves
qui pas' a mezuramen,
who passes in measure

qu'a la vez razos consen
for-at the time reason consents
so que contraditz natura.
that which contradicts nature

Mas us tals usatges cor
But a such custom runs
que paucs n'a d'adreituratz,
that few thereof-there-are of-upright
ans si prezon li pluzor
rather themselves prize the most
per far faigz outracuidatz,
for doing deeds presumptuous
don es pretz delitz
whence is worth destroyed
e jois e dompneis peritz
and joy and courting perished
per us truans enojos,
through some knaves irksome
qu'om galhartz ni pros
that-one bold or worthy
ni domna valenz ni pura
or lady worthy or pure
non trueb' ab els garimen,
not finds with them safety
si viure vol gajamen,
if to-live wishes gaily
tant es avols lur natura.
so is worthless their nature

Quar il amon tan eror
For they love so-much error
e tant lur plai malvestatz
and so-much to-them pleases wickedness
qu'il si fan devinador
that-they themselves make soothsayers
per destruir joi e solatz,
for destroying joy and cheer
e levon fals critz
and raise false cries
entr' amanz et amairitz,
between lovers and lady-lovers
don li marit son gelos
whence the husbands are jealous
elh dreg amoros
and-the true lovers
grevat senes forfaitura
burdened without misdeed
e las domnas eissamen,
and the ladies likewise
per qu'entr' amor e joven
for which-between love and youth
deportz s'es mes a non-cura.
pleasure itself-is put at neglect

E car jovenz laiss' amor
And because youth leaves love
et il lui devas totz latz,
and it him from all sides

ira de mal en pejor
will-go from ill to worse
lo segles, de quem desplatz,
the world of which-to-me displeases
quar jovenz es guitz
for youth is guide
et amors cim' e rassitz
and love top and root
de mainz affars cabalos,
of many affairs supreme
don nais messios,
whence is-born outlay
qu'atrai joi e pretz atura.
which-draws joy and worth sustains
Per qu'ai de chantar talen
For which-I-have of singing desire
sol per lur mantenemen,
only for their maintaining
er on plus s'espan freidura,
now the-more more itself-spreads cold

si tot ai ir' e dolor,
though all I-have anger and grief
quar per mainz enamoratz,
for through many enamored
quis fenhon fin amador,
who-themselves feign fine lovers
es lurs mentirs autrejatz,
is their lying granted

qu'om es plus falhitz,
for-one is more at-fault
s'un fals dig no contraditz,
if-a false saying not he-contradicts
des quelh pejura resos,
since that-him worsens repetition
qu'aicel qu'en ditz dos
than-he who-thereof says two
tals quel resos nolh pejura;
such that-the repeating not-him worsens
pero amdui ses conten
yet both without dispute
meiron dol e marrimen
deserved grief and distress
per foudat e per falsura.
through folly and through falsehood

Valhenz dompna, cui azor,
Worthy lady whom I-adore
tant es vostre senz triatz
so is your sense choice
e vostre pretz rics d'onor
and your worth rich in-honor
e fina vostra beutatz
and fine your beauty

queis for' escarnitz
that-himself would-be mocked
chascus qui fos tant arditz
each who were so bold
que sol penzes contra vos
that only thought against you
ni que fos mest nos
nor that were among us
enjanz ni clams ni rancura
deceit or complaint or rancor
de negun galiamen,
of any guile
e car ho sap veramen,
and because it knows truly
mos cors de joi m'asegura.
my heart of joy me-assures

Lai on es fals critz
There where is false cry
per mains faitz et aculhitz
by many made and welcomed
t'en vai de ma part, chanzos,
thyself-thence go on my part song
per conort dels pros,
for comfort of-the worthy
a la plus douza figura,
to the most sweet figure

quar faza de ti prezen
so-that I-make of thee present
a leis don chant a prezen
to her whom I-sing in presence
sol per esfortz de verdura.
only through strength of greenness

Hai, sainz esperitz,
Ah holy spirit
tot home qu'acuelh ni ditz
every man who-welcomes or says
fals dig ni ver enojos
false saying or true irksome
faiz tan doloros,
make so sorrowful
com tanh a sa forfaitura,
as befits to his misdeed
qu'aisi ral monz d'avinen,
for-so will-have-the world of-comely
e cil qu'amon lejalmen
and those who-love loyally
auran gran bon'aventura.
will-have great good-fortune

On hom plus aut es pojatz

8 · THE HIGHER ONE HAS RISEN

The higher one rises the farther one can fall. The Venetians and the Genoese, who used to do all their affairs with God, now act worse than Jews, since no Jew or renegade would keep nearly a thousand prisoners after making peace, and the prisoners will all die wrongly. Pride and vanity overcome their sense, and God, mercy, and pity are nothing to them; God give them grief unless they free the prisoners soon. He also blames the French king, who could have freed them with a single show of displeasure. Before the song was finished, God judged the king, and the new king must make amends.

On hom plus aut es pojatz,
The-more one more high is risen
mais pot en bas cazer,
more he-can to low to-fall
si non sap retener
if not he-knows to-keep
lo sentier don es guidatz,
the path whence he-is guided
per queis devon temer
for which-themselves ought to-fear
baissar e dechazer
to-lower and to-fall
Venecian, qu'en l'aut grat
Venetians who-in the-high rank
d'ausor pretz ant pojat,
of-highest worth have risen

e Genoes, qu'eissamen
and Genoese who-likewise
vivon de pretz manen,
live of worth rich
quar solon far totz lor afars ab deu,
for they-were-wont to-do all their affairs with God
mas er fant pieitz que si fosson judeu.
but now they-do worse than if they-were Jews

Quar judeus ni renejatz
For Jew or renegade
non deuria voler
not ought to-wish
preisoniers destener
prisoners to-detain
ab sos guerriers acordatz,
with his enemies reconciled
e lor ven a plazer
and to-them comes to pleasure
prop de mil pres tener,
near of thousand prisoners to-hold
ben qu'il sion acordat,
though that-they be reconciled
c'a tort et a pechat
for-at wrong and at sin
en morran tuich malamen,
thereof will-die all miserably

e sabon veramen
and they-know truly
qu'a negun d'elz tant non valon li sieu
that-to any of-them so-much not are-worth the his
que ja per els se dechaja nis leu.
that ever through them himself decline or-himself rise

Mas orguolhs e vanitatz
But pride and vanity
vensson tant lor saber
conquer so-much their knowledge
qu'entrels non pot valer
that-among-them not can to-avail
dieus ni merces ni pidatz,
God or mercy or pity
e par ben s'ieu dic ver,
and it-appears well if-I say true
quan, sol per far parer
when only for making to-seem
qu'il se tenon per pajat
that-they themselves hold for paid
dels pres com an coindat,
of-the prisoners as they-have counted
laisson morir tanta gen.
they-let die so-many folk

Don prec l'omnipoten
Whence I-pray the-omnipotent
qu'ira e dolor totztemps lor don en feu,
that-anger and grief always to-them he-give in fief
si los preisons non desliuran en breu.
if the prisoners not they-free in short

E car est faitz s'es cargatz
And for this deed itself-is laden
d'angoissos desplazer,
of-anguished displeasure
tant nom dei astener
so-much not-me I-ought to-abstain
c'alques noi sia nomatz
that-somewhat there be named
cel qui l'ac en poder
he who it-had in power
elh fetz tal fin aver
and-it made such end to-have
on non ac ges volontat
where not had at-all will
que fosson desliurat
that they-were freed
li las preisonier dolen,
the wretched prisoners grieving

c'ab semblan solamen
for-with seeming only
c'agues tengut lur remaner per greu,
that-he-had held their remaining for grievous
d'ambas las partz los agr' autz a leu.
of-both the sides them would-have had at ease

Ai, reis frances, pois vos platz
Ah king French since to-you it-pleases
metr' en dieu mantener
to-put in God maintaining
cor e cors et aver
heart and body and wealth
tant que n'etz per totz lausatz,
so-much that thereof-you-are by all praised
cum poc tals faitz caber
how could such deed to-fit
en vostre captener?
in your conduct
Mout avetz pretz oblidat.
Much you-have worth forgotten
Mas dieus per sa pidat
But God through his pity
en oblidal vengamen,
thereof forgets-the vengeance

qu'estiers crei fermamen
for-otherwise I-believe firmly
qu'est passatges de l'autre segral treu,
that-this passage of the-other will-follow-the track
si nous en fai la denha crotz manleu.
if not-you thereof makes the worthy cross loan

Honors de crestiantat,
Honor of Christendom
dieus vos don volontat
God you give will
que fassatz esmendamen
that you-make amends
qu'eslonhe del turmen
that-it-distance from-the torment
los las, qu'estiers en morrant tuich en breu,
the wretched for-otherwise thereof will-die all in short
car sol ab precs o podetz far mout leu.
for only with prayers it you-can to-do much easily

Anz qu'ajal chan affinat,
Before that-I-have-the song finished
dieus en al rei jutgat
God thereof has-the king judged
a mort et a greu turmen
to death and to grievous torment
sai e lai mainta gen;
here and there many folk
don tanh que pens de far l'esmenda en breu
whence it-befits that he-think of making the-amends in short
lo novels reis per s'onor e per deu.
the new king for his-honor and for God

Mout fai sobrieira folia

9 · HE COMMITS GREAT FOLLY

Whoever calls Peire Vidal a fool commits great folly, since his words show great sense, and a man in another's power cannot do all he wishes. To get on in the world one must hide displeasure under a show of indifference. He could name one who found him loyal yet fails to help him, and a man who could help and will not is worse than useless. He is tired of such coblas and will honor worth, obey good ladies, and serve courtly folk. He cannot tell his lady how he loves her, and at their parting he nearly fell from sighing. A man should show his sense, but it is wiser to hide it where nonsense counts for more.

Mout fai sobrieira folia
Much does overweening folly
qui ditz fol d'En Peire Vidal,
who says fool of-Sir Peire Vidal
car senes gran sen natural
for without great sense natural
sos motz dir hom non sabria.
his words say one not would-know
E d'aisso m'es garentia:
And of-this to-me-is warrant
quand hom es en autrui poder,
when one is in other's power
non pot totz sos talans complir,
not can all his desires to-fulfill
anz l'aven sovens a giquir
rather to-him-befalls often to leave
per l'autrui grat lo sieu voler.
for the-other's will the his wish

Mas per o ges non diria
But for that at-all not I-would-say
qu'ieu non conogues ben de mal
that-I not knew good from ill
e qu'ieu non tengues per venal
and that-I not held for venal
tot home c'autr' en creiria;
every man who-other thereof would-believe
ni nois tanh qu'ieu plus en dia,
and not-itself befits that-I more thereof say
car qui vol al segle caber,
for who wishes to-the world to-fit
maintas vetz l'aven a sofrir
many times to-him-befalls to endure
so quelh desplatz ab gen cobrir
that which-him displeases with nobly to-cover
per semblansa de non-caler.
through seeming of not-caring

E si plus direm tanhia,
And if more to-say-me befitted
ben ausera dir quem desval,
well I-would-dare say who-me fails
c'adreich m'a trobat e lejal
for-upright me-has found and loyal
tals qu'apensar si deuria
such who-to-consider himself ought
qu'ieu pogra dir ses bausia:
that-I could to-say without deceit

tant ai de sen e de saber
so-much I-have of sense and of knowledge
que del tot sai mon mielh chauzir
that of-the all I-know my best to-choose
e gen conoisser e grazir
and nobly to-know and to-thank
quim sap honrar ni car tener.
who-me knows to-honor and dear to-hold

E car tant a de feunia
And because so-much he-has of rancor
qu'a celz cui deu valer non val,
that-to those whom he-ought to-help not he-helps
on plus en aurial logal
the-more more thereof would-have-the opportunity
que pogues e nolh nozia,
that he-could and not-him harmed
gaire valer non volria.
much to-avail not he-would-wish
Mas qui pot e non vol valer,
But who can and not wishes to-avail
cum non s'esforsa de morir,
how not himself-strives to die
des que la mortz nol denha aucir
since that the death not-him deigns to-kill
per far enoi e desplazer?
for making annoyance and displeasure

Huoimais fastics mi seria
Henceforth disgust to-me would-be
coblejars d'aisso que nom cal,
cobla-making of-this that not-me matters
qu'en lonc plaich avol deslejal
for-in long plea worthless disloyal
nois tanh c'adreitz hom estia.
not-itself befits that-upright man stay
Don volh segre autre via,
Whence I-wish to-follow other way
c'onor e pretz vuolh mantener
for-honor and worth I-wish to-maintain
e bonas dompnas obedir
and good ladies to-obey
et a cortesa gen servir
and to courtly folk to-serve
e non ai gran cura d'aver.
and not I-have great care of-wealth

Doussa res, dir nous sabria
Sweet thing to-say not-you I-would-know
cum vos port fin' amor coral
how to-you I-bear fine love heartfelt
ni cum sont faich trist miei jornal
nor how are made sad my days
pois nous vi cum far solia.
since not-you I-saw as to-do I-was-wont
Qu'ieu sai aisso, on qu'ieu sia,
For-I know this where that-I be

bella dompna, dieu cuich vezer,
fair lady God I-think to-see
quand lo vostre gen cors remir;
when the your noble body I-gaze-at
e car tant vos am e desir,
and because so-much you I-love and desire
grans bens m'en deuria escazer.
great goods to-me-thereof ought to-befall

E non per tant sis faria,
And not for so-much so-itself would-do
s'acsetz chausit lo dol mortal
if-you-had perceived the grief mortal
qu'el cor m'intret sobrel portal
that-in-the heart to-me-entered over-the portal
qu'ieus dis: A dieu, doussa amia!
when-I-you said To God sweet beloved
C'ab l'amor quem destrenhia,
For-with the-love that-me constrained
dompna, quand vos vi remaner
lady when you I-saw remain
ni m'avenc de vos a partir,
and to-me-befell from you to part
tant m'angoisseron li sospir
so-much me-anguished the sighs
c'a pauc no m'en venc a cazer.
that-at little — me-thereof came to fall

E mon dimei chant fatz saber
And my half song I-make to-know
c'om deu ben son sen descobrir,
that-one ought well his sense to-uncover
mas grans sciensa es sen cobrir,
but great knowledge is sense to-cover
lai on non-sens pot plus valer.
there where not-sense can more to-avail

L'autrier quant mos cors sentia

10 · THE OTHER DAY, WHEN MY HEART FELT

A lover's case pleaded before Love. Seeking a cure for love, he finds by an abbey a lady who has made her lover grieve, and the lover complains that Love condemned him unheard; Love agrees to hear both. The lady says the churlish lover spread abroad the favor she granted him; he answers that it is slanderers' talk. The lady says that, like a man who sees the glove and wants the hand, he asked more than she would give. The lover admits that her beauty made him think only of enjoyment, but denies meaning to harm her honor. Love judges that he did not disclose but wanted too much, and should serve her and she thank him. The poet watches them rejoice and sends the case to True Name, asking whether his lady finds it wrong.

L'autrier quant mos cors sentia
The-other-day when my heart felt
maint' amoroza dolor,
many amorous grief
anav' enqueren la flor
I-went seeking the flower
don podi' esser garitz,
whence I-could be healed
e trobei un' amairitz
and I-found a lady-lover
a l'ombralh d'un' abadia
in the-shade of-an abbey
qu'a son amic prometia
who-to her friend promised
d'azemplir tot son talan.
of-fulfilling all his desire

Mas apres non passet gaire
But after not passed long
qu'elalh fetz dol e mal traire
that-she-to-him made grief and ill to-suffer
e qu'el dizi' en ploran:
and that-he said in weeping
Hei, amors, dreigz non consen
Ah love right not consents
qu'om jutj' autrui a turmen,
that-one judge other to torment
si razos l'en pot deffendre;
if reason him-thereof can to-defend
per queus avetz fait gran tort,
for which-you you-have done great wrong
quar ses ma razon aprendre
for without my case to-learn
vos m'avetz jutjat a mort,
you me-have judged to death
sol quar ma dompna vol dir
only because my lady wishes to-say
qu'a razon tanh qu'eu dej' aissi morir.
that-at reason befits that-I ought so to-die

Mas quan cel ques complanhia
But when he who-himself lamented
faig avia sa clamor,
made had his complaint
respondialh votz d'amor:
answered-him voice of-love

Amanz, quim fai jutjairitz
Lover who-me makes judge
au jutjar segon qu'i ditz,
hears judging according-to what-there says
quar hom jutjar non deuria
for one to-judge not ought
mas segon so qu'entendia,
but according-to that which-he-understood
per qu'aissius anei jutjan,
for which-so-you I-went judging
quar re non auzi retraire
for anything not I-heard recount
don me pogues dreigz estraire,
whence me could right to-extract
pois qu'eu n'auzial deman.
since that-I thereof-heard-the demand
Mas era volh a prezen
But now I-wish in presence
revocar lo jutjamen
to-revoke the judgment
e vos, domn', e lui entendre,
and you lady and him to-hear
per qu'eu vos man eus recort
for which-I you command and-you remind
que vos dejatz razon rendre,
that you ought reason to-render
per queus l'aziratz tan fort,
for which-you him-hate so strongly

pois qu'el s'en vol escondir;
since that-he himself-thereof wishes to-excuse
qu'eu en dirai mon vejair' al fenir.
for-I thereof will-say my opinion at-the end

Don l'amairitz s'escondia:
Whence the-lady-lover excused-herself
Amors, trop fai gran follor
Love too-much makes great folly
qui descon sa dezonor;
who uncovers his dishonor
mas car estz fals descausitz
but because this false churlish
vol que sos tortz si' auzitz,
wishes that his wrong be heard
gaire non loi celaria,
long not to-him-it I-would-conceal
quar pieg de mort l'escairia,
for worse than death to-him-it-would-befall
tan fort s'azauta d'enjan.
so greatly himself-delights in-deceit
Qon hom mais vol s'onor faire,
The-more one more wishes his-honor to-do
et el plus li vol atraire
and he more to-him wishes to-draw
desplazer, ant' e afan.
displeasure shame and trouble
E si fon e mi parven,
And so it-was in my seeming

qu'eu li fis don avinen
that-I to-him made gift comely
e mal grat d'autrui reprendre
and ill will of-others reproach
jauzir maint plazen acort,
to-enjoy many pleasing accord
et el en fetz briu estendre
and he thereof made quickly spread
quim tolc solatz e deport
who-me took cheer and pleasure
em fez maint enueg auzir
and-me made many annoyance to-hear
de cels cui dei per razon obezir.
from those whom I-ought by reason to-obey

E pois l'amanz s'escondia
And then the-lover excused-himself
dizen: Amors, janglador
saying Love chatterers
solon virar joi en plor
are-wont to-turn joy into weeping
entrels flacs amanz voutitz,
among-the slack lovers fickle
mas entrels ferms afortitz
but among-the firm steadfast
noi degran aver bailia,
not-there they-ought to-have sway

per que lurs vils janglaria
for which their cheap jangling
nom deuria tener dan,
not-me ought to-hold harm
pois ancse fui fis amaire.
since always I-was true lover
E car d'amar be nom vaire,
And because from-loving well not-me I-vary
nom degr' anar sospechan
not-me she-ought to-go suspecting
cil quim denhet far jauzen
she who-me deigned to-make joyful
qu'eu fezes descelamen
that-I made disclosure
don pogues dol e mal prendre
whence she-could grief and ill to-take
et ieu dan e desconort;
and I harm and discomfort
mas si vol mon dreg comprendre,
but if she-wishes my right to-understand
pes qu'ab gran mensuenh' e 'n tort
let-her-think that-with great lie and in wrong
pod hom briu a greu chauzir,
can one quickly at hard choose
si non es faigz ab devinanz eissir.
if not it-is made with soothsayers come-out

E l'amairitz redisia:
And the-lady-lover replied
Amors, pauc a de valor
Love little has of merit
lo dregz d'aquest amador,
the right of-this lover
si tot vas me contraditz;
though all toward me he-contradicts
qu'el m'es tan d'alre falhitz
for-he to-me-is so of-else failed
qu'escondir no s'en poiria.
that-to-excuse not himself-thereof could
Qu'aissi com cel qui volia
For-so as he who wished
la man, sol car vic lo gan,
the hand only because he-saw the glove
volc l'engres fals engenhaire,
wished the-greedy false contriver
sol car denhei debonaire
only because I-deigned graciously
son voler seguir ugan,
his will to-follow this-year
prejar outra mon talen
to-pray beyond my desire
e'n far faig descovinen,
and-thereof to-do deed unseemly

ben qu'el noi pogues atendre
though that-he not-there could to-attain
que non fos faig a mal port
that not were made at ill harbor
mos pretz e m'onors deissendre.
my worth and my-honor to-descend
E car sos cors pres acort
And because his heart took accord
de voler m'aissi trazir,
of wishing me-so to-betray
gardatz si tanh queus lo dejatz aucir.
see if befits that-you him ought to-kill

E l'amanz apres disia:
And the-lover after said
Amor, totz hom qu'an honor
Love every man who-has honor
deu dir ver a son senhor,
ought to-say truth to his lord
si ben l'es sos dregz petitz,
if well to-him-is his right small
quar senher non es chauzitz,
for lord not is discerning
si merces non l'omelia.
if mercy not him-humbles

Per qu'eu non contradiria
For which-I not would-contradict
qu'adon nom sobrec d'aitan
that-then me overcame of-so-much
la beutatz de la bellaire,
the beauty of the fair-one
qu'es d'onor e de pretz maire,
who-is of-honor and of worth mother
qu'eu no m'anava penzan
that-I not me-went thinking
mas de penre jauzimen.
but of taking enjoyment
Non ges contra s'onramen,
Not at-all against her-honoring
anz li posc a dreg contendre
rather to-her I-can at right to-argue
qu'anc cor non portei ni port
that-ever heart not I-bore or bear
qu'auzes s'onranz' escoissendre
that-dared her-honor to-tear
e quem pogr' aver estort
and that-me could have escaped
ses dampnage de martir,
without damage of martyrdom
si vostre dreg m'agues volgut seguir.
if your right me-had wished to-follow

E pois ab tan consentia
And since with so-much consented
la domn' a son servidor
the lady to her servant
quel jutjars fos entre lor
that-the judging were between them
escoutatz et hobesitz,
listened and obeyed
don la votz a l'auziritz,
whence the voice of the-hearer
qu'a jutjar lur plag avia,
who-to judge their plea had
comenzet dir: Bel' amia,
began to-say Fair beloved
l'amor d'aquest vostr' aman
the-love of-this your lover
conpres ai el vostr' afaire,
understood I-have and-the your affair
per queus dic, al mieu vejaire,
for which-you I-say to-the my view
qu'en vos anar descelan
that-in you going disclosing
noi a ges de falhimen,
not-there has at-all of offense
mas en sobrier pensamen
but in overweening thought
hi renh' alques de mesprendre,
there reigns somewhat of misdoing

cui tanh que perdon aport
to-whom befits that pardon bring
l'afanz ques pres en atendre
the-toil that-himself took in waiting
patz del vostre dezacort;
peace of-the your discord
don volh queus deja servir
whence I-wish that-you he-ought to-serve
e queus dejatz son servizi grazir.
and that-you you-ought his service to-thank

Mas apres lo jutjamen
But after the judgment
chauzi lur chaptenimen,
I-watched their bearing
e vi l'un de l'autre prendre
and I-saw the-one from the-other take
joi e solatz e deport,
joy and cheer and pleasure
don m'atrais per mielh comprendre
whence me-I-drew for better to-understand
lur alegrier jost' un ort,
their gladness beside a garden
on auzi tal frug culhir
where I-heard such fruit to-gather
quim fetz iratz, em podi' esjauzir.
which-me made angry and-me could rejoice

Noms Verais, ieus fatz prezen
Name True I-you make present
del plag e del jutjamen,
of-the plea and of-the judgment
quar celal fassatz entendre
for her-it you-make understand
cui tostemps inz el cor port,
whom always within the heart I-carry
e car mi fassatz aprendre,
and for me you-make learn
s'a leis par que hy a ges tort
if-to her it-seems that there has at-all wrong
el jutjamen a dreg dir
in-the judgment at right to-say
ni en voler la sentenz' obedir.
or in wishing the sentence to-obey

En tal dezir mos cors intra

11 · INTO SUCH DESIRE MY HEART ENTERS

A sestina on the rhyme words enters, nail, soul, rod, uncle, and chamber. His heart has entered such desire that it cannot part from it, as flesh cannot from the nail. He desires to enter her chamber, but neither friend nor brother nor uncle can help, since she guards it with such a rod that no force avails. He would rather let cousin and uncle perish than stop striving until he enters; she ought to make mercy the key of her chamber, since he loves her more than Aimier loved his uncle. He sends the sirventes to fix its nail in his uncle and tell him that a lover who enters the chamber of pride arms himself with a worthless rod.

En tal dezir mos cors intra
In such desire my heart enters
ni s'en depart plus com la chars da l'ongla
nor itself-thence departs more than the flesh from the-nail
qu'eu vauc doptan qu'el eis en perda l'arma
that-I go fearing that-it itself thereof lose the-soul
e cil qu'o fer ab l'amoroza verja,
and she who-it strikes with the-amorous rod
si per laissar morir amic ni oncle
if by letting die friend or uncle
pod arm' entrar inz en l'enfernal chambra.
can soul enter within into the-infernal chamber

Qu'el dezir entrar en chambra
For-the desire to-enter into chamber
on tanh que cors de fin amador intra,
where befits that heart of fine lover enters

mas res noi val, qu'amic, fraire ni oncle
but anything not-there avails for-friend brother or uncle
non podon far que sol hi pauze l'ongla,
not can to-do that even there he-put the-nail
quar cil cui es la defen ab tal verja
for she whose is it defends with such rod
que contra leis non val esforz ni arma.
that against her not avails force or arms

Per qu'obs l'es pensar de l'arma
For which-need to-him-is to-think of the-soul
o vol delir d'entrar en aital chambra,
or he-wishes to-cease from-entering into such chamber
qu'estiers l'aur' a ponher mortz ab sa verja;
for-otherwise him-will-have to prick death with its rod
don convenra que l'arma l'enfern intra,
whence it-will-befit that the-soul the-hell enters
qu'el si gaudet, pois amors i mes l'ongla,
for-he himself rejoiced since love there put the-nail
com Percevaus tro qu'anet a son oncle.
as Perceval until that-he-went to his uncle

Mas s'aja gaug de mon oncle,
But so-may-I-have joy of my uncle
vol noi delis ni penzal dan de l'arma,
he-wishes not-there cease or think-of-the harm of the-soul
tant ha en lieis fermamenz fichat l'ongla,
so-much he-has in her firmly fixed the-nail

si tot si sent turmentar en tal chambra
though all himself feels tormented in such chamber
don ges non eis de dolor, ni noi intra
whence at-all not issues from grief and not-there enters
mas dolz, on nais mortz com de razitz verja.
but grief where is-born death as from root rod

Anz ditz qu'a lui fer tal verja
Rather he-says that-to him strikes such rod
[qu'el laisser' anz perir cozin et oncle]
that-he would-let rather perish cousin and uncle
qu'el noi punhes tro qu'avenga qu'el n'intra
that-he not-there strive until that-it-come that-he thereof-enters
o qu'en perda si eis e mi e l'arma,
or that-thereby lose himself self and me and the-soul
qu'amors non a cor noirit en sa chambra,
for-love not has heart nourished in its chamber
s'en tal punhar preza mort sol un' ongla.
if-in such striving he-prizes death only a nail

Mas car tant quant us blancs d'ongla
But because so-much as a white of-nail
non pogr' en leis melhurar rams ni verja,
not could in her improve branch or rod
deuria far merce clau de sa chambra,
she-ought to-make mercy key of her chamber
pois qu'eu l'am mais qu' Aimiers non fetz son oncle;
since that-I her-love more than Aimier — did his uncle

quar hom pert pretz e cors e cor et arma
for one loses worth and body and heart and soul
sol per soffrir que la mortz els sieus intra.
only for suffering that the death into-the his-own enters

Vai, sirventes, ficha l'ongl' en son oncle,
Go sirventes fix the-nail in his uncle
et encertalh que d'avol verja s'arma
and assure-him that of-worthless rod himself-arms
domna amanz qu'en chambra d'erguelh intra.
lady lover who-in chamber of-pride enters

Mal aja cel que m'apres de trobar

12 · ILL BEFALL HIM WHO TAUGHT ME TO COMPOSE

Ill befall him who taught him to compose but not to rejoice, since composing brings him only grief, and no one composes well unless he finds what pleases him. Not one in a thousand can understand a subtle song, though many pretend. Singing is thought folly: an obscure song few understand, and a clear one is not prized. Two of the most skilled jongleurs in the land each faulted a song of his without finding a word to mend. He claims no perfection, since masters are known by their work. He sends the new song to My Most Dear to keep a promise, since keeping befits a good promiser. From Lady Fair Greeting he has learned all he can do or say well.

Mal aja cel que m'apres de trobar,
Ill may-have he who me-taught of composing
car de trobar alegrier no m'apres,
for of composing gladness not me-he-taught
qu'eu sai trobar chanzos e sirventes,
for-I know to-compose songs and sirventes
e no truep re que jam puesc' alegrar,
and not I-find anything that ever-me can gladden
anz mi torna tot quant trueb en dolor.
rather to-me turns all as-much I-find into grief
Per que trobars en re no m'a sabor,
For which composing in anything not to-me-has savor
quar ges nulz hom non troba ben ni gen
for at-all any man not composes well or nobly
si non troba so qu'a lui es plazen.
if not he-finds that which-to him is pleasing

Mas car trobars alegrier nom pot dar,
But because composing gladness not-me can to-give
pauc prezeira si trobar non saupes;
little I-would-prize if to-compose not I-knew
quar de mil us tant ensenhatz noi es
for of thousand one so learned not-there is
qu'un prim chant gent sapch' entendre ni far,
that-a subtle song nobly knows to-understand or make
ja ques fenhon maint adreg trobador.
though that-themselves feign many upright troubadours
Mas qui saupes quant sabon li pluzor,
But who knew how-much know the most
ben pogra dir: Ieu conois veramen
well could to-say I know truly
qu'entrels non ha gran ren d'ensenhamen.
that-among-them not has great thing of-learning

Per qu'eram tenc az enueg mon chantar,
For which-now-I hold as annoyance my singing
com qu'autre temps a plazer lom tengues,
though that-other time at pleasure it-one held
quar es tengutz chantars a nesies,
for is held singing as foolishness
ni eu meteis a sen nol puosc jutjar,
and I myself as sense not-it can to-judge
quar per chantar non conquer hom lauzor,
for through singing not conquers one praise

quar s'us chanz es escurs de gran valor
for if-a song is obscure of great merit
a greu es hom qui n'aj' entendimen,
at hard is one who thereof-have understanding
e si'l es clars que jal prezi granmen.
and if-it is clear that ever-it prize greatly

E par a so quem dison dui joglar
And it-appears at this that-me say two jongleurs
dels plus adregz qu'aj'en aquest paes,
of-the most upright that-there-be-in this country
que chascuns d'els un chantar mi repres,
that each of-them a song to-me reproved
ja que noi fos motz en cui esmendar.
though that not-there were word in which to-amend
Mas so non dic per mermar lur honor,
But this not I-say for diminishing their honor
quar il m'amon et ieu lor port amor,
for they me-love and I to-them bear love
enanz ho dic, quar ajon chauzimen,
rather it I-say that they-have clemency
pois il falhon qu'a pauc sabon nien.
since they fail that-by little they-know nothing

Pero ben sai que d'aquest razonar
Yet well I-know that of-this reasoning
pori'om dir que falhimen fezes,
could-one say that offense I-made

qu'om deu esser francs, adregz e cortes,
for-one ought to-be frank upright and courtly
si vol autrui reprendre ni blasmar;
if he-wishes others to-reprove or to-blame
quar qui repren ni blasma tal follor
for who reproves or blames such folly
don pogr' aver a dreg reprendedor,
whence he-could have at right reprover
melh nos pot far tener desconoissen
better not-himself can to-make to-hold undiscerning
ni plus anar sa foudat descobren.
nor more to-go his folly uncovering

Mas non cuges nuls hom de tal afar
But not let-think any man of such affair
qu'eu jam fenhes en totz faitz ben apres,
that-I ever-me feigned in all deeds well taught
qu'eu sai qu'en mi tal saber non a ges
for-I know that-in me such knowledge not has at-all
que tan plazen mi pogues ensenhar.
that so pleasing me could to-teach
Pero de mi non dic lau ni blasmor,
Yet of me not I-say praise or blame
quar tuit maistre son chauzit al labor,
for all masters are discerned at-the labor
mas a mos chanz pod hom chauzir leumen
but at my songs can one discern easily
quant valh en l'art de trobar primamen.
how-much I-am-worth in the-art of composing subtly

Mon novel chant envei a Mon Plus Car
My new song I-send to My Most Dear
per far restaur a so qu'eu l'ai promes,
for to-make restoration to that-which I to-her-have promised
qu'estiers non sai com mielh li restaures,
for-otherwise not I-know how better to-her I-restored
que sil saupes, non m'auri'a tarzar;
for if-it she-knew not me-would-have-to delay
quar sos enuegz m'atrai ir' e dolor
for her annoyance me-draws anger and grief
e sos plazers alegranz' e douzor,
and her pleasures gladness and sweetness
per qu'eu li prec que viv' alegramen,
for which-I her pray that she-live gladly
si jam vol far alegre ni jauzen.
if ever-me she-wishes to-make glad or joyful

Prometres tanh a bon entendedor
Promising befits to good suitor
et atendres a bon prometedor,
and keeping to good promiser
per qu'eu promis so que de cors aten,
for which-I promised that which from heart I-keep
quar qui promet deu atendre breumen.
for who promises ought to-keep soon

Na Bels Salutz, de vostr' ensenhamen
Lady Fair Greeting from your teaching
ai tot quant sai far ni dir ben ni gen.
I-have all as-much I-know to-do or to-say well or nobly

Puois ieu mi fenh mest los prims entendenz

13 · SINCE I CLAIM A PLACE AMONG THE SUBTLE

A song that repeats the word subtle in every verse. Since he claims a place among the subtle and discerning, he should show his skill, since subtlety is showing one's knowledge and subtly covering one's folly. Love made him choose so subtle a lady that the subtlest seem unworthy beside her, and he has loved her truly from the first. No other lady is as subtle, and no one can fully know her worth. At first sight love set a subtle fire in his heart, and her will let him learn her heart, hiding what displeases her and showing what pleases her, so he does not fear death. He asks her to help him, and makes his subtle verse known to those who understand.

Puois ieu mi fenh mest los prims entendenz
Since I myself feign among the subtle understanders
saber un chant primamenz afinar,
to-know a song subtly to-refine
be tanh quem pes ab prim vers demostrar,
well befits that-me I-strive with subtle verse to-show
s'ieu en sui prims ni sai esser valhenz;
if-I thereof am subtle and know to-be worthy
quar primeza es mostrar son saber
for subtlety is to-show his knowledge
e primamenz sa folia cubrir,
and subtly his folly to-cover
pero nulhs hom nos pot per prim chauzir,
yet any man not-himself can for subtle discern
si primamenz non sap far son dever.
if subtly not he-knows to-do his duty

Per qu'eu volh dir primers per mon dever,
For which-I wish to-say first for my duty
con primamenz m'a faig amors chauzir,
how subtly me-has made love discern
quar nos fai tan prima domna cubrir;
for not-itself makes so subtle lady to-cover
qu'en leis a sen, beutat e prim saber,
that-in her has sense beauty and subtle knowledge
tant quel plus prim' ab leis non par valhenz.
so-much that-the most subtle with her not seems worthy
E com eu l'am primamenz vuelh mostrar,
And how I her-love subtly I-wish to-show
qu'om nos pot plus primamenz afinar,
that-one not-himself can more subtly to-refine
com al primer li sui fis entendenz.
as at-the first to-her I-am true understander

Qu'autra non es prima ni entendenz
For-other not is subtle or understanding
qu'ab sim pogues ab primes' afinar
that-with herself-me could with subtlety to-refine
per nulh prim faig ni per senblan mostrar,
through any subtle deed or through seeming to-show
si m'a lauzat sos prims valers valhenz
so me-has praised her subtle worth worthy
e sa beutatz, qu'om prims non pot saber
and her beauty that-one subtle not can know
que de prim pretz non l'entenda cubrir;
that of subtle worth not her-intend to-cover

pero prim pretz non pot hom tan chauzir
yet subtle worth not can one so-much to-discern
qu'assatz plus prims non tanh' al seu dever.
that-much more subtle not befit to-the her duty

Qu'el mon non ha prim lau, so sai de ver,
For-in-the world not has subtle praise this I-know of truth
qu'en leis plus prims non si puosca chauzir,
that-in her more subtle not itself could discern
qu'il si sap gen com prim' a luec cubrir
for-she herself knows nobly as subtle at place to-cover
e demostrar primamenz son saber,
and to-show subtly her knowledge
et es tan pros prim' e bel' ∗∗∗
and is so worthy subtle and fair (lacuna)
∗∗∗
(lacuna)
∗∗∗ cors prims nos pogr' afinar
(lacuna) body subtle not-itself could refine
ni sos prims senz esser plus entendenz.
nor her subtle sense to-be more understanding

E car tan prims non sui ni entendenz
And because so subtle not I-am or understanding
qu'en tot saupes sos prims laus afinar,
that-in all I-knew her subtle praise to-refine
dirai qu'al prim qu'astres lam volc mostrar,
I-will-say that-at-the first that-star her-me wished to-show

qu'el cor mi mes prim foc amors valhenz,
that-in-the heart to-me put subtle fire love worthy
qu'o sobret gen elh det tan prim saber
for-it overcame nobly and-to-it gave so subtle knowledge
qu'ades quom prims s'anet sotz leis cubrir,
that-at-once as subtle itself-went under her to-cover
e car la saup prim' e bella chauzir,
and because her it-knew subtle and fair to-discern
en fetz com fis primamenz son dever.
thereof it-did as true subtly its duty

Qu'en tan prim vol me laisset de dever
For-in so subtle will me she-let of duty
tot primamenz son coratge chauzir
all subtly her heart to-discern
e quelh desplai ab primeza cubrir
and what-to-her displeases with subtlety to-cover
e primamenz so quelh plai far saber,
and subtly that which-to-her pleases to-make know
qu'en fora prims, s'o chauzis, e valhenz,
for-thereof would-be subtle if-it he-discerned and worthy
quel prims volers mi feira gen mostrar,
that-the subtle will me would-make nobly to-show
qu'en far son joi primamenz afinar
that-in making her joy subtly to-refine
non tem morir; tan sui prims entendenz.
not I-fear to-die so I-am subtle understander

Hai! belz cors prims, chauzitz pels entendenz,
Ah fair body subtle chosen by-the understanders
on totz prims aibs volc natur' afinar,
where all subtle qualities wished nature to-refine
si ben nous quier, dregz vos fai prim mostrar
if well not-you I-seek right you makes subtle to-show
quem valhatz, pois tan es prims e valhenz,
that-to-me you-avail since so is subtle and worthy
quar primeza fai als adregz saber
for subtlety makes to-the upright know
qu'om primamenz nos pot d'onor cubrir,
that-one subtly not-himself can with-honor to-cover
s'a cels cui sap en s'amor prims chauzir
if-to those whom she-knows in her-love subtle to-discern
non val, com tanh primamenz al dever.
not she-avails as befits subtly to-the duty

Als entendenz fai mon prim vers saber,
To-the understanders make my subtle verse know
qu'om l'afinar non deu als prims cubrir,
that-one the-refining not ought to-the subtle to-cover
nil pot mostrar primamenz ses chauzir
nor-it can to-show subtly without discerning
leis don sui prims e valhenz al dever.
her whence I-am subtle and worthy at-the duty

Mout fort me sui d'un chant meravilhatz

14 · I HAVE GREATLY MARVELED AT A SONG

His reply to Bonifaci Calvo's sirventes excusing the Genoese. Whoever defends wrong as right loses his worth. Calvo's song only reopens Genoa's wound: he admits the Venetians have beaten them, and blaming Genoese discord cannot heal it, since in every battle the Genoese had more men, often two to one. The Venetians never began a quarrel without winning praise, and when fortune favors them most they behave most courteously. Let Calvo recall how they shamed the Greek emperor, then judge. He cries mercy to his lady. He tells the Venetians that whoever says the Genoese have harmed them knows nothing of the harm done the Genoese, and sends the sirventes to Calvo, hoping it does not offend.

Mout fort me sui d'un chant meravilhatz
Much greatly myself I-am of-a song marveled
per lui qu'o fetz, si tot es dregz quem plaja,
by him who-it made though all is right that-to-me please
quar cel que es valenz ni ensenhatz
for he who is worthy and learned
deu ben pensar e gardar que retraja,
ought well to-think and to-take-care what be-recount
quar nienz es qu'om razonar pogues
for nothing is that-one argue could
lo tort per dreg, quel pros nol conogues,
the wrong for right that-the worthy not-it knew
e pod a leu perdre mon escien
and can with ease lose to-my knowledge
son pretz aicel qui tort adreg defen.
his worth he who wrong as-right defends

Doncs si ben fos premiers aconselhatz,
Then if well he-were first counseled
pois d'escondir Genoes tant s'asaja,
since of-excusing Genoese so-much himself-tries
non crei qu'el chant agues mainz motz pausatz
not I-believe that-in-the song he-had many words placed
qui membrar fan lor sobremortal plaja;
which to-recall make their overmortal wound
qu'el autreja c'abatutz e mespres
for-he grants that-thrown-down and gone-wrong
totz lor afars pels Venicians es,
all their affairs by-the Venetians is
e l'uchaizos, qu'en pauz' en lur conten,
and the-occasion that-thereof he-puts in their quarrel
non pot donar contral mal guarimen.
not can to-give against-the ill healing

Car hom non deu de ren esser blasmatz,
For one not ought of anything to-be blamed
si'l fai cois tanh, ni's dregz que mal l'en chaja,
if-it he-does as-himself befits nor-it-is right that ill to-him-thereof fall
doncs pois tan gen guerrejan ses guidatz,
then since so nobly warring they-are guided
nom par qu'en re lur descortz nogut n'aja,
not-to-me seems that-in anything their discord harmed thereof-have
c'anc al jostar no fo nulh temps que res
that-ever at-the jousting not was any time that anything
mas arditz cors falhiment lur fezes,
but bold heart failing to-them made

car il foron totas vez mais de gen,
for they were all times more of folk
gent acesmat e per un dos soven.
folk equipped and by one two often

E l'aug retrair qu'il tengron afrenatz
And it-I-hear recount that-they held bridled
Venicians, ja qu'era lur meschaja,
Venetians even though-now to-them it-befall-ill
mas cum ancse fon lur poders doptatz
but as always was their power feared
pels Genoes, nos membre nolh desplaja,
by-the Genoese not-himself let-remember not-to-him displease
cum de lor naus menav' us sols tres pres,
how of their ships led a single three taken
mas escondir pogra melhs per un tres,
but excuse could better by one three
c'anc non preiron Venecian conten,
for-ever not took Venetians quarrel
non aguesson lauzor al fenimen.
not they-had praise at-the end

Mas s'el volgues semblar enrazonatz,
But if-he wished to-seem reasoned
non degra pas dir razon tant savaja
not ought at-all to-say reason so base
ni que trei flac valgron trenta prezatz;
nor that three slack were-worth thirty prized

pero dels tres nom par respos s'eschaja,
yet of-the three not-to-me seems answer itself-befits
don ieu m'en pas e dic so qu'es pales,
whence I myself-thence pass and say that which-is plain
que quant es melhs als Venecians pres,
that when is best to-the Venetians taken
adoncs renhon plus cortes d'avinen
then behave more courtly fittingly
e no s'en van en ren desconoissen.
and not themselves-thence go in anything undiscerning

Oimais mi par que ben si'aquitatz
Henceforth to-me seems that well be-acquitted
d'aisso qu'a dig e, s'el no s'en apaja,
of-this that-he-has said and if-he not himself-thereof appeases
de Venecians queirals lor faitz honratz
of Venetians let-him-seek-the their deeds honored
els grans conquistz faitz ab valor veraja,
and-the great conquests made with merit true
e cum eran vencut li Genoes
and how were vanquished the Genoese
et en anta l'enperador grecs mes,
and in shame the-emperor Greek put
e jutgara pois s'il valon nien,
and he-will-judge then if-they are-worth nothing
qu'eu non ai plus de respondre talen.
for-I not have more of answering desire

Valens domna, qu'en cel pais renhatz
Worthy lady who-in that country live
per cui plaidei, pros e plazens e gaja,
for whom I-pleaded worthy and pleasing and gay
merce vos clam qu'a mi valer dejatz,
mercy to-you I-cry that-to me to-help you-ought
que tot quant aug ni vei lo cor m'esmaja,
for all as-much I-hear or see the heart me-dismays
e sui tan fort de vostr' amor enpres
and I-am so greatly of your love seized
que, si no vei vostre gai cors cortes,
that if not I-see your gay body courtly
viure non puosc, so sapchatz veramen,
to-live not I-can this know truly
c'ab lo respeit que eu n'ai muer viven.
for-with the respite that I thereof-have I-die living

Venecian, qui ditz quelh Genoes
Venetians who says that-the Genoese
vos an faig dan nius an en dolor mes
to-you have done harm or-you have into grief put
vostr' onrat pretz non sap nil dan cozen
your honored worth not knows nor-the harm stinging
que lur avez fait d'aver ni de gen.
that to-them you-have done of-wealth or of folk

Bonifaci Calvo, mon sirventes
Bonifaci Calvo my sirventes
vos man eus prec quel dirs nous enoi ges,
to-you I-send and-you I-pray that-the saying not-you irk at-all
quar del taisser grat corteziam ren,
for of-the silence thanks courtesy-to-me renders
e majormenz dels Genoes l'enten.
and chiefly of-the Genoese it-I-mean

Pron si deu mais pensar al mieu semblan

15 · ONE OUGHT TO THINK MUCH MORE

A servant should think harder about serving a good lord than a lord about choosing a good servant, and the lord should reward him; but whoever serves in hope of worth and finds a proud tyrant is a fool to keep gaping after him. His heart has served a lady without deceit who never showed him love, and he means to give her up. For five years she had all his desire and he advanced her worth, and a lady cruel to her servant wins a bad name. If he did what grieved her he regrets it, but he will not ask pardon. Service is useless where right is not heard, so he will seek his profit elsewhere.

Pron si deu mais pensar al mieu semblan
Much himself ought more to-think to-the my view
qui serv autrui de servir bon senhor,
who serves another of serving good lord
que non si deu senher anar pensan,
than not himself ought lord to-go thinking
s'aicel es bons cui pren per servidor;
if-that-one is good whom be-takes as servant
car servire tanh que fassa et autreja
for servant befits that he-do and grant
tot so qu'el pens c'al senhor plazer deja,
all that which-he thinks that-to-the lord to-please ought
el senher deu ses plus far per razo
and-the lord ought without more to-do by reason
al servidor del servir guiderdo,
to-the servant of-the service reward
per c'a dreich tanh que tota gens lom creja.
for which-at right befits that all folk it-me believe

Mas s'om si met a senhor esperan
But if-one himself puts to lord hoping
conquerer pretz e benfaich et honor,
to-conquer worth and good-deeds and honor
el troba enic, orgolhos e tiran,
and-him finds wrathful proud and tyrant
com qu'aj'en lui semblansa de valor,
though that-he-have-in him semblance of merit
si no s'en part, en fol atur badeja,
if not himself-thence parts in foolish persisting he-gapes
c'a razon tanh que totz hom pros descreja
for-at reason befits that every man worthy disbelieve
qu'el jai pogues gauzir bel faich ni bo,
that-he ever could to-enjoy fair deed or good
e car servir longamen en perdo
and for to-serve long in vain
te hom per pieitz que ren qu'auja ni veja.
holds one for worse than anything that-he-hear or see

Per que mos cors qu'a servit ses engan
For which my heart that-has served without deceit
a tal dona c'anc nom mostret amor,
to such lady that-ever not-to-me showed love
c'al cap del cors noi trobes ses pro dan,
that-at-the end of-the course not-there I-found without much harm
senblera'n fols, si segues la follor;
would-seem-thereof fool if I-followed the folly
don ai talan que del tot m'en recreja,
whence I-have desire that of-the all me-thereof I-desist

quar eu conosc, c'om malmenatz desreja
for I know that-one mistreated goes-astray
quil sieu malmet per tant pauca ochaio
who-the his mistreats for so little occasion
que nol poja nil dissen un boto,
that not-him raises nor-him lowers a button
el plus nois tanh qu'e mon chantar espleja.
and-the more not-itself befits that-in my singing I-spend

Mas membre li que son passat cinc an
But let-it-recall to-her that are passed five years
qu'en lieis foron tuich mei desir major,
that-in her were all my desires greatest
e membre li qu'ieu trais son pretz enan
and let-it-recall to-her that-I drew her worth forward
tant qu'el fon rics de veraja lauzor,
so that-it was rich of true praise
e membre li, quan dona a tort feuneja
and let-it-recall to-her when lady at wrong acts-cruelly
vas cel quil serv e l'enanssa elh merceja,
toward him who-her serves and her-advances and-her thanks
qu'il conquer tant desavinen resso
that-she conquers so unseemly repute
que senes far d'alres gran falhiso
that without doing of-else great failing
sos pretz si franh e sa lauzors se pleja.
her worth itself breaks and her praise itself bends

Mas s'ieu ai faich ni dich son benestan,
But if-I have done or said her seemly
si ben m'en es mal pres, non ai dolor,
though well to-me-thereof is ill taken not I-have grief
car mos devers era de far aitan,
for my duty was of doing so-much
qu'estiers amans non poja en pretz aussor;
for-otherwise lover not rises in worth higher
e s'ieu ai faich ni dich causa quelh greja,
and if-I have done or said thing which-her grieves
ben hi ai dol ses voler quem plaideja
well there I-have grief without wishing that-myself I-plead
d'aisso ab lieis ni qu'en queira perdo,
of-this with her nor that-thereof I-ask pardon
c'oimais non es de mia entencio
for-henceforth not is of my intention
qu'il m'ame mout ni que trop mi guerreja.
that-she me-love much nor that too-much me wars

Servirs non val lai on dreitz non plaideja
Serving not avails there where right not pleads
ni plaidejars lai on merces sordeja,
nor pleading there where mercy grows-worse
anz i pert hom son dreich e sa razo;
rather there loses one his right and his reason
per que alhors irai querre mon pro,
for which elsewhere I-will-go to-seek my profit
e prec amor qu'a bon senhor m'autreja.
and I-pray love that-to good lord me-grant

Non laissarai qu'en chantar non atenda

16 · I WILL NOT FAIL TO SING

He sings between gladness and anger: grief at the long decline of the Holy Land, where God was born and died, and joy that King Louis means to take vengeance. He has set out from France to repay the unbelievers, caring nothing for the cost. With him go fine lancers, breakers of legs and arms, so well armed that no one who saw them would dare contend, unless a sultan or emir were proud enough to try. Fighting there brings worth to whoever lives and paradise to whoever dies. The king of Navarre and the count of Toulouse go too, and the English king should not be blamed for a little delay. He prays God give them gladness.

Non laissarai qu'en chantar non atenda
Not I-will-leave that-in singing — I-attend
d'aisso don sui entr' alegr' et iratz,
of-this whence I-am between glad and angered
pois qu'alegriers tan gen l'iram esmenda
since that-gladness so nobly the-anger-to-me amends
qu'eu en remanc enaissi meitadatz;
that-I thereof remain so halved
qu'inz el cor ai doloroza pezansa
for-within the heart I-have sorrowful grief
penzan quals es l'antius dechazimenz
thinking what is the-ancient decline
del saint paes, on deus fo natz e mortz,
of-the holy country where God was born and dead
em sobral cor alegres jauzimenz,
and-me over-the heart glad joy
quar penr' en vol l'autz reis Lois venjanza.
for to-take thereof wishes the-high king Louis vengeance

Don s'es mogutz ab grant esfortz de Fransa
Whence himself-is moved with great effort from France
e'n vai merir los mescrezens malvatz,
and-thence goes to-reward the unbelievers wicked
on deus en pert sa dreitur'e s'onranza,
where God thereof loses his right-and his-honor
el paes es deschauzitz et anctatz
and-the country is mistreated and shamed
e nostra leis aunid'en tal deissenda
and our law shamed-in such descent
qu'om crestianz non es adreichamenz,
that-one Christian not is rightly
s'en pot valer e noi es acordatz,
if-thence can to-avail and not-there is agreed
qu'ab sol penzar com es greus l'aunimenz
for-with only thinking how is grievous the-shame
m'es vis de dol quel cors dedinz me fenda.
to-me-is seeming from grief that-the heart within me split

Mas tals s'a cor qu'est forfaig en car venda
But such himself-has heart that-this misdeed at dear sells
qu'en bon esper m'en remanc conortatz,
that-in good hope myself-thereof I-remain comforted
qu'el non cura ni garda qu'en espenda
that-he not cares nor heeds what-thereof he-spend
ni tem afan que l'en sia donatz,
nor fears toil that to-him-thereof be given
anz l'en es fais e trebalhs alegranza,
rather to-him-thereof is burden and travail gladness

per que nulz hom non deu esser temenz
for which any man not ought to-be fearing
que l'antius danz gen no si' esmendatz,
that the-ancient harm nobly not be amended
qu'el sen vai tan sobrafortidamenz
for-he himself-thence goes so over-strongly
qu'en re noi ha per que n'aver doptanza.
that-in anything not-there has for which thereof-to-have doubt

Qu'ab lui s'en van bel feridor de lanza,
For-with him themselves-thence go fair strikers of lance
pecejador de cambas e de bratz,
smashers of legs and of arms
envazidor per far fag d'agradanza,
invaders for doing deeds of-pleasure
sbaralhador, quant l'estortz es mesclatz,
scatterers when the-fray is mingled
bon sofridor, s'esfortz n'a quis defenda,
good endurers if-assault thereof-has who-himself defend
tant avondos de totz bels garnimenz,
so abundant of all fair equipment
qu'eu non cuig ges c'om quils vej' acesmatz
that-I not think at-all that-one who-them see equipped
ni gen garnitz en bels destriers corenz
nor nobly armed on fair chargers running
aus sol mostrar senblan que lur contenda.
dare only to-show seeming that them contend

E si ja fos qu'orguelhs lai tan s'estenda
And if ever were that-pride there so-much itself-extend
que mostrar l'aus soudains ni amiratz
that to-show it-dare sultan or emir
d'aitan sivals quel dreg de deu non renda,
of-so-much at-least that-the right of God not render
totz hom qu'en vai tanh que sia membratz
every man who-thither goes befits that be mindful
quel conbatre y a tan de melhuranza
that-the fighting there has so-much of betterment
que s'om hi val vius, n'er de pretz manenz
that if-one there prevails alive thereof-will-be of worth rich
et a sa fi d'esjauzimen pajatz,
and at his end with-rejoicing paid
e s'om hi mor, tan n'ira plus breumenz
and if-one there dies so-much thereof-will-go more quickly
l'arma jauzir l'enteira benananza.
the-soul to-enjoy the-entire happiness

Per que l'autz reis navars, cui pretz enansa,
For which the-high king Navarrese whom worth advances
companhal rei tan gent acompanhatz,
accompanies-the king so nobly accompanied
que bem sembl' aver cor e deziranza
that well-to-me seems to-have heart and desire
de servir deu fazen rics faigz honratz,
of serving God making rich deeds honored
qu'el en fai plus que nolh quer la fazenda,
for-he thereof does more than to-him asks the business

el honratz coms de Toloz' eissamenz,
and-the honored count of Toulouse likewise
qu'outra poder s'es per deu esforsatz
that-beyond power himself-is for God striven
de far acors qu'a lui si'onramenz,
of making aid that-to him be-honor
tant ama far so que dieus en grat prenda.
so-much he-loves to-do that which God in favor take

Mas ges non tanh qu'om l'engles rei reprenda,
But at-all not befits that-one the-English king reprove
s'un petit es per non-poder tarsatz,
if-a little he-is through not-power delayed
quar ben s'a cor que sa promez' atenda
for well himself-has heart that his promise he-keep
e'n faza mais tan qu'en sia lauzatz;
and-thereof do more so-much that-thereof he-be praised
ni no cujon qu'el fassa tal tarsansa
and not let-them-think that-he make such delay
ques n'aj' asaut qu'el noi sia prezenz,
that-himself thereof-have assault that-he not-there be present
qu'estiers com val no valgidutrals prezatz,
for-otherwise as he-is-worth not (corrupt) prized
pois deu acor' ab tal poder de genz,
since God he-succors with such power of folk
qu'autre socors al sieu non sobravanza.
that-other succor to-the his not surpasses

En mon chantar pauzer'en remembranza
In my singing I-would-put-in remembrance
totz los baros qu'er y acoron plazenz,
all the barons who-now there run pleasing
quar tostemps mais chascus en fos lauzatz,
for always more each thereof were praised
mas il son tan qu'eu noi fora sabenz,
but they are so-many that-I not-there would-be knowing
per qu'eu prec deu que lur don alegranza.
for which-I pray God that to-them he-give gladness

Aissi col fuocx consuma totas res

17 · AS FIRE CONSUMES ALL THINGS

As fire consumes everything, love consumes every thought that would resist it. Though death took his joy last year and he had resolved to leave off singing, now he must sing and love. Love has made him choose a lady so worthy, frank, fair, and courtly that the world is adorned by her as a garden by its fruit. If she deigned to accept him, joy would guide him like a ship into harbor; he would be pleased even if she killed him, and he trembles like a pheasant under a hovering goshawk. He tells Love he will soon be joyful or dead; though he hates shame more than death, he has broken his vow for her, and she is so perfect that he cannot rightly be blamed.

Aissi col fuocx consuma totas res,
So as-the fire consumes all things

consuma amors el cor, ois denha assire,
consumes love in-the heart where-itself deigns to-settle

tot pensamen quelh pogues contradire,
all thought that-to-it could to-contradict

tro que del tot al cor vencut e pres;
until that of-the all it-has-the heart vanquished and taken

per que mos cors contradir noi pot ges,
for which my heart to-contradict not-there can at-all

qu'el es en lui assis ab tal esfortz
for-it is in him seated with such force
que si tot eu m'era ab lui acordatz
that though all I myself-was with him agreed
pel dan quem fetz antan la dura mortz
for-the harm that-me did last-year the hard death
de laissar chan et amoros solatz,
of leaving song and amorous cheer
ops m'es qu'er chant e sia enamoratz.
need to-me-is that-now I-sing and be enamored

Pero d'aitan puosc dir que m'es ben pres,
Yet of-so-much I-can to-say that to-me-is well taken
c'amors m'a faich tant plazen dompna eslire
that-love me-has made so pleasing lady to-choose
c'a dreich ne pot totz hom esser chausire
that-at right thereof can every man to-be discerner
cum en lieis es complidamen totz bes,
how in her is completely all good
qu'il es tant pros, francha, bella e cortes,
for-she is so worthy frank fair and courtly
c'aissi cum es d'un fruich gensatz un ortz,
that-so as is by-a fruit adorned a garden
es lo segles de leis totz enansatz;
is the world by her all advanced
qu'en leis reviu jois, dompneis e deportz,
for-in her revives joy courting and pleasure

que moriron, quand fui del gaug mermatz
which died when I-was of-the joy lessened
qu'en lieis m'er gen, s'a dieu platz, restauratz.
for-in her I-shall-be nobly if-to God it-pleases restored

E car aten que mon gaug restaures,
And because I-await that my joy she-restore
ben dei ponhar d'esser adreich servire,
well I-ought to-strive of-being upright servant
per qu'ai pausat mon cor e mon desire
for which-I-have placed my heart and my desire
en far e dir tot so qu'a lieis plagues.
in doing and saying all that which-to her would-please
Mas si ja fos que grazir lom denhes,
But if ever were that to-thank it-me she-deigned
tot atressi cum guida rics conortz
all likewise as guides rich comfort
cellui qu'en mar es a perilh estatz,
him who-in sea is in peril been
quan ven en luoc on aisitz l'es bons portz,
when he-comes into place where ready to-him-is good harbor
guideram gaugz e conortz da totz latz
would-guide-me joys and comforts from all sides
et seriam de tot mal eslonhatz.
and I-would-be from all ill distanced

Mas si nois tanh que grazir lom degues,
But if not-itself befits that to-thank it-me she-ought
per mercelh prec que mos digz non l'azire,
for mercy-her I-pray that my sayings not her-anger
c'aissi cum es de quant dieus vol grazire
for-so as is of how-much God wishes thankful
rendutz qu'estai penedens e confes,
surrendered who-stays penitent and confessed
enten grazir tot quant fairem volgues,
I-intend to-thank all as-much to-do-to-me she-wished
qu'estiers fora trop sobranciers mos tortz,
for-otherwise would-be too overweening my wrong
car de l'afan qu'en s'amor fos donatz
for of the-toil that-in her-love were given
seria honratz cel cui s'atanh Guisortz,
would-be honored he to-whom itself-belongs Gisors
tant sobreval sos adreitz cors prezatz,
so surpasses her upright body prized
per que m'es bel tot aisso qu'a leis platz.
for which to-me-is fair all this that-to her pleases

Qu'ab tal voler sui a lieis servir mes
For-with such will I-am to her serving put
que d'als non ai penssamen ni cossire,
that of-else not I-have thought or care
mas cum pogues tant per lieis far e dire
but how I-could so-much for her to-do and say
qu'en retener mi per sieu s'acordes.
that-in retaining me as hers she-agreed

E del mais fos cum a lieis agrades;
And of-the more let-it-be as to her it-pleased
car sol fos faitz en lieis aitals acortz,
for only were made in her such accord
aissi cum es senes par sa beutatz,
so as is without peer her beauty
volria amors c'a mi vengues la sortz
I-would-wish love that-to me came the lot
d'eser de joi senes par avondatz
of-being of joy without peer abounding
e sobre totz fins amans afinatz.
and above all fine lovers refined

Pero tals m'a ses tot aisso conques
Yet such me-has without all this conquered
quem plagra neus si 'lam volia aucire,
that-to-me would-please even if she-me wished to-kill
per qu'eu nom planc, si 'lam fai greu martire,
for which-I not-myself complain if she-me makes grievous martyrdom
ben c'a morir m'en avenra, som pes,
though that-to die to-me-thereof will-befall this-to-me weighs
si no m'en val chausimens ni merces;
if not to-me-thereof avails clemency or mercy
car mi destrenh us desirs qu'es tant fortz
for me constrains a desire that-is so strong
qu'ieu sui aissi de paor tormentatz,
that-I am so by fear tormented

cum tormenta temenssa e desconortz
as torments dread and despair
lo faisan qu'es en tal albre pausatz
the pheasant that-is on such tree perched
on ve l'austor qui es sobremontatz.
where it-sees the-goshawk who is above-hovering

Ai! pros dompna sobrevalens, nous pes
Ah worthy lady surpassing not-to-you let-it-weigh
si 'naissius sui de m'amor descobrire,
if naive I-am of my-love uncovering
qu'estiers non puosc de mort esser gandire,
for-otherwise not I-can from death to-be saved
tant m'a greumen mos desirs sobrepres;
so me-has grievously my desire overtaken
car en vos a so qu'estort m'agra ades,
for in you has that which-saved me-would-have at-once
sol vos preses d'omilitat recortz,
only you took of-humility remembrance
per c'atressi cum malautes grevatz
for which-likewise as sick-man burdened
quier lai socors don pot esser estortz,
seeks there succor whence can to-be saved
vos clam merce per dieu e per pietatz
you I-cry mercy for God and for pity
que de la mort estorser mi dejatz.
that from the death to-save me you-ought

Amors, breumens serai jojos o mortz,
Love soon I-shall-be joyful or dead
tant fortz desirs avetz en mi pausatz,
so strong desires you-have in me placed
mas car convens totas res vostr' esfortz,
but because conquers all things your force
en bon esper m'en remanc conortatz,
in good hope me-thereof I-remain comforted
car segon dreich valer m'en deuriatz.
for according-to right to-help to-me-thereof you-ought

Si bem desplai trop mais anta que mortz,
If well-to-me displeases much more shame than death
per vos, dompna, ai covens e digz passatz,
for you lady I-have covenants and sayings transgressed
car vos etz pretz, capdels, valors e portz,
for you are worth guide merit and harbor
sens et abrics, estatges e beutatz,
sense and shelter dwelling and beauty
per qu'ieu non puosc a dreich esser blasmatz.
for which-I not can at right to-be blamed

Sil monz fondes a maravilha gran

18 · IF THE WORLD SANK

A planh for Conradin and Frederick of Austria. It would be no wonder if the world sank and all that shines went dark, since King Conrad, in whom worth and youth reigned, and Duke Frederick of Austria are dead so miserably. The king, not yet twenty, loved God, right, and measure, gave generously, and was as fair as Absalom, and the duke had royal bearing. How can the Germans live without taking vengeance, except in shame? Charles spared Don Henry but sent these two to a shameful death, and he asks King Alfonso whether he will let his brother be shamed so. The planh is set to a gay tune, since otherwise no one could bear to sing or hear it.

Sil monz fondes a maravilha gran,
If-the world sank to marvel great
non l'auria ges a descovinenza,
not it-I-would-have at-all as unseemliness
s'escurzis tot sivals so que resplan,
if-itself darkened all at-least that which-shines
pois Quonratz reis, en cui renhet valhenza
since Conrad king in whom reigned worth
e valc jovenz e rics pretz e totz bes,
and was-worth youth and rich worth and all good
e d'Austorica l'auz ducs Federics,
and of-Austria the-high duke Frederick
qui d'onrat pretz e de valor fon rics,
who of-honored worth and of merit was rich
tan malamenz son mort. Hai quals dans n'es!
so miserably are dead Ah what harm thereof-is

Mas car pres al segle tan de dampnage
But because took to-the world so-much of damage
tanh qu'om l'azir, e car ergolhs a pres
befits that-one it-hate and for pride has taken
forz'e consir d'aunir pretz e parage.
strength-and thought of-shaming worth and lineage

Mas ieu me vauc trop fort meravilhan,
But I myself go too greatly marveling
com hai esfortz qu'en digalh meschaenza
how I-have strength that-thereof I-say-its misfortune
nil cozen dol nil sobremortal dan,
nor-the stinging grief nor-the overmortal harm
quar dregz fora, segon ma conoissenza,
for right would-be according-to my knowledge
quel membramenz ses retrar m'aucies
that-the remembrance without recounting me-killed
e tot home qu'es de valor abrics,
and every man who-is of merit shelter
quar anc non fon hom joves ni antics
for ever not was man young or old
quel menh valenz truep fort nolh sobrandes;
that-the least worthy I-find greatly not-to-him surpassed
qu'il e lur faig eron tan d'agradatge
that-they and their deeds were so of-pleasingness
que per l'auzir, ben qu'om nols conogues,
that through the-hearing though that-one not-them knew
l'irat sentir fazion alegratge.
the-angry to-feel made gladness

Quel reis, en cui non eron anc vint an,
For-the king in whom not were ever twenty years
amava deu, dreg, mesur' e sienza,
loved God right measure and knowledge
de que l'anet pauc Salemos enan,
of which him-went little Solomon before
e Lamorat valc per armas ses tenza;
and Lamorat was-worth in arms without dispute
e larjamenz a poder det e mes,
and generously at power gave and spent
tan quel plus larcs senblav' ab lui mendics,
so that-the most generous seemed with him beggar
e fon amics als pros et enemics
and was friend to-the worthy and enemy
als desplazenz ses tort qu'anc lur fezes.
to-the displeasing without wrong that-ever to-them he-did
Ni non ac melh Anzalos l'eritage
And not had better Absalom the-heritage
d'aut abellir, tan fon belz e cortes,
of-high pleasing so was fair and courtly
e ses falhir fon del plus aut linhatge.
and without failing was of-the most high lineage

Et el pro duc eron tant aib plazen
And in-the worthy duke were so-many qualities pleasing
qu'el ac de mout la rejal chaptenensa,
that-he had of much the royal bearing
qu'adreg foron sei dig e sei semblan,
for-adroit were his sayings and his seemings

e l'afars ac daus totas partz plazensa,
and the-affair had from all sides pleasingness
si qu'anc formenz non falhic ni mespres.
so that-ever greatly not he-failed nor misdid
Don cuig qu'a deu fon lurs mortz grans fastics,
Whence I-think that-to God was their death great disgust
mas car sofric qu'avengues tals destrics,
but because he-suffered that-came such ruin
tot fermamenz m'acort quelh remembres
all firmly me-I-agree that-to-him it-recall
qu'el mon per els non avi' aut estatge,
that-in-the world for them not had high dwelling
e que grazir deuri'om per un tres
and that to-thank ought-one for one three
l'entier jauzir per lur bel companhatge.
the-entire enjoying for their fair companionship

Hai! com vivon Tyes et Aleman,
Ah how live Germans and Alamans
s'inz el cor an d'aquest dan sovinenza,
if-within the heart they-have of-this harm remembrance
quar tot lur mielh en estz dos perdut an,
for all their best in these two lost they-have
e gazanhat an gran desconoissenza;
and gained have great ingratitude
que si plazenz nos venjon demanes,
for if pleasing not-themselves they-avenge at-once
aunit viuran, tan fon Karles enics,
shamed they-will-live so was Charles wrathful

qu'el s'agradet que visques don Henrics
that-he himself-pleased that lived Don Henry
e mortz cozenz, a port d'ant' alberges
and death stinging at port of-shame harbored
estz bars, quar sap Espanhols d'aut coratge
these barons for he-knows Spaniards of-high heart
e per far dir qu'el no si dupta ges
and for making say that-he not himself doubts at-all
en far aunir tant honrat senhoratge.
in making shame so honored lordship

Hei, franca genz, lur mort pensatz ades
Ah frank folk their death think at-once
e ques dira, seus sofretz tal outraje;
and what will-say if-you suffer such outrage
e satalbir N'Anfos, qu'onratz reis es,
and let-consider Sir-Alfonso who-honored king is
si laiss' aunir son frair' en tal estatge.
if he-lets shame his brother in such state

Als avinenz recort quel planhs faigz es
To-the comely I-recall that-the lament made is
ab gai sonet, coindet e d'agradage,
with gay tune pretty and of-pleasingness
qu'estiers m'albir qu'om chantar nol pogues
for-otherwise I-judge that-one to-sing not-it could
ni neis auzir, tan mou de gran dampnage.
nor even hear so-much moves from great damage

PAULO LANFRANCHI · FERRARI DE FERRARA

A Sonnet, a Life, and a Tenso

Valenz Senher, rei dels Aragones

69 · WORTHY LORD, KING OF THE ARAGONESE

Paulo Lanfranchi's sonnet to the king of Aragon. The king should remember the French king who came to see him, leaving France with his two sons and the count of Artois, without ever striking a blow with sword or lance. The many barons he led from their country will remember it all their lives. May God keep the king company, so that he need fear nothing, since many think they lose who gain. He is lord of land and sea, and the kings of England and Spain will be worth more if he helps them.

Valenz Senher, rei dels Aragones,
Worthy Lord king of-the Aragonese
a qi prez es honors tut iorn enansa,
to whom worth and honor all day advances
remenbre vus, Senher, del Rei franzes
let-it-recall to-you Lord of-the King French
qe vus venc a vezer e laiset Fransa
who you came to see and left France

ab dos sos fillz es ab aqel d'Artes;
with two his sons and with that of-Artois
hanc no fes colp d'espaza ni de lansa
ever not made blow of-sword or of lance
e mainz baros menet de lur paes:
and many barons led from their country
jorn de lur vida sai n'auran menbransa.
day of their life here thereof-will-have remembrance

Nostre Senhier faccia a vus compagna
Our Lord may-make to you company
per qe en ren no vus qal[la] duptar;
for which in anything not to-you need to-fear
tals quida hom qe perda qe gazaingna.
such thinks one that loses who gains

Seigner es de la terra e de la mar,
Lord is of the land and of the sea
per qe lo Rei Engles e sel d'Espangna
for which the King English and he of-Spain
ne varran mais, si·ls vorres aiudar.
thereof will-be-worth more if-them you-will-wish to-help

Vida

THE LIFE OF FERRARI DE FERRARA

Master Ferrari of Ferrara was a jongleur who understood Provençal composing and the Provençal tongue better than anyone in Lombardy, knew letters, and wrote better than anyone in the world. He was courtly and devout and lived always in the house of Este. At the marquis's feasts the jongleurs who knew Provençal gathered around him and called him master, and he answered anyone who challenged him. He made only two songs and a retroencha, but many sirventes and coblas, and an anthology of coblas from the good troubadours. In his youth he courted Lady Turcla, and in old age he went only to Messer Gerard of Camino at Treviso, who honored him for love of the marquis of Este.

Maistre Ferari fo da Feirara e fo giullar e intendet
Master Ferrari was from Ferrara and was jongleur and understood
meill de trobar proensal che negus om che fos mai en
better of composing Provençal than any man who was ever in
Lombardia e meill entendet la lenga proensal e sap molt
Lombardy and better understood the tongue Provençal and knew very
be letras e scrivet meil ch'om del mond e feis de
well letters and wrote better than-man of-the world and made of
molt bos libres e de beil. Cortes om fo de la persona
very good books and of fair Courtly man he-was of the person
e bons hom fo a Deo e volontera servit as baros
and good man he-was to God and willingly served to-the barons
e as chavalers e tos temps stet en la chasa d'Est, e
and to-the knights and all time stayed in the house of-Este and
qan venia qe li Marches feanon festa e cort e li giullar
when it-came that the Marquises made feast and court and the jongleurs
li v[e]nian che s'entendean de la lenga proensal, anavan
there came who themselves-understood of the tongue Provençal went
tuit ab lui e clamavan lor mastre. E s'alcus li·n
all with him and called their master And if-anyone to-him-thereof

venia che s'entendes miel che i altri e che fes questios
came who himself-understood better than the others and who made questions
de son trobar o d'autrui e maistre Ferari li respondea
of his composing or of-another's and master Ferrari to-him answered
ades, si che li era per un canpio en la cort del
at-once so that to-him he-was as a champion in the court of-the
Marques d'Est. Mas non fes mais che .ij. canços e
Marquis of-Este But not he-made more than two songs and
una retruensa, mais sirventes e coblas fes el asai de las
one retroencha but sirventes and coblas made he plenty of the
meillor del mon e fe un estrat de tutas las canços dels
best of-the world and made an extract of all the songs of-the
bos trobador del mon e de chadaunas canços o serventes
good troubadours of-the world and of each song or sirventes
tras .j. coblas o .ij. o .iij. aqelas che portan la[s] sentenças
he-drew one coblas or two or three those which carry the sentences
de las canços e o son tut li mot triat et aqest estrat
of the songs and where are all the words chosen and this extract
è scrit isi denan, et en aqest estrat num vol meter
is written here before and in this extract not-himself wished to-put
nullas de las soas coblas, mais qel de cui es lo libre
any of the his coblas but he of whom is the book
li·n fe scriure per che fos recordament de lui.
to-him-thereof made write so that there-were remembrance of him
E maistre Ferari qand el era çoven s'entendet en una dona
And master Ferrari when he was young himself-courted in a lady
ch'at nom madona Turcla e per achela dona fe el de
who-had name my-lady Turcla and for that lady made he of
molt bonas causas. E qan ven ch'el fo veil, pauc anava
very good things And when it-came that-he was old little went
atorn, mais ch'el anava a Trevis a meser Giraut da Chamin
about but that-he went to Treviso to messer Gerard of Camino

et a sos filz et il li fazian grand honor e·l vesian
and to his sons and they to-him did great honor and-him saw
voluntera e molt l'aqulian ben e li donavan voluntera
willingly and much him-welcomed well and to-him gave willingly
per la bontat de lui e per l'amor del Marches d'Est.
for the goodness of him and for the-love of-the Marquis of-Este

Amics Ferrairi

70 · FRIEND FERRARI

A tenso in short verses. Raimon Guillem tells Ferrari that many say the Marquis of Este has a hundred loyal men and his power spreads so far that his neighbors stand below him. He has come to learn; if he finds worth shining in the marquis, he will spread its noise in fitting places, since worth is a richer treasure than gold. Ferrari answers that Raimon has lightened a heavy thought. The marquis has won rich friends, holds his enemies low, and his knowledge is of the oldest stamp. No magpie takes his wealth, since he gives nobly and in season; Raimon, being good, needs no recommendation, but knavish folk gain nothing from him.

Raimon Guillem

Amics Ferrairi,
Friend Ferrari

del Marqes d'Est van
of-the Marquis of-Este go

man
many

dizen q'a cen fi,
saying that-he-has hundred faithful

e poders l'espan
and power him-spreads

tan
so-much

q'algu sei vezi
that-some his neighbors

de ios li n'estan,
from below to-him thereof-stand

gran
great
e pauc, ab cap cli,
and small with head bowed
si q'algu hi an
so that-some there have
dan;
harm
don soi yeu vengutz
whence am I come
nutz
naked
d'aiso q'eu no say
of-this that-I not know
say;
here
mas s'en el vertutz
but if-in him power
lutz
shines
de pretz, trobar l'ay;
of worth to-find it-I-shall

e de pueis tengutz
and from then held
mutz
mute
per re non seray
for anything not I-shall-be
may
more
ez en locs degutz
and in places due
cutz
I-think
nos' e criz partray.
noise and cry I-will-share
Qals q'esteya,
Whichever that-stand
res no creya
anyone not let-believe
q'ieu no·l met'el cor.
that-I not-him put-in-the heart
Mor
Dies
qi desleya
who is-disloyal
qant el veya
when he see
qe non an de for
that not they-have from outside
l'or,
the-gold

qar altreya
for he-grants
prez on deya
worth where he-ought
far plus ric trezor
to-make more rich treasure
d'or;
of-gold
q'om s'apley' a
that-one himself-apply to
prez q'om pleya,
worth that-one bends
sol vil vol a cor
only cheap wishes at heart
for.
outside

Ferrari

Amics en Raimon
Friend Sir Raimon
Guillem, pueis entrest
Guillem since you-entered
mest
among
nos, d'un pes preon
us of-a thought deep
tantost m'aleugest;
at-once me-you-lightened

rest

remains

doncs e pui a mon

then and climb to mountain

mos sens sus el test.

my sense up in-the head

[Dest]

You-gave

me·n dreig e·us respon

me-thereof right and-you I-answer

qe pro a conqest

that much has conquered

d'Est

of-Este

lo Marqes amics

the Marquis friends

rics

rich

e sos grans poders

and his great power

ders

raised

ten sos enemics

holds his enemies

trics

treacherous

bas e sos sabers
low and his knowledge
es dels plus antics
is of-the most ancient
brics
stamp
c'onors e·l valers
for-honor and-the merit
vers
true
d'el es nostr' abrics.
of-him is our shelter
Pics
Magpie
no·il tol sos avers;
not-from-him takes his wealth
qar gent dona
for nobly he-gives
qan sayzona,
when it-is-seasonable
co·s tain a baro
as-itself befits to baron
pro,
worthy
qi s'adona
who himself-devotes
vas gen bona:
toward folk good

e car vos sai bo

and because you I-know good

no

not

tayn q'espona

befits that-I-expound

ni·l somona

nor-him summon

qe·us onre ni·us do

that-you be-honor or-you give

pro;

profit

mas felona

but felonious

gen bricona

folk knavish

ab lui no fay so

with him not makes that

pro.

profit

Doubtful and Anonymous Pieces

Dona, [a] vos me coman

71 · LADY, I COMMEND MYSELF TO YOU

An imaginary tenso between Albert and a lady, a line or two to each turn. He commends himself to her, and she promises to do his will. He complains of delay, and she tells him no harm will come; he will die if kept waiting, and she loves him with all her heart. He calls himself gay and loving for her sake, and she grants him her love. He comforts himself with songs, and she says fine lovers win by suffering and keeps him with a kiss. When he gives himself to her with joined hands, she calls him Marquis and says he climbs too high; she calls his fine love folly, and when he swears no harm would come to her, she does not trust him so far.

— Dona, [a] vos me coman,
Lady to you myself I-commend
c'anc res mai non amei tan.
for-ever anyone more not I-loved so-much
— Amics, be vos dic e·us man
Friend well to-you I-say and-to-you I-command
qu'ieu farai vostre coman.
that-I will-do your command
— Dona, trop mi vai tarzan.
Lady too-much to-me goes delaying
— Amicx, ia no·y auretz dan.
Friend ever not-there you-will-have harm

— Dona, a la mia fe,
Lady by the my faith
murray, s'aysi·m gayre te.
I-shall-die if-so-me long holds

— Amicx, menbre vos de me,
Friend let-remind you of me
qu'ie·us am de cor e de fe.
that-I-you love from heart and from faith
— Dona, aiatz en doncx merce.
Lady have thereof then mercy
— Amicx, si auray yeu be.
Friend so shall-have I well

— Be suy gays et amoros,
Well I-am gay and amorous
dona, per amor de vos.
lady for love of you
— Amicx, lo meu[s] cors ioyos
Friend the my heart joyful
es vostres tota[s] sazos.
is yours all times
— Dona, autreyatz lo·m vos!
Lady grant it-me you
— O[c] yeu, amicx bels e bos.
Yes I friend fair and good

— Dona, per vos mi cofort
Lady through you myself I-comfort
e·n fas chanson e deport.
and-thereof I-make song and pastime
— Amicx, ies non avetz tort,
Friend at-all not you-have wrong

que ben sabetz qu'ie·us am fort.
for well you-know that-I-you love greatly
— Dona, co er del conort?
Lady how will-be of-the comfort
— Amicx, bona fe vos port.
Friend good faith to-you I-bear

— Be soi gueritz ab aitan,
Well I-am healed with so-much
dona, de pen'e d'afan,
lady of pain-and of-toil
— Amicx, sufren merceyan
Friend suffering pleading-mercy
conqueron li fin aman.
conquer the fine lovers
— Dona, trop mi greva·l dan.
Lady too-much me grieves-the harm
— Amicx, ye·us retenc bayzan.
Friend I-you retain kissing

— Dona, doncs a vos mi ren
Lady then to you myself I-render
de mas ionchas humilmen.
with hands joined humbly
— Marques, en trop d'onramen
Marquis in too-much of-honor
cuiatz puiar veramen.
you-think to-climb truly

— Dona, qu'ie·us am finamen.
Lady for-I-you love finely
— Marques, e tu fas no-cen.
Marquis and thou dost nonsense

— Domna, mot ay gran talan
Lady much I-have great desire
qu'ie·us tengues a mon coman.
that-I-you held at my command
— Marques, be·m n'iray gardan,
Marquis well-me thereof-I-will-go guarding
e dizetz folia gran.
and you-say folly great
— Dona, ia no·y agras dan.
Lady ever not-there you-would-have harm
— Marques, no me·n plieu en tan!
Marquis not me-thereof I-trust in so-much

Bernado, la ienser dona que·s myr

73 · BERNADO, THE FAIREST LADY

An abusive tenso between Thomas and Bernado. Thomas prays God to keep him from sin and give him the fairest lady's love. Bernado answers that if judging, lying, betraying, and bedding base whores made a man true to God, Thomas would be saved, since no kinswoman escaped him. Thomas calls him sow-snout and promises nothing to wear, a hundred blows, and only bones and thorns to eat. Bernado says Thomas never filled a jaw and breaks off for his lady's sake. Thomas says Bernado will climb late to fortune; Bernado, that no guest ever made Thomas's pot grow. Thomas says Bernado's voice is a Saracen woman's; Bernado tells him to drink sour wine, eat old barley bread, and keep warm by the kitchen fire.

Tomas

Bernado, la ienser dona que·s myr
Bernado the fairest lady who-herself mirrors

en tot lo mon ni anc fos ni er mays
in all the world or ever was or will-be more

Dieus prec que·m gart de mal e de falhir
God I-pray that-me he-guard from ill and from failing

e·m do s'amor e·m tragua d'est pantays
and-me give her-love and-me draw from-this trouble

e dels peccatz, c'ai faytz mortals e lays,
and of-the sins that-I-have done mortal and ugly

me do, si·l play, de tot be far ayzina;
me give if-to-him it-pleases of all good to-do occasion

car dels peccatz ben es hora que·m lays
for of-the sins well it-is time that-me I-leave

e prec ne luy, a cui lo mon s'aclina.
and I-pray thereof him to whom the world bows

Bernado

Senher, si per iutgar ni per mentir
Lord if by judging or by lying
pot hom esser vas Dieu fis ni verays,
can one to-be toward God faithful or true
ni pel segle enganar ni trahir
or by-the world deceiving or betraying
ni per iazer de mans putas savays,
or by lying with many whores base
seretz, Senher, vos sals per tos tems mays
you-will-be Lord you saved for all times more
qu'us no·us estors parenta ni cozina
for-one not-you escaped kinswoman or cousin
que no·n acsetz [anz] lo iazer o·l bays,
that not-thereof you-had rather the lying or-the kiss
per que es fals, si com yeu vei maitina.
for which it-is false so as I see morning

Tomas

Mor de trueya, Dieu prec que te azir
Snout of sow God I-pray that thee he-hate
car aysi·m vas de totz iorns a biays,
for so-me thou-goest of all days at slant
e ia per mi non auras que vestir
and ever through me not thou-shalt-have what to-wear
ans anaras a guiza de bastays
rather thou-shalt-go in guise of porter
per tal que tug se·n tragan lur estays,
for such that all themselves-thence draw their stays

e ieu dar t'ay cent [colps] sobre l'esquina
and I to-give to-thee-I-will hundred blows on the-back
e no·t pesses de bo morcel t'engrays
and not-thyself think of good morsel thyself-fatten
ni qe·l te don si non os o espina.
nor that-it to-thee I-give if not bone or thorn

Bernado

Senher Tomas, be mal sabetz partir,
Lord Thomas well ill you-know to-divide
car anc per vos non ompli be lo cays;
for ever through you not filled well the jaw
enans vos vey a totz iorns ir ab rir
rather you I-see at all days go with laughing
et es vers so qu'En Borrel men retrays:
and is true that which-Sir Borrel to-me-thereof recounted
senher, si anc fossetz cuendes ni iays,
lord if ever you-were gracious or gay
ar es uzatz ab ley que vos aclina....
now is used with law that you bows
No diray pus: per ma dona me·n lays,
Not I-will-say more for my lady me-thereof I-leave
a cui es greu car ab vos m'ai taïna.
to whom is grievous for with you me-I-have dispute

Tomas

Tart puiaras, mor de truey', a corina
Late thou-wilt-climb snout of sow to fortune
ni a valor, ans cug tot iorn t'abays
nor to merit rather I-think all day thee-I-lower
e say o ben el cor que m'o devina.
and I-know it well the heart that-me it foretells

Bernado

Senher Thomas, vostra valor[s] no·ys fina
Lord Thomas your merit not-itself ends
si com dizetz, qu'ieu dic, per San Girvays,
so as you-say that-I say by Saint Gervase
c'anc per oste non crec vostra topina.
for-ever through guest not grew your pot

Tomas

Mor de trueya, votz as de sarazina;
Snout of sow voice thou-hast of Saracen-woman
dir potz que·t vols, car ieu no·m tenc a fays
say thou-canst what-thee thou-wishest for I not-me hold at burden
lo fol parlar de ta lengua mesquina.
the foolish speaking of thy tongue miserable

Bernado

Pan d'ordy vielh e vi mudat de tina
Bread of-barley old and wine changed from vat
bevetz, Senher, e maniatz ogan mays
drink Lord and eat this-year more
et estaytz caut al foc en la cozina.
and stay hot at-the fire in the kitchen

Raimond, una dona pros e valenz

74 · RAIMON, A LADY WORTHY AND VALIANT

A partimen. Lantelm asks Raimon: a worthy lady loves a fine lover, and the husband finds out and restrains her. All three suffer, but which two suffer worse? Raimon chooses the lady and the lover, since the husband has the power. Lantelm answers that the lovers have sweetness for their toil, while the husband suffers from lover, lady, and himself. Raimon says the lovers languish like Tantalus while the husband kisses the lady. Lantelm replies that thinking of each other gives lovers a joy no husband can forbid, and the husband's kiss avails him no more than a coal in water. Raimon says it is having the flowers and missing the fruit. They name Lady Salvatia of London and Lady Binia of Canas as judges.

Lantelm

Raimond, una dona pros e valenz
Raimon a lady worthy and valiant

am' un fin drut e·l fai d'amor socors
loves a fine lover and-him makes of-love succor

tan qel maritz sap qals es lor amors,
so that-the husband knows what is their love

estreing la domna e·il veda sos talenz.
constrains the lady and-to-her forbids her desires

Tuit trei an mal et enoi e temenza.
All three have ill and annoyance and fear

Qal dui dels tres fan plus grieu penedenza,
Which two of-the three make more grievous penance

la domna o·l drutz o·l maritz ielos?
the lady or-the lover or-the husband jealous

Que·us vencerai dels tres e·us lais los dos.
For-you I-will-vanquish of-the three and-to-you I-leave the two

Raimon

Lantelm, lo drutz e·il domna m'es parvenz
Lantelm the lover and-the lady to-me-is apparent
qe tragan pietz, qar dobl' es lor dolors,
that draw worse for double is their grief
qe l'us a dol del dan q'a l'autre sors
for the-one has grief of-the harm that-to the-other rises
e del sieu dan es attressi dolenz.
and of-the his harm is likewise grieving
Aquist dui fan d'afan dobla sufrenza;
These two make of-toil double suffering
mas si·l maritz ha un petit de 'ntenza,
but if-the husband has a little of intent
el es d'aitant segner e poderos,
he is of-so-much lord and mighty
c'us autre iratz en seria ioios.
that-an other angered thereof would-be joyful

Lantelm

Raimon, vos non chauzetz con conoiscenz,
Raimon you not choose as discerning
qe·il domn' e·l drutz an tan finas douzors,
for-the lady and-the lover have so fine sweetnesses
car son amat, q'emend' a l'afanz lors;
for they-are loved that-amends has the-toil their

mas lo maritz trai se·n be totz tormenz
but the husband draws himself-thereof well all torments
qu'el a del drut dol e mal ses garenza
for-he has from-the lover grief and ill without protection
e de la domna afan e mescrezenza
and from the lady toil and distrust
e de si dan, c'ades es angoissos,
and from himself harm for-always he-is anguished
e·il domn' e·l drutz s'aman, q'es restaurs bos.
and-the lady and-the lover themselves-love which-is restoration good

Raimon

Lantelm, fort pauc es en amor sabenz
Lantelm very little thou-art in love knowing
q'entrels amanz es aitals l'us e·l cors
for-among-the lovers is such the-custom and-the course
c'on plus s'aman, maier es lur langors,
that-the-more more themselves-love greater is their languor
si no·s vezon, q'il moron eissamenz,
if not-themselves they-see that-they die likewise
com Tantalus qe zo que plus l'agenza
as Tantalus who that which most him-pleases
ve e non a aiuda ni valenza;
sees and not has help or avail
mas lo maritz, can plus es consiros,
but the husband when most is anxious
baiza la domna e reman d'afan blos.
kisses the lady and remains of-toil bare

Lantelm

Raimon, d'amor sai miels c'autr' oms vivenz
Raimon of-love I-know better than-other man living
e ben vezer sai dels finz amadors
and well to-see I-know of-the fine lovers
q'en pensan an tan fin ioi, qe·il paors
that-in thinking they-have so fine joy that-the fear
de nuil gilos no·ls ved' esser iauzenz;
of any jealous not-them forbids to-be joyful
la domn' e·l drutz an d'amor mantenenza
the lady and-the lover have of-love maintenance
e·l gelos es pels mals fors de scïenza
and-the jealous is by-the ills out of knowledge
cant baiza lei, vas cui es orgoillos,
when he-kisses her toward whom she-is proud
qe·l bais noil val plus q'en l'aiga·l carbos.
for-the kiss not-to-him avails more than-in the-water-the coal

Raimon

Lantelm, als drutz noz e val penzamenz,
Lantelm to-the lovers harms and avails thought
qe si co·l penz lor es de ioi sabors,
for so as-the thought to-them is of joy savor
aissi lur notz con a sel c'a las flors
so to-them harms as to him who-has the flowers
e faill als frutz, don pens' esser manenz;
and fails at-the fruits whence he-thinks to-be rich

la domn' el drutz an d'amor la semenza
the lady and-the lover have of-love the seed
don chascus mor, car a del frug faillenza,
whence each dies for has of-the fruit lack
mas lo maritz non trai mal en perdos
but the husband not draws ill in vain
q'el iatz a·l domn' e·l drutz mor enveios.
for-he lies with-the lady and-the lover dies desirous

Lantelm

Raimon, car a veraia conoiscenza,
Raimon for she-has true discernment
Na Salvatia de Londr' on iois comenza
Lady Salvatia of London where joy begins
voil diga qals trai mal plus angoissos
I-wish she-say which draws ill more anguished
la domn' e·l drutz o lo maritz gelos.
the lady and-the lover or the husband jealous

Raimon

Lantelm, d'aisso voil qe don la sentenza
Lantelm of-this I-wish that give the sentence
Na Binïa de Canas c'ades genza
Lady Binia of Canas who-always pleases
et es de pretz sobrana de las pros
and is of worth sovereign of the worthy
d'onor de sen e de belas faissos.
of-honor of sense and of fair features

En chantan m'aven a retraire

75 · SINGING, I MUST RECOUNT

A planh for Gregory of Montelongo, the Friulians' patriarch. He sings with his mouth and weeps with his heart, so his song is a song-lament; one knows a friend's worth only by losing him. Death has taken the patriarch: more generous than Alexander, a castle of loyalty, frank to the good and stern to the base. Friulians can cry, since their enemies know they have lost their shepherd, and thieves rejoice; even sick in bed he frightened the base. He asks the Savior to set his soul among martyrs and confessors, and sends the lament to the Virgin and to the archdeacon, the patriarch's nephew.

En chantan m'aven a retraire
In singing to-me-befalls to recount
ma gran ira et ma greu dolor.
my great sorrow and my grievous grief
Non chan ges con autre chantaire
Not I-sing at-all as other singer
que chanta de ioi e d'amor;
who sings of joy and of-love
s'eu chan de boca, de cor plor,
if-I sing with mouth with heart I-weep
c'a chantar m'es razos contraire;
for-to singing to-me-is reason contrary
per que mos chanz a nom chan-plor,
for which my song has name song-lament
que chanz no·m pot de plor estraire.
for song not-me can from weeping to-draw-out

Ben deu cel plorar e dol faire
Well ought he to-weep and grief to-make
que pert amic ni bon segnor;
who loses friend or good lord
ni ja hom tro que n'es perdaire
and ever man until that thereof-is loser
non saura d'amic sa valor.
not will-know of-friend his worth
La morz m'a fait conossedor
The death me-has made knower
de mon damnage non a gaire;
of my damage not it-has long
tuit cil c'amon prez ni valor
all those who-love worth and merit
devon doler d'aquest afaire.
ought to-grieve of-this affair

Morz nos a tolt lo debonaire
Death us has taken the gracious
lo pro patriarcha Gregor,
the worthy patriarch Gregory
on avian fait lo[r] repaire
where had made their dwelling
tuit li bon aib e li mellor.
all the good qualities and the best
Qui veira mais tal guidador
Who will-see more such leader
tan pro, tan franc, tan larc donaire?
so worthy so frank so generous giver

Passat avia de largor
Passed he-had in largesse
Alixandre que venquet Daire.
Alexander who vanquished Darius

De lui fes valors essemplaire
Of him made merit exemplar
e lialtaz castel e tor.
and loyalty castle and tower
Als bos fo francs e merceiaire,
To-the good he-was frank and merciful
plen d'umiltat e d'alegor.
full of-humility and of-gladness
Los crois teni' en tal rancor,
The vile he-held in such rancor
per re non li podion plaire.
for anything not to-him they-could please
Aras sabran gran e menor
Now will-know great and lesser
que pert lo filz can mor lo paire.
what loses the son when dies the father

Assaz podon cridar e braire
Enough can to-cry and wail
Friolan e·l veizin d'entor,
Friulians and-the neighbors of-around

car be savon lor aversaire
for well know their adversaries
qu'il an perdut lo bon pastor,
that-they have lost the good shepherd
qui los deffendia d'error
who them defended from-error
e·ls crois fazia arreras traire.
and-the vile made backwards draw
Lairon, predon e raubador
Thieves plunderers and robbers
an joi, car manz en fes desfaire.
have joy for many thereof he-made destroy

Dieus non fes rei ni enperaire
God not made king or emperor
dels crois tal justiziador,
of-the vile such justicer
tal guerrier ni tal deffendaire
such warrior or such defender
dels sieus ni ab tan de vigor,
of-the his-own or with so-much of vigor
que lai on jazia en langor,
that there where he-lay in languor
que greu si podia sostraire,
that hardly himself he-could to-raise
n'avion li croi tal paor,
thereof-had the vile such fear
que non ausavon vezer l'aire.
that not they-dared to-see the-air

Laissus en son sant luminaire,
Up-there in his holy light
o son martir e confessor,
where are martyrs and confessors
meta s'arma lo ver Salvaire
may-put his-soul the true Savior
e la deffende de tristor;
and it defend from sadness
car s'anc nulz om per gentill cor,
for if-ever any man through noble heart
per lialtat ni per maltraire
through loyalty or through suffering
deu intrar el palais auchor,
ought to-enter in-the palace higher
Gregors de Montlonc en es fraire.
Gregory of Montelongo thereof is brother

Mon chan-plor tramet a la Maire
My song-lament I-send to the Mother
de Jesu Crist lo Salvador
of Jesus Christ the Savior
e quier li com umil pecaire
and I-ask her as humble sinner
que prec son filz per sa dolzor,
that she-pray her son through his sweetness
qu'en la celestial baudor,
that-in the celestial joy
on son li patriarche maire,
where are the patriarchs greater

meta l'arma d'aquest ab lor;
he-put the-soul of-this-one with them
toz om en deu esser pregaire.
every man thereof ought to-be petitioner

A l'archediaque te·n cor,
To the-archdeacon thee-thence run
chan-plors, que te sia gardaire:
song-lament who to-thee be guardian
car a del lignage la flor,
for he-has of-the lineage the flower
be deu al bon oncle retraire.
well ought to-the good uncle to-resemble

Totas honors e tuig faig benestan

76 · ALL HONORS AND ALL SEEMLY DEEDS

A planh for King Manfred. All honor and fine deeds were wasted the day death killed the most prized king. Honor goes weeping and alone, since no count, marquis, or king will take her in, and Dishonor has banished her while Deceit grows. Largesse goes mourning and asks the poor courtly knights whether they should go to the French king or to Sir Edward of England. Instruction and Merit have no protector. Right, Truth, and Shame depart, Lie and Wrong remain, and Falsehood reigns. He would send the sirventes beyond all seas to learn when King Arthur will return, and curses Covetousness, which has destroyed pleasure and joy.

Totas honors e tuig faig benestan
All honors and all deeds seemly
foron gastat e delit e malmes
were wasted and destroyed and ruined
lo ior[n] qe mortz aucis lo miel[z] presan
the day that death killed the most prized
e·l plus plasen q'anc mais nasques de maire,
and-the most pleasing that-ever more was-born of mother
lo valen rei Manfrei, que capdelaire
the worthy king Manfred who leader
fon de valor, de gaug, de totz los bes.
was of merit of joy of all the goods
Non sai cossi mortz aucir lo pogues.
Not I-know how death kill him could
Ai, mortz crudels, cum lo volguist aucir,
Ah death cruel how him thou-didst-wish to-kill
quar en sa mort ve hom totz bes morir?
for in his death sees one all goods to-die

Qu'era se·n vai Honors sola ploran
For-now herself-thence goes Honor alone weeping
que non es hom qu'ab se l'apel, ni res,
for not is man who-with himself her-call or anything
coms, ni Marques, ni Reis qe·s fass' enan
count or Marquis or King who-himself put forward
ni la semo que venga a lor repaire.
or her summon that she-come to their dwelling
Er a faig Desenors tot qu'anc volc faire,
Now has done Dishonor all that-ever wished to-do
qu'a forostada Honor de son paes,
for-she-has banished Honor from her country
e i sson cregut Enian tan e No-fes
and there are grown Deceit so-much and Bad-Faith
qu'an revirat vas totas part[z] lor gir,
that-have turned toward all parts their turn
q'a pena sai on posc' om pros gandir.
that-at pain I-know where can one worthy take-refuge

Ar vai son dol Larguesa demenan,
Now goes her grief Largesse showing
disen als cavaliers paubres cortes:
saying to-the knights poor courtly
«Seignor, e que fairem deserenan,
Lords and what will-we-do henceforth
«pos to[u]tz nos es tan bos seignor e paire?
since taken from-us is so good lord and father
«Per deu, non sai oi mais qe deiam faire.
By God not I-know today onward what we-ought to-do

«Conseillatz vos qu'anem al Rei frances,
Counsel yourselves that-we-go to-the King French
«o al pro N'Adoart rei dels Angles?
or to-the worthy Sir-Edward king of-the English
«E si i anam, volran nos acuillir?
And if there we-go they-will-wish us to-welcome
«Gran paor ai qe lor cara no·s vir».
Great fear I-have that their face not-itself turn

Enseignamenz e Valors qe faran?
Instruction and Merit what will-do
On trobe(i)ran manteing pos vos no·i es,
Where will-find support since you not-there are
seigner onratz, qe·ls trasiatz enan?
lord honored who-them drew forward
To[z] temps iran ab dol ez ab maltraire,
All times will-go with grief and with suffering
pos vos no·i es, q'eras sos emperaire
since you not-there are who-were their emperor
e seigner sobre tot qu'anc fon ni es!
and lord above all that-ever was or is
Non sai on·s n'an, qar tan lor es mal pres,
Not I-know where-themselves thence-go for so-much to-them is ill taken
no pogra[n] mais anar tan ne venir,
not could more go so nor come
qu'anc mais troben tan plaisen acuillir.
that-ever more they-found so pleasing welcome

Dreitz e Vertatz e Vergoigna se·n van;
Right and Truth and Shame themselves-thence go
Mensonia e Tortz vergoignatz de marves
Lie and Wrong ashamed of backwards
remanon sai; mas trop mal canie fan
remain here but too-much ill exchange make
nostre Baron maior, al mieu viaire;
our Barons greater to-the my seeming
que·i vei troblar terra e foc mar ez aire
for-there I-see trouble land and fire sea and air
quar regna Falsetat[z] e Bona Fes
for reigns Falsehood and Good Faith
se·n vai de cors, ez on la trobares?
itself-thence goes at run and where her you-will-find
Prince, Baron, mout ve·n degratz marir,
Prince Baron much you-thereof ought to-grieve
s'al cor aves talen de ben finir.
if-at-the heart you-have desire of well ending

Part totz los monz voill q'an mon sirventes
Beyond all the mountains I-wish that-go my sirventes
e part totas las mars, si ia pogues
and beyond all the seas if ever it-could
home trobar que·il saubes novas dir
man find who-to-it knew news to-say
del rei Artus e quan deu revenir.
of-the king Arthur and when he-is-to to-return

Ai, Cobeitatz, vos e vostres arnes
Ah Covetousness you and your gear
confonda Deus e totz vostres conres,
confound God and all your retinue
qu'aves iuven gastat, e faig delir
who-have youth wasted and made to-perish
deport e iai ab vostre fals desir.
pleasure and joy with your false desire
