

OLD OCCITAN SERIES • VOLUME 17

THE TROUBADOURS OF ITALY

Los Trobadors

The Troubadours of Italy

Songs, Tensos, and Lives, with Bertolome Zorzi Complete

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

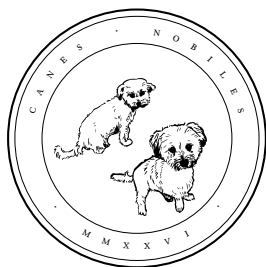


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Volume 17 of the Canes Nobiles Old Occitan interlinear texts

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 *tenso*s 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-yourselfs 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-yourselfs 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-yourselfs 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 resembra

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 vengal

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

Brexal 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'aiguien,

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 consir de lai.
for-whenever 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 cavalier,
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 acuellirs 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 plazen

nor that-with looks sweet and gay and pleasing

saubes poiars 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 enquerre 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 bears 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 q'i-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 outra 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, trassail,

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 Restaura 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 pensar

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 vail

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 sazoz.

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 vrai
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

Ab 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 bealed

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 fait 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 vrai,

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 be-could-me if be-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 thesaur 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
 Falquet, 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 prenia,

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 significava

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 outra 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

aiquest' 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 tesar, qe mena en Lombardia
and-the great treasure that brings into Lombardy
 l'empeaire, 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 tesar 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 be-chastises
 e qe·ls amics meillior', e bon lur sia!
and that-the friends be-better and good to-them be

Joan

[En Niccolet, tot lo foc amorzava

Sir Nicolet all the fire quenched

aquest' 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 allegan;

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 marques 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'empeaire, 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-bold 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 cenx 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'enquer, 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' altra 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 prec, 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' altra 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-bad 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-see 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 maintenir;
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'avens 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-bear

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 guirentza,

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 chanteire, 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 be-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!

Ab 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-bear

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 conquer 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 conquer, 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,

Ab 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-be-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 soïorn 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 fail 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 infernal,

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'esquivar 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 enriquir,

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 manc's,

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 fanc's,

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 towards

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 fail

come stones that-one not misses

(lacuna)

e-il pic son vengut e-il mail

and-the picks are come and-the mallets

ab qe-il pros loin de nuail

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 preudo·n mescap e dan,

rather take-thereof mishap and barm

de q'om los va fort blasman.

for which-one them goes strongly blaming

Pero pretz fora perdutoz,

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 recreutz

who ever not was recreant

de donar ni esperdutz

of giving or dismayed

per guerra, anz a vencutz

by war rather be-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 be-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 confirm.

and God thereof has made confirmation

Per aquest 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 aquest 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 bone

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 reuiu,

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 cantar 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-tbis not himself-would-agree

e pos tan granz partz fos mia,

and since so great part were mine

s'el en prendia desonor

if-be thereof took dishonor

pouri' encolpar sa folor;

be-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-be-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 conquerei 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 bold 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 esqui,

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 reigha 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-leave
 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-bold-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 sazoz.

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 contrariös;

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 destrai.

as betrays the wood the haft of the axe

Que vos intretz, Amors, per mon vezet

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 chاوزimen;

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 traspases l'ausberc doblier,

that pierced the-bauberck 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 prezat;

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 privat,

If-I found who to-her were intimate

qui privadamen da ma part

who privately on my behalf

portes salut e amistatz

carried greetings and friendship

a lieis, don ma salut 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 desplaizer

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-be-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-beld 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 nafraz 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-otber 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 sables

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 Santa 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 Santa 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 mezinga

But the yours I-know that-is medicine

de totz los mals, per que m'agenga

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 be-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 faillesa,

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,

belper 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 noirc 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 vezet,

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'aïtal 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'aïtal 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-bear can one the cries and-the shrieks and-the tears

del sepulcre e non troba secors.

of-the sepulcher and not finds succor

Jeruselems 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'ailhors,

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!

Ab 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 aconsellatz

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 perduz 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 anquer 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 bold
 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-see 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 sobreis 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 lauatz.
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'aïtal 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 desplat·z...

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 bold 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 bears

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 bidden 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 knight-hood
 per q'a perdut pro de son heritatge,
for which-he-has lost much of his heritage
 q'anc non requeis 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 convenen,
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 outra 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 baieses el cul, ren no·l creiria.

If not-me he-kissed on-the arse anything not-him I-would-believe

Ai, Monferrat, plagues lo flac dolen,

Ab Monferrat 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 Monferrat through all the world had

Haunit Marques, al diabol vos ren,

Shamed Marquis to-the devil you I-render

q'a tal vasal taing aitals segnorìa.

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;

whicb many folk hold as un wisdom

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 capttenenza

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 sepellitiz,

that each will-be buried

mas qui non lascia·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 be-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'anoi' 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 beld 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 ancora 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'ailleurs 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-bold

mas car de tot mon cor dezir

but for with all my heart I-desire

vostres precz per comanz auzir

your prayers as commands to-bear

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'aisi 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 prezat.

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 laisser 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' outra vetz lezer.

until that thereof-be-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 forçaç 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 forçaç 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 allegrança

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 wbenche 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 carcha 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 franquetat,

If-I bad 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-bear

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 franquetat 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 meravigli, 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 sertain 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 conquista
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 burghess 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 perduz

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-bear 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 langu' 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 sopra 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 discern
 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;
ubence 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 vrai

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 chazit 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 conquist, 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 entendadors,

I-counsel by will all the courtiers

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' esegnamen

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 acuellimenz;

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 bonors
 en avol luec s'es messa vostra amors,
in wortbless 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, aquest 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'entendenda;

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,

Ab 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, franquez' 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-tbis 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 plazen.

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

grazit, 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'avenen 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 puia;

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 desconoiscenza
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-bear 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 sentenja.
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 agenja.
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 trassailis als prims essais.

— *I-falter at-the first trials*

Qal prezatx mais?

Which prize-you more

O valen domna conquerer

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 prezan,

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, deserenz

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'aces plus iauzimen?

and not thereof-you-had more enjoyment

Lafranc

Guillem, be·m tenetz per enfan,

Guillem well-me you-bold 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'apercebut

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 wisbed

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 thesaur ia non valria,

for-the treasure ever not would-be-worth

qi'l celes qe no'l fes parven,

who-it bid 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, thesaur, qí 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 wisbed

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 vengut

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 lauзера

Lord Sir Lafranc wise man not would-praise

zo qe lauertz 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

giquetz, 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 vallenga

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-beal

e del parlar m'es guirencia

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 bear 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 preztatz

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 preztatz

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

sobrarria totz cels per cui mal pren.

would-overcome all those through whom ill befalls

Hai, Genoes, on es l'autz pretz honratz

Ab 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 he-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 desplaiz,
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 desplaiz 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-yourselfes 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-be 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 conques 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 conques 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-be 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 savoros,

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 conquerer 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 laisser non poiria,

that which-be-has undertaken that to-leave not he-could

s'el non laisses tot lo pres q'a conques;

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 segnoria

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 conques per galiardia

and this that he-bolds 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 dearth

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 voluntatz 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 voluntatz 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 desplaça 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 conques;
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 conquerer;
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 maintenir.

that-this that-be-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 segnoria

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

Ab 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 mantenem;

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 sofrir 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 be-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
Ab 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 refusar
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 chاوزimen

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!

Ab 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 bis 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 malanz.
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 feita 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 preisionier 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'ès alegranza

and knows what-is gladness

et esser pros

and to-be worthy

e tot lo melh chاوزir

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'aïssis 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,

be-make-me so obey

quel chاوز 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 disciplina

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'oïmais plus no m'esquerna

that-benceforth 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 prejatx 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 precx

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 desplaçar 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-bear 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 comparar,

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 rason

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 be-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,

— bad 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 sofrà 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'afflam

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 please

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 tolç 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 ill 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.

bis 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, leis 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-be-forget

d'aitan qu'eu noi truep merce,

so-much that-I not-there find mercy

anz qu'aja venjanza

before that-be-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

enferral,

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 paradís 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 prejatx 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,

Ab 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 chاوزir 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 bold 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'adreiturat,

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 peior

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 nollh 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 strengtb of greenness

Hai, sainz esperitz,

Ab boly 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 loyalty

auran gran bon'aventura.

will-have great good-fortune

On hom plus aut es pojat

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 pojat,

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 picitz 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

preisioniers 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-bold

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 bold 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 fire

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 voluntat

where not had at-all will

que fosson desliurat

that they-were freed

li las preisionier dolen,

the wretched prisoners grieving

c'ab semblan solamen

for-with seeming only

c'agues tengut lur remaner per greu,

that-be-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

Ab 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 oblidad.

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 voluntat

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 precz 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 chاوز

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-bold

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 arial logal

the-more more thereof would-have-the opportunity

que pogues e nollh 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 bis 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 bealed

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

Ab 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-bear

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 fermes 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 chاوزir,

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 engenhair,

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 chاوزitz,

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 falthimen,

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 laisser 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 pause 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-cess 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 fichtat 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-be would-let rather perish cousin and uncle
 qu'el noi punhes tro qu'avenga qu'el n'intra
that-be not-there strive until that-it-come that-be 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' on gla.
if-in such striving be-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-be-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 chاوزimen,
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 reprehendor,

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 chاوزit al labor,

for all masters are discerned at-the labor

mas a mos chanz pod hom chاوزir 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' alegremen,

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 atendes 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 chاوزir,

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'otra 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 chاوزir,

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 chاوزir

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 chاوزis, e valhenz,

for-thereof would-be subtle if-it be-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, chautitz pels entendenz,
Ab fair body subtle chosen by-the understanders
 on totz prims aibs volc natur' afinar,
where all subtle qualities wisbed 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-avails 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 chautizir
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 chautizir
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 he-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 be-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 be-bad 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-bear 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-bim 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 respait 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 taissier 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 he-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, orgulhos 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-bear 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 pouca 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'oïmais 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 laisserai 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 laisserai 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 pezanza

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-be not cares nor beeds 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 quilz 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 combatre 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 nolph 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 be-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-be make such delay

ques n'aj' asaut qu'el noi sia prezenz,

that-himself thereof-have assault that-be not-there be present

qu'estiers com val no valgidutrals preatz,

for-otherwise as he-is-worth not (corrupt) prized

pois deu acor' ab tal poder de genz,

since God be-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 plazen,

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 be-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 pbeasant 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 laisser 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 discern

cum en leis es complidamen totz bes,

how in her is completely all good

qu'il es tant pros, francha, bella e cortez,

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'esser 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 pausat

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

Ab worthy lady surpassing not-to-you let-it-weigh

si 'naissius sui de m'amor descobrirre,

if naive I-am of my-love uncovering

qu'estiers non puosc de mort esser gandre,

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 grevat

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 planb 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 planb 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-bate 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 barm

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-bearing 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 enemies
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,
Ab 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-be 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-be not himself doubts at-all

en far aunir tant honrat senhoratge.

in making shame so honored lordship

Hei, franca genz, lur mort pensatz ades

Ab frank folk their death think at-once

e ques dira, seus sofretz tal outrage;

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 Aragones

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 aquel 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
 meilleur 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 sirventes
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-courtied in a lady
 ch'at nom madona Turcla e per achela dona fe el de
who-bad 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'aquilian 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 Marques 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'algü 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 veyà

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 conquest

that much has conquered

d'Est

of-Este

lo Marques 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 auretз 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, membre 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 puia 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 may

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 be-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 may
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 be-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 puïaras, 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 vencerei 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 doubl' 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 chاوزetz 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 iauenz;

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 sciencia

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 failleza,

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 Binia 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 damage 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 be-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 be-made destroy

Dieus non fes rei ni enperaïre

God not made king or emperor

dels crois tal justiziador,

of-the vile such justicer

tal guerrier ni tal deffendaïre

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 auctor,

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 planb 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,

Ab 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 gander.

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 acullir?

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

Ensegnamenz 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 acullir.

that-ever more they-found so pleasing welcome

Dreiz 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

Ab 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
