OLD OCCITAN SERIES · VOLUME 18

The Letters of Guiraut Riquier

Guiraut Riquier

Suplicatio · Declaratio · Expositon

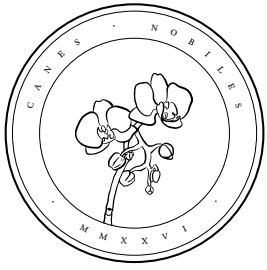
The Letters of Guiraut Riquier

Verse Letters, the Supplication to Alfonso X,
and the Exposition of a Canso

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with a word-for-word interlinear English translation

preserving the original word order

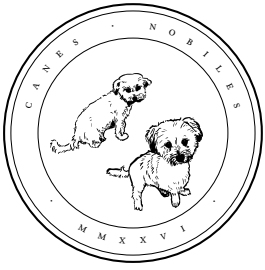


CANES NOBILES · MMXXVI

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Volume 18 of the Canes Nobiles Old Occitan interlinear texts

The Old Occitan text follows S. L. H. Pfaff's text,
in C. A. F. Mahn's Die Werke der Troubadours, in provenzalischer
Sprache IV: Guiraut Riquier (Berlin, 1853), Book II

Set from page scans of the edition

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

The text and spelling are Pfaff's, with u for v and i for j and his solid enclitics; the letters keep his numbers as Arabic, 69–84, the manuscript's rubric heads each, and the verse numbers in the margin are his. The division of the two longest letters into reading sections and the English titles are this press's.

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Al pus noble, al pus ualen

69 · TO AMALRIC IN CASTILE

In 1265 Riquier greets Amalric of Narbonne at the court of Castile with a string of courtly titles, and praises him as one who needs no teaching: he honors God and serves King Alfonso, whose realm has always sustained worth. Still he urges him to keep growing, for worth is never complete and death cannot take its growth, and excuses his advice as the fruit of devotion. He means to go to the king's court, asks Amalric to commend him to Alfonso, longs to see him, and prays God for the king, for Amalric and his kin, and for himself.

Aiso so letras, que trames Gr. Riquier a N Amalric en
This are letters which sent Guiraut Riquier to Sir Amalric in
Castela, l'an MCCLXV.
Castile the-year twelve-hundred-sixty-five

Al pus noble, al pus ualen,
To-the most noble to-the most worthy
al pus prezat de son iouen,
to-the most prized of his youth
a sel, que pus noblamen se capdela
to him who most nobly himself conducts
en la nobla cort de Castela,
in the noble court of Castile
a sel, que mielhs uieu d'agradatie,
to him who best lives of-pleasantness
el pus manent d'onrat linhatie,
and-the most rich of-honored lineage
a N Amalric de Narbona,
to Sir Amalric of Narbonne

c'a far totz honratz faitz s'adona
who-to doing all honored deeds himself-gives
ab grat, ab sen, ab honor
with favor with sense with honor
si meteis creisen de lauzor,
himself self increasing in praise
de part d'En Gr. Riquier salutz
from part of-Sir Guiraut Riquier greetings
ab l'amor, que deuers adutz,
with the-love that duty brings
sopleguan, honran ab honor,
bowing honoring with honor
si com a filh de son senhor,
so as to son of his lord
et obedien a tot for
and obedient to all law
ab bona fe de lial cor,
with good faith of loyal heart
ab humilitat enclinada,
with humility bowed
ab dezir de uista onrada.
with desire of sight honored

E prec uos, senher, que, sieus platz,
And I-pray you lord that if-to-you it-pleases
en aquest plag entendatz,
in this plea you-attend
non per so, qu'iem pes, queus sofranha
not for this that-I-myself think that-to-you lacks
ren de ben, c'al uostre par tanha,
anything of good that-to your peer befits

ans o sabetz tot dir e far
rather it you-know all to-say and to-do
mielhs qu'ieu conoisser ni comtar;
better than-I to-know or to-recount
tant m'es uostres faitz saboros.
so-much to-me-is your deeds savory
D'onrar dieu pessatz nueg e dia
Of-honoring God you-think night and day
e la uerge sancta Maria
and the virgin holy Mary
e tot, cant es celestial;
and all that is celestial
e pueis pessatz él terrenal
and then you-think in-the terrestrial
d'onrar e de seruir lo rey
of-honoring and of serving the king
N Anfos; car deguna ley
Sir Alfonso for any manner
no sai rei, quel puesca ualer,
not I-know king who-him could to-equal
et es aitals per son deuer;
and he-is such by his duty
car Castela a sostengut
for Castile has sustained
tostemps pretz ab sa gran uertut,
always worth with its great virtue
et en aisi es costumat,
and in this-way it-is customary

que tostemps an romieu sercat
that always have pilgrims sought
sant Jacme tro en Compostela
saint James as-far-as in Compostela
et autras sens pretz en Castela.
and other folk worth in Castile
Per que, si uos sabetz amor
For which if you know love
e grat auer del cap maior,
and favor to-have of-the head greater
so es dieu, que dona totz bes,
this is God who gives all goods
e del rey de leo, nom pes,
and of-the king of León not-myself I-think
que del linhatie de Narbona
that of-the lineage of Narbonne
fos nulh temps pus nobla persona
were any time more noble person
que uos; et auetz comensat
than you and you-have begun
tant gent, quiem pes, qu'en auetz grat.
so nobly that-I-myself think that-thereof you-have favor
Nom cal dir, que uostra companha
Not-to-me needs to-say that your company
honretz; tan aug, que gent estranha
you-honor so-much I-hear that folk strange
sabetz onrar, tan es lauzatz.
you-know-how to-honor so-much are-you praised
Pero si beus n'es cosselhatz,
Yet if well-to-you thereof-is counseled

prec uos, tot iorn uon melhuretz;
I-pray you every day you-thereof you-improve
car de lauzor uon creissiretz.
for in praise you-thereof you-will-grow
Que negus hom non es senatz,
For any man not is wise
qu'en pretz cug esser acabatz;
who-in worth thinks to-be completed
car pretz manda, c'om cascun iorn
for worth commands that-one each day
en creisser s'onor se soiorn;
in increasing his-honor himself tarry
que nulh acabamen non a
for any completion not has
mai, quel cresc' om, tant cant uieura.
but that-it grow one so-long as he-will-live
El creisser deu esser deport,
The increasing ought to-be delight
per so car nol pot tolre mort.
for this for not-it can to-take-away death
E semblam, que uos o sabetz,
And it-seems-to-me that you it know
tan belamen uos captenetz,
so fairly yourself you-bear
que res nous y puesc ensenhar.
that anything not-you there I-can to-teach
E doncx queus auia far,
And then what-to-you I-had to-do
queus disses so, c'obs nous auia?
that-to-you I-should-say that which-need not-to-you had

Sembla, quel parlar me plazia.
It-seems that-the speaking to-me pleased
Per que no aiatz pessamen,
For which not have thought
que coselhan ni reprenden
that counseling or reproving
uos aia ren dig ni comtat
to-you I-have anything said or recounted
mai per forsa de uolontat,
but by force of will
qu'ieu ai de la uostra onransa.
which-I have of the your honor
Car en uos ai gran esperansa
For in you I-have great hope
de ben fag; car auer o dey
of good deed for to-have it I-ought
sai o lai en la cort del rey,
here or there in the court of-the king
on ai prepauzamen d'anar
where I-have purpose of-going
per mi meteis ad acabar.
for me self to achieve
Car tot le mon nom pot ualer
For all the world not-to-me can to-avail
tan com sel segon mon esper.
so-much as that-one according-to my hope
E sieus semblaua fazedor,
And if-to-you it-seemed feasible
quem lessetz far aitan d'onor,
that-to-me you-let do so-much of-honor

a tal que gent o saupes far,
by such who nobly it knew to-do
que mi fezessetz comandar
that me you-had commended
en gran del rey N Amfos,
in favor of-the king Sir Alfonso
mos astres ne seria pus bos,
my fortune thereof would-be more good
si auzia de mi parlar.
if he-heard of me speak
E si trop ai dig, uuelh n'estar
And if too-much I-have said I-wish thereof-to-stand
al uostr' esgart, coras queus ueya;
at-the your judgment whenever that-you I-see
del cal uezer ai gran enueya
of-the which sight I-have great longing
e pessamen ab dezirier;
and thought with desire
c'albir me lo gran alegrier,
for-I-imagine to-myself the great joy
c'ab uostra companham darai,
that-with your company-me I-will-give
car tota l'am e totam play,
for all it-I-love and all-to-me pleases
e may sels, c'om ten per melhors.
and more those whom-one holds for better

E tenria uas uos de cors,
And I-would-head toward you at once
sol sabia uostr' estamen
if-only I-knew your state
per sert e del ric rey ualen,
for certain and of-the rich king worthy
del cal prec dieu de mon saber,
of-the which I-pray God of my knowledge
quel don uida fors' e poder
that-to-him he-give life strength and power
de mantener sa gran ualor.
of maintaining his great merit
Et a uos, senher, don s'amor
And to you lord let-him-give his-love
e gracia de totas gens.
and grace of all folk
A uoler de uostres parens
At will of your kin
dieu don de uos gaug, a quius ama,
God may-give from you joy to who-you loves
si com de cor merce lin clama,
so as from heart mercy to-him-thereof cries
et a mi don so, c'obs m'aura.
and to me let-him-give that which-need to-me-will-have

Qui a sen et entendemen

70 · THE FORTRESS OF LAUTREC

A poet, Riquier writes in 1259, must weigh whom he praises, for undeserved praise is blame, and praise should be fitting and measured. He then praises the viscountess Vaqueira of Lautrec, crown of the Albigeois, as a fortress whose walls are discernment and whose lists are merit, guarded by sense and knowledge, which welcomes the well-meaning and drives off others with sharp words, yet pays each. Told she lately visited Philippa at Narbonne and Alazais at Assilhan, he longs, half dead, to see her, prays to be her praiser, leaves her to bid him go on, and signs his name.

Aiso fe Gr. Riquier de Na Vaqueira de Lautre, l'an
This made Guiraut Riquier of Lady Vaqueira of Lautrec the-year
MCCLVIIII.
twelve-hundred-fifty-nine

Qui a sen et entendemen
Who has sense and understanding
e saber e conoisemen
and knowledge and discernment
e uol despendre sos bels ditz,
and wishes to-spend his fair sayings
per so que sia pus grazitz,
for that that he-be more welcomed
deu gardar, de qui parlara,
ought to-watch of whom he-will-speak
si dira uer o mentira.
if he-will-say truth or falsehood
Car massa lauzor es blasmars,
For too-much praise is blame
e trop bes dirs es mal estars.
and too-much good saying is ill standing

Si sel, de quis ditz, non es tals,
If he of whom-one says not is such
tot lo be, c'om ditz, es mals.
all the good that-one says is ill
Atressi deu gardar, som pes,
Likewise ought to-watch so-I think
qui uol lauzar, sel, que bos es,
who wishes to-praise him who good is
que sia gent apparelhatz
that he-be nobly furnished
de bels ditz e de gent pauzatz,
with fair sayings and with nobly placed
e que pauze gent sa lauzor
and that he-place nobly his praise
e ben e mielh e mot melhor.
and well and better and much better
Car lauzor flaca, mal aperta
For praise weak ill skilled
de sel, on es ualor aserta,
of him in-whom is merit certain
es blasmes als entendedors.
is blame to-the understanders
Et al lauzat es desbonors,
And to-the praised is dishonor
can es pros, qui seguir non lauza,
when he-is worthy who fittingly not praises
aisi co·a ualor enclauza.
thus as-he-has merit enclosed

Car mals ditz pauzatz belamen
For ill sayings placed fairly
ual mais que bes marridamens,
are-worth more than good wretchedly
e res mal fach a negun for
and thing ill done in any manner
no ual res. Per qu'ieu ay en cor,
not is-worth anything For which-I have in heart
que mal dich o lauzor segura
that ill saying or praise sure
fassa cascu per sa natura.
make each by his nature
Et ara uuelh parlar de uer
And now I-wish to-speak of truth
per razo mays que per plazer
for reason more than for pleasure
e farai lauzor uertadeyra
and I-will-make praise true
del uescomtessa Na Vaqueira
of-the viscountess Lady Vaqueira
de Lautre, on renha totz bes,
of Lautrec where reigns every good
coronda de tot Albeges,
crown of all Albigeois
e sia lauzors auzida;
and let-be praise heard
car be sai, que sera grazida,
for well I-know that it-will-be welcomed
tan mou de ueraya razon,
so-much it-moves from true reason

quel sieu uer an nom bel e bon
that-the her truth have name fair and good
beutatz e gratz e conoisensa,
beauty and favor and discernment
sens, sabers, honors, entendensa
sense knowledge honor understanding
e pretz e ualors e bontatz
and worth and merit and goodness
e iois e solatz e rictatz,
and joy and cheer and riches
bels parlars e bels aculhimens,
fair speaking and fair welcomings
plazer e deportz couinens
pleasure and delights fitting
e tug bon aib, don es garnida
and all good qualities whereof she-is furnished
an francha en bel loc bastida,
have free in fair place built
de murs e de laissas ben clauza,
of walls and of lists well enclosed
on pretz seguramen se pauza,
where worth securely itself places
que res encontra non pot esser
that anything against not can to-be
ni nol pot mermar son bon esser;
nor not-it can to-lessen its good being
tant gent es de tot be complida,
so nobly she-is of all good fulfilled
reforsada et establida,
reinforced and established

que ren non oblida defors:
that anything not she-forgets outside
tot aiso s'es mes él gai cors
all this itself-is put in-the gay body
de la pros uescomtessa gaia
of the worthy viscountess gay
de Lautre, c'a ualor ueraia
of Lautrec who-has merit true
e sap se tant gen captener,
and knows-how herself so nobly to-conduct
que tug s'en lauzo ferm e uer,
that all themselves-thereof praise firm and true
c'aisi tanh; a forsa aital,
for-thus it-befits she-has strength such
c'ab tot be s'estranh de tot mal,
that-with all good itself-estranges from all ill
per so es forsa apelada.
for this she-is fortress called
Car per sa bontat es amada
For by her goodness she-is loved
e seruida per sospeisson
and served in hope
de recebre son guazardon
of receiving her reward
e de creisser son pretz ualen.
and of increasing her worth worthy
Mas qui autr' entendemen,
But whoever other understanding
ab ela nos pot acostar.
with her not-himself can to-approach

Car sens la sap tan gen gachar
For sense her knows-how so nobly to-watch
el sabers el bon aip, qu'en elh 'an,
and-the knowledge and-the good quality that-in her they-have
que tuch ab lo cor s'aparelhan
that all with the heart themselves-prepare
de defendre ardidamen,
of defending boldly
per qu'el' esta seguramen.
for which-she stands securely
El mur son fort e gent assis,
The walls are strong and nobly set
que hom non crey pus fortz ne uis,
that one not I-believe more strong nor saw
e las layssas son reforsadas
and the lists are reinforced
seguras e ben acairadas,
sure and well squared
e dir uos ai be de cal obra,
and to-say to-you I-shall well of what work
car mot de bel pertrag li sobra.
for much of fair design to-it abounds
Li mur uos dic senes falhensa,
The walls to-you I-say without fail
que son de uera conoissensa,
that are of true discernment
e las lissas son de ualor
and the lists are of merit
ab bel remembramen d'amor.
with fair remembrance of-love

Dui son couinen messatgier,
Two are fitting messengers
aquilh se preparan premier:
those themselves prepare first
so es gratz et entendemen.
this is favor and understanding
Aquilh conoisson soptamen,
Those know at-once
qui uen per bona uoluntat;
who comes by good will
e pueis cant an hom esproat,
and then when they-have man tested
fan o als autres aibs saber.
they-make it to-the other qualities known
Adonc uel poder de plazer
Then comes-the power of pleasing
per aculhir o per defendre,
for welcoming or for defending
e qui fa ben, ient lo y sap rendre.
and who does well nobly it there knows-how to-render
Mas qui d'als la forsa comet,
But who with-other-intent the fortress attacks
adonc bel parlars malamet
then fair speaking ill-treats
etrassa getas afinadas
and-hurls shafts refined
de paraulas atessaradas,
of words sharp-cut
tant que negus nol pot gandir,
so-much that any not-it can to-escape

quel puesca encontra uenir.
that-it can against to-come
Pero aitan y sap far gratz,
Yet so-much there knows-how to-do favor
que cascus s'en part paguatz.
that each himself-thence parts paid
Et aissi reten grat de totz,
And thus retains favor of all
en lieis nais totz bes la dotz.
in her is-born all good the source
Ara conosc, que pretz es sauis
Now I-know that worth is wise
et es de totz bos aibs reirauis;
and is of all good qualities sure-sighted
car ha afermat son atur
for it-has fixed its effort
e s'es mes en loc tan segur.
and itself-has put in place so sure
Car ioy e deport e solas
For joy and delight and cheer
son uiandas d'est bel amas,
are victuals of-this fair abundance
qui a esta forsa bastida:
who has this fortress built
per que sa lauzors es brugida.
for which her praise is noised

Car ieu n'aug tan de be retraire
For I thereof-hear so-much of good recount
a sels, que uan en son repaire
to those who go to her haunt
e la uezon uas lunha part,
and her see toward any part
que non sai dir lo ters nil cart.
that not I-know-how to-say the third nor-the fourth
Car l'autre iorn fon a Narbona
For the-other day she-was at Narbonne
ab plazer de mota persona
with pleasure of many-a person
midons Na Philippa uezer,
my-lady Lady Philippa to-see
la cal hom no ue ses plazer,
the which one not sees without pleasure
som dis En Bertran d'Opian.
thus-to-me said Sir Bertran of-Opian
Et apres fon ad Assilhan
And after she-was at Assilhan
uezer ma dona N Alazais,
to-see my lady Lady Alazais
e qui la ui, enquer n'es gais.
and who her saw still thereof-is gay
Per qu'ieu me tengra per estortz,
For which-I myself would-hold for delivered
si la i uis, et er soi mietz mortz;
if her there I-saw and now I-am half dead
tan gran dezir ai del uezer,
so great desire I-have of-the seeing

e sil play, metra y poder,
and if-to-her-it pleases she-will-put there power
e prec la, que sia sofrens,
and I-pray her that she-be forbearing
que yeu sia sos bes dizens.
that I be her good sayer
Car ab sa ualor uuelh mos ditz
For with her merit I-wish my sayings
daurar, quem sia pus grazitz,
to-gild that-to-me it-be more welcomed
e no per plag de ioglaria,
and not for trade of jongleury
mas per tal, que uertadier sia.
but for such that true it-be
Car tot, cant ieu laus, es ualen,
For all that I praise is worthy
per que son miei dig d'auinen.
for which are my sayings of-fitting
En aiso mos bes dirs comensa
In this my good saying begins
de ma dona la uescomtessa,
of my lady the viscountess
e mandem, si o uol, o mais.
and let-her-bid-me if it she-wishes or more
O que d'aisi enan m'eslais,
Or that from-here forward myself-I-launch
e si nol play, no m'en destrenha;
and if not-to-her-it pleases not me-thereof let-her-constrain
quel bes, qu'en aug dir, m'o ensenha.
for-the good that-thereof I-hear say to-me-it teaches

E si midons mon nom enquier,
And if my-lady my name asks
per uer ai nom Gr. Riquier.
for true I-have name Guiraut Riquier

Qui conois et enten

71 · ON SERVING GOD

In 1266 Riquier argues that whoever wants knowledge should listen to the wise, since no one can learn everything, and he attends even to a man who talks foolishly. He traces understanding from the senses to sense, discernment, and measure: if lords and friends are loved for their benefits, God, man's maker and redeemer, must be loved, honored, feared, and served far more, as father, lord, and judge. He gives four reasons for serving him, love, honor, fear, and hope of reward, and ends praying for grace to amend and for the Virgin's intercession, to reach paradise.

Dieus me cresca dezir e saber del seruir.
God to-me may-increase desire and knowledge of-the serving
Aiso fe Gr. Riquier l'an MCCLXVI.
This made Guiraut Riquier the-year twelve-hundred-sixty-six

Qui conois et enten
Who knows and understands
e uol saber e sen,
and wishes knowledge and sense
de cor deu escotar
with heart ought to-listen
saui, cant l'au parlar;
wise-man when him-he-hears speak
e mielhs, can la razos
and better when the reasoning
pot esser bes e pros
can to-be good and profitable
a sel, que l'auzira,
to him who it-will-hear
uas que la retenra.
toward that it it-will-retain

Car quil saber auia
For who-the knowledge had
d'apenre nueg e dia
of-learning night and day
tot de totz los doctors
all of all the doctors
e tot sels dels auctors,
and all those of-the authors
ges per tan no sabria
at-all for so-much not would-know
tot, cant saber poiria.
all as-much-as to-know could
Per c'ap cor esforsieu
For which-with heart striving
apren, aitan cant uieu,
learns as-long as he-lives
totz homs, que uol auer
every man who wishes to-have
a son pro bel saber.
to his profit fair knowledge
Et ieu, cant aug parlar
And I when I-hear speak
home, que sauis par
man who wise seems
e parla folamen,
and speaks foolishly
tenc mon entendemen
I-hold my understanding
el pus de so, que ditz;
to-the most of that which he-says

car ies tan amaruitz
for at-all so ready
non es, qu'en tot entenda.
not is-he that-in all he-understand
Ni cal, c'om m'en reprenda;
Nor needs that-one me-thereof reprove
qu'ieu nom tenc per sabens,
for-I not-myself hold for knowing
ans soi dels aprendens
rather I-am of-the learners
durs, per c'ai petit.
hard for which-I-have little
Mas de so, c'ay auzit
But of that which-I-have heard
a sauias gens dir,
to wise folk say
de que ai gran dezir
of which I-have great desire
e de que parlarai,
and of which I-will-speak
per bona fe dirai
by good faith I-will-say
a mon semblan uertat
at my seeming truth
ab bona uoluntat.
with good will
E dieus don m'en lezer,
And God may-give me-thereof leisure
el cal ai bon esper;
in-the whom I-have good hope

car d'el uenon tuch be
for from-him come all goods
per que l'azor el cre.
for which him-I-adore and-him I-believe
Al paire glorios
To-the Father glorious
uer dieu tot poderos
true God all powerful
rendi ab ferm uoler
I-render with firm will
gracias del saber,
thanks for-the knowledge
que a en mi trames;
that he-has into me sent
mas per meu nol tenc ies.
but for mine not-it I-hold at-all
Car non puesc comte far
For not I-can reckoning to-make
reis de so acabar,
nor-even [?] of that to-achieve
c'ades ai comensat.
that-now I-have begun

Car a la uoluntat
For at the will
de dieu uenra i uezer
of God will-come there seeing
et auzir e per uer
and hearing and for true
odorar, saborar
smelling tasting
et atressi parlar,
and likewise speaking
per que hom a saber
through which man has knowledge
e dezir e plazer,
and desire and pleasure
e non y aura pus.
and not there will-have more
Et entenda cascus
And let-understand each
aiso, que dic en be,
this that I-say in good
qu'endrech de bona fe
for-straightly in good faith
o entendi a dir.
it I-intend to say
De uezer e d'auzir
Of seeing and of-hearing
ha hom entendemen,
has man understanding
et aquel dona sen,
and that gives sense

cen dona conoissensa,
sense gives discernment
et ab bon' abstenensa
and with good abstinence
conoissense mezura,
discernment measure
e per segre drechura
and for following right
fai mezura be far
makes measure well to-do
e fa mal esquiuar,
and makes ill avoid
e be far dona grat;
and well doing gives favor
tuch aquist aiustat
all these joined
son saber bel e bo.
are knowledge fair and good
Per c'om deu per razo
For which-one ought by reason
ab tot aiso seruir
with all this to-serve
sel, que per bon albir
him who by good judgment
o dona, a quil platz,
it gives to whom-to-him it-pleases
e qui mielhs n'es bastatz,
and who best thereof-is furnished
de mal li es tengutz.
of more [?] to-him is bound

E dey n'esser crezutz,
And I-ought thereof-to-be believed
si tot gran sen non ai;
though all great sense not I-have
car semblan ne dirai
for likeness thereof I-will-say
del segle, que uers es.
of-the world which true is
Qui may recep de bes
Who more receives of goods
de senhor o d'amic,
from lord or from-friend
ades ab cor pus ric
ever with heart more rich
lon ser pus uoluntiers
him-thereof serves more willingly
el n'es d'amor entiers
and-he thereof-is of-love entire
pus e de bona fe.
more and of good faith
Al senhor, de que ue
To-the lord from whom comes
gran bes temporalmens,
great goods temporally
es hom obediens
is man obedient
de segre son uoler
of following his will
e de far son plazer,
and of doing his pleasure

de seruir a son grat,
of serving at his favor
e ten son sen membrat,
and holds his sense remembered
tant cant pot, que no fassa
so-much as he-can that not he-do
ren, c'al senhor desplassa;
anything that-to-the lord displease
e d'amic atertal,
and of-friend likewise
pus quel ten per lial,
since that-him he-holds for loyal
que l'ama el ten car
that him-he-loves and-him holds dear
el tem el uol onrar
and-him fears and-him wishes to-honor
e seruen retener.
and serving to-retain
Donc ben sembla per uer,
Then well it-seems for true
pus senher es amatz
since lord is loved
per ben fach et onratz
for good done and honored
e temsutz e seruitz,
and feared and served

e amicx obezitz
and friend obeyed
per atertal semblan
by like seeming
en est mon plen d'enian
in this world full of-guile
per bes faitz temporals,
for goods done temporal
quel rey celestials
that-the king celestial
o deya esser pus.
it ought to-be more
Ben deu creire cascus,
Well ought to-believe each
que, si per ric dos dar
that if for rich gifts giving
deu hom senhor amar,
ought man lord to-love
que dieu deu amar fort
that God one-ought to-love strongly
e seruir ab onor
and to-serve with honor
e temer mot onran;
and to-fear much honoring
quel nos a donat tan,
for-he us has given so-much
que grans es la razos.
that great is the reason

Per qu'en so i uolontos
For which-thereof are there eager
tuch li uer entenden.
all the true understanders
Dieu formet ueramen
God formed truly
de uil ren se doptansa
from cheap thing without doubt
home, a ma semblansa
man in my likeness
del limo el lo fe,
of-the slime he him made
quel fe uieure desse;
that-him he-made to-live at-once
el det sens naturals,
and-him gave senses natural
don cascus es aitals,
whereby each is such
si non pecca natura.
if not sins nature
E tota creatura
And every creature
fetz per home seruir,
he-made for man to-serve
el donet franc albir
and-him gave free choice
de faire be o mal.
of doing good or ill

Mas per lo be son sal
But for the good are saved
sil, quel fan tro la fi;
those who-it do until the end
e pel mal atressi
and for-the ill likewise
perdut e condampnat.
lost and condemned
Mai fe per sa bontat
More made by his goodness
dieus ad home d'amor
God to man of-love
apres la gran folor,
after the great folly
quel premier paire fes:
that-the first father did
can posses en lo be,
when he-was-put in the good
passet lo mandamen,
he-passed the commandment
don sofri greu turmen.
whereof he-suffered grievous torment
E uenc per heretatie
And it-came by heritage
a tot l'uman linhatie,
to all the-human lineage

tro el per karitat
until he by charity
ac de nos piatat
had of us pity
e del mon, ques perdia.
and of-the world which-itself was-losing
Que, com auzem tot dia,
For as we-hear every day
uenc penre car humana
he-came to-take flesh human
de la uerge sertana
of the virgin certain
e ses corrompemen
and without corruption
nasc de luy mundamen
was-born of her cleanly
e uisc ab trebalh gran
and lived with toil great
a nos uia mostran,
to us way showing
per que deuem anar,
by which we-ought to-go
sil uolem ia trobar.
if-it we-wish ever to-find
Apres fon encaussatz
After he-was pursued
e pres et estacatz,
and taken and bound

batutz et escarnitz
beaten and mocked
et en la crotz feritz
and on the cross struck
et abeuratz de fel
and given-to-drink with gall
e resseup mort cruzel
and received death cruel
e pueys ressuscitet.
and then rose-again
Enaisi restauret
Thus he-restored
ab cara rezemson
with dear ransom
sels, c'ab cor ferm e bon
those who-with heart firm and good
an fach, fan e faran
have done do and will-do
segon lo sieu coman,
according-to the his command
et a nos car compratz.
and he-has us dearly bought
Deu ben esser amatz
Ought well to-be loved
et honrat e temsutz
and honored and feared
e seruitz e crezutz
and served and believed
dieus ies per nos, oc, sert!
God at-all for us yes surely

Pus tan de ben apert
Since so-much of good open
n'auem tug receubut;
thereof-we-have all received
qua nuem plag perdut,
when we-have case lost
uolc penre bon cosselh,
he-wished to-take good counsel
don cascus s'aparelh
whereof each himself-prepare
de son deute paguar
of his debt paying
a dieu, si co deu far.
to God so as he-ought to-do
Mas tan a fag per nos,
But so-much he-has done for us
que iamay guazardos
that ever reward
non seria complitz.
not would-be complete

Mas sol quel obezitz
But only that-he obeyed
sia per nos de grat
be by us with will
ab poder esforsat
with power striven
et onrat ab temor
and honored with fear
et ab uerai' amor
and with true love
seruitz, pus nons demanda.
served more not-us he-asks
Donc gardem ben, quens manda,
Then let-us-watch well what-us he-commands
e fassam a poder
and let-us-do with power
son grat e son plazer.
his will and his pleasure
C' otra poder nons quier,
For beyond power not-us he-seeks
nil remanens nons er
nor-the remainder not-to-us will-be
en degun comte mes.
in any account put
Deu esser amatz ies
Ought to-be loved at-all
dieus per nos e seruitz,
God by us and served

pus tans de bes aizitz
since so-many of goods ready
nos a faitz tro aisi.
to-us he-has done until here
Estar deuem cap cli
To-stand we-ought head bowed
uergonhos e dolens
ashamed and grieving
cascus e penedens;
each and penitent
car l'auem ofendutz.
for him-we-have offended
Amatz, ben entendutz,
Loved well understood
cantas razos auem
how-many reasons we-have
per c'amar lo deuem
for which-to-love him we-ought
e temer et onrar.
and to-fear and to-honor
E mai ne uuelh parlar;
And more thereof I-wish to-speak
car, sim plai, bes coue.
for if-to-me it-pleases well-itself it-befits
Ar pauzem, que de re,
Now let-us-suppose that of anything
quel nos aia donat,
that-he us have given
nol uulham saber grat,
not-to-him we-wish to-know favor

so c'om nos deu pessar.
this that-one us ought to-think
Mas qui per mielhs proar
But who for better proving
la uertat, o uuelh dir
the truth it I-wish to-say
per so, qu'es adeuenir.
for this that-is to-come
Ses l'als li em tengutz,
Without the-rest to-him we-are bound
pus esperam salutz
since we-hope salvation
d'el de uerai' amor
from-him of true love
d'onor e de temor
of-honor and of fear
e de seruir plazen.
and of serving pleasing
E dir uos ai breumen
And to-say to-you I-shall briefly
per que? car leugier m'es.
for what for easy to-me-is
Nos crezem, que dieu es
We believe that God is
poderos e creaire,
powerful and creator
el conoissem per paire
and-him we-know for father
e per senhor uerai,
and for lord true

e crezem, que ses plai
and we-believe that without plea
serem per el iutiat.
we-will-be by him judged
Donc leu aurai proat
Then easily I-will-have proved
mo ferm entendemen.
my firm understanding
Pueis crezem fermamen,
Then we-believe firmly
que dieu e senher es
that God and lord is
uers; sobre totas res
true above all things
lo deuem honorar
him we-ought to-honor
per pus leu aizinar
for more easily to-furnish
de conquerre s'amor.
of conquering his-love
Qu'ieu uei, que so senhor
For-I see that his lord
uol hom él mon honrar,
wishes man in-the world to-honor
o neis ses als que far,
or even without other-thing that to-do
home, can es manens,
man when he-is rich

per esser pus plazens
for being more pleasing
a sel, que onrara,
to him whom he-will-honor
e ia non atendra
and ever not will-expect
neis autre gazardo.
even other reward
Donc sobregran razo
Then very-great reason
auen nos d'onrar deu,
have we of-honoring God
pus entendem él sieu
since we-intend in-the his
regne esser poplat.
realm to-be peopled
Car ia us ses son grat
For ever one without his will
no i entrara per re.
not there will-enter for anything
Don deuem onrar be,
Whence we-ought to-honor well
per quel siam plazen,
for that-to-him we-be pleasing
et especialmen,
and especially
car es reis sobiras
for he-is king sovereign
dieu e senher sertas,
God and lord certainly

en c'om non pot falhir.
in whom-one not can to-fail
Assatz ne pot hom dir
Enough thereof can man to-say
razos, quel tanh onransa.
reasons that-to-him befits honoring
Parlem de l'amistansa,
Let-us-speak of the-friendship
per quel deuem amar.
for which-him we-ought to-love
Mot es leu per mostrar,
Very it-is easy to show
pus per pairel tenem.
since for father-him we-hold
Car amar lo deuem
For to-love him we-ought
per tal, quel nons azir.
for such that-he not-us hate
Que tart ne… iauzir
For late thereof-(lost) rejoice
estiers de pair' él filh,
otherwise of father in-the son
ans es filh en perilh,
rather is son in peril
pus que paire l'azira.
since that father him-will-hate
Paire son, a qui tira;
Fathers are to whom it-vexes
car lurs filhs an noiritz,
for their sons they-have nourished

ta fort an partitz
so strongly they-have parted
de lurs amors del tot,
from their loves of-the whole
e quecx giec a nebot
and each leaves to nephew
o a filhol lo sieu
or to godson the his
o per amor de dieu
or for love of God
per tal, quel filh no torn.
for such that-to-the son not it-turn
Doncx cascus se soiorn
Then each himself let-busy
en ben amar son paire;
in well loving his father
quel paire es amaire
for-the father is lover
del filh, tro el so tol.
of-the son until he it takes-away
Per auran e per fol
For senseless and for mad
e per enrabiat
and for enraged
e per sobremaluat
and for over-wicked
tenc home, que son paire
I-hold man who his father
non ama ses estraire,
not loves without estrangement

cals que paire se sia.
whatever that father himself be
Donc razo semblaria
Then reason would-seem
leugeira per proar.
easy for proving
Pus que hom deu amar
Since that man ought to-love
tan son paire carnal,
so-much his father fleshly
quel pair' esperital
that-the father spiritual
degues amar M tans.
he-ought to-love thousand times
Car homes paucs e grans
For men small and great
uezem trop, que ses cutz
we-see many that without doubt
an lur paire perdutz
have their father lost
en aquest mon per mort
in this world by death
e si n'an fag conort;
and yet thereof-they-have taken comfort
car non lur fa frachura.
for not to-them it-makes lack
Mas l'esperitals dura
But the-spiritual lasts
als filhs a lur uoler,
for-the sons at their will

ab sol que son plazer
with only that his pleasure
li sapchan dir e far,
to-him they-know-how to-say and to-do
donc bel deuem amar
then him-well we-ought to-love
per grans doas razos;
for great two reasons
una, que doloiros
one that grieving
tostemps may estariam,
always more we-would-be
si en ira caziam
if in anger we-fell
de dieu lo nostre paire;
of God the our father
autra, car de ben faire
other for of good doing
sos poders entiers,
his powers entire
que qui sos heretiers
for who his heirs
sera, mot er manens
will-be very will-be rich
de totz los bes plazens.
of all the goods pleasing
Qu'el n'a tans ses doptar,
For-be thereof-has so-many without doubt

qu'a totz ne pot donar
that-to all thereof he-can to-give
per complir lor dezir,
for fulfilling their desire
et hom d'el no s'albir,
and man of-him not let-himself-imagine
qu'en merme de poder.
that-thereof he-lessen in power
Don tug crezam per uer,
Whence all let-us-believe for true
que amar lo deuem
that to-love him we-ought
et onrar, cant auzem
and to-honor when we-hear
de so, c'a uenir es.
of that which-to come is
Temer lo deuem ies?
To-fear him we-ought at-all
Oc; car nos iutiara.
Yes for us he-will-judge
Que qui dreg iutie ha
For who right judge has
e fort e poderos,
and strong and powerful
si no uen temoros
if not he-comes fearful
auzir son iutiamen
to-hear his judgment
e non a espauen,
and not has dread

non a sen ni saber.
not has sense or knowledge
Iutie deu hom temer,
Judge ought man to-fear
don nos pot apelar;
from-whom-one not-himself can to-appeal
c'aisi l'er a passar,
for-thus to-him-it-will-be to pass
com le iuties dira.
as the judge will-say
Donc qui temor non a
Then who fear not has
del iutiamen de dieu,
of-the judgment of God
dreg par, que ten per sieu
right seems that he-holds for his
so, que no sap degus.
that which not knows anyone
Mas creire deu ses pus
But to-believe ought without more
els faitz esperitals
in-the deeds spiritual
hom et esser lials
man and to-be loyal
uas dieu a son poder;
toward God to his power
don el deuem temer
whence him we-ought to-fear
e son dreg iutiamen.
and his right judgment

Assatz ai dig breumen
Enough I-have said briefly
e mostrat per razon
and shown by reason
ab bon' entension,
with good intention
per que deuem amar
for which we-ought to-love
et ab temor onrar
and with fear to-honor
dieu nostre uer senhor
God our true lord
per temps auenidor
for time to-come
e per lo trespassat.
and for the past
Et es dretz per uertat,
And it-is right by truth
si l'amam el temem
if him-we-love and-him we-fear
e l'onram, quel deuem
and him-we-honor that-him we-ought
seruir a son plazer
to-serve at his pleasure
e tot nostre poder;
in all our power
car donar ses seruir
for giving without serving
non pot leu be uenir.
not can easily well to-come

E seruirs es honors
And serving is honor
a senhor, e temors
to lord and fear
fa seruir tot senhor
makes to-serve every lord
a degut seruidor.
by due servant
Et ieu no sai onransa,
And I not know honoring
que uenha d'amistansa,
that come from-friendship
en que s'enten temensa,
in which itself-understands fear
segon ma conoissensa
according-to my discernment
perfiecha ses seruir.
perfect without serving
Car seruirs fa sentir
For serving makes to-feel
al ben amat amor
to-the well loved love
el fa grazir honor
and-him makes to-welcome honor
e conoisser temensa;
and to-know fear
donc seruirs par que uensa
then serving seems that it-conquers
dur cor de ben amat.
hard heart of well loved

E nulh seruir de grat
And any serving from will
nos fa ses esperansa.
not-itself does without hope
Per que nos ses doptansa
For which we without doubt
d'onrat merit auer
of-honored merit to-have
deuem seruir per uer
we-ought to-serve for true
dieu lo tot poderos
God the all powerful
per las IIII razos,
for the four reasons
queus ai dichas aisi
that-to-you I-have said here
e farem ric cami:
and we-will-make rich road
la una per amor,
the one for love
e l'autra per honor,
and the-other for honor
e l'autra per temensa,
and the-other for fear
l'autra per atendensa
the-other for expectation
del onrat gazardo.
of-the honored reward

Car per uera razo
For by true reason
o pot hom leu proar,
it can man easily to-prove
que so, que uol amar
that that which he-wishes to-love
el segle, uol seruir.
in-the world he-wishes to-serve
Neis us ric ses mentir
Even a rich-man without lying
.I. paubre amara
one poor-man will-love
et onrar nol deura
and to-honor not-him he-will-owe
nil temera en re
nor-him will-fear in anything
ni gazardo, so cre,
nor reward so I-believe
autre non atendra
other not will-expect
del ben, que li fara,
of-the good that to-him he-will-do
mas sol del be uoler;
but only of-the good willing
e uenra l'a plazer,
and it-will-come to-him-to pleasure
quel seruisca el don
that-him he-serve and-him give
e d'aquels a n'i pron.
and of-those has thereof-there enough

Per senhor issamen
For lord likewise
ses amor non temen
without love not fearing
ua hom seruir senhor,
goes man to-serve lord
cant es de gran honor
when he-is of great honor
e ric e poderos,
and rich and powerful
que ia non er somos
that ever not will-be summoned
nil fara gran frachura,
nor-to-him will-make great lack
mas pur qu'es auentura
but only that-it-is chance
per si eys enantir;
for himself self to-advance
car ben leu per seruir
for well easily by serving
n'atenhira befag.
thereof-he-will-attain good-deed

A senhor de mal plag
To lord of ill plea
descauzit, mal uolen
ill-bred ill willing
ses tot honoramen
without all honoring
de cor uol hom seruir
from heart wishes man to-serve
souen per escantir
often for quenching
la gran temor, que fa;
the great fear that he-makes
e sap, que non aura
and knows that not he-will-have
del seruir autre grat.
of-the serving other favor
Assatz ai declarat
Enough I-have declared
breumen e sap me bon
briefly and it-tastes to-me good
ad ops d'esta razon,
for-the need of-this reasoning
per que uol hom seruir.
for which wishes man to-serve
Mas amors ses mentir
But love without lying
fai mielhs seruir ades.
makes better serve always

Donc s'om seruis engres
Then if-one serves fierce
brau senhor per temor
harsh lord for fear
el paubre per amor
and-the poor-man for love
e l'honrat per esper,
and the-honored for hope
dieu deuem nos per uer
God ought we for true
seruir ab cor uerai
to-serve with heart true
per son benuoler gai
for his well-wishing gay
e per tal, qu'el nou tenha
and for such that-he not-it hold
son uol é nos delir.
his will in us to-destroy
Car per uer podem dir,
For for true we-can to-say
que, qui er azirat
that who will-be hated
per el, que turmentat
by him that tormented
er per tostemps ses si…
he-will-be for always without if-(lost)
per que dieu ses tot si…
for which God without all if-(lost)
per nos esser seruitz,
for us to-be served

e car meritz complitz
and for merits fulfilled
de gaug e de dossor
of joy and of sweetness
n'er a tot seruidor
thereof-will-be to every servant
sieu sertamen rendutz,
his surely rendered
per el, qu'es uera lutz
by him who-is true light
a nos e uera uida.
to us and true life
Tart auria complida
Late I-would-have fulfilled
la razo, tant es grans
the reasoning so-much it-is great
per c'om deu totz sos ans
for which-one ought all his years
amar dieu et onrar
to-love God and to-honor
e temen soplegar
and fearing to-bow-down
e seruir humilmen.
and to-serve humbly
Car non ai tan de sen
For not I-have so-much of sense
ni de saber apert,
nor of knowledge open
que tot o pogues sert,
that all it I-could certain

so com deuria, dir.
so as I-ought to-say
Mas segon mon albir,
But according-to my judgment
qui a ueraia fe
who has true faith
e mos ditz enten be,
and my sayings understands well
per so meteis, qu'en dic,
by that same that-thereof I-say
podon li paupr' el ric
can the poor and-the rich
conoiser, que uers es;
to-know that true it-is
pero cascus ne pes
yet each thereof let-think
per si a son poder.
for himself at his power
Car petit pot ualer
For little can to-avail
secors, c'om cui far,
help that-one thinks to-do
a sel, qu'en pot pagar
to him who-thereof can to-pay
uieus son deut', e no uol,
living his debt and not wishes
a dieu, pus mort li tol
to God since death him takes-away
temporalmen poder;
temporally power

ni hom non pot saber
nor man not can to-know
de l'arma, on s'en ua.
of the-soul where itself-thence goes
Mas segon que hom fa
But according-to what man does
sai uiuem ben o mal,
here we-live well or ill
troba l'arm' atertal
finds the-soul likewise
segon nostra crezensa.
according-to our belief
Sel dieu, que pres naisensa
That God who took birth
e receup mort per nos,
and received death for us
nos don cor uolontos
to-us may-give heart eager
del sieu seruizi far,
of-the his service to-do
quens puscam emendar
that-us we-can to-amend
ab la sua merce,
with the his mercy
quens es obs per far be,
that-to-us is needful for to-do good
dels forfatz, c'auem grans
of-the misdeeds that-we-have great
uas luy faitz e ditz tans,
toward him done and said so-many

c'obs nos es, quens perdo.
that-need to-us is that-us he-pardon
Cant que nos siam bo,
As-much as we be good
tant nons emendarem,
so-much not-us we-will-amend
et ans obs, que preguem
and rather need that we-pray
la uerge glorioza
the virgin glorious
qu'es ab dieu poderoza
who-is with God powerful
de merce acaptar
of mercy obtaining
a peccador, que far
to sinner who to-do
uol uera penedensa
wishes true penance
conoissen sa falhensa.
knowing his fault
So es la sua maire,
This is the his mother
que son filh e son paire
that her son and her father
pregues per sa dossor,
she-might-pray by her sweetness
quens tenha en s'amor;
that-us he-hold in his-love
e sera n'obezida,
and she-will-be thereof-obeyed

si nos fam bona uida,
if we make good life
tenem la drecha uia.
we-hold the right way
Et ela, que nos sia
And she that to-us be
per sa karitatz guitz
by her charity guide
e totz los faitz grazitz,
and all the deeds welcomed
que son a dieu plazen,
which are to God pleasing
et aisi sertamen
and thus surely
sera per nos amatz
he-will-be by us loved
e temsutz et onratz
and feared and honored
e seruit, et aurem
and served and we-will-have
lai, on tostemps uiurem,
there where always we-will-live
totz bes ab gaug, ab ris
all goods with joy with laughter
ab el en paradis.
with him in paradise
Aissil plassa que sia.
Thus-to-him let-it-please that it-be

Per re non puesc estar

72 · ON PROMISES

In 1268 Riquier writes that pondering pleases him because it sets before the mind what he cannot see. He treats measure and promises: a gift announced before it comes loses its thanks, a worthy man who cannot refuse may promise and is excused if he cannot pay, but a rich man who promises must pay, and one who promises unasked and fails commits fraud; ill report outruns good a hundredfold, and one lapse undoes a hundred years of worth. Measure, truth, and discernment keep worth. He praises Amalric's noble beginning under King Alfonso and urges him to maintain it.

Aiso fe Gr. Riquier l'an MCCLXVIII.
This made Guiraut Riquier the-year twelve-hundred-sixty-eight

Per re non puesc estar
For anything not I-can to-stay

.I. iorn de cosirar;
one day from pondering

tant me plai, que cossir.
so-much to-me it-pleases that I-ponder

Car cossiran albir
For pondering I-imagine

so, que non puesc uezer
that which not I-can to-see

ni auzir ni saber,
or to-hear or to-know

mas pur que cossiran
but only that pondering
o aporti denan
it I-bring before
a mon entendemen,
to my understanding
co si m'era prezen;
as if to-me-it-were present
per que cossirs me platz.
for which pondering to-me pleases
Cossirs es apelatz
Pondering is called
per alcus desplazers.
by some displeasures
Aco es mal sabers,
That is ill knowledge
e nos deu apelar
and not-itself ought to-call
cossir, c'ab cossirar
pondering that-with pondering
se desfa mantas uetz,
himself undoes many times
a cuy cocirar letz,
to whom pondering it-is-permitted
per que a desplazer.
for which he-has displeasure
Si a sen e saber,
If he-has sense and knowledge
cossiran trobara,
pondering he-will-find

ab que s'apaguara
with what himself-he-will-satisfy
per calacom razo,
by some reason
que atendra sazo
that he-will-await season
o penra calque uia.
or will-take some way
Per que hom non deuria
For which man not ought
l'un per l'autre nomnar.
the-one for the-other to-name
Mot auria que far,
Much I-would-have what to-do
si tot, cant malditz es,
if all as-much-as ill-said is
era per mi repres,
were by me reproved
segon que m'es semblan.
according-to what to-me-is seeming
Car non es tan bastan
For not is so sufficient
mos sabers, que alcus
my knowledge that some-one
nom sia al desus
not-to-me be at-the above
reprenden per sazos.
reproving at times
Pero nom plai tensos;
Yet not-to-me pleases dispute

si plaitz de dezacort
if pleas of discord
cap, mon cocir non port
fits my pondering not bears
lo leu fais ol pezan
the light burden or-the heavy
et aisi cociran
and thus pondering
coforti mon uoler.
I-comfort my will
Pero ses desplazer
Yet without displeasure
a bon entendemen
to good understanding
per so, que ueg souen
for that which I-see often
et aug e truep él mon,
and hear and find in-the world
dira a sels, que son
I-will-say to those who are
esforsieu per honor
striving for honor
de totz faitz de ualor,
of all deeds of merit
cossi uiuon onrat
how they-live honored
e grazit et amat,
and welcomed and loved
segon que semblan m'es.
according-to what seeming to-me-is

Car qui conoissens es,
For who discerning is
leu y pot auenir,
easily there can to-arrive
si ien far e dir
if nobly to-do and to-say
sa honor ab mezura.
his honor with measure
Car dels faitz uen rancura,
For from-the deeds comes complaint
can son desmezurat,
when they-are unmeasured
quel trop par de foldat
for-the too-much seems of folly
el pauc de cobezeza;
and-the little of covetousness
per que not pot proeza
for which not can prowess
ses mezura durar.
without measure to-last
De faitz et en parlar
In deeds and in speaking
es mezura trop bona.
is measure very good
Car qui gen nos razona
For who nobly not-himself expresses
ab mezura pagatz,
with measure satisfied
o neys cant es iratz,
or even when he-is angry

sos parlars ual petit.
his speaking is-worth little
Car non li es grazit
For not to-him is welcomed
gaire de so, que ditz;
much of that which he-says
quel trop li es aunitz,
for-the too-much to-him is shamed
tan quel fa enuios,
so-much that-him it-makes irksome
el paucx l'es uergonhos,
and-the little to-him-is shameful
quel fa per pec tener.
for-him it-makes for fool held
Mai hom non pot auer
But man not can to-have
leu en parlar mezura.
easily in speaking measure
Per parlar uen rancura
By speaking comes complaint
mantas uetz als ualens,
many times to-the worthy
cui pessars es plazens
to-whom thinking is pleasing
de faire lur honor.
of doing their honor

Car per semblan d'amor
For by seeming of-love
o de lur deuer far
or of their duty to-do
senes tot demandar
without any asking
prometon lur auer
they-promise their wealth
ad home ses uoler
to man without will
d'atendre; per quem par,
of-fulfilling for which-to-me-it seems
c'aisi fan alegrar
that-thus they-make to-rejoice
prometen lurs amicx.
promising their friends
Mas mot es grans destricx
But very is great distress
can nos pot acabar;
when not-itself can to-achieve
c'aisi pot hom leu far
that-thus can man easily to-make
dels amicx mal uolens.
of-the friends ill wishers
El pus dels prometens
The most of-the promisers
truep aitals, com uos dic;
I-find such as to-you I-say

per c'om non pot abric
for which-one not can shelter
en promessa trobar.
in promise to-find
Sil, c'an cor de ben far,
Those who-have heart of well doing
nol deurian retraire
not-it ought to-recount
lai, on lo uolon faire,
there where it they-wish to-do
tro uengueson per temps
until came in time
le bes el gaug essemps,
the good and-the joy together
quel grat se doblaria.
for-the favor itself would-double
Car qui promet a dia,
For who promises at day
non es le gratz tan bos
not is the thanks so good
cant s'aten; car le dos
as it-is-awaited for the gift
es auzitz mot enans.
is heard much before
L'auzirs es agradans,
The-hearing is pleasing
mas l'esper es doptos,
but the-hope is doubtful

el iorn es laguios
and-the day is weary
c'om dona prometen.
that-one gives promising
E si fal él couen
And if fails in-the covenant
l'esperars aitals es,
the-hoping such is
com qui so, qu'a conques,
as who that which-be-has conquered
per forsa li tolia;
by force from-him took
qu'él comte, que fazia,
for-in-the reckoning that he-made
se troba deceubutz.
himself finds deceived
Si non era saubutz
If not were known
le prometre non uers,
the promising not true
duraria l'espers,
would-last the-hope
tan tro quel be uengues.
so-long until that-the good came
Mas pero uertat es,
But yet truth it-is
que sil, on es ualors,
that those in-whom is merit
cuy donars es dossors,
to-whom giving is sweetness

can non podo donar,
when not they-can to-give
se podon escuzar
themselves can to-excuse
prometen als querens;
promising to-the askers
car non es couinens
for not is fitting
als pros dire de non;
to-the worthy to-say of no
pueis deuon per razon
then they-ought by reason
atendre lur couen.
to-keep their covenant
Car hom bos se deffen
For man good himself defends
en est cas ab uertat
in this case with truth
de blasme, de desgrat,
from blame from displeasure
cant sos poders es tals.
when his power is such
Pero si non pot als
Yet if not he-can other
e passa son couen
and passes his covenant
le ualens al queren
the worthy to-the asker
non deu esser blasmat;
not ought to-be blamed

car mot n'es despagat,
for much thereof-is displeased
que forsal non poders
that forces-him not being-able
del passar, el querrers
of-the passing and-the asking
del querent al forsat
of-the asker to-the forced
de prometre ses grat;
of promising without will
car non sap de non dir;
for not he-knows-how of no to-say
donc segon mon albir
then according-to my judgment
non deu esser repres.
not ought to-be reproved
Mas sel, que manens es
But he who rich is
e promet son auer
and promises his wealth
per grat o ab querer,
for will or with asking
deu sa promessa dar,
ought his promise to-give
que nos deu escuzar
for not-himself ought to-excuse
ab non poder per re.
with not being-able for anything

Pero si s'endeue,
Yet if itself-befalls
que ab querre prometa,
that with asking he-promise
obs l'es, que s'entremeta,
need to-him-is that-himself he-undertake
pus o ditz, d'acabar,
since it he-says of-achieving
sil promessa is de dar,
if-the promise goes-out of giving
per el e al queren.
by him and to-the asker
Car mant queron souen
For many ask often
mais, que d'els nos couen;
more than from-them not-itself befits
d'aquels pot passar be
of-those can to-pass well
hom ab dir d'oc ses pus.
man with saying of-yes without more
Pero si quier negus
Yet if asks any
a son amic coral
to his friend heartfelt
per obs, s'adonc nol ual
for need if-then not-to-him he-avails
segon deuer d'amdos,
according-to duty of-both

pus prometre l'es bos
since promising to-him-is good
e poder li es datz,
and power to-him is given
non deu esser selatz
not ought to-be concealed
ni en ren uil tengutz.
or in anything cheap held
Car sobrier dan adutz
For excessive harm brings
mals ditz a cada part;
ill saying to each part
quel dizen n'a regart
for-the sayer thereof-has fear
de sel, de que mal ditz,
of him of whom ill he-says
e qu'en uieu desgrazitz
and that-thereof he-lives unwelcomed
per sels, quel lauzon dir.
by those who-him hear say
E pot cascus chauzir
And can each to-perceive
lo dan del uil tengut,
the harm of-the cheap held
que pus en aital brut
that more in such noise
ca sel, qu'es estatz pros,
than him who-has been worthy
si mals es sos ressos:
if ill is his repute

mantenen es auzitz
at-once is heard
e pus tost enantitz
and more soon advanced
per .C. dobles quel bes.
by hundred doubles than-the good
E si a pretz conques
And if has worth conquered
hom .C. ans acabatz
man hundred years completed
fazen totz faitz prezatz,
doing all deeds prized
sil contraris s'apar,
if-the contrary itself-appears
tot son pretz pot desfar.
all his worth can to-undo
En .I. an o en .II.;
In one year or in two
tan es mal poderos
so is ill powerful
e bes leus pro cuidar.
and good easy profit to-think
Bes deu merauilhar
Well ought to-marvel
totz hom de so, qu'ieu dic,
every man of that which-I say
cant bes pren leu destric
how good takes easily harm
e mals a tan tost brieu.
and ill has so soon brief

Mas qui mal .I. temp uieu
But who ill one time lives
e giec mal e fa ben,
and leaves ill and does good
ia non sera pe ren
ever not will-be for anything
crezutz de tot .I. an.
believed of all one year
E si falh tan ni can,
And if fails so-much or how-much
le bos esfortz seditz
the good valiant seduced
mantenen es punitz
at-once is punished
de tot, cant a be fag.
of all as-much-as he-has well done
Donc mal dig fa empag
Then ill saying makes hindrance
al dig et al dizen.
to-the said and to-the sayer
Per que totz hom ab sen
For which every man with sense
lo deuria tener
it ought to-hold
et anar a poder
and to-go with power
d'atendre sa promesa.
of-keeping his promise
Pero qui ben s'o peza,
Yet who well himself-it weighs

qui promet per son grat
who promises by his will
ses querre, gran barat
without asking great fraud
fa e greu falhimen,
does and grievous failing
sil couen non aten,
if-the covenant not he-keeps
e pot n'esser repres.
and can thereof-to-be reproved
Pero nulh hom nos pes,
Yet any man not-himself let-think
qu'ieu per mi sol o diga,
that-I for me alone it say
ans o dic, car destriga
rather it I-say for hinders
aitals parlars ualors,
such speaking merit
cant uertatz no l'acor,
when truth not it-helps
e mezura n'es mens.
and measure thereof-is less
Mas qui es conoisens,
But who is discerning
e mezura li platz,
and measure to-him pleases
et es ab el uertatz,
and is with him truth
de tot sap far son pro,
of all knows-how to-make his profit

quels faitz fa per razo
for-the deeds he-does by reason
el dig son sert e uer,
and-the sayings are sure and true
e pot leu mantener
and can easily to-maintain
pretz ab aquestas .III.;
worth with these three
e can poder y es,
and when power there is
sos pretz n'es pus auzitz.
his worth thereof-is more heard
Mas totz homs uieu grazitz,
But every man lives welcomed
pus que a conoissensa,
since that he-has discernment
e la siec e la iensa
and it follows and it graces
mezura totas uetz,
measure all times
e sos parlars es netz
and his speaking is clean
ab uertat ses rependre,
with truth without reproach
c'om non pot sol entendre
for-one not can even to-understand
sel, que non es uertadiers.
him who not is truthful

Pero mos cossiriers
Yet my pondering
nom giec pus d'aiso dir
not-me lets more of-this to-say
per paor de falhir,
for fear of failing
ans s'es uoutz, de quem platz.
rather itself-is turned to what-to-me pleases
Quar cossir las bontatz
For I-ponder the goodnesses
els gens faitz paratios,
and-the noble deeds fitting
plazens e gracios,
pleasing and gracious
comensatz sobregen
begun very-nobly
d'En Amalric ualen
of-Sir Amalric worthy
e plai me, car tan ual.
and it-pleases to-me for so-much he-is-worth
Que mes l'a bel captal
For put him-has fair capital
sel, que d'aut pretz es guitz,
he who of-high worth is guide
ab que s'es gent noiritz:
with whom himself-has nobly nourished

se os le reis N Amfos
that is the king Sir Alfonso
Castelas, cui Leos
of-Castile to-whom León
es e lhaus sobiras.
is and-the praise sovereign
Mas pero uers es plas,
But yet true is plain
que ben deu pretz uoler
that well ought worth to-wish
N Amalricx per deuer
Sir Amalric by duty
per si eys ses lo rey.
for himself self without the king
Pero fermamen crey
Yet firmly I-believe
que, s'agues sai estat,
that if-he-had here stayed
non agra tan montat
not would-have so-much risen
son pretz segon ma fe
his worth according-to my faith
ni agra tant ab que?
nor would-have so-much with what
E pus que sap ualer,
And since that he-knows-how to-be-worth
pesse de mantener
let-him-think of maintaining
sos pretz, qu'es mot auzitz,
his worth which-is much heard

et entenda mos ditz;
and let-him-understand my sayings
que sos enans me platz
for his advancing to-me pleases
e soi d'el apessatz,
and I-am of-him thoughtful
car sa ualor m'aiensa.
for his merit to-me-pleases

Al noble mot onrat

73 · TO GUILHEM OF ROFIAN

To Guilhem of Rofian in Majorca, 1266. Riquier has suffered since they parted, through his lady, Fair Delight, whom no service can move; yet he will not complain, for all the good in him came through her, and he vows never to leave her. He misses Rofian's counsel, asks for letters, greets Rofian's brother John and his friends, and commends them all to God.

Aiso trames Gr. Riquier a Malhorgas, l'an MCCLXVI.
This sent Guiraut Riquier to Majorca the-year twelve-hundred-sixty-six

Al noble mot onrat,
To-the noble very honored

saui, discret, amat
wise discreet loved

G. de Rofian
Guilhem of Rofian

grazit, gai e sertan
welcomed gay and sure

de part Gr. Riquier
from part-of Guiraut Riquier

son bon amic entier
his good friend entire

enclinadas salutz
bowed greetings

et obezirs degutz
and obediences due

et amor ab honor,
and love with honor

ab dezirier maior
with desire greater
de uista de bon grat.
of sight of good will
Amicx, mot ai estat
Friend much I-have been
malmenatz, pus nous ui.
ill-treated since not-you I-saw
D'aquel dos mals causi
Of-those two ills I-chose
lo pus dels fis aimans.
the most of-the true lovers
Pero non soi clamans
Yet not am-I complaining
d'amor, car no m'a tort;
of-love for not to-me-has wrong
mas de mon Bel Deport,
but of my Fair Delight
ab que nom ual seruirs
with whom not-to-me avails serving
ni celars ni sofrirs
nor concealing nor suffering
ni precx ni bona fes
nor prayers nor good faith
ni chans ni plors ni res,
nor songs nor tears nor anything
me deuria clamar,
myself I-ought to-complain

si m'era bel per far
if to-me-it-were fair for to-do
ni trobaua a cui?
or I-found to whom
Car tot aital li fuy,
For all such to-her I-was
com uos ai dig, denan
as to-you I-have said before
e ren no li deman
and anything not to-her I-ask
ni fi ni o farai,
nor I-did nor it I-will-do
mas que sos pretz uerai
but that her worth true
uolgues qu'ieu enantis
she-wished that-I advanced
chantan, e quel fos fis,
singing and that-to-her I-were true
e mos chans quil plagues,
and my songs that-to-her pleased
e ses pus quem tengues
and without more that-me she-held
per sieu: uec uos o tot!
for hers behold you it all
Et ilh ab sol .I. mot
And she with only one word
respon me tota uia.
answers me all the-while
Mas no m'en clamaria,
But not myself-thereof would-complain

que qu'iem digua per re;
whatever that-I-myself say for anything
car grans bes me soue,
for great good to-me recurs
que m'es per ley uengutz,
that to-me-is through her come
si tot no s'es mogutz
though all not itself-is moved
de lieis nil m'a trames.
from her nor-it to-me-has sent
Car totz los mals els bes,
For all the ills and-the goods
qu'ieu fas e de quem gart,
that-I do and from which-me I-guard
trac per uer d'aquel art,
I-draw for true from-that art
on soi per lieys intratz.
where I-am through her entered
Que, can sa grans beutatz
For when her great beauty
me donet dezirier
to-me gave desire
per amor, de premier
for love at first
pessey curozamen
I-thought carefully
de mon melhuramen,
of my improvement
per quel pogues plazer,
for which-to-her I-could to-please

(car uos sabetz per uer,
for you know for true
qui era yeu adoncx)
who was I then
e gardey be de broncx
and I-guarded well from roughness
e d'enuetz far e dir.
and from-irksomeness doing and saying
E pueys per bon albir
And then by good judgment
agui entendemen
I-had understanding
de trobar e pueis sen.
of composing and then sense
Aquel meteis, que m'ai,
That same which I-have
tot per midons o ai,
all for my-lady it I-have
mas ilh no m'o a dat.
but she not to-me-it has given
Ab tot si lin sai grat;
With all so to-her-thereof I-know favor
car m'es per lieys uengut.
for to-me-it-is through her come
E planc, car ai perdut
And I-lament for I-have lost
temps de cosselhador,
time of counselor
et agram gran sabor,
and I-would-have great savor

c'a uos fos estat pres.
that-to you I-had been near
Car tant era engres
For so-much I-was eager
de doptos pessamen;
of doubtful thought
uengram n'a uos souen
I-would-come thereof-to you often
per cosselh demandar:
for counsel asking
ueus, quem fa dezirar
behold-you what-me makes to-desire
uos; car soi tot sol sai.
you for I-am all alone here
E prec uos, que, sieus plai,
And I-pray you that if-to-you it-pleases
me detz calque cofort
to-me you-give some comfort
per letras. Car conort
by letters For comfort
de midons non esper
of my-lady not I-hope
ni m'en partrai per uer,
nor myself-thence I-will-part for true
tro uidam dezampar.
until life-me forsake
E mandaus saludar
And I-send-you to-greet
En Joan uostre fraire,
Sir John your brother

le cal es ben ad aire,
the which is well at ease
e tug uostre amic. 85
and all your friends
Dieu los gar de destric
God them may-guard from harm
e uos e nos els nostres.
and you and us and-the ours

A sel, que deu uoler (auer?)

74 · TO SICART AT THE COURT OF FRANCE

To Sicart of Puylaurens at the court of France, 1267. Riquier discourses on discernment: of the five senses, sight and hearing are necessary; from them come understanding, sense, discernment, and measure, which are acquired by accident, not born with a man. He counsels Sicart to serve God, King Louis, than whom no better king was seen, the queen, and Prince Philip; to win favor at court, help needy men there, avoid quarrels, and write often. He asks Sicart to win him the favor of the queen and her children by having this letter read to them, and to answer.

Aiso trames Gr. Riquier en la cort del rey de Fransa
This sent Guiraut Riquier into the court of-the king of France
l'an MCCLXVII.
the-year twelve-hundred-sixty-seven

A sel, que deu uoler (auer?)
To him who ought to-wish to-have
laus e grat per deuer
praise and favor by duty
e saber et honor
and knowledge and honor
e totz faitz de ualor,
and all deeds of merit
per que hom es amatz,
for which man is loved
a sel, a cui datz
to him to whom given
sens et entendemens,
sense and understanding

per que hom uieu plazens
for which man lives pleasing
et onratz e grazitz,
and honored and welcomed
a sel, que totz bes ditz,
to him who all goods says
que au, enten per uer
that he-hears understands for true
els sap gen retener
and-them knows-how nobly to-retain
e de bela doctrina
and of fair doctrine
sap gen penre aizina,
knows-how nobly to-take ease
al plazent En Sicart
to-the pleasing Sir Sicart
de Puech Laurens de part
of Puy Laurens from part-of
Gr. Riquier salutz
Guiraut Riquier greetings
et obezirs uolgutz
and obediences wished
et honor ab temensa
and honor with fear
e uera beuolensa,
and true benevolence
ab dezirier de uista,
with desire of sight

ab gracia conquista
with grace won
de la cort mot honrada
of the court very honored
de Fransa, que priuada
of France which private
uolria mot auer
I-would-wish much to-have
per bon grat conquerer.
for good favor to-win
La uostra gran serteza
The your great sureness
el deuers el nobleza
and-the duty and-the nobility
uos fassan entenden
you may-make understanding
so, queus dirai breumen
that which-to-you I-will-say briefly
pus prim, que nos declara.
more finely than itself declares
Uos sabetz, que tan cara
You know that so dear
ni tan profichan res
or so profitable anything
non es, so es ma fes,
not is this is my faith

el mon com conoissensa
in-the world as discernment
d'ome, cant captenensa
of-man when conduct
ha, segon qu'elha manda;
he-has according-to what-she commands
car, qui so, qu'el comanda,
for who that which-she commands
passa, non es ualens.
passes not is worthy
Conoissensa prezens
Discernment present
deu estar, la on es,
ought to-stand there where it-is
que hom no passe res
that man not pass anything
de so, qu'elha essenha,
of that which-she teaches
ans en aisis captenha,
rather in this-way-himself conduct
co elal mostrara.
as she-him will-show
Car sel, que ben no fa
For he who well not does
e del mal no s'estranha,
and from-the ill not himself-estranges
que conois, nos guazanha
which he-knows not-himself gains
pretz ni sec conoissensa.
worth nor follows discernment

Er segon ma paruensa
Now according-to my seeming
diray, coma i s'espren
I-will-say how there itself-kindles
en home, que menten
in man who me-understands
conoissensa per uer.
discernment for true
Home deu per deuer
Man ought by duty
de natura .V. cens
of nature five senses
auer naturalmens,
to-have naturally
e saben dire cals?
and we-know-how to-say which
E cascus hom lials
And each man loyal
deu los de grat auzir,
ought them with will to-hear
saupes los o non dir,
whether-be-knew them or not to-say
per proar, si es uers.
for proving if it-is true
Car auzirs e uezers,
For hearing and seeing
odorars, saborars
smelling tasting
son li sen e palpars,
are the senses and touching

c'om deu naturalmens
that-one ought naturally
auer, si falhimens
to-have if failing
non lo tol per natura.
not it takes-away by nature
Aquest .V. per drechura
These five by right
donet ad home dieus,
gave to man God
per ques pogues far sieus
through which-himself he-might to-make his
o s'en pogues tenir,
or himself-thence might to-hold
can l'ac dat franc albir.
when him-he-had given free choice
(Pero d'ayso nom cal
Yet of-this not-to-me it-matters
parlar, quel clerc lial,
to-speak for-the clerks loyal
que deuon prezicar.)
who ought to-preach
mas dels .V. cens me par
but of-the five senses to-me seems
que dey dir la uertat,
that I-ought to-say the truth
pus o ai comensat.
since it I-have begun

E cos pren conoissensa
And how-itself takes discernment
dels sens, a ma paruensa
from-the senses at my seeming
son li duy necessari.
are the two necessary
O dels .III. per contrari
Or of-the three by contrary
hom, si laus li falh,
man if the-one to-him fails
uieure pot ab trebalh,
to-live can with toil
si de totz a mens .I.
if of all he-has less one
Mas si dels .II. negun
But if of-the two any
non a a sa naissensa,
not he-has at his birth
non pot ad entendensa
not can to understanding
per negun for uenir.
by any manner to-come
(Dieus pot ben far e dir
God can well to-do and to-say
del tot al sieu plazer.)
of-the whole at-the his pleasure

li duy se son per uer
the two themselves are for true
necessari: uezers
necessary seeing
et auzir, e par uers,
and hearing and appears true
cant ad obs de razos,
when at need of reasons
e ueus ne semblan bos:
and behold-you thereof likeness good
c'om ses aquist no ual.
that-one without these not is-worth
Qui nais ses uezer, cal
Who is-born without seeing what
profiech pot far él mon?
profit can to-do in-the world
Pauc. Mas sol quel aon
Little But provided that-him helps
auzir, ben pot pessar
hearing well he-can to-think
de s'arma heretar.
of his-soul inheriting
Mas si non au ni ue,
But if not he-hears nor sees
non conosc, que nulh be
not I-know that any good
pusca far aut ni bas.
he-can to-do high or low

Et hom nom pot atras
And man not-me can back
tornar de so, que dic;
to-turn from that which I-say
car negun bon abric
for any good shelter
no i ueg ni puesc saber.
not there I-see nor can to-know
D'auzir e de uezer
Of-hearing and of seeing
ha hom entendemen,
has man understanding
et aquel dona sen,
and that gives sense
sens dona conoissensa
sense gives discernment
et ab bon' abstenensa
and with good abstinence
conoissensa mezura,
discernment measure
e per segre drechura
and for following right
fa mezura ben far
makes measure well to-do
e fa mal esquiuar,
and makes ill avoid
si com uos ai mostrat
so as to-you I-have shown
autra uetz, sieus soue.
another time if-to-you remembers

En aisi nais e ue
In this-way is-born and comes
per calacom dels sens
through any of-the senses
naturals accidens,
natural accidents
aissi com uoluntatz
thus as will
o dezirs o pessatz
or desire or thought
o amors o azirs
or love or hatred
o turmens o iauzirs
or torment or rejoicing
o sabers, que tan ual.
or knowledge that so-much is-worth
Tot es accidental
All is accidental
so, que uen per natura.
that which comes by nature
Donc conoissensa pura
Then discernment pure
no uen naturalmen,
not comes naturally
ans uen per acciden.
rather comes by accident
Aisi com dig uos ai,
Thus as said to-you I-have
so, ab c'om nais ses mai,
that with which-one is-born without more

es natural per uer.
is natural for true
C'om no nais ab saber,
For-one not is-born with knowledge
ans uen pueis accidens.
rather comes after accident
Pro ai dig claramens,
Enough I-have said clearly
conoissensa don ue,
discernment whence it-comes
e pueis conoissetz be,
and then you-know well
que so, que dic, uers es.
that that which I-say true is
Sia uostre uolers
Let-be your will
perfieitz en dieu seruir
perfect in God serving
et en far et en dir
and in doing and in saying
plazer e grat del rey
pleasure and favor of-the king
mot onrat. Car yeu crey,
very honored For I believe
que rey sal d'un seruir
that king save of-a serving
non sap pus gent merir,
not knows-how more nobly to-reward
per quel fa dieus honor.
for which-him does God honor

C'anc Lodoyc melhor
For-ever Louis better
non ui hom, ni cre fos.
not saw man nor I-believe were
Per que siatz curos
For which be careful
del sieu seruizi far
of-the his service doing
per uos eis enansar;
for you self advancing
car pretz ne retenretz
for worth thereof you-will-retain
e gazardon n'auretz
and reward thereof-you-will-have
del rei onrat e bon.
from-the king honored and good
Atressi per razon
Likewise by reason
deuetz aperseubutz
you-ought aware
ley, per qui es uengutz
her by whom you-are come
en la cort en amor,
in the court in love
seruir ab gran honor,
to-serve with great honor
ma dona la reyna,
my lady the queen

que de totz faitz s'aizina
who of all deeds herself-furnishes
bos al mon et a dieu.
good to-the world and to God
E ia nol sia grieu,
And ever not-to-her may-it-be grievous
car uuelh d'ela parlar;
for I-wish of-her to-speak
que per si eis onrar
for for himself self honoring
li deu totz homs ben dir;
of-her ought every man well to-say
car far s'en pot grazir
for to-make herself-thereof can thanked
per tot lo mon, tant ual.
through all the world so-much she-is-worth
Dieu la gar de tot mal
God her may-guard from all ill
el don so, que dezira.
and-her may-give that which she-desires
Qu'ieu uolontiers la uira,
For-I willingly her would-see
sil saupes plazer far.
if-to-her I-knew-how pleasure to-do

Atressieus uuelh preguar
Likewise-you I-wish to-pray
d'En Philip mo senhor
of-Sir Philip my lord
son filh, c'ab gran honor
her son that-with great honor
lo seruiratz de grat
him you-will-serve with will
et a sa uoluntat
and at his will
lo segretz totas uetz,
him you-will-follow all times
ab sol que non laissetz
with only that not you-leave
la uoluntat del rey
the will of-the king
a far; car fe queus dey,
to do for faith that-to-you I-owe
mot uos er grans enans.
much to-you will-be great advancement
E de totz los efans
And of all the children
sapchatz grat retener
know-how favor to-retain
e de sels, c'an poder
and of those who-have power
en la cort, aiatz grat.
in the court have favor

Que si home onrat
For if man honored
uezetz en cort estranh
you-see in court strange
o amic o companh,
or friend or companion
qu'el sia besonhos,
that-he be needy
siatz tals, que per uos
be such that through you
puesca penre honor
he-can to-take honor
e, si l'auetz amor,
and if him-you-have love
quel puscatz enantir
that-him you-can to-advance
e sos afars fromir
and his affairs to-perform
ab bon grat de la cort.
with good favor of the court
Que sabetz, per que sort
For you-know by what lot
blasmes a seruidor,
blame to servant
cant pessa de maior
when he-thinks of greater
a far, que nol couen.
to do than not-to-him befits

Et entendetz me ben
And understand me well
e pessatz de ben far.
and think of well doing
Que pro er que comtar
For enough will-be what to-recount
de uos lo ben, sil faitz.
of you the good if-it you-do
Pero tensos ni plaitz
Yet disputes or pleas
nous plassa ses razon
not-to-you let-please without reason
ni no perdatz sazon
nor not lose season
de far uostre deuer.
of doing your duty
E faitz souen saber
And make often known
uostr' afar el coratie
your affair and-the heart
en letras per messatie
in letters by messenger
sai a uostres amicx,
here to your friends
als cals negus destricx
to-the which any distress
no uen, la dieu merce,
not comes by-the God mercy

ans estan gent e be
rather they-stand nobly and well
eus mandan saludar.
and-you send to-greet
E uos podetz me dar
And you can me to-give
leu, sieus uoletz, aizina
easily if-you you-wish ease
de midons la reyna
of my-lady the queen
e de totz sos efans
and of all her children
d'auer grat. Car mot grans
of-having favor For very great
plazers m'es lur ben dirs,
pleasure to-me-is their well saying
sol lur plai mos seruirs;
if-only to-them pleases my serving
car son del mielhs del mon.
for they-are of-the best of-the world
Donc faitz mi uos aon,
Then do me you help
faitz lor aiso auzir,
make them this hear
cant o sabretz legir
when it you-will-know-how to-read
tot et entendre be.
all and understand well
Et aisi cos couen,
And thus as-it befits

sercat l'entendemen
search the-understanding
e partetz fermamen
and part firmly
los ditz els ponhs garatz.
the sayings and-the points watch
E pueis uos m'en mandatz
And then you to-me-thereof send
en letras, s'a uos plai,
in letters if-to you it-pleases
com sera; qu'iem farai
how it-will-be that-I-myself will-do
so, que m'en mandaretz.
that which to-me-thereof you-will-send
Prec uos, no m'oblidetz,
I-pray you not me-forget
ni aiso nous oblit;
nor this not-to-you slip
c'assatz sera grazit
for-enough will-be welcomed
qui ben o sap entendre.
who well it knows-how to-understand

Sim fos saber grazitz

75 · ON SHAME

Riquier's knowledge wins him reproof, not favor, but he will keep composing. He sets out seven kinds of shame: some harmful, such as punishment and ruin by waste; some neutral, such as a bodily defect or timidity in dress; some profitable, such as shame that holds back a base intent. At his lord's own request he rebukes him for neglecting his profit and urges him to love his people and shun slanderers. Praise and blame follow a man past death. He laments shameless askers, confesses his own shame at asking, and places his hope in King Alfonso of Castile.

Estas nouas fe Gr. Riquier l'an MCCLXIX.
These tidings made Guiraut Riquier the-year twelve-hundred-sixty-nine

Sim fos saber grazitz,
If-to-me were knowledge welcomed

tan co mes abelitz,
so as to-me-it-is pleasing

o sol segon deuer,
or only according-to duty

do pogues conquerer
whence I-could to-conquer

per mo saber senhor,
by my knowledge lord

a cuy agues sabor
to whom had savor

mos sabers e pretz bos;
my knowledge and worth good

e que fos poderos
and that were powerful

le senhers de ben far,
the lord of well doing

e quem uolgues gardar
and that-me he-wished to-guard
be fazen de uergonha:
well doing from shame
ab el mera ma ponha,
with him to-me-would-be my effort
que mes entendemens
that my understanding
fora per los ualens
would-be by the worthy
grazitz et entendutz
welcomed and understood
o fora mentaugutz
or would-be mentioned
per entendens siuals;
by understanders at-least
e ia non agues als,
and ever not I-had other-thing
qu'iem tengra per estortz.
for-I-myself would-hold for delivered
Mas eras fas esfortz;
But now I-make effort
car ne pessi de re,
for thereof I-think of something
que cant fas prim e be
for when I-make fine and well
.I. calque bel dictat
one some fair composition
gent e be maistrat.
nobly and well mastered

Adonc soi pus repres
Then am-I more reproved
per alcus, a cuy es
by some to whom is
bels sabers autreiatz,
fair knowledge granted
tan qu'en soy mesprezatz.
so-much that-thereof I-am despised
Car dizon ses deuer,
For they-say without duty
que trop cugi saber
that too-much I-think to-know
als paucx sabens a tort.
to-the little knowing at wrong
Mas ieu ai mon acort
But I have my accord
e sabers, quem n'es guitz,
and knowledge which-to-me thereof-is guide
que ia per aitals ditz
that ever for such sayings
nom tenha de trobar
not-me I-hold from composing
al mielhs, qu'ieu sabrai far.
at-the best that-I will-know-how to-do
Car esper, c'us m'entenda
For I-hope that-one me-understand
fazen del tot emenda.
making of-the whole amends

Tant m'es sabers plazens
So-much to-me-is knowledge pleasing
e bos entendemens,
and good understanding
c'a penas cossir d'als.
that-with difficulty I-think of-other-things
Car mos dezirs es tals,
For my desire is such
que ia non er complitz,
that ever not will-be fulfilled
si sabers nom n'es guitz
if knowledge not-to-me thereof-is guide
et entendemen bos.
and understanding good
Per qu'ieu soi uolontos
For which-I am eager
del mielhs saber e far.
of-the best knowing and doing
E pot m'en aiudar
And can me-thereof to-help
le paire de saber,
the father of knowledge
que al mieu beuoler
that to-the my good-will
don esfortz nueg e dia
he-give effort night and day
e poder tota uia
and power all the-while
ab mi del uol seguir.
with me of-the will to-follow

Car nulhs hom no s'alb...,
For any man not himself-(broken)
que qui a bon uoler
that who has good will
e nol sap retener
and not-it knows-how to-retain
ab esfortz d'acabar,
with effort of-achieving
que puesca profichar,
that he-can to-profit
si saber no l'enansa.
if knowledge not him-advances
Per uoler pren creansa,
By will takes growth
som par, entendemen,
so-to-me seems understanding
per entendemen cen,
by understanding sense
que percassa saber,
which pursues knowledge
e pueis saber poder,
and then knowledge power
ab ques complel uolers.
with which-itself fulfills-the will
Donc obs es reteners
Then need is retaining
del uoler tota uia.
of-the will all the-while

Mas qui no s'enmetia
But who not himself-put
part lo uoler en pus,
beyond the will in more
quel uoler estes nus
that-the will were bare
dels als, qu'el deu complir,
of-the others that-he ought to-fulfill
poiria possezir
could to-possess
uergonha e trebalh,
shame and toil
en que a tal miralh,
in which has such mirror
com uezer nol uolria.
as to-see not-it he-would-wish
Uergonha par que sia
Shame seems that it-be
de trop mala semen,
of very bad seed
e deu far espauen,
and ought to-make dread
c'ome ten d'esperdut
for-man it-holds of-distraught
can l'a. Si dieus m'aiut,
when him-it-has So God me-may-help
de que que uuelha far.
of whatever that he-wish to-do

Pero nos deu iutiar
Yet not-itself ought to-judge
tota uergonh' engals.
all shame equal
Car en luecx s'en sec mals
For in places itself-thence follows ills
grans et en luoc grans bes,
great and in place great goods
et en alcus locx es,
and in some places it-is
que afar non auia.
that to-do not had
Pero s'ieu non dizia
Yet if-I not said
so, que dic, declaran,
that which I-say declaring
esser a mon semblan
to-be at my seeming
ne poiria repres.
thereof I-could reproved
En .VII. manieiras es
In seven manners is
uergonha entre gens,
shame among folk

las doas decazens
the two declining
e las doas montans
and the two rising
e las doas uey grans
and the two I-see great
ses dan e senes pro.
without harm and without profit
E dirai per razo,
And I-will-say by reason
que a mon essien
that to my knowledge
las .III. so ueramen
the three are truly
manieiras aprop: fach
manners after deed
o dic, can esta lach;
it I-say when it-stands ugly
don se sec ant' e dans
whence itself follows shame and harm
de las doas pezans.
of the two heavy
Mas la tersa uey tal,
But the third I-see such
que no fa be ni mal,
that not does good or ill
ni ia non nozeria
nor ever not would-harm
en re, qui non l'auia.
in anything who not it-had

E las autras .III. son
And the other three are
ans defalh; mas él mon
before failing but in-the world
no son gaire temsudas
not are much feared
las doas ni uolgudas,
the two or wished
don grans bes se segria.
whence great good itself would-follow
E sis fa tota uia
And if-itself it-does all the-while
lai, on son obezidas
there where they-are obeyed
et ab deuer seguidas.
and with duty followed
La tersa es prezens,
The third is present
ques met en totas iens
which-itself puts in all folk
o él pus ses tot obs
or in-the most without all need
e nos pecca en trops,
and not-itself sins in many
ans la uey general
rather it I-see general
e no fay be ni mal
and not does good or ill
e no ue per deuer.
and not comes by duty

Er segon mon saber
Now according-to my knowledge
uos dirai de las .III.,
to-you I-will-tell of the three
que son aprop, so, qu'es,
that are after that which-is
fag e dig malestan,
done and said unseemly
las doas, don ses dan
the two whence without harm
no pot hom leu passar,
not can man easily to-pass
pueis la tersa, que far
then the third which to-do
non pot ni mal ni be,
not can either ill or good
pueis aissi, cos coue,
then thus as-it befits
las autras .III. apres.
the other three after
De celas, don engres
Of those whence fierce
blasmes se sec e dans,
blame itself follows and harm
es l'una tan pezans,
is the-one so heavy
que nos pot esmendar.
that not-itself can to-amend

Esta uezem portar
This we-see bear
asels, que son punit
to-those who are punished
et a prezent aunit
and at present shamed
de pena personal
of penalty personal
greu o leu o real,
grievous or light or real
don cascus pert lo sieu,
whence each loses the his
e uec uos lo pus grieu
and behold you the most grievous
de las doas nozens.
of the two harmful
L'autra es mot cozens,
The-other is very smarting
e dir uos ai, cals es:
and to-say to-you I-shall which it-is
qui degasta sos bes
who wastes his goods
ses tota sa honor
without all his honor
e pueis uieu ab dolor
and then lives with pain
ad anta sofrachos
in shame needy
fazen faitz pus ricos,
doing deeds more rich

que nol mostra poders
than him shows power
o qui fa non deuers
or who does not duties
o ditz greus per erguelh
or says grievous-things from pride
a prezent don recuelh
at present whence he-gathers
blasme e deshonor,
blame and dishonor
si tot non a temor,
though all not he-has fear
c'om lon puesca punir;
that-one him-thereof can to-punish
et apres per albir
and after by judgment
conois son mal estar.
knows his ill standing
Esta uergonham par
This shame-to-me seems
qu'es pus en ricas gens;
that-is more in rich folk
per qu'es pus dechazens
for which-it-is more declining
ades entrels melhors.
always among-the best
La tersa es securos
The third is sure
de deuer, so m'es uis.
of duty so to-me-it-is seeming

So es, qui s'afortis
This is who himself-strengthens
d'enans ab bo esfortz,
beforehand with good effort
e non es seu le tortz,
and not is his the wrong
cant no i pot auenir
when not there he-can to-arrive
ni pot son uol complir
nor can his will to-fulfill
nis pert per son neleg;
nor-himself loses by his neglect
o qui non es adreg
or who not is upright
faitz de pes o de mas
made of feet or of hands
o dels membres sertans,
or of-the limbs certain
per c'om es acabatz,
through which-one is completed
o qui es desguizatz
or who is disfigured
d'alcuna re en si.
of-any thing in himself
Aquesta par a mi,
This seems to me
que ue ses tot deuer,
that comes without all duty

ma ges de mal saber
but at-all of ill knowledge
non laus sai escuzar;
not it-to-you I-know-how to-excuse
uergonha non deu far
shame not ought to-make
so, que dieu uol que sia.
that which God wishes that it-be
E las .III. ses fadia,
And the three without fail
que son enans de fag,
that are before of deed
uos dirai ses empag.
to-you I-will-say without hindrance
Las doas profichans
The two profiting
son e de pretz enans,
are and of worth advancement
qui las tem e las cre.
who them fears and them believes
Mas la tersa per re
But the third for anything
non conosc que calgues;
not I-know that it-mattered
pero entre gens es
yet among folk it-is
pus car, mens se coue,
more dear less itself befits

mas no fa mal ni be,
but not does ill or good
si tot s'es generals.
though all itself-is general
De las doas, don mals
Of the two whence ills
es dans es esquiuatz,
and harm is avoided
es .I., so sapchatz,
is one this know-you
aquesta, queus dirai,
this that-to-you I-will-say
quis pessa fach sauai
who-himself thinks deed wicked
e mal estan e uil
and ill seeming and cheap
e i ten son cor sotil
and there holds his heart subtle
ab uoler d'acabar
with will of-achieving
e non auza parlar
and not dares to-speak
a nulh home uiuen,
to any man living
et el eys se repren
and he self himself reproves
penedens, uergonhos,
penitent ashamed

esferzitz, temeros
frightened fearful
d'aquel maluat pessar.
of-that wicked thinking
Esta fa desuiar
This makes to-turn-aside
los senatz de falhir.
the wise from failing
L'autra es ses mentir,
The-other is without lying
que a gran uoluntat
who has great will
de calque uil barat
of some cheap fraud
o de fach mal estan
or of deed ill seeming
e troba cocelhan
and finds counseling
ab autres, quel pot far,
with others who-it can to-do
el uolon neis aidar
and-him they-wish even to-help
al fach, per tal quel fassa,
to-the deed for such that-it he-do
et el lo cosselh cassa
and he the counsel chases
per temor de falhir;
for fear of failing

que troba per albir
for he-finds by judgment
lo dan, qu'esser poiria,
the harm that-to-be could
don son uoler castia
whence his will chastises
uergonhos el repren.
ashamed and-it reproves
Aquesta uen per sen
This comes by sense
e per dezir d'onor.
and by desire of-honor
Aquestas fan ualor
These make merit
conquerre als senatz;
to-conquer to-the wise
pero no i entendatz
yet not there understand
totz los nomnatz de sen.
all the named of sense
La tersa, que nos pren
The third which not-itself takes
per deguda razo,
for due reason
es general ses pro
is general without profit
e ses dan atressi.
and without harm likewise

Aiso es, qui per si
This is who for himself
honrat fa bel uestir
honored makes fair clothing
o per si gent tenir
or for himself nobly to-hold
calc' autre bel arnes,
some other fair harness
armas, selas e fres
arms saddles and bridles
o calque gentileza,
or some gentility
c'ab .I. ram de fadeza
that-with a branch of folly
del portar temoros
of-the wearing fearful
estara uergonhos,
will-stand ashamed
pus tot er acabat.
since all will-be achieved
Et aiso es uzat
And this is used
entrel pus de las gens,
among-the most of the folk
et a n'i de temens
and has thereof-there of fearing
neis de penre honor;
even of taking honor

car uergonha temor
for shame fear
lur fa, quels ne destriga;
to-them makes that-them thereof hinders
e no sai, c'als me diga,
and not I-know that-else me I-should-say
mas sol, car es uzansa,
but only for it-is usage
nil destricx non ten dan.
nor-the hindrance not holds harm
Pero d'autre semblan
Yet of-other seeming
son manieiras ganre
are manners many
de uergonha, de que
of shame from which
no uen ni dans ni pros.
not comes either harm or profit
Mas pro sembla razos
But enough seems reason
so, qu'en ai declarat,
that which-thereof I-have declared
e si ten embargat
and so holds hindered
home tota uergonha,
man every shame
e qui no s'en alonha,
and who not himself-thence distances
no pot gaire ualer.
not can much to-be-worth

Car pessar ni uoler
For to-think or to-will
no deu hom ren de mal,
not ought man anything of ill
del far dir no m'o cal,
of-the doing to-say not to-me-it needs
qu'entendut es assatz.
for-it-understood is enough
Per que soi apessatz
For which am-I thoughtful
part me de sels, que am,
apart-from me of those whom I-love
tant que lur fas reclam
so-much that to-them I-make complaint
de motz ditz pla e clar.
of many sayings plain and clear
E no puesc adobar;
And not I-can to-mend
tals n'i a, don m'es greu.
such-ones thereof-there has whence to-me-it-is grievous
Mas fe, que deg a dieu,
But faith that I-owe to God
pus greu m'es de sol .I.,
more grievous to-me-it-is of only one
car damnat ni deiun
for harmed or fasting
nol truep ses bo uoler,
not-him I-find without good will
e bon cen sap auer,
and good sense he-knows-how to-have

e saber assatz
and knowledge enough
e poder li es datz,
and power to-him is given
mas non tan com deuria;
but not so-much as it-ought
solatz e cortesia
cheer and courtesy
n'a tan, cant obs li n'es,
thereof-he-has as-much as need to-him thereof-is
et ab tot es repres
and with all he-is reproved
d'alcus faitz per razo:
of-some deeds by reason
que non lin tenon pro
that not to-him-thereof hold profit
siey aib ni sas uertutz
his qualities or his virtues
el blasmes es saubutz.
and-the blame is known
Per qu'iel li torn denan;
For which-I-it to-him turn before
qu'ieu sai, qu'el sap lo dan,
for-I know that-he knows the harm
e don li es uengutz,
and whence to-him it-is come

e tot; car es auutz
and all for he-is been
tan francx e tan sufrens
so frank and so forbearing
et .I. pauc negligens
and a little negligent
e son profieg gardar,
in his profit to-watch
qu'estiers mot sap gent far
for-otherwise much he-knows-how nobly to-do
tot, cant tanh a ualor.
all as-much-as befits to merit
E tenc lo per senhor,
And I-hold him for lord
pus que m'ac amparat,
since that me-he-had protected
et amors ab bon grat
and love with good will
fan m'en tot aiso dir,
make me-thereof all this to-say
e car el ses mentir
and for he without lying
me preguet caramen,
me begged dearly
que son reprendemen
that his reproof
li aportes denan.
to-him I-bring before

E no i dey auer dan
And not there I-ought to-have harm
ni nol deu mal saber;
nor not-to-him ought ill to-taste
car per son ric deuer
for for his rich duty
ad enansar o dic.
to advancing it I-say
Car greu m'es del destric
For grievous to-me-is of-the distress
pus per el que per mi,
more for him than for me
per qui lo prec cap cli
for which him I-pray head bowed
cum senhor humilmen,
as lord humbly
que del defalhimen
that of-the failing
sapcha far bon' emenda,
he-know-how to-make good amends
e que mos ditz entenda
and that my sayings he-understand
els retenha en si,
and-them retain in himself
e tenra drech cami.
and he-will-hold right road
Et am los seus de cor;
And let-him-love the his from heart
car gens es de tal for,
for folk is of such manner

que, pus conois amor
that since it-knows love
e bon cor de senhor,
and good heart of lord
quel senher es seruitz
that-the lord is served
et a son uol seguitz,
and at his will followed
de que que uuelha far.
of whatever that he-wish to-do
E si cuia forsar
And if he-thinks to-force
braus senhers lasas iens,
harsh lord tired folk
tornan li lach las dens,
they-turn to-him ugly the teeth
e ueus o tot perdut!
and behold-you it all lost
E es assatz saubut,
And it-is enough known
car tot pot dechazer;
for all can to-fall
per quel prec, c'ab plazer
for which-him I-pray that-with pleasure
tenha tot iorn sas iens,
he-hold all day his folk
sol quel non ualha mens,
provided that-he not be-worth less
et aia sels priuatz,
and have those intimates

que trobara senatz
whom he-will-find wise
e quel deuon amar.
and who-him ought to-love
E nos lais galiar
And not-himself let-him-let beguile
a negun fals semblan
by any false seeming
ni lauzengier truan
nor slanderer rogue
non escoute de re.
not let-him-listen-to in anything
Car qui lauzengier cre,
For who slanderer believes
non pot leu son pro far:
not can easily his profit to-do
car tot iorn mal mens clar
for all day ill lie clear
uol ab fals o ab uer
he-wishes with false or with true
per autrui dechazer
for other's falling
e per si enantir
and for himself advancing
e fa senhor falhir
and makes lord fail
e blasmar mantas uetz.
and blame many times

Et el non es tozetz
And he not is child
nis deu laissar decebre.
nor-himself ought to-let deceive
Aiso sapcha percebre
This let-him-know-how to-perceive
e sos pretz ualran mai.
and his worth will-be-worth more
Assatz parlat li n'ai;
Enough spoken to-him thereof-I-have
tant es senatz e sertz
so-much he-is wise and sure
e d'entendre apertz,
and of-understanding open
que no lin cal pus dir.
that not to-him-thereof needs more to-say
A so, don ai parlat
To that whence I-have spoken
de uergonh', ai laissat
of shame I-have left
a dir so, quem n'es greu
to say that which-to-me thereof-is grievous
d'ome, que tart ni leu
of-man who late or soon
non la sabon auer,
not it know-how to-have
de que ai mal saber
of which I-have ill savor
e uergonha souen,
and shame often

que fan faitz a prezen
who do deeds at present
aunitz e mal estans,
shamed and ill becoming
per tal quel lur enans
for such that-it to-them advance
o nos merme de re.
or not-itself lessen in anything
Ieu dic, que pro nom te
I say that profit not-to-me holds
ad home son auer,
to man his wealth
pus non fa son deuer
since not he-does his duty
ni sap auer uergonha,
nor knows-how to-have shame
car ab tot esfortz ponha
for with all effort he-strives
de si eis dechazer
of himself self falling
e d'enantir l'auer,
and of-advancing the-wealth
que part tot en .I. dia.
which he-parts all in one day
E sil deuer auia
And if-the duty he-had
la meitat enantit,
the half advanced

ben fazen conquerit
well doing conquered
auria laus e pretz,
he-would-have praise and worth
c'om no pot, so auzetz,
that-one not can so you-hear
neys per mort, qu'i gazanha;
even by death that-there gains
car lauzors mort companha
for praise dead accompanies
e blasmes atertal:
and blame likewise
mas le blasme fa mal
but the blame does ill
el laus honor e be.
and-the praise honor and good
Si dizetz, que non te
If you-say that not holds
al mort blasme nulh dan,
to-the dead blame any harm
ieu dic, que si fa gran,
I say that yes it-does great
el laus li te gran pro.
and-the praise to-him holds great profit
E dir uos ai ben co?
And to-say to-you I-shall well how
Segon que m'es semblans.
According-to what to-me-is seeming

Qui mor mal agradans,
Who dies ill pleasing
ab blasme, uil tengutz,
with blame cheap held
ia non er mentaugutz
ever not will-be mentioned
pueis senes mal dig guaire,
then without ill saying hardly
nim per, c'om uuelha faire
nor-to-me seems that-one wish to-do
gaire de be per el
hardly of good for him
ni dir mal ses cor fel:
nor say ill without heart cruel
dieu li perdo, sis uol.
God him may-pardon if-he wishes
Mas del ualen se dol
But of-the worthy himself grieves
totz hom, can lo mentau
every man when him he-mentions
dizen: el ten la clau
saying he holds the key
de pretz e de ualor,
of worth and of merit
retrazen sa lauzor,
recounting his praise
preguan dieu, quel perdon,
praying God that-him he-pardon
ab benediction,
with benediction

et almoinas fazen
and alms doing
per l'arma del ualen,
for the-soul of-the worthy
c'om li uol far secors,
for-one to-him wishes to-do succor
et a dieu plai lauzors
and to God pleases praise
e pretz e laus fan be.
and worth and praise do good
Don digatz me, per que
Whence tell me for what
a cascu per albir
to each by judgment
e per far e per dir
and for doing and for saying
non plai mai ben que mal?
not pleases more good than ill
Car mals es general
For ill is general
de dir trop prezentier
of saying very present
e de pessar leugier
and of thinking light
e saboros de far.
and savory of doing
E no si pot purcar
And not himself can to-purge
nulh hom, que far lo uuelha.
any man who to-do it wishes

Del be couen ques duelha,
Of-the good it-befits that-himself grieve
quil pessa e quil ditz,
who-it thinks and who-it says
mas pus es adolitz,
but more is grieved
quil fa, tant es pezans;
who-it does so-much it-is heavy
per c'a mi es semblans,
for which-to me it-is seeming
que sos meritz es bos
that its merit is good
e dous e saboros
and sweet and savory
e leugiers e plazens;
and light and pleasing
e del mal es cozens
and of-the ill is smarting
sos meritz e corals
its merit and heartfelt
e greus e durs e mals.
and grievous and hard and ill
Et assatz razos
And enough reasons
cascus enten de nos,
each understands of us
que so, que dic, uers es.
that that which I-say true is

Donc per que uils uolers
Then for what cheap will
nos pot apoderar?
not-itself can to-overpower
Aiso m'er a laissar;
This to-me-will-be to leave
car mot m'es greu per dir
for much to-me-is grievous for saying
e pus greu per sofrir,
and more grievous for suffering
car no soi entendutz
for not am-I understood
ni per els conogutz,
or by them known
de que soi pus priuatz,
of whom I-am more intimate
ans estau despagatz
rather I-stand displeased
entrels mantas uetz l'an
among-them many times the-year
ab alegre semblan
with glad seeming
per bon grat retener
for good favor retaining
mai que per bon esper
more than for good hope
de be fag ni d'onor.
of good deed or of-honor

Car ses tota ualor
For without all merit
e ses tot lur plazer
and without all their pleasure
los forsan ab querer
them force with asking
li queredor tolen
the askers taking
ses uergonha souen
without shame often
ab trops mals reproiers;
with too-many ill reproaches
e non es drechuriers
and not is righteous
pretz, pus sel es forsatz
worth since he is forced
del fag, don es lauzatz,
of-the deed whence he-is praised
car non li mou de cor.
for not to-him it-moves from heart
Honors es d'aital for,
Honor is of-such manner

que nos pot conquerer
that not-itself can to-conquer
leu senes bo uoler
easily without good will
e ses cor esforsieu
and without heart striving
ni pot auer lonc brieu
nor can to-have long span
per sol comensamen;
by only beginning
ans si fa falhimen,
rather if does failing
qui s'entremet d'onor,
who himself-busies with-honor
on may a de lauzor,
where more he-has of praise
es le blasmes pus grans
is the blame more great
e conogutz enans
and known before
que d'autr' ome ganre.
than of-other man many
Mas sel, que no fa be
But he who not does good
ad home per deuer
to man by duty
ni per bon grat auer,
or for good favor to-have

si non es somonitz
if not he-is summoned
per querens afortitz,
by askers strengthened
no cug auer honor;
not I-think to-have honor
car par, que per temor
for it-seems that by fear
de blasme n'es forsatz,
of blame thereof-he-is forced
que ial bes comensatz
that ever-the good begun
no seria de far
not would-be of doing
senes lo demandar
without the asking
dels querens ses uergonha.
of-the askers without shame
Ans fos ieu part Colonha,
Rather were I beyond Cologne
c'ab totz fos d'aital for.
than-with all were of-such manner
Car dolor ai él cor
For pain I-have in-the heart
e uergonh' e paor,
and shame and fear
cant uenc denan senhor
when I-come before lord
per demandar lo sieu.
for asking the his

Mas .C. tans m'es pus grieu,
But hundred times to-me-is more grievous
can no i puesc auenir;
when not there I-can to-succeed
quel mal saber m'albir
for-the ill knowledge I-imagine
c'amdui deuem auer.
that-both we-ought to-have
Car mot deu mal saber
For much ought ill to-taste
ad amdos la fadia,
to both the refusal
qu'az el non tanheria
for-to him not would-befit
dir de non de be fag,
to-say of no of good deed
et a mi fa empag
and to me it-makes hindrance
tal, qu'en port penedensa.
such that-thereof I-bear penance
Tot aissom fai temensa
All this-me makes fear
de querre als ualens;
of asking to-the worthy
que d'aquels, que son mens
for of-those who are less
de ualor, sol non pes.
of merit even not I-think
Car assatz semblans es,
For enough seeming it-is

que, si soi temeros
that if I-am fearful
de sels, c'om ten per pros,
of those whom-one holds for worthy
que dels autres per uer
that of-the others for true
me deya pus temer.
me I-ought more to-fear
Si m'o fas sertamens,
So to-me-it I-do surely
et aisi dossamens
and thus sweetly
passan lo pus me,
pass the most me
qu'il nom fan ges de be
for-they not-to-me do at-all of good
ni ieu non lur deman.
nor I not to-them ask
Mas nons cug hom per tan,
But not-us let-think man for so-much
qu'enpac d'els, ni nos tanh;
that-I-hinder them nor not-to-us it-befits
c'a degun non sofranh
for-to any not lacks
uas me cors ni poders
toward me heart or power
ni azautz ni deuers,
or grace or duty
pus l'ai gaire priuat,
since him-I-have hardly intimate

quel semblan maiestat
that-the seeming majesty
non conosca, que fa;
not he-know what he-does
e neis, quil uoler a
and even who-the will has
uas mi e quen percassa,
toward me and who-thereof pursues
c'al semblan que l'y fassa
for-at-the seeming that to-him-there he-does
per aisso, qu'en uolria
for this that-thereof he-would-wish
auer grat, si podia,
to-have favor if he-could
e ses profieg amor.
and without profit love
Mas li entendedor
But the understanders
hom estan massa clar,
man stand too-much sparse
c'assatz me dey lauzar
for-enough me I-ought to-praise
de cels, que ai trobatz.
of those whom I-have found
Mas ia nulh captenhs fatz
But ever any bearing done
(enueya n'om fara,
irksome thereof-one will-make
si tot ab tals n'i a)
though all with such-ones thereof-there has

me faria caber;
me would-make fit
qu'estau ne per saber
for-I-stand thereof by knowledge
e per entendemen
and by understanding
et especialmen
and especially
per bon esper, que ai
for good hope that I-have
(no sai, sil me ueirai)
not I-know if-him me I-will-see
el bon rey de Castela
in-the good king of Castile
N Anfos, que pretz capdela,
Sir Alfonso who worth leads
que rey es de Leo,
who king is of León
ab cuy tug saber bo
with whom all knowledge good
se son assegurat
themselves are assured
e tug li fag onrat,
and all the deeds honored
per c'om conquer ualor;
by which-one conquers merit
per que m'a gran sabor
for which to-me-has great savor
sos laus, que quem n'eschaya.
his praise whatever that-me thereof-befall

Car ia per mal, qu'ieu traya
For ever for ill that-I suffer
ni per nulh be, qu'en ueya,
or for any good that-thereof I-see
non esper, qu'ieu atenha
not I-hope that-I attain
so, que del mon dezir,
that which of-the world I-desire
si per el auenir
if through him to-succeed
no y puesc, can lo ueirai.
not there I-can when him I-will-see
Dieu mi aport, sil plai,
God me may-bring if-to-him-it pleases
en guiza, quem retenha
in manner that-me he-retain
per sieu ab entressenha
for his with token
de plazer e de grat.
of pleasure and of favor
C'adonc cre, qu'emendat
For-then I-believe that-amended
me seran tug li mal
to-me will-be all the ills
e li enueg coral,
and the griefs heartfelt
que prenc per no sabens.
that I-take from not knowers

Tant es el conoisens
So-much is he discerning
et entendens e sertz,
and understanding and sure
que sos laus es apertz
that his praise is open
per tot lo mon ab grat.
through all the world with favor
Dieus lo tenha pagat
God him may-hold paid
de so, qu'el pus dezira,
of that which-he most desires
el gart de dan e d'ira
and-him may-guard from harm and from-anger
el cresca sa honor;
and-him may-increase his honor
et a mi do s'amor
and to me may-give his-love
et aquo, qu'en dezire.
and that which-thereof I-desire

Al car onrat senhor

76 · TO AMALRIC AT TUNIS

Riquier writes to Amalric of Narbonne, on crusade at Tunis. He counsels him to serve the king and honor the king's children, to advance and love his own people, and to remember the great company gone to serve God, the name of Aimeric he bears, and the fame of the lords of Narbonne; loyalty is the best treasure. He asks him to write often, passes on greetings from friends at Narbonne, asks him to greet his whole company, prays Christ to help him home with honor, and dates the letter three days before Saint Bartholomew's feast.

Estas letras trames Gr. Riquier a N Amalric de Narbona
These letters sent Guiraut Riquier to Sir Amalric of Narbonne
a Tonis.
at Tunis

Al car onrat senhor
To-the dear honored lord
noble, de gran ualor,
noble of great merit
discret, saui, amat,
discreet wise loved
de uista dezirat
of sight desired
ab creissemen durable
with growth lasting
de profieg mot onrable,
of profit very honorable
ab grat et ab salut,
with favor and with greeting

a sel, cui dieus aiut
to him whom God help
en totz faitz (car bes tanh,
in all deeds for well it-befits
car res non li sofranh)
for anything not to-him lacks
ab bon comessamen,
with good beginning
a sel, que d'auinen
to him who of-fitness
sap mot gen dir e far
knows-how very nobly to-say and to-do
ab grat son benestar
with favor his well-being
gen gardan son deuer
nobly keeping his duty
segon aquel poder,
according-to that power
que a totas sazos,
which he-has-at all seasons
a sel, que de totz bos
to him who of all good
faitz a deuer e cor,
deeds has duty and heart

a sel, de que nom mor
to him from whom not-in-me dies
uoler del sieu enans
will of-the his advancement
(car la razo es grans
for the reason is great
e mi ab bon' amor),
and me with good love
al bon ualen senhor
to-the good worthy lord
N Amalric de Narbona
Sir Amalric of Narbonne
Gr. Riquier s'adona
Guiraut Riquier gives-himself
soplegan humilmen
bowing humbly
al sieu enantimen
to-the his advancement
com de son senhor car
as of his lord dear
e per mielhs remembrar
and for better remembering
enclinadas salutz
bowed greetings
et obezirs uolgutz
and obediences wished
en totz e per totz faitz.
in all and for all deeds

Car, senher, nulh maltraitz
For lord any hardship
no m'es de uos parlar,
not to-me-is of you to-speak
cant cocir uostr' afar;
when I-ponder your affair
queus es obs, que siatz
that-to-you it-is needful that you-be
per lo luoc, on anatz,
for the place where you-go
e per cel, don mouetz,
and for that whence you-move
e per lo nom, c'auetz
and for the name that-you-have
de uostres ancessors,
of your ancestors
pero nom pren paor,
yet not-me takes fear
qu'en tot non auengatz,
that-in all not you-succeed
ab sol que sias uiuatz
with only that you-be living
uos e uostra companha,
you and your company

et al rey no sofranha
and to-the king not lack
uolontatz ni poders
will or power
de tot, cant sos deuers
of all as-much-as his duty
es de dir e de far;
is of saying and of doing
c'aissi pot acabar
for-thus he-can to-achieve
so, per que s'es mogut.
that for which himself-is moved
Dieus lin sia aiut
God to-him-thereof may-be help
per sa dossa merce
by his sweet mercy
e don cor de far be
and may-give heart of doing good
e honor a sas iens
and honor to his folk
et especialmens
and especially
de uos ad enantir;
of you to advance
car ben pes, que seruir
for well I-think that to-serve
lo sabretz a son grat.
him you-will-know-how at his will

Pero de uolontat
Yet from will
me mou, queus diga ien,
me moves that-to-you I-say nobly
ab cal captenemen
with what bearing
uenretz a cap de tot,
you-will-come to end of all
si ben sai, que d'un mot
if well I-know that of-a word
nous ne puesc ensenhar;
not-you thereof I-can to-teach
car no m'en puesc cessar,
for not myself-thereof I-can to-cease
tant uuelh uostra honor.
so-much I-wish your honor
Al rey aiatz amor
To-the king have love
et aprop dieu l'onratz
and after God him-honor
e faitz tot, can puscatz,
and do all as-much-as you-can
en dreg del sieu plazer
in right of-the his pleasure
fazen uostre deuer;
doing your duty
c'aissieus enantiretz.
for-thus-you you-will-advance

Atressi onraretz
Likewise you-will-honor
aprop luy sos efans,
after him his children
el cal mielhs tanh, enans
and-the which best befits first
e mais totas uegadas
and more all times
e las gens pus onradas,
and the folk more honored
si com tanh mielhs e mais;
so as it-befits best and most
c'aisi sera uerais
for-thus will-be true
uostre laus e grazitz.
your praise and welcomed
E nous sia oblitz
And not-to-you let-it-be forgotten
dels uostres enantir
of-the yours advancing
et amar e grazir;
and loving and welcoming
c'aisi seretz amatz;
for-thus you-will-be loved
qu'ieu crey, gardar sapchatz
for-I believe to-keep you-know
mais, cui mielhs tanheria.
more whom best it-would-befit

E can luecx sera
And when place will-be
e temps de uassalatie,
and time of vassalage
tenetz fort en coratie
hold strongly in heart
tres cauzas, queus dirai;
three things that-to-you I-will-say
e denan las uos ai
and before them to-you I-have
nomnadas atressi.
named likewise
Sonuengaus, que aqui,
Remember-you that there
on uos anatz, uan gens
where you go go folk
ricas, noblas, ualens
rich noble worthy
motas per dieu seruir;
many for God serving
per queus deu afortir
for which-you ought to-strengthen
totz hom lai d'auer pretz,
every man there of-having worth
per aiso car sabetz,
for this for you-know

que pro er qui uezer
that enough will-be who to-see
de sel, que captener
of him who to-conduct
se sabra gent ab sen.
himself will-know nobly with sense
Car non aug ardimen
For not I-hear boldness
ses gaire lauzar;
without much praising
per ques deu esforsar
for which-one ought to-strive
cascu sauiamen
each wisely
de son enantimen
of his advancement
ab armas et estiers.
with arms and otherwise
Car laus n'es pus pleniers
For praise thereof-is more full
on en maior fach es
where in greater deed is
per home bon conques;
by man good conquered
e par als pros passatz,
and it-seems to-the worthy past
que tals es mot lauzatz,
that such-one is much praised
que non uisc, .C. ans a.
who not lived hundred years ago

Donc bon gazanhar fa
Then good gaining it-makes
si onran pretz uerai
so honoring worth true
e de tot en tot lai;
and of all in all there
car honor temporals
for honor temporal
es et esperitals,
is and spiritual
et aitals pretz es bos.
and such worth is good
Per que membre a uos,
For which let-remember to you
senher meus, on anatz,
lord mine where you-go
eus membre, s'a uos platz,
and-to-you let-remember if-to you it-pleases
don mouetz atertal,
whence you-move likewise
del ric deuer rial
of-the rich duty royal
dels senhors de Narbona,
of-the lords of Narbonne
com en tans locx ressona
how in so-many places it-resounds
per pretz e per honor,
for worth and for honor

eus membre ab sabor
and-to-you let-remember with savor
lo nom, queus es donatz.
the name that-to-you is given
Car si beus cossiratz
For if well-you you-consider
l'onor, que possezetz,
the-honor that you-possess
car aquel nom auetz
for that name you-have
Aimeric de Narbona,
Aimeric of Narbonne
de mais uostra persona
of more your person
n'es de ben far tenguda
thereof-is of well doing bound
e n'es pus conoguda,
and thereof-is more known
que per autre no fora.
than by other — it-would-be
Car le pretz uos honora
For the worth you honors
de l'aial En Aymeric,
of the-grandfather Sir Aymeric
d'aquel, que conqueric
of-that-one who conquered
Narbona la onrada,
Narbonne the honored

e cant que sia linhada
and as-much as be lineage
n'a per motz locx honor.
thereof-has through many places honor
Per queus prec per amor,
For which-you I-pray for love
senher, e per onransa,
lord and for honoring
que aiatz remembransa
that you-have remembrance
en totz uostres afars,
in all your affairs
o siuals éls pus cars,
or at-least in-the most dear
d'estas .III. cauzas grans
of-these three things great
e creisser n'etz d'afans
and to-grow thereof-you-are of-toils
e de pretz e d'onor.
and of worth and of-honor
E membreus, quel melhor
And remember-you that-the best
thezaur, c'om pot auer,
treasure that-one can to-have
es lialtat per uer,
is loyalty for true
don se sec ueritatz.
whence itself follows truth

Et aquel, que amatz
And those whom you-love
et a quin faitz semblan,
and to whom-thereof you-make seeming
sai e lai gent onran
here and there nobly honoring
sapchatz los retener,
know-how them to-retain
sels de lai ab plazer
those of there with pleasure
gen de faitz e de ditz,
nobly of deeds and of sayings
cels de sai ab escritz,
those of here with writings
que lur mandetz souen
that to-them you-send often
uostr' esser retrazen,
your being recounting
preguan del uostre pro.
praying of-the your profit
C'a tot home sap bo
For-to every man it-tastes good
e sembla d'amistat,
and seems of-friendship
qu'el manda son estat
that-he sends his state
en letras, cant luenh es.
in letters when far he-is
Donc non oblidetz ges,
Then not forget at-all

que no fassatz de lai
that not you-do from there
e no mandetz de sai
and not you-send from here
als amicx so, queus dic;
to-the friends that which-to-you I-say
c'aisi d'En Aimeric
for-thus of-Sir Aimeric
auretz de pretz semblan,
you-will-have of worth semblance
cous ai dig, ses doptan;
as-to-you I-have said without doubting
sol de tot me crezatz.
provided-that in all me you-believe
E cre, queus o sapchatz,
And I-believe that-you it you-know
mas no m'en puesc tener
but not myself-thence I-can to-hold
del dir; tan gran uoler
from-the saying so great will
ai de uostra honor,
I-have of your honor
c'a penas nulh senhor
that-with difficulty any lord
ai, de qu'ieu pus la uuelha,
I-have of whom-I more it wish
e nous pessetz, quem duelha
and not-you think that-to-me it-grieve
del parlar, car m'en lais,
of-the speaking for myself-thence I-cease

ans per paor de fais
rather for fear of burden
me couen abreuiar.
to-me it-befits to-shorten
Mandaus fort saludar
Sends-to-you strongly to-greet
Ramun Joan per uer
Ramon John for true
(c'ad el o fis saber,
for-to him it I-made know
can estas letras fi)
when these letters I-made
e N Bonet Contasti
and Sir Bonet Contasti
e N P. Esteue fort
and Sir P Esteve strongly
e tant d'autres, que port
and so-many of-others whom I-bear
non puesc penre albir
not I-can to-take judgment
ad aras, mas d'albir
at now but by-judgment
entendetz dels priuatz,
understand of-the intimates
queus aman els amatz,
who-you love and-them you-love
qu'entendres deu aisi.
for-understanding ought thus

Senher, prec uos cap cli
Lord I-pray you head bowed
de tot, can dich uos ai,
of all as-much-as said to-you I-have
et encaras de mai,
and still of more
que fassatz saludar
that you-have greeted
atal, c'o sapcha far,
in-such-a-way that-it he-know-how to-do
tota uostra companha
all your company
priuada et estranha,
intimate and strange
los senhors cauayers,
the lords knights
capelas, escudiers
chaplains squires
et aprop los garsos;
and after the grooms
car tot, cant es ab uos
for all as-much-as is with you
am per la uostr' amor.
I-love for the your love

E prec uos, que sabor
And I-pray you that savor
uos ai' aisso d'auzir
for-you have this of-hearing
souen; car gran dezir
often for great desire
ai, queus menbre de mi,
I-have that-to-you remember of me
e que uos ab pretz fi
and that you with worth true
uos captengatz de lai,
yourself conduct from there
e que tornetz de sai
and that you-return over here
ab gaug et ab honor.
with joy and with honor
E prec nostre senhor
And I-pray our lord
Jhesu Crist, queus aiut
Jesus Christ that-you he-help
a tot per sa uertut
in all by his virtue
et a uostra companha,
and to your company
si que res nous sofranha
so that anything not-to-you lack
de ben ni de plazer.
of good or of pleasure

Dadas foron per uer
Given were for true
a Narbona .III. iorns
at Narbonne three days
ses totz pessamens morns
without any thoughts gloomy
ans de sant Bertolmieu
before of saint Bartholomew
en l'an é nom de dieu
in the-year in-the name of God

* * *

(lacuna)

Aitan grans com deuers

77 · COUNSEL TO A LORD

Riquier admits he counsels others better than himself, as everyone sees others' faults more than his own, yet even the wise need counsel. Men reprove from envy, spite, or friendship; his reproof comes from love and duty. He advises his lord that worth must grow daily, warns against too much talk, idleness, excess, and a word that cannot be trusted, bids him keep his goods and people close, and above all warns against slanderers, whose accusations he mimics. He ends with a prayer for the lord and for himself.

Aiso fe Gr. Riquier l'an MCCLXXII.
This made Guiraut Riquier the-year twelve-hundred-seventy-two

Aitan grans com deuers
As-much great as duty

es é mi bos uolers
is in me good will

de ben far, si podia,
of well doing if I-could

e si saber n'auia;
and if knowledge thereof-I-had

mas cada us mi falh
but each one to-me fails

souen, per que no ualh
often for which not I-am-worth

ni puesc a mon deuer.
nor I-can at my duty

Mas per tant del uoler
But for so-much from-the will

nom part ni sai far als,
not-me I-part nor I-know-how to-do other-thing

ans soi a mi eis fals
rather I-am to me self false
e lials ad autrui.
and loyal to others
Car so, de quem destrui,
For that by which-me I-destroy
nom sai nim puesc gardar,
not-me I-know-how nor-me I-can to-guard
e sai ben esselar
and I-know-how well to-conceal
autr'ome de son dan.
other-man from his harm
E crey, c'aital se fan
And I-believe that-such themselves make
tot lo pus de las iens.
all the most of the folk
Car tals ditz de grans cens,
For such-one says of great sense
que fa sos faitz estiers,
who does his deeds otherwise
e tal fa faitz pleniers,
and such-one does deeds full
que ua estiers del dir.
that goes otherwise from-the saying
Mas qui s'en pren albir,
But who himself-thereof takes judgment

hom es pus conoissens
man is more discerning
dels autrus falhimens
of-the others' failings
que del seus las .C. partz.
than of-the his the hundred parts
Car mot es grans l'esguartz,
For much is great the-regard
que a d'autrui cascus,
that has of-others each
per que no falh negus,
for which not fails any
que non sia repres.
that not he-be reproved
E fa hom souen bes,
And does man often goods
que son é mal tengut;
that are in ill held
e son tart conogut
and are late known
li mal per cels, quel fan,
the ills by those who-them do
ans entre quels faran
rather among who-them will-do
ni penran, cui que sia.
or will-take whom that be
Aisi son tota uia
Thus are all the-while
l'un pels autres blasmat,
the-one by-the others blamed

repres e cocelhat
reproved and counseled
o essenhat per uer;
or taught for true
quel pus cuian auer
for-the most think to-have
assatz saber e sen,
enough knowledge and sense
e cascus falh souen
and each fails often
a semblan de cascu.
at seeming of each
Pero non uey negu,
Yet not I-see any
que, cant a ren a far,
that when he-has thing to do
que perilhos li par,
that perilous to-him seems
per mielhs son pro chauzir
for better his profit choosing
o per son dan fugir
or for his harm fleeing
c'autrui cosselh non queira,
that-of-others counsel not he-seek
pus uol auer manieira
since he-wishes to-have manner
de ben far sos afars.
of well doing his affairs
C'a penas cossirars,
For-with difficulty pondering

sens, sabers, mentens
sense knowledge understanding
d'un home solamens
of-a man only
pot d'un fag tot uezer
can of-a deed all to-see
aquo, quel pot ualer
that which-to-him can to-avail
per uenir a bon cap.
for coming to good end
Pero de trops y cap
Yet of too-many there fits
cosselhs, sabers e sens,
counsels knowledge and sense
(car son diuersamens
for they-are diversely
l'entendemen partit)
the-understanding divided
e cant tug an chauzit
and when all have chosen
lo mielhs a lur semblans,
the best at their seeming
deu s'en complir enans
ought itself-thereof to-fulfill sooner
e mielhs ab mai d'onor,
and better with more of-honor
sol que per lo senhor
provided that by the lord
del fag sian crezut.
of-the deed they-be believed

Car ses aquo perdut
For without that lost
son tuch li bon cosselh.
are all the good counsels
Per qu'ieu me merauelh,
For which-I myself marvel
cossil pot demandar
how-it can to-ask
negus hom, cant pot far
any man when he-can to-do
sos faitz a tot son cor;
his deeds at all his heart
car no pot a nulh for
for not he-can in any manner
souen endeuenir,
often to-succeed
ans s'en fai escarnir,
rather himself-thereof makes to-mock
prendal me mal o be.
let-him-take-it me ill or well
E souen se deue,
And often itself happens
que falh hom cosselhatz;
that fails man counseled
pero non es blasmatz,
yet not he-is blamed
quel cosselh lon defen;
for-the counsel him-thence defends

mas ies deffendemen
but at-all defense
no pot auer del dan,
not he-can to-have of-the harm
prenal ne pauc o gran,
let-him-take-it thereof little or great
mas planhs n'es totas uetz.
but lament thereof-is all times
Perol pus trobaretz,
Yet-the most you-will-find
qu'en fan ben lurs afars.
that-thereof make well their affairs
Mas a m'es pessars
But now to-me-is thinking
d'autrus afars uengutz
of-others' affairs come
tan grans, qu'en soi mogutz
so great that-thereof I-am moved
coma del tot dels mieus.
as of-the whole of-the mine
El blasme sai qu'es grieus,
And-the blame I-know that-is grievous
que per mot m'es cargatz,
that by many to-me-is charged
et ien blasmi assatz.
and I-thereof blame enough
Car de tot es aital:
For of all it-is such
l'un reprendon per mal,
the-one they-reprove for ill

que uolon als repres,
that they-wish the-others reproved
l'autre, car greu lor es,
the-other for grievous to-them it-is
s'ome uezon falhir,
if-man they-see fail
li autre, car mal dir
the others for ill to-say
uolon de tota gen,
they-wish of all folk
que amic ni paren
that friend or kinsman
non uan estalbiat,
not go spared
l'autre per amistat
the-other for friendship
reprendon cosselhan,
reprove counseling
l'autre, car gran afan
the-other for great toil
sofron de gilozia,
suffer from jealousy
que planhon nueg e dia,
that they-lament night and day
can uezon nulh be far.
when they-see anyone well do
Trop poiria ponhar
Too-much I-could to-strive
en las manieiras dir,
in the manners to-say

per c'om senes mentir
for which-one without lying
es repres e repren,
is reproved and reproves
tant que generalmen
so-much that generally
n'es tot le mon perpres
thereof-is all the world caught
e tug reprendedor.
and all reprovers
Mas a mi uen d'amor,
But to me comes from-love
de fe e de deuer,
from faith and from duty
de temor, de plazer
from fear from pleasure
so, per quem soi mogutz,
that for which-me I-am moved
e non ies irascutz,
and not at-all angered
mas humil e pagatz
but humble and paid
ni per faitz deguisatz,
nor for deeds unseemly
que ueia comensar
that I-see begin
a sel, de que parlar
by him of whom to-speak
uuelh per creisser s'onor.
I-wish for increasing his-honor

E sopley mo senhor
And I-beseech my lord
humilmen merceyan,
humbly begging-mercy
que nom torne a dan
that not-to-me it-turn to harm
so, que li uuelh per be
that which to-him I-wish for good
dir e per bona fe.
to-say and for good faith
Qu'estiers a mon semblan
For-otherwise at my seeming
per nulh fag pauc ni gran
for any deed little or great
nulha re nol diria;
any thing not-to-him I-would-say
tant tem sa senhoria
so-much I-fear his lordship
e dezir sa honor
and I-desire his honor
e li port bon' amor
and to-him I-bear good love
ab lialtat deguda.
with loyalty due
E pus li es uenguda
And since to-him it-is come
(et ieu li soi denan)
and I to-him am before

esta razo, breuian
this reasoning shortening
ne uuelh parlar ab luy,
thereof I-wish to-speak with him
pus aizinat ne soi,
since furnished thereof I-am
et el m'o uol sofrir,
and he me-it wishes to-suffer
et ay li que grazir,
and I-have to-him what to-thank
sim fas; pero comens,
if-me I-do yet I-begin
e uos, senher ualens,
and you lord worthy
entendetz, queus dirai,
understand what-to-you I-will-say
e no gardetz, que sai,
and not regard what I-know
ni qui soi, ni que ualh,
nor who I-am nor what I-am-worth
mas si ren dic atalh,
but if anything I-say such
queus semble de razo
that-to-you seem of reason
eus puesca esser bo,
and-to-you can to-be good
aco deuetz gardar
that you-ought to-regard
eus deuetz albirar,
and-you ought to-judge

sieus plai, per queus o dic.
if-to-you-it pleases for which-to-you it I-say
Car de ser e d'amic,
For of servant and of-friend
de par e de maior
of peer and of greater
se deu endreg d'amor,
itself ought toward of-love
som pes, far en aisi.
so-I think to-do in this-way
E no fora de mi,
And not would-be of me
c'a uos parles de cen,
that-to you I-spoke of sense
tant fas nessiamen
so-much I-do foolishly
los pus de mos affars.
the most of my affairs
Pero d'omes auars
Yet from-men miserly
aprenon ben larguezas
they-learn well largesses
e de fols sauiezes,
and from fools wisdoms
car sabon las retraire
for they-know-how them to-recount
e non las sabon faire
and not them they-know-how to-do
ni non lur es degut.
nor not to-them is due

Qu'ieu eis ai conogut
For-I self have known
souen autrui falhir
often of-others failing
e ies nom sai tenir
and at-all not-me I-know-how to-hold
de falhimens a far;
from failings to do
e sai ben ensenhar
and I-know-how well to-teach
tal ren, que far non sai,
such thing as to-do not I-know-how
et aisi es del mai
and thus it-is of-the more
e del pus de las iens.
and of-the most of the folk
Car senher conoissens
For lord discerning
fizels, de dieu amans
faithful of God loving
e temens et honrans,
and fearing and honoring
sertz, sauis e senatz,
sure wise and sensible
humils, braus, atempratz
humble fierce tempered
e gais e plazentiers,
and gay and pleasing
gent parlan, drechuriers,
nobly speaking righteous

francx, priuatz e cortes
frank intimate and courtly
e larcx e ben apres,
and generous and well taught
uertadiers, dreg seruan,
truthful straight serving
dieu e deuer onran
God and duty honoring
e gent amezuratz,
and nobly measured
uos es obs, que siatz
to-you it-is needful that you-be
per loc e per linhatie.
for place and for lineage
E cre, que d'agradatie
And I-believe that of-pleasantness
uos ue tot ben e gen
to-you comes all well and nobly
al bon captenemen,
to-the good bearing
que auetz comensat,
that you-have begun
dont auetz laus e grat,
whence you-have praise and favor
et esforsaus de mai.
and strive-yourself of more
Car estiers pretz uerai
For otherwise worth true
no pot hom conquerir,
not can man to-conquer

si totz iorns d'enantir
if every day of-advancing
no pessa sa honor.
not he-thinks his honor
Ans qui a gran ualor
Rather who has great merit
es laissa de far be,
and-himself leaves of doing good
tan tost can s'en recre
as soon as himself-thereof he-gives-up
et es per sert saubut,
and it-is for sure known
a tot son laus perdut
he-has all his praise lost
e blasme acampat.
and blame gathered
Car lunha cantitat
For any quantity
en pretz complit non a,
in worth complete not has
mas tan cant hom uieura,
but as-long as man will-live
s'esforse de ben far.
let-him-strive of well doing
Pero de uos mi par,
Yet of you to-me seems
que sabetz, que uers es;
that you-know that true it-is

per qu'ieu cre, que totz bes
for which-I believe that all goods
ne faitz uoluntos.
thereof you-do eager
E si tot uos es bos
And though all to-you is good
e plazen bes per far,
and pleasing good for doing
no uulhatz trop parlar
not wish too-much to-speak
ans de fach ni aprop;
before of deed or after
car mal azaut es trop,
for ill graceless is too-much
e pus de qui mais ual.
and more of whom more is-worth
Et aitan, qui d'ostal
And so-much who from-lodging
issir es perezos,
to-go-out is lazy
e qui trop laguios
and who too-much weary
es de so, c'a far a,
is of that which-to do he-has
e qui cochos no ua
and who hastening not goes
per afars perilhos,
for affairs perilous
e qui es dormilhos,
and who is sleepy

pus mal azaut .C. tans.
more ill graceless hundred times
Pero de tot es dans
Yet of all it-is harm
et anta e uergonha
and shame and disgrace
e maiers, qui trop ponha
and greater who too-much strives
de son cors soiornar
of his body resting
en beure en maniar
in drinking in eating
et en als part mezura,
and in other-things beyond measure
e qui no s'asegura
and who not himself-assures
so, que deu en amar,
that which he-ought in loving
e qui de son parlar
and who of his speaking
non pot esser crezutz,
not can to-be believed
adoncx es pus perdutz
then is more lost
sos faitz, que s'era mortz.
his deeds than if-he-were dead
Pero de mi es tortz,
Yet of me it-is wrong
car d'aisous ai parlat;
for of-this-to-you I-have spoken

tan uos uey estranhat
so-much you I-see estranged
del tot, don ai plazer.
of-the whole whence I-have pleasure
Mas si nous pot ualer,
But if not-to-you it-can to-avail
beus nous aitan petit,
well-to-you not-to-you so-much little
donc metetz en oblit
then put in forgetting
so, que obs non auetz,
that which need not you-have
e so d'obs retenetz,
and that of-need retain
si ren uos dic de bon.
if anything to-you I-say of good
Car per melhor razon
For by better reason
del uostre pretz uos dic
of-the your worth to-you I-say
aco, que fa destric,
that which does harm
a laus et ad honor,
to praise and to honor
per queus fassa temor
for which-to-you it-make fear
tot, e queus ne gardetz,
all and that-you thereof you-guard

qu'enquer melhuraretz
for-still you-will-improve
mot en uostre captenh.
much in your bearing
Hom é son iouen penh
Man in his youth paints
ben, que fenis estiers,
well who finishes otherwise
et a n'i de leugiers,
and has thereof-there of light-ones
que pueis son sert e bon,
who then are sure and good
et a n'i, que son pron
and has thereof-there who are worthy
uielh e iouen assatz.
old and young enough
Mas pretz es pus onratz,
But worth is more honored
on mais a de durada.
where more it-has of lasting
Lonc temps a, qu'es proada
Long time it-has that-it-is proven
uera esta razos.
true this reasoning
Per queus prec, senher bos,
For which-you I-pray lord good
qu'en totz bes entendatz,
that-in all goods you-attend
e totz iorns qu'en fassatz,
and every day that-thereof you-do

al pus que uos poiretz,
at-the most that you will-be-able
et en tot, can faretz,
and in all as-much-as you-will-do
aiatz mezur' e sen.
have measure and sense
E remembratz souen
And remember often
tot iorn uostre deuer,
every day your duty
pueis ab uostre poder
then with your power
atempratz lo ab grat.
temper it with will
Hom deu ben uoluntat
Man ought well will
auer de totz bes far,
to-have of all goods doing
mas en totz deu gardar,
but in all ought to-watch
co pot, ans quel comens.
how he-can before that-it he-begin
E uulhatz grat de gens,
And wish favor of folk
e de las uostras pus;
and of the yours more
cobran merit cascus
earning merit each
de uos per son seruir;
from you by his serving

e sapchatz ben chauzir
and know-how well to-choose
e sels, que mielhs o faran.
also those who best it will-do
E no anetz sercan
And not go seeking
aizina, si l'auetz,
ease if it-you-have
els bes, que possezetz.
and-the goods that you-possess
Faitz los aprop tener.
Make them near to-hold
Car mot fa mal auer
For much does ill to-have
sofracha, quin pot mais,
lack who-thereof can more
e qui pot uieure gais,
and who can to-live gay
fa mal uieure marritz.
does ill to-live downcast
Donc non crezatz forbitz
Then not believe furbished
lauzengiers mal dizens;
slanderers evil speaking
car totz iorns falsamens
for every day falsely
decebon sai e lai,
they-deceive here and there

don ad autrui eschai
whence to other befalls
pena de lur forfach,
penalty of their misdeed
et esta mal e lag.
and it-stands ill and ugly
Car ilh punit non son,
For they punished not are
qu'ilh fan ab trassion
who-they make with treason
souen senhor falhir
often lord fail
e fan metr' en azir
and make put in hatred
autrui souen ses tort;
other often without wrong
per c'om deuria fort
for which-one ought strongly
dechazer lauzengiers.
to-bring-down slanderers
L'entendres es leugiers
The-understanding is easy
dels lauzengiers assatz;
of-the slanderers enough
car cascus aizinatz,
for each furnished

cochos de mal mesclar
hastening of ill mixing
autrui ua ses parlar
others goes without speaking
gaire d'autra razon.
hardly of-other reasoning
E queron ochaizon,
And they-seek occasion
cant parlan ab senhor,
when speaking with lord
que semble, que d'amor
that it-seem that from-love
nasca lurs parlamens,
be-born their speeches
el fan mot de paruens,
and-to-him make much of seemings
que mal an de son dan,
that ill they-have of his harm
e ia nol parlaran
and ever not-to-him will-speak
mas de son malsaber
but of his displeasure
ab semblan de deuer
with seeming of duty
dizen: Aital uos pana,
saying Such-one you robs
et aital uos engana,
and such-one you deceives
et aital uos uol mal,
and such-one you wishes ill

et aital atertal,
and such-one likewise
aitals es contra uos,
such-one is against you
et aital mal curos
and such-one ill caring
del uostre profichar,
of-the your profiting
et aital no uol far
and such-one not wishes to-do
en dreg uos son deuer,
in right to-you his duty
aital a fach plazer
such-one has done pleasure
a uostres enemicx,
to your enemies
et aital es enicx
and such-one is hostile
uas sel, queus uolon be,
toward those who-you wish well
aital a dig a me,
such-one has said to me
que hom l'a dig aiso:
that one to-him-has said this
aital uos fa aquo
such-one to-you does that
de calque mal iornal,
of some ill day
et aital uos ditz mal,
and such-one to-you says ill

et aital lous enquier.
and such-one it-you seeks
Tuch an aquest mestier
All have this trade
lauzeniador truans,
slanderers rogues
e quils cre, ni quils blans,
and who-them believes or who-them flatters
non es pros ni prezatz,
not is worthy or prized
ans fa de grans foldatz
rather does of great follies
e de grans falhimens.
and of great failings
E uos, senher plazens,
And you lord pleasing
esquiuatz los de uos
avoid them from you
e faitz ab homes bos
and do with men good
e sertz tot uostr' afar,
and sure all your affair
e nous puesc' om lonhar
and not-you may-be-able one to-distance
de so, c'amar deuetz,
from that which-to-love you-ought
et aiso recebetz
and this receive
ab bon entendemen.
with good understanding

Car per reprendemen
For by reproving
ni per uos castiar
or by you chastising
ni per nulh malestar,
or by any ill-standing
qu'ieu conosca en uos,
that-I know in you
nieus ueia sofrachos
nor-you I-see needy
en lunha ren de ben,
in any thing of good
nous ai dich per ma fe
not-you I-have said by my faith
ren, que aiatz auzit,
anything that you-have heard
mas per que nous oblit
but for that not-to-you be-forgotten
so de ben, que sabetz,
that of good which you-know
(car si camiar uoletz
for if to-change you-wish
ren en uostre captenh,
anything in your bearing
non cal, c'om uos essenh
not needs that-one you teach
lo mielhs a mon semblan)
the best at my seeming

e car plazer ai gran
and for pleasure I-have great
per uer de uostres bes,
for true of your goods
e car amor e fes
and for love and faith
m'en forsan e deuers,
me-thereof force and duties
e car m'es grans plazers
and for to-me-is great pleasure
en ben de uos parlar.
in well of you speaking

E dieus don uos a far
And God may-give you to do
tostemps uostra honor
always your honor
eus cresca de ualor
and-you may-increase in merit
de poder e de sen
in power and in sense
eus fassa longamen
and-you may-make long
uieure ben ab bon grat
to-live well with good favor
ab uostra uoluntat
with your will
complida de plazer
fulfilled of pleasure
eus cresca bon uoler
and-you may-increase good will
uas mi ses uostre dan;
toward me without your harm
et a mi don talan
and to me may-give desire
esforsieu de ben far
strenuous of well doing
em fassa ben obrar,
and-me may-make well work
tan qu'ieu plazen li sia.
so-much that-I pleasing to-him be
Amen.
Amen

A penas lunh pro te

78 · THE LORD AND HIS HOUSEHOLD

Loyalty is gone: each seeks his own gain, and oaths scarcely hold. Riquier teaches duty better than he keeps it, yet cannot stop, though it avails little. Private affairs become known, and whoever neglects his own should expect no one else to mind it. Like seeks like, and a lord's household takes its manners from him. A lord who stops fearing want spends himself into poverty and contempt, worse than forcible disinheritance. Naming no one, he bids his lord govern with sense and measure, and prays God to help those he spoke of and to set Riquier right.

Aiso fe Gr. Riquier l'an MCCLXXIIII prolec.
This made Guiraut Riquier the-year twelve-hundred-seventy-four prologue

A penas lunh pro te
With difficulty any profit holds

ad autrui ni a me
to others or to me

mos sabers, don m'es greu.
my knowledge whence to-me-it-is grievous

Pero ges lo dan meu
Yet at-all the harm mine

nom prezi la meitat, 5
not-me I-prize the half

que fas, car lialtat
as I-do for loyalty

non truep entre las gens,
not I-find among the folk

c'usquecx es tant ardens
for-each is so eager

el sieu multiplicar,
in-the his multiplying

c'a penas sap gardar
that-with difficulty he-knows-how to-keep
drechura ni merce,
right or mercy
ni l'us l'autre non cre
nor the-one the-other not believes
ses dopte cal que cal.
without doubt which that which
Car a penas y ual
For with difficulty there avails
sagramen ni fiansa;
oath or pledge
tan es dreitz ab doptansa
so-much is right with doubt
perparatz tort fazen,
prepared wrong doing
et aisi deceben
and thus deceiving
l'us l'autre uieu cascus.
the-one the-other lives each
E conoison lo pus,
And they-know the most
que lur contrari fan;
that their contrary they-do
mas nous pesse per tan,
but not-you think for so-much
ques ne uuelhan laisar,
that-themselves thereof they-wish to-leave

tant se uolun pleyar
so-much themselves they-wish to-bend
de dieu e de lur dan.
of God and of their harm
Mas qui uieu galian
But who lives beguiling
sel, ques fiza en lui,
him who-himself trusts in him
es tracher e destrui
is traitor and destroys
si pus quel galiat.
himself more than-the beguiled
Mas totz es embarat
But all is encumbered
lo mons, can m'o cocir;
the world when me-it I-ponder
car negus de falhir
for any from failing
trop nos pot excuzar,
too-much not-himself can to-excuse
ans cuia tal ben far,
rather thinks such-one well to-do
que fai mals e peccatz;
who does ills and sins
e tals fa mals forsatz,
and such-one does ills forced
que uolria far be;
who would-wish to-do good
e de moutz s'endeue,
and of many itself-happens

que farian folors,
that they-would-do follies
si non era temors
if not were fear
de gens may que de dieu.
of folk more than of God
Pero qui sap lo sieu
Yet who knows-how the his
enantir, com que sia,
to-advance how that it-be
es tengutz tota uia
is held all the-while
per sauis e per sertz.
for wise and for sure
Mas ieu soi pus apertz
But I am more open
en deuer essenhar,
in duty teaching
c'atretans quer en far
than-as-much-as I-seek in doing
lo mieu, so sai per uer.
the mine this I-know for true
E ges nom sai temer,
And at-all not-me I-know-how to-fear
del dir ni far nol sai;
of-the saying or doing not-it I-know-how
mas aiso, que dirai,
but this that I-will-say

a cuy calra, entenda
to whom it-will-matter let-him-understand
e lais mal e ben prenda.
and let-him-leave ill and good let-him-take

La maior razo
The greater reason
si tot no m'al chasticx,
though all not to-me-avails chastisement
doctrina ni prezicx
doctrine or preaching
ab sels, qu'ieu mai uolria,
with those whom-I more would-wish
ans pot hom dir tot dia:
rather can man to-say every day
huey mal e pietz deman,
today ill and worse tomorrow
tot despendrai en uan
all I-will-spend in vain
enquers de mo saber
still of my knowledge
en els per mon deuer,
in them by my duty
que no m'en puesc sofrir.
for not myself-thereof I-can to-refrain
Car tant ai gran dezir,
For so-much I-have great desire
qu'el fesson mielhs de ben,
that-they did better of good

so que per nulha ren
that which for any thing
non par ques puesca far.
not seems that-itself can to-do
Car en ren melhurar
For in anything improve
nols uey, de que m'es greu
not-them I-see of which to-me-it-is grievous
e par ben del sen mieu,
and seems well of-the sense mine
qu'ieu me cargue afan
that-I myself load toil
dels autrus afars gran,
of-the others' affairs great
els mieus no sai far ben.
and-the mine not I-know-how to-do well
Mas de motz s'endeuen,
But of many itself-happens
e mi forsa n'amors
and me forces thereof-love
e regart e temors
and regard and fear
de lurs blasm' e del dan,
of their blame and of-the harm
qu'ieu aug que lunh s'espan,
that-I hear that far itself-spreads
don m'es grieu lur ressors;
whence to-me-is grievous their report
car uolgra que fos bos,
for I-would-wish that it-were good

ab qu'ieu mais non ualgues.
provided that-I more not were-worth
Et ilh nos pessan ges,
And they not-themselves think at-all
que hom garda s'en don
that man heed himself-thence give
ni puesca saber, con
nor can to-know how
ylh se fan lurs afars;
they themselves make their affairs
e aras deuinars,
and now guessing
prezumirs e sabers
presuming and knowing
demandars e uezers
asking and seeing
fan los afars priuatz
make the affairs private
manifestz e nomnatz,
manifest and named
si c'om lo sap del pus.
so that-one it knows of-the most
Per que nos pes negus,
For which not-himself let-think any
que de sos falhimens
that of his failings
no parlo pus las gens,
not speak more the folk
qu'él falhir no son grat an;
that-in-the failing not his favor they-have

nis pes, si fa son dan,
nor-himself let-think if he-does his harm
c'om lo tengua per sert
that-one him hold for sure
nil tengua per apert,
nor-him hold for open
pus uieura empachatz;
since he-will-live hindered
ni cug esser prezatz,
nor let-think to-be prized
quel sieu lais dechazer,
who-the his lets fall
ni secors non esper,
nor help not let-him-hope
qu'el se sia nozens,
since-he himself be harmful
ni si es negligens,
nor if he-is negligent
c'autrel sia curos,
that-other-to-him be careful
ni, si no uol sos pros,
nor if not he-wishes his profits
que autrels li percatz,
that another-them to-him pursue
ni si fa ben dapas,
nor if he-does well slowly
que autrels li enans,
that another-them to-him advance

ni quel sia gardans
nor that-to-him be guardian
del sieu, s'il non a cura,
of-the his if-he not has care
ni planha sa frachura,
nor lament his lack
si el eys non las planh,
if he self not them laments
ni percasse gazanh
nor pursue gain
si el fort perdrel uol,
if he strongly to-lose-it wishes
ni, si uergonha col,
nor if shame he-worships
que autre la l'esquieu;
that another it to-him-avoid
ni pes pus é l'abrieu
nor let-him-think since he it-hastens
son mal, c'autrel retenha;
his ill that-another-it restrain
nis pes, c'autrel mantenha,
nor-himself let-think that-another-him maintain
pus el eis se decassa;
since he self himself chases-away
ni pes, que autrel fassa,
nor let-think that another-him make
pus el se uol desfar,
since he himself wishes to-undo
ni quel uuelha leuar,
nor that-him he-wish to-raise

qu'el se laisse chazer,
that-he himself lets fall
ni quel fassa plazer,
nor that-to-him he-do pleasure
que l'enuios se sia,
since the-irksome himself be
ni, sil plai sa folia,
nor if-to-him pleases his folly
que autre la i reuenha.
that another it to-him-there return
C'om aisi él mon renha,
For-one thus in-the world reigns
que, qui uol esser bos
that who wishes to-be good
e de sos bes curos,
and of his goods careful
que pro troba socors;
that enough he-finds help
e a qui plai folors,
and to whom pleases folly
a folors atertal;
at follies likewise
e qui uol uieure mal,
and who wishes to-live ill
al mal tot atressi;
to-the ill all likewise
cascus en aisi
each in this-way
troba gens de son bas.
finds folk of his low

Car greu ueiretz amas
For hardly you-will-see together
far de fols ab senatz
make of fools with wise
ni de bos ab maluatz
or of good with wicked
ni de fals ab lials,
or of false with loyal
que ia y melhur captals
that ever there improve capital
ni dur en dreg plazer;
nor last in right pleasure
mas segon que saber
but according-to what knowledge
o captenh e maneira,
or bearing and manner
trobaretz en carreira
you-will-find on road
cascun de son semblan.
each of his likeness
E gran senhor, que an
And great lords who have
deuer de totz bes far,
duty of all goods doing
s'o uoletz gardar,
if-it you-wish to-watch
trobaretz aital for,
you-will-find such manner

c'a seguir alhur cor
that-to follow to-their heart
uolun ades companha,
wish always company
e .I. res no y gazanha,
and one thing not there gains
s'ab senhor no s'aue.
if-with lord not itself-agrees
Car si senhor fa be
For if lord does good
e sa companha mal,
and his company ill
iamais en son ostal
ever in his lodging
nol trobaretz pagat,
not-him you-will-find paid
tro qu'en aia camiat.
until that-thereof he-have changed
E si nessi senhor
And if foolish lord
a companhon d'amor,
has companion of-love
quel cuie castiar,
who-him thinks to-chastise
amors no i pot durar,
love not there can to-last
ans se parton ades,
rather themselves they-part at-once
don quecx reman engres.
whence each remains angry

E si senher lials
And if lord loyal
a nulh companho fals,
has any companion false
ades lo uol laissar.
at-once him he-wishes to-leave
Car cascus uol triar
For each wishes to-choose
per segre son talan
for following his desire
companha del semblan,
company of-the likeness
qu'el se uol captener.
that-he himself wishes to-conduct
Et aisi per deuer
And thus by duty
trobaretz la mainada
you-will-find the household
serta, curoza, fada,
sure careful foolish
segon quel senher s'es.
according-to what-the lord himself-is
Si donc de tota res
If then of every thing
senher mal nos capte,
lord ill not-himself conducts
car cascus hom de be
for each man of good
fug ad aital senhor,
flees from such lord

donc co non an temor
then how not have fear
tug silh, que ab deuer
all those who with duty
deuon bon loc tener,
ought good place to-hold
de tot aiso, qu'ieu dic?
of all this that-I say
Qu'é mon melhor abric
For-in-the world better shelter
non a contra sofracha,
not there-is against lack
que qui ben del sieu tracha
than who well of-the his treats
curozamen ab sen;
carefully with sense
car tug de bon talen
for all from good desire
li sieu fan atertal;
the his do likewise
can a senhor non cal,
when to lord not it-matters
li sieu so passan len.
the his are passing slow
A totz generalmen
To all generally
parli aras per uer:
I-speak now for true

res non pot dechazer
anything not can to-fall
tan tost del tot senhor,
so soon of-the whole lord
com cant non a temor
as when not he-has fear
ni aicha de frachura.
or care of lack
Car pus que s'asegura
For since that himself-assures
en uieure baratatz,
in living cheated
pauc e pauc, so sapchatz,
little and little this know-you
despenden, alongan,
spending lengthening
seruen e refrescan,
serving and refreshing
montan totas sazos,
mounting all seasons
pot leu uenir alhors
can easily to-come elsewhere
e pueis es escarnitz,
and then he-is mocked
car cascus mal li ditz;
for each ill of-him says
e si uen en paubrieira
and if he-comes into poverty
per aquesta carrieyra,
by this road

so ques pot ben leu far.
that which-itself can well easily to-do
C'usquecx se uol paguar,
For-each himself wishes to-satisfy
entrom troba de que?
until-one finds from what
Mais ualria, so cre,
More would-be-worth this I-believe
e mens d'anta seria,
and less of-shame would-be
si calque fach fazia,
if some deed he-did
don fos dezeretatz,
whence he-were disinherited
sol qu'el faitz onratz
if-only that-be deeds honored
abrasson e degutz.
embraced and due
Car non es uil tengutz
For not is cheap held
tant nulhs hom per uer…,
so-much any man for true-(lost)
sil ten dezeretat
if-him holds disinherited
senher forsadamen,
lord forcibly
com can el despenden,
as when he spending
degastan non en uia.
wasting not in way

Car aquel se deuria
For that-one himself ought
neguar o sebelir.
to-drown or to-bury
E pot hom per uer dir,
And can man for true to-say
c'om ne troba de totz;
that-one thereof finds of all
per que deu esser rotz
for which ought to-be broken
e mol a la temensa
and soft at the fear
d'aquest cas ses falhensa.
of-this case without fail
A totz sels, c'ab ualor
To all those who-with merit
deuon uoler honor,
ought to-wish honor
dieu prec, c'a totz ne u...,
God I-pray that-to all thereof (broken)
e quels garde de falha,
and that-them he-guard from failing
e mais de qu'ieu o uue...
and more of that-I it (broken)
car del uoler, quem suelh,
for of-the will that-me I-am-wont
soi encaras per uer,
I-am still for true
et ai ne mal saber,
and I-have thereof ill knowledge

car hom mielhs no l'en…
for man better not him-thereof-(lost)
donc melhur ne so cen,
then let-improve thereof his sense
qui aiso entendra,
who this will-understand
si que non trobara,
so that not he-will-find
qu'ieu m'o sabrai pass…
that-I me-it will-know-how (broken)
e nol uolrai celar,
and not-it I-will-wish to-conceal
ans dirai, qui sera,
rather I-will-say who he-will-be
et apres hom sabra,
and after one will-know
de qui ai tan parlat.
of whom I-have so-much spoken
Mas man senhor onrat
But my lord honored
prec, si tot nol sofranh
I-pray though all not-to-him lacks
ren d'aiso, c'a pretz tan…,
anything of-this who-has worth so-much-(lost)

ques done de tot cura
that-himself he-give of all care
ab sen et ab mezura
with sense and with measure
per totz bos faitz mielhs fa…
for all good deeds better (broken)
pero uuelh esselar
yet I-wish to-conceal
sels, de qui ai parlat,
those of whom I-have spoken
que non podon mon grat
who not can my favor
auer, si be no fan
to-have if well not they-do
lurs affars, cum deuran,
their affairs as they-should
e dieus que lur n'aiut.
and God that to-them thereof-help
Et a mi don salut
And to me may-give salvation
em met en drecha uia,
and-me may-put on right way
per qu'ieu plazen li sia,
for which-I pleasing to-him be
pus qu'esser non dey ara.
more than-to-be not I-ought now
Mas mos espers agara
But my hope regards
sa merce ab ben far,
his mercy with well doing

don ne pot aizinar;
whence thereof he-can to-furnish
e quem gart de desgrat
and that-me he-guard from displeasure
de sels, de que parlat
of those of whom spoken
ai en dreg lor onransa,
I-have in right their honoring
e lur don melhuransa
and to-them he-give improvement
aquela, qu'ieu dezir.
that which-I desire
Amen.
Amen

Pus dieu m'a dat saber

79 · THE SUPPLICATION, I

In 1274 Riquier says God has given him knowledge of composing, which grows by being spent, has made his name known far beyond Narbonne, and has made him the servant of King Alfonso. Since the troubadours have made no complaint, he petitions the king himself about the name of jongleur. First he shows that every estate, clerics, knights, burghers, merchants, craftsmen, and peasants, has a general name and particular ones: clerics are named by order, office, and dignity up to the pope, and knights by the titles of viscount, marquis, duke, count, king, and emperor, which need nothing added.

Aiso es suplicatio, que fe Gr. Riquier al rey de
This is supplication which made Guiraut Riquier to-the king of
Castela per lo nom d... ioglars l'an LXXIIII.
Castile for the name of-(lost) jongleurs the-year seventy-four

Pus dieu m'a dat saber
Since God to-me-has given knowledge
et entendemen uer
and understanding true
de trobar sertamens
of composing surely
a dig dels entendens,
at saying of-the understanders
en ben lo deg despendre
in good it I-ought to-spend
gen donan ad entendre
nobly giving to understand
razon ab ueritatz.
reasoning with truths

Car de grans falsetatz
For of great falsehoods
pot hom far semblar uer;
can man to-make to-seem true
mas dieus m'a dat saber,
but God to-me-has given knowledge
que segon mon semblan
that according-to my seeming
trac lo uer ad enan
I-draw the truth to before
declaran so, que dic.
declaring that which I-say
Sabers fa home ric
Knowledge makes man rich
d'amicx e de poder,
in-friends and in power
quel sap ient ab deuer
who-it knows-how nobly with duty
menar adrechamen,
to-lead rightly
et a una ualen
and has one worthy
serta proprietat
sure property
ab singularitat,
with singularity
que despenden acreis;
that spending it-increases

assatz uertat a preis
enough truth has worth
per totz sabers, que son.
for all knowledges that are
E car m'a fach aon
And for to-me-has made help
mos sabers tan onrat,
my knowledge so honored
que del mielhs del mon grat
that of-the best of-the world favor
n'ai en soi mentaugutz,
thereof-I-have and-thereof I-am mentioned
quel noms es entendutz
that-the name is understood
luenh de Gr. Riquier
far of Guiraut Riquier
(per que n'ai alegrier
for which thereof-I-have gladness
de mans pros conogutz,
of many worthy known
que no fora saubutz
that not would-be known
sol foras de Narbona),
only outside of Narbonne
am ne mai ma persona
I-love thereof more my person
e soi pus temeros
and am more fearful
en totz faitz uergonhos.
in all deeds shameful

Per que n'ai mens d'auer,
For which thereof-I-have less of-wealth
mais n'ai per mon saber
more thereof-I-have by my knowledge
gazanhat d'onramen.
gained of-honoring
Que per lo rey ualen
For by the king worthy
* * *
(lacuna)
Mas sa nobleza uera
But his nobility true
e sa gran conoisensa
and his great discernment
e sa pur' entendensa
and his pure understanding
m'an fag sieu per razo
me-have made his by reason
per la deuocio,
for the devotion
que tan y ai auuda,
that so-much there I-have had
qu'el l'a gen conoguda,
that-he it-has nobly known
e m'a bon' esperansa;
and me-has good hope
per que n'ai alegransa
for which thereof-I-have gladness
en fas lauzor a dieu,
and-thereof I-make praise to God

car el me ten per sieu
for he me holds for his
el plai tan mos sabers.
and-to-him pleases so-much my knowledge
E sim basta poders
And if-to-me suffices power
de saber en dreg cor,
of knowledge in right heart
be sai, que a tot for
well I-know that in every manner
er gent per mi seruitz.
he-will-be nobly by me served
Mas el es tan complitz
But he is so fulfilled
de totz bes, que bastar
of all goods that to-suffice
nol poiria, som par,
not-to-him I-could so-to-me it-seems
ab dos tans de saber.
with two times of knowledge

Mas far n'ai mon poder
But do thereof-I-will my power
tot saluan sa honor
all saving his honor
tostemps mai; car d'olor
always more for of-elsewhere
non esper complimen
not I-hope fulfillment
en dreg d'acabamen
in right of-achievement
de so, quem defalhia.
of that which-to-me failed
Per que uuelh tota uia
For which I-wish all the-while
ab humil cor seruir,
with humble heart to-serve
e sil plai, el s'albir,
and if-to-him it-pleases he himself-may-consider
que tanh a seruidor.
what befits to servant
C'a mi non a sabor
For-to me not has savor
querres ni demandars,
seeking or asking
mas que totz mos afars
but that all my affairs
enans ab mo saber.
advance with my knowledge

Car el m'en fa ualer
For he me-thereof makes to-be-worth
so, qu'en ualh, cant que sia;
that which-thereof I-am-worth as-much as it-be
e car far se podia,
and for to-do itself could
quel bos reys uolges far,
that-the good king wished to-do
si onran, so quem par,
so honoring that which-to-me seems
(quel seria deuers;
that-it would-be duty
car seus es le poders,
for his is the power
si es de reys del mon)
if it-is of kings of-the world
faria gran aon
he-would-make great help
ad aquest saber nostre.
to this knowledge our
Donc plassal, que lo mostre,
Then may-it-please-him that it I-show
e si sembla razos,
and if it-seems reason
fassa o, qu'en totz bos
let-him-do it that-in all good
faitz li uey melhurar.
deeds him I-see improve
E uuelh n'ab luy parlar,
And I-wish thereof-with him to-speak

pus ne soi aizinatz,
since thereof I-am furnished
pero car me desplatz,
yet for to-me it-displeases
cant tug li trobador
when all the troubadours
non an facha clamor.
not have made complaint
E comens supplican,
And I-begin supplicating
humilmen merceyan
humbly begging-mercy
uos, rey senher onratz,
you king lord honored
car sofrir m'o denhatz.
for to-suffer me-it you-deign
Francx reis noblen N Anfos
Frank king noble Sir Alfonso
Castelas, cui Leos
of-Castile to-whom León
es lauzables e pretz.
is praiseworthy and prized
Senher, car entendetz
Lord for you-understand
e conoissetz razon,
and know reason
uos prec, queus sapcha bon,
you I-pray that-to-you it-taste good
so, queus uuelh dir, d'entendre,
that which-to-you I-wish to-say of-understanding

e sis pot ses repenre
and if-itself can without reproach
far, que s'acap per uos.
to-make that itself-achieve through you
Senher adreit e bos,
Lord upright and good
uos sabetz, que las gens
you know that the folk
uiuon diuersamens
live diversely
el mon, e que totz iorns
in-the world and that every day
es als ualens soiorns,
it-is to-the worthy rest
totz lur faitz melhurar.
all their deeds to-improve
E silh, cui tanh a far,
And those to-whom it-befits to do
fan nous establimens,
make new establishments
car son pus primamens
for they-are more subtly
ualens faitz, que no solun.
worthy deeds than — they-are-wont
Et a n'i motz, ques uolun
And has thereof-there many who-themselves wish
tener als uzes uielhs.
to-hold to-the usages old
E qui conois son mielhs,
And who knows his better

deu lo a son poder
ought it with his power
nueg e iorn mantener;
night and day to-maintain
sis fan tug li senat.
so-themselves do all the wise
Pero adordenat
Yet ordered
uey lo pus gent e be.
I-see it most nobly and well
Car segon que hom ue,
For according-to what man sees
clergues e caualiers
clerics and knights
borzes e mercadiers,
burghers and merchants
menestrals e pages,
craftsmen and peasants
so son silh, per que es
these are those by which is
lo mielhs del mon regitz.
the best of-the world ruled
A cascus establitz
To each established
es segon esser noms
is according-to being name
e diuerses congnoms,
and diverse surnames
c'om enten en respon,
that-one understands in answering

per benessers, que y son,
for well-beings that there are
o per diuersitatz;
or for diversities
et es de totz uertatz,
and is of all truth
quels uolun possezir.
that-them wish to-possess
Mas qui s'en pren albir,
But who himself-thereof takes judgment
en esser general
in being general
em tug home carnal.
we-are all men fleshly
Mas benessers y a,
But well-beings there has
que cascus d'aquels fa
that each of-those makes
sa generalitat,
its generality
si com uos ai nomnat
so as to-you I-have named
en aquels noms dessus,
in those names above
per qu'entenda cascus
so that-understand each
so, que dic, sanamen.
that which I-say soundly

Per benesser s'enten
By well-being itself-understands
part l'esser principal
beyond the-being principal
clersia, que tan ual;
clergy that so-much is-worth
sis fa caualaria
so-itself does knighthood
e l'als, que las gens tria,
and the-others that the folk sorts
queus ai desus nomnadas.
that-to-you I-have above named
Pero totas ueguadas
Yet all times
an tug l'esser premier,
have all the-being first
pueis es assatz leugier
then it-is quite easy
d'entendre las manieiras.
of-understanding the manners
De las gens las premeiras
Of the folk the first
sun clerc, pueis caualier,
are clerics then knights

borzes e mercadier
burghers and merchants
e menestral aprop
and craftsmen after
e paies, que fan trop
and peasants who do very
ualen secors a totz,
worthy help to all
si ben son al dessotz,
though well they-are at-the bottom
la terra laboran;
the earth laboring
car frug no fera gran
for fruit not would-make great
si no fos laborada,
if not it-were labored
ni non agra durada
nor not would-have lasted
las iens niens de maniar.
the folk nothing of eating
Per las gens gouernar
For the folk governing
esperitualmens
spiritually
sun clerc per mandamens
are clerics by commandments
de dieu, o es ma fes.
of God this is my faith

Clergue, aquest nom s'es
Cleric this name itself-is
datz a totz generals,
given to all general
pero d'especials
yet of-special
n'a ia d'autres entr'els:
thereof-has already of-others among-them
e per ordes aquels
and by orders those
o per sos personatz
or by their personages
o per las dignitatz
or by the dignities
el mon non son semblan.
in-the world not are alike
Pero aquel nom an,
Yet that name they-have
que tug son clerc per uer;
that all are clerics for true
mas us non a plazer,
but one not has pleasure
pus es adhordenatz
more he-is ordained
o pus es personatz
or more is personage
o pus a dignitatz
or more has dignities
o saber esproatz,
or knowledge proved

que be sapcha regir,
that well he-know-how to-rule
qui, can be li uol dir,
whoever when well to-him wishes to-say
clergue ses pus l'apela;
cleric without more him-calls
ans pero, que capdela,
rather by-that that leads
uol esser apelatz;
wishes to-be called
pero ges nol desplatz,
yet at-all not-to-him displeases
qui lauzan lon mentau.
who praising him-thereof mentions
Mas en pauc de locx uau,
But in few of places I-go
on hom clergues apel,
where man clerics call
que non lurs noms reuel,
that not their names he-reveal
qui a per bateiar,
which he-has by baptizing
ni clergues ses nomnar
nor clerics without naming
maistre o mecier.
master or messire
Fraire son li claustrier,
Brothers are the cloistered

selarier, sacrista
cellarer sacristan
maior, menor, meia;
greater lesser middle
l'autre di aquepreire
the-other I-say chaplain
almornier, archipreire,
almoner archpriest
ardiaque, prebost.
archdeacon provost
De totz m'en passi tost;
Of all myself-thence I-pass soon
car mot son per luecx tug,
for many are by places all
que no farian frug
that not would-make fruit
a so, que uau queren.
to that which I-go seeking
Prior son issamen
Priors are likewise
et abat et auesque
and abbot and bishop
e sobr' els arsiuesque
and above them archbishop
e cardenal granre;
and cardinal many

apostolis es, que
pope is that
sobr'el non es mas dieus
above-him not is but God
en aquest mon; car sieus
in this world for his
es poders de perdo.
is power of pardon
De totz sabem, que so
Of all we-know that they-are
clergue generalmen,
clerics generally
mas especialmen
but especially
ha nom per loc cascus
has name by place each
tal, que no uol negus,
such that not wishes any
que hom l'apel estiers.
that man him-call otherwise
L'entendres es leugiers;
The-understanding is easy
que per los personatz
that by the personages
o dic o per prelatz
it I-say or by prelates
o neis per capelas,
or even by chaplains
et es dreitz mot sertas,
and it-is right very certainly

c'om los apel aisi;
that-one them call thus
car anc prelat no ui
for ever prelate not I-saw
lunh temps, que clerc no fos.
any time that cleric not were
Per quem sembla razos
For which-to-me seems reason
c'usquecx si' apelatz
that-each be called
per lo loc, que l'es datz
by the place that to-him-is given
per la glieiza regir.
for the church ruling
Dels clergues no uuelh dir
Of-the clerics not I-wish to-say
adars pus; car pro n'ai
now more for enough thereof-I-have
declarat, de quem play,
declared of what-to-me pleases
ad obs d'aquest afar.
for need of-this affair

De cauayers me par,
Of knights to-me seems
c'aurai tost declaratz
that-I-will-have soon declared
los noms, don apelatz
the names by-which called
es cascus per deuer
is each by duty
part cauayer per uer,
beyond knight for true
qu'es lur nom generals;
which-is their name general
mas dels especials,
but of-the special
en que aquel s'enten,
in which that itself-understands
o uuelh dire breumen.
it I-wish to-say briefly
Segon que m'es semblans,
According-to what to-me-is seeming
per locx an noms onrans,
by places they-have names honoring
aisi com son, li bar.
thus as are the barons
E uuelh m'en leu passar,
And I-wish myself-thence easily to-pass
sol mon entendemen
provided-that my understanding
puesca dir saluamen.
I-can to-say soundly

Uescomte, marques son,
Viscount marquis are
duc, comte per lo mon,
duke count through the world
rei et emperador;
king and emperor
a cascu ha sabor,
to each has savor
que hom l'apel aisi;
that man him-call thus
e sabem atressi,
and we-know likewise
que tug son cauayer
that all are knights
en an poder plenier
and-thereof have power full
d'esser, can se uolran.
of-being when themselves they-will-wish
Mas aquel nom reman,
But that name remains
car entendutz y es,
for understood there is
e serian repres,
and they-would-be reproved
qui caualier dizia,
who knight said
si tot uer se dizia,
though all truth itself said
de tota poestatz,
of every potentate

si donc de fach onratz
if then of deed honored
nol uolia lauzar.
not-him wished to-praise
C'un rey pot hom nomnar
For-a king can man to-name
pernoble caualier;
very-noble knight
mas qui per .I. semdier
but who by one path
ue passar mantas gens
sees pass many folk
o ue personalmens
or sees personally
aquel, de qui seran,
that-one of whom they-will-be
et enquier demandan:
and inquires asking
de qui soi o qui es?
of whom are-they or who is
Respon li dreg, som pes,
Answers to-him right so-I think
sel, qu'o sap, certamens
he who-it knows certainly
si qu'enten planamens,
so that-he-understands plainly
de qui o que? so crey,
of whom or what they-are I-believe
del comte o del rey,
of-the count or of-the king

ol coms ol rey tertal,
or-the count or-the king likewise
e son esser cabal
and his being chief
e son luec tota uia,
and his place all the-while
pus que poestatz sia,
since that power it-be
si co pot, pus onran.
so as it-can more honoring
Pueis non cal, c'om deman,
Then not needs that-one ask
s'es cauayers o no,
if-he-is knight or not
car entendut es pro,
for understood it-is enough
co uos ai dig desus.
as to-you I-have said above
Car per esser cascus
For by being each
es e per luecx nomnatz,
is and by places named
si con es pus onratz.
so as he-is more honored
E sabetz, que uers es,
And you-know that true it-is
c'us reys es coms, marques,
that-a king is count marquis
es coms uescoms, qui en sai.
is count viscount who in here

E per so, que ual mai
And for that which is-worth more
e per qu'es pus onratz,
and for which-he-is more honored
es cascus apelatz.
is each called
E es dreitz e razos
And it-is right and reason
e sabem ad estros,
and we-know at once
que tug son cauayer;
that all are knights
mas entr'els de premier
but among-them from first
s' aordenet ab sen,
itself ordered with sense
si que melhuramen
so that improvement
non cal, c'om y aponga
not needs that-one there add
ni cal, c'om ren y ionga,
nor needs that-one anything there join
tan son gent apelat
so are nobly called
tug silh, de qui parlat
all those of whom spoken
uos ai entro aisi.
to-you I-have until here

Laissat n'ai atressi
Left thereof-I-have likewise
per ma razon breuiar,
for my reasoning shortening
c'asso, que uuelh mostrar,
for-to-that which I-wish to-show
me basta gent e be.
to-me suffices nobly and well

De borzes sabem, que

79 · THE SUPPLICATION, II

Riquier surveys how the other estates are named. Burghers, whose duty is to live on their rents without trading, bear no name but burgher; merchants and craftsmen are named for the trade they ply, peasants for the fields or herds they work, and knights and clerics by names that honor them. Names among jongleurs should be as fitting, yet the unskilled player who begs through streets and taverns is called jongleur like the best. Wise men founded jongleury to set the worthy on the way of gladness and honor, and troubadours arose to praise and embolden them in song.

De borzes sabem, que
Of burghers we-know that
no son estiers nomnatz,
not are otherwise named
mas que son apelatz
but that they-are called
borzes tant solamen,
burghers so only
que nulh auansamen
that any advancement
de noms entr'els non an.
of names among-them not they-have
Poder an ben pus gran
Power they-have well more great
l'un que l'autre de uer,
the-one than the-other of truth
mas tug deuon lezer
but all ought leisure
d'estar en plassa penre.
of-standing in square to-take

E podon ben entendre
And can well to-attend
en armas et en cassas,
in arms and in hunts
e deuon segre trassas
and ought to-follow tracks
de far faitz paratios
of doing deeds noble
et esser amoros
and to-be amorous
e uieure de lors rendas
and to-live of their rents
ses far autras fazendas
without doing other business
e ses mercadeyar.
and without trading
Tug deuon essercar
All ought to-seek
aital uida tener;
such life to-hold
car qui mais sap ualer,
for who more knows-how to-be-worth
mais a pretz e lauzor.
more has worth and praise

E car yeu entre lor
And for I among them
non trobi pozestatz
not find powers
ni no y uey personatz
nor not there see personages
ni lunh auassamen
or any advancement
mas auer solamen
but wealth only
ni per far ni per dir,
or for doing or for saying
que cascus auenir
that each to-arrive
no i puesca ab saber,
not there can with knowledge
sol qu'en aia poder,
only that-thereof he-have power
non conosc, que y sofranha
not I-know that there lacks
autre nom ni fi tanha
other name nor so befits
mas solamens borzes,
but only burghers
q'us sols deuers lur es
for-a only duty to-them is
et us captenh donatz.
and one bearing given

Si lur es aizinatz
If to-them is furnished
tan solamen poders,
so only power
nous pessetz, que deuers
not-you think that duties
de paratie o don.
of rank or gift
Car mant son de luoc bon
For many are of place good
per paratie, que fan
for rank who do
uils cauzas, car non an
cheap things for not they-have
pro per uieure poder.
enough for living power
Car an tug .I. deuer,
For they-have all one duty
son tug nomnat borzes;
they-are all named burghers
pero pus nobles es
yet more noble is
ricx borzes per linhatie,
rich burgher by lineage
mas de nom auantatie
but of name advantage
nom par que li aport,
not-to-me seems that to-him it-bring

nim cal pus per cofort
nor-to-me needs more for comfort
razon al declarar,
reason at-the declaring
que d'als ai a parlar,
for of-other-things I-have to speak
que m'es obs, leu a dire.
that to-me-is need easily to say
De mercadiers m'albire
Of merchants I-judge
c'aurai tost declarat.
that-I-will-have soon declared
Mercadiers per mercat
Merchant by market
es nomnatz en aisi.
is named in this-way
Per qu'es semblans a mi,
For which-it-is seeming to me
que tug son mercadier
that all are merchants
silh, que no fan mestier
those who not do craft
mas sol comprar e uendre.
but only buying and selling
Motz n'i pot hom entendre,
Many thereof-there can man to-understand
que compran e que uendon,
who buy and who sell
qu'en al re non entendon,
who-in other thing not attend

e son estiers nomnatz.
and are otherwise named
Pero li pus onrat
Yet the most honored
son nomnat mercadier,
are named merchants
aisi co son drapier
thus as are drapers
tenen draps de paratie,
holding cloths of rank
e silh, que uan uiatie
and those who go voyage
otra mar o en Fransa
beyond sea or into France
e uan per esperansa
and go through hope
de guazanh per lo mon
of gain through the world
compran, uenden lai, on
buying selling there where
mielhs podon lur pro far,
best they-can their profit to-make
e si deu hom nomnar
and so ought man to-name
part mercadier, de que
beyond merchant from which
hom motz mercadiers ue,
man many merchants sees

que uan o que estan
who go or who stay
e mun uenden, compran
in world selling buying
tot, cant hom compr' e uen,
all as-much-as man buys and sells
que an noms a prezen
who have names at present
per so, que uzan pus,
for that which they-use more
e sabem, que cascus
and we-know that each
uieu compran e uenden.
lives buying and selling
E dir uo n'ai breumen
And to-say to-you thereof-I-have briefly
tant, per que m'entendatz:
so-much for which me-you-understand
aras uos albiratz,
now you consider
que fan cambiador
what do money-changers
e silh, que d'obrador
and those who of-workshop
son don, o parier,
are lord or partner
on hom no fa mestier,
where man not does craft
mas sol comprar e uendre.
but only buying and selling

E plassaus ad entendre,
And may-it-please-you to understand
que fan canabacier,
what do hemp-dealers
mercier e mangonier
haberdashers and hucksters
e silh, que compron blat
and those who buy wheat
e uendon en mercat,
and sell in market
c'autras obras no fan,
for-other works not they-do
e motz, c'a mon semblan
and many that-at my seeming
uon poiria nomnar,
to-you-thereof I-could to-name
qui no fan mas comprar
who not do but buying
e uendre solamens,
and selling only
que tug generalmens
that all generally
son per uer mercadier,
are for true merchants
mas que razos requier,
but that reason requires

c'usquecx sia nomnatz
that-each be named
per so, que pus li platz
for that which more to-him pleases
mercadan mantener.
trading to-maintain
E pot cascus saber
And can each to-know
que so, que dic, es uers.
that that which I-say is true
Doncx del noms es deuers
Then of-the names it-is duty
qu'ilhs aian las manieiras;
that-they have the manners
car aisi per carrieiras
for thus through streets
e per los locx saubutz
and through the places known
pot totz hom perseubutz
can every man discerning
o pecx ab demandar
or fool with asking
so, que uolra, trobar
that which he-will-wish to-find
a uendre, so sabetz.
to sell this you-know
Atressi entendetz,
Likewise understand
que per so, que en us,
that for that which in use

es apelatz cascus,
is called each
et es dreitz e razos,
and it-is right and reason
e sabem ad estros,
and we-know at once
que tuch mercadier son,
that all merchants are
pus mercadan él mon
since trading in-the world
uiuon compran, uenden.
they-live buying selling
Assatz al mieu paruen
Enough at-the my seeming
ai dich de mercadiers.
I-have said of merchants
De sels dels menestiers
Of those of-the crafts
uos dic, que general
to-you I-say that generally
son tug menestairal
are all craftsmen
apelat ueramen,
called truly
mas especialmen
but especially
cascus per sel, que fa.
each by that which he-does
Car pel mestier, que a,
For by-the craft that he-has

es cascus apelatz
is each called
e cadaus nomnatz
and each-one named
dels menestiers per si.
of-the crafts by himself
E car son en aisi
And for they-are in this-way
de noms adordenat,
of names ordered
co son deuariatz,
as they-are diversified
et aisi, co deu, fach,
and thus as it-ought done
c'om ab pauc de maltrag
that-one with little of hardship
pot passar demandan
can to-pass asking
el él mestier nomnan
and-him in-the craft naming
d'ome, sil uol trobar:
of-man if-him he-wishes to-find
pueis ia nol cal nomnar,
then ever not-to-him needs to-name
que menestairal sia.
that craftsman he-be
C'om enten tota uia,
For-one understands all the-while

quel fabre ol fustier
that-the smith or-the carpenter
el sartr' el sabatier,
and-the tailor and-the shoemaker
l'obrier manual
the-worker manual
son tug menestairal
are all craftsmen
per uer segon ma fe,
for true according-to my faith
et enten hom, de que?
and understands man from what
Qui mentau los mestiers;
Who mentions the crafts
car no fora estiers
for not would-be otherwise
ses afan entendut.
without toil understood
Et es de tot saubut
And it-is of all known
c'usquecx se uol nomnar
that-each himself wishes to-name
part nom de bateiar
beyond name of baptizing
el sobrenom, que a
by-the surname that he-has
per lo mestier, que fa,
for the craft that he-does
can se uol far entendre,
when himself he-wishes to-make to-understand

et hom non deu contendre
and man not ought to-contend
som pes, c'aisi no sia;
so-I think that-thus not it-be
e son tuch tota uia
and they-are all all the-while
per uer menestairal.
for true craftsmen
Pus declarar nom cal
More to-declare not-to-me needs
d'aquestz ad en afar.
of-these at the affair
De pages uuelh parlar,
Of peasants I-wish to-speak
que son pus bassas gens,
who are most low folk
car son diuersamens
for they-are diversely
apelatz per lor us,
called by their use
per laborar lo pus
for laboring the most
cams e uinhas et ortz;
fields and vineyards and gardens
cascus per son esfortz
each by his effort
d'aquestz es apelatz.
of-these is called
Li autre, de quem platz,
The others of whom-to-me it-pleases

son per lo bestiar
are by the livestock
deforas gouernar
outside governing
apelatz atressi,
called likewise
li .I. non enaisi
the one not thus
com l'autre, so sabem.
as the-other this we-know
Assatz leu o podem
Quite easily it we-can
per lurs captenhs proar.
by their bearings to-prove
Ben auzetz apelar
Well you-hear call
per tot laboradors,
through all laborers
bouiers e fotiadors,
ox-drivers and diggers
podadors, ortolas,
pruners gardeners
tug de cors e de mas
all of body and of hands
laboran per uertat.
laboring for truth

Atressi son nomnat
Likewise are named
li autre a prezen
the others at present
segon lur regimen
according-to their management
o pastor o uaquier
or shepherd or cowherd
o gatier o porquier;
or goatherd or swineherd
e d'autres noms, que i a,
and of-other names that there has
cascus per so, que fa,
each by that which he-does
es per deuer nomnatz.
is by duty named
Atressi es uertatz
Likewise it-is truth
de totz, que son pages.
of all who are peasants
Donc adordenat es
Then ordered it-is
d'entendre ben e gen.
of-understanding well and nobly
E car diuersamens
And for diversely
auch pages apelar,
I-hear peasants call

si com sabon uzar
so as they-know-how to-use
per obras o per als,
by works or by other-things
o dels menestairals
or of-the craftsmen
aug lo meteis semblan,
I-hear the same seeming
dels mercadiers, que uan
of-the merchants who go
o estan atertal,
or stay likewise
(mas dels borzes nom cal
but of-the burghers not-to-me needs
aras parlar estiers,)
now to-speak otherwise
et aug los caualiers
and I-hear the knights
diuersamen nomnar,
diversely name
els clergues apelar,
and-the clerics call
com hom pot, pus onran,
as man can most honoring
los noms diuarian;
the names varying
e, si uos ai dig desus,
and so to-you I-have said above

dic, quel deuers el us
I-say that-the duty and-the use
son per dreg acorsat,
are by right established
qu'en generalitat
for-in generality
a trops especials,
has many specials
que cascus generals
that each general
per alcuna razo,
by some reason
si com de regio,
so as of region
terras, uilas e gens,
lands towns and folk
e tot propriamens
and all properly
es per deuer nomnat:
is by duty named
per quem ai albirat,
for which-me I-have judged
que fora couinen
that it-would-be fitting
de noms entre ioglars.
of names among jongleurs
Que non es benestars,
For not is well-seeming

car entr'els li melhor
for among-them the best
non an de nom honor
not have of name honor
atressi com de fach.
likewise as of deed
Qu'ieu ne tenc a maltrag,
For-I thereof hold for ill-treatment
c'us homs senes saber
that-a man without knowledge
ab sotil captener,
with slight bearing
si de calqu' estrumen
if of some instrument
sab un pauc a prezen,
he-knows a little at present
s'en ira él tocan
himself-thence will-go it playing
per carrieiras sercan
through streets seeking
e queren, c'om li do;
and asking that-one to-him give

o autre ses razo
or another without reason
cantara per las plassas
will-sing through the squares
uilmen et en gens bassas
basely and in folk low
metra queren sa ponha
will-put asking his effort
en totas ses uergonha
in all without shame
priuadas et estranhas,
private and strange
pueys iras n'en tauernas,
then will-go-himself thence-into taverns
ab sol qu'en puesc' auer;
with only that-thereof he-can to-have
e non auzan parer
and not daring to-appear
en deguna cort bona,
in any court good
car hom aquels mens sona
for man those less calls
ses autre nom ioglars
without other name jongleurs
ni sels, que trasgitars
nor those whose juggling
es lor us ses als far,
is their use without other doing

ni cels, que fan ioglar
nor those who make play
cimis ni bauastels,
apes or puppets
ni d'autres, que capdels
nor of-others for-whom leading
bos non lur es donatz.
good not to-them is given
Car per homes senatz,
For by men wise
sertz de calque saber
sure of some knowledge
fon trobada per uer
was found for true
de premier ioglaria,
at first jongleury
per metrels bos en uia
for putting-the good on way
d'alegrier e d'onor.
of-gladness and of-honor
L'estrumen an sabor
The-instrument have savor
d'auzir d'aquel, que sap
of-hearing of-that-one who knows-how
tocan issir a cap
playing to-go-out to end
e donan alegrier;
and giving gladness

per quel pros de premier
for which-the worthy at first
uolgron ioglar auer,
wished jongleur to-have
et enquer per deuer
and still by duty
n'an tug li gran senhor.
thereof-have all the great lords
Pueis foron trobador
Then were troubadours
per bos faitz recontar
for good deeds recounting
chantan e per lauzar
singing and for praising
los pros et enardir
the worthy and emboldening
en bos faitz: car chauzir
in good deeds for to-choose
los sap tal, que nols fa
them knows-how such-one who not-them does
ni ies deuer non a
nor at-all duty not has
del far: tal los ensenha;
of-the doing such-one them teaches
per qu'ieu, que qu'en auenha
for which-I whatever that-thereof befall
nom puesc tener del dir.
not-me can to-hold from-the saying

610 Aisi a mon albir
Thus at my judgment
comenset ioglaria,
began jongleury
e cadaus uiuia
and each lived
ab plazer entrels pros.
with pleasure among-the worthy

Mas er es tal sazos

79 · THE SUPPLICATION, III

Now an unskilled crowd sings, composes, and plays to beg, and shares the jongleur's name, and the troubadours never claimed a separate one. Riquier says the king has the power to divide the name, and that Castile has always honored the art. He asks him to give those who compose true verses and songs, whose work lasts after they die, a name apart from the performers, since composing is God's gift, which no teacher can begin. He begs pardon for his insistence, prays for the king, and will stop being a jongleur if nothing is done.

Mas er es tal sazos,
But now is such season
et es lonc temps auuda,
and it-is long time had
c'una gens s'es moguda
that-a folk itself-is moved
ses sen e ses saber
without sense and without knowledge
de far, de dir plazer
of doing of saying pleasure
e senes conoisensa,
and without discernment
que prendo captenensa
who take conduct
de cantar, de trobar
of singing of composing
o d'esturmens tocar
or of-instruments playing
o d'als ses tot deuer,
or of-other-things without all duty

ab que puesca querer
with which they-can to-seek
per enueia dels bos.
out-of envy of-the good
E son tan tost gilos,
And they-are so soon jealous
can uezon los bos onrar,
when they-see the good honor
als pros e uen afar
to-the worthy and comes business
mantenen del maldir;
straightway of-the ill-saying
e nos degra sofrir
and not-itself ought to-suffer
per ren a mon semblan;
for anything at my seeming
e uey, que hom los blan
and I-see that man them flatters
els tem may quel senatz.
and-them fears more than-the wise
E pueis cant es baisatz
And then when is lowered
lo noms de ioglaria
the name of jongleury
d'onor, que no y solia
from-honor that not there was-wont
caber aquela gens,
to-fit that folk

es me greu dels sabens
it-is to-me grievous of-the knowing
trobador, car clamat
troubadours for claimed
non an él temps passat
not have in-the time past
so, qu'er m'auen a dir:
that which-now to-me-befalls to say
que fesson deuezir,
that they-made divide
a cui que mielh taisses,
to whom that best assessed
que cascus nom n'ages
that each name thereof-had
per so, que saupra far,
for that which he-would-know-how to-do
e tuch fosson ioglar
and all were jongleurs
en esser general
in being general
per sol .I. fag a far,
for only one deed to do
si pus non y agues
if more not there were
si com es de borgues.
so as it-is of burghers
Mas nos deu comparar,
But not-itself ought to-compare

car borzes d'un fag far
for burghers of-a deed doing
e d'una captenensa
and of-a conduct
son tengut ses falhensa,
are held without fail
sol qu'en aian poder,
provided that-thereof they-have power
co uos ai dig per uer,
as to-you I-have said for true
sieus souen, autra uetz.
if-to-you remembers another time
E ioglars trobaretz
And jongleurs you-will-find
de tantas de manieiras
of so-many of manners
bona e meiansieiras
good and middling
e uils e mal estans,
and cheap and ill seeming
que als melhors es dans
that to-the best it-is harm
et anta e uergonha
and shame and disgrace
tals, que cascus se lonha,
such that each himself distances
can pot, d'entr'els estar.
when he-can from-among-them to-stand

Car tan tost apelar
For so soon call
aug .I. ioglar uil co bon,
I-hear one jongleur cheap as good
e non i es per razon
and not there it-is by reason
fag, car cascus non a
done for each not has
nom per aco, que fa
name for that which he-does
per uieur' entre las gens.
for living among the folk
Mas a mi es paruens,
But to me it-is seeming
que uos, senher reys bos,
that you lord king good
es ben tan poderos
are well so powerful
de pretz e de poder,
in worth and in power
de sen e de saber
in sense and in knowledge
qu'o podretz acabar,
that-it you-will-be-able to-achieve
et a uos tanh a far,
and to you it-befits to do
si tanh a rey, que sia.
if it-befits to king that it-be

Car tostemps ioglaria
For always jongleury
e sabers an trobat
and knowledge have found
en Castela ab grat
in Castile with favor
captenh e noirimen,
bearing and nurture
do et emendamen
gift and amendment
mais e cosselh cabal
more and counsel chief
qu'en lunha cort rial
than-in any court royal
ni en autra, que sia.
nor in other that be
E uos huey en est dia,
And you today in this day
senher, o mantenetz;
lord it maintain
per que lauzor n'auetz
for which praise thereof-you-have
cous auetz de totz bes.
as-you have of all goods
Cars senhers, pus queus n'es
Dear lord since to-you thereof-is
per uer poder datz,
for true power given

es tan ient bateiatz
it-is so nobly baptized
per l'obs grant, que y auria.
for the-need great that there would-be
Car hom pueis entendria
For man then would-understand
de cascu so saber;
of each his knowledge
ab queus uengua plazer
provided that-to-you come pleasure
eus paresca de far.
and-to-you seem of doing
Qu'er no pot hom triar
For-now not can man to-sort
per lo nom ni chauzir
by the name or to-choose
de ioglars ses als dir,
of jongleurs without other-things to-say
que sabon far, breumen,
what they-know-how to-do briefly
car tug generalmen
for all generally
son ioglar apelat.
are jongleurs called
E si es declarat,
And if it-is declared

com es del menestiers
as it-is of-the crafts
e dels autres, leugiers
and of-the others easy
e lurs captenhs d'estendre.
and their bearings of-extending
E sieus uoletz deffendre,
And if-yourself you-wish to-defend
(que grans enueitz seria,
for great annoyance it-would-be
si de totz se fazia
if of all itself were-made
per noms deuizemens)
by names divisions
prec uos propriamens
I-pray you properly
de sels, que an saber
of those who have knowledge
de trobar sert e uer
of composing sure and true
e fan uers e cansos
and make verses and songs
e d'autres trobars bos
and of-other compositions good
per profeitz e per sens
for profits and for senses
e per ensenhamens
and for teachings
durables per tostemps,
lasting for always

que non sia essemps
that not they-be together
ab los ioglars nomnatz,
with the jongleurs named
datz lur nom per uertatz
give them name by truth
queus semble de deuer.
that-to-you seems of duty
Car be podetz saber,
For well you-can to-know
nobles reys Castelas,
noble king Castilian
que lurs faitz es sertas
that their deeds is certain
pus que dels autres totz.
more than of-the others all
Que no ual una notz,
For not is-worth a nut
si beus o cociratz,
if well-you it you-consider
lurs faitz ni lur solatz
their deeds or their cheer
de sels dels esturmens,
of those of-the instruments
dels contrafazemens
of-the mimicries
ni d'autres de gran re,
or of-others of great thing

mas tant cant hom los ue
but so-long as man them sees
els au tan solamen.
and-them hears so only
Mas dels sabens ab sen,
But of-the knowing with sense
que fan los bos trobars,
who make the good compositions
rete hom lurs cantars
retains man their songs
e als de ben, que fan,
and other-things of good that they-make
e ual pueis atertan
and it-is-worth then as-much
per solatz e per sen,
for cheer and for sense
co se i eran prezen,
as if there they-were present
ab tot que sian mort.
with all that they-be dead
Donc aquilh prenon tort,
Then those take wrong
car autre nom non an
for other name not they-have
e car cabalmen uan
and for chiefly they-go
ab ioglars d'onramens
with jongleurs of-honoring
entre las bonas gens,
among the good folk

que nos deuria far.
which not-itself ought to-do
Car dieus los uol onrar
For God them wishes to-honor
el mon de tal saber,
in-the world of such knowledge
c'om nol poiri' auer
that-one not-it could to-have
per ren d'ome carnal.
by anything of-man fleshly
Et en totz sabers ual
And in all knowledges avails
autres bona docrin…;
others good doctrine-(broken)
mas si dieus non…
but if God not-(lost)
home en comensar
man in beginning
al saber de trobar,
at-the knowledge of composing
ia nulh temps no l'aura.
ever any time not it-will-have
Uers es ben, que, pus a
True it-is well that since he-has
en si l'entendemen,
in himself the-understanding
que pot melhuramen
that can improvement
hom ensenhan donar;
man teaching to-give

mas per ren comensar
but by anything to-begin
per home nos poiria.
by man not-itself could
E si gardatz clersia
And if you-regard clergy
e totz autres sabers,
and all other knowledges
ad homes n'es poders
to men thereof-is power
datz de tot ensenhar,
given of all teaching
els uezem comensar.
and-them we-see begin
Totz homs, els aprendens
Every man and-the learners
per los homes sabens
by the men knowing
dels sabers essenhan.
of-the knowledges teaching
Donc auantatie gran
Then advantage great
n'a sabers de trobar,
thereof-has knowledge of composing
per c'om degra onrar
for which-one ought to-honor
cels, que l'an fermamen,
those who it-have firmly

uas que captenemen
toward what bearing
saubran en cortz auer.
they-will-know-how in courts to-have
Qu'i en uey ab gran saber,
For-there thereof I-see with great knowledge
c'an uil captenemen
who-have cheap bearing
et a n'i, que an sen
and has thereof-there who have sense
ab petit de saber
with little of knowledge
e per bon captener
and by good conduct
son grazit et amat.
are welcomed and loved
Mas silh, c'an acabat
But those who-have achieved
saber e bon captenh
knowledge and good bearing
e uiuon ses mal genh,
and live without ill guile
degra hom pus onrar.
ought man more to-honor
Pero re non uey far;
Yet anything not I-see do
ans qui pus es arditz,
rather who most is bold
de querre pus formitz,
of seeking most accomplished

uieu ara cortz seguen,
lives now courts following
c'om non a chauzimen
for-one not has clemency
sol d'ome uergonhos.
even of-man shamefaced
Per qu'ieu uos prec, reys bos,
For which-I you pray king good
c'aiso deueziatz,
that-this you-divide
si qu'en siatz onratz
so that-thereof you-be honored
sabers a son deuer.
knowledges at its duty
Car per aquest saber
For by this knowledge
deu hom auer honor,
ought man to-have honor
cilh, que l'an, e maior,
those who it-have and greater
qui mielhs sap uzar.
who best knows-how to-use
Per que uulhatz triar
For which may-you-wish to-choose
al mielhs nom per razo;
at-the best name by reason
car mant trobador so
for many troubadours are
de diuerses trobars,
of diverse compositions

a qui non tanh onrars,
to whom not befits honoring
car lur fag no so sert:
for their deed not are sure
que l' .I. tenon apert
for the one hold open
lurs sabers en dir mal,
their knowledge in saying ill
l'autre fan senes sal
the-other make without salt
coblas, siruentes, dansas,
stanzas sirventes dances
ab cui an honransas
with whom they-have honors
penre per lur trobar.
to-take for their composing
E nous deuetz pessar
And not-you ought to-think
a lunh for, reys onratz,
in any manner king honored
qu'iem sia esforsatz
that-I-myself be striven
per lor. De so, c'auzetz,
for them Of that which-you-hear
solamen entendetz;
only understand
queus o dic dels sabens,
that-to-you it I-say of-the knowing
un sabers es e sens,
one knowledge is and sense

e uers e cansos fan
and verses and songs they-make
ab razo e riman
with reason and rhyming
fan bels ensenhamens.
make fair teachings
Car d'aquels solamens,
For of-those only
que an saber onrat
who have knowledge honored
e fan d'acturitat
and make with-authority
lurs trobars fis e bos,
their compositions true and good
uos prec, reys autoros
you I-pray king authoritative
de so, queus ai preguat.
of that which-to-you I-have prayed
E s'ieus ai enuiat,
And if-you I-have wearied
car tant o ai tengut,
for so-much it I-have held
ben auetz entendut,
well you-have understood
que forsat m'a razos;
that forced me-has reason
donc perdonatz me uos
then pardon me you
est enueg per merce.
this annoyance by mercy

E si aisos coue
And if this befits
de far a uos eus platz,
to do to you and-to-you pleases
anc no fon tan onratz
ever not was so honored
le meus pars per senhor.
the my peer by lord
E dieus don uos honor
And God may-give you honor
e uida ab plazer
and life with pleasure
eus cresca de poder,
and-you may-increase in power
de sen e de bon grat
in sense and in good favor
eus done uoluntat
and-you may-give will
de so, que dig uos ai.
of that which said to-you I-have
Car si nos fai, iamai
For if not-itself does ever
no cug esser ioglars;
not I-think to-be jongleur
tan m'es le mon amars,
so-much to-me-is the world bitter
car y cap aitals gens,
for there fits such folk

que lunhs auansamens
that any advancement
no i es datz a saber
not there is given to knowledge
de trobar sert e uer,
of composing sure and true
de nom, don ai pezansa
of name whence I-have grief
en sofri malenansa
and-thereof I-suffer misfortune
tal, que d'onor m'esquiua;
such that from-honor me-avoids
donc pessarai, co uiua
then I-will-think how I-live
estiers en calque guiza.
otherwise in some manner

Sitot s'es grans afans

80 · THE KING'S DECLARATION

Alfonso's reply, dated June 1275. The king accepts Riquier's reasoning, explains the Latin names, histriones, inventores, and ioculatores, and the Spanish usage, jongleurs, remendadors, segriers, and cazurros, and regrets that Provence calls all of them jongleurs. He rules: base entertainers who perform in streets and squares for petty gain are to be called buffoons; courtly performers who play and sing the works of others, jongleurs; composers of songs, troubadours; and the best, who compose verses and songs that teach, doctors of composing. He expects the custom to change slowly and closes with a prayer.

Declaratio, quel senher rei N Anfos de Castela fe per
Declaration which-the lord king Sir Alfonso of Castile made for
la suplicatio, que Gr. Riquer fe per lo nom de ioglar,
the supplication which Guiraut Riquier made for the name of jongleur
lan MCCLXXV.
the-year twelve-hundred-seventy-five

Sitot s'es grans afans
Although it-is great toil
als homes malanans
to-the men unfortunate
d'autrus afars parlar,
of-others' affairs to-speak
qui honor ten en car
who honor holds as dear
et a sen e saber, 5
and has sense and knowledge

ab esforsat poder
with strenuous power
deu los seus enantir
ought the his to-advance
es deu penre albir
and-himself ought to-take judgment
dels autrus per sazos
of-the others' at times
e mielhs del pus curos.
and better of-the most careful
E qui loc te maior,
And who place holds greater
si uol auer honor,
if he-wishes to-have honor
es ne de mais tengut;
is thereof of more bound
car non deu esperdut
for not he-ought distraught
estar per grans afars.
to-stand for great affairs
E nos, a qui pesars
And we to whom care
de motz afars es datz,
of many affairs is given
auem uoler assatz,
have will enough
que al nostre deuer
that to-the our duty
fassam nostre poder.
we-make our power

La maior razo.
The greater reason

El nom del uer dieu paire
In-the name of-the true God father

e del fil, que de maire
and of-the son who of mother

uerge nasc ses oblit,
virgin was-born without forgetting

e del sant esperit,
and of-the holy spirit

qu'es uers en unitat:
who-is true in unity

l'an la natiuitat
the-year the nativity

de Crist .M. e .CC.
of Christ thousand and two-hundred

L.XX.V. correns
seventy-five running

el mes de iunh issen,
in-the month of June going-out

per bon entendemen,
for good understanding

car non forsa razos,
for not forces reason

requist dizem Amfos
asked we-say Alfonso
per gracia de dieu
by grace of God
e per lo plazer sieu
and by the pleasure his
reys regnans de Castela
king reigning of Castile
e reys, per ques capdela
and king by whom-itself leads
Toleta e Leos,
Toledo and León
Gallisia el bos
Galicia and-the good
regne de Cibilia,
realm of Seville
de Cordoa, de Murcia,
of Córdoba of Murcia
d'Algarbi, de Geyan;
of-Algarve of Jaén

per so, que soplecan
for that that beseeching
nos mes denan l'autr'ier
us put before the-other-day
temens Gr. Riquier
fearing Guiraut Riquier
per lo noms de ioglars
for the name of jongleurs
proan per mot afars
proving by many affairs
ben son entendemen
well his understanding
contral defalhimen
against-the failing
dels noms especials,
of-the names special
car sols los generals
for only the general
es aprumatz a totz,
is applied to all
et hom apelan motz;
and man calling many
que nos deuria far,
which not-itself ought to-do
qui ben enten e clar
who well understands and clear
sa suplication,
his supplication

qu'el mostra per razon
that-he shows by reason
tot clar so, que y sofranh,
all clear that which there lacks
a nos, aisi cos tanh,
to us thus as-it befits
gent e ben per entendre.
nobly and well for understanding
E nos si tot repenre
And we though all to-reprove
crezem, que non uolran
we-believe that not will-wish
mot, que saber non an
many who knowledge not have
per lonhar bes de mals,
for distancing goods from ills
(et auem afars als
and we-have affairs other
de quem deu mais caler)
of which-to-me ought more to-matter
segon nostre saber
according-to our knowledge
uolem n'azordenar
we-wish thereof-to-order
d'alcus, car a nos par
of-some for to us seems
pro razos ab uertatz;
enough reasons with truths

Gr. nos a mostratz
Guiraut to-us has shown
d'aiso l'entendemen
of-this the-understanding
pro, breu e claramen
enough brief and clearly
e proat, don mais ual.
and proved whence more it-is-worth
Per tot lo general
Through all the general
dels crestias del mon
of-the Christians of-the world
.VI. manieiras ne son,
six manners thereof are
clergue e cauayer,
clerics and knights
borzes e mercadier,
burghers and merchants
menestral e pages.
craftsmen and peasants
De cascun d'aquetz es
Of each of-these is
part generalitat
beyond generality
per cognoms declarat,
by surnames declared
tot aisi, cos coue;
all thus as-it befits

et als ioglars tanh be
and to-the jongleurs befits well
calsque declaramens.
some declaration
Car pus qu' entr' autras gens
For more than among other folk
truep entr' els de manieiras,
much among them of manners
et a n'i de leugieiras,
and has thereof-there of light-ones
que hom non deu nomnar
whom man not ought to-name
per lo nom de ioglar;
by the name of jongleur
car mot uiuon uilmen.
for many live basely
Et a n'i issamen,
And has thereof-there likewise
que deuon per saber
who ought by knowledge
honrat, que an, auer
honored that they-have to-have
autre nom part ioglars.
other name beyond jongleurs
Qu'en esser es pro clars
For-in being it-is quite clear
a totz generalmens;
to all generally
mas especialmens,
but especially

qui tal lezer n'auia,
who such leisure thereof-had
conoissem, c'om deuria
we-know that-one ought
las manieiras nomnar,
the manners to-name
cascun ab nom tan clar,
each with name so clear
que s'entendes ses als,
that itself-would-understand without other-things
com dels menestairas
as of-the craftsmen
e de las autras gens.
and of the other folk
Mas afars pus calens
But affairs more pressing
nos o faran breuiar,
us it will-make to-shorten
mas non tan, que bastar
but not so-much that to-suffice
non puesca per razo
not it-can by reason
a la entencio
to the intention
de so, per quens mouem.
of that for which-us we-move
Pero assatz crezem,
Yet enough we-believe
que tart er costumat,
that late it-will-be customary

si com adordenat
so as ordered
per nos, per totas gens.
by us through all folk
Pero aquilh al mens,
Yet those at-the least
ques destrenho per nos
who-themselves constrain by us
e granre d'omes bos,
and many of-men good
discretz o seruaran,
discreet it will-keep
pus entendut auran,
since understood they-will-have
que razos o fa far.
that reason it makes to-do
Car per aquels parlar
For of those to-speak
ne uolem solamen,
thereof we-wish only
a cuy pretz es plazen
to whom worth is pleasing
e totz faitz ab razo.
and all deeds with reason

E si trobam, que fo
And if we-find that it-was
autra uetz declarat
another time declared
segon proprietat
according-to property
de Lati, qui l'enten,
of Latin who it-understands
car tug li esturmen
for all the instruments
instrumenta dig so.
instrumenta said are
E donc, quil nom espo
And then who-the name expounds
de ioglars d'esturmens,
of jongleurs of-instruments
d'aqui es dissendens,
from-there is descending
e son istriones.
and they-are istriones
E son inuentores
And are inventores
dig tug li trobador.
called all the troubadours

E tug li tumbador
And all the tumblers
en las cordas tirans
on the ropes pulling
o en peiras sautans
or on stones leaping
son ioculatores.
are ioculatores
D'aquest nomes l'engres
Of-this name the-eager
noms es uengutz de ioglars
name is come of jongleurs
a sels, cui plai anars
to those to-whom pleases going
per cortz e per lo mon.
through courts and through the world
Mas aitan ben ne son
But so well thereof are
l'un com l'autre nomnat,
the-one as the-other named
et es mal costumat
and it-is ill customary
qui la uertat enten.
who the truth understands
D'autres noms a prezen
Of-other names at present
n'i a segon romans,
thereof-there has according-to Romance

quels homes paucx o grans
that-the men small or great
los sabon dreg nomnar;
them know-how rightly to-name
ab tot son dig ioglar,
with all they-are called jongleurs
so son tragitador
these are jugglers
e contrafazedor
and mimics
e d'autres atressi.
and of-others likewise
E car o an aisi
And for it have thus
las gens uzat de dir,
the folk used of saying
segon de nostr' a…
according-to of our (broken)
er mot greu reuocar.
it-will-be very grievous to-revoke
Pero adhordenat
Yet ordered
es pro ben en Espanha,
is quite well in Spain
e no uolem, ques franha,
and not we-wish that-itself break
mas digas, com se ditz;
but it-be-said as itself says

c'assatz es ben partitz
for-enough it-is well divided
per cognoms lurs afars.
by surnames their affairs
Hom apela ioglars
One calls jongleurs
totz cels dels esturmens;
all those of-the instruments
et als contrafazens
and to-the mimics
ditz hom remendadors;
says one remendadors
e ditz als trobadors
and says to-the troubadours
segriers per totas cortz;
segriers through all courts
et homes secx e sortz
and men dry and deaf
en dreg de captenh bo,
in right of bearing good

que dizon ses razo
who say without reason
o fan lur uil saber
or do their cheap knowledge
uilmen ses tot deuer
basely without all duty
per uias e per plassas
through ways and through squares
e que menon uils rassas
and who lead cheap race
a deshonor uiuen,
in dishonor living
ditz hom per uilzimen
says one for baseness
cazuros ab uertat.
cazurros with truth
Aisi es acorsat
Thus it-is established
per Espanha de dir;
through Spain of saying
per que pot hom chauzir
for which can one to-choose
als noms, que sabon far.
to-the names what they-know-how to-do

Pero tug son ioglar
Yet all are jongleurs
apelat en Proensa
called in Provence
e sembla nos falhensa
and it-seems to-us failing
grans de tot lo lenguatie,
great of all the language
don mais son d'agradatie
whence more are of-pleasantness
chansos ab bos trobars.
songs with good compositions
Mot es grans malestars,
Very is great ill-seeming
car uils gens de uil uida
for cheap folk of cheap life
non es del mon partida,
not is from-the world parted
per c'om apelals bos.
for which-one calls-them good
Per que cocelham nos
For which counsel we
e dizem per razon,
and say by reason
que tug, sabent o non,
that all knowing or not
aunit, uilmen uiuen,
shamed basely living

qu'en lunha cort ualen
that-in any court worthy
nos deuon prezentar,
not-themselves ought to-present
co sels, que fan sautar
as those who make to-leap
simis o bocx o cas,
apes or goats or dogs
o que fan lurs iocx uas,
or who make their games vain
si com de bauastels,
so as of puppets
o contrafan aucels
or mimic birds
o tocan esturmens
or play instruments
o cantan entre gens
or sing among folk
bassas per pauc d'auer,
low for little of-wealth
que non deuon caber
that not ought to-fit
el nom de ioglaria;
in-the name of jongleury
ni cels, que de folia
nor those who of folly
fan cortz seguen semblan,
make courts following seeming

que uergonha non an
that shame not they-have
de lunha deshonor
of any dishonor
ni non lur a sabor
nor not to-them has savor
lunhs faitz plazens ni bos,
any deeds pleasing or good
hom los apel bufos,
one them let-call buffoons
co fa en Lombardia.
as one-does in Lombardy

E silh, c'ab cortezia
And those who-with courtesy
et ab azaut saber
and with graceful knowledge
se sabon captener
themselves know-how to-conduct
entre las ricas gens
among the rich folk
per tocar esturmens
for playing instruments
o per nouas comtar
or for tales telling
d'autrui o per cantar
of-others or for singing
autrus uers e cansos
others' verses and songs
o per d'autres faitz bos
or for of-other deeds good
e plazens per auzir,
and pleasing for hearing
podon ben possezir
can well to-possess
aquel nom de ioglar.
that name of jongleur
Atressi pot nomnar,
Likewise can to-name
quis uol, cascus per si;
who-himself wishes each for himself

mas car es en aisi
but for it-is in this-way
de dir acostumat,
of saying accustomed
sian ioglar nomnat
let-be jongleurs named
aquist; car per deuer
these for by duty
deuon en cort caber
ought in court to-fit
et esser benanan;
and to-be well-faring
car mot gran mestier an
for very great need have
en las cortz aitals iens
in the courts such folk
car motz recreamens
for many recreations
aportan e plazers.
they-bring and pleasures
E sels, on es sabers
And those in-whom is knowledge
de trobar motz e sos,
of composing words and tunes
d'aquels mostra razos,
of-those shows reason
com los deu hom nomnar:
how them ought one to-name

car qui sap dansas far
for who knows-how dances to-make
e coblas e baladas
and stanzas and ballads
d'azaut maistreiadas,
with-grace mastered
albas e siruentes,
albas and sirventes
gent e be razos es,
nobly and well reason it-is
c'om l'apel trobador.
that-one him-call troubadour
E deu auer honor
And he-ought to-have honor
per dreg mais de ioglar,
by right more than jongleur
c'us autres se pot far
for-an other himself can to-make
ioglars ab so saber.
jongleur with his knowledge
Atressi per deuer
Likewise by duty
deuon auer honor
ought to-have honor
per trobar li melhor,
for composing the best
qui razo uol gardar.
who reason wishes to-keep

Car qui sap cansos far
For who knows-how songs to-make
e uers d'aucturitat
and verses of-authority
e nouas de bon grat
and tales of good favor
e bels essenhamens
and fair teachings
mostran temporalmens
showing temporally
o esperitual,
or spiritual
per c'om pot ben de mal,
by which-one can well from ill
sol se uol, elegir,
only himself wishes to-choose
honor deu possezir
honor ought to-possess
el mon: car dieus la i fa.
in-the world for God it there makes
Si aital captenh a,
If such bearing he-has
co s'atanh al saber,
as itself-befits to-the knowledge
segon lo sieu poder
according-to the his power
pus autre trobador,
more-than other troubadours
car la uia d'onor,
for the way of-honor

de grat e de deuer
of favor and of duty
mostra per bel saber
shows through fair knowledge
gen l'escur declaran,
nobly the-obscure declaring
(e faria son dan
and would-do his harm
tart, qui tot o crezia)
late who all it believed
donc silh, c'an maistria
then those who-have mastery
del sobiran trobar,
of-the sovereign composing
sembla, saubesso far
it-seems they-would-know-how to-do
tot, cant trobador fan,
all as-much-as troubadours do
e can bon captenh an,
and when good bearing they-have
par, que son acabat
it-seems that they-are completed
al fach, a que son dat,
at-the deed to which they-are given
cant uolon cortz seguir.
when they-wish courts to-follow
Donc segon nostr'albir
Then according-to our-judgment
no i uezem lunh empag,
not there we-see any hindrance

que de nom e de fag
that of name and of deed
non lur tanha onors;
not to-them befit honor
e dizem, quels melhors,
and we-say that-the best
que sabon essenhar,
who know-how to-teach
c'om se deu capdelar,
how-one himself ought to-lead
cortz e faitz cabalos
courts and deeds chief
en uers et en cansos
in verses and in songs
et en autres dictatz,
and in other compositions
c'auem desus nomnatz,
that-we-have above named
deu hom per dreg deuer
ought man by right duty
nomnar e per saber
to-name and by knowledge
don doctor de trobar.
lord doctor of composing
Doctors; car doctrinar
Doctors for to-instruct
sabon ben, quils enten,
know-how well who-them understands

los trobadors ab sen
the troubadours with sense
per auer captenh bon;
for having bearing good
et aisi per razon
and thus by reason
poirian los apelar
could them to-call
cilh, c'o uolran seruar,
those who-it will-wish to-keep
e crezem, c'o faran
and we-believe that-it will-do
li cert, que saber an
the sure who knowledge have
o lur es d'agradatie,
or to-them it-is of-pleasantness
al mens per lo lengatie,
at-the least by the language
que ual mais a trobar.
that is-worth more for composing
E tug cilh que ioglar
And all those who jongleurs
eran lai apelat
were there called
en generalitat
in generality
son aizi deuezit
are thus divided
per cognoms e partit.
by surnames and parted

Et enquer o podem
And still it we-can
per nos, com dig auem,
by us as said we-have
autra uetz explicar.
another time to-explain
Cilh, que fan lur afar
Those who do their affair
e per tot uan uilmen,
and through all go basely
desuergonhadamen
shamelessly
lurs esturmens tocan,
their instruments playing
als fazen o cantan
other-things doing or singing
per plassas e per uias,
through squares and through ways
e de nueitz e de dias
and by nights and by days
uiuon a deshonor,
live in dishonor
c'an dezir e sabor
who-have desire and savor
de percasses menutz,
of pursuits petty
e non es conogutz
and not is known
en lor sens ni bon grat,
in them sense or good favor

ab que sian assatz
provided that they-be enough
sert en calque saber,
sure in some knowledge
per lur uil captener
for their cheap conduct
sian nomnat bufon;
let-them-be named buffoons
car a ren no so bon,
for to anything not are-they good
bos noms non lur coue.
good name not to-them befits
E tug silh, que de re
And all those who in anything
d'azaut sabon uzar
of-grace know-how to-use
o d'esturmens tocar
or of-instruments to-play
o de cantar o d'als,
or of singing or of-other-things
on be fag es ben sals,
where well done is well safe
gent noirit e cortes,
nobly bred and courtly

qu'entre bonas gens es
who-among good folk is
d'estar lurs uolontatz
of-standing their wills
cort seguen, es assatz
court following it-is enough
razos leus per proar,
reason easy for proving
que sian dig ioglar,
that they-be called jongleurs
estiers dels trobadors.
apart from-the troubadours
So son aquel, qu'él cors
These are those who-in-the heart
sabon de faire coblas
know-how of making stanzas
e de far dansas doblas
and of making dances double
e siruentes ualens,
and sirventes worthy
albas et partimens
albas and partimens
e trobar motz e sos;
and composing words and tunes
qui d'als lunhas sazos
who of-other-things any seasons
en cortz no s'entremeton,
in courts not themselves-meddle

mas c'als ualens trameton
but that-to-the worthy they-send
o dizon lur saber,
or say their knowledge
aquist per dreg deuer
these by right duty
sian dig trobador.
let-be called troubadours
E sian dig doctor
And let-be called doctors
de trobar li ualen,
of composing the worthy
c'ab saber et ab sen
who-with knowledge and with sense
fan uerses e cansos
make verses and songs
e d'autres trobars bos
and of-other compositions good
profichans e plazens,
profiting and pleasing
pro bels ensenhamens
enough fair teachings
et er lur faitz pro clars.
and will-be their deed enough clear
Pero d'autres afars
Yet of-other affairs
aiso breuiar nos fan
this to-shorten us make
un pauc, mas non de tan,
a little but not of so-much

que pro bastan non sia.
that enough sufficing not it-be
Et er grans cortezia,
And will-be great courtesy
qui o uol aisi dir;
who it wishes thus to-say
car non poirem punir
for not we-will-be-able to-punish
ni merit non aura
nor reward not will-have
del dir mas ben estar.
of-the saying but well standing
E sels dieus, qu'endressar
And that God who-to-set-right
pot totz bes, qu'es totz bos,
can all goods who-is all good
endres aiso e nos
may-set-right this and us
en tot, cant entendem
in all as-much-as we-intend
de ben far, si podem,
of well doing if we-can
si qu'el n'aya lauzor,
so that-he thereof-have praise
e nos pro et honor,
and we profit and honor
e plassal, c'aisi sia.
and may-it-please-him that-thus it-be
Amen.
Amen

Tant petit uey prezar

81 · ON ILL-SPEAKING

In 1278 Riquier finds composing little prized in a world that loves vice. Clerics call it sin, and he agrees that slandering troubadours are worse than robbers, since theft can be repaid but lost fame cannot; but love songs harm no one unwilling, and war songs force no one to war. Each man's nature is God's gift and cannot be changed, so he keeps his conduct and will say no more to his lord, whose one fault is spending beyond his means. He turns to King Alfonso, whom he has served sixteen years, and prays for the king and himself.

Aiso fe N Gr. Riquer l'an MCCLXXVIII prolec.
This made Sir Guiraut Riquier the-year twelve-hundred-seventy-eight prologue

Tant petit uey prezar
So little I-see prize

bel saber de trobar,
fair knowledge of composing

c'a penas es uolgutz,
that-with difficulty it-is wished

sufertz ni entendutz
suffered or understood

per qu'en estau pessieus.
for which-thereof I-stand thoughtful

Car tan m'es agradieus,
For so-much to-me-it-is pleasing

que d'el nom puesc tener,
that from-it not-me I-can to-hold

ni gaire non esper
nor much not I-hope

bon grat ni guasardon.
good favor or reward

Car petit sai de bon,
For little I-know of good
c'al mon sia plazen:
that-to-the world be pleasing
que mezura ni sen
for measure or sense
ni dreg ni lialtatz
or right or loyalty
ni uer ni pietatz
or truth or pity
ni merce ni amor
or mercy or love
ni negu fag d'onor
or any deed of-honor
ara lo mons no uol;
now the world not wishes
mas be sofre e col
but well suffers and worships
malezas e peccatz
malices and sins
et enians e baratz
and guiles and frauds
e dezeret e tortz,
and disinheriting and wrongs
iniquitat e mortz,
iniquity and deaths

e sofre tracios
and suffers treasons
e grans deceptios
and great deceptions
et erguelhs e totz mals.
and prides and all ills
Er es lo mons aitals,
Now is the world such
so es la gen, que i es,
this is the folk that there is
per qu'es oblidatz bes
for which-is forgotten good
e mals es decoratz;
and ill is adorned
e ques conois assatz
and which-itself knows enough
lo mals, enans ques fassa,
the ill before that-itself it-do
mas conoissensa passa
but discernment passes
e sec ab uoluntat.
and follows with will
Per qu'es tant abrassat
For which-is so-much embraced
tot, c'a dieu crey que pesa;
all that-to God I-believe that weighs
enueg e auareza
annoyance and avarice
son maistre del tot.
are master of-the whole

Et ieu sui a la cot
And I am at the whetstone
de totz estz mals tocatz,
by all these ills touched
pero fort me desplatz.
yet greatly to-me it-displeases
Mas non puesc al re far;
But not I-can other thing to-do
car non puesc desuiar
for not I-can to-turn-aside
mon cor de so, que uol
my heart from that which it-wishes
fort, don souen se dol
greatly whence often itself grieves
m'arma trista, marida.
my-soul sad afflicted
E dieus, qu'es uera uida,
And God who-is true life
endresse mon uoler
may-set-right my will
a far lo sieu plazer
to do the his pleasure
em don bon complimen
and-me may-give good fulfillment
ad est comensamen.
to this beginning

Si bels sabers e sens
If fair knowledge and sense
e bos entendemens
and good understanding
de trobar ren ualguesson
of composing anything were-worth
e grat auer poguesson,
and favor to-have could
aquels non per deuer,
those not by duty
yeu trobera plazer
I would-find pleasure
e delieg en dictar
and delight in composing
em uolgra esforsar
and-me would-wish to-strive
de far bels dictamens.
of making fair compositions
Mas lo pus de las gens
But the most of the folk
o tenon a folor,
it hold for folly
e neis nostre rector
and even our rectors
dizon, que peccatz es,
say that sin it-is
e totz hom n'es repres
and every man thereof-is reproved
per els mot malamen.
by them much badly

Yeu conosc ueramen,
I know truly
que trobar uanitatz,
that composing vanities
don pot naisser peccatz,
whence can to-be-born sin
e de guerras mesclar
and of wars mixing
deuon ben castiar
they-ought well to-chastise
e de mal dir .M. tans.
and of ill saying thousand times
Car peccatz es tan grans,
For sin is so great
que nos pot emendar,
that not-itself can to-amend
ad aquel, que blasmar
to that-one whom to-blame
uolon maldizedor;
wish evil-speakers
per c'aital trobador
for which-such troubadours
degran esser cassat,
ought to-be chased
car murtrier son proat
for murderers they-are proved
de fama, que tant ual,
of fame which so-much is-worth

per que fan mais de mal
for which they-do more of ill
que raubador granre.
than robbers many
C'om pot emendar be
For-one can to-amend well
al raubat raubaria;
to-the robbed robbery
e sol peneden sia
and if penitent he-be
cofessan restaurat,
confessing restored
dieus perdonal peccat;
God pardons-the sin
quel raubat a son dreg,
for-the robbed has his right
e l'autre del naleg
and the-other of-the offense
s'es ab dieu auengutz:
himself-has with God agreed
aisi es dreg rendutz
thus is right rendered
per uer a cada part.
for true to each part
Mas mot uezem far tart
But much we-see make late
emenda tan complida.
amends so complete

Ar pauzem, que partida
Now let-us-suppose that part
restaure o non re
restore or not anything
lo raubaire; car cre,
the robber for he-believes
qu'estiers nos pot saluar,
that-otherwise not-himself can to-save
sis penet del raubar
if-himself he-repents of-the robbing
fort e fa son poder
strongly and does his power
del tot al mielhs parer
of-the whole at-the best appearing
a restitusion,
to restitution
com de contriction
as of contrition
e de be cofessar
and of well confessing
ab cor del restaurar
with heart of-the restoring
tot, sil poder n'auia:
all if-the power thereof-he-had
ab dieu crezi que sia
with God I-believe that he-be
auengutz gent e be.
agreed nobly and well

El raubat, si tot cre
And-the robbed though all he-believes
del sieu non pot cobrar,
of-the his not can to-recover
pot alhors guazanhar,
can elsewhere to-gain
e blasme nol n'eschai,
and blame not-to-him thereof-falls
ans n'es plains sai e lai
rather thereof-is lamented here and there
per tot, on es saubut,
through all where it-is known
e sil sieu n'a perdut,
and if-the his thereof-he-has lost
sa fama non ual mens.
his fame not is-worth less
Mas pus auzon las iens
But since hear the folk
ad .I. home mal dir,
to one man ill say
mantenen ses cubrir
straightway without covering
lo uol cascus retraire,
it wishes each to-recount
el mon es tan trichaire,
in-the world is so treacherous
que cascus leu o cre.
that each easily it believes

Pueis non pot tan de be
Then not can so-much of good
far per ren lo blasmatz,
to-do for anything the blamed
que de so, qu'er reptatz,
that of that which-he-will-be charged
nol ai' om sospichos;
not-him have one suspected
car per ren mal ressos
for by anything ill repute
no pot del tot cazer.
not can of-the whole to-fall
E pot cascus saber,
And can each to-know
que uers es so, que dic,
that true is that which I-say
c'om de maldir s'abric
that-one from ill-saying shelter
no troba neys per mort;
not finds even by death
ans per dreg e per tort
rather by right and by wrong
aug dels mortz lo resson,
I-hear of-the dead the repute
c'auian mal o bon,
whether-they-had ill or good
dementre qu'eran uieu.
while that-they-were living

Pero mais a de brieu
Yet more has of writ
mal ditz de trobadors,
ill saying of troubadours
que si so a lauzors,
than if it-is to praises
car tot es sagelat.
for all is sealed
Per que d'aquel peccat
For which of-that sin
de mal dir nos pot far
of ill saying not-itself can to-make
nulh' emenda, som par,
any amends so-to-me it-seems
al blasmat per lunh fag.
to-the blamed by any deed
Per qu'esta mal e lag,
For which-it-stands ill and ugly
car trobador aital
for troubadour such
non prenon per tot mal
not take for all ill
per maldig, car dreg fora,
for ill-saying for right it-would-be
e per bon tota ora
and for good all hour
ben li bendizedor.
good the blessers

Pero li gran senhor
Yet the great lords
los an aisi noiritz,
them have thus nourished
quels uey pus enantitz
that-them I-see more advanced
entr'els quels ben dizens.
among-them than-the well sayers
Car de lurs mal uolens
For of their ill wishers
uolon auzir tot mal
they-wish to-hear all ill
e crezan atertal
and believing likewise
dizon de lor ad els;
they-say of them to them
et aisi son entr'els
and thus are among-them
enantit e uolgut.
advanced and wished
Mas si fosson auut
But if they-had been
de primier esquiuat
at first avoided
per tot, es fos seruat
by all and-itself would-be kept
tro aisi, be soi sert,
until here well I-am sure

c'us non es tan espert
that-one not is so expert
que ia n'auzes parlar.
that ever thereof-he-dared to-speak
Et enquer castiar
And still to-chastise
fort leu los ne poirian,
very easily them thereof they-could
que negus nols sufris,
that any not-them suffered
e cascus quels meris,
and each that-them punished
aisi cos tanheria;
thus as it-would-befit
ia us non auzaria
ever one not would-dare
pueis de mal dig parlar.
then of ill saying to-speak
Pero ies nos pot far,
Yet at-all not-itself can to-do
car seria grans bes,
for it-would-be great good
quel mon gaire non es
for-the world much not is
dueitz de mal corregir.
accustomed to ill correcting
Pero d'aquel mal dir
Yet of-that ill saying
de trobadors m'es greu,
of troubadours to-me-it-is grievous

quel dizon aitan leu
that-it say so easily
dels bos com dels maluatz,
of-the good as of-the wicked
can non lur es donatz
when not to-them is given
per els dos part deuer.
by them two part duty
C'om bos pot leu cazer
For-man good can easily to-fall
de fama, com dig ai.
from fame as said I-have
Per quel nostre uerai
For which-the our true
esperital rector
spiritual rectors
per fe e per amor
by faith and by love
de dieu deuon blasmar,
of God ought to-blame
repenre, castiar
to-reprove to-chastise
trobadors mal dizens,
troubadours ill saying
e totas autras gens
and all other folk
los deurian repenre,
them ought to-reprove

e pot totz hom entendre,
and can every man to-understand
c'aisso auia, per que?
that-this had for what
Mas auiam, cals dans ue
But let-us-hear what harm comes
ad autrui per trobar
to others through composing
d'amor ad autr' afar,
of-love to other affair
c'om nomne uanitat.
that-one names vanity
Lo trobaire peccat
The composer sin
n'a, so conosc per uer,
thereof-has this I-know for true
quel ditz per son uoler
that-the saying by his will
en fag endeuendria,
in deed would-happen
et autre qu'en pren uia
and other that-thereof takes way
de uoler lo semblan.
of willing the like
Mas negun autre dan
But any other harm
non li ten, si nos uol.
not to-him holds if not-himself he-wishes

Car qui peccat no col
For who sin not worships
o nol ditz o nol fa
or not-it says or not-it does
o nol pessa o non l'a,
or not-it thinks or not it-has
qui razo uol gardar,
who reason wishes to-keep
donc per aquel trobar
then by that composing
autres no fa peccat
another not does sin
senes sa uoluntat
without his will
nil pot lunh dan tener.
nor-him can any harm to-hold
Aitan pauc pot ualer
So little can to-avail
ni nozer sel de guerra;
or to-harm that-one of war
car en deguna terra
for in any land
nol auzem obezir.
not-him we-hear obey
Lo dictans a dezir,
The composing has desire
ques fes, si com el pauza;
that-itself were-done so as he sets

mas per neguna cauza
but by any cause
non pot lo ric forsar,
not can the rich to-force
qu'els fassa guerreiar,
that-them it-make to-wage-war
si tot souen se canta
though all often itself sings
de lur dan e de l'anta,
of their harm and of the-shame
si far ilh no s'o uolon.
if to-do they not themselves-it wish
E si lurs uertatz colon
And if their truths they-worship
aunidas per auzir,
shamed through hearing
non lur ne pot uenir
not to-them thereof can to-come
per cantar autre dans
through singing other harm
ni mal ni dezenans;
or ill or loss
c'om non crel cantator,
for-one not believes-the singer
ans deu auer temor
rather ought to-have fear
d'aquels ditz a retraire.
of-those sayings to recount
Car non es prezatz gaire,
For not is prized much

obezitz ni crezutz,
obeyed or believed
enans n'es mal uolgutz
rather thereof-is ill wished
e non tant, com deuria.
and not so-much as he-ought
Mas silb, c'ap maistria
But those who-with mastery
troban los bels dictatz,
compose the fair compositions
declaran las uertatz
declaring the truths
ab sen et ab saber,
with sense and with knowledge
non podon grat auer,
not can favor to-have
gazardon ni onor;
reward or honor
tan petit a sabor
so little has savor
bes aras en est mon:
good now in this world
uec uos so, quem cofon
behold you that which-me confounds
em fa estar pessieu,
and-me makes to-stand thoughtful
car mal a tant de brieu,
for ill has so-much of writ
quel bes n'es desgrazitz!
that-the good thereof-is unwelcomed

E no m'es datz arditz
And not to-me-is given boldness
qu'ieu camie ma manieira,
that-I change my manner
c'ab la gent ufaneira
that-with the folk boastful
me tengues ufanier
myself I-held boastful
(c'aisim fora mestier)
for-thus-to-me it-would-be need
et ab sauis senatz.
and with wise sensible
Mas a mon cors es datz
But to my heart is given
tals captenhs, que camiar
such bearing that to-change
nol puec ses malestar,
not-it I-can without ill-seeming
ni far non o sabria.
nor do not it I-would-know-how
E de tot crey, que sia
And of all I-believe that it-be
adhordenat aisi,
ordered thus

que cascus a per si
that each has for himself
captenh segon razon
bearing according-to reason
de sa complicion
of his complexion
e del don per dieu dat.
and of-the gift by God given
Per que son uariat,
For which they-are varied
aisi com de faisos,
thus as of features
de captenhs mals o bos
of bearings ill or good
de diuersas manieiras,
of diverse manners
las unas plazentieiras,
the ones pleasing
las autras desplazens.
the others displeasing
Als us es donatz sens
To-the ones is given sense
d'autrui ben cocelhar
of-others well counseling
et en lurs afars far
and in their affairs doing
no son saui ni sert;
not are-they wise or sure

li autre son apert
the others are adept
en lurs afars mot be,
in their affairs very well
que als autres de re
who to-the others in anything
no sabon clam donar;
not know-how cry to-give
l'autre sabols totz far
the-others know-how-them all to-do
curozamen ab sen;
carefully with sense
l'autre son negligen,
the-others are negligent
e que lur uen grans bes;
and that to-them comes great good
l'autre son bes apres
the-others are well taught
e non lur pot uenir;
and not to-them it-can to-come
l'autre sabon seruir
the-others know-how to-serve
e non lur es grazit;
and not to-them it-is welcomed
l'autre son ben merit,
the-others are well rewarded
que non seruon tan be;
who not serve so well

l'autre no seruon re
the-others not serve anything
a pro ni ad honor,
to profit or to honor
que son ben de senhor
who are well with lord
e n'an tot lor uoler;
and thereof-have all their will
l'autre an gran saber,
the-others have great knowledge
que per uas son tengut;
who for empty are held
l'autre son mentaugut
the-others are mentioned
saui ses saber gran;
wise without knowledge great
l'autre tot iorn estan
the-others all day stand
gai e ses pessamen,
gay and without care
que perdran, loniamen
who will-lose long
nos podon esmarir;
not-themselves can to-grieve
l'autre ses esiauzir
the-others without rejoicing
estan tot iorn pessieu;
stand all day thoughtful
l'autre son pus caitieu,
the-others are more wretched

on mays an de poder;
where more they-have of power
l'autre sabon ualer
the-others know-how to-be-worth
de pauca manentia
of little wealth
e pessan nueg e dia
and think night and day
de mantener proeza;
of maintaining prowess
l'autre ab auareza
the-others with avarice
son ser de lur auer;
are serfs of their wealth
l'autre part lur deuer
the-others beyond their duty
forsan lur poder tan
force their power so-much
despenden e donan,
spending and giving
qu'en uiuon sofrachos;
that-thereof they-live needy
l'autre son tan iros,
the-others are so angry
que res nols pot sofrir;
that anything not-them can to-suffer
li autre ab blandir
the others with flattering
son sufren e temprat;
are enduring and tempered

li autre son abriuat
the others are hasty
en repenre tot iorn
in reproving all day
cels, que lur son entorn,
those who to-them are around
e mal dir e blasmar,
and ill saying and blaming
c'om non lur pot durar,
that-one not with-them can to-last
tant son mal estatgier;
so-much are-they ill neighbors
l'autre son plazentier
the-others are pleasing
escarnen e trufan;
mocking and jesting
l'autre son gen parlan
the-others are nobly speaking
ses autre mestier bo;
without other craft good
l'autre sabon far pro
the-others know-how to-do many-a
mestier en son delieure,
craft thereof they-are deft
que ben non podon uieure,
who well not can to-live
si bes son esforsieu;
though well they-are striving

l'autre son pelegieu
the-others are foppish
e uolpil e ricos;
and cowardly and rich
l'autre son coratios
the-others are courageous
et arditz e suau,
and bold and gentle
que ses tot semblan brau
who without any seeming fierce
passan, tro sazos es.
pass until season it-is
E totz le mons es ples
And all the world is full
d'estas uarietatz;
of-these varieties
per que als us desplatz
for which to-the ones displeases
so c'als autres sap bon.
that which-to-the others tastes good
E no uei per razon,
And not I-see by reason
que lunhs puesca forsar
that any can to-force
son esser de camiar,
his being of changing

segon que dig uos ai
according-to what said to-you I-have
car quis met en assai
for who-himself puts in trial
d'autrui captenemen,
of-others' bearing
ges per ren loniamen
at-all for anything long
nol pot continuar,
not-it can to-continue
et aitan cant durar
and so-long as to-last
lo pot, es conogutz
it he-can he-is known
per sels, per ques saubutz
by those by whom-is known
lo seus e l'assaiat;
the his and the-tried
e non li es onrat
and not to-him it-is honorable
ni benestan per uer.
or well-seeming for true
E podetz o uezer
And you-can it to-see
els contrafazedors,
in-the mimics
que contrafan de cors
who mimic at speed
las manieiras autrus,
the manners of-others

e non lur ual us,
and not to-them avails one
que las lurs non tenguan
that the theirs not they-hold
e del pus nos captenguan
and of-the most not-themselves they-bear
aisi, com lur es datz.
thus as to-them is given
Per qu'ieu ai uolontatz,
For which-I have will
c'ab mon captenh me tengua,
that-with my bearing me I-hold
e que aquel mantenga
and that that-one I-maintain
en ben a mon poder,
in good at my power
pus res no i puesc mouer
since anything not there I-can to-move
en dreg d'autra manieira,
in right of-other manner
c'a totz fos plazentieira
that-to all were pleasing
d'esser pecieus o gai.
of-being thoughtful or gay

Pero non cugi mai
Yet not I-think more
a mon senhor parlar
to my lord to-speak
nil uuelh ges desamar
nor-him I-wish at-all to-unlove
de son castiamen;
from his chastisement
car tan l'ai loniamen
for so-much him-I-have long
tengut a bon talan
held in good desire
de dir pla e dictan,
of saying plain and composing
que del sieu fos curos,
that of-the his he-were careful
e que sos uolers fos
and that his will were
deziran de totz bes.
desiring of all goods
Que ueramen si s'es,
For truly so himself-is
sal que ges son deuer
save that at-all his duty
no uol ab son poder
not he-wishes with his power
despenden atemprar;
spending to-temper
per que souen y par,
for which often there it-appears

de que m'es greu e mal.
of which to-me-it-is grievous and ill
Car de so, per que ual,
For of that for which he-is-worth
es grazitz e lauzatz;
he-is welcomed and praised
mas d'aco es blasmatz
but of-that he-is blamed
per cels, que l'an amor.
by those who him-have love
E dieu don li onor;
And God may-give to-him honor
qu'ieu crey, que non pot als,
for-I believe that not he-can otherwise
car essers es tals,
for his-being is such
que nol pot cambiar
that not-it he-can to-change
pus, qu'ieu me puesc selar,
more than-I myself can to-conceal
com uos ai dig, del mieu.
as to-you I-have said of-the mine
Pero ben conosc yeu,
Yet well know I

com ioues fa folias
how youth does follies
seguen folas parias
following foolish companies
aisi com de ioglar
thus as of jongleur
o d'autres uils fagz far;
or of-other cheap deeds doing
de ques castia ben,
of which-itself it-chastises well
can per autrui li uen,
when by other to-him it-comes
en es repres per sen.
and-thereof it-is reproved by sense
Mas si naturalmen
But if naturally
es fols o es arditz
he-is foolish or is bold
o iauzens o marritz,
or joyful or downcast
o subtils o sabens,
or subtle or knowing
curos o negligens
careful or negligent
o uolpils o auars,
or cowardly or miserly
ia nulh temps castiars
ever any time chastising
autre nol poiria far.
other not-him could to-make

Noirimen pot camiar
Nurture can to-change
hom e non ges natura.
man and not at-all nature
Mas dieus, on es drechura
But God in-whom is right
e sabers e bontatz
and knowledge and goodness
e poders acabatz,
and power complete
dona per son plazer
gives by his pleasure
gracia part deuer
grace beyond duty
de natur' a cascu;
of nature to each
per que d'esser negu
for which of-being any
d'autre non uei semblan,
of-other not I-see likeness
con uos ai dig denan,
as to-you I-have said before
tan pauc con de faisos.
so little as of features
Mas aquesta razos
But this reasoning
nom tanh pus per menar;
not-to-me befits more to lead

car per ben declarar
for for well declaring
no m'es pro sabers datz
not to-me-is enough knowledge given
ni d'aco meteis gratz,
or of-that same favor
qu'en dic, segon quem par;
that-thereof I-say according-to what-to-me seems
per que m'es a laissar.
for which to-me-it-is to leave
E tornim cossiros
And I-turn-me thoughtful
al ualen rey N Anfos
to-the worthy king Sir Alfonso
castelan, que dieu sal.
of-Castile whom God save
Que pus qu'est saber ual,
For since that-this knowledge is-worth
ual ab luy e ualors
is-worth with him and merit
conoisensa, honors
discernment honor
e totz faitz ben estans.
and all deeds well seeming

Per qu'ieu l'ai ben .XVI. ans
For which-I to-him-have well sixteen years
tot mon saber donat
all my knowledge given
et el a mi onrat
and he has me honored
de tota ma honor.
of all my honor
Et ai de ma tristor
And I-have of my sadness
conort e bo saber,
comfort and good savor
c'ai en lui sol uezer,
that-I-have in him only seeing
com laisse dieus paguat,
how leaves God satisfied
que mais de paubretat
that more of poverty
nom cal auer temensa;
not-to-me needs to-have fear
si non, non ai pleuensa,
if not not I-have pledge
qu'él mon m'en assegur.
that-in-the world me-thereof he-assure
Dieu prec, quel rei melhur
God I-pray that-the king improve
de sen e de saber,
in sense and in knowledge
de pretz e de poder,
in worth and in power

de grat e de lauzor,
in favor and in praise
de plazer e d'onor
in pleasure and in-honor
el cresca bon aiuda;
and-him increase good help
et a min don gandida
and to me-thereof give escape
del enemic mortal
from-the enemy mortal
fazen ben, laissan mal,
doing good leaving ill
adaman ueritat,
loving truth
aziran falsetat,
hating falsehood
e tal fin, c'a lui plassa,
and such end that-to him please
et a totz sels si fassa,
and to all those so be-do
c'aiso meteis diran.
that-this same will-say
Amen.
Amen

Sel, que sap cocelhar

82 · ON ASKING FRIENDS

In this counsel of 1281 Riquier argues that whoever can counsel and withholds it from one in need fails God, who gives knowledge to be shared. A friend who needs his friends' help, but whom shame holds back, asks whether to send someone or ask them himself. Riquier advises asking in person, since a friend is hard to refuse face to face, while a messenger gets excuses, listed at length: failed rents, lawsuits, debts, loans, and pilgrimages. He ends half dead, unable to win what he needs because lords no longer value merit, and asks God for his end.

Aiso fe N Gr. Riquier per .I. son amic, que
This made Sir Guiraut Riquier for one his friend who
uolia adzemprar sos amicx, e donet li cosselh, l'an
wished to-call-on his friends and gave him counsel the-year
MCCLXXXI.
twelve-hundred-eighty-one

Sel, que sap cocelhar
He who knows-how to-counsel
e cocelh no uol dar,
and counsel not wishes to-give
a cui quel li deman
to whom ever-it to-him asks
per nessecitat gran
for necessity great
pel sieu o per amor
for-the his or for love
o per nostre senhor,
or for our lord
don uenon tug saber,
whence come all knowledges

no uieu segon deuer
not lives according-to duty
del saber ni de dieu,
of-the knowledge nor of God
que per lo plazer sieu
who by the pleasure his
dona saber e sen
gives knowledge and sense
e bon entendemen
and good understanding
ad home, can li platz;
to man when to-him it-pleases
et es semblans assatz,
and it-is apparent enough
qu'el uuelha, que per lui
that-he wish that through him
done hom ad autrui
give man to others
d'aco, que el li dona:
of-that which he to-him gives
car uia drech' e bona
for way straight and good
ten sel, c'aisi o fa.
holds he who-thus it does
Et ieu, a qui dieus a
And I to whom God has
mais dat, que nom taissera,
more given than to-me he-would-have-assessed

non tenc la uia uera
not I-hold the way true
pro, don auzetz parlar.
enough whence you-hear speak
Dieus m'en fass' aizinar
God me-thereof may-make to-furnish
en guiza, c'a lui plassa,
in manner that-to him please
e totz aquels l'i fassa,
and all those it-to-them may-do
que d'aiso an dezir.
who of-this have desire
Mas pero no m'albir;
But yet not I-judge
c'om leu non entendria,
that-one easily not would-understand
si al re no i dizia,
if other thing not there I-said
so, per quem soi mogutz.
that for which-me I-am moved
Us amicx es uengutz
A friend is come
meus a mi per cocelh,
mine to me for counsel
tal qu'ieu non ai parelh,
such that-I not have peer
a qui enans lo des,
to whom rather it I-would-give

et am dig, col es pres
and to-me-has said how he-is near
de son gran melhurier,
of his great improvement
e quel an gran mestier
and that-he has great need
sos amicx ademprar;
his friends to-call-on
e uol los ne gardar
and wishes them thereof to-keep
de dan, si a dieu platz,
from harm if to God it-pleases
et a de que? assatz
and he-has of what enough
et aura per temps mais.
and will-have in time more
Mas esta en pantais,
But he-stands in anxiety
si lur o fassa dir
if to-them it he-make say
atals, que obezir
such-ones whom to-obey
ne deian, si cor an;
thereof they-must if heart they-have
car mot a gran afan,
for much he-has great toil
co el eis lor o diga,
how he self to-them it say
car uergonhal destriga,
for shame-him hinders

quel ne digan de non.
that-to-him thereof they-say of no
E uec uos la razon,
And behold you the reason
de que uol mon cocelh.
of which he-wishes my counsel
Per qu'ieu, que souen uelh
For which-I who often watch
pessan d'autrus afars
thinking of-others' affairs
(car m'en plai cossirars
for to-me-thereof pleases pondering
pro uetz may que dels meus)
enough times more than of-the mine
trobi, c'om deu los sieus
I-find that-one ought the his
afars far per .I. cen
affairs to-make by one hundred
trop pus curozamen,
much more carefully
que no fai los autrus.
than — he-does the others'
Car greu troba negus
For hardly finds any
a sos afars cochos
to his affairs hastening
lunh home tan curos
any man so careful
co si eis, can bos es:
as him self when good he-is

c'a penas es lunh bes
for-with difficulty is any good
en home descurat.
in man careless
Per qu'ieu ab uolontat
For which-I with will
de so, qu'ieu eis faria,
of that which-I self would-do
li cosselh, qu'el no sia
him I-counsel that-he not be
uergonhos de son pro,
ashamed of his profit
ans digua sa razo,
rather he-say his reason
(car mot sap ben parlar)
for much he-knows-how well to-speak
si co sap son afar,
so as he-knows his affair
a cascu dels amicx.
to each of-the friends
Car tal li er abricx,
For such to-him will-be shelter
si el meteis lo ditz,
if he self it says
qual non seri' arditz,
who not would-be bold
si autre lo dizia.
if another it said
Qu'estiers li respondria,
For-otherwise to-him would-answer

que no fara a lui,
that not he-will-do to him
e no sabran mas duy,
and not will-know but two
si s'auen, la fadia.
if it-happens the refusal
Car tals obeziria
For such-one would-obey
son amic prezenmen,
his friend in-person
que, cant lo sap absen,
who when him he-knows absent
ditz de non al messatie.
says of no to-the messenger
Car d'uels ni de coratie
For of-eyes nor of heart
nol tem ni n'a uergonha,
not-him he-fears nor thereof-has shame
ans met tota sa ponha,
rather puts all his effort
que trop calque gandida.
that he-find some escape
Quel dira: que falhida
For-he will-say that failed
m'es aquest an ma renda;
to-me-is this year my rent
o: non an bona uenda
or not have good sale
aitals cauzas, que ai;
such things that I-have

o: mort m'a aquest plai,
or dead me-has this plea
que meni ab aital;
that I-lead with such-one
o dira: est ostal,
or will-say this lodging
que ai fag, m'a esmes,
that I-have made me-has emptied
o: d'aquel ad .I. mes
or of-that at one month
dei paguar grans deniers;
I-ought to-pay great pennies
o: auem mercadiers,
or we-have merchants
que son ab tot anat;
who are with all gone
o: ai ganre comprat,
or I-have much bought
mai que non puesc paguar;
more than — I-can to-pay
o: m couen manleuar
or to-me befits to-borrow
ades sobre penhoras;
now upon pledges
o: si m'agues aboras
or if to-me-he-had at-the-hour
mandat .II. iorns enans,
sent two days before
sil agues obs dos tans,
if-he had need two times

agra o de bon grat,
I-would-have it with good will
c'ad aital ai prestat
for-to such-one I-have lent
aitan, don m'es fort greu;
so-much whence to-me-it-is greatly grievous
o: pagat ai del meu
or paid I-have of-the mine
aitans marx per fermansa;
so-many marks for surety
o: per gran malanansa,
or for great misfortune
qu'aitals ha de maiso,
that-such-one has of house
fas tan gran messio,
I-make so great expense
que non es per comtar;
that not is for counting
o: ades uuelh anar
or at-once I-wish to-go
en aital romania;
in such pilgrimage
o: ieu ai companhia
or I have company
ab tal, que non aus far
with such-one that not I-dare to-do
so, que uuelh, ans me par,
that which I-wish rather to-me seems
qu'en son mes ab senhor;
that-thereby I-am put with lord

o: trop ai gran temor,
or too-much I-have great fear
que ma massa franqueza
that my too-much frankness
me porte a paubreza,
me bring to poverty
car no guazanhi gaire;
for not I-gain much
o: no puesc deniers traire
or not I-can pennies to-draw
de loc, on hom me deya,
from place where one to-me owed
si non ab gran peleya;
if not with great strife
o en calque manieira
or in some manner
penra calque carrieira
he-will-take some road
per quel diga de non.
by which-to-him he-say of no
C'anc messatges non fon
For-ever messenger not was
tan crezutz ni doptatz
so believed nor feared
per cels, que is adzempratz,
by those who are called-on
co fora l'azempraire,
as would-be the-caller
segon lo mieu ueiaire,
according-to the my seeming

ni enquer non o es.
nor still not it is
Qu'amicx es totz conques,
For-a-friend is all conquered
can sos amicx l'azempra;
when his friend him-calls-on
el meteis ne destempra
and-he self thereof dispirits
son uoler per uergonha,
his will for shame
car ue, que, si s'alonha
for he-sees that if himself-distances
de ualer ad amic,
from helping to friend
que mais non deu abric,
that more not he-ought shelter
sil falh, en loc trobar,
if-to-him he-fails in place to-find
e uol o manleuar
and wishes it to-borrow
pro uetz, ans que li falha.
enough times before that to-him he-fail
Per qu'iel prec, quel ualha
For which-I-him pray that-to-him he-avail
o non, qu'el eis o diga;
or not that-he self it say
qu'aquel leua la biga,
for-that raises the beam
de qui es, ab esfortz.
of whom it-is with effort

Pero yeu soi mieitz mortz,
Yet I am half dead
car per ren non puesc far
for by anything not I-can to-do
so, que sai essenhar
that which I-know-how to-teach
ad autrui de deuer,
to others of duty
ni puesc per mo saber
nor I-can by my knowledge
conquerer so, c'obs m'agra,
to-conquer that which-need to-me-would-have
ans aiud' a tan magra
rather help at so meager
per colpa de senhors.
by fault of lords
Car non lor plai ualors
For not to-them pleases merit
ni bos entendemens,
nor good understanding
per que an totz iorns mens,
for which they-have every day less
quel lur meteis lor falh;
that-the their self to-them fails
que mon derrier badalh
that my last yawn
dezir ab grat de dieu,
I-desire with will of God

e plassal, que en breu 170
and may-it-please-him that in short
fazen be mi aporte.
doing good to-me he-bring

Sim fos tan de poder

83 · COUNSEL IN TROUBLE

Riquier writes in 1282 to counsel a lord who honors him and is in great trouble. Wishing his power matched his knowledge, he urges measure in spending, since overspending once for honor can be recovered, but often is folly; warns against debt, with its seizures by bailiffs, lawsuits, summonses, excommunication, and creditors who renew loans on harder terms; holds that a loss not his fault brings no blame; and advises him to keep one estate instead of two and to love his neighbors, not contend with them. He ends praying for the lord and for his own soul.

Aiso fe Gr. Riquier l'an LXXXII per dar cosselh ad
This made Guiraut Riquier the-year eighty-two for giving counsel to
.I. son amic, lo cal auia grans trebalhs.
one his friend the which had great troubles

Sim fos tan de poder
If-to-me were so-much of power
datz, cum es de saber,
given as is of knowledge
ab bon uoler, quem plai,
with good will that-to-me pleases
yeu gardera d'esmai
I would-guard from-dismay
mos senhors bezonhos
my lords needy
els amicx sofrachos;
and-the friends lacking
c'aitals es mos talans.
for-such is my desire
Et es assatz semblans,
And it-is quite evident

tan soi de saber francx,
so-much am-I of knowledge frank
c'ades serai totz blancx
that-always I-will-be all white
pessan d'autrus afars,
thinking of-others' affairs
el saber no m'es cars
and-the knowledge not to-me-is dear
per ualer, a quin uol.
for helping to who-it wishes
Pero mos cors se dol
Yet my heart itself grieves
per grans afars, que sai
for great affairs that I-know
ad .I. senhor, que ai,
to one lord that I-have
car non lin puesc ualer.
for not to-him-thereof I-can to-avail
Qu'ieu sai, que per deuer
For-I know that by duty
lin seria tengutz;
to-him-thereof I-would-be bound
tan soi onratz auutz
so-much am-I honored held
per luy ses tot son dan,
by him without all his harm
em ditz honor tan gran
and-to-me says honor so great
ab semblansa d'amor,
with semblance of-love

c'anc non l'auzi maior
that-ever not it-I-heard greater
de senhor, qu'ieu agues.
from lord that-I had
E no m'oblida ies,
And not me-forgets at-all
ni uuelh, c'a luy oblit,
nor I-wish that-to him it-forget
can o aura auzit,
when it he-will-have heard
so, qu'eras lin uuelh dir,
that which-now to-him-thereof I-wish to-say
pus d'als nol puesc seruir,
since otherwise not-him I-can to-serve
ualer ni aiudar
to-avail or to-help
a so, que a a far,
at that which he-has to do
ses son tort e dels sieus.
without his wrong and of-the his
E sil poder fos mieus,
And if-the power were mine
foran tost delieuratz.
they-would-be soon delivered
Que si s'er, s'a dieu platz,
For so it-will-be if-to God it-pleases
breumen; car pro adon
briefly for enough has-whence
e dieus, que li n'aon;
and God that to-him-thereof help

e sil plai, qu'el don uida
and if-to-him it-pleases that-be give life
honrada e grazida
honored and welcomed
ad aquest mieu senhor,
to this my lord
al qual port bon' amor.
to-the which I-bear good love
Prec humilmen cap cli,
I-pray humbly head bowed
que nos garde de mi,
that not-himself be-regard of me
qui soi, ni so, que sai,
who I-am nor that which I-know
mas so, que li dirai,
but that which to-him I-will-say
prenda en bona fe,
he-take in good faith
e que m'entenda be,
and that me-be-understand well
si ren de be li dic,
if anything of good to-him I-say

e so, quel pot destric
and that which-to-him can harm
dar, estranhe de si
to-give he-estrange from himself
e tot so, que pretz fi
and all that which worth fine
pot dar, fassa de grat
can to-give he-do with will
ab poder esforsat,
with power exerted
non pas otra razo.
not at-all beyond reason
Car anc poder no fo
For ever power not was
trop forsatz, non falhis;
too-much forced not failed
ni lunh peccat n'es fis,
nor any sin thereof-is fine
pus es de lauzor sems,
since it-is of praise void
si non dura tostemps
if not lasts always
per bos faitz sa lauzors.
by good deeds his praise
Qu'ieu sai de grans senhors,
For-I know of great lords
que fan en .I. iorn tan,
who make in one day so-much

que pueis an mais d'un an
that then have more than-one year
o de dos trop que far,
or of two too-much to do
e nols aug tan lauzar
and not-them I-hear so-much praise
per sol aquel iornal,
for only that day's-work
que .C. aitans de mal
that hundred so-many of ill
non lur auia pueis dir.
not to-them I-hear then to-say
Et aisi fan perir
And thus they-make to-perish
lur pretz e lur poder,
their worth and their power
can sabon deuer
when they-know-how duty
ab poder atemprar.
with power to-temper
Mas qui pretz nol mermar,
But who worth not-it to-lessen
ab honor et ab cen,
with honor and with sense
ab mezura despen
with measure spends
son poder en ualor:
his power in merit

et adoncx an lauzor
and then they-have praise
e pretz e bon resson
and worth and good repute
el sieu tota sazon
and-the his all season
garda de fort mermar.
guards from strongly lessening
Aital pretz aug durar
Such worth I-hear last
e l'autre dechazer.
and the-other fall
Pero qui part poder
Yet who beyond power
a uegadas non fa,
at times not does
can fort grant razo a,
when very great reason he-has
mas non gaire souen,
but not much often
non l'esta be ni gen
not to-him-stands well or nobly
nil ne sec laus ni grat;
nor-him thereof follows praise or favor
car seu trop maistrat
for if-he too-much mastered
es comtatz a folor.
is counted for folly

Mas quieus met per onor
But whoever-himself puts for honor
part poder .Ia. uetz,
beyond power one time
ben reuenir o l'etz,
well to-return from-it to-him-is
si trop nos desmezura,
if too-much not-himself unmeasures
sol que sapcha dar cura,
if-only that he-know-how to-give care
que aco torn en loc
that that turn in place
ab semblan, que non toc
with seeming that not touch
sos faitz a cobezeza,
his deeds to covetousness
ni sieia en pereza
nor sit in laziness
de sos bes percassar
of his goods pursuing
e sapcha esquiuar
and know-how to-avoid
messios non degudas;
expenses not due
c'aquelas son perdudas
for-those are lost
e fan anta e dan.
and make shame and harm

E sofre gran afan
And suffers great toil
hom bo trop endeutatz,
man good too-much indebted
can pot esser forsatz
when he-can to-be forced
per maior de pagar.
by greater of paying
Quel sieu ue amparar
For-the his sees seized
a corrieus e balhir,
to couriers and bailiffs
es ne fan gen seruir,
and-themselves thereof make nobly serve
que non lin sabon grat;
who not to-him-thereof know thanks
e can l'an barreyat
and when him-they-have plundered
lo sieu, an ne loguier,
the his they-have thereof hire
e son li auersier
and are to-him adversaries
tal, quel solon amar,
such who-him are-wont to-love
el fan motz enueitz far
and-him make many annoyances do
per dan, qu'en an sofert.
for harm that-thereof they-have suffered

O can uezon, que pert
Or when they-see that he-loses
lo sieu, lin uolon mal,
the his to-him-thereof they-wish ill
e crey, que pauc li ual
and I-believe that little to-him avails
ren, que auia ni ueia.
thing that he-hear or see
Car la us lo plaideia,
For the one him sues
que i es auutz mal menatz
that there is had ill led
e del sieu despulhatz,
and of-the his despoiled
car l'a facha fermansa;
for to-him-he-has made surety
l'autre, car a pezansa,
the-other for he-has grief
car so, que l'a prestat,
for that which to-him-he-has lent
crezut e baratat,
trusted and bargained
no pot a iorn cobrar.
not can at day to-recover
E l'autre fal citar
And the-other him-makes to-summon
denan l'uficial,
before the-official
e sil citar no ual,
and if-the summoning not avails

apres escumeniar;
after to-excommunicate
per aco fan iurar
for that make to-swear
cartas li crezedor.
charters the creditors
L'autre, si ual amor
The-other if avails love
far, can l'a ben cochat,
make when him-be-has well pressed
sap mais lo car montat
knows more the dear mounted
totas uetz ad .I. dan,
all times at one harm
l'alonga sol mieg an
him-lengthens only half year
el fa carta nouela;
and-him makes charter new
mas adonc y apela
but then there calls
la molher els efans
the wife and-the children
e fermansas ab tans
and sureties with so-many
bes, que segurs ne sia;
goods that sure thereof he-be
e dobl' a n'e l'auia
and double he-has thereof he-had
temor, qu'el fos perdut.
fear that-it were lost

Aisi son deceubut
Thus are deceived
deutor per crezedors
debtors by creditors
el penre es dossors
and-the taking is sweetness
el rendre trop amars.
and-the rendering very bitter
E qui per est afars
And who by these affairs
pert si eys e sa terra,
loses him self and his land
non crey, que peior guerra
not I-believe that worse war
puesc' auer, si ren ual
he-can to-have if anything he-is-worth
ni a sen natural,
nor has sense natural
que fa temer uergonha;
which makes to-fear shame
c'om ses sen met sa ponha
for-man without sense puts his effort
de badas en ualer,
in vain in avail
quel sieu fa dechazer
who-the his makes to-fall
e si eis degastan.
and him self wasting

Mas si hom bo pren dan
But if man good takes harm
ses sa colpa del sieu,
without his fault of-the his
(so dic en dreg del mieu
this I-say in right of-the my
senhor et entendam)
lord and let-him-understand-me
non cugi augzir clam
not I-think to-hear cry
nin cug esser blasmatz,
nor-thereof I-think to-be blamed
car saubut es assatz,
for known it-is enough
per que son siey afar,
for which are his affairs
que non pot hom blasmar
that not can man to-blame
lui ni sos ancessors,
him nor his ancestors
ni l'es ies deshonors.
nor to-him-is at-all dishonor
Donc per amor de dieu
Then for love of God
trieu los faitz mens grieu
let-him-choose the deeds less grievous
e tenra l'hom per sert.
and will-hold him-man for sure
Car qui tot uol, tot pert,
For who all wishes all loses

so ditz lo reprouiers.
so says the proverb
Tolas de baratiers,
Let-him-remove-himself from barterers
per so qu'en a auzit,
by that which-thereof he-has heard
que nol tenguan marrit,
that not-him they-hold downcast
paubre ni sofrachos;
poor or needy
car mielhs er, que de dos
for better will-be that of two
luecx aia sol la un,
places he-have only the one
e nol cal de negun
and not-to-him needs of any
dels milhors dezichir.
of-the best to-desire
E sapchas far grazir
And let-him-know-how-himself to-make to-welcome
per amar sos uezis,
for loving his neighbors
sels, que trobara fis
those whom he-will-find true
en dreg de luy amar.
in right of him loving
Car quis uol contrastar
For who-himself wishes to-contend
ab sels, que prop l'estan,
with those who near to-him-stand

no pot gaire ses dan
not can much without harm
ni sens blasme passar;
nor without blame pass
car fort s'en ua blasmar
for strongly himself-thence goes to-blame
e creys lin messios,
and increases to-him-thereof expenses
aisi fa d'un dan dos,
thus makes of-one harm two
qui cuia sobiras
who thinks sovereign
esser de sos propdas
to-be of his neighbors
uezis otra deuer;
neighbors beyond duty
car cascus uol tener
for each wishes to-hold
en pes la libertat;
on foot the liberty
per quel prec, ab bon grat
for which-him I-pray that-with good favor
de gens passe sa uida;
of folk he-pass his life
per que lauzor grazida
for which praise welcomed
en puesca hom retraire.
in-it can man to-recount

E nos pes, que l'am gaire,
And not-himself let-think that him-he-love much
qui aiso uol cosselha;
who this wishes counsels
qu'ieu l'ai dig ses querelha
for-I him-have said without complaint
per ben a mon semblan.
for good at my seeming
Mas pero nos ai tan
But yet not-myself I-have so-much
ni non sai tan de sen,
nor not I-know so-much of sense
aitan sauiamen
so wisely
no fas so, c'ai a far,
not I-do that which-I-have to do
qu'el ne deya passar,
that-he thereof ought to-pass
melhor cosselh si l'a.
better counsel if it-he-has
Mas per mo uol fara
But by my will he-will-do
totz sos faitz miels de be,
all his deeds better of good
e dieus don li ab que?
and God may-give to-him with which
Saber, sen e poder,
Knowledge sense and power

tan que son bon uol...
so-much that his good (broken)
complisca ad honor;
he-fulfill to honor
et a mi don s'amor
and to me may-give his-love
per obras ab afan
by works with toil
conquere, per que an
I-conquer for which go
m'arma ses marrimen
my-soul without sadness
al iorn del iutiamen,
at-the day of-the judgment
on que sos plazer sia.
where that his pleasure be
Amen.
Amen

Als subtils aprimatz

84 · THE EXPOSITION, I

In January 1280 Henry, count of Rodez, wishing to hear Guiraut de Calanso's closed song of the lesser third of love explained, chooses Riquier from the troubadours at his court and gives him the song in writing. Thirds cannot differ in quantity, only in worth; love is celestial, natural, or carnal, and the lesser third is carnal love. Recalling the song's hearing at the court of the Puy, Riquier glosses its first two stanzas: Love's power over kings, its disregard of reason, its subtlety and speed, its steel dart, golden arrows, and dart of lead, which is love's ending.

So es la expositon de la canso del menor ters d'amor,
This is the exposition of the song of-the lesser third of-love
que fes En Gr. de Calanso: la qual expositon fes En
that made Sir Guiraut of Calanson the which exposition made Sir
Gr. Riquier de Narbona.
Guiraut Riquier of Narbonne

Als subtils aprimatz,
To-the subtle refined
a cuy bel saber platz,
to whom fair knowledge pleases
que aiso auziran
who this will-hear
e ben o entendran,
and well it will-understand
dic e sian crezutz, 5
I-say and let-me-be believed
que ies nom soi mogutz
that at-all not-me I-am moved
en aiso per mi eys.
in this by me self

Que sel, on totz bes creys
For he in-whom all good grows
m'o a si comandat,
me-it has so commanded
quem n'a apoderat.
that-me thereof-he-has empowered
Car ges non dey falhir
For at-all not I-ought to-fail
al sieu uoler complir
at-the his will fulfilling
en res, si donc poder
in anything if then power
no mi falh e saber,
not to-me fail and knowledge
don d'ayso n'ay temor.
whence of-this thereof-I-have fear
Mas hom deu son senhor
But man ought his lord
hobezir ses tot si,
to-obey without all if
que non fora de mi
for not it-would-be of me
parlar d'esta razo.
to-speak of-this reasoning

L'an l'encarnatio
The-year the-incarnation
de Crist, per que hom canta
of Christ for which man sings
L.CC. LXXX
twelve-hundred eighty
el mes de genoyer,
in-the month of January
sel iorn, que de febrier
that day that of February
hom Kalendas camiet,
man Kalends changed
car entorn si trobet
for around himself he-found
de trobadors ganre,
of troubadours many
com souen s'endeue,
as often itself-happens
uenc uoler al senhor
came will to-the lord
N'Enric creissen d'onor,
Sir-Henry increasing in-honor
per gracia de dieu
by grace of God
comte de Rodes, qu'ieu
count of Rodez whom-I
tenc per senhor degut,
hold for lord due

(car grat a retengut
for favor he-has retained
de dieu e de las iens;
of God and of the folk
tan l'es totz bes plazens)
so-much to-him-is all good pleasing
que auzis per alcus
that he-might-hear by some
trobadors clar e clus
troubadours clear and closed
l'entendemen tot clar,
the-understanding all clear
si pogues declarar,
if-it could to-declare
so es de la chanso,
this is of the song
que sel de Calanso
that he of Calanson
En Gr. fes per uer,
Sir Guiraut made for true
en que dis son uoler
in which he-said his will
del menor ters d'amor.
of-the lesser third of-love
El coms, senher d'onor
The count lord of-honor
e de mi, car cor n'ac,
and of me for heart thereof-he-had
elegie sels, quel plac,
chose those who-to-him pleased

de sels, qu'eran aqui,
of those who-were there
trobadors, dels cals mi
troubadours of-the which me
Gr. Riquier nomnet
Guiraut Riquier he-named
de Narbona em det
of Narbonne and-me gave
escricha la chanso,
written the song
que motz camiatz no y fo,
that word changed not there was
aisi com l'auziretz
thus as it-you-will-hear
per qu'ieu pessieus e quetz
for which-I thoughtful and quiet
ab lo saber petit,
with the knowledge little
que m'a dieu amaruit,
that to-me-has God made-ready
ad istansa de luy
at instance of him
uuelh mon engenh ses brui
I-wish my wit without noise
aras subtiliar
now to-sharpen
a so, que a mi par,
to that which to me seems

qu'entendec per uer dir
that-he-meant for true to-say
sel, que fey per auzir
he who made for hearing
la chanso cluzamen;
the song closedly
pero non reprenden
yet not reproving
luy, mas dizen uertat
him but saying truth
del menor ters nomnat
of-the lesser third named
o pogra dir estiers.
it he-could to-say otherwise
De tersses es mestiers,
Of thirds it-is need
que sian tug engal,
that they-be all equal
(estiers dir no m'o cal)
otherwise to-say not to-me-it needs
en dreg de cantitat;
in right of quantity
car ters d'un fag tersat
for third of-a deed thirded
non pot hom dir menor;
not can man to-say lesser
mas en dreg de ualor
but in right of merit
pot auer mays o mens,
can to-have more or less

non en ters ueramens
not in third truly
per res, si menors es.
for anything if lesser it-is
Pero ben pot hom tres
Yet well can man three
partz d'una cauza far
parts of-a thing to-make
non engals, de quem par,
not equal from which-to-me seems
que pot hom menor dir
that can man lesser to-say
o maior ses mentir,
or greater without lying
mas ters ni tersa no.
but third or third-part not
En pero per razo
And yet by reason
segon orde nomnar
according-to order naming
pot hom adreg parlar
can man rightly to-speak
lo premier ol segon
the first or-the second
ol ters, c'aisi él mon
or-the third for-thus in-the world
es de dir costumat;
it-is of saying customary

aisi en cantitat
thus in quantity
pot auer mays o mais;
can to-have less or more
car aisi es uerays
for thus is true
parlar e non estiers.
speaking and not otherwise
Mas per tan le premiers
But for so-much the first
non es segon ni ters,
not is second or third
nil segon per couers
nor-the second by converse
premier ni ters per uer,
first or third for true
nil ters al mieu parer
nor-the third at-the my seeming
le premiers nil segons.
the first or-the second
Aysso laissem al fons
This let-us-leave at-the bottom
estar; car far nons a,
to-stand for to-do not-us it-has
per so car ren non fa
for that for anything not it-does
en dreg declaramens
in right declaration
al clus entendemens,
to-the closed understanding

per quel coms s'es mogutz
for which-the count himself-is moved
del menor uers, c'a lutz
of-the lesser verse which-to light
uolria trag auer.
would-wish drawn to-have
L'entendemen per uer
The-understanding for true
d'estas .III. partz d'amor,
of-these three parts of-love
que per lo trobador
which by the troubadour
Gr. de Calanso,
Guiraut of Calanson
que dictet la chanso,
who composed the song
foron terses nomnadas,
were thirds named
uos dirai, car uzadas
to-you I-will-say for used
son en non egalmen
are in not equally
al mieu entendemen:
at-the my understanding
l'un' es celestials
the-one is celestial
e l'autra naturals
and the-other natural
l'autra carnals, som par.
the-other carnal so-to-me seems

Dieus me don endressar
God me may-give to-set-right
a ben dir, so, quem pes.
to well saying that which-me I-think
La celestial es
The celestial is
amar dieu e seruir
to-love God and to-serve
e sos mans obezir
and his commands to-obey
de cor e de saber
from heart and from knowledge
ab esforsat poder,
with strengthened power
col sant dissipol fero,
as-the holy disciples did
e fan tug, qu'espero
and do all who-hope
en dieu uieur' e morir,
in God to-live and to-die
per drechura seguir
for right following
tenen la uia drecha,
holding the way straight
la cal es mot estrecha
the which is very narrow
e mot greu al cors fals.
and very grievous to-the body false

E l'amors naturals
And the-love natural
es may amar él mun
is more to-love in-the world
homes, segon que son,
men according-to what they-are
que autras creaturas
than other creatures
per pro razos seguras
for enough reasons sure
els paren may ades
and-the kinsmen more always
e may sels, que pus pres
and more those who more near
son de carnalitat.
are of carnality
Per aquestas combat
For these fights
hom es ne met a mort,
man and-himself thereof puts to death

e uol hom creyser fort
and wishes man to-increase strongly
lo sieu en totas guizas
the his in all ways
en sec plaitz et asizas
thereof follows pleas and assizes
e guerras e mazans
and wars and tumults
per tal, c'a sos efans
for such that-to his children
lais lo sieu fort cregut,
he-leave the his strongly grown
pus al cor assegut
since at-the heart seated
fort en aquest' amor,
strongly in this love
que mort nol fa temor
that death not-to-him makes fear
neys la esperital.
even the spiritual
Et es l'amor carnal
And is the-love carnal
aquela ueramens
that truly
c'omes e femnas uens
that-men and women conquers
e tol sen e saber
and takes-away sense and knowledge
a totz, pus n'a poder;
from all since thereof-it-has power

que nulh nol pot gandir.
that any not-it can to-escape
Aquela ses mentir
That without lying
merma, que apelet,
lessens which called
qui la chanso trobet,
who the song composed
lo menor ters d'amor.
the lesser third of-love
E pogra dir maior,
And he-could to-say greater
sis uolgues atressi,
if-himself he-wished likewise
segon que par a mi,
according-to what seems to me
car a dir entendia:
for to say he-meant
que a mi par, quel sia
that to me seems that-to-her be
totz le pus obliguatz
all the most bound
de las gens, que gardatz
of the folk that look
no y es dreitz, mas uolers.
not there is right but will
Mas nom sofre deuers,
But not-me suffers duty
qu'er parle d'aiso pus;
that-now I-speak of-this more

c'albir me, que negus
for-I-imagine me that any
d'est amor enflamat
of-this love inflamed
non seria pagat,
not would-be paid
c'aiso auzis tot clar
that-this he-heard all clear
fort especificar,
strongly specified
e uolrian m'en mal.
and they-would-wish to-me-thereof ill
Mas d'aiso, de quem cal
But of-this of which-to-me it-matters
en dreg de la chanso,
in right of the song
parlarai per razo
I-will-speak by reason
a mon entendemen.
at my understanding
En Gr. a prezen
Sir Guiraut at present
fes sa chanso retraire,
made his song recount
en que dis son ueiaire
in which he-said his seeming
primamen e subtil,
finely and subtly

lai en la cort gentil
there in the court noble
del Puey, qu'esser solia
of-the Puy which-to-be was-wont
honrada, ques fazia
honored which-itself made
per pretz e per honor,
by worth and by honor
on tug li gran senhor,
where all the great lords
baro e cauayer
barons and knights
e donas per entier
and ladies for entire
pretz ab laus conquerer
worth with praise to-conquer
uenian per uezer
came for seeing
la cort onradamens
the court honorably
a far totz faitz plazens.
to do all deeds pleasing
E a totz per engal
And to all by equal
ensems e general
together and general
a donas, a senhors,
to ladies to lords

als meias, als menors
to-the middle to-the lesser
En Gr. fes auzir
Sir Guiraut made to-hear
sa chanso, on cubrir
his song where to-cover
saup son entendemen.
he-knew-how his understanding
E per comessamen
And for beginning
ueus la cobla premieira.
behold-you the stanza first
En bona manieira
In good manner
segon lo meu semblan
according-to the my seeming
dirai uos declaran
I-will-tell you declaring
l'entendemen per uer.
the-understanding for true

A lieys, qu'ieu am de cor e de saber,
To her whom-I love from heart and from knowledge
donas, senhors et amic, uolrai dir
ladies lords and friends I-will-wish to-say
en ma chanso, s'il play, c'o denh auzir,
in my song if-it pleases that-it deign to-hear
del menor ters d'amor son gran poder,
of-the lesser third of-love its great power

per so car uens princeps, ducx e marques,
for that for it-conquers princes dukes and marquises
comtes et reys; e lay on sa cort es,
counts and kings and there where its court is
non siec razos, mas plana uoluntatz,
not follows reason but plain will
ni ia nulh tems no y sera dreg iutiatz.
nor ever any time not there will-be right judged

Al mieu semblan uertat
At-the my seeming truth
dis, com dig es desus,
he-said as said it-is above
pro claramen lo pus
enough clearly the most
ben de l'entendemen
well of the-understanding
d'aquesta cobla sen
of-this stanza sense
a totz en general
to all in general
del ters, qu'especial
of-the third which-specially
a sidons dir uolia,
to his-lady to-say he-wished
menor, co s'entendia.
lesser how itself-understood
D'amor son gran poder.
Of-love its great power

Entendres deu per uer,
To-understand-itself ought for true
cossi a poder gran;
how it-has power great
qu'el meteis o espan,
that-he self it spreads
que reys, princeps, marques
that kings princes marquises
uens, per que totz clars es
it-conquers for which all clear is
sos poders entendutz,
its power understood
e deu n'esser crezutz.
and ought thereof-to-be believed
E lay, on sa cortz es,
And there where its court is
non siec razo, mas plana uoluntatz,
not follows reason but plain will
e ia nulh temps no y sera dreg iutiatz.
and ever any time not there will-be right judged
El meteys declarat
He self declared
ho a pro, qu'ie l'enten.
it has enough that-I it-understand
Car est' amor perpren
For this love seizes
ab fals semblans las iens
with false seemings the folk
dezordenadamen,
disorderedly

per que no sec razo,
for which not follows reason
mas que tota sazo
but that every season
sec plana uolontat.
follows plain will
Doncx pus dezordenat
Then since disordered
poder a, ges nom par,
power has at-all not-to-me seems
que puesca dreg iutiar,
that it-can right to-judge
com nos fa, so es uers.
as not-itself it-does this is true
C'als amadors plazers
For-to-the lovers pleasures
e sos comensamens,
is its beginnings
mas apres n'an turmens
but after thereof-they-have torments
e angoissas e mals.
and anguishes and ills
Doncx sos semblan es fals,
Then its seeming is false
per quel ne sort clamors,
for which-the thereof arises clamor
quel pus dels amadors
for-the most of-the lovers
ne son auut claman.
thereof are been claiming

Mas alcun m'en tenran
But some me-thereof will-hold
dels amadors conques
of-the lovers conquered
d'amors per descortes,
of-love for discourteous
car dic lo uer tan clar.
for I-say the truth so clear
Mas non puesc al re far,
But not I-can other thing to-do
pus me coue a dir.
since to-me it-befits to say
Assatz al mieu albir
Enough at-the my judgment
ad aquesta cobl' ay
to this stanza I-have
dig, per que parlaray
said for which I-will-speak
may huey de la segonda,
more today of the second
e ia negus non gronda,
and ever any not let-grumble
c'ab mo uol dirai uer.
for-with my will I-will-say truth

Tan es subtils, c'om non la pot uezer,
So is subtle that-one not it can to-see
e cor tan tost, que res nol pot fogir,
and runs so soon that anything not-it can to-flee

e fier tan fort, que res nol pot gandir,
and strikes so hard that anything not-it can to-escape
ab dart d'assier, don fal colp de plazer,
with dart of-steel whence it-makes-the blow of pleasure
on non ten pro ausberc fort ni espes,
where not holds profit hauberk strong or thick
tan lansa dreg; e pueys tra demanes
so lances straight and then draws at-once
sagetas d'aur ab son arc entezat,
arrows of-gold with its bow bent
pueis lans' un dart de plom gent afilat.
then lances a dart of lead nobly sharpened

Segon qu'ieu trobat ai
According-to what-I found I-have
en mon entendemen,
in my understanding
aiso aisi s'enten,
this thus itself-understands
com er poiretz auzir.
as now you-will-be-able to-hear
Car el dis ses mentir
For he said without lying
so, que tenhatz a uer:
that which you-hold for true
tan es subtils, c'om non la pot uezer.
so is subtle that-one not it can to-see
Uer dis, c'om deu saber,
True he-said that-one ought to-know

qu' est' amors de bon grat
that this love of good will
esta en uoluntat
stands in will
plena de dezirier.
full of desire
E non es d'uey ni d'ier
And not is of-today nor of-yesterday
saubut, que uolontatz
known that will
es, per que m'en crezatz,
is for which me-thereof you-believe
tals, que hom non la ue,
such that man not it sees
ni d'ome nos coue,
nor of-man not-itself befits
que la puesca uezer.
that it he-can to-see
Doncx hom non a poder,
Then man not has power
que amor ueya ies,
that love he-see at-all
pus en uolontat es,
since in will it-is
que no ue hom uiuens;
that not sees man living
so es l'entendemens,
this is the-understanding
qui bel sap elegir.
who fairly knows-how to-choose

E cor tan tost, que ren nol pot fugir.
And runs so soon that anything not-it can to-flee
Uer dis al meu albir,
True he-said at-the my judgment
car est' amor esta
for this love stands
en uoluntat, que ua
in will which goes
e cor a las uegadas
and runs at the times
en .I. iorn .C. iornadas,
in one day hundred days'-journeys
per c'om nol pot fugir.
for which-one not-it can to-flee
E fier tan fort, que ren nol pot gandir
And strikes so hard that anything not-it can to-escape
ab dart d'assier, don fa colp de plazer.
with dart of-steel whence it-makes blow of pleasure
Est' amor fier per uer
This love strikes for true
fort, el colp no s'atura,
strongly and-the blow not itself-stops
tro al cor ses mezura
until to-the heart without measure
de seluy, que fer, sopte.
of him whom it-strikes suddenly

El dart intra ses dopte
The dart enters without doubt
per huelhs o per aurelhas
through eyes or through ears
de totz sels o de selas,
of all those or of those-women
que fier del dart agut,
whom it-strikes with-the dart sharp
o per tot a saubut,
or through all has known
per que l'a tost conques.
for which him-it-has soon conquered
Pero car assier es
Yet for steel is
pus fortz metalh, que sia,
most strong metal that be
nomnet per maystria
named by mastery
mot be d'assier lo dart:
very well of-steel the dart
so es azautz, que part
this is grace which parts
uoler e pessamens
will and thoughts
ab dezirs mot plazens;
with desires very pleasing
per que pot dir per uer,
for which he-can to-say for true
don fa colp de plazer,
whence it-makes blow of pleasure

aiso la uertat es.
this the truth is
On non ten pro ausberc fort ni espes.
Where not holds profit hauberk strong or thick
Ad aiso nom cal ies
To this not-to-me needs at-all
de declaratio;
of declaration
car entendut es pro,
for understood it-is enough
e dic o, si com deg.
and I-say it so as I-ought
E ditz, que lansa dreg.
And he-says that it-lances straight
Uer dis, car a tot pleg
True he-said for at all fold
fier totas uetz al cor,
it-strikes all times to-the heart
que nos pecca lunh for.
that not-itself misses any manner
E ditz so, que uers es:
And he-says that which true is
e pueys tratz demanes
and then draws at-once
saietas d'aur ab son arc entezat.
arrows of-gold with its bow bent
Las saietas de grat
The arrows with will
d'aur son li gran plazer,
of-gold are the great pleasures

que l'amans a per uer,
that the-lover has for true
can en comensamen
when in beginning
ha bel aculhimen
he-has fair welcome
de si dons ab promessa
from his lady with promise
de paraulas, que pessa
of words that he-thinks
breumen son ioy culhir,
briefly his joy to-gather
c'adoncx creissol dezir.
for-then grows-the desire
E l'arcx la bocca es
And the-bow the mouth is
ient adhornat e tes,
nobly adorned and taut
don eysson per semblansa
whence go-out by semblance
paraulas d'esperansa
words of-hope
plenas de gran plazer
full of great pleasure
e de gaug, que per uer
and of joy which for true
es ad aur comparatz.
is to gold compared

Aiso s'enten assatz
This itself-understands enough
e es pro declarat.
and is enough declared
Pueys lans' un dart
Then it-lances a dart
de plom gent afinat.
of lead nobly refined
Le dartz es per uertat
The dart is for truth
del plom l'acabamen
of-the lead the-ending
d'est'amor, qu'es plazen
of-this-love which-is pleasing
e de petit de pro.
and of little of profit
Per que fon per razo
For which it-was by reason
e per dreg comparat;
and by right compared
car si tot s'es uiltat
for though all itself-is cheapened
del plom en dreg de pretz,
of-the lead in right of worth
mot auzit dir auetz,
much heard say you-have

que ses luy afinar
that without it to-refine
ien ni be ni purgar
nobly nor well nor to-purge
li metalh nos poirian
the metals not-themselves could
noble ni no ualrian
noble nor not would-be-worth
ses luy aitan, co fan.
without it so-much as they-do
Per que al meu semblan
For which at-the my seeming
l'afinars d'est'amor
the-refining of-this-love
es aquelh fatz, que cor
is that deed which runs
massa entre las iens.
too-much among the folk
Car sos comensamens
For its beginnings
es per aquel per uer,
is by that for true
e pot cascus saber,
and can each to-know
que pueys non pot durar;
that then not it-can to-last

c'amors non pot passar
for-love not can to-pass
per ren part son dezir
for anything beyond its desire
complit. Car per uer dir,
fulfilled For for true to-say
qui dezirar no y a,
who desiring not there has
est' amor si desfa,
this love itself undoes
so auzes, acaban,
so you-hear achieving
c'aisi, co es menan
for-thus as is leading
mols le plom e tenen,
soft the lead and holding
laisa negror, ques pren
leaves blackness which-itself takes
aiso, on es. Tocatz
this where is Touched
es aquel faitz assatz
is that deed enough
e ia pus non dirai,
and ever more not I-will-say

nim cal, mas pensarai
nor-to-me needs but I-will-think
de la cobla parlar
of the stanza speaking
tersa per declarar
third for declaring
ab mo uol en dreg uer.
with my will in right true

Lo pus ai declarat

84 · THE EXPOSITION, II

Guiraut Riquier goes through Guiraut de Calanso's third stanza: Love wears a crown of gold, sees nothing but what it would strike, flies swiftly and is feared, is born of grace, seems good when it does harm, and heeds no riches. Then the fourth: the palace is the beloved, and its five gates are declaring, praying, serving, kissing, and the deed that kills love; the four slow steps are honoring, concealing, serving, and suffering; churls are kept out; and the false are lodged in the suburb, which holds most of the world. The fifth stanza comes next.

Corona d'aur porta per son deuer
Crown of-gold it-wears by its duty
e ren no ue may lay, on uol ferir,
and anything not it-sees but there where it-wishes to-strike
e nol falh temps, tan gen se sap aizir,
and not-to-it fails time so nobly itself it-knows-how to-furnish
et uola leu e fasse mot temer
and flies lightly and itself-makes much fear
et nays d'azaut, que s'es ab ioy empres,
and is-born of-grace that itself-is with joy kindled
e can fa mal, sembla, que sia bes,
and when it-does ill it-seems that it-be good
e uieu de gaug es defen es combat
and lives of joy and-itself defends and-itself fights
e no y garda paratie ni rictat.
and not there regards rank or riches

Lo pus ai declarat
The most I-have declared
de so, c'aisi dig es;
of that which-thus said is
et a n'i, que nom pes,
and has thereof-there that not-me I-think
que leu entendut fos:
that easily understood it-were
doncx dirai uolontos
then I-will-say willing
so, que y tanh per saber.
that which there befits for knowing
Corona d'aur porta per son deuer.
Crown of-gold it-wears by its duty
Uer ditz al meu parer;
True he-says at-the my seeming
car tan tost com comensa
for as soon as begins
l'azautz, don pren naisensa
the-grace whence it-takes birth
ab sobiran plazer,
with sovereign pleasure
quels autres totz per uer
that-the others all for true
passa, c'om a él mon,
it-passes which-one has in-the world
estiers autres, que son,
otherwise others that are

d'esta meteys' amor
of-this same love
aquel plazer non cor
that pleasure not runs
nis mou ni s'auentura,
nor-itself moves nor itself-ventures
aitan con l'amor dura,
so-much as the-love lasts
donc gaug pot esser dig.
then joy can to-be said
E ges no m'es oblitz,
And at-all not to-me-is forgotten
c'ad aur es comparatz:
that-to gold it-is compared
donc d'est'amor sapchatz,
then of-this-love know-you
que del comensamen
that from-the beginning
tro la fi ueramen
until the end truly
es d'est aur coronada
it-is of-this gold crowned
per uertat; car doptada
for truth for feared
es per son gran poder,
it-is for its great power
com uos ai dig per uer,
as to-you I-have said for true
quels pus sobiras uens.
that-the most sovereign it-conquers

E aiso es le sens
And this is the sense
d'En Gr., som albir.
of-Sir Guiraut so-I judge
E res no ue may lay, on uol ferir.
And anything not it-sees but there where it-wishes to-strike
Ben o pot per uer dir;
Well it can for true to-say
car leu entre .V. .C.
for easily among five hundred
personas ueramens
persons truly
n'elegis sola una,
thereof-chooses only one
e par, non ue neguna
and it-seems not sees any
mas sol' aquel' amors,
but only that-one love
e no sembla errors
and not seems error
d'amor, so que m'albir.
of-love that which-I judge
E nol falh temps, tan gen se sap aizir.
And not-to-it fails time so nobly itself it-knows-how to-furnish
Ben dis senes mentir;
Well he-said without lying
car iorn e ser perpren,
for day and evening it-seizes
en yuern eysamen,
in winter likewise

com se fay en estieu,
as itself it-does in summer
qu'entre, que a son brieu,
for-among what it-has its span
non li falh temps per uer.
not to-it fails time for true
E uola leu e fai se mot temer.
And flies lightly and makes itself much fear
Leu uola per deuer
Lightly it-flies by duty
aisi com uoluntatz;
thus as will
temer se fai assatz,
to-fear itself it-makes enough
c'a penas assaiar
for-with difficulty to-try
l'auza de contrastar
it-dares of contending
ricx ni paubres de re,
rich or poor in anything
uielh ni ioues, pus ten
old or young since holds
en son poder son cor.
in its power his heart
Car amors per nulh for
For love by any manner
en degus nos fadia,
in any not-itself fails
tals es sa senhoria,
such is its lordship

segon qu'ieu ai apres.
according-to what-I have learned
E nays d'azaut, que s'es ab ioy enpres.
And is-born of-grace that itself-is with joy kindled
Aiso desus dig es.
This above said is
E can fa mal, sembla, que sia bes.
And when it-does ill it-seems that it-be good
Aiso atressi es
This likewise is
pro clar, qui o enten.
enough clear who it understands
Que can l'acabamen,
For when the-ending
per que mor es desfa
for which dies and-itself undoes
amors, l'amaires n'a,
love the-lover thereof-has
li sembla gautz e bes;
to-him seems joy and good
el be, quel fa cortes
and-the good that-him it-makes courtly
el ten pessieu aman
and-him holds thoughtful loving
ab plazer deziran,
with pleasure desiring
so quel dezir aussi,
that which-the desire killed
semblal mal atressi;
seems-to-him ill likewise

donc sos semblans es fals.
then its seeming is false
E no mi cal dir als,
And not to-me needs to-say other-thing
c'assatz es declarat.
for-enough it-is declared
E uieu de gaug es defen e combat.
And lives of joy and-itself defends and fights
L'azautz es per uertat
The-grace is for truth
plazers continuat,
pleasure continued
que s'a gaug comparatz.
which itself-has joy compared
Aquel azautz s'atura
That grace itself-stops
en amor, tan can dura,
in love as-long as it-lasts
et ab aquel defen
and with that defends
alongan, prometen
lengthening promising
e fazen bel semblan,
and making fair seeming
combat humelian
fights humbling
e onran e seruen
and honoring and serving
e preguan e sufren,
and praying and suffering

e d'aiso dic uertat.
and of-this I-say truth
E no y garda ni rictat.
And not there regards or riches
Aiso ai declarat
This I-have declared
en la cobla premieyra,
in the stanza first
c'amors non a maneira,
that-love not has manner
mas uoluntat ses pus,
but will without more
e nom blasme negus,
and not-me let-blame any
car o dic en aisi:
for it I-say in this-way
entendres pot ses si
to-understand-itself can without if
esta cobla assatz.
this stanza enough
Er de la carta auiatz,
Now of the fourth hear
qu'en entendi per uer.
which-thereof I-understood for true

En son palays, on ela uay iazer,
In its palace where she goes to-lie
ha .V. portals, e quils .II. pot hubrir,
has five gates and who-the two can to-open

greu passals tres, mas leu n'es per partir,
hardly passes-the three but easily thereof-is for parting
e uieu ab gaug sel, que y pot remaner.
and lives with joy he who there can to-remain
E poia y hom per .IIII. gras mot lens,
And climbs there man by four steps very slow
e no y intra uilas ni mal apres;
and not there enters churl or ill taught
c'ab los... son él bari albergat,
for-with the-(lost) are in-the suburb lodged
que ten del mon pus de l'una mitat.
who holds of-the world more than the-one half

Mot y ay cossirat
Much there I-have pondered
d'aquest palais, cals es,
of-this palace what it-is
e trobi en mon pes
and I-find in my thought
c'aiso es la persona
that-this is the person
de cui l'azautz s'adona
to whom the-grace itself-gives
en l'autra per uertat.
in the-other for truth
El portal perilhat
The gates perilous
son aquist, queus uuelh dir:
are these that-to-you I-wish to-say

far saber lo dezir
to-make to-know the desire
per amoros semblans
by amorous seemings
o per ditz mot doptans
or by sayings very fearing
per si o per autrui;
by himself or by other
pero mielhs es de luy,
yet better it-is by him
sis pot gent ayzinar;
if-himself he-can nobly to-furnish
car amors ses selar
for love without concealing
non pot uenir a port.
not can to-come to port
Ueus lo premier trop fort
Behold-you the first very strong
e perilhos d'intrar.
and perilous of-entering
El segon es, som par,
The second is so-to-me seems
d'umil precx perceubutz,
by-humble prayers perceived
que sia retengutz
that he-be retained
per seruir ad honor:
for serving to honor

aquest deu far temor
this ought to-make fear
e dopte gran d'obrir.
and doubt great of-opening
El ters es per uer dir
The third is for true to-say
seruirs ab gran aizina,
serving with great ease
que uezis ni uezina
that neighbor or neighbor-woman
non la puesca saber,
not it can to-know
conoisser ni uezer,
to-know or to-see
car mot grans perilh es.
for very great peril it-is
El cartz es motz cortes:
The fourth is very courtly
so es baizars de grat.
this is kissing of will
E si fos costumat
And if it-were customary
c'om remazes aqui,
that-one remained there
l'amor non agra fi
the-love not would-have end
ni morira tan lieu.
nor would-die so lightly
Mas lo .V. trop greu,
But the fifth very grievous

qu'es lo faitz, per que mor
which-is the deed by which dies
l'amors, c'om te al cor
the-love that-one holds at-the heart
entro, qu'en es passatz.
until that-thereof he-is passed
En Gr. com senatz
Sir Guiraut as wise
dis o cubertamen
said it covertly
le palais d'auinen,
the palace of-comely
on amor uay iazer,
where love goes to-lie
el sert al mieu parer
and-it surely at-the my seeming
la persona amada.
the person loved
Els .V. portals d'intrada
And-the five gates of-entrance
son silh, que dig uos ai;
are those that said to-you I-have
mas dels portals dis mai
but of-the gates said more
En Gr. ses mentir:
Sir Guiraut without lying
e quils .II. pot hubrir,
and who-the two can to-open
greu passals .III., mas leu n'es per partir.
hardly passes-the three but easily thereof-is for parting

Mot o saup azaut dir;
Much it he-knew-how gracefully to-say
car tug son perilhos
for all are perilous
li trey, ab que dels dos
the three with that of-the two
sia hom leu intratz;
be man easily entered
e quils a totz passatz,
and who-them has all passed
a issir lon coue,
to go-out to-him-thence befits
pus son dezir a ple,
since his desire in full
co uos ai dig desus.
as to-you I-have said above
Mot o dis bel e clus
Much it said fair and closed
selh, qu'en sabial uer.
he who-thereof knew-the truth
E uieu ab gaug sel, que y pot remaner.
And lives with joy he who there can to-remain
El o dis, car poder
He it said for power
del remaner non ha
of-the remaining not has
negus, pus quel desua
any since that-him empties
sos dezirs, com dig es.
his desires as said it-is

E pueia y hom per .IIII. gras mot lens.
And climbs there man by four steps very slow
Uer dis, segon quem pes,
True he-said according-to what-me I-think
e que truep cossiran.
and which I-find pondering
Li gra son benestan,
The steps are well-seeming
le premiers es onrars
the first is honoring
el segons es selars
and-the second is concealing
el ters es gen seruirs
and-the third is noble serving
el quartz es bos sufrirs.
and-the fourth is good suffering
E cascus es mot lens,
And each is very slow
tan quel pueya greumens
so-much that-it climbs hardly
hom ses elenegar.
man without-himself wearying
E ditz uertat e par
And says truth and it-appears
selh, que la chanso fe.
he who the song made
E no y intra uila ni mal apres.
And not there enters churl or ill taught

Uer dis, quel descortes
True he-said that-the discourteous
uilan, mal essenhat,
churlish ill taught
mal noirit, empachat
ill nurtured hindered
no y intran per poder
not there enter by power
el palais, on iazer
in-the palace where to-lie
uai amors, ni saiar
goes love nor to-try
non auza de puiar
not dares of climbing
los grazes per lunh fag;
the steps by any deed
ni cre, c'us s'en empag,
nor I-believe that-one himself-thence hinder
car de lor nos coue.
for of them not-itself befits
E dis enquer trop be
And he-said still very well
so, de que ditz uertat,
that of which he-says truth
c'ab los fals son él barri alberguat,
for-with the false are in-the suburb lodged
que ten del mon pus de l'una mitat.
who holds of-the world more than the-one half

Ben ditz sa uoluntat
Well he-says his will
e pogra de mais dir,
and he-could of more to-say
que las .IX. partz m'albir
that the nine parts I-judge
quel barris ten del mon,
that-the suburb holds of-the world
e que tug aquel son
and that all those are
albergat malamen.
lodged badly
Barris es ueramen
Suburb is truly
ditz so, que fora uila
said that which outside town
es bastit senes guiza
is built without guise
entorn e pres del mur,
around and near of-the wall
per so que pus segur
for that that more secure
tot, cant y es, estia,
all as-much-as there is stay
que ben leu no faria,
which well easily not would-do
e pus assolassat.
and more comforted

El barri son poblat
In-the suburb are peopled
silh, que uenon derrier.
those who come last
E y so fag li palhier,
And there are made the straw-lofts
escuras e boals,
stables and ox-stalls
e y fa hom los cortals,
and there makes man the yards
per tener bestiar.
for holding livestock
Car greu ueyretz estar
For hardly you-will-see stand
en barris los melhors
in suburbs the best
homes dels locx ausors,
men of-the places highest
ans son gen cazat.
rather they-are nobly housed
Per que fon comparat
For which it-was compared
a barris gent e be.
to suburbs nobly and well
Ad ayso nom coue
To this not-to-me befits
pus dir, c'assatz s'enten;
more to-say for-enough itself-understands

mas que dey belamen
but that I-ought fairly
de la quinta parlar
of the fifth to-speak
cobla, segon quem par,
stanza according-to what-to-me seems
en declaran lo uer.
in declaring the truth

Aysi co ai trobat

84 · THE EXPOSITION, III

Riquier expounds the fifth stanza: Love's block is the accorded wills of two hearts; her board is grace, its thousand points the pleasing words, deeds, and bearing that win favor, cast of glass that one fault breaks, and the higher a man rises, the worse his blame. Then the sixth: Love's power over sea and land, her promise lightly broken, her going naked but for a little orphrey, which is hope, and the fire of her kin, which wastes what it takes. Lovers drunk on love will call him foolish; the few true understanders will not. Then the tornada.

A son peyro, on ela uay sezer,
At her block where she goes to-sit
a .I. taulier tal, cous sai deuezir,
has a board such as-to-you I-know-how to-describe
que negus hom no sap ioc elegir,
that any man not knows-how game to-choose
las figuras no y truep a son uoler,
the figures not there he-finds at his will
et a y .M. ponhs; mas gar, que non l'ades
and has there thousand points but let-him-beware that not it-touch
hom malazautz, de lach ioglar mespres,
man graceless of ugly jongleur mistaught
car li ponh son de ueyre trasgitat,
for the points are of glass cast
e quin franh .I., pert son ioc reuidat.
and who-thereof breaks one loses his game wagered

Aysi co ai trobat
Thus as I-have found
en mon entendemen,
in my understanding
uos dirai esponen
to-you I-will-say expounding
d'aquesta cobla uer.
of-this stanza truth
A son peiro, on ela uai sezer.
At her block where she goes to-sit
Aiso deuetz saber,
This you-ought to-know
que so las uoluntatz
that these-are the wills
dels dos cors acordatz
of-the two hearts accorded
en dreg d'aquest'amor,
in right of-this-love
don es senes error
whence is without error
aquel peyros bastit,
that block built
gent ornat et aizit,
nobly adorned and furnished
on amors uai sezer.
where love goes to-sit
Car l'apelet peyro,
For it-be-called block

c'om lo fay per razo
for-one it makes by reason
e mieg loc de la plassa
in mid place of the square
de peyra, que y atrassa.
of stone that there he-draws
Per mai delech auer
For more delight to-have
de ioc e de plazer
of game and of pleasure
e de solas plazen
and of cheer pleasing
aquel peiro s'enten,
that block itself-understands
ques d'aquels dos coraties,
which-is of-those two hearts
on s'es mes agradaties
where itself-is put pleasantness
ab uoluntat plazen,
with will pleasing
lo quals es ueramen
the which is truly
els dos cors, so creatz,
in-the two hearts this believe-you
e cor es comparatz
and heart is compared
a peyra ses mentir;
to stone without lying
e peyra pot hom dir,
and stone can man to-say

645 que uol dir fermetat.
which wishes to-say firmness
Et ay assatz parlat
And I-have enough spoken
d'aiso al mieu albir.
of-this at-the my judgment
Ha .I. taulier tal, cous sai deuezir,
Has a board such as-to-you I-know-how to-describe
que negus homs no sap ioc elegir,
that any man not knows-how game to-choose
650 las figuras no i trop a son uoler.
the figures not there he-finds at his will
Lo taulier es per uer
The board is for true
de gracia plazen;
of grace pleasing
grat fai a tota gen
favor it-makes to all folk
plazer sel, on esta,
to-please he where it-stands
655 per so car tot, can fa,
for that for all as-much-as it-does
es plazen e grazit.
is pleasing and welcomed

Aquest taulier aizit
This board furnished
de totz iocx pot trobar
of all games can to-find
hom, que y uuelha iogar
man who there wish to-play
de bel ioc ben apres
of fair game well taught
et a y .M. ponh, mas gar, que non l'ades
and has there thousand points but let-him-beware that not it-touch
hom malazaut, de lag ioglar mespres.
man graceless of ugly jongleur mistaught
Los ponhs, so es ma fes,
The points this is my faith
del taulier entendet
of-the board he-meant
a dir e no y pequet,
to say and not there sinned
ans o ditz per razo
rather it says by reason
sel, que fes la chanso,
he who made the song

so son li dig plazen
these are the sayings pleasing
el bel fag couinen
and-the fair deeds fitting
e captenh agradieu
and bearing pleasant
el semblan humelieu
and-the seeming humble
el solas ben estan
and-the cheer well seeming
e bon aib gen gardan
and good quality nobly keeping
en tot l'als de falhir.
in all the-rest from failing
D'aquest ponh deuezir
Of-these points to-describe
pot hom aquel taulier
can man that board
a totz iocx per sentier,
at all games by path
que hom sapcha iogar;
that man know-how to-play
per ques pot adaptar
for which-itself can to-adapt
a taulier gent e be
to board nobly and well
la gracia, que ue
the grace which comes
de so, don ai parlat.
of that whence I-have spoken

E dis la cantitat
And he-said the quantity
de .M.; car .M. perpren
of thousand for thousand comprises
totz nombres ueramen
all numbers truly
els enclau totz en si.
and-them encloses all in itself
E dis may atressi
And he-said more likewise
dels punhs ab ueritat:
of-the points with truth
car li ponh son de ueire trasgitat,
for the points are of glass cast
e quin franh .I., pert son ioc reuidat.
and who-thereof breaks one loses his game wagered
Mot fon gen clus pauzat
Very was nobly closed placed
als bos entendedors;
to-the good understanders
car forsa ni uigors
for force or vigor
non es a ueyre dada,
not is to glass given
ans franh trop leu en bada.
rather it-breaks very easily in vain
E pus lo trasgitat
And since the cast
aquel es, so sapchatz,
that is this know-you

sels, en que hom miran
those in which man looking
pot uezer son semblan.
can to-see his likeness
Doncx pessatz uos, si franh
Then think you if it-breaks
trop leu et hom nol planh
very easily and man not-it laments
ni fraitz a res no ual:
nor broken for anything not is-worth
crezatz, que atertal
believe that likewise
es de faitz e de ditz,
it-is of deeds and of sayings
per que hom uieu grazitz
by which man lives welcomed
e de bos aibs, som par.
and of good qualities so-to-me it-seems
Qui gen nols sap menar
Who nobly not-them knows-how to-lead
e falhis en .I. fag,
and fails in one deed
a prezen, qu'en es lag
in presence that-thereof he-is foully
blasmat ab gran desgrat.
blamed with great displeasure
Et on mais a montat
And where more has mounted
si meteys en honor,
him self in honor

en perilh es maior
in peril he-is greater
de franher son resso;
of breaking his repute
car si fa falhizo,
for if he-does failing
ia non er razonatz,
ever not will-be defended
ans n'er pus trop blasmatz,
rather thereof-will-be more very blamed
c'us autres no seria.
than-an other — would-be
Per que o dis aisi
For which it said thus
sel, que ges no menti,
he who at-all not lied
en dreg dels amadors,
in right of-the lovers
los cals aquest' amors
the which this love
ten del tot en poder;
holds of-the whole in power
per que deuetz saber,
for which you-ought to-know
quel ioc pert enuidat.
that-the game he-loses wagered
Et ai assatz parlat
And I-have enough spoken
ad obs d'esta razo;
for need of-this reasoning

per que retrairai, co
for which I-will-recount how
entendi la seizena
I-understood the sixth
730 cobla ses trop de pena,
stanza without too-much of pain
segon quem par per uer.
according-to what-to-me seems for true

Aitan can mar e terra pot tener,
As-much as sea and land can to-hold
el solelh par, se fai per tot grazir;
and-the sun appears itself makes through all welcome
los us fai ricx, els autres fay languir,
the ones it-makes rich and-the others it-makes to-languish
los us ten bas, els autres fay ualer.
the ones it-holds low and-the others it-makes to-be-worth
Et estra leu so, que gent a promes,
And withdraws lightly that which nobly it-has promised
e ua nuda mas can d'un pauc d' orfres,
and goes naked but only of-a little of orphrey
que porta senh, don tug siey parentat
which bears sign whence all her kinsfolk
naiso d'un foc, don tug em assemblat.
are-born of-a fire whence all we-are gathered

Aiso a per uertat
This has for truth
ditz clars e pro d'escurs,
sayings clear and enough of-obscure
mas crey esser segurs,
but I-believe to-be sure
quel pus entendi clar:
that-the most I-understood clear
aiso, quel ditz, me par,
this that-he says to-me seems
que ditz assatz razo
that he-says enough reason
e dir uos ai be co
and to-say to-you I-shall well how
segon lo mieu saber?
according-to the my knowledge
Aitan can mar e terra pot tener,
As-much as sea and land can to-hold
e solelh par, se fa per tot grazir.
and sun appears itself makes through all welcome
Ben o pot per uer dir,
Well it can for true to-say
pus per tot a poder
since through all it-has power
el poder a plazer
and-the power has pleasure
et él plazer es grat
and in-the pleasure is favor
de la cauza, que platz.
of the thing that pleases

Donc clar es per entendre,
Then clear it-is for understanding
e puesca m'en repenre,
and may-be-able me-thereof to-reprove
quil mielhs sabra chauzir.
who-the better will-know-how to-choose
Los us fa ricx, els autres fay languir,
The ones it-makes rich and-the others it-makes to-languish
los us ten bas, els autres fa ualer.
the ones it-holds low and-the others it-makes to-be-worth
Si s'o fa; car saber
Thus itself-it does for to-know
podetz, sieus en soue,
you-can if-to-you thereof remembers
que declarat es be
that declared it-is well
en la cobla premieira,
in the stanza first
c'amors non a manieira,
that-love not has manner
mas uoluntat ses pus.
but will without more
E nom blasme negus,
And not-me let-blame any
qu'estiers dir nos pot ges.
for-otherwise to-say not-itself can at-all
Estra leu so, que gent a promes.
Withdraws lightly that which nobly it-has promised
Aras auiatz, com es.
Now hear how it-is

Can lauzatz es uengutz,
When praised is come
don amors uen a lutz
whence love comes to light
e nays d'una persona
and is-born of-a person
ad autra el sermona,
to other and-him preaches
que gaug li er e bes
that joy to-him will-be and good
e sos uolers, on es
and his wills where is
aquest'amors per uer,
this-love for true
ab dezir fan l'auer
with desire make the-having
prometen esperansa
promising hope
del gaug, mas la balansa
of-the joy but the balance
s'es leu de pretz lonhada,
itself-is easily from worth distanced
el promessa passada;
and-the promise passed
e crezas que uers es.
and believe-thou that true it-is
E ua nuda mas can d'un pauc d'orfres,
And goes naked but only of-a little of-orphrey
que porta senh.
which bears sign

Ad aiso non puesc penh
To this not I-can paint
ni dauramen trobar,
nor gilding to-find
ni no m'auzi laisar
nor not myself-I-dared to-leave
de dir l'entendemen,
of saying the-understanding
mas al pus auinen,
but at-the most fitting
que puesca, o dirai,
that I-can it I-will-say
si tot plazer non ai,
though all pleasure not I-have
car non es benestan,
for not it-is well-seeming
pero ab tot l'afan,
yet with all the-toil
pus a dir me couen
since to say to-me it-befits
e non trobi per ren
and not I-find for anything
plana uia deguda.
plain way due
Car el dis, que uai nuda
For he said that she-goes naked
sencha d'un pauc d'orfres.
girded with-a little of-orphrey

Uer dis, mas a mi es
True he-said but to me it-is
enuetz per declarar,
annoyance for declaring
per so cal el, som par,
for that for he so-to-me seems
non la met gent en cort.
not her puts nobly in court
Nuda ua, don li sort
Naked she-goes whence to-her arises
blasmes, com dig uos ai,
blame as said to-you I-have
e sencha, don s'eschai,
and girded whence it-befalls
que ses uergonha sia:
that without shame she-be
e sembla de folia
and it-seems of folly
e de gran pauretat.
and of great poverty
Paupra es per uertat
Poor she-is for truth
ab poder, pus non a
with power since not she-has
mas uoler, e car ua
but will and for she-goes
nuda, sencha d'aurfres.
naked girded with-orphreys

L'aurfres trobi que es
The-orphrey I-find that is
d'aquel fag l'esperansa,
of-that deed the-hope
que porta ses doptansa,
which she-bears without doubt
pus que nais, tro sa fi.
since that she-is-born until her end
Ab plazer atressi
With pleasure likewise
totas uetz deziran
all times desiring
aurfres a .I. semblan,
orphrey has one seeming
mas autres lezer es:
but other occasion is
car l'aur lutz en lor fres,
for the-gold shines in their edges
mas le fils dins esta.
but the thread within stands
E d'aital orfres ua
And of-such orphrey goes
sencha, som par, amors,
girded so-to-me seems love
e ges no m'es sabors
and at-all not to-me-is savor
de dir, s'al ren podia.
of saying if-other anything I-could

Pero mais en poiria
Yet more thereof I-could
dir de sencha, que fa,
to-say of girdle that it-makes
el senh, sobre que ua
and-the sign upon which goes
os porta, de que nais
or-itself bears of which is-born
le fuecx, don ai gran fais,
the fire whence I-have great burden
qu'en puesca gen parlar;
that-thereof I-can nobly to-speak
car no m'en dey laysar,
for not myself-thence I-ought to-leave
pus l'als ai declarat.
since the-rest I-have declared
Don tug siey parentat
Whence all her kinsfolk
naison d'un foc, don tug em assemblat.
are-born of-a fire whence all we-are gathered
Fuecx a la ueritat
Fire in the truth
gasta so, en ques pren.
wastes that in which-itself it-takes
Per quel l'acabamen
For which-he the-ending
d'est'amor comparet,
of-this-love compared
qui la chanso dictet,
who the song composed

a foc, e fo fach be,
to fire and it-was done well
et ai uos dig per que?
and I-have to-you said for what
Si m'auetz entendut.
If me-you-have understood
E d'aquel em uengut
And of-that we-are come
tug, don em assemblat,
all whence we-are gathered
et aquel ten poblat
and that holds peopled
lo mon, e non dic pus.
the world and not I-say more
E crey be, que alcus
And I-believe well that some
ibriatz d'est'amor
drunk of-this-love
m'en cargaran folor,
to-me-thereof will-charge folly
com yeu meteys m'o fera,
as I self me-it would-make
tan co fuy en espera
so-long as I-was in hope
d'amor em tenc destreg.
of-love and-me held constrained

Pero tug li adreg
Yet all the upright
entendedor gentil
understanders noble
(mas non son duy a .M.)
but not are two to thousand
d'autres m'en entendran,
of-others me-thereof will-understand
can entendut auran
when understood they-will-have
de so, c'ai dig, lo uer.
of that which-I-have said the truth
Donc dirai mon deuer
Then I-will-say my duty
mai huey d'esta tornada,
more today of-this tornada
et er leu declarada,
and it-will-be easily declared
segon que semblan m'es.
according-to what seeming to-me-is

Si tot m'ay declarar

84 · THE EXPOSITION, IV

Riquier turns to the tornadas. The second third is natural love, which God commands and nature approves; the sovereign third is the love of God, and he prays that God increase our will, pardon us, and bring us to the highest palace of endless peace and joy. He asks that none be displeased at how far he has carried the song's sense, passes over the other tornada as easy and outside that sense, and asks those who know to defend him against blame not backed by a clearer reading. A Latin scribal explicit closes it.

Al segon ters tanh franquez' e merces,
To-the second third befits frankness and mercy
el sobiras es de tan gran bontat,
and-the sovereign is of so great goodness
que sus él cel assaya son regnat.
that up in-the heaven tries his reign

Si tot m'ay declarar
Though all me-I-have to-declare
aiso al comensar,
this at-the beginning
aras en uuelh parlar,
now thereof I-wish to-speak
dementre quem soue.
while that-to-me it-comes-to-mind
Al segon ters coue
To-the second third befits
franquez' e merces,
frankness and mercy

que par a me, quel mes
for seems to me that-be it-put
per natural amor;
for natural love
car de nostre senhor
for from our lord
n'auem comandamen,
thereof-we-have commandment
e natura cossen
and nature consents
e uol ens fay amar
and wishes and-us makes to-love
mays home ses doptar
more man without doubting
que autra creatura,
than other creature
els parens per drechura
and-the kin by right
els pus propris pus,
and-the most near most
com uos ai dig desus
as to-you I-have said above
lai al comensamen.
there at-the beginning

E creatz ueramen
And believe truly
sert, qu'est'amor es bona
sure that-this-love is good
e play a dieu, quens dona
and pleases to God who-us gives
tot, quant auem, de be.
all as-much-as we-have of good
Qui donc tan no si cre,
Who then so-much not himself believes
qu'en yesca de mezura,
that-thence he-go-out of measure
aissis deu per drechura
thus-himself ought by right
lo segon ters entendre.
the second third to-understand
E deues ses contendre
And thou-oughtest without contending
per sobiran tener
for sovereign to-hold
ters so es a saber
third this is to know
l'amor celestial
the-love celestial
del uerai dieu, del qual
of-the true God of-the which
es l'emperis el regnes,
is the-empire and-the kingdom

qu'es poderos et dignes
who-is powerful and worthy
del cel e de la terra,
of-the heaven and of the earth
(e mos sens no y erra)
and my sense not there errs
e de tot, can que y es,
and of all as-much as there is
que non es a dir res,
that not is to say anything
c'aissis deu creyre be,
for-thus-himself ought to-believe well
le cals per sa merce
the which by his mercy
nos cresca uoluntat,
to-us increase will
maneyra e saber
manner and knowledge
ens do fors' e poder
and-us give strength and power
del sieu seruizi far,
of-the his service doing
si quens denh perdonar
so that-us he-deign to-pardon
e nos renda s'amor,
and to-us render his-love
de la cal per folor
from the which by folly
nos partem trop souen,
we part too-much often

ens fassa eyssamen
and-us make likewise
el segon ters uzar
the second third use
al sieu plazer ens gar
at-the his pleasure and-us guard
per merce del menor,
by mercy of-the lesser
si quel palais aussor,
so that-the palace highest
on es patz senes fi
where is peace without end
e amors ses tot si
and love without any if
e complitz bes ses dan
and fulfilled good without harm
e soiorns ses afan
and rest without toil
e plazer ses pezar
and pleasure without grief
e gaug ses dezirar
and joy without desiring
nos fassa possezir
to-us he-make to-possess
e lauzar e grazir
and to-praise and to-thank
lo sieu san nom ben dig,
the his holy name well said
aissi co es escrig:
thus as it-is written

amen, amen, si fassa!
amen amen so let-it-be-done
E prec, que non desplassa
And I-pray that not it-displease
a negun, car tant ay
to any for so-much I-have
menat, car non puesc may,
led for not I-can more
lo sen d'esta chanso;
the sense of-this song
car couen per razo,
for it-befits by reason
pus m'en soi entremes.
since myself-thereof I-am meddled
L'autra tornada es,
The-other tornada is
que auras auzires,
which now you-will-hear
tals, que tug entendretz
such that all you-will-understand
en ela so, que y es.
in it that which there is

A Monpeslier a N G. lo marques
To Montpellier to Sir Guilhem the marquis
ten uay, chansos, fay l'auzir de bon grat
thyself-thence go song make it-hear with good will
qu'en luy a pretz e ualor e rictat.
for-in him there-is worth and merit and riches

Tug podetz per uertat
All you-can for truth
entendre leu, som pes,
to-understand easily so-I think
aquesta, car non es
this for not it-is
del sen de la chanso.
of-the sense of the song
E prec, que sapcha bo
And I-pray that it-taste good
a totz sels, c'an saber
to all those who-have knowledge
et entendemen uer,
and understanding true
que, si m'auzon blasmar,
that if me-they-hear to-blame
me denhon razonar
me they-deign to-defend
d'ayso senes razo:
of-this without reason
si declaratio
if declaration
pus serta no y fazian
more sure not there they-made
silh, que m'en repenrian,
those who me-thereof would-reprove
et ab razos pus claras;
and with reasons more clear

si que non crey...
so that not I-believe-(lost)

s'en assaie negus, 945
himself-thereof try any

ni que y uuelha dir pus
nor that there he-wish to-say more

ses tocar ad aquesta.
without touching to this

Qui scripsit, scribat semper, cum domino uiuat.
Who wrote let-him-write always with the-Lord may-he-live

E nos deuem ses esser greu

THE COUNT'S TESTIMONY

Count Henry of Rodez attests that of four troubadours given the song to expound, Guiraut Riquier alone delivered his exposition; after waiting long for the others, he grants it his authority and seals it at Monrozier, in July 1285.

Aiso que uen apres, es testimoni, quel senher N Enric,
This that comes after is testimony which-the lord Sir Henry
per la gracia de dieu coms de Rodes, porta ad esta
by the grace of God count of Rodez bears to this
espoziton ab ueritat.
exposition with truth

E nos deuem ses esser greu,
And we owe without being grievous
Enric per gracia de dieu,
Henry by grace of God
coms de Rodes per gracia de dieu,
count of Rodez by grace of God
ad esta espozisio
to this exposition
testimoni, quel uer sabem.
testimony for-the truth we-know

Nos él temps, qu'el dig, adonem
We in-the time that-the saying we-gave
a catre trobadors per uer
to four troubadours for true
la chanso, quem uolguem saber
the song which-we wished to-know
per cascus d'els l'entendemen.
by each of-them the-understanding
E Gr. Riquier ueramen
And Guiraut Riquier truly
fo ne pus quels autres curos;
was thereof more than-the others careful
car esta ezpozitios
for this exposition
nos fon, trop a, per luy renduda.
to-us was long ago by him rendered
.M. ans e may l'auem tenguda,
a-thousand years and more it-we-have held
lo dig dels autres atenden.
the saying of-the others awaiting
E dels dos sabem ueramen,
And of-the two we-know truly
que mays no s'en entremetran,
that more not themselves-thereof will-meddle
e del ters crezem lo semblan,
and of-the third we-believe the like
tan n'a lonc espazi auut.
so-much thereof-he-has long space had

En Gr. ans requeregut
Sir Guiraut has-us requested
eras, que ayso li redessem
now that this to-him we-rendered
o auctoritat li prestassem,
or authority to-him we-lent
auut cosselh d'entendedors.
had counsel of-understanders
E nos entendem pro, quel cors
And we understand enough that-the course
del entendemen a tocat,
of-the understanding he-has touched
e prestam li auctoritat.
and we-lend to-him authority
E per so, qu'el crezut en sia,
And for that that-he believed in-it be
uolem lin portar guerentia
we-wish to-him-thereof to-bear warranty
e mandam, que y sia pauzatz
and we-command that there be placed
nostre sagel, so es uertatz.
our seal this is truth
L'an, c'om comta M. CC.
The-year that-one counts thousand two-hundred
LXXXV., no may ni mens,
eighty-five not more nor less
.VI. iorns a l'intrada del mes
six days at the-entrance of-the month
de iuli, aisi uertat es,
of July thus truth it-is

que fon fag ab gran alegrier 35
which was done with great gladness
ins él castel de Monrozier.
within in-the castle of Monrozier
Aiso fon trag ueramen de la carta sagelada.
This was drawn truly from the charter sealed
