OLD OCCITAN SERIES · VOLUME 19

Peire Cardenal

Peire Cardinal · Guilhem Figueira

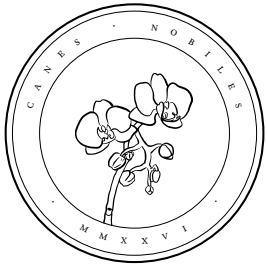
Peire Cardenal

The Sirventes, with Figueira's Songs and Gormonda's Answer

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with a word-for-word interlinear English translation

preserving the original word order

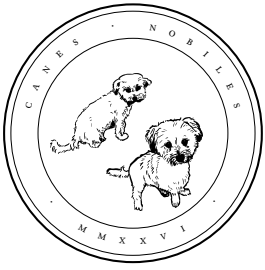


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Volume 19 of the Canes Nobiles Old Occitan interlinear texts

The Old Occitan text follows C. A. F. Mahn's Die Werke der Troubadours, in provenzalischer Sprache II (Berlin: Dümmler, 1855), and Emil Levy's Guilhem Figueira, ein provenzalischer Troubadour (Berlin: Liebrecht, 1880)

Set from page scans of the 1855 and 1880 printings

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

Peire Cardenal's text and spelling are Mahn's, who names him Peire Cardinal, the life first and the forty-eight pieces in his order and with his numbers, his Roman set as Arabic; Guilhem Figueira's, with Gormonda's answer, are Levy's, with his numbers. Mahn's points of omission in the pieces he prints in excerpt print as an ellipsis, as do the words lost from Gormonda's manuscript, and ∗∗∗ marks two verses lost from Figueira's seventh piece. The brackets are the editors': Mahn's round two stanzas of the song for the count of Toulouse, Levy's round the words he restores in Gormonda's last stanzas. The speaker's name stands above each stanza of a tenso, Levy's in 8 and 9 and this press's in 10; the editors' notes and variants are not reproduced, and the English titles are this press's.

CONTENTS

PEIRE CARDENAL

The Life of Peire Cardenal 11
1 · The Wolf in the Fold 13
2 · Instead of Swearing 19
3 · The Vulture's Nose 23
4 · The Storm 27
5 · The Wicked Rich Man 31
6 · The Heir Not His Own 35
7 · The Silver in the Fire 42
8 · Our Generous Neighbors 46
9 · The Fable of the Rain 49
10 · The Traitor Fallen 55
11 · Falsehood and Truth at War 59
12 · The Plunderer's Share 65
13 · The Liars' Covenant 69
14 · The Plea at the Judgment 74
15 · Hardly and Easily 78

PEIRE CARDENAL

(continued)

16 · A New Decretal 82
17 · True Virgin Mary 86
18 · The Four Ends of the Cross 91
19 · The Sermon on Salvation 95
20 · Free of Love 122
21 · Losing Her, I Found Myself 127
22 · Lament for the Living 132
23 · A True Vers 138
24 · The Short Court 142
25 · Right and Wrong 146
26 · The World Upside Down 151
27 · Against Vidal's Bequest 173
28 · Loyalty Is My Treasure 177
29 · The Barons Are Wolves 181
30 · The Archbishop of Narbonne 185
31 · The Gift to the Jongleur 189
32 · Beginning and End 193
33 · True Merit 197
34 · The Web of Sirventes 202
35 · Born to Hate Wrong 207
36 · Sir Nothing 214
37 · A Question 218
38 · The World Clothed in Deceit 222
39 · The High Gluttons 226

PEIRE CARDENAL

(continued)

40 · The Estribot 230
41 · The Count of Toulouse 234
42 · The Preacher 239
43 · The Monks of Sainte-Foy 243
44 · The Covetous Orders 245
45 · Stephen the Traitor 247
46 · Rich Thief and Poor Thief 249
47 · The Ugly Liar 251
48 · The Jacobins 253

GUILHEM FIGUEIRA

The Life of Guilhem Figueira 257
1 · Peace Between Pope and Emperor 258
2 · Rome, Deceiver 263
3 · The Emperor and the Lombards 275
4 · The False Clergy 278
5 · A Promise Kept 282
6 · The Fruit of the Cross 286
7 · In Praise of the Emperor 291
8 · Two Fine Blows 297
9 · The Bequests 299
10 · The Game at Brescia 303
Gormonda's Answer 306

PEIRE CARDENAL

The Life and Poems of Peire Cardenal

Vida

THE LIFE OF PEIRE CARDENAL

Peire Cardenal was from Veillac, of the city of Le Puy, the son of a knight and a lady. His father made him a canon there as a boy, and he learned letters and singing; grown, he took to the vanity of the world, and he made few love songs but many sirventes, full of fine arguments and examples, rebuking the world's folly and above all the false clergy. He went from court to court with a jongleur to sing them, and King James of Aragon honored him. Master Miquel de la Tor, the scribe, adds that Peire lived to about a hundred, and that he, Miquel, wrote these sirventes down at Nîmes.

Peire Cardinal si fo de Veillac, de la ciutat del Puei
Peire Cardenal thus was from Veillac of the city of-the Puy
Nostra Domna; e fo d'onradas gens de paratge, e fo
Our Lady and he-was of-honored folk of rank and he-was
filhs de cavalier e de domna. E cant era petits, sos
son of knight and of lady And when he-was little his
paires lo mes per quanorgue en la quanorguia del Puei: et
father him put as canon in the canonry of-the Puy and
apres letras, e saup ben lezer e chantar. E quant fo
he-learned letters and knew well to-read and to-sing And when he-was
vengutz en etat d'ome, el s'azautet de la vanetat d'aquest
come to age of-man he himself-delighted in the vanity of-this
mon; quar el se sentit gais e bels e joves. E mot
world for he himself felt gay and handsome and young And much
trobet de belas razos e de bels chantz: e fetz cansos,
he-composed of fair themes and of fair tunes and made songs
mas paucas: e fes mans sirventes, e trobet los molt bels
but few and made many sirventes and composed them very fair
e bons. En los cals sirventes demostrava molt de bellas
and good In the which sirventes he-showed many of fine

razos e de bels exemples, qui ben los enten, quar
arguments and of fair examples whoever well them understands for
molt castiava la follia d'aquest mon; e los fals clergues
much he-reproved the folly of-this world and the false clerics
reprendia molt, segon que demostron li sieu sirventes. Et
he-rebuked much according as show the his sirventes And
anava per cortz de reis e de gentils barons, menan ab si
he-went through courts of kings and of noble barons leading with him
son joglar que cantava sos sirventes. E molt fo onratz e
his jongleur who sang his sirventes And much was-he honored and
grazitz per mon seignor lo bon rei Jacme d'Aragon e per
welcomed by my lord the good king James of-Aragon and by
onratz barons. Et ieu maistre Miquel de la Tor, escrivan,
honored barons And I master Miquel of the Tor scribe
fauc a saber qu'En Peire Cardinal, quan passet d'aquesta
make to know that-Sir Peire Cardenal when he-passed from-this
vida, qu'el avia ben entorn de sent ans. Et ieu sobredig
life that-he had well about of hundred years And I aforesaid
Miquel ai aquestz sirventes escritz en la ciutat de Nemze.
Miquel have these sirventes written in the city of Nîmes

Li clerc si fan pastor

1 · THE WOLF IN THE FOLD

The clerics make themselves shepherds and are murderers: robed in holiness, they put him in mind of Isengrim the wolf, who put on a sheepskin to get into the fold past the dogs, then ate and betrayed the flock. Kings, emperors, dukes, and knights once ruled the world; now clerics hold the lordship, by seizing, betrayal, hypocrisy, force, and preaching, and take it ill when anything is kept from them. The greater they are, the less their worth and learning and the more their folly and lies. They take the high table in the refectory where no poor boy ever sits, leave the Saracens in peace while they plot against Frederick, and whoever chose them chose the worst people he ever saw.

Li clerc si fan pastor
The clerics themselves make shepherds
e son aucizedor;
and are murderers
e semblan de sanctor
and seeming of holiness
quan los vey revestir,
when them I-see to-vest
e pren m'a sovenir
and it-takes me-to remember
d'En Alengri q'un dia
of-Sir Isengrim who-one day
volc ad un parc venir,
wished to a fold to-come
mas, pels cas que temia,
but for-the dogs that he-feared
pelh de moton vestic,
skin of sheep he-put-on

ab que los escarnic;
with which them he-mocked
pueys manjet e trahic
then he-ate and betrayed
selhas que l'abellic.
those that him-pleased

Rey et emperador,
Kings and emperors
duc, comte e comtor,
dukes counts and vavasors
e cavallier ab lor
and knights with them
solon lo mon regir;
used the world to-rule
aras vey possezir
now I-see to-possess
a clercx la senhoria
to clerics the lordship
ab tolre et ab trazir
with seizing and with betraying
et ab ypocrizia,
and with hypocrisy
ab forsa et ab prezic,
with force and with preaching

e tenon s'a fastic
and they-hold it-for disgust
qui tot non lor o gic,
whoever all not to-them it leaves
et er fag quan que tric.
and it-will-be done however that it-delay

Aissi cum son maior,
Just as they-are greater
son ab mens de valor
are-they with less of worth
et ab mais de follor,
and with more of folly
et ab mens de ver dir
and with less of true saying
et ab mais de mentir,
and with more of lying
et ab mens de clercia
and with less of learning
et ab mais de falhir,
and with more of failing
et ab mens de paria;
and with less of fellowship
dels fals clergues o dic,
of-the false clerics it I-say

qu'ancmais tant enemic
that-ever so-great enemies
ieu a dieu non auzic
I to god not heard
de sai lo temps antic.
from here the time ancient

Quan son al refector,
When they-are at-the refectory
no m'o tenc ad honor,
not to-me-it I-hold for honor
qu'a la taula aussor
that-at the table highest
vey los cussos assir,
I-see the rascals to-sit
e primiers s'eschausir;
and first themselves-to-choose
auiatz gran vilania,
hear great churlishness
quar hi auzon venir,
that there they-dare to-come
et hom non los en tria;
and one not them thence drives

pero anc non lai vic
yet ever not there I-saw
paupre guarso mendic
poor boy beggar
sezer latz qui son ric;
to-sit beside who are rich
d'aisso los vos esdic.
of-this them to-you I-excuse

Ja non aion paor
Ever not let-them-have fear
alcays ni Almassor
caids or Almanzor
que abbas ni prior
that abbots or priors
los anon assalhir,
them go to-attack
ni lurs terras sazir,
or their lands to-seize
que afans lur seria;
for toil to-them would-be
mas sai son en cossir
but here they-are in care
del mon quossi lur sia,
of-the world how to-them it-be
ni cum En Frederic
and how Sir Frederick
gitesson de l'abric;
they-might-throw from the-shelter

pero tal l'aramic
yet such-a-one him-challenged
qu'anc fort no s'en jauzic.
that-ever much not himself-thereof rejoiced

Clergues, qui vos chauzic
Clerics whoever you chose
ses fellon cor enic
without felon heart cruel
en son comde falhic,
in his reckoning failed
qu'anc peior gent no vic.
for-ever worse people not he-saw

Un sirventes fas en luec de jurar

2 · INSTEAD OF SWEARING

He makes this sirventes in place of an oath, out of anger at a wickedness that rises while merit and courtesy fall: the false now admonish the true and thieves preach to the loyal. Whoever thinks fraud brings its master down is a fool, for it raises him, and since wickedness is loved and loyalty held a phantom, he wonders that all men do not go robbing. The emperor will brook no equal, and the clerics would have no one but themselves rule; they will have the world by seizing or giving, pardons or hypocrisy, God or the devil. Let Azemar fear their speech above their deeds, for they betray where no one can defend himself.

Un sirventes fas en luec de jurar,
A sirventes I-make in place of swearing
e chantarai, per mal e per feunia,
and I-will-sing from ill and from rancor
de malvestat que vey sobremontar
of baseness that I-see to-overtop
e decazer valor e cortezia,
and to-decline merit and courtesy
qu'ieu vey als fals los fis amonestar
for-I see to-the false the true to-admonish
et als lairos los lials prezicar;
and to-the thieves the loyal to-preach-to
e'ls desviatz mostron als justz la via.
and-the strayed show to-the just the way

Enguanatz es en son nesci cuiar
Deceived is in his foolish thinking
folhs qui cuia que enjans e bauzia
fool who thinks that deceit and fraud
fassa son don decazer e mermar,
make its master to-decline and to-dwindle
enans los sors e'ls creys e'ls multiplia;
rather them raises and-them increases and-them multiplies
meravilh me cum totz no van raubar,
I-wonder myself how all not go to-rob
pus malvestat ama hom e ten car,
since baseness loves one and holds dear
e lialtat ten hom a fantaumia.
and loyalty holds one for phantom

Glotz emperier no vol vezer son par,
Greedy emperor not wants to-see his peer
e li clerc an aquelha glotonia
and the clerics have that gluttony
qu'en tot lo mon no volrion trobar
that-in all the world not they-would-wish to-find
home mas els que tengues senhoria,
man but them who held lordship
qu'els feyron leys per terras guazanhar,
for-they made laws for lands to-gain
cum poguesson creysser e non mermar;
how they-could to-grow and not to-dwindle
ades fai pron un petit de baylia.
ever does good a little of authority

Ab totas mas vey clergues assajar
With all hands I-see clerics to-strive
que totz lo mons er lurs, cuy que mal sia;
that all the world will-be theirs whom that ill be
quar els l'auran ab tolre o ab dar,
for they it-will-have with seizing or with giving
o ab perdon, o ab ypocrizia,
or with pardon or with hypocrisy
o ab asout, o ab beur', o ab manjar,
or with absolution or with drinking or with eating
o ab prezicx, o ab peiras lansar,
or with preachings or with stones throwing
o els ab dieu, o els ab diablia.
or they with god or they with devilry

En Gostia, diguatz m'a'N Azemar,
Sir Gostia tell from-me-to-Sir Azemar
si defendre si vol de la clercia,
if to-defend himself he-wants from the clergy
miels qu'en lur fag si guart en lur parlar,
better than-in their deed himself let-him-guard in their speech
o si que non en bada s'armaria,
or if that not in vain himself-would-arm

qu'els trazon so don hom no s pot guardar
for-they betray that whereof one not himself can to-guard
que quant autres fan enguanas farguar
for when others make deceits to-forge
et elhs enguans per maior maystria.
and they deceits with greater mastery

Non aus dire so que elhs auzon far,
Not I-dare to-say that which they dare to-do
mas anc rascas non amet penchenar,
but ever scabby-man not loved to-be-combed
ni elhs home qui lur dan lur castia.
nor they man who their harm to-them reproves

Tartarassa ni voutor

3 · THE VULTURE'S NOSE

No kite or vulture smells carrion as quickly as clerics and preachers smell out a rich man; at once they are his intimates, and when he falls sick they make him leave them a gift that robs his kin. French and clerics win praise for evil because it profits them, and usurers and traitors have the world in their hands. But a strong robber will come for all their wealth: death, who sends them in four ells of linen to a house full of torment. Why, man, do you break the commandment of the God who made you from nothing? It prays God to keep sinners from hell and pardon them by true confession.

Tartarassa ni voutor
Kite or vulture

no sent plus leu carn puden
not smells more quickly flesh stinking

com clerc e prezicador
than clerics and preachers

senton ont es lo manen:
smell where is the rich-man

mantenen son siei privat,
at-once are-they his intimates

e quan malautia'l bat,
and when sickness-him strikes

fan li far donatio
they-make to-him to-make donation

tal que'l paren no y an pro.
such that-the kin not there have profit

Frances e clerc an lauzor
French and clerics have praise
de mal, quar ben lur en pren;
for evil for well to-them thereof comes
e renovier e trachor
and usurers and traitors
an tot lo segl'eyssamen;
have all the world-likewise
qu'ab mentir et ab barat
that-with lying and with fraud
an si tot lo mon torbat,
have so all the world troubled
que no y a religio
that not there is order
que no sapcha sa lesso.
that not knows its lesson

Saps qu'esdeven la ricor
Knowest-thou what-becomes-of the wealth
de selhs que l'an malamen?
of those who it-have wickedly
Venra un fort raubador
Will-come a strong robber
que non lur laissara ren,
who not to-them will-leave anything
so es la mortz, qu'els abat;
that is the death which-them fells

qu'ab quatr'aunas de filat
that-with four-ells of linen
los tramet en tal maizo
them sends into such house
ont atrobon de mal pro.
where they-find of evil plenty

Hom, per que fas tal follor
Man for what doest-thou such folly
que passes lo mandamen
that thou-transgressest the commandment
de dieu, que es ton senhor,
of god who is thy lord
e t'a format de nien?
and thee-has formed from nothing
La trueia ten el mercat
The sow holds in-the market
selh que ab dieu se combat,
he who with god himself fights
qu'el n'aura tal guizardo
for-he thereof-will-have such reward
com ac Judas lo fello.
as had Judas the felon

Dieus verais, plens de doussor,
God true full of sweetness
senher, sias nos guiren;
lord be-thou us protector

guardatz d'enfernal dolor
keep from-infernal grief
peccadors e de turmen;
sinners and from torment
e solvetz los del peccat
and loose them from-the sin
en que son pres e liat;
in which they-are taken and bound
e faitz lur verai perdo
and make to-them true pardon
ab vera confessio.
with true confession

Tot atressi com fortuna de ven

4 · THE STORM

As a storm troubles the sea and scatters the fish, a wind of liars and traitors troubles the world, and the honest man loses his right. Once a man was believed without an oath; now each plots to betray his peer, and he calls the world a traitor. In the courts the very men sworn to give each his right fail first and laugh; the plaintiffs lose their wits at the judgment. The clerics, he says in irony, are of one mind and serve God so honestly that riding, eating, sleeping, and the game of love are martyrdom to them. The only counsel is to live loyally and serve Christ, who made of himself a ship to carry us from our perils.

Tot atressi com fortuna de ven
All just as storm of wind
que torba'l mar e fa'ls peyssos gandir,
that troubles-the sea and makes-the fishes flee
es torbada en est segle la gen
is troubled in this world the people
per un fort ven que dels cors fan salhir
by a strong wind that from-the hearts they-make to-leap
fals messongiers, deslial e trahire,
false liars disloyal and traitors
ab que s cuion eyssaussar e formir;
with which themselves they-think to-exalt and to-fulfill
et en aissi fan veritat delir,
and in this-way they-make truth to-perish
e'n pert son dreg hom bos qui'l ver vol dire.
and-thereby loses his right man good who-the truth wants to-say

A! greu sera est segl'en l'estamen
Ah hardly will-be this world-in the-estate
que a estat, segon que auzem dir;
that it-has been according as we-hear tell
que hom era crezutz ses sagramen,
that one was believed without oath
ab sol la fe, si la volgues plevir,
with only the faith if it he-would to-pledge
e veritatz era sens escondire;
and truth was without denial
ar es tornatz lo segl'en tal azir
now is turned the world-into such hatred
que quecx pessa de son par a trazir;
that each thinks of his peer to to-betray
per qu'ieu apelh aquest segle trazire.
for which-I call this world traitor

Qui auzes dir quals son li falhimen
Who would-dare to-say which are the failings
que fan en cort selhs qui degron regir,
that do in court those who ought to-rule
et an jurat de tenir lialmen
and have sworn to hold loyally
dreg a quascun? primiers los vey fallir,
right to each first them I-see to-fail
e fan semblan aqui mezeis de rire;
and they-make seeming there even of laughing
e'ls clamatiers, quan ven al departir,
and-the plaintiffs when it-comes to-the parting

ab penhoras, ab dar et ab servir
with pledges with giving and with serving
perdon lo sen, quant auzo'l jutge dire.
lose the wits when they-hear-the judge speak

Entr'els clergues non truep departimen,
Among-the clerics not I-find division
tut son d'un sen, d'un cor e d'un albire,
all are of-one mind of-one heart and of-one judgment
e siervon dieu aitan honestamen,
and they-serve god so honestly
nulh'autra ren non lur pot abellir,
any-other thing not to-them can to-please
ni es nulhs hom que mal en puesca dire
nor is any man who ill thereof can to-say
mas selh que y es, si doncx no vol mentir,
but he who there is if then not he-wants to-lie
qu'el cavalguar e'l manjar e'l dormir
for-the riding and-the eating and-the sleeping
e'l juec d'amor tenon a gran martire.
and-the game of-love they-hold for great martyrdom

No y truep cosselh mas qu'estem lialmen,
Not there I-find counsel but that-we-stand loyally
e que pensem e Ihesum Crist servir,
and that we-think and Jesus Christ to-serve
quar el nasquet pel nostre salvamen,
for he was-born for-the our salvation

e volc en crotz per nos la mort sofrir;
and he-wished on cross for us the death to-suffer
aital senhor, qui'n poiri'autr'eslire,
such lord who-thereof could-another-choose
qu'el fes de se nau per nos reculhir
for-he made of himself ship for us to-gather
als grans perils don no podem gandir
from-the great perils whence not we-can to-escape
ses cofessar, e so qu'aurem fag dire.
without confessing and that which-we-shall-have done telling

Qui ve gran maleza faire

5 · THE WICKED RICH MAN

Whoever sees great evil done should not hold back from saying so, and he says that a rich man who disinherits others is worse than any thief or robber. On the road his companions are wickedness and greed, with wrong carrying his banner and pride for his guide. In the square he starts quarrels, threatens, and harms where he should laugh and embrace. He pays for his feasts, gifts, and offerings with extortion and robbery and spends his rents on wars and lawsuits; for a feast he beats his people until no penny is left, then puts on a pious face. He has told only a little of the tale.

Qui ve gran maleza faire
Who sees great wickedness to-do
de mal dir no se deu traire;
from ill speaking not himself ought to-withdraw
per qu'ieu vuelh dir e retraire
for which-I want to-say and to-relate
que ricx hom dezeretaire
that rich man disinheritor
es piegers que autre laire,
is worse than other thief
e fai diablia
and does devilry
peior que negun raubaire,
worse than any robber
e tart se castia.
and late himself corrects

Ricx hom, quan va per carreira,
Rich man when he-goes by road
el mena per companheira
he leads for companion
malvestat, que vai primeira
baseness who goes first
e mejana e derreira;
and middle and last
e gran cobeitat enteira
and great greed whole
li fai companhia;
to-him keeps company
e tort porta la senheira,
and wrong carries the banner
et erguelh la guia.
and pride the guide

Ricx hom mals quan vay en plassa
Rich man evil when he-goes into square
que cuiatz vos que lai fassa?
what think you that there he-do
Quant autr'om ri e solassa,
When other-man laughs and makes-merry
a l'un mov plag, l'autre cassa,
to the-one he-starts suit the-other he-chases
l'un maldi, l'autre menassa,
the-one he-curses the-other he-threatens
e l'autre afolhia;
and the-other he-harms

e no y fai joy ni abrassa,
and not there makes joy nor embraces
si com far deuria.
just as to-do he-ought

Ricx hom, quan fai sas calendas
Rich man when he-makes his calends
e sas cortz e sas bevendas,
and his courts and his drinkings
de toutas e de rezendas
from extortions and from ransoms
fai sos dos e sas esmendas,
makes his gifts and his amends
sos lums e sas oferendas,
his candles and his offerings
e de raubaria;
and from robbery
et en guerras met sas rendas
and in wars puts his rents
et en plaideria.
and in pleading

Ricx hom mals, quan vol far festa,
Rich man evil when he-wants to-make feast
auiatz quossi fai sa questa:
hear how makes his levy

tant bat la gent et entesta
so-much beats the people and torments
tro que denier non lur resta,
until that penny not to-them remains
que no y qual venir tempesta
that not there needs to-come storm
ni fam ni moria;
or famine or plague
pueys fai cara mout honesta,
then he-makes face very honest
qui no'l conoyssia.
who not-him would-know

Un pauc ai dic de la gesta
A little I-have said of the deed
que dire volia;
that to-tell I-wished
mas tan gran massa n'y resta
but so great mass thereof-there remains
que fort pauc embria.
that very little it-amounts

Tals cuia be

6 · THE HEIR NOT HIS OWN

Many a man thinks he has a son by his wife who has no more share in it than the man of Toulouse, since an eager wife takes in a trickster and makes his son the lord's heir; such wickedness, he believes, knots itself into a man who was a prior's son. The world is so turned that falsehood stands where right should, greed grows, and the godless are praised. A base baron given all the land from here to Turkey and beyond Normandy would still not live without rancor or shed the name of robber. A rogue who lives in poverty and peace is worth more than a wicked count, and the barons' heirs will pay nothing for their fathers' souls.

Tals cuia be
Such-a-one thinks well
aver filh de s'espoza,
to-have son of his-wife
que no y a re
who not there has anything
plus que selh de Toloza;
more than he of Toulouse
quar s'esdeve
for it-happens
que la molher coitoza
that the wife eager
acuelh ab se
receives with herself
alcun baratador,
some trickster
don ilh rete,
from-whom she conceives

plus vilh d'un'autra toza,
more cheap than-another girl
un filh de que
a son of whom
fai heres al senhor:
she-makes heir to-the lord
per so ai fe
for that I-have faith
que malvestatz si noza
that baseness itself knots
en tal qu'ieu cre
in such-a-one that-I believe
que fon filhs de prior.
that was son of prior

Tant es viratz
So-much is turned
lo mons en desmezura
the world into excess
que falsetatz
that falsehood
es en luec de drechura,
is in place of right
e cobeitatz
and greed
creys ades e melhura,
grows ever and improves

e malvestatz
and baseness
es en luec de valor,
is in place of merit
e pietatz
and pity
a d'hoste sofrachura,
has of-host lack
e caritatz
and charity
fai del segle clamor,
makes of-the world complaint
et es lauzatz
and is praised
qui de dieu non a cura,
who of god not has care
e pauc prezatz
and little prized
qui vol aver s'amor.
who wants to-have his-love

Qui des en sai
Who from in here
entro en la Turquia,
as-far into the Turkey
e daus en lai
and from in there
tro que part Normandia,
until that beyond Normandy

ad un savai
to a base
baron tot o daria,
baron all it would-give
non cug ni sai
not I-think nor know
que visques ses rancor;
that he-lived without rancor
que greu si fai
for hard itself it-is
que fort gran manentia
that very great wealth
son don apai
its lord satisfies
de conquerre maior;
of conquering greater
mal li eschai
ill to-him befits
aitan grans baronia,
so great baronage
pus non l'estrai
since not him-draws-out
del nom de raubador.
from-the name of robber

Mais val assatz
More is-worth by-far
un ribaut ab pauprieyra,
a rogue with poverty

que viu en patz
who lives in peace
e sofre sa nescieyra,
and suffers his ignorance
q'us coms malvatz
than-a count wicked
que tot jorn fai sobrieira
who all day makes excess
d'avols peccatz,
of-worthless sins
que non tem dezonor;
who not fears dishonor
qu'al ribaut platz
for-to-the rogue pleases
la via dreitureira,
the way righteous
e'l coms es las
and-the count is weary
de dieu e de sanctor;
of god and of holiness
e quar lo bas
and since the low
hom a valor entiera
man has merit whole
e'l coms non pas,
and-the count not at-all
pretz ieu mais lo melhor.
prize I more the better

E que faran
And what will-do
li baron de mal aire
the barons of evil breeding
que tot jorn fan
who all day do
lo mal e'l be non guaire?
the evil and-the good not much
Quossi poiran
How will-they-be-able
los tortz qu'an faitz desfaire?
the wrongs that-they-have done to-undo
Que lur enfan
For their children
seran plus tolledor,
will-be more plunderers
e non daran
and not will-give
en l'arma de lor paire
for the-soul of their father
lo pretz d'un guan,
the price of-a glove
ni negus en la lor;
nor any for the theirs

e li enguan
and the deceits
qu'auran fag l'enguanaire
that-will-have done the-deceiver
retornaran
will-return
sobre l'enguanador.
upon the-deceiver

Non ai talan
Not I-have desire
d'aver aital repaire,
of-having such dwelling
qu'eras en chan
that-now in song
e totz temps mais en plor.
and all times more in weeping

Pus ma boca parla sens

7 · THE SILVER IN THE FIRE

Since his mouth speaks sense, he will straighten the minds of the wicked, who think a liar worth more than a truthful man and turn right into crookedness. Whoever hates truth steers toward hell, though the world calls the man wise who builds palaces from others' rights. As silver is refined in the fire, the patient poor man is purified by suffering, while the wicked rich man, fed on hens, partridges, and good wine, earns pain from his wealth and then tells God he is poor; God could answer, "You lie." He is like the rose hip, fair outside and worthless within, a beetle passing for a parrot.

Pus ma boca parla sens
Since my mouth speaks sense
e mos chantars es faitis,
and my singing is well-made
vuelh ab belhs motz ben assis
I-want with fine words well set
dressar los entendemens
to-straighten the understandings
dels malvais mal entendens,
of-the wicked ill understanding
que cuion que valha mais
who think that is-worth more
hom messongiers que verais;
man lying than true
e'l sen tenon a folhia,
and-the sense they-hold for folly
e'l dreit tornon en biais.
and-the right they-turn into crookedness

Ves yfern fay son eslais,
Toward hell makes his rush
e'l govern ten ves abis,
and-the helm holds toward abyss
selh que vertatz aborris
he who truth abhors
ni ab dreitura s'irais;
or with right himself-angers
quar tals bast murs e palais
for such-a-one builds walls and palaces
del dreit de las autras gens,
from-the right of the other people
qu'el segles deconoyssens
that-the world ignorant
ditz que mot fa bona via,
says that much he-makes good way
quar es savis e creyssens.
for he-is wise and growing

Tot atressi com l'argens
All just as the-silver
el foc arden torna fis,
in-the fire burning turns pure
s'afina e s'adoussis
itself-refines and itself-sweetens
lo bons paupres paciens
the good poor patient
en las trebalhas cozens;
in the troubles smarting

e'l malvatz manens savais,
and-the wicked rich base
on plus gent si viest e s pais,
where more nobly himself clothes and himself feeds
conquier de sa manentia
gains from his wealth
dolor e pena e pantais.
grief and punishment and anguish

Mas d'aisso no'l pren esglais,
But of-this not-him takes fright
quar gallinas e perdis
for hens and partridges
lo conorton e'l bos vis,
him comfort and-the good wine
e'l ben qu'en la terra nais,
and-the good that-in the earth is-born
dont el es jauzens e gais;
whereof he is rejoicing and gay
pueys ditz a dieu en ligens:
then says to god in reading
ieu suy paupres e dolens.
I am poor and sorrowful
E si dieus li respondia,
And if god to-him answered
poiria'l dire: Tu mens.
he-could-to-him to-say Thou liest

Semblans es als aguilens
Like is to-the rose-hips
croys hom que gent si guarnis,
vile man who nobly himself arrays
que defora resplandis
who outside shines
e dins val meyns que niens;
and within is-worth less than nothing
et es mager fenhemens
and is greater pretense
que si us escaravais
than if a beetle
si fenhia papaguais,
itself feigned parrot
quan se fenh que pros hom sia
when himself feigns that worthy man he-be
us malvatz manens savais.
a wicked rich base

Tals si fenh pros e valens,
Such-a-one himself feigns brave and worthy
quar sol gent si viest e s pais,
because only nobly himself clothes and himself feeds
que es malvatz e savais;
who is wicked and base
mas si los autres payssia,
but if the others he-fed
per aquo valria mais.
for that he-would-be-worth more

Tan son valen nostre vezi

8 · OUR GENEROUS NEIGHBORS

His neighbors are so worthy and courtly, he says in irony, that if the stones were bread, the waters wine, and the hills bacon and chickens, some would still not be generous: they were pigs in Gévaudan, dogs in the Viennois, and mastiffs in Velay, and they stay men only because they have no tails. He does not trust a woman's oath: paid a maravedi for the truth and a barbarin for a lie, she will take the barbarin. Some have a childlike look and the will of Isengrim, a fair body and a felon heart. Whoever has a Saracen's word, a Christian's faith, and a Tartar's boldness is a liar worth all Castile.

Tan son valen nostre vezi,
So are worthy our neighbors
e tan cortes e tan huma,
and so courtly and so humane
que si las peiras eran pa
that if the stones were bread
e que las aiguas fosson vi,
and that the waters were wine
e li pueg bacon e pouzi,
and the hills bacon and chickens
no serion larc, tals n'i a.
not would-be generous such thereof-there are

Tals n'i a, mas non dirai qui,
Such thereof-there are but not I-will-say who
que foron porc en Guavauda,
who were pigs in Gévaudan

et en Vianes foron ca,
and in Viennois were dogs
et en Velaic foron masti,
and in Velay were mastiffs
seguon l'afaitamen cani;
according-to the-breeding canine
mas, quar non an coa, rema.
but since not they-have tail it-stays

En jurar de femna no m fi,
In swearing of woman not myself I-trust
ni son sagramen no vuelh ja;
and her oath not I-want ever
quar si'l metiatz en la ma
for if-to-her you-put in the hand
per ver dir un marabeti,
for truth saying a maravedi
e per mentir un barbari,
and for lying a barbarin
lo barbari guazanhara.
the barbarin she-will-earn

Tals a lo semblant effanti
Such-a-one has the look childlike
qu'el sens es de Trebellia,
that-the wit is of Trebellia
e'l lengua de logicia,
and-the tongue of logic

e'l voluntatz d'En Alengri:
and-the will of-Sir Isengrim
tals a belh cors e saura cri
such-a-one has fair body and blond hair
que dins a felh cor e vila.
who within has felon heart and churlish

Dig vuelh aver de Sarrazi
Words I-want to-have of Saracen
e fe e ley de crestia,
and faith and law of Christian
e subtileza de paia,
and subtlety of pagan
et ardimen de Tartari;
and boldness of Tartar
e qui es guarnitz en aissi
and who is equipped in this-way
val be messongier Castella.
is-worth well liar Castile

Quar fai tort e messongas di
For he-does wrong and lies says
atressi com de tals n'i a.
likewise as of such thereof-there are

Una cieutat fo, no sai quals

9 · THE FABLE OF THE RAIN

A rain once fell on a city and drove everyone it touched out of his mind; only one man, asleep indoors, escaped. Coming out, he found them all mad, naked, spitting at the sky, throwing stones, playing king, or weeping and laughing, and looked in vain for one sane man; but they thought him the madman, beat and buffeted him, and he fled home muddy and half dead. The fable is the world: its greatest wisdom is to love and fear God and keep his commandments, but a rain of greed, pride, and malice has fallen, and whoever keeps God's wisdom is held mad by those who have lost it.

Una cieutat fo, no sai quals,
A city there-was not I-know which
on cazet una plueia tals
where fell a rain such
que tug l'ome de la cieutat
that all the-men of the city
que toquet foron dessenat.
whom it-touched were maddened

Tug dessenero, mas sol us;
All went-mad but only one
aquel escapet e non plus,
that-one escaped and not more
que era dins una maizo
who was inside a house
on dormia, quant aco fo:
where he-slept when that was

aquel levet, quant ac dormit
that-one rose when he-had slept
e fon se de ploure gequit,
and was itself from raining left-off
e venc foras entre las gens
and came outside among the people
on tug feiron dessenamens.
where all did madnesses
L'us fo vestis, e l'autre nus,
The-one was clothed and the-other naked
l'autr'escupi vas lo cel sus;
the-other-spat toward the sky up
l'uns trais peira, l'autre astelas,
the-one threw stone the-other splinters
l'autre esquisset sas gonelas,
the-other tore his gowns
l'uns feri e l'autre enpeis,
the-one struck and the-other pushed
e l'autre cuget esser reis
and the-other thought to-be king
e tenc se ricamens pels flancx,
and held himself richly by-the flanks
e l'autre sautet per los bancx;
and the-other leaped over the benches
l'us menasset, l'autre maldis,
the-one threatened the-other cursed
l'autre ploret e l'autre ris,
the-other wept and the-other laughed
l'autre parlet e no sap que,
the-other spoke and not knows what

l'autre fes metoas de se.
the-other made grimaces at himself
Et aquel qu'avia son sen
And that-one who-had his sense
meravilhet se molt fortmen,
wondered himself very strongly
e vi ben que dessenat son;
and saw well that maddened they-are
e gard'aval e gard'amon
and looks-down and looks-up
si negun savi n'i veira;
if any wise-man thereof-there he-will-see
e negun savi non i a:
and any wise-man not there is
grans meravelhas ac de lor;
great wonder he-had of them
mas molt l'an els de luy maior,
but much it-have they of him greater
qu'el vezon estar saviamen;
for-him they-see to-stand wisely
cuion qu'aia perdut lo sen,
they-think that-he-has lost the sense
car so que ill fan no ill vezon faire.
for that which they do not him they-see to-do
A quascun de lor es veiaire
To each of them it-is seeming
que ill son savi e ben senat,
that they are wise and well sensible
mas lui tenon per dessenat;
but him they-hold for maddened

qui'l fer en gauta, qui en col;
who-him strikes on cheek who on neck
el no pot mudar no s degol.
he not can to-help — himself he-tumbles
L'uns l'enpenh, l'autre lo bota,
The-one him-pushes the-other him shoves
el cuia eissir de la rota;
he thinks to-get-out of the crowd
l'uns l'esquinta, l'autre l'atrai,
the-one him-tears the-other him-draws
el pren colps e leva e chai.
he takes blows and rises and falls
Cazen, levan, a grans ganbautz
Falling rising with great leaps
s'en fug a sa maizo de sautz,
himself-thence flees to his house by leaps
fangos e batut e mieg mortz;
muddy and beaten and half dead
et ac gaug quan lor fon estortz.
and had joy when from-them he-was escaped

Aquesta faula es al mon
This fable is to-the world
semblan et a tug silh que i son;
like and to all those who there are

aquest segles es la cieutatz,
this world is the city
que es totz ples de dessenatz;
which is all full of madmen
qu'el maior sen c'om pot aver
for-the greatest sense that-one can to-have
si es amar dieu e temer,
so is to-love god and to-fear
e gardar sos comandamens:
and to-keep his commandments
mas ar es perdutz aquel sens;
but now is lost that sense
la plueia sai es cazeguda;
the rain here is fallen
una cobeitatz es venguda,
a greed is come
uns orgoills et una maleza
a pride and a wickedness
que tota la gen a perpreza;
that all the people has seized
e si dieu n'a alcun onrat,
and if god thereof-has some honored
l'autr'el tenon per dessenat
the-others-him hold for maddened
e menon lo de tom en vil,
and drive him from tumble into cheapness
car non es del sen que son il,
for not he-is of-the sense that are they
qu'el sen de dieu lor par folia;
for-the sense of god to-them seems folly

e l'amicx de dieu, on que sia
and the-friend of god where that he-be
conois que dessenat son tut,
knows that maddened are all
car lo sen de dieu an perdut;
for the sense of god they-have lost
e'lh tenon lui per dessenat
and-they hold him for maddened
car lo sen del mon a laissat.
for the sense of-the world he-has left

Razos es qu'ieu m'esbaudey

10 · THE TRAITOR FALLEN

He has reason to rejoice and unfold a sirventes in the season of leaf and flower, for loyalty has beaten falsehood: he has heard that a strong traitor has lost his power. God gives the good and the wicked justice and mercy by their own law, and deceiver and deceived come to their payment, like Abel and his brother. He prays God to plunder and topple traitors as the Alguais were brought down, for a traitor is worse than a thief and is hanged as surely as a lay brother is tonsured. God loves the small people more than murderers and robbers; a rich man may have horses, towers, and palaces, but God's bow is drawn, and he strikes each as he has deserved.

Razos es qu'ieu m'esbaudey,
Reason is that-I myself-rejoice
e sia jauzens e guays
and be rejoicing and gay
el temps que fuelha e flor nays,
in-the time that leaf and flower is-born
et un sirventes despley,
and a sirventes unfold
quar lialtatz a vencut
for loyalty has vanquished
falsedat; e non a guaire
falsehood and not it-is long
que ieu ai auzit retraire,
that I have heard tell
q'uns fortz trachers a perdut
that-a strong traitor has lost
son poder e sa vertut.
his power and his strength

Dieus fai e fara e fey,
God does and will-do and did
si com es dous e verays,
just as he-is sweet and true
dreitz als pros et als savays,
justice to-the worthy and to-the base
e merce segon lur ley:
and mercy according-to their law
quar a la pagua van tut
for to the payment go all
l'enguanat e l'enguanaire,
the-deceived and the-deceiver
si com Abels e son fraire;
just as Abel and his brother
que'l traytor seran destrut
for-the traitors will-be destroyed
e li trahit ben vengut.
and the betrayed well come

Dieu prec que trachors barrey
God I-pray that traitors he-plunder
e los degol e'ls abays
and them topple and-them abase
aissi com fos los Alguays,
just as were the Alguais
quar son de peior trafey:
for they-are of worse trade
mas aisso es ben sauput,
but this is well known

pieger es tracher que laire.
worse is traitor than thief
Atressi com hom pot faire
Just as one can to-make
de covers morgue tondut,
of lay-brother monk tonsured
fai hom de trachor pendut.
makes one of traitor hanged

De lops e de fedas vey
Of wolves and of ewes I-see
que de las fedas son mays;
that of the ewes there-are more
e per un austor que nays
and for one goshawk that is-born
son mil perditz, fe que us dey:
are thousand partridges faith that to-you I-owe
ad aquo es conogut
by that is known
que hom murtrier ni raubaire
that man murderer or robber
no platz tant a dieu lo paire,
not pleases so-much to god the father
ni tan non ama son frut
and so-much not he-loves his fruit
com fai del pobol menut.
as he-does of-the people small

Assatz pot aver arney
Enough can to-have harness
e cavals ferrans e bays,
and horses gray and bay
e tors e murs e palays,
and towers and walls and palaces
ricx hom, sol que dieu reney:
rich man only that god he-deny
doncx ben a lo sen perdut
then well has the sense lost
totz hom a cuy es veiaire
every man to whom it-is seeming
que, tollen l'autrui repaire,
that taking the-other's dwelling
cuge venir a salut,
he-thinks to-come to salvation
ni'l don dieus quar a tolgut.
nor-him give god because he-has taken

Quar dieus ten son arc tendut
For god holds his bow drawn
e trai aqui on vol traire;
and shoots there where he-wants to-shoot
e fai lo colp que deu faire
and makes the blow that he-ought to-make
a quec, si com a mergut,
to each just as he-has deserved
segon vizi e vertut.
according-to vice and virtue

Falsedatz e desmezura

11 · FALSEHOOD AND TRUTH AT WAR

Falsehood and excess have joined battle with truth and right, and falsehood is winning: disloyalty swears against loyalty, avarice against largesse, rancor beats love, and sin chases holiness. The godless man prospers if he cares only to fill his belly, while the righteous suffer, and the ignorant judge by appearances. A new fashion has come from France: invite only the rich, avoid the poor, raise up the trafficker and the traitor, and unseat the just. He praises Count Raymond, duke of Narbonne, who holds the French drinkers cheap and does not fear them, mocks the clergy who want obedience without the deed, and ends praying to God and the Virgin Mary.

Falsedatz e desmezura
Falsehood and excess
an batalha empreza
have battle undertaken
ab vertat et ab dreytura,
with truth and with right
e vens la falseza;
and wins the falsehood
e deslialtatz si jura
and disloyalty itself swears
contra lialeza;
against loyalty
et avaretatz s'atura
and avarice itself-sets
encontra largueza:
against largesse

feunia vens amor
rancor conquers love
e malvestatz honor,
and baseness honor
e peccatz cassa sanctor
and sin chases holiness
e baratz simpleza.
and fraud simplicity

Si es hom que dieu descreza,
If is man who god disbelieve
sos afars enansa,
his affairs advances
ab que non aia grineza
provided that not he-have care
mas d'emplir sa pansa:
but of-filling his belly
a cui platz dreitz e tortz peza
to whom pleases right and wrong grieves
soven a grevansa,
often has grievance
e qui s'enten en sancteza
and who himself-intends in holiness
tray greu malanansa;
suffers heavy misfortune
et an l'enguanador
and have the-deceivers
de lur afar honor;
of their affair honor

mas li mal entendedor
but the ill understanders
jutjon per semblansa.
judge by appearance

Aras es vengut de Fransa
Now is come from France
que hom non somona
that one not invite
mas selhs que an aondansa
but those who have abundance
de vin e d'anona,
of wine and of-grain
e qu'om non aia coindansa
and that-one not have acquaintance
ab paupra persona,
with poor person
et aia mais de bobansa
and have more of pomp
aquelh que meyns dona,
he who less gives
e qu'om fassa maior
and that-one make greater
d'un gran trafeguador,
of-a great trafficker
e qu'om leve lo trachor,
and that-one raise the traitor
e'l just dezapona.
and-the just unseat

Coms Raymon, ducx de Narbona,
Count Raymond duke of Narbonne
marques de Proensa,
marquis of Provence
vostra valors es tan bona
your merit is so good
que tot lo mon gensa;
that all the world graces
quar de la mar de Bayona
for from the sea of Bayonne
entro a Valensa,
as-far to Valence
agra gent falsa e fellona
would-have people false and felon
lai ab viltenensa;
there with contempt
mas vos tenetz vil lor,
but you hold cheap them
que Frances bevedor
that French drinkers
plus que perditz ad austor
more than partridges to goshawk
no vos fan temensa.
not to-you make fear

Ben volon obediensa
Well they-want obedience
selhs de la clercia;
those of the clergy
e volon ben la crezensa,
and they-want well the belief
sol l'obra no y sia:
provided the-work not there be
greu lur veyretz far falhensa
hardly them you-will-see to-make failing
mas la nueg e'l dia;
but the night and-the day
e no porton malvolensa
and not they-bear ill-will
ni fan symonia;
nor make simony
e son larc donador
and are generous givers
e just amassador;
and just gatherers
mas li autres n'an lauzor,
but the others thereof-have praise
et ilh la folhia.
and they the folly

No sai dire l'error
Not I-know to-tell the-error
del segle fals traytor,
of-the world false traitor
que fai de blasme lauzor
that makes of blame praise
e de sen folhia.
and of sense folly

Dieu prec per sa doussor
God I-pray by his sweetness
que ns gar d'enfernal dolor
that us guard from-infernal grief
e ilh verge Maria.
and the virgin Mary

Per folhs tenc Polles e Lombartz

12 · THE PLUNDERER'S SHARE

Apulians, Lombards, and Germans are fools if they want French or Picards as their lords, for those people take murder for sport, and he praises no king who keeps no law. To make the world bow to him, the plunderer would need to strike harder than Roland, know more than Reynard, and fear death less than the count of Montfort; and his share of the wars will be the cries, fears, and griefs he has made. Cunning is of little use to the man who loses his soul for his children; Charles Martel, Girart, Marsile, Agolant, Gormont, and Isembart killed many men but kept nothing worth a garden. At death no one takes away anything but his deeds.

Per folhs tenc Polles e Lombartz
For fools I-hold Apulians and Lombards
e Longobartz et Alamans,
and Longobards and Germans
si volon Frances ni Picartz
if they-want French or Picards
a senhors ni a drogomans;
as lords or as interpreters
quar murtriers a tort
for murderers with wrong
tenon a deport;
they-hold for sport
et ieu non laus rey
and I not praise king
que non guarde ley.
who not keeps law

Et aura'l ops bos estandartz
And will-have-to-him need good standards
e que fieira mielhs que Rotlans,
and that he-strike better than Roland
e que sapcha mais que Raynartz,
and that he-know more than Reynard
et aia mais que Corbarans;
and have more than Corbaran
e tema meyns mort
and fear less death
qu'el coms de Monfort,
than-the count of Montfort
qui vol qu'a barrey
who wants that-to plunder
lo mons li sopley.
the world to-him submit

Mas sabetz quals sera sa partz
But know-you what will-be his share
de las guerras e dels mazans?
of the wars and of-the tumults
Los critz, las paors e'ls reguartz
The cries the fears and-the dreads
que aura fagz, e'l dol e'l dans
that he-will-have made and-the grief and-the harm
seran sieu per sort.
will-be his by lot
D'aitan lo conort,
Of-so-much him I-comfort

qu'ab aital charrey
that-with such cartload
venra del torney.
he-will-come from-the tourney

Ben petit val tos giens ni t'artz,
Well little is-worth thy cunning or thy-art
si pertz l'arma per tos efans;
if thou-losest the-soul for thy children
per l'autruy carbonada t'artz,
for the-other's grilled-meat thyself-burnest
e l'autruy repaus t'es afans;
and the-other's rest to-thee-is toil
pueys vas a tal port
then thou-goest to such port
on cre que quecx port
where I-believe that each carry
l'enguan e'l trafey
the-deceit and-the trade
e'ls tortz faitz que fey.
and-the wrongs done that he-did

Anc Carles Martel ni Girartz
Ever Charles Martel or Girart
ni Marsilis ni Aigolans
or Marsile or Agolant
ni'l rey Gormons ni Yzombartz
or-the king Gormont or Isembart
non aucizeron homes tans
not killed men so-many
que n'aion estort
that thereof-they-have saved
lo valen d'un ort;
the worth of-a garden
ni non lur envey
nor not to-them I-envy
thezaur ni arney.
treasure or harness

Non cug qu'a la mort
Not I-think that-at the death
negus plus enport
any more carries-off
aver ni arney,
goods or harness
mas los faitz que fey.
but the deeds that he-did

Tos temps azir falsetat et enjan

13 · THE LIARS' COVENANT

He hates falsehood and guides himself by truth and right, content whether it brings him gain or loss, since whoever climbs by falsehood falls deep. The rich have as much pity for the poor as Cain had for Abel: split them open and you would find no truth, only lies welling like a torrent. The barons are false as glass in a ring, like the base coin of Le Puy that melts down to no silver. He offers a new covenant from east to west: a bezant to the loyal for a nail from the disloyal, a mountain of gold to the truthful for an egg from every liar. Faidit takes it to Guigo of Tornel, peerless but for Ebles of Clermont.

Tos temps azir falsetat et enjan,
All times I-hate falsehood and deceit

et ab vertat et ab dreg mi capdelh,
and with truth and with right myself I-guide

e si per so vauc atras o avan,
and if for that I-go backward or forward

no m'en rancur, ans m'es tot bon e belh,
not myself-thereof I-complain rather to-me-is all good and fair

qu'els uns dechai lialtatz mantas vetz,
for-the some declines loyalty many times

e'ls autres sors enjans e mala fes;
and-the others rises deceit and bad faith

mas si tant es qu'om per falsetat mon,
but if so it-is that-one through falsehood mounts

d'aquel montar dissen pueys en preon.
from-that mounting he-descends then into depth

Li ric home an pietat tan gran
The rich men have pity as great
de paubra gen, com ac Caym d'Abelh;
for poor people as had Cain for-Abel
que mais volon tolre que lop no fan,
that more they-want to-rob than wolves — do
e mais mentir que tozas de bordelh:
and more to-lie than girls of brothel
si'ls crebavatz en dos locx o en tres,
if-them you-split in two places or in three
no us cugessetz que vertatz n'issis ges
not yourselves should-you-think that truth thereof-would-issue at-all
mas messongas, don an al cor tal fon
but lies whereof they-have in-the heart such spring
que sobrevertz cum aigua de toron.
that overflows like water of torrent

Mans baros vey, en mans luecx, que y estan
Many barons I-see in many places who there stand
plus falsamen que veyres en anelh;
more falsely than glass in ring
e qui per fis los ten falh atrestan
and who for true them holds fails as-much
cum si un lop vendia per anhel;
as if a wolf he-sold for lamb
quar els no son ni de ley ni de pes;
for they not are either of alloy or of weight
ans foron fag a ley de fals poges,
rather they-were made at alloy of false pougeois

on par la cros e la flors en redon,
where appears the cross and the flower in round
e no y trob om argent quan lo refon.
and not there finds one silver when it he-remelts

Daus Orient entro'l solelh colguan
From Orient to-the sun setting
fas a la gent un covinent novelh;
I-make to the people a covenant new
al lial hom donarai un bezan,
to-the loyal man I-will-give a bezant
si'l deslials mi dona un clavelh;
if-the disloyal to-me gives a nail
et un marc d'aur donarai al cortes
and a mark of-gold I-will-give to-the courtly
si'l deschauzitz mi dona un tornes;
if-the boorish to-me gives a tournois
al vertadier darai d'aur un gran mon,
to-the truthful I-will-give of-gold a great mountain
si m don'un huou quecx messongier que y son.
if me gives-an egg each liar that there are

Tota la ley qu'el pus de las gens an
All the law that-the most of the people have
escriuri'eu en un petit de pelh,
would-write-I on a little of skin
en la meitat del polguar de mon guan;
in the half of-the thumb of my glove

e'ls pros homes paysseria d'un tortelh,
and-the worthy men I-would-feed from-a cake
quar ja pels pros no fora cars conres;
for ever for-the worthy not would-be dear provision
mas si fos hom que los malvatz pagues,
but if there-were man who the wicked would-pay
cridar pogra, e non gardessetz on:
to-cry he-could and not should-you-look where
venetz manjar li pro home del mon.
come to-eat the worthy men of-the world

Sel que no val ni ten pro per semblan,
He who not is-worth or holds worth by seeming
pros ni valen non tanh que hom l'apel
brave or worthy not it-befits that one him-call
ni vertadier, quan met dreg en soan,
nor truthful when he-puts right in scorn
quan dreitura ni vertat non l'es bel;
when right or truth not to-him-is fair
car qui fai mal ni tort, razos non es
for who does evil or wrong reason not it-is
qu'en cueilla grat ni lauzor ni pretz ges;
that-thereof he-gather thanks or praise or worth at-all
e se ditz ben un reprochier pel mon:
and itself says well a proverb through-the world
sel q'una ves escorja autra non ton.
he who-one time skins another not shears

A totas gens dic e mon sirventes
To all people I-say in my sirventes
que si vertatz e dreitura e merces
that if truth and right and mercy
non governon home en aquest mon,
not govern man in this world
ni sai ni lai no cre valors l'aon.
either here or there not I-believe merit him-help

Faidit, vai t'en chantar lo sirventes
Faidit go thyself-thence to-sing the sirventes
drech al Tornel a'N Guigo, qui que pes,
straight to-the Tornel to-Sir Guigo who that grieve
car de valor non a par en est mon
for of merit not he-has peer in this world
mas mon senher En Ebles de Clarmon.
but my lord Sir Ebles of Clermont

Un sirventes novel vuelh comensar

14 · THE PLEA AT THE JUDGMENT

He will recite this new sirventes on Judgment Day to the God who made him from nothing: if God means to damn him, he will ask for mercy and to be spared the tormentors, since he toiled all his years in an evil world. The court of heaven will marvel at his pleading: a lord who loses what he could gain deals badly, St. Peter shames himself as porter if every soul does not enter laughing, and God should disinherit the devils instead. He does not despair: let God send him back where he came from on the first day, or pardon his wrongs, which he would not have done had he never been born. He prays to the Virgin to bring fathers and children where St. John is.

Un sirventes novel vuelh comensar
A sirventes new I-want to-begin
que retrairai al jorn del jutjamen
which I-will-recite at-the day of-the judgment
a selh que m fetz e m formet de nien;
to him who me made and me formed from nothing
si'l me cuia de ren ochaizonar,
if-he me thinks of anything to-accuse
e si'l me vol metre en la diablia,
and if-he me wants to-put in the devilry
ieu li dirai: Senher, merce no sia,
I to-him will-say Lord mercy not let-it-be
qu'el mal segle trebaliey totz mos ans,
for-in-the evil world I-toiled all my years
e guardatz me, si us plai, dels turmentans.
and guard me if to-you it-pleases from-the tormentors

Tota sa cortz farai meravilhar,
All his court I-will-make to-wonder
quant auziran lo mieu plaideyamen;
when they-will-hear the my pleading
qu'ieu dic qu'el fai ves los sieus fallimen,
for-I say that-he does toward the his failing
si'l los cuia delir ni enfernar;
if-he them thinks to-destroy or to-damn
quar qui pert so que guazanhar poiria,
for who loses that which to-gain he-could
per bon dreg a de viutat carestia;
by good right has of vileness dearth
qu'el deu esser dous e multiplicans
for-he ought to-be sweet and multiplying
de retener sas armas trespassans.
in retaining his souls passing

Ja sa porta non si degra vedar,
Ever his gate not itself ought to-bar
e sans Peires pren hi gran aunimen,
and Saint Peter takes there great shame
quar n'es portiers, mas que y intres rizen
for thereof-he-is porter but that there should-enter laughing
quascun'arma que lai volgues intrar,
each-soul that there would-wish to-enter
quar nulha cortz non er ja ben complia
for any court not will-be ever well complete
que l'uns en plor e que l'autres en ria,
that the-one therein weep and that the-other therein laugh

e sitot s'es sobeirans reys poyssans,
and although himself-is sovereign king mighty
si no ns obre, sera li'n faitz demans.
if not to-us he-opens will-be to-him-thereof made demand

Los diables degra dezeretar
The devils he-ought to-disinherit
et agra en mais d'armas pus soven,
and he-would-have thereof more of-souls more often
e'l dezeret plagra a tota gen,
and-the disinheriting would-please to all people
et el mezeis pogra s'o perdonar
and he himself could himself-it to-pardon
tot per mon grat; totz los destruiria,
all by my will all them he-would-destroy
pus tug sabem qu'absolver s'en poiria;
since all we-know that-to-absolve himself-thereof he-could
bel senher dieus, siatz desheretans
fair lord god be disinheriting
dels enemicx enoios e pezans.
of-the enemies vexing and grievous

Ieu no mi vuelh de vos dezesperar,
I not myself want of you to-despair
ans ai en vos mon bon esperamen;
rather I-have in you my good hope
per que devetz m'arma e mon cors salvar,
for which you-ought my-soul and my body to-save

e que m valhatz a mon trespassamen;
and that me you-help at my passing
e far vos ai una bella partia,
and make to-you I-will a fair choice
que m tornetz lai don muec lo premier dia,
that me you-return there whence I-set-out the first day
o que m siatz de mos tortz perdonans;
or that to-me you-be of my wrongs pardoning
qu'ieu no'ls feira, si no fos natz enans.
for-I not-them would-have-done if not I-had-been born before

S'ieu ai sai mal, et en yfern ardia,
If-I have here evil and in hell burned
segon ma fe, tortz e peccatz seria;
according-to my faith wrong and sin it-would-be
qu'ieu vos puesc be esser recastinans,
for-I you can well to-be reproaching
que per un ben ai de mal mil aitans.
for for one good I-have of evil thousand times-as-much

Per merce us prec, dona sancta Maria
For mercy you I-pray lady holy Mary
qu'ab vostre filh nos siatz bona guia,
that-with your son to-us you-be good guide
si que prendatz los paires e'ls enfans,
so that you-take the fathers and-the children
e'ls metatz lay on esta sanhs Joans.
and-them put there where stands Saint John

Ricx hom que greu ditz vertat e leu men

15 · HARDLY AND EASILY

A rich man who hardly tells the truth and easily lies, hardly wants peace and easily starts a quarrel, and hardly gives and easily takes, ought to fall easily from high to low. Some piss in public but hide indoors to drink, eat with no companion yet tax a hundred, and are mean at home and mighty at wrongdoing. Cursed is the man who leaves good and takes evil: the rich have taken deceit, lawsuits, and outrage and left hospitality, songs, and love, and the greater they are, the less their sense and courtesy. He asks the lords to judge between a baron who can give and one who can only take, since giving is worth twice as much; and his song pleases the pleasant and vexes the vexing.

Ricx hom que greu ditz vertat e leu men,
Rich man who hardly says truth and easily lies

e greu vol patz e leu mov ochaizo,
and hardly wants peace and easily starts quarrel

e dona greu e leu vol qu'om li do,
and gives hardly and easily wants that-one to-him give

e greu fai be e leu destrui la gen,
and hardly does good and easily destroys the people

e greu es pros e leu es mals als bos,
and hardly is worthy and easily is evil to-the good

e greu es francx e leu es orgulhos,
and hardly is frank and easily is proud

e greu es larcx e leu tol e greu ren,
and hardly is generous and easily takes and hardly returns

deu cazer leu d'aut luec en bas estatge.
ought to-fall easily from-high place into low estate

De tals en sai que pisson a prezen
Of such thereof I-know who piss in public
et al beure rescondo s dins maizo;
and at-the drinking hide themselves inside house
et al manjar no queron companho,
and at-the eating not seek companion
et al talhar queron en mais de cen;
and at-the tallage seek thereof more than hundred
et a l'ostal son caitiu e renos,
and at the-house are wretched and peevish
et a tort far son ric e poderos;
and at wrong doing are rich and powerful
et al donar son de caitiu prezen,
and at-the giving are of wretched present
et al tolre fortz e de gran coratge.
and at-the taking strong and of great courage

Malditz es hom qui'l ben laissa e'l mal pren;
Cursed is man who-the good leaves and-the evil takes
e'ls ricx an pres enguan e tracio,
and-the rich have taken deceit and treason
et an laissat condug e messio;
and have left hospitality and outlay
et an pres dan e gran destruzimen,
and have taken harm and great destruction
et an laissat lays e vers e chansos;
and have left lays and verses and songs
et an pres plaitz, e novas e tensos,
and have taken lawsuits and tales and disputes

et an laissat amor e pretz valen;
and have left love and worth worthy
et an pres mal voler e far outratge.
and have taken ill will and do outrage

Aissi cum son maior an meyns de sen
Just as they-are greater they-have less of sense
ab mais de tort et ab meyns de razo,
with more of wrong and with less of reason
ab mais de dan tener, ab meyns de pro,
with more of harm to-hold with less of profit
ab mais d'orguelh, ab meyns de cauzimen,
with more of-pride with less of discernment
ab mais de tolre et ab meyns de bels dos,
with more of taking and with less of fair gifts
ab mais de mals, ab meyns de bels respos,
with more of evils with less of fair answers
ab mais d'enueg, ab meyns d'ensenhamen,
with more of-vexation with less of-breeding
ab mais d'enguan, ab meyns de bon coratge.
with more of-deceit with less of good heart

Ara diguatz, senhors, al vostre sen
Now tell lords by-the your sense
de dos barons qual a maior razo,
of two barons which has greater right
quan l'un dels dos pot dar e tolre no,
when the-one of-the two can to-give and to-take not

l'autre pot tolr'e dar no pot nien:
the-other can to-take-and give not can anything
ar diran tug que dars val per un dos,
now will-say all that giving is-worth for one two
e veyretz los tolre totas sazos;
and you-will-see them take all seasons
a que far doncx van emblan ni tolen,
to what to-do then go-they stealing or taking
pus lo donars a dos tans d'avantatge?
since the giving has two times of-advantage

Mos chantars es enueg als enoios
My singing is vexation to-the vexing
et als plazens plazers; cui platz razos
and to-the pleasing pleasure whom pleases reason
tug li dig son enoios e plazen;
all the sayings are vexing and pleasing
so qu'als us platz als autres es salvatge.
that which-to-the some pleases to-the others is wild

Un decret fauc drechurier

16 · A NEW DECRETAL

He issues a righteous decree: since the pope has said that a cleric who strikes a layman should strike first, let the layman strike the second and last blow, and then let there be peace. Having no other work, he adds a decretal: a man with a venal wife who lends her to his neighbors may count her children lawful, since he feeds and clothes them. The clergy once went preaching and now throw stones at people and call anyone who defends himself a publican; knights who used to rob have improved by lying and perjury, and wear what they used to eat. Courting improves too, since a man with pennies is always a lover; and peasants, once good only at tilling, have grown shrewd at lawsuits.

Un decret fauc drechurier,
A decree I-make righteous
e dic, si clergues layc fier,
and I-say if cleric layman strikes
que fieira lo colp primier,
that he-would-strike the blow first
pus l'apostolis o dis,
since the-pope it said
e'l laicx feira per entier
and-the layman would-strike for entire
lo segon colp e'l derrier,
the second blow and-the last
e pueys sia'n patz e fis.
and then let-there-be-thereof peace and end

Pus no m fauc autre jornal,
Since not to-me I-make other day-work
farai una decretal
I-will-make a decretal
que qui a moller venal
that who has wife venal
que la lays a sos vezis;
who her leaves to his neighbors
e, si la torna en l'ostal,
and if her he-returns into the-house
que l'enfant sion leyal,
that the-children be lawful
pus elh los pays e'ls vestis.
since he them feeds and-them clothes

Clercia no valc anc tan
Clergy not was-worth ever so-much
qu'els solo anar prezican,
for-they used to-go preaching
aras van peiras lansan
now go-they stones throwing
a l'autra gen,
at the-other people
e tenon per publican
and they-hold for publican
selh qui s defen.
him who himself defends

Cavaliers solon raubar;
Knights used to-rob
ar an melhurat lur afar
now have improved their affair
de mentir e de perjurar;
by lying and by perjuring
e so que solion manjar
and that which they-used to-eat
porton vestit.
they-carry clothed

Dompneys es melhuratz mot fort
Courting is improved very greatly
que sol dar ad home la mort,
that used to-give to man the death
ans que n'agues juec ni deport,
before that thereof-he-had play or pleasure
ni fos volgutz;
or was loved
aras, ab que deniers aport,
now provided that pennies he-bring
sempre er drutz.
always he-will-be lover

Vilas no solon aver sen
Churls not used to-have sense
mas de laorar solamen;
but of tilling only
aras son vezat e saben,
now are-they shrewd and knowing
s'an plen la pelh,
if-they-have full the hide
et a plag, avan sagramen,
and at suit before oath
qu'eron libelh.
that-were libels

Vera vergena Maria

17 · TRUE VIRGIN MARY

A song to the Virgin, each stanza closing on the refrain that she make peace for him, and for us, with her son. She is true life, true faith, true way, and true mercy; she undid the folly by which Adam fell, the star that guides travelers in this world and the dawn of the day whose sun is her son. Born in Syria, noble yet poor, humble, pure, and pious in deed, word, and thought, she was made so sweet that God came into her. Whoever trusts in her needs no other defense, for the Most High bows to her prayers. David foretold her in the psalm of the queen at the king's right hand in vair and gold.

Vera vergena Maria,
True virgin Mary
vera vida, vera fes,
true life true faith
vera vertatz, vera via,
true truth true way
vera vertutz, vera res,
true virtue true thing
vera maire, ver'amia,
true mother true-beloved
ver'amors, vera merces,
true-love true mercy
per ta vera merce sia
by thy true mercy let-it-be
qu'estenda en me tos heres.
that-extend in me thy heritage

De patz, si t plai, dona, traita
Of peace if to-thee pleases lady treaty
qu'ab ton filh me sia faita.
that-with thy son for-me be made

Tu restauriest la follia
Thou restoredst the folly
don Adam fon sobrepres;
by-which Adam was overcome
tu yest l'estela que guia
thou art the-star that guides
los passans d'aquest paes,
the passers of-this country
e tu yest l'alba del dia
and thou art the-dawn of-the day
don lo tieus filhs solelhs es,
whereof the thy son sun is
qu'el calfa e clarifia,
for-he warms and brightens
verais de dreitura ples.
true of right full
De patz, si t plai, dona, traita
Of peace if to-thee pleases lady treaty
qu'ab ton filh nos sia faita.
that-with thy son for-us be made

Tu fust nada de Suria
Thou wast born of Syria
gentils e paura d'arnes,
noble and poor of-gear
umils e pura e pia
humble and pure and pious
e fatz, en dis et en pes,
and deeds in sayings and in thoughts
faita per tal maestria
made by such mastery
ses totz mals, mas ab totz bes,
without all evils but with all goods
tant fust de doussa paria
so thou-wast of sweet company
per que dieus en tu se mes.
for which god in thee himself put
De patz, dona, si t platz, traita
Of peace lady if to-thee pleases treaty
qu'ab ton filh nos sia faita.
that-with thy son for-us be made

Aquel qui en te se fia
He who in thee himself trusts
ja no'l cal autre defes,
ever not-to-him needs other defense
que, si tot lo mon peria,
for if all the world perished
aquel non penria ges,
he not would-perish at-all

car als tieus precx s'umilia
for to-the thy prayers himself-humbles
l'auzismes, a cuy que pes,
the-most-high to whom that it-grieve
e'l tieu filhs non contraria
and-the thy son not opposes
ton voler neguna ves.
thy will any time
De patz, dona, si t platz, traita
Of peace lady if to-thee pleases treaty
qu'ab ton filh nos sia faita.
that-with thy son for-us be made

David en la prophetia
David in the prophecy
dis, en un salme que fes,
said in a psalm that he-made
qu'al destre de dieu sezia,
that-at-the right of god sat
del rey en la ley promes,
of-the king in the law promised
una reyna qu'avia
a queen who-had
vestirs de var e d'aurfres;
garments of vair and of-orphrey
tu yest elha, ses falhia,
thou art she without fail
non o pot vedar plaides.
not it can to-deny pleader
De patz, dona, si t platz, traita
Of peace lady if to-thee pleases treaty
qu'ab ton filh nos sia faita.
that-with thy son for-us be made

Dels quatre caps que a la cros

18 · THE FOUR ENDS OF THE CROSS

Of the cross's four ends, one points to the heavens, one to the abyss, one to the east, and one to the west, a sign that Christ holds everything in his power. The cross is the true banner of the king to whom all belongs, and whoever follows it is sure of a good place. On it Christ died and destroyed our death, defeated the proud one on the wood by which mankind had fallen, wrought salvation, and reigns. In the wood where death was born, life and pardon were born, and on the cross anyone who looks can find the fruit of the tree of knowledge, which we are all summoned to gather lovingly while there is time. Christ himself is that fruit.

Dels quatre caps que a la cros
Of-the four ends that has the cross
ten l'us sus ves lo firmamen,
holds the-one up toward the firmament
l'autre ves abis qu'es dejos
the-other toward abyss that-is below
e l'autre ten ves Orien
and the-other holds toward Orient
e l'autre ten ves Occiden,
and the-other holds toward Occident
e per aital entresenha
and by such sign
que Crist o a tot en poder.
that Christ it has all in power

La crotz es lo dreg gofainos
The cross is the right banner
del rey cui tot quant es apen,
of-the king to-whom all that is belongs
qu'om deu seguir totas sazos,
that-one ought to-follow all seasons
las soas voluntatz fazen;
the his wills doing
quar qui mais y fai, mais y pren;
for who more there does more there takes
e totz hom qu'ab lui se tenha
and every man who-with him himself hold
segurs es de bon luec aver.
sure is of good place to-have

Cristz mori en la crotz per nos
Christ died on the cross for us
e destruis nostra mort moren,
and destroyed our death dying
et en crotz venquet l'orgulhos
and on cross conquered the-proud-one
el linh on venia la gen;
on-the wood where came the people
et en crotz obret salvamen,
and on cross wrought salvation
et en crotz renhet e renha,
and on cross reigned and reigns
et en crotz nos volc rezemer.
and on cross us willed to-redeem

Aquest faitz fo meravilhos
This deed was marvelous
qu'el linh, on mortz pres naissemen,
that-in-the wood where death took birth
nos nasquet vida e perdos,
to-us was-born life and pardon
e repaus en luec de turmen:
and rest in place of torment
en crotz pot trobar veramen
on cross can to-find truly
totz hom, que querre l'i denha,
every man who to-seek it-there deigns
lo frug de l'albre de saber.
the fruit of the-tree of knowing

Ad aquest frug sem totz somos
To this fruit we-are all summoned
qu'el culham amorozamen;
that-it we-gather lovingly
qu'el frug es tan belhs e tan bos
for-the fruit is so fair and so good
que, qui'l culhira ben ni gen,
that who-it will-gather well and nobly
totz temps aura vida viven;
all times will-have life living
per qu'om del culhir no s fenha,
for which-one from-the gathering not himself shrink
mentre qu'en a luec e lezer.
while that-thereof he-has place and leisure

Lo dous frug cuelh qui la crotz pren
The sweet fruit gathers who the cross takes
e sec Crist vas on que tenha,
and follows Christ toward where that he-hold
que Cristz es lo frugz de saber.
for Christ is the fruit of knowing

Ihesum Crist, nostre Salvaire

19 · THE SERMON ON SALVATION

Christ was born to save and bade us save others: whoever clothes, feeds, and helps the afflicted saves their lives and earns salvation, for only he who sows can reap. Then each estate is summoned in turn, "Hear, you who…": the rich who close their ears to the poor, priests singing mass with unclean thoughts, lords who wage war, officers selling posts, lawyers, prelates who excommunicate unjustly, doctors, monks grown fat, merchants with false weights, slanderers, drunkards, gluttons, thieves, adulterers, usurers, coiners, peasants who move boundary stones, and hired men who cheat their masters. All of it is vanity beside God; Christ shows two ways, and the sinner should do penance, recall cross and lance, pray to the Virgin, and ask God to keep us from hell.

Ihesum Crist, nostre Salvaire,
Jesus Christ our Savior
per salvar nasquet de maire,
to save was-born of mother
salut fes e mandet faire,
salvation made and bade make
car sel que la fai l'aten.
for he who it makes it-awaits

Aiso es gran cortezia,
This is great courtesy
qui salva que salvat sia;
who saves that saved be-be
qui autre a salut guia
who another to salvation guides
venir deu a salvamen.
to-come ought to salvation

So es qui la gen marrida
That is who the people afflicted
viest e pays e los ajuda,
clothes and feeds and them helps
sel jorn lur salva la vida
that day to-them saves the life
e de la mort los defen.
and from the death them defends

Car qui so non lur faria,
For who that not to-them would-do
fams e freg e malautia
hunger and cold and sickness
e dolor los aussiria,
and grief them would-kill
en aissi nostre vezen.
in this-way our seeing

Mas sel que ben o vol faire,
But he who well it wants to-do
can lor ve la pena traire,
when to-them he-sees the pain to-bear
salva los et es salvaire,
saves them and is savior
segon lo mieu essien.
according-to the my knowledge

Per que hom que salut vuelha,
For which man who salvation want
de salut faire no s tuelha;
from salvation making not himself let-withdraw
e cora que salut cuelha,
and whenever that salvation he-gather
semen la primieiramen.
let-him-sow it first

Car qui vol cuillir avena
For who wants to-gather oats
primieiramen la semena,
first it sows
e qui semena en pena
and who sows in pain
aquel cuelh en jauzimen.
he gathers in joy

Aus tu que amas l'anona
Hear thou who lovest the-grain
e deziras la corona?
and desirest the crown
Qui so que ama non dona,
Who that which he-loves not gives
so que desira non pren.
that which he-desires not takes

Aus tu que as draps e pelhas,
Hear thou who hast cloths and furs
e vezes de freg vermelhas
and thou-seest from cold red
las gens, e claus tas aurelhas
the people and thou-closest thy ears
a lur votz, cant van queren?
to their voice when they-go asking

Tu quiers a dieu mantas causas;
Thou askest of god many things
fols iest, car parlar li n'auzas;
fool thou-art for to-speak to-him thereof-thou-darest
dieus a sas aurelhas clauzas
god has his ears closed
a ta votz, que no t'enten.
to thy voice for not thee-he-hears

Aiso es mezura granda,
This is measure great
qui no fai so que dieus manda
who not does that which god commands
l'enemix l'a en sa landa,
the-enemy him-has in his heath
l'arma metra en turmen.
the-soul he-will-put into torment

De sens nos demanda tot dia
Of tax us asks all day
can los paures nos envia;
when the poor to-us he-sends
e dis que qui lur daria
and says that who to-them would-give
demandes seguramen.
he-might-ask securely

Ja negus hom que dieu creza
Ever any man who god believe
non amassara rigueza,
not will-amass riches
que ill pietatz e ill grineza
for the pity and the care
li fay despendre l'argen.
to-him makes to-spend the-silver

No us pessetz qu'en una plassa
Not you think that-in one place
merces ab gran aver jassa,
mercy with great wealth lie
que l'avers la merce cassa
for the-wealth the mercy chases
e'l merces l'aver despen.
and-the mercy the-wealth spends

Merces es cauza tan larga
Mercy is thing so generous
que de be faire no s targa,
that from good doing not itself delays
aver e peccat descarga
wealth and sin discharges
a son don cominalmen.
to its master in-common

Merces vol, e dieus o manda,
Mercy wills and god it commands
que hom son aver espanda
that one his wealth spread
lai on es nessieira granda,
there where is need great
e dieus ren en per un cen.
and god returns thereof for one hundred

Dieus comanda c'om entenda
God commands that-one understand
sos comans, e qu'els aprenda;
his commands and that-them he-learn
e c'om sos vezis reprenda,
and that-one his neighbors reprove
can n'aura conoissimen.
when thereof-he-will-have knowledge

Mas sel que lauza folia
But he who praises folly
e no blasma ni castia
and not blames nor reproves
malvatz faitz, ni los desfia,
wicked deeds nor them defies
pecc'ab doble falhimen.
sins-with double failing

Per que cascus en sa vida
For which each in his life
de l'obra que l'es cobida,
of the-work that to-him-is allotted
mentre que'l clartat lo guida,
while that-the brightness him guides
deuria obrar lialmen.
ought to-work loyally

Car qui fai delial obra,
For who does disloyal work
segon c'a servit o cobra,
according-as he-has served it recovers
e croy guizardo li sobra,
and vile reward to-him remains
e'n tray pena e turmen.
and-thereof bears pain and torment

Aus tu que cantas las messas
Hear thou who singest the masses
e fas a dieu tas promessas?
and makest to god thy promises
Si no so sanas tas pessas,
If not are healthy thy thoughts
obras a ton dampnamen.
thou-workest to thy damnation

Sel que fai lo sagrifizi
He who makes the sacrifice
no s tanh que s pes nuil mal vizi,
not itself befits that himself be-think any evil vice
ni qu'en aquel panh s'afizi,
nor that-in that bread be-trust
mas sol el sant sagramen.
but only in-the holy sacrament

Aus tu que as las grans terras
Hear thou who hast the great lands
e per pus fas plag e guerras?
and for more makest lawsuits and wars
Del tort don manjas ni ferras
Of-the wrong whence thou-eatest or shoest
rendras comt'al jutjamen.
thou-wilt-render account-at-the judgment

Pueys que dieus t'a dat ton vieure
Since that god thee-has given thy living
e que cobeitat t'enieure,
and that greed thee-intoxicates
dregz es c'al turmen te lieure
right it-is that-to-the torment thee he-deliver
e que t tola'l remanen.
and that thee he-take-the remainder

Aus tu que tens las bailias
Hear thou who holdest the bailiwicks
e que fas las simonias?
and who makest the simonies
S'enans la mort no t castias,
If-before the death not thyself thou-correctest
pueys no y as conseguimen.
then not there hast-thou reaching

Car si ab enjan baileyas,
For if with deceit thou-governest
ab erguelh et ab enveyas,
with pride and with envies
vas yfern cre que sopleyas,
toward hell I-believe that thou-bowest
car fas l'obra falsamen.
for thou-doest the-work falsely

Aus tu que te fas legista
Hear thou who thyself makest lawyer
e tols l'autruy dreg a vista?
and thou-takest the-other's right at sight
Al partir n'er t'arma trista,
At-the parting thereof-will-be thy-soul sad
s'as mal jutjada la gen.
if-thou-hast ill judged the people

Tu que dizes que dreg sabes,
Thou who sayest that right thou-knowest
e per cobeitat t'entra bes,
and through greed to-thee-enters good
vas yfern cre qu'en sotz sabl'es
toward hell I-believe that-in under sand-thou-art
plus c'om que dreg non enten.
more than-a-man who right not understands

Aus tu que gleyza governas
Hear thou who church governest
e cobeitas e campernas
and thou-covetest and grabbest
l'autruy dreg? del tort t'infernas,
the-other's right of-the wrong thyself-thou-damnest
si caritat no t defen.
if charity not thee defends

Car si a tort escumenjas,
For if with wrong thou-excommunicatest
de tu meteis cre que t venjas,
on thee thyself I-believe that thyself thou-avengest
que no s tanh las gens destrenjas
for not itself befits the people thou-constrain
mas tant c'a razon cossen.
but so-far as-to reason it-consents

Mas sel sec via segura
But he follows way sure
qu'en totz sos fatz met mezura,
who-in all his deeds puts measure
car caritatz e drechura
for charity and right
lo conduc a salvamen.
him leads to salvation

Aus tu que donas mezinas
Hear thou who givest medicines
e que jutjas las orinas?
and who judgest the urines
Si tas obras no so finas,
If thy works not are fine
a tort galias la gen.
with wrong thou-cheatest the people

Tu que sabes de fezica,
Thou who knowest of physic
e no t prezas una fica,
and not thyself prizest a fig
qu'el ben e lo mal te gica,
for-the good and the evil thee leaves
tal fals obra t sobrepren.
such false work thee overtakes

Aus tu qu'en orde t'apaissas
Hear thou who-in order thyself-feedest
e sojornas e t'engraissas?
and restest and thyself-fattenest
Pertz te, si ta regla laissas,
Thou-losest thyself if thy rule thou-leavest
ni fas fol captenemen.
or makest foolish bearing

Pus c'a dieu son vot non tenes
Since to god his vow not thou-keepest
e qu'en tos fatz lo malmenes,
and that-in thy deeds him thou-mistreatest
dreitz es c'a la mort o penes,
right it-is that-at the death it thou-pay
sitot estas en coven.
although thou-standest in covenant

Aus tu que fas compras e vendas,
Hear thou who makest purchases and sales
falsa caresma e calendas,
false Lent and calends
tan qu'en aquel fag entendas?
so that-in that deed thou-intend
T'arma engana s e s ven.
Thy-soul deceives itself and itself sells

Pus que tos vezis enganas
Since that thy neighbors thou-deceivest
ab fals pes, ab falsas canas,
with false weight with false ells
dieus te met ab las soanas
god thee puts with the scorned
com fals deniers c'om no pren.
like false pennies that-one not takes

Aus tu que dizes lauzenjas
Hear thou who sayest flatteries
e que de mal dir desrenjas?
and who from evil saying unrankest
Fols yest, si las gens blanstenjas
Fool thou-art if the people thou-blamest
sinon per castiamen.
except for reproof

Car si de mal dir t'esforsas,
For if to evil saying thyself-thou-strainest
fas que fols, si be t deportas,
thou-doest as fool if well thyself thou-sportest
que no s tanh las jens remordas,
for not itself befits the people thou-bite
car peccas y mortalmen.
for thou-sinnest therein mortally

Aus tu que trop voles beure
Hear thou who too-much wishest to-drink
e la nueg te colgas ieure
and the night thyself layest drunk
tro'l dema? non es desueure
until-the morrow not art sober
que as begut eyssamen.
that thou-hast drunk likewise

E cant as ta test'armada
And when thou-hast thy head-armed
de vil cor, e l'a levada,
with cheap heart and it-has raised
mot yest en sola balada
very thou-art in only dance
qu'escarmisson t'en la jen.
that-they-mock thee-thereof the people

Aus tu que trop te enfrunas
Hear thou who too-much thyself stuffest
de manjar, e pauc enduras?
with eating and little endurest
Si'n est segle no dejunas,
If-in this world not thou-fastest
l'autre t deu far espaven.
the-other thee ought to-make terror

Car qui en manjar non met tenpre
For who in eating not puts temperance
e fai son dieu de son ventre,
and makes his god of his belly
dreg es que dieus deseguentre
right it-is that god thereafter
lo laisse al jutjamen.
him leave at-the judgment

Aus tu que toles ni enblas?
Hear thou who takest or stealest
Las! com de paor non trenblas!
Alas how from fear not thou-tremblest
Can prens l'autruy que non rendas,
When thou-takest the-other's that not thou-return
mot as malvat ardimen.
very thou-hast wicked boldness

Erguel y fas e sobreyra
Pride there thou-doest and excess
e t'arma sec avol feyra,
and thy-soul follows worthless fair
e'l cors, si es qui l'engueyra,
and-the body if is who it-pursue
pot n'esser pendut al ven.
can thereof-to-be hanged in-the wind

Tu qu'en adulter'intendes
Thou who-in adultery-art-intent
e garas que no t'esmendes,
and watchest that not thyself-thou-amend
pel delieg c'al cors cossentes
for-the delight that-to-the body thou-consentest
seras punitz malamen.
thou-wilt-be punished wickedly

Pus qu'en peccat te delieitas,
Since that-in sin thyself thou-delightest
e ton criator despeytas,
and thy creator despisest
auias qual loguier en penras:
hear what wage thereof thou-wilt-take
dolor, pena e turmen.
grief pain and torment

Aus tu que obras ab uzura
Hear thou who workest with usury
e metz dieu a no t'en cura?
and puttest god to not thyself-thereof care
So que la gen paubr'endura
That which the people poor-endure
manjas e beves soven.
thou-eatest and drinkest often

Sabes doncx, pus l'autruy brost as
Knowest-thou then since the-other's shoots thou-hast
ab gran tort, ab paucas sostas,
with great wrong with little pauses
un jorn ve que so qu'ajostas
a day comes that that-which thou-gatherest
ira tot cominalmen.
will-go all in-common

Aquel jorn deu far fereza
That day ought to-make fear
a sels que an cobezeza,
to those who have greed
que moble d'un'egaleza
for movable of-one-equality
auran li paubr'e'l manen.
will-have the poor-and-the rich

Aquel jorn es de cossire,
That day is of care
car dieu trac per nos martire,
for god bore for us martyrdom
e'l jorn que mort, al ver dire,
and-the day that death to-the true telling
abduy porton espaven.
both carry terror

E si d'aquetz dos membrava
And if of-these two it-reminded
ad home, e pueys peccava,
to man and then he-sinned
malvestat vey qu'el sostcava,
baseness I-see that-he supported
et es del tot negligen.
and is of-the whole negligent

Aus tu que as ren destruchas
Hear thou who hast thing destroyed
las monedas que trabuchas?
the coins that thou-overthrowest
Per un deniers que n'estuchas
For one penny that thereof-thou-storest
en tols X. a l'autra gen.
thereof thou-takest ten from the-other people

Si tot ho fas a presensa,
If all it thou-doest in presence
e no prenes penedensa
and not takest penance
tu cairas en la centensa
thou wilt-fall into the sentence
de dieu pair'omnipoten.
of god father-almighty

No m par c'aia de dieu cura
Not to-me seems that-he-have of god care
ni c'ame dieu ni drechura
nor that-he-love god or right
qui franch la leial mezura,
who breaks the loyal measure
e la malvaiza concen.
and the wicked consents

Aus tu que yest laoraires
Hear thou who art plowman
e que yest malvais bolaires?
and who art wicked boundary-mover
Plus lag falhes c'autre laires,
More foully thou-failest than-other thief
si mens terras ni renden.
if thou-liest lands or rents

Car si l'autruy dreg cobeitas
For if the-other's right thou-covetest
e'n giques las vias dreitas,
and-thereof leavest the ways straight
sabes qual loguier enpleitas?
knowest-thou what wage thou-employest
Mort que t penra soptamen.
Death that thee will-take suddenly

Aus tu que tos jornals loias
Hear thou who thy day-works hirest
e pueis de l'obrar t'enoias?
and then of the-working thyself-weariest
Dels morts cre que t'apropias,
Of-the dead I-believe that thyself-thou-approachest
s'as falsat ton covinen.
if-thou-hast falsified thy covenant

Pos quecx, segon sa manieira,
Since each according-to his manner
deu far obra drechurieira,
ought to-do work righteous
e, si sec aital carreira,
and if he-follows such road
pot vieure mot leialmen.
he-can to-live very loyally

Estay donc en penedensa,
Stay then in penance
et aias ferma crezensa,
and have firm belief
e non cobeitar gran sensa
and not to-covet great tax
ni'l ben d'aquest mon dolen.
or-the good of-this world sorrowful

Car tot cant es ni ja sia
For all that is and ever be
aur, aver e manentia
gold wealth and riches
no val res ses la paria
not is-worth anything without the company
del paire omnipoten.
of-the father almighty

Doncx pos las vanitatz vezes
Then since the vanities thou-seest
d'aquest mon, per que non crezes
of-this world for what not believest-thou
aquel que fo mortz e prezes
him who was killed and taken
per nostre desliuramen?
for our deliverance

Qu'el te mostra doas vias,
For-he thee shows two ways
e potz chauzir, se vezias;
and thou-canst to-choose if thou-sawest
e si la meillor non trias,
and if the better not thou-choosest
ta clartatz no t val nien.
thy brightness not thee avails anything

Doncx ben yest fols, si non gardas,
Then well art-thou fool if not thou-watchest
cant t'apatiscas ni t lardas
when thyself-thou-feed or thyself fatten
que tu mezeuses non tardas
that thou thyself not delay
ni t metas en fuec arden.
or thyself put in fire burning

Tu qu'els deleitz del mon voles
Thou who-the delights of-the world wishest
homs o femnas, ren no t doles;
man or woman anything not thyself grievest
de tos tortz, cor que trascoles,
for thy wrongs heart that thou-strain
auras ir'e marrimen.
thou-wilt-have wrath-and grief

Pensat doncx, cant ti sojornas,
Think then when thyself restest
don moguis ni en que tornas,
whence thou-camest and to what thou-returnest
car sobremal t'arm'enfornas
for sore-ill thy-soul-thou-enfurnacest
en trebaill et en tormen.
in toil and in torment

Mas cobreras, si t castias,
But thou-wilt-recover if thyself thou-correct
sol dezesperatz no t sias,
only despairing not thyself thou-be
que dieus ti vol, si'l volias,
for god thee wants if-him thou-wanted
et as molt bon partimen.
and thou-hast very good choice

Pos que tal patz podes faire,
Since that such peace thou-canst to-make
que atendes doncx, peccaire,
what awaitest-thou then sinner
que'l mortz no t sostera gaire,
for-the death not thee will-bear long
ans te penra sopdanamen.
rather thee will-take suddenly

Estai doncx en penedensa
Stay then in penance
et aias ferma credensa,
and have firm belief
e reten en sovinensa
and keep in remembrance
sel que t formet de nien.
him who thee formed from nothing

Dieus te fes a sa semblansa,
God thee made at his likeness
membre t doncx la crox e'l lansa
remember thee then the cross and-the lance
e'l trebaill e ill malanansa
and-the toil and the misfortune
qu'el trais pel tieu garimen.
that-he bore for-the thy healing

Las! ben mot ti pot retraire
Alas well much to-thee can to-reproach
lo senhers qu'es caps e paire
the lord who-is head and father
que dels tieus tortz fo penaire
who for-the thy wrongs was sufferer
e soffri mort e turmen.
and suffered death and torment

Pensat doncx en ton coratge,
Think then in thy heart
mentre que yest el passatge,
while that thou-art in-the passage
pos per te met tan car gatge,
since for thee he-puts so dear pledge
que segas son mandamen.
that thou-follow his commandment

Dieus non vol sias toleire,
God not wants thou-be robber
e vol cregas ton preveire
and wants thou-believe thy priest
qu'els bens que t mostra deves creire
for-the goods that thee he-shows thou-oughtest to-believe
senes tot corrumpamen.
without all corruption

Aia s merce e largueza,
Let-him-have himself mercy and largesse
e renha ab leialeza,
and reign with loyalty
e gurp tort et avareza
and abandon wrong and avarice
e tot fals perpauzamen.
and all false purpose

Et enpres, s'en aissi renhas
And afterward if-thereof in-this-way thou-reign
ni tant en tos fais t'estrenhas,
or so-much in thy deeds thyself-constrain
segurs siest c'a la mort veinhas
sure be-thou that-at the death thou-come
vas Ihesu Crist qui t'aten.
toward Jesus Christ who thee-awaits

Preguem doncx qui ns apana
Let-us-pray then who us feeds
e pres per nos carn humana,
and took for us flesh human
que ns don far via sertana
that us he-give to-make way certain
com tengam ves lui breumen.
how we-hold toward him soon

E preguem sa doussa maire
And let-us-pray his sweet mother
que ns enseigne e ns esclaire
that us she-teach and us enlighten
ab son filh et ab son paire
with her son and with her father
tan per qu'en siam jauzen.
so for that-thereof we-be rejoicing

E tug digam en Amen
And all let-us-say in Amen
gratias al seinhor valen,
thanks to-the lord worthy
que el nos gart del tormen
that he us guard from-the torment
d'enfern orrible e puden.
of-hell horrible and stinking
Amen.
Amen

Ar mi pues ieu lauzar d'amor

20 · FREE OF LOVE

Now he can praise love, for it takes neither his food nor his sleep: he feels neither cold nor heat for it, does not yawn or sigh, wander by night, send messengers, or suffer betrayal, for he has left the game with his dice. His greater pleasure is to fear no traitress or jealous husband and do no rash feat of arms, and to say none of the lovers' phrases: that love forces him, that his heart is stolen, that he dies for the fairest. He is no one's vassal or prisoner but has escaped. One should love the victor more than the vanquished, and the man who conquers his own disloyal desires is more honored than the conqueror of a hundred cities. The song ends in a run of alliterating verses against the fickle will.

Ar mi pues ieu lauzar d'amor,
Now myself can I to-praise of-love
que no m tolh manjar ni dormir;
that not me it-takes eating or sleeping
ni'n sent freidura ni calor,
nor-thereof I-feel cold or heat
ni non badalh ni non sospir,
and not I-yawn and not I-sigh
ni'n vau de nueitz aratge,
nor-thereof I-go by night astray
ni'n sui conques, ni'n sui cochatz,
nor-thereof I-am conquered nor-thereof I-am pressed
ni'n sui dolens, ni'n suy iratz,
nor-thereof I-am sorrowful nor-thereof I-am angry
ni non logui messatge,
and not I-hire messenger

ni'n sui trazitz ni enganatz,
nor-thereof I-am betrayed or deceived
que partitz m'en suy ab mos datz.
for parted myself-thence I-am with my dice

Autre plazer n'ai ieu maior
Other pleasure thereof-have I greater
que non trazisc ni fau trazir,
that not I-betray or I-make to-betray
ni'n tem tracheiritz ni trachor
nor-thereof I-fear traitress or traitor
ni brau gilos que m'en azir,
or fierce jealous-one who me-thereof hates
ni'n fau fol vassalatge,
nor-thereof I-do foolish prowess
ni'n sui feritz ni desrocatz,
nor-thereof I-am wounded or unhorsed
ni non sui pres ni deraubatz,
and not I-am taken or robbed
ni non fauc lonc badatge,
and not I-make long gaping
ni dic qu'ieu sui d'amor forsatz,
nor I-say that-I am by-love forced
ni dic que mon cor m'es emblatz.
nor I-say that my heart from-me-is stolen

Ni dic qu'ieu muer per la gensor,
Nor I-say that-I die for the fairest
ni dic que'l belha m fai languir,
nor I-say that-the fair-one me makes to-languish
ni non la prec, ni non l'azor,
and not her I-pray and not her-I-adore
ni la deman, ni la dezir,
nor her I-ask nor her I-desire
ni no'l fauc homenatge,
and not-to-her I-do homage
ni no'l m'autrey, ni'l mi sui datz,
and not-to-her myself-I-grant nor-to-her myself I-am given
ni no sui sieus endomenjatz,
and not I-am hers enfeoffed
ni a mon cor en guatge,
nor she-has my heart in pledge
ni sui sos pres ni sos liatz,
nor I-am her prisoner nor her bound
ans dic qu'ieu li suy escapatz.
rather I-say that-I from-her am escaped

Mais deu hom amar vensedor
More ought one to-love victor
no fai vencut, qui'l ver vol dir;
— does vanquished who-the truth wants to-say
quar lo vencens porta la flor,
for the victor carries the flower
e'l vencut vay hom sebelir;
and-the vanquished goes one to-bury

e qui vens son coratge
and who conquers his heart
de las deslials voluntatz
of the disloyal desires
don mov lo faitz desmezuratz,
whence moves the deed immoderate
e li autre otratge,
and the other outrages
d'aquel vencer es plus honratz
by-that conquering is more honored
que si vencia cent ciutatz.
than if he-conquered hundred cities

Pauc pres prim prec de preyador
Little I-prize fine prayer of suitor
quan cre qu'el cuia covertir,
when I-believe that-he thinks to-convert
vir vas vil voler sa valor,
to-turn toward cheap will her worth
don dreitz deu dar dan al partir;
whence right ought to-give harm at-the parting
si sec son sen salvatge
if he-follows his sense savage
leu l'es lo larcx laus lagz lunhatz,
lightly from-him-is the large praise foully removed
plus pretz lauzables que lauzatz;
more I-prize praiseworthy than praised

trop ten estreg ostatge
too-much holds strait hostage
dreytz drutz del dart d'amor nafratz;
right lover by-the dart of-love wounded
pus pauc pretz, pus pretz es compratz.
since little worth since worth is bought

No vuelh voler volatge,
Not I-want to-will fickle
que m volv e m vir vils voluntatz,
that me revolves and me turns cheap desires
mais lai on mos vols es volatz.
but there where my will is flown

Ben tenh per folh e per muzart

21 · LOSING HER, I FOUND MYSELF

He holds the man who binds himself to love a fool: love's goods come late and its ills every day, and fools and felons keep it company, so he leaves it. His lady will not hold him unless he holds her, and he will repay her in kind, cheating if she cheats and going straight if she does. He never gained so much as when he lost her, for in losing her he won back himself, whom he had given away to someone bent on destroying him. Whoever gives more than he keeps chooses a worthless share. He takes leave of her forever, having found in her no faith, only fraud and sweetness full of venom; love blinds the man who sees, and he is glad when a faithless woman is cheated in turn.

Ben tenh per folh e per muzart
Well I-hold for fool and for dolt
selh qu'ab amor se lia,
him who-with love himself binds
quar en amor pren peior part
for in love takes worse part
aquelh que plus s'i fia;
he who more himself-therein trusts
tals se cuia calfar que s'art;
such-a-one himself thinks to-warm who himself-burns
los bes d'amor venon a tart,
the goods of-love come at late
e'l mals ven quasqun dia;
and-the ill comes each day

li folh e'l fellon e'l moyssart
the fools and-the felons and-the dolts
aquilh an sa paria;
those have its company
per qu'ieu m'en part.
for which-I myself-thence part

Ja m'amia no mi tenra,
Ever my-beloved not me will-hold
si ieu lieys non tenia,
if I her not held
ni ja de mi no s jauzira,
and ever of me not herself will-enjoy
s'ieu de lieys no m jauzia;
if-I of her not myself enjoyed
cosselh n'ai pres bon e certa
counsel thereof-I-have taken good and certain
que'lh fassa segon que m fara;
that-to-her I-do according that to-me she-will-do
e, s'ella me gualia,
and if-she me cheats
gualiador me trobara,
cheater me she-will-find
e, si m vai dreita via,
and if me she-goes straight way
ieu l'irai pla.
I to-her-will-go plain

Anc non guazanhei tant en re
Ever not I-gained so-much in anything
cum quan perdey m'amia,
as when I-lost my-beloved
quar perden lieys guazanhei me
for losing her I-gained me
cuy ieu perdut avia:
whom I lost had
petit guazanha qui pert se,
little gains who loses himself
mas qui pert so que dan li te,
but who loses that which harm to-him holds
ieu cre que guazanhs sia;
I believe that gain it-be
qu'ieu m'era donatz per ma fe
for-I myself-had given by my faith
a tal que me destruia,
to such-one who me destroyed
no sai per que.
not I-know for what

Donan me mis en sa merce
Giving myself I-put in her mercy
me, mon cor e ma via,
myself my heart and my way
de lieys que m vira e m desmante
of her who me turns and me forsakes
per autruy e m cambia.
for another and me exchanges

Qui dona mais que non rete
Who gives more than — keeps
ni ama mais autrui de se,
or loves more another than himself
chauzis avol partia,
chooses worthless share
quan de se no'lh cal ni'l soste;
when of himself not-to-him matters nor-himself sustains
e per aquo s'oblia,
and for that himself-forgets
que pro no'lh te.
for profit not-to-him holds

De lieys prenc comjat per jasse,
Of her I-take leave for always
qu'ieu jamais sieus no sia,
that-I ever hers not be
qu'anc jorn no y trobei ley ni fe,
for-ever day not there I-found law or faith
mas engan e bauzia:
but deceit and fraud
ai dousors plenas de vere;
ah sweetnesses full of venom
qu'amors eyssorba selh que ve
for-love blinds him who sees
e'l gieta de sa via,
and-him throws from his way
quant ama so que'l descove,
when he-loves that which-to-him is-unfitting

e so qu'amar deuria
and that which-to-love he-ought
grup e mescre.
abandons and disbelieves

De leyal amia cove
Of loyal beloved it-befits
qu'om leyals amicx sia;
that-one loyal friend be
mas de lieys estaria be
but of her it-would-stand well
qu'en gualiar se fia,
who-in cheating herself trusts
qu'om gualies quan sap de que;
that-one cheated when he-knows of what
per qu'ar mi plai quan s'esdeve
for which-now me pleases when it-happens
quan trop qui la gualia,
when I-find who her cheats
e guarda sa onor e se
and guards his honor and himself
de dan e de folia,
from harm and from folly
ni'l tira'l fre.
and-her pulls-the bridle

Aissi com hom planh son filh o son paire

22 · LAMENT FOR THE LIVING

As men mourn a son, a father, or a friend taken by death, he mourns the living who remain: false, disloyal liars, robbers, and perjurers, a shelter for traitors where the Devil reigns and teaches them as a child is taught. He laments every glutton and robber, not because they will die but because they live so long and will leave worse heirs; there will be a feast when they go. He laments a world so deceived that it takes vices for virtues, blames the worthy and praises the wicked, and boasts of worthy deeds when drunk. He fears his song is worth little, woven from ill speaking, since bad leaves bear no good fruit; but he will not paint or gild their errors, and his song teaches whoever desires honor what to scorn.

Aissi com hom planh son filh o son paire
Just as one laments his son or his father
o son amic, quan mortz lo l'a tolgut,
or his friend when death him from-him-has taken
planh ieu los vius que sai son remazut
lament I the living who here are remained
fals, desleials, fellons e de mal aire;
false disloyal felons and of evil breeding
messorguier truan,
liars knavish
cobes de mal plan,
greedy of evil full
raubador, lairo,
robbers thieves
jurador d'enguan,
swearers of-deceit
abric de trachors,
shelter of traitors

on Diables renha,
where Devil reigns
qu'aissi los ensenha,
that-thus them teaches
com hom fai enfan,
as one does child
e lor met denan
and to-them puts before
so per que Dieus los soan.
that for which God them scorns

Tot home planc quant es glotz e raubaire,
Every man I-lament when he-is glutton and robber
e planc lo fort cant trop o a tengut,
and lament him strongly when too-much it he-has held
e planc lo fort quar hom non l'a pendut,
and lament him strongly because one not him-has hanged
e planc lo fort quar es trachers ni laire;
and I-lament him strongly because he-is traitor or thief
non planc quar morran,
not I-lament because they-will-die
mas quar vivon tan
but because they-live so-long
li malvat gloto;
the wicked gluttons
e planc quar auran
and I-lament because they-will-have
heres sordeiors;
heirs worse

tan fan mala senha
so they-make bad sign
sels que Dieus destrenha,
those whom God constrain
que, si gair'estan
that if long-they-stay
en aissi obran,
in this-way working
festa farem quan n'iran.
feast we-will-make when thence-they-will-go

Tot lo mon planc, quar hi estan tant laire,
All the world I-lament because there are so-many thieves
e quar si son enguanat e perdut,
and because so they-are deceived and lost
que dels vicis cuion sian vertut,
that of-the vices they-think they-be virtues
e del mal ben, so lor es aveiaire.
and of-the evil good so to-them it-is seeming
Que'ls pros son blasman,
For-the worthy are-they blaming
e'lh malvat prezan,
and-the wicked prizing
e li avol bo,
and the worthless good
e'lh tort benestan,
and-the wrongs seemly
e l'anta honors;
and the-shame honors

malfaitz los ensenha,
evildoing them teaches
quar no vol qu'om tenha
for not it-wants that-one hold
ren que Dieus coman,
anything that God command
mas que quascus an
but that each go
lai on li desleial van.
there where the disloyal go

Mout planc, quar quecs cuia valens faitz faire,
Much I-lament because each thinks worthy deeds to-do
e s fenh fort francs, quan fort pro a begut;
and himself feigns very frank when very much he-has drunk
mas si sos faitz fasia, aissi com tut,
but if his deeds he-did just as all
de la valor calri'al ren retraire.
of the merit would-be-needed-other thing to-relate
Lai cug que segran
There I-think that they-will-follow
li fals cug que an,
the false thought that they-have
que del fag felho
that of-the deed felon
lor fai ferm semblan,
to-them makes firm seeming
qu'es vera valors.
that-it-is true merit

Gens, cui Dieus desdenha,
People whom God scorns
cuiatz-vos que us venha
think-you that to-you come
bes per mal mazan
good from evil tumult
ni pros per dar dan?
or profit from giving harm
De tot fag voletz grat gran.
For every deed you-want thanks great

Ar m'es semblans que mos chans no val guaire,
Now to-me-is seeming that my song not is-worth much
quar de mal dir l'ai ordit e tescut;
for of ill speaking it-I-have warped and woven
mas de mal fuelh non cuelh hom leu bon frut,
but from bad leaf not gathers one easily good fruit
ni d'avol fag bon plag non sai retraire.
and of-worthless deed good report not I-know to-relate
Dels laitz faitz qu'ilh fan
Of-the ugly deeds that-they do
lor ai dic lo dan,
to-them I-have said the harm
josta la razo,
according-to the reason
e del felh talan
and of-the felon desire
enic dic lo cors;
cruel I-tell the course

quar greu m'es qu'ieu penha
for grievous to-me-is that-I paint
lur error ni fenha,
their error or feign
ni los an lauzan,
or them go praising
ni'l chant an dauran,
or-the song go gilding
mas per aital com seran.
but for such as they-will-be

Mos chantars ensenha
My singing teaches
de que hom se tenha,
from what one himself hold
ni qual fag soan
and which deed he-scorn
selh que a talan
he who has desire
de valor e d'onor gran.
of merit and of-honor great

Al nom del Seingnor dreiturier

23 · A TRUE VERS

In the name of the righteous Lord, God, who alone is lord of all that is, he means to make a true vers, since no song deserves the name unless it is true on every side. Fine words in a light song are good, but in a vers that carries reproof they double its good, for reproof undoes sin. So he will put reproof into his vers and make it with joy: let the most covetous of the rich learn to give for God's sake and take nothing, though that will happen when Arthur comes back. He does not know whether the rich will call him a babbler, since they give little enough; he will be blamed if he says more and not honored if he stops. He asks God for the power to love what God loves.

Al nom del Seingnor dreiturier,
In-the name of-the Lord righteous
dieus, qu'es senhers de tot quant es,
god who-is lord of all that is
e nuills, mais el, senhers non es,
and any but he lord not is
ai cor de far vers vertadier;
I-have heart of making verse true
et el do m'en poder, qu'el mon soste,
and he may-give me-thereof power who-the world sustains
de far aital, pos en coratge m ve;
of making such since in heart to-me it-comes
car nuill cantar non tanh si'apellatz
for any song not befits be-called
vers, si non es vertadier ves totz latz.
verse if not it-is true toward all sides

Motz non deu aver hufanier …
Words not ought to-have boastful …
si totz motz adreitz e cortes
if all words apt and courtly
met hom en maint chantar leugier;
puts one in many song light
bels dictas fis, ab castic si cove
fair words fine with reproof so befits
en vertz, qui'l fa ab tant dobla son be;
in verse who-it makes with so-much doubles his good
car, per bels motz, er sos chantars lauzatz,
for through fair words will-be his singing praised
e'l casticx es fondemenz de peccatz.
and-the reproof is melting of sins

Pos tant pot valer castier,
Since so-much can to-avail reproof
ben voill qu'en mon vers sia mes;
well I-want that-in my verse it-be put
e no i aura mais motz masclez,
and not there will-have but words male
e par me sia lo primier;
and it-seems to-me it-be the first
e fas l'ab joi, car hieu enten e cre
and I-make it-with joy for I understand and believe
c'aissi foron faig li bon fag ancse.
that-thus were done the good deeds always

Per que totz hom ri per outracuidatz
For which every man laughs for overweening
cant no s da joi, quan pot estar onratz.
when not himself gives joy when he-can to-be honored

En aissi volgra'l plus sobrier
In this-way I-would-wish-the most excessive
d'aver castiar, s'en pogues,
of-wealth to-correct himself-thereof he-could
que non fos avars ni cobes,
that not he-were avaricious or covetous
e que s des joi et alegrier;
and that himself he-gave joy and gladness
e volgra fort el castier metre
and I-would-wish strongly in-the reproof to-put
que des per Dieu et que non tolgues re;
that he-gave for God and that not he-took anything
mas cant lo rics er d'aisso castiatz,
but when the rich-man will-be of-this corrected
venra N Artus, sel qu'emportet lo catz.
will-come Sir Arthur he whom-carried-off the cat

Non sai si m n'auran per parlier
Not I-know if me thereof-they-will-have for talker
li ric, s'ieu dic aizo que n'es;
the rich if-I say this which thereof-is
mas tant hieis de lor pauc de bes,
but so issues from them little of goods

per qu'eu no i conosc meillurer,
for which-I not there know improvement
s'ieu dic lo ver, o si m'en lais dese;
if-I tell the truth or if myself-thereof I-leave at-once
car so qu'ieu dic enten cascuns e ve,
for that which-I say understands each and sees
e s'ieu dic plus serai per els blasmatz,
and if-I say more I-will-be by them blamed
e si m'en lais non serai plus honratz.
and if myself-thereof I-leave not I-will-be more honored

Seingner Dieus vers, sobre vos non ha re
Lord God true above you not is anything
et en aissi com es vers hieu o cre,
and in this-way as it-is true I it believe
da mi poder qu'eu ame so que amatz …
give me power that-I love that which you-love …

Aquesta gens, quan son en lur guayeza

24 · THE SHORT COURT

These people talk of love in their gaiety without knowing what it is: true love comes from loyalty and a frank, noble heart, and they mistake lust and wrong for it, until their love turns to ill will. He knows a court that is short of largesse, short in service, gifts, love, pardons, and courtesy, and so well deserves the name of court, cort meaning short. He seeks instead a court at odds with cruelty and in accord with courtly deeds, where merit goes with will and giving with duty. A liar who sells his promise gives nothing. He asks why the English stay home instead of fighting the French, since their lordship in Normandy is falling. The worthiest would please him; he lives in a house where he has all he wants.

Aquesta gens, quan son en lur guayeza,
These people when they-are in their gaiety
parlon d'amor, e no sabon que s'es,
speak of-love and not know what itself-is
quar fin'amors mov de gran leialeza
for true-love moves from great loyalty
e de franc cor gentil e ben apres;
and from frank heart noble and well taught
et els cuion de luxuria
and they think of lust
e de tort que bon'amors sia;
and of wrong that good-love it-be
mas en derrier o pot hom ben vezer,
but in last it can one well to-see
que lur amor viron en mal voler.
that their love they-turn into ill will

Cort cug qu'eu sai qu'es corta de largueza,
Court I-think that-I know that-is short of largesse
ab cortz servirs, ab cortz dons, ab cortz bes,
with short services with short gifts with short goods
ab cort'amor et ab corta franqueza,
with short-love and with short frankness
ab cortz perdos et ab cortas merces;
with short pardons and with short mercies
cortz es ab corta cortezia
short it-is with short courtesy
et ab corta dousa paria,
and with short sweet company
e, quar son cort li joy e li plazer,
and because are short the joys and the pleasures
per aquo deu lo nom de cort aver.
for that it-ought the name of court to-have

Mas ieu quier cort que s descort ab cruzeza,
But I seek court that itself disaccord with cruelty
e que s'acort ab totz fis faitz cortes,
and that itself-accord with all fine deeds courtly
e qu'en plan pueg, pueg par fina proeza,
and that-in level hill rises appears fine prowess
e quan que cost, so sia sos conques,
and however-much that it-cost that may-be its conquest
e cort de mil amicx amia,
and court of thousand friends friendly
on fals ni fragz non afadia;
where false or broken not makes-foolish

cort on s'acort la valors ab voler,
court where itself-accords the merit with will
e'l gaug ab dreg, e'l donar ab dever.
and-the joy with right and-the giving with duty

Qui men soven e vol que hom lo creza,
Who lies often and wants that one him believe
ab genz, ses sen, lauzara si meteis;
with people without sense will-praise himself self
qui'l ven despen, en luec d'autra riqueza,
who-it sells spends in place of-other riches
don pren nien selh cuy ren a promes,
whence takes nothing he to-whom thing he-has promised
engual li val oc que fadia;
equal to-him is-worth yes as refusal
qu'en qualqu'aital mercadaria
that-in any-such merchandise
d'enjan penran, aisso podon saber,
of-deceit they-will-take this they-can to-know
cuian aver nien al cap del ser.
they-think to-have nothing at-the end of-the evening

Que fan l'enfan d'aquella gen engleza,
What do the-children of-that people English
qu'avan no van guerreyar ab Frances;
that-forward not go to-war with French
mal an talan de la terra engolmeza,
ill they-have desire of the land of-Angoumois

tiran iran conquistar Gastines;
dragging they-will-go to-conquer Gâtinais
ben sai que lai, en Normandia
well I-know that there in Normandy
dechai, e chai lur senhoria,
declines and falls their lordship
quar los guarzos vezon en patz sezer;
for the boys they-see in peace to-sit
anctos es tos que trop pert per temer.
shameful is boy who too-much loses through fearing

Lo pros dels pros me plazeria,
The worthy-one of-the worthy me would-please
e'l mals dels mals, si s'avenia
and-the evil-one of-the evil if itself-happened
qu'en tal ostal estau mati e ser
for-in such house I-stay morning and evening
on mielh que m vuelh ai trastot mon plazer.
where better than myself I-want I-have all my pleasure

Caritatz es en tan belh estamen

25 · RIGHT AND WRONG

Charity stands in so fair an estate that pity girds her, truth and right rejoice in her, mercy and peace attend her, and goodness shelters her on the highest step beside the God of love. Here below, wrong contends with right, followed by lying, deceit, greed, and pride, and from their parley comes a preaching that teaches the rich to be traitors until death takes them. Then Right and Wrong dispute: Right bids all live justly, Wrong answers that his own followers are rich and Right's poor; Right says the liar is his enemy, Wrong that whoever gives him up stays poor; Wrong praises the man who keeps most, Right says he has nothing without him. Wrong takes worldly folly for sense, but Right says the wicked man's laughter turns to weeping.

Caritatz es en tan belh estamen
Charity is in so fair estate
que pietatz la resenh e la clau,
that pity her girds and her encloses
vertatz la vol, dreytura la congau,
truth her wants right her rejoices
merces la te, e patz la vay seguen;
mercy her holds and peace her goes following
poder la defen,
power her defends
sabers l'es amicx,
knowledge to-her-is friend
e bontatz abricx
and goodness shelter
sus el gra aussor,
up on-the step highest
ab lo Dieu d'amor,
with the God of-love

cuy esperitz armatz ve
whom spirit armed sees
ab los huelhs clars de la fe.
with the eyes clear of the faith

E sains es tortz que ab dreg conten,
And here is wrong which with right contends
et es mentirs qui siec tort per esclau,
and is lying which follows wrong by track
et an enguan e bauzia e frau
and they-have deceit and fraud and trickery
e cobeytat et erguelh eissamen;
and greed and pride likewise
de lor parlamen
from their parley
salh us tals prezicx
leaps a such preaching
que conorta'ls ricx,
that comforts-the rich
et ensenha lor
and teaches them
que sian trachor
that they-be traitors
e de malvestat tug ple,
and of baseness all full
tro que la mortz los enme.
until that the death them carry-off

Dreitz ditz a totz que vivan justamen,
Right says to all that they-live justly
que Tortz peris, engal qu'el ben li clau;
that Wrong perishes equally as-the good to-him closes
e Tortz respon aquo que li abau:
and Wrong answers that which to-him suits
qu'els tieus son paubr'e li mieu son manen.
that-the thine are poor-and the mine are rich
Dreitz dis que qui men
Right says that who lies
es mos enemicx.
is my enemy
Tortz ditz: Si t'en gicx
Wrong says If thyself-thereof thou-leavest
non auras ricor.
not thou-wilt-have wealth
Dreitz ditz: Qu'om labor,
Right says That-one labor
et aura ricor e be.
and he-will-have wealth and good
Tortz ditz qu'om non li'n lays re.
Wrong says that-one not to-him-thereof leave anything

Tortz ditz als sieus qu'esgardon en presen,
Wrong says to-the his that-they-look in present
qu'om no val re qui l'aver non enclau;
that-one not is-worth anything who the-wealth not encloses
e Dreitz respon: Aquel que Dieu non au,
and Right answers He who God not hears

el non au luy, ni sos precx non enten.
he not hears him nor his prayers not understands
Tortz ditz que, qui pren
Wrong says that who takes
es savis e ricx;
is wise and rich
Dreitz ditz: Non t'aficx
Right says Not thyself-fix
en aital ricor.
in such wealth
Tortz ditz que honor
Wrong says that honor
maior a, qui mais rete.
greater has who more keeps
Dreitz ditz: Non a ges ses me.
Right says Not he-has at-all without me

La gran folhor del mon Tortz ten a sen,
The great folly of-the world Wrong holds for sense
et a folhor lo sen qu'ab Dieu s'enclau;
and for folly the sense that-with God itself-encloses
e'lh dous voler de Dieu Tortz ten a brau,
and-the sweet will of God Wrong holds for harsh
e selh del mon a dous et a plazen;
and that of-the world for sweet and for pleasing

mas Dreitz lo repren
but Right him rebukes
e ditz qu'als enicx
and says that-to-the wicked
es l'enans destricx,
is the-advance distress
qu'el ris torna en plor
for-the laughter turns into weeping
e'l joy en dolor
and-the joy into grief
e'l gran poder en non re;
and-the great power into not thing
e dreitz vay lai on cove.
and right goes there where it-befits

A belh amador,
To fair lover
que a belh'amor
who has fair-love
qu'a donat son cor e se,
who-has given his heart and himself
ai donat m'amor e me.
I-have given my-love and myself

Car motz homes fan vers

26 · THE WORLD UPSIDE DOWN

Mahn's heading names it the deeds of Brother Peire Cardinal. Since many make verses, he will make a reverse, for the world is upside down: father sells son and the camel has become a rabbit. Then every estate in turn: the pope wants only to enrich the rich; cardinals sell red hats and croziers; bishops skin their chaplains and sell tonsures; priests sell sacraments; the orders live better than at home; doctors, apothecaries, lawyers, and notaries cheat for fees; students waste their fathers' money and cannot sing at the altar; the king debases coin and shears his ewes bare; officials, poor nobles, usurious merchants, craftsmen, beggars, jongleurs, and innkeepers each have their vices, and only the well dressed are welcomed. Whoever would climb the tree of life must mend his ways, and the poem closes with a prayer to the Queen of Heaven.

Car motz homes fan vers,
Since many men make verses
ieu voly esser divers,
I wish to-be different
que vuelh far una versa:
for I-want to-make a reverse
lo mon es tant revers
the world is so reversed
que fa del drech evers.
that it-makes of-the right upside-down
Tot cant veg es gorbilh,
All that I-see is tangle
que lo paire ven lo filh
for the father sells the son
e l'un l'autre devora;
and the-one the-other devours

lo plus gros blat es milh,
the most coarse grain is millet
lo camels es conilh;
the camel is rabbit
lo mon dins e defora
the world within and without
es plus amar que thora.
is more bitter than aconite

Lo papa veg falhir,
The pope I-see to-fail
car vol ric enriquesir
for he-wants rich to-enrich
e'ls paubres no vol veyre;
and-the poor not he-wants to-see
lo aver vol reculhir,
the wealth he-wants to-gather
e fay se gent servir;
and he-makes himself nobly to-serve
en draps daurats vol seyre,
in cloths gilded he-wants to-sit
e a'ls bos mercadiers,
and has-the good merchants
que dona per deniers
who gives for pennies
avesquatz e maynada;
bishoprics and household
tramet nos ranatiers,
he-sends us rascals

quistans am lors letriers
questors with their letters
que dono perdo per blada,
who give pardon for grain
que fan pojezada.
that make pennyworth

Los cardenals ondratz
The cardinals honored
estan apparelhatz
stand prepared
tota la nuog e'l dia
all the night and-the day
per tost far un mercat:
for quickly to-make a bargain
si voletz avescat,
if you-want bishopric
o voletz abadia,
or you-want abbey
si lor datz gran aver
if to-them you-give great wealth
els vos faran aver
they you will-make to-have
capel vermelh o crossa;
hat red or crozier
am fort pauc de saber,
with very little of knowledge
a tort o a dever,
with wrong or with right

vos auretz renda grossa,
you will-have income great
may que pauc dar no y noza.
but that little giving not there harm

Dels avesques m'es bel,
Of-the bishops to-me-is fair
car escorjon la pel
for they-skin the hide
als cappelas que an renda;
to-the chaplains who have income
els vendo lor sagel,
they sell their seal
en un pauc de cartel,
on a little of parchment
dieu sab se y cal emenda!
god knows if there needs amends
E fan trop may de mal,
And they-do much more of evil
que a un menestayral
for to a craftsman
fan per deniers tonsura;
they-make for pennies tonsure
tot es mal cominal
all is evil common
a la cort temporal,
to the court temporal

que y pert sa drechura,
which there loses its right
e la glieyza ne pejura.
and the church thereby worsens

Ades seran trop may
Ever will-be much more
clergues, pestres, so say,
clerics priests that I-know
que no so boayralha;
than — are cowherds
cascus son par decay,
each his peer brings-down
ben so letratz, so say,
well they-are lettered that I-know
ja dire no m'o calha;
ever to-say not to-me-it need
cascus son defalhens,
each is failing
que vendo sagramens
for they-sell sacraments
et may que may las messas;
and more than more the masses
cant coffesso las gens
when they-confess the people
laygas, non malmerens,
lay-women not undeserving

donan lor grans destressas,
giving them great straits
non pas a preveyressas.
not at-all to priests'-wives

Los ordes fan semblan
The orders make seeming
de penedensa gran,
of penance great
may per cert non fan gayre,
but for certain not they-do much
car mielhs vivo dos tans
for better they-live two times
que no fazian avans
than — they-did before
en l'ostal de lor payre,
in the-house of their father
mielhs vivo atressi;
better they-live likewise
mal fan com querenti,
ill they-do as mendicants
jotz l'abit fan la berta,
under the-habit they-play the trick
e mot home mesqui
and many man wretched
en orde meton si,
in order put themselves

car non an renda certa;
for not they-have income certain
jotz l'abit fan cuberta.
under the-habit they-make cover

Metges falces veg trops
Doctors false I-see many
que fan falsses yssarops,
who make false syrups
copas e medecinas;
cups and medicines
d'aqui raubo lor ops;
from-there they-rob their need
cascus volrian fos clops,
each they-would-wish were lame
car fan falssas doctrinas;
for they-make false doctrines
poticaris malvatz,
apothecaries wicked
so consentens al fag,
are consenting to-the deed
e van per via torta,
and go by way crooked
e so tant maestratz
and are so skilled
que, am novels essagz,
that with new trials

an mota gen morta,
they-have many people killed
pueys dizo aquo es sorta.
then they-say that is fate

Falses avocatz veg
False lawyers I-see
que playdeio lo dreg
who plead the right
per fort pauca de causa;
for very little of cause
am semblanssa de dreg
with seeming of right
faran libel ses leg;
they-will-make libel without law
de parlar non an pausa;
of speaking not they-have pause
plaideiar l'auso fort,
to-plead it-they-dare strongly
e non volo acort
and not they-want agreement
mas que hom se desavenga;
but that one himself disagree
tant home ric n'es mort,
so-many man rich thereof-is dead
car els sosteno fort;
for they sustain strongly

mala mort los estrenga,
evil death them may-wring
e lor sarre la lenga!
and to-them may-it-squeeze the tongue

Trop obro falsamen,
Too-much they-work falsely
perjuran e menten,
perjuring and lying
aquestz falses notaris;
these false notaries
per decebre las gens,
to deceive the people
fan los encartamens
make the deeds
que n'aio grans salaris;
that thereof-they-have great salaries
se carta lor queretz,
if charter of-them you-ask
diran dijos venetz,
they-will-say Thursday come
que aras non letz a querre.
for now not leisure-is to seek
Empero se proferetz
But if you-offer
.V. sols o .VI. o .X.
five sous or six or ten

vos o podetz conquerre,
you it can to-obtain
mas que borsa se serre.
but that purse itself close

Clergues studians
Clerics studying
que gasto los guazanhs
who waste the earnings
que lor payre guazanha,
that their father earns
e'ls van putaneian,
and-they go whoring
las ribieyras sercan
the rivers seeking
aqui que blat soffranha,
there that grain lack
quar se van deportar
for themselves they-go to-amuse
que deurian recordar;
who ought to-recite
aprendo de l'escrima,
they-learn of the-fencing
mas legir ni cantar
but to-read or to-sing
no sabo al autar,
not they-know at-the altar

no, ni may dire prima,
not nor even to-say prime
sitot s'an raza sima.
although themselves-have shaved crown

De totz clergues me duelh,
Of all clerics myself I-grieve
tant los veg ples d'erguelh,
so-much them I-see full of-pride
que hom no m'en pot be dire;
that one not to-me-thereof can good to-say
lor malfagz veg a huelh,
their misdeeds I-see by eye
mas dire non o vuelh,
but to-say not it I-want
pro n'ay dig, a mon albire,
enough thereof-I-have said by my judgment
tant los trobe malvatz,
so-much them I-found wicked
certas que me desplatz,
certainly that me displeases
car levo los deymaris;
for they-raise the tithes
dieus, que foc clavelat,
god who was nailed
los fassa bos, s'elh platz,
them may-make good if-to-him it-pleases

que tant trobi falsaris
for so-many I-find forgers
los seus malvatz vicaris.
the his wicked vicars

Defalhir veg lo rey,
To-fail I-see the king
car te gens senes ley,
for he-holds people without law
e es semblan de erransa,
and it-is seeming of error
may defalhis, so vech,
more he-fails that I-see
car no te d'un an dreg
for not he-holds from-one year right
mesuras e ballansas;
measures and balances
e falh car vol levar
and he-fails for he-wants to-levy
subcidis, ni cambiar
subsidies and to-change
negun temps las monedas,
any time the coins
al comu vol trencar
to-the commune he-wants to-break
costumas et mudar;
customs and to-change

tant vol tondre sas fedas,
so-much he-wants to-shear his ewes
que non lor layssa sedas.
that not to-them he-leaves bristles

Thesaurier e baylius,
Treasurers and bailiffs
jutges, sirvens caytius,
judges sergeants wretched
trastot lo mon engano
all the world deceive
en calque loc que sieu,
in whatever place that they-be
cascus de panar vieu,
each by stealing lives
e'l dreg del senhor pano;
and-the right of-the lord they-steal
e'ls serco mal tos temps;
and-them seek ill all times
trops hostals an fagz sems
many houses they-have made empty
a tort senes forfach;
with wrong without crime
totz pudo coma fems,
all stink like dung

e ges trastotz essems
and at-all all together
no valo pas dos datz;
not are-worth even two dice
volgra fosso negatz.
I-would-wish they-were drowned

Nos vezem entre nos
We see among us
paratges sofrachos,
nobility needy
tant que vendo lor terra,
so-much that they-sell their land
e creys lor metios;
and grows their outlay
mas tan son ergolhos
but so are-they proud
que no lor platz mas guerra;
that not to-them pleases but war
e'ls compro a matleu,
and-they buy on credit
e pueis pago tant greu
and then they-pay so hard
c'om lor met en hostage.
that-one them puts in hostage
Nos vezem leu que leu
We see soon that soon
que decazo mot leu;
that they-decline very quickly

no conoyssi en paratge
not I-know in rank
sino mal e dampnatge.
but evil and damage

Mercadiers fan renou
Merchants make usury
que aquels que vendo un huou
for those who sell an egg
els ne volo l'espera,
they thereof want the-wait
els fan de blat vielh nou,
they make of grain old new
e del vedel fan buou …
and of-the calf they-make ox …
lo fals mercadier beu
the false merchant drinks
lo paubre cant li deu,
the poor-man when to-him he-owes
e del renou si clama;
and of-the usury himself complains
tot jorn pren d'aquo sieu
all day he-takes of-what his
entro que dis tot es meu
until that he-says all is mine
e l'estam e la trama,
and the-warp and the woof
adonc lo caytieu brama.
then the wretch bellows

Menestayrals ribaus
Craftsmen ribald
so del gazanh tant caus,
are of-the gain so keen
per que falsso lors obras,
for which they-falsify their works
e'ls vendo tant asaut,
and-them sell so dear
e monto pretz tant naut
and mount price so high
que trobo largas sobras;
that they-find large surpluses
e'ls vendo ses merce,
and-them sell without mercy
e dizo, per ma fe,
and say by my faith
a autre non o dera,
to other not it would-I-give
e quant pagues dese;
and when you-paid at-once
els vos contaran be
they you will-count well
so qu'el pretz guazanhera.
that which-the price would-earn
A mon vol Dieus s'en vengera.
By my will God himself-thereof would-avenge

A n'y de gen d'affan
Has thereof-there of people of-toil
que sabo tan d'engan,
who know so-much of-deceit
dieus vol que pauc lor sobra!
god wants that little to-them remain
Cascus pana cad an
Each steals every year
del deyme tan o can,
of-the tithe so-much or how-much
sa semensa ne cobra:
his seed thereof he-recovers
ja non veyretz negu
ever not you-will-see any
d'aquestz vestitz de bru
of-these clothed in brown
sino am lenga parlieyra,
except with tongue talkative
car qui talha comu
for who cuts common
dizo mal a cascu,
they-speak ill to each
trop fora gen sobrieyra,
too-much would-be people overbearing
si no fos la paubrieyra.
if not were the poverty

Aquestz paubres mendix
These poor beggars
vivo trastotz dels rix,
live all from-the rich
e gayre no los amo,
and much not them they-love
ans certas ieu vos dic
rather certainly I to-you say
que els son tan enix
that they are so hostile
que tot jorn los deffamo;
that all day them they-defame
cant lo ric pren mescap
when the rich-man takes mishap
al paubre trop bo sab,
to-the poor-man very good it-tastes
e contra el s'en arma;
and against him himself-thereof arms
pa ni vy ny may blat
bread or wine or even grain
non agro, per mon cap,
not they-would-have by my head
anz sentiro guazarma,
rather they-would-feel affliction
si no fos mas per l'arma.
if not were but for the-soul

Jotglars an tost apres
Jongleurs have soon learned
coblas e may versetz,
stanzas and more verses
cansos e bassas dansas,
songs and low dances
tot cant dizo fals es,
all that they-say false is
car no se entendo ges
for not themselves they-understand at-all
per que fan gran falhesas.
for which they-make great failings
Joglars vivo d'esquern
Jongleurs live from-mockery
e so de mal govern,
and are of evil conduct
l'enemic los governa,
the-enemy them governs
e'ls gazanho yffern;
and-they earn hell
l'estieu e may lo yvern
the-summer and more the winter
non veyretz una terna
not you-will-see a trio
que no ano a la taverna.
that not they-go to the tavern

De hostaliers ay despieg,
Of innkeepers I-have spite
que se voletz hun lieg
for if you-want a bed
avans volran la paga …
before they-will-want the payment …
si voletz vy ni pa
if you-want wine or bread
l'argen metetz al ma
the-silver you-put at-the hand
tantost a lor maynada …
at-once to their household …
trop lor plats la gen fada.
much to-them pleases the people foolish

Regardatz en prion
Look in depth
totas las gens del mon,
all the people of-the world
en totas trobi falha,
in all I-find fault
so d'aval veg d'amon,
that of-below I-see of-above
que l'un l'autre coffon,
that the-one the-other confounds
e cascus lo mon baralha;
and each the world troubles

mas aquel qu'es be vestit
but he who-is well clothed
es per tot be aculhit,
is by all well welcomed
e que el fos raubayre;
and that he were robber
e lo mal abilhat
and the ill dressed
es lo plus pauc presat,
is the most little prized
e que fos predicayre,
and that he-were preacher
o papa ny emperayre.
or pope or emperor

May dire no vuelh plus,
More to-say not I-want more
maz qui vol poiar sus,
but who wants to-climb up
sus en l'albre de vida,
up in the-tree of life
esforce se cascus
let-strive himself each
que fassa bon conclus
that he-make good conclusion
e bona departida;
and good departure

totz los mals seran bos
all the evils will-be good
si laisso falhisos,
if they-leave failings
e que cascus se ature;
and that each himself stop
e si Dieu me perdo,
and so God me pardon
lo mal ay dig per pro,
the evil I-have said for profit
que mal plus no pejure
that evil more not worsen
e que be se melhure.
and that good itself improve

Ay! Regina del cel,
Ah Queen of-the heaven
plus dossa trop que mel,
more sweet much than honey
paradis me apparelha;
paradise for-me prepare
dona, fay nos fizels,
lady make us faithful
lials com fist Abel!
loyal as did Abel
Tot lo mon, dona, velha
All the world lady watch
en tu rosa vermelha.
in thee rose red

De sirventes suelh servir

27 · AGAINST VIDAL'S BEQUEST

He has long served up sirventes where they were wanted, to turn many from vile purposes and toward merit, and if the worthy are pleased, that is profit enough. The world has made its people so fierce that each, having lived long enough, looks for how to die in wrongdoing and lies; in two thousand there are not two who would come to God with righteous gifts. Vidal thinks to do a virtue by leaving all his goods to his burial, because nothing else would induce him to give. The barons are deaf and mute toward God and would rather seize their neighbors' land than the place where man was redeemed; it was otherwise with King Alfonso. Wickedness spreads, and the young men care more for jousting than for songs.

De sirventes suelh servir
With sirventes I-am-wont to-serve
sai sus on eron volgut,
here up where they-were wanted
dont ai maynt vil vol tolgut
whence I-have many cheap will taken-away
per far fals faitz esquivir,
for to-make false deeds to-shun
e que hom ves valor vir;
and that one toward merit turn
e si per so platz als pros,
and if for that it-pleases to-the worthy
pro m'es pros,
enough to-me-is profit
qu'ieu am e dezir
for-I love and desire
qu'om pros m'am, qui que m'azir.
that-man worthy me-love who that me-hate

A fers faitz fai afortir
To fierce deeds makes to-strengthen
lo mons selhs que y son nascut,
the world those who there are born
que quan quecx a pron viscut,
for when each has enough lived
quecx quier cum puesca murir
each seeks how he-can to-die
ab tortz far et ab mentir;
with wrongs doing and with lying
qu'en dos milliers non a dos,
for-in two thousands not are two
qu'ab dreitz dos,
that-with right gifts
vuelhan devenir
want to-become
sai, on hom dous deu venir.
here where man sweet ought to-come

E, quan Vidal vol falhir,
And when Vidal wants to-fail
cuia far vera vertut,
he-thinks to-make true virtue
quan dis que siey aver tut
when he-says that his goods all
sian dat al sebelhir,
be given at-the burying

qu'estiers no'l pot abellir
for-otherwise not-him can to-please
donars, tant es cobeitos
giving so-much is-he covetous
e coytos
and eager
d'aver aculhir,
of-wealth gathering
tro mortz vay luy reculhir.
until death goes him to-gather

Dieus deu los barons grazir,
God ought the barons to-thank
quar ves luy son sort e mut,
for toward him they-are deaf and mute
qu'el luec, on fon rezemut,
for-the place where he-was redeemed
no'l volon tan possezir
not-it they-want so-much to-possess
com l'autruy terra saizir,
as the-other's land to-seize
e no cug qu'el reys N Amfos
and not I-think that-the king Sir Alfonso
aytals fos,
such were
quan volc descauzir
when he-wanted to-crush
Turcs, per chrestias ayzir.
Turks for Christians to-ease

Malvestat vey espandir
Baseness I-see to-spread
ves totas partz, a saubut,
toward all parts to known
qu'el mon a tan corrumput
that-the world it-has so corrupted
que gaire non es a dir;
that much not it-is to say
e qui o auzava dir,
and who it dared to-say
bays e bruns e blanc e ros
bay and brown and white and red
an tan ros
have so gnawed
que, quan m'o albir,
that when to-me-it I-consider
dolor m'en ven arramir.
grief to-me-thereof comes to-challenge

Un non truep, en cent guarsos,
One not I-find in hundred boys
que gart sos,
who keep tunes
mays volon burdir
more they-want to-joust
de chansos falaburdir.
of songs to-babble

D'un sirventes faire no m tuelh

28 · LOYALTY IS MY TREASURE

He will not refrain from a sirventes: he hates wrong and loves right as he always has, and whatever others' treasure, his is the loyalty in his heart, though it makes the most loyal his enemies. The more men he sees, the less he thinks of them, and he would rather live on his own capital than sit at their hearth. He grieves over wicked rich barons that death does not take them and life sustains them, and that their wickedness does not die with them but stays in the house with their sons. Charters say to hate wrong and do good, but the whole world has sworn the opposite: whoever leaves God for something base trades oats for darnel and theriac for venom. Treason sells so cheap that no one would pay a farthing a hundredweight for it.

D'un sirventes faire no m tuelh;
From-a sirventes making not myself I-withdraw
e dirai vos razon per que,
and I-will-tell you reason for what
quar azir tort, aissi cum suelh,
for I-hate wrong just as I-am-wont
et am dreg, si cum fis ancse;
and I-love right just as I-did always
e qui qu'aia autre thesor,
and who that-have other treasure
ieu ai leialtat en mon cor
I have loyalty in my heart
tant qu'enemic m'en son li plus leial;
so-much that-enemies to-me-thereof are the most loyal
e si per so m'aziron, no m'en cal.
and if for that me-they-hate not to-me-thereof matters

On plus d'omes vezon miei huelh,
Where more of-men see my eyes
on mens pretz las gens e mais me;
where less I-prize the people and more me
et on plus los siec, piegz lur vuelh,
and where more them I-follow worse to-them I-wish
et on mais los aug, mens los cre;
and where more them I-hear less them I-believe
et on plus intr'en lur demor,
and where more I-enter-into their dwelling
mens ai de plazer en mon cor;
less I-have of pleasure in my heart
que, si pogues viure de mon captal,
for if I-could to-live from my capital
greu m'asegra la nueg en lur fogal.
hardly myself-would-sit the night at their hearth

Dels ricx malvatz barons mi duelh,
Of-the rich wicked barons myself I-grieve
quar son tant de malvestat ple;
for they-are so-much of baseness full
mal m'es quar la mortz no'ls acuelh,
ill to-me-is because the death not-them receives
e piegz quar vida los soste;
and worse because life them sustains
e mal m'es quan malvatz hom mor,
and ill to-me-is when wicked man dies
quar la malvestatz, qu'a el cor,
for the baseness that-he-has in-the heart

no mor ab el tot eusems, per engual,
not dies with him all together for equal
que non restes ab son filh al ostal.
that not it-remained with his son at-the house

Manta carta vei e mant fuelh
Many charter I-see and many leaf
on aitals escritz se conte,
where such writing itself contains
que hom azir tort et erguelh,
that one hate wrong and pride
e laisse'l mal, e fassa'l be;
and leave-the evil and do-the good
mas trastotz lo mons, d'or en or,
but all the world from-edge to edge
a juratz l'al re en son cor,
has sworn the-other thing in his heart
que hom laisse lo ben, e fassa'l mal,
that one leave the good and do-the evil
e'l dreg azir, et am lo tort mortal.
and-the right hate and love the wrong mortal

Ben camja civada per juelh,
Well exchanges oats for darnel
e tiriaca per vere,
and theriac for venom
et anguila per aneduelh,
and eel for blindworm

qui laissa Dieu per laia re.
who leaves God for ugly thing
Tan vai tracios a vil for,
So-much goes treason at cheap price
que si l'hom, que plus n'a el cor,
that if the-man who most thereof-has in-the heart
la trazia en plen mercat venal,
it brought in full market for-sale
no'l daria hom mealha del quintal.
not-for-it would-give one farthing for-the hundredweight

Trachors, si'n vos tricha no mor,
Traitors if-in you deceit not dies
la malvestatz qu'avetz el cor
the baseness that-you-have in-the heart
vos menara a fort malvat ostal,
you will-lead to very wicked dwelling
qu'anc non fon us que non anes a mal.
for-ever not was one who not went to evil

D'un sirventes far suy aders

29 · THE BARONS ARE WOLVES

He is bent on a sirventes, thanks to God and to his neighbors: God gives him the knowledge and the wretched barons the theme, poor in love and rich in rancor, friends of wrong and enemies of God. Call them beggars, usurers of others' goods, or highway robbers, and the name is true: they shelter thieves, are hot for wrongdoing and cold to charity. Their grief is his pleasure, for he likes them as he likes a wolf or a cockatrice, and the old books hold no wolves so skilled. Neither layman nor cleric nor monk of any habit is safe from them, nor host nor house, for they leave with the goods. Land and wealth put no lord in paradise, and the body here is food for worms.

D'un sirventes far suy aders
Of-a sirventes making I-am bent
merce Dieu e de mos vezis;
thanks God and of my neighbors
que de Dieu me mov lo sabers,
for from God to-me moves the knowledge
e'l razos dels barons mesquis,
and-the theme from-the barons wretched
paubres d'amor e de feunia ricx,
poor of-love and of rancor rich
sors en erguelh, en valor deschauzitz,
risen in pride in merit discourteous
amicx de tort e de Dieu enemicx.
friends of wrong and of God enemies

Mal lor di hom, mas lor es vers,
Ill to-them says one but to-them it-is true
qui los apela querentis
who them calls beggars
ni renoviers d'autruy avers,
or usurers of-others' goods
ni raubadors d'autres camis,
or robbers of-other roads
trebalh dels bos e dels layros abricx,
trouble of-the good and of-the thieves shelters
cautz de tortz far, e de caritat frez,
hot of wrongs doing and of charity cold
ricx en raubar, et en donar mendicx.
rich in robbing and in giving beggarly

Lor pessatz es lo mieus plazers,
Their sorrow is the my pleasure
e lor plorar es lo mieus ris;
and their weeping is the my laughter
qu'atrestan me play lo volers
for-as-much me pleases the will
d'un lop o d'una calcatris,
of-a wolf or of-a cockatrice
quar si ligetz entr'els libres anticx,
for if you-read among-the books ancient
vos trobaretz de lops aitan adretz
you will-find of wolves so-many skilled
que n'an passat mans fels barons enicx.
that thereof-have surpassed many felon barons cruel

D'els non van segurs laycx ni clers,
From-them not go safe laymen or clerics
ni monge niers ni blancx ni gris,
or monks black or white or gray
que belhs manjars e belhs jazers
for fine eating and fine lodging
l'oste ni l'ostals non guaris,
the-host or the-house not saves
si lay a astz ni pals ni picx,
if there has spits or stakes or picks
que al levar s'en van ab los espletz,
that at-the rising themselves-thence they-go with the goods
so que no fai En Lobat ni En Tricx.
that which not does Sir Lobat or Sir Tricx

Be sai que terra ni avers
Well I-know that land or wealth
no met son don en paradis,
not puts its lord in paradise
ni grans thezaurs ni grans poders
nor great treasures or great powers
non salva ricx vilan fenhtis,
not saves rich churl false

quar l'enansar de sai, es lai destricx,
for the-advancing of here is there distress
quan l'arma siec lai los camis estretz,
when the-soul follows there the roads narrow
e'l cors es sai vianda dels lombricx.
and-the body is here food of-the worms

Sapchas, mals hom, si de tortz far no t gicx,
Know-thou evil man if from wrongs doing not thyself thou-leavest
tan non penras ni de dos ni de pletz
so-much not thou-wilt-take either of gifts or of pleas
que tu non ans a mal quan que o tricx.
that thou not go to evil when that it thou-delay

L'arcivesques de Narbona

30 · THE ARCHBISHOP OF NARBONNE

Neither the archbishop of Narbonne nor the king has the wit to make a worthy man of a wicked one: anyone can give gold, cloth, wine, and grain, but fine breeding belongs to whom God gives it. He knows a wretch with a great income who keeps no table and gives nothing, who would not spend the rents of Bayonne as merit requires. Merit wants a man to invite, spend, and give, with charity as her companion, and where they work together wickedness counts for nothing. One wears a tonsure and white vestments with wills like wolves or serpents, and their thefts, lies, and poisonings show it. Let them say he speaks Breton: the understanding will understand, and for the rest he will sing of Bevis of Hampton.

L'arcivesques de Narbona
The-archbishop of Narbonne

ni'l reis non an tan de sen,
nor-the king not have so-much of sense

que de malvaisa persona
that from wicked person

puescon far home valen.
they-can to-make man worthy

Dar pot hom aur et argen
To-give can one gold and silver

e draps e vi et anona;
and cloths and wine and grain

mas lo belh ensenhamen
but the fair breeding

a selh a qui Dieus lo dona.
has he to whom God it gives

Quar, ab renda gran e bona,
For with income great and good
sai ieu un caitiu dolen
know I a wretch sorrowful
que no fai condutz, ni dona
who not makes hospitality nor gives
ni somo ni acuelh gen;
nor invites nor receives people
mal conquier, e pietz despen;
ill he-gains and worse he-spends
e si'l donavatz Bayona,
and if-to-him you-gave Bayonne
non despendria'l renden,
not he-would-spend-the rent
si cum valors o faissona.
just as merit it fashions

Valors vol que hom somona
Merit wills that one invite
e meta e gast'e prezen;
and spend and waste-and present
et a una companhona,
and has a companion
caritat, que l'o cossen;
charity who to-her-it consents
e lai on valors s'empren,
and there where merit itself-kindles
e caritatz esperona,
and charity spurs

malvestatz es per nien,
baseness is for nothing
quant ab ellas se tensona.
when with them itself disputes

Tals a sus el cap corona,
Such-a-one has up on-the head crown
e porta blanc vestimen,
and wears white vestment
qu'il voluntatz es fellona,
whose will is felon
cum de lop o de serpen;
as of wolf or of serpent
e qui tolh ni trais ni men
and who takes or betrays or lies
ni auci ni empoizona,
or kills or poisons
ad aquo es ben parven
by that it-is well apparent
quals volers y abotona.
what will there buds

Ar diran que ieu despona
Now they-will-say that I expound
mon sirventes a la gen,
my sirventes to the people
quais qu'ieu ai lengua bretona,
as-if that-I have tongue Breton

que negus hom no m'enten;
that any man not me-understands
pro m'entendran li entenden,
enough me-will-understand the understanding
et a l'autra gen bricona
and to the-other people foolish
chantarai dels filhs N'Arsen
I-will-sing of-the sons of-Sir-Arsen
e de Bueves d'Antona.
and of Bevis of-Hampton

De traitor sobresaben
Of traitor over-wise
dezir, que tals lo somona,
I-desire that such-a-one him invite
que'lh do d'atretal pimen
who-him give of-such spiced-wine
com elh als autres dona.
as he to-the others gives

Non es cortes, ni l'es pretz agradius

31 · THE GIFT TO THE JONGLEUR

He is not courtly who says that giving to a jongleur is a great sin, since that is how worthy men are known abroad: no one ever did great things without giving, and God bade us give to all who ask. No one knows whether he will be alive tomorrow or poor, and a river that runs over the bridge in flood can shrink until nothing passes. Every year has its summer and its winter, and no one has a joy or two without three griefs, so it is folly not to hasten to courtly deeds while there is time, since heirs will do him little good. The wife the wretch loves more than himself will take a new husband, his worst enemy, as soon as he is dead. He expects to be called quarrelsome and jealous; jealous he is not, but he always does them harm in his sirventes and songs.

Non es cortes, ni l'es pretz agradius,
Not is courtly nor to-him-is worth pleasing
ni'l plai en cort lauzors ni bos ressos,
nor-to-him pleases in court praise or good renown
aiselhs que ditz que grans peccatz es dos,
he who says that great sin is gift
selh de joglar, per qu'es nominatius
that of jongleur through which-is renowned
totz homs valens en mant bon luec per lor;
every man worthy in many good place through them
quar anc, ses do, no vim far gran valor
for ever without gift not we-saw to-do great merit
a nulh home, e Dieus mandet, so cre,
to any man and God commanded so I-believe
qu'a tot querent des hom, e que'l fes be.
that-to every asker give one and that-him do good

Quar ren no sap si dema sera vius
For anything not knows if tomorrow he-will-be alive
lo plus paubres del mon ni'l ricos,
the most poor of-the world or-the rich
o viura tant que torne sofrachos,
or will-live so-long that he-turn needy
e solamen viva desagradius
and only live unpleasing
mest sos vezis qu'esti'a dezonor;
among his neighbors that-he-be-in dishonor
qu'a vegadas passa l'aigua que cor
for-at times passes the-water that runs
de sobre'l pont, per forsa qu'a en se,
from over-the bridge through force that-it-has in itself
e pueis merma tant que non passa re.
and then dwindles so-much that not passes anything

Anc no vim an que no y fos us estius,
Ever not we-saw year that not there were a summer
et us yverns braus e contrarios,
and a winter harsh and contrary
ni anc nulhs hom no y ac un gaug ni dos
and ever any man not there had one joy or two
senes tres dols mals e fers et esquius,
without three griefs evil and fierce and wild
si visquet tant; per qu'es folhs qui non cor
if he-lived so-long for which-is fool who not runs
als cortes faitz, mentre que n'a legor;
to-the courtly deeds while that thereof-he-has leisure

que, pueis qu'es mortz, selh a cui laissa re
for after that-he-is dead he to whom he-leaves anything
per s'amistat, non cug fassa gran be.
for his-friendship not I-think do great good

Mas la molher que ama lo caitius
But the wife whom loves the wretch
mais que si eis, ni nulha ren qu'anc fos,
more than himself self or any thing that-ever was
e n'oblida parens et amics bos,
and thereof-forgets kin and friends good
et enantis los sieus com folhs aurius,
and advances the hers as fool rash
penra marit dese a gran baudor,
will-take husband at-once with great joy
quant elh er mortz, son enemic peior.
when he will-be dead his enemy worst
E qui pert Dieu per tal molher, merce
And who loses God for such wife mercy
ni pretz, per filh, non deu trobar ni be.
or worth for son not ought to-find nor good

Er dira hom que ieu sui mal mesclius
Now will-say one that I am ill quarrelsome
de las molhers e dels avols espos,
of the wives and of-the worthless husbands
o qu'ieu dic mal, o qu'en sia gilos,
or that-I say ill or that-thereof I-be jealous
so qu'anc no fui, mas ben sui contrastius
that which-ever not I-was but well I-am contrary
en tot quan puesc, e lur nozi ancse
in all that I-can and to-them I-harm always
ab sirventes et ab chans qu'en fauc be.
with sirventes and with songs that-thereof I-make well

Qui s vol tal fays cargar qu'el fays lo vensa

32 · BEGINNING AND END

A man who takes on a load too heavy for him repents his beginning, so whoever begins well should take care that the end agrees with it: a beginning is honored when praise follows at the end. The good beginning is knowledge, faith, law, charity, and abstinence in deed, word, and belief, but there are plenty of great beginners in the refectories, with too much bread and wine. He knows one who swore obedience but keeps neither chastity nor penance and throws stones instead, and we shall yet see priors jousting; a frock differs from a gambeson as a mare from an ox, and no one goes to paradise in colored cloth with hawks. The rich are full of boast, their loves like those of wolves for shepherds. He sends the sirventes to the Dauphin.

Qui s vol tal fays cargar qu'el fays lo vensa,
Who himself wants such load to-load that-the load him conquer

en derrier repren la comensansa;
in last reproves the beginning

per que s deu suenh donar, qui ben comensa,
for which himself ought care to-give who well begins

qu'el comens ab la fin ai'acordansa;
that-the beginning with the end have-accord

qu'el comensars es honors,
for-the beginning is honor

quant a la fin siec lauzors,
when at the end follows praise

e'l lauzors es en la fis
and-the praise is in the end

dels bens ditz e dels faitz fis.
of-the good sayings and of-the deeds fine

Quar lo bon comensars es conoyssensa,
For the good beginning is knowledge
fes, leys e caritatz et abstinensa
faith law and charity and abstinence
qu'hom aia en fatz, en ditz et en crezensa;
that-one have in deeds in sayings and in belief
quar comensar ses fi petit enansa;
for beginning without end little advances
que dels grans comensadors
for of-the great beginners
a pron per los refrectors,
there-are plenty in the refectories
e pels autres luecx assis,
and in-the other places seated
a trop de pans e de vis.
with too-much of breads and of wines

Un sai que venc jurar obediensa,
One I-know who came to-swear obedience
mas, prop del sagramen, agr'ops fermansa,
but near of-the oath would-have-needed surety
quar no ten castetat ni penedensa,
for not he-keeps chastity or penance
ans fer, franh et empenh, e peiras lansa;
rather strikes breaks and pushes and stones throws
encaras veyrem priors
yet we-will-see priors
combatens e jostadors;
fighting and jousters

mas mal sembla sanh Danis
but ill resembles Saint Denis
qui se ni autre aunis.
who himself or other shames

Entre floc e gambays a differensa,
Between frock and gambeson is difference
et entre egua e buou, a ma semblansa;
and between mare and ox to my seeming
quar qui vay al mostier far penedensa,
for who goes to-the minster to-do penance
non porta son gambays, ni pren sa lansa;
not carries his gambeson nor takes his lance
ni porta draps de colors,
nor carries cloths of colors
ni esparviers ni austors
or sparrowhawks or goshawks
per anar en paradis,
to go into paradise
ans fay so que'l regla dis.
rather does that which-the rule says

Aquist ric hom non son ges de valensa,
These rich men not are at-all of worth
ans son d'aut guap, cum son feiras de Fransa;
rather are of-high boast as are fairs of France
avols e vils e cruza es lur semensa,
worthless and cheap and crude is their seed

de bauzar e d'escruzar es lur dansa,
of cheating and of-draining is their dance
e son finas lurs amors
and are fine their loves
cum de lops e de pastors,
as of wolves and of shepherds
e lor solatz e lor ris
and their cheer and their laughter
cum dels ribautz de Paris.
as of-the ribalds of Paris

Sirventes, vai t'en de cors
Sirventes go thyself-thence at speed
en Vianes per secors,
into Viennois for help
e sapchas me del Dalfis
and find-out for-me of-the Dauphin
si es de guap o de ris.
if he-is of boast or of laughter

Qui vol aver

33 · TRUE MERIT

Whoever wants true merit must seek it with true speech, right deeds, and help where it is needed, but a hundred think themselves worthy who do not know the fair where merit is sold. It does not come for nothing: it is dearly bought, and the wicked will not spend a pennyworth on it and tire by midday. It is won by giving, spending, and pleasing, and by casting off baseness. Whoever feigns courtesy where mercy bears no fruit is proud and ignorant, while the man who keeps to merit, truth, mercy, reason, and measure builds well. But so many care nothing for it that merit sinks and deceit, rancor, and folly rise, and the knowing liar reigns as a wise man. He would not trade his own folly for that sense.

Qui vol aver
Who wants to-have
fina valor entieyra,
fine merit whole
ab dire ver
with saying true
et ab dreit far la queyra,
and with right doing it let-him-seek
ab pron tener,
with profit holding
lai on sera nescieyra;
there where will-be need
quar per valer
for through availing
es hom valen a tieyra,
is man worthy in rank

e cuion cen
and think hundred
esser valen,
to-be worthy
que us no sap la fieyra
for one not knows the fair
on hom la valor ven.
where one the merit sells

No us cuietz pas
Not yourselves think at-all
valor venha de bada,
merit come in vain
ans es assas
rather it-is enough
manta vetz car comprada;
many time dear bought
mas los malvas
but the wicked
no'n compron denairada,
not-thereof buy pennyworth
abans son las
rather they-are weary
de la mieia jornada.
of the half day
Donan, meten,
Giving spending
plazers fazen,
pleasures doing

es valors recaptada,
is merit acquired
e malvestatz tolen.
and baseness taking-away

Grans erguelhs es
Great pride it-is
e grans desconoissensa,
and great ignorance
qui s fen cortes
who himself feigns courtly
e non fai captenensa,
and not makes bearing
lai on merces
there where mercy
no fai frug ni semensa,
not makes fruit or seed
ni negus bes
or any good
en elh non pren naissensa.
in him not takes birth
Pauc a de sen
Little has of sense
qui, per nien,
who for nothing
cuid'esser de valensa,
thinks-to-be of worth
e no i fai bastimen.
and not there makes building

Bastimen fai
Building makes
e valensa e mezura
and worth and measure
selh que s'atrai
he who himself-draws
ab valor e s'atura,
with merit and himself-stays
cui vertatz plai
whom truth pleases
e merces e dreitura,
and mercy and right
e sai e lai
and here and there
sec razon e mezura;
follows reason and measure
mas tan dolen
but so-many sorry-ones
a en la gen,
there-are in the people
que d'aquo non an cura,
that of-that not have care
per que valors deissen.
for which merit descends

Deissen valors
Descends merit
e dechai quascun dia,
and declines each day

et engans sors
and deceit rises
e nais e multiplia;
and is-born and multiplies
e mor amors
and dies love
el mon, e nais feunia;
in-the world and is-born rancor
et es lauzors
and is praise
blasmes, e sens folhia;
blame and sense folly
e selh que men
and he who lies
ad escien,
at knowing
e trahis e gualia,
and betrays and cheats
renha saviamen.
reigns wisely

Mas qui se ren
But who himself renders
en tal coven,
in such covenant
ges ieu la foldat mia
at-all I the folly mine
no daria pel sieu sen.
not would-give for-the his sense

Qui volra sirventes auzir

34 · THE WEB OF SIRVENTES

Whoever wants a sirventes woven of vexations and shames should ask him, for he spun it and knows how to weave it, to tell the base and their wickedness. He marvels at the disloyal clerics, who have heaped up all the pride, deceit, and greed in the world, sell pardons to get what is left to us, and fear neither God nor sin, provided they can seize lands. The higher the prelate, the less faith and truth and the more deceit; they forbid robbery and come from robbing and the brothel straight to serve at the altar. With fraud they have made themselves lords of the world over those who should rule. Charles Martel knew how to hold them, but this king lets them lead him, and the knights, who let the clerics knead them, would be better dead.

Qui volra sirventes auzir,
Who will-want sirventes to-hear
tescut d'enueitz, d'antas mesclat,
woven of-vexations with-shames mixed
a mi'l deman, qu'ieu l'ai filat,
of me-it let-him-ask for-I it-have spun
e sai lo teisser et ordir;
and I-know it to-weave and to-warp
e sai be los savais chauzir,
and I-know well the base to-discern
e conoisser lor malvestat;
and to-know their baseness
e plazo mi'l pro e'lh prezat,
and please me-the worthy and-the prized
e'ls fals e'ls messongiers azir.
and-the false and-the liars I-hate

Dels deslials clergues me mir
At-the disloyal clerics myself I-marvel
que an tot l'erguelh amassat
who have all the-pride amassed
e l'engan e la cobeitat,
and the-deceit and the greed
que hom mais elhs no sap trahir;
that man more they not knows to-betray
e fan soven perdos venir,
and they-make often pardons to-come
per aver so que ns es restat,
to have that which to-us is remained
et aquo lor es ben gardat,
and that to-them is well kept
que hom ni Dieus non pot jauzir.
that man or God not can to-enjoy

Mas elh auran tot, quan que tir,
But they will-have all however that it-vex
pus res non lor es amparat;
since anything not to-them is defended
qu'els no temon Dieu ni peccat,
for-they not fear God or sin
ni lunh lag estar far ni dir,
or any ugly being doing or saying
sol las terras puescan chaupir;
provided the lands they-can to-seize
qui s vuelha n'aia l'uelh moilhat,
who himself will thereof-have the-eye wet

que non an de re pietat,
for not they-have of anything pity
mas de lor ventre adumplir.
but of their belly filling

E d'aquo no'ls pot hom partir,
And from-that not-them can one to-part
qu'aissi com son plus aut prelat
for-just as they-are more high prelates
an mens de fe e de vertat,
they-have less of faith and of truth
e mais d'engan e de mentir;
and more of-deceit and of lying
e mens en pot hom de ben dir,
and less thereof can one of good to-say
e mais hi a de falsetat,
and more there is of falsehood
e mens hi trob'om d'amistat,
and less there finds-one of-friendship
e mais fan de mals us issir.
and more they-make of evil customs to-issue

E fan soven pel mon auzir
And they-make often through-the world to-hear
que raubador sian vedat,
that robbers be forbidden
e quant elh an tout et emblat,
and when they have taken and stolen

los veiretz del bordelh issir;
them you-will-see from-the brothel to-come-out
cap dreg van al autar servir;
head straight they-go to-the altar to-serve
e si'lh servizi cuelh en grat
and if-the service he-gathers in thanks
dieus, ben ten so per escampat
god well holds that for spilt
que hom dona als paubres vestir.
which one gives to-the poor to-clothe

Ab raubar gleizas e'nvazir,
With robbing churches and-invading
et ab enguans son fals clergat,
and with deceits are false clergy
senhor del mon, e sotzplantat
lords of-the world and subjected
sotz els sels que degran regir:
under them those who ought to-rule
Carles Martels los saup tenir;
Charles Martel them knew-how to-hold
mas aquest rei conoisson fat,
but this king they-know foolish
que'l fan far del tot a lor grat,
for-him they-make to-do of-the all at their will
e so qu'el degr'onrar, aunir.
and that which-he ought-to-honor to-shame

Cavaliers degr'om sebelir
Knights ought-one to-bury
que jamais d'els non fos parlat,
that ever of-them not were spoken
quar aunit son e deshonrat,
for shamed are-they and dishonored
lor vida val mens de morir;
their life is-worth less than dying
que als clercx se laisson prestir,
for to-the clerics themselves they-let to-knead
e pel rei son desherat,
and by-the king are disinherited
e, segon lo dreg de barat,
and according-to the right of fraud
jutjat son del tot a morir.
judged are-they of-the all to die

Selh jorn que ieu fui natz

35 · BORN TO HATE WRONG

The day he was born he was given a gift: to love the conduct of well-bred men and to grieve at wickedness, so he does penance for others' sins and will never turn from hating wrong. The worthy are known by their joy, their courteous speech, and their service, but the world was sown with an ugly seed that clogs the realms with ignorance, wrong, and fraud. He sees so many fools and so many too clever that none is tempered: one robs, one fleeces, one betrays, one steals and lies, and one kills for money or for nothing. Food and grain are cheap but love is scarce; the rich find goodwill and the poor none, and a misbeliever's words outsell Moses. He praises Toulouse, its worth and gentle speech, and warns the traitor of hell.

Selh jorn que ieu fui natz,
That day that I was born
me fo aitals dos datz,
to-me was such gift given
que m plagues captenensa
that me pleased bearing
d'omes ensenhatz,
of-men well-bred
e m pezes malvestatz
and me grieved baseness
e faitz desmezuratz;
and deeds immoderate
per qu'ieu port penedensa
for which-I bear penance
dels autruis peccatz,
of-the others' sins

quar me do marrimen
for myself I-give grief
del autrui falhimen,
of-the other's failing
e no m volvi ni m vire
and not myself I-revolve or myself I-turn
ni m mudi leumen
or myself I-change lightly
per negun estamen,
for any estate
qu'ades tort no m'azire,
that-ever wrong — myself-I-hate
e'ls malvatz repren
and-the wicked I-rebuke
e'l mon, quar no los pen.
and-the world because not them it-hangs

Ben son a parven
Well are-they in appearance
li pro e li valen,
the brave and the worthy
que, ab joi et ab rire
who with joy and with laughing
et ab parlar gen,
and with speaking nobly
estan entre la gen
stand among the people
ab belh captenemen,
with fair bearing

ses enueg far e dire,
without vexation doing and saying
aman e serven;
loving and serving
mas d'aicels es viutatz,
but of-those it-is cheapness
qu'el mon fon semenatz
that-the world was sown
d'una laida semensa
of-an ugly seed
que te empachatz
which holds hindered
los regnes e'ls comtatz,
the realms and-the counties
don nais desconoissensa
whence is-born ignorance
e tortz e barratz
and wrongs and frauds
que s'espan vas totz latz.
which itself-spreads toward all sides

Tans vei d'omes fatz,
So-many I-see of-men foolish
e tans de trop senatz,
and so-many of too sensible
que negus en parvensa
that any in appearance
non es atempratz,
not is tempered

quar a cavals cargatz
for by horses loaded
trop los desmezuratz,
I-find the immoderate
que ses tota temensa
who without all fear
fan las malvestatz;
do the basenesses
l'us tolh e l'autre pren,
the-one takes-away and the-other seizes
e l'autre escoyssen,
and the-other fleecing
e l'autre es trahire
and the-other is traitor
de la bona gen,
of the good people
e l'autre embla e men,
and the-other steals and lies
e l'autre vai aucire
and the-other goes to-kill
homes per argen,
men for silver
e l'autre per nien.
and the-other for nothing

Ges no s'en repen
At-all not himself-thereof repents
qui tot l'an vay tollen,
who all the-year goes taking

et estai en cossire
and stands in care
et en pensamen
and in thought
del autrui cazamen,
of-the other's holding
cossi'lh fassa perden
how-him he-make losing
ab enguan, e que'lh tire
with deceit and that-from-him he-draw
l'aver e'l renden;
the-wealth and-the rent
non deu esser nomnatz
not ought to-be named
entre'ls homes lauzatz,
among-the men praised
que la res que plus gensa
for the thing that most graces
los pros e'ls prezatz
the worthy and-the prized
es bona voluntatz,
is good will
e'l res que plus bistensa
and-the thing that most sullies
los caitius malvatz
the wretches wicked
es volers deshonratz.
is will dishonored

Assatz es viltatz
Enough is cheapness
de condugz e de blatz,
of provisions and of grains
mas d'amor es falensa
but of-love is lack
e de fagz honratz;
and of deeds honored
et es petit amatz
and is little loved
hom paubres e coytatz,
man poor and pressed
e troba bevolensa
and finds goodwill
lo rics e'l sobratz;
the rich and-the overbearing
e'l paubres non a sen
and-the poor not has sense
encontra lo manen,
against the wealthy
e sap mais us trahire
and knows more one traitor
que duy ignoscen;
than two innocent
e'l dig de Moysen
and-the sayings of Moses
no vol hom tant escrire,
not wants one so-much to-write

cum d'un mescrezen
as of-an unbeliever
que sas paraulas ven.
who his words sells

Toloza, quan m'albire
Toulouse when myself-I-consider
vostre fag valen
your deeds worthy
e vostre parlar gen,
and your speaking noble
autras ciutatz azire
other cities I-hate
de bel captenemen.
of fair bearing

Pro aura de martire,
Enough will-have of martyrdom
si no s'i repen
if not himself-therein he-repents
aisel que, per argen,
he who for silver
trais ni es trahire,
betrays or is traitor
qu'ins el foc arden
for-in the fire burning
d'infern fai bastimen.
of-hell makes building

Tos temps vir cuiar en saber

36 · SIR NOTHING

He has always turned opinion into knowledge, left lying for truth, hated wrong and loved right, and kept good faith. So he loves Sir Nothing, who does what is fitting, and hates Sir Cesto of Amon, who skins and shears. He cannot help saying of a certain lord that God should cast him down as he casts down others, since he destroys and drives men out for no reason. Could one see the heart of the wicked rich man, its greed would frighten one; he wishes it were written on his forehead. Such a man, finely dressed and fed and useless to others, is like the rich man in the parable who feasted and went down into hell. Of the two ways, one does evil and goes down, the other does good and goes up.

Tos temps vir cuiar en saber,
All times I-turn thinking into knowing
e camge so cug per so say,
and I-exchange that I-think for that I-know
e lays mentir per dire ver,
and I-leave lying for saying true
et azir tort, e dreitz mi play,
and I-hate wrong and right me pleases
e blasmi mal, e lauzi be,
and I-blame evil and praise good
e mostri joy, e dol rescon,
and I-show joy and grief hide
e suy companz de bona fe,
and I-am companion of good faith
e quar es ab me, ab lieys son.
and because it-is with me with her I-am

Pero n'ai pezar e plazer,
Yet thereof-I-have grief and pleasure
e m'en irasc, e m'en apay,
and myself-thereof anger and myself-thereof content
e n'ay amor e mal voler,
and thereof-I-have love and ill will
ab tal que mal ni ben no m fay;
with such-one who ill or good not to-me does
e per aisso ieu am, En Re,
and for this I love Sir Nothing
et azir En Cesto d'Amon;
and I-hate Sir Cesto of-Amon
quar En Re fay so que s cove,
for Sir Nothing does that which itself befits
et En Cesto escorgua e ton.
and Sir Cesto skins and shears

E per aisso no m puesc tener
And for this not myself I-can to-hold
qu'ieu non digua d'aquelh de lay,
that-I — say of-that-one from there
que Dieus lo degra dechazer,
that God him ought to-cast-down
si quon elh los autres dechay,
so as he the others casts-down
e que trobes aital merce
and that he-found such mercy
cum trobon aquels qu'elh cofon;
as find those whom-he confounds

quar los destruy no say per que,
for them he-destroys not I-know for what
e los fay fugir no say on.
and them makes to-flee not I-know where

Mas qui pogues lo cor vezer
But who could the heart to-see
del malvat ric home savay,
of-the wicked rich man base
hom hi vira tan fer aver
one there would-see so fierce having
que fera paor et esglay;
that would-make fear and fright
e per aisso quar hom non ve
and for this because one not sees
lo malvays voler deziron,
the wicked will I-would-desire
la gran malvestat qu'a en se
the great baseness that-he-has in himself
portes escricha sus el fron.
he-carried written up on-the forehead

Malvays ricx hom de gran poder
Wicked rich man of great power
que gent viest e manja e jay,
who nobly dresses and eats and lies
e no vol als autres valer,
and not wants to-the others to-avail

sembla lo ric, que hom retray,
resembles the rich-man whom one recounts
que manjava a gran esple,
who ate with great abundance
e vestia lo mielhs del mon,
and wore the best of-the world
e, quar non dava son conre,
and because not he-gave his provision
deyssendet en yfern preon.
descended into hell deep

De las doas vias qu'hom te
Of the two ways that-one holds
vos faray entendre quals son:
you I-will-make to-understand which they-are
l'una fai mal, l'autra fai be;
the-one does evil the-other does good
l'una vay aval, l'autr'amon.
the-one goes down the-other-up

Tot farai una demanda

37 · A QUESTION

He puts a question to anyone who will answer: does wealth or great land ever satisfy any man? He sees the richest seek a hundred thousand times more than those with no income. He would not be king of Ireland if it meant stealing castles and towers or ruining others; whoever loses God and his soul for another man's walls or bezants deserves what comes. Reason and right command that whoever sows reaps what he sowed, and whoever does harm will take harm in his turn. Some care only for their own will while young and blond, throwing away a thousand years of joy for a little pomp. He does not believe the Germans would welcome a plundering lord, and many a man who thinks to raise noble sons makes them usurers and knaves.

Tot farai una demanda
All I-will-make a question
a cui que respondre m vuelha,
to whom that to-answer me want
si avers ni terra granda
if wealth or land great
a negun home aonda,
to any man suffices
qu'ieu vey los plus ricx e'ls plus grans,
for-I see the most rich and-the most great
qu'en queron cent milia tans
that-thereof seek hundred thousand times-as-much
que aquilh que non an renda.
than those who not have income

No vuelh esser reis d'Irlanda,
Not I-want to-be king of-Ireland
per tal qu'ieu emble ni tuelha
for such that-I steal or take
castelh ni tor ni baranda,
castle or tower or barricade
ni que l'autra gent cofonda.
or that the-other people I-confound
Qui pert Dieu per autruy anvans,
Who loses God for another's ramparts
ni s'arma per autruy besans,
or his-soul for another's bezants
razos es que mal li'n prenda.
reason it-is that ill to-him-thereof take

Razos vol e dretz comanda
Reason wills and right commands
que qui semena que cuelha;
that who sows that he-reap
qualque semensa qu'espanda,
whatever seed that-he-scatter
aital frug coven que tonda;
such fruit it-befits that he-crop
e qui fai los enuegz ni'ls dans,
and who does the vexations or-the harms
certz sia que, al autre lans,
certain let-him-be that at-the other throw
penra dan, quan que atenda.
he-will-take harm when that he-wait

Tal n'i a que non garanda
Such thereof-there is who not guards
mas son voler, cui qu'en duelha,
but his will whom that-thereof grieve
mentre que porta guarlanda,
while that he-wears garland
et es guais ab testa blonda,
and is gay with head blond
gieta por lo joi de mil an,
he-throws for the joy of thousand years
per estar un pauc en bobans;
for to-be a little in pomp
per qu'es razos que deissenda.
for which-it-is reason that he-descend

Non cre que il gens alamanda
Not I-believe that the people German
senhor tolledor acuelha,
lord plunderer receive
ni que mal parta vianda,
or that ill he-share food
ni que per manjar s'esconda,
or that for eating himself-hide

ni que sia dezeretans,
or that he-be disinheriting
ni que deseret los enfans,
or that he-disinherit the children
ni que condug lai revenda.
or that provisions there he-resell

Tals cuia far gentils enfans,
Such-a-one thinks to-make noble children
que'ls fay renoviers e truans,
who-them makes usurers and knaves
tolledors, ples de rozenda.
plunderers full of rapine

Totz lo mons es vestitz et abrazatz

38 · THE WORLD CLOTHED IN DECEIT

The whole world is clothed in false deceit, which grows and overflows from end to end: people reign wickedly and trust no one, for greed has killed friendship and men covet what is not theirs. He finds no spring of loyalty, worth, or merit, only springs of wickedness that never dry; the loyal man fails sooner than the wrongdoer, and the prosperity of the false almost drives him to despair of God. But he does not believe they please God: those who stand confessed and penitent will have joy in paradise and the false will burn in hell, or Scripture lies. The devils need not fear that deceit will die, for it roots in everyone. Few are rooted in right, and clerics feign goodness, as laymen do.

Totz lo mons es vestitz et abrazatz
All the world is clothed and ablaze
de fals enguans, e totz jorns vai creissen
with false deceits and all days goes growing
tan d'or en or que n'es sobreversatz;
so-much from-edge to edge that thereof-it-is overflowing
e'l sobrevers non pren nulh mermamen,
and-the overflow not takes any diminishing
que las gens vey renhar malvaizamen,
for the people I-see to-reign wickedly
que non porton l'us al autre fizansa;
that not bear the-one to-the other trust
que cobeitatz a morta amistansa,
for greed has killed friendship
et enveia, que om a e talen
and envy that one has and desire
de so d'autrui en que non a nien.
of that of-another in which not he-has anything

Qu'ieu non truep font don iesca leyaltatz,
For-I not find spring whence issue loyalty
pretz ni valors, aissi m sal Dieus mon sen;
worth or merit so me may-save God my sense
mas pron truep fons don ieisson, malvestatz
but plenty I-find springs whence issue basenesses
don ja per se non penran tarimen;
whence ever by itself not they-will-take drying
qu'enans defalh selh que viu leyalmen
for-sooner fails he who lives loyally
que selh qu'esta tot jorn en malestansa;
than he who-stays all day in wrongdoing
ab pauc no m part de Dieu mal'esperansa
with little — me parts from God evil-hope
pus qu'els fals son abastat e manen;
since that-the false are provided and wealthy
mas ieu non cre sian a Dieu plazen.
but I not believe they-are to God pleasing

Ben ai per folhs e per trop dessenatz
Well I-have for fools and for too senseless
selhs que estan honest e leyalmen;
those who stand honest and loyally
si'lh deslials eron per vos amatz,
if-the disloyal were by you loved
vers paire Dieus, ben ar i a pauc de sen;
true father God well now there is little of sense
quar selhs qu'estan cofes e peneden,
for those who-stand confessed and penitent

de selhs cre ben que auran benanansa
of those I-believe well that they-will-have welfare
en paradis, e'ls fals la malanansa,
in paradise and-the false the misfortune
del fuec d'ifern cremaran veramen;
of-the fire of-hell will-burn truly
s'ieu non dic ver, doncx l'Escriptura men.
if-I not say true then the-Scripture lies

Si'ls abastes en aissi leyaltatz
If-them sufficed in this-way loyalty
quon si depert, ja non fora plazen
as itself departs ever not would-be pleasing
als Diables, ans ne foran iratz
to-the Devils rather thereof would-be angry
si que jamais dedintz en lur coven
so that ever inside in their covenant
non intrera nulh'arma veramen;
not would-enter any-soul truly
mas non lur cal aver nulha duptansa
but not to-them needs to-have any doubt
que ja mueira enguans ni malestansa,
that ever die deceit or wrongdoing
per secada ni per freg ni per ven,
through drought or through cold or through wind
quar ab totz pren razitz e noirimen.
for with all it-takes root and nourishment

Pauc son d'aquels que son enraziguatz
Few are of-those who are rooted
en drechura ni en bon estamen,
in right or in good estate
e fenhon s'en gran ren que son malvatz,
and feign themselves-thereof great thing who are wicked
e son plus fals que no fan a parven.
and are more false than — they-do in appearance
Aquelh fenhers es a dechazemen
That feigning is to downfall
de las armas, qu'en perdon alegransa;
of the souls that-thereof lose gladness
et en clergues es aquella uzansa
and in clerics is that custom
que s fenhon bos, mas Dieus sap l'estamen
that themselves they-feign good but God knows the-estate
dels fals clergues e dels laicx eyssamen.
of-the false clerics and of-the laymen likewise

Un sirventes vuelh far dels autz glotos

39 · THE HIGH GLUTTONS

He makes a sirventes on the high gluttons who sell God, destroy the people, and preach holy living while their fair seeming covers treason; he will not keep silent, since whoever shields a thief is as guilty as the thief. They are thieves and they rule over us, so let us cry out their evil until they know their sins. They are all brothers but do not share Christ's goods equally: holy church is so venal that no one gets a dignity or a prebend without bribes, or unless he is nephew or son to its shepherds. Their deeds are wicked and their words spiritual, like Antichrist's messengers; the higher they climb, the lower they fall into hell while another gathers their rents. Whoever knows Scripture is little prized unless he knows trade.

Un sirventes vuelh far dels autz glotos
A sirventes I-want to-make of-the high gluttons
que vendon Dieu, e destruizon la gen,
who sell God and destroy the people
e prezicon que'ls vivon sanctamen;
and preach that-they live holily
ab belhs semblans cobron lurs tracios,
with fair seemings they-cover their treasons
per qu'ieu non vuelh jamais esser celaire
for which-I not want ever to-be concealer
de lurs crois faitz, on es desleialtatz,
of their vile deeds where is disloyalty
pus qu'atrestan es vas Dieu encolpatz
since that-as-much is toward God guilty
selh que manten lairon, com es lo laire.
he who maintains thief as is the thief

Lairons son ilh, e renhon sobre nos;
Thieves are they and reign over us
doncx ben em folhs et ab pauc d'escien;
then well we-are fools and with little of-knowledge
pus laires es qui al lairon cossen,
since thief is who to-the thief consents
que farem doncx, si no ns en val razos?
what will-we-do then if not to-us thereof avails reason
Cridem lo mal qu'ilh fan o que fan faire,
Let-us-cry the evil that-they do or that they-make to-do
si que'lhs puescon conoisser lors peccatz;
so that-they can to-know their sins
e no s tenga negus asseguratz
and not himself let-hold any assured
si ve desfar son vezi o son fraire.
if he-sees to-undo his neighbor or his brother

Fraire son tug, mas no son pas engals
Brothers are all but not are at-all equal
las partz que'lhs fan dels bens de Jhesu Crist.
the shares that-they make of-the goods of Jesus Christ
Ai! verais Dieus, qu'ab ton sanc nos rempsist,
Ah true God who-with thy blood us redeemedst
veias com es sancta gleiza venals,
see how is holy church venal
que hom no i a dignetat ni prebenda,
that one not there has dignity or prebend
si non lur fai soven donar socors,
if not to-them he-makes often to-give succor

o non es neps o filhs de tos pastors,
or not is nephew or son of thy shepherds
o non cossen lor desleial fazenda!
or not consents their disloyal business

Faitz an fellons e ditz esperitals,
Deeds they-have felon and sayings spiritual
ab votz tenen et ab coratge trist;
with voice drawling and with heart sad
ieu cug que'ls son messatge d'Antecrist.
I think that-they are messengers of-Antichrist
Guardatz si d'els pot ben issir totz mals!
Look if from-them can well to-issue all evil
Mas Dieus en fai totz jorns corteza esmenda,
But God thereof makes all days courteous amends
qu'on plus aut son puiatz en las honors,
for-the more high they-are climbed in the honors
cazon plus bas, ab penas et ab plors,
they-fall more low with pains and with weeping
el fons d'iffern, et autre cuelh la renda.
in-the bottom of-hell and another gathers the income

Rendas queron per laissar als parens;
Incomes they-seek for to-leave to-the kin
et anc denant no fon tan lur amicx,
and ever before not was so-much their friend
que non sia per elhs tengutz mendicx,
that — be by them held beggar

si non lor fai remembrans'ap presen.
if not to-them he-makes remembrance-with present
Selh que conois e sap Sancta Escriptura,
He who knows and understands Holy Scripture
es pauc prezatz, si non sap de trafey,
is little prized if not he-knows of trading
e non conois la lur desleial ley,
and not knows the their disloyal law
que fan semblar de tot mal tort drechura.
that they-make to-seem of all evil wrong right

Guardon si selhs que fan de tort drechura,
Let-them-guard themselves those who make of wrong right
que solamen fauc de lor ma rancura.
for only I-make of them my complaint

Un estribot farai quez er mot maïstratz

40 · THE ESTRIBOT

A masterly estribot of new words, art, and divinity. He sets out his creed: God born of a holy maiden, Father, Son, and Trinity, who cast down the angels; John who baptized him, and Rome and St. Peter, made judge of penance. But the clergy who do falsehood do not believe it: greedy to take and stingy with good, fair-faced and foul with sin, they forbid others what they do themselves, lie with whores until sunrise instead of singing matins, and sing ballads; Caiaphas and Pilate will reach God first. Black monks, once cloistered, now cover other men's wives in the towns, and from such sealed letters come the heretics. He ends asking pardon if he has said ill, for he says it so that God may be loved the more.

Un estribot farai quez er mot maïstratz
An estribot I-will-make that will-be very masterly
de motz novels e d'art e de divinitatz;
of words new and of-art and of divinity
qu'ieu ai en dieu crezensa que fon de maire natz
for-I have in god belief who was of mother born
d'una sancta piusela, per que'l mon es salvatz;
of-a holy maiden through whom-the world is saved
et es paires e filh e sancta trinitatz,
and is father and son and holy trinity
et es tres en persona et una unitatz.
and is three in person and one unity

E cre que'l cel e'l tro ne fos per el traucatz,
And I-believe that-the heaven and-the thunder thereof was by him pierced
e'n trabuquet los angels quan los trobet damnatz.
and-thence he-hurled the angels when them he-found damned

E crei que sans Johans lo tenc entre sos bratz
And I-believe that Saint John him held between his arms
e l bateget en l'aigua él flum quan fo propchatz;
and him baptized in the-water in-the river when he-was come-near
e conoc be la senha abanchas que fos natz
and knew well the sign before that he-were born
él ventre de sa maire que volve al destre latz.
in-the womb of his mother that he-turned to-the right side

E cre Rom'e sanct Peire, a cui fon comandatz,
And I-believe Rome-and Saint Peter to whom was commanded
jutge de penedença, de sen e de foldatz.
judge of penance of sense and of folly
Mas so no crezon clergue que fan las falsetatz,
But that not believe clerics who do the falsehoods
que son larcs d'aver penr'et escas de bontatz;
who are generous of-wealth taking-and stingy of goodnesses
e son bel per la cara et orres de peccatz,
and are fair by the face and foul with sins
e devedon als autres d'aco que fan lor atz;
and forbid to-the others of-that which they-do their liking
et en loc de matinas an us ordes trobatz
and in place of matins they-have a rule found
que jazon ab putanas tro'l solelh es levatz,
that they-lie with whores until-the sun is risen
enans canton baladas e prozels trasgitatz:
rather they-sing ballads and proses juggled
abans conquerran dieu Caïfas e Pilatz.
sooner will-conquer god Caiaphas and Pilate

Monges solon estar dins los mostiers serratz,
Monks used to-stay within the minsters closed
on adzoravon dieu denan las magestatz;
where they-adored god before the majesties
e quan son en las vilas on an lor poestatz,
and when they-are in the towns where they-have their powers
si avetz bela femn'o es hom molheratz,
if you-have fair wife-or is one married
els seran cobertor, sius peza o sius platz.
they will-be coverer if-you grieves or if-you pleases
E quant els son dessus e'ls cons son sagelatz
And when they are on-top and-the cunts are sealed
ab las bolas redondas que pendon al matratz,
with the seals round that hang at-the mattress
quan las letras son clauzas e lo trauc es serratz,
when the letters are closed and the hole is shut
d'aqui eisson l'iretge e li essabatatz,
from-there issue the-heretics and the Waldensians
que juron e renegon e jogon a tres datz.
who swear and deny and play at three dice
Aisso fa monge negre en loc de caritatz.
This does monk black in place of charity

Mon estribot fenisc quez es tot compassatz,
My estribot I-finish which is all measured
qu'ai trag de gramatica e de divinitatz:
which-I-have drawn from grammar and from divinity
e si mal o ai dic, que m sia perdonatz,
and if ill it I-have said that to-me it-be pardoned
que ieu o dic per dieu qu'en sia plus amatz,
for I it say for god that-thereof he-be more loved
e per mal estribatz Clergues.
and for ill stirruped Clerics

Ieu volgra, si dieus o volgues

41 · THE COUNT OF TOULOUSE

He wishes we had recovered Syria, that the emperor had recovered Lombardy, and that the count, duke, and marquis had recovered the Vivarais here. As a great ship outranks a skiff, a lion a boar, and a gift a refusal, the count outranks other barons: he takes from the false and gives to the true and climbs in worth. The count of Toulouse flatters no man; he is generous, bold, glad, loving, truthful, and loyal. Marseille, Arles, Avignon, Carpentras, Valence, and the rest have no more excellent lord. Knighthood is born from Raymond as water from a spring; he holds out against the French and the clergy, humble to the good and hard on the wicked, and his very name says he is the ray of the world.

Ieu volgra, si dieus o volgues,
I would-wish if god it would-wish

acsem cobrat Suria,
we-had recovered Syria

e'l pros emperaire agues
and-the worthy emperor had

cobrada Lombardia,
recovered Lombardy

e'l valens coms, ducx e marques
and-the worthy count duke and marquis

agues sai cobrat Vivares,
had here recovered Vivarais

qu'en aissi m plairia,
for-in this-way me it-would-please

que aitals voluntatz m'a pres
for such will me-has taken
que dels afars volria
that of-the affairs I-would-wish
so que dregz n'es.
that which right thereof-is

Si cum val mais grans naus en mar
Just as is-worth more great ship on sea
que lings ni sagecia,
than skiff or galley
e val mais leos de singlar
and is-worth more lion than boar
e mais dos que fadia,
and more gift than refusal
val mais lo coms que autre bar,
is-worth more the count than other baron
qu'ab tolr'als fals et als fis dar
for-with taking-from-the false and to-the true giving
sec de valor la via,
he-follows of merit the way
e pueia en pretz ses davallar,
and climbs in worth without descending
et a la maestria
and has the mastery
de ricx faitz far.
of rich deeds to-do

[Lo coms de Toloza val tan
The count of Toulouse is-worth so-much
e tan fai et embria
and so-much does and presses-on
que lunh home del mon no blan
that any man of-the world not he-flatters
per mal ques vuelha sia.
for evil that-himself he-will be
Aitals es quant ieu lo deman,
Such he-is when I him ask
larc, ardit, alegr'e aman,
generous bold glad-and loving
franc de bella paria,
frank of fair company
vertadier, drechura guardan,
truthful right keeping
leyal e ses bauzia,
loyal and without fraud
belh gen parlan.]
fair noble speaking

Marseilla, Alres et Avinhos
Marseille Arles and Avignon
tug segon una via,
all follow one way
e Carpentras e Caivallos
and Carpentras and Cavaillon
e Valensa e Dia,
and Valence and Die

Viana, Pupet e'l Dromos
Vienne Pupet and-the Drôme
agron rei lo pus cabaillos
had king the most excellent
que port caussas ni esperos,
who wear hose or spurs
car si pro no'l tenia,
for if profit not-to-him it-held
en badas seria pros.
in vain would-be worthy

A Tolosa a tal Raymon
In Toulouse there-is such Raymond
lo comte, cuy dieus guia,
the count whom god guides
qu'aissi cum nays aigua de fon,
that-just as is-born water from spring
nays d'el cavalaria,
is-born from-him knighthood
quar dels peiors homes que son
for from-the worst men that are
se defen e de tot lo mon,
himself he-defends and from all the world
que Frances ni clercia
that French or clergy
ni las autras gens no l'an fron,
or the other people not him-have brow

mas al bos s'humilia
but to-the good himself-humbles
e'ls mals cofon.
and-the bad confounds

[E pus sa valors per lo mon
And since his merit through the world
sobremonta tan sobremon
overtops so overmounts
la sua senhoria
the his lordship
que de comt'e duc a raymon;
that of count-and duke he-has ray-of-world
que'l noms o signifia
for-the name it signifies
que ditz Raymon.]
which says Raymond

Predicator

42 · THE PREACHER

Mahn prints this piece in excerpts. A preacher who does the work he bids others do is the better man; he thinks less of one who flees the work he preaches, for a man beats his own child first and corrects his faults, and leaves the stranger alone. Sowing wheat in the desert without plowing is labor lost. A man dressed in samite with great wealth at his command earns no name of baron if he is wicked, while a man as naked as a child brought to baptism should be called a baron if he is worthy. The last lines speak directly to the reader: pardon readily, conquer yourself, love friends and enemies, and you will need no hair shirt and no voyage overseas.

Predicator

Preacher

tenc per meillor

I-hold for better

cant fai l'obra que manda far,

when he-does the-work that he-commands to-do

non fas sellui

not I-do him

que l'obra fui

who the-work flees

que als autres vai predicar.

which to-the others he-goes to-preach

Que son efan
For his child
bat hom enan
beats one first
e ill castia son malestar,
and to-him corrects his misdeed
non fai l'estranh
not does the-stranger
de cui no'l tanh,
of whom not-him concerns
si'l vezia peiras lansar.
if-him he-saw stones to-throw

C'aitan si pert
For-as-much himself loses
qui en desert
who in desert
semena fromen ses arar,
sows wheat without plowing
ni en calmeilh
or in waste-land
espan son meilh
spreads his millet
non sap gaire de laorar ...
not knows much of tilling ...

tals a vestit
such-a-one has clothed
drap de samit
cloth of samite
e pot ben gran aver mandar,
and can well great wealth to-command
que ges no'l do
that at-all not-to-him I-give
nom de baro,
name of baron
can li vei malvestat menar.
when to-him I-see baseness to-lead

E tals es nus
And such-a-one is naked
que non a plus
who not has more
qu'aquel c'om porta batejar,
than-he whom-one carries to-baptize
sol car es pros
only because he-is worthy
e ill plas razos,
and to-him pleases reason
lo deu hom baron apellar …
him ought one baron to-call …

perdonas leu,
pardon lightly
venzas vos greu
conquer yourselves hard
e non vos cal cheira portar;
and not to-you needs hair-shirt to-wear
amas amics
love friends
et enemics
and enemies
e no us cal anar outra mar ...
and not to-you needs to-go beyond sea …

L'afar del comte Guio

43 · THE MONKS OF SAINTE-FOY

He has heard all about Count Guy's affair, the king's war, and the strife at Mauzac, but not why our seneschal, so worthy and noble, lets the monks of Sainte-Foy be killed; he will say no more of them, since right finds no shelter with laymen or clerics and wealth drives everything. Power has seized the house of Camaleiras without right and ruined the monastery, to the abbot's grief, and the disloyal have thrown the monks out of their houses with no reason worth stating. Never since St. Faith died has the monastery or its hermitage been so foully invaded: see whether this pleases God.

L'afar del comte Guio
The-affair of-the count Guy
e de la guerra del rei,
and of the war of-the king
e de Mauzac lo barei
and of Mauzac the strife
ai ben auzit cossi fo,
I-have well heard how it-was
mas enqueras non aug dire
but yet not I-hear to-say
per que nostre senescals,
for what our seneschal
que tant es pros e cabals,
who so-much is worthy and excellent
laissa los morgues aussire
lets the monks to-kill
de Sancta Fre, ar m'en gic,
of Saint Faith now myself-thence I-leave

car dreitz no i troba abric
for right not there finds shelter
ab los laics ni ab los clercs;
with the laymen or with the clerics
aissi'ls encaussa avers.
so-them chases wealth

Poders a tout la maizo
Power has taken the house
de Camaleiras ses drei,
of Camaleiras without right
e'l monestier decazei,
and-the monastery declined
don l'abas es en cossire
whence the-abbot is in care
e'l covens, car desleials
and-the convent for disloyals
los gieta de lurs ostals
them throw from their houses
ses razon que n'es a dire;
without reason that thereof-is to say
qu'anc, pus Sancta Fres moric,
for-ever since Saint Faith died
hom tan lag non envazic
one so foully not invaded
lo monestier ni'l dezers,
the monastery or-the desert
guardatz si es a dieu plazers!
look if it-is to god pleasure

Tan son li orde enveios

44 · THE COVETOUS ORDERS

Mahn prints these stanzas as Raynouard quotes them. The orders are so envious, proud, and malicious that they know a hundred times more deceit than robbers, and with it they build their houses and fine orchards; but no Turk or Persian will believe in God through their sermons, for they fear the crossing as much as death and would rather build here than conquer over there. Their pardons are for sale to anyone who has done wrong, and they will bury a usurer for his money; but the poor and needy they will neither bury, visit, nor receive, only those who give them great gifts.

Tan son li orde enveios,
So are the orders envious
plen d'erguelh e de mal talan
full of-pride and of ill desire
que cen tans sabon mais d'engan
that hundred times they-know more of-deceit
que raubadors ni mal cussos ...
than robbers or evil rascals …

e d'aquo baston lurs maizos
and from-that they-build their houses
e bels vergiers on els estan;
and fair orchards where they stay

mas ges los Turc ni li Persan
but at-all the Turks or the Persians
non creyran dieu per lurs sermos
not will-believe god through their sermons
qu'ilh lur fasson, quar paoros
that-they to-them make for fearful
son del passar com del morir,
they-are of-the crossing as of-the dying
e volon mais de sai bastir
and they-want more from here to-build
que lai conquerre los felos.
than there to-conquer the felons

Per deniers trobaretz perdos
For pennies you-will-find pardons
ab els, s'avetz fag malestan;
with them if-you-have done misdeed
e renoviers sebeliran
and usurers they-will-bury
per aver, tan son cobeitos,
for wealth so are-they covetous
mas ges los paubres sofrachos
but at-all the poor needy
no seran per els sebelitz
not will-be by them buried
ni vezitatz ni aculhitz,
nor visited nor received
mas aquels de cuy an grans dos.
but those from whom they-have great gifts

Quar si Caym a el segle semensa

45 · STEPHEN THE TRAITOR

If Cain has offspring in the world, Stephen must be of the same birth, since at Aenac he did three treasons that Judas or Ganelon would not have done: those two betrayed by selling, one Christ and the other the fighters, but Stephen betrayed by killing, so that his godfather found no protection there, nor did a boy; he killed both at his own dinner. He bids the false Stephen, when he does penance, to tell the chaplains patiently about the sirventes made on him, so that they may hear his treasons.

Quar si Caym a el segle semensa,
For if Cain has in-the world seed
Esteves cug que fon d'eyssa nayssensa,
Stephen I-think that was of-same birth
qu'a Aenac fetz tres tracios
for-at Aenac he-did three treasons
que no feira Judas ni Guaynelos.
that not would-do Judas or Ganelon

Quar aquil duy traziron en vendens;
For those two betrayed in selling
l'us vendet Crist e l'autr'els ponhedors,
the-one sold Christ and the-other-the fighters
et ac hi fort deschauzitz vendedors;
and there-were there very discourteous sellers
mas Esteves trazic en aucizens,
but Stephen betrayed in killing
qu'anc sos pairis no y atrobet guirensa,
for-ever his godfather not there found protection

ni un tozet don fetz tal descrezensa
or a boy whence he-made such disbelief
qu'a son disnar los aucis ambedos ...
that-at his dinner them he-killed both …

Esteve fals, quan penras penedensa,
Stephen false when thou-wilt-take penance
als capellas diguas en pasciensa
to-the chaplains tell in patience
dels sirventes que t'ay fait un o dos,
of-the sirventes that for-thee-I-have made one or two
qu'adoncx poira auzir tas tracios.
for-then one-will-be-able to-hear thy treasons

S'us paupres hom emblava un lansol

46 · RICH THIEF AND POOR THIEF

A poor man who steals a sheet is a thief and goes with bowed head, while a rich man who steals a castle goes straight before the emperor; a poor thief is hanged for a ribbon by a man who has stolen a horse, and that justice is not straight as an arrow when the rich thief hangs the wretched one. He sings and pipes for his own sake, since no one but himself understands his speech, any more than two nightingales are understood, though he speaks no Frisian, Breton, Norman, or Poitevin.

S'us paupres hom emblava un lansol,
If-a poor man stole a sheet
laires seri'et iria cap cli,
thief he-would-be-and would-go head bowed
e si us ricx emblava mercairol,
and if a rich-man stole a-castle
iria dreitz pueis denan Constanti;
he-would-go straight then before Constantine
paubre lairon pent hom per una veta,
poor thief hangs one for a ribbon
e pen lo tals qu'a emblat un roci,
and hangs him such-one who-has stolen a nag
et aquest dreitz non es dreitz cum sageta
and this right not is straight as arrow
qu'el ric laire penda'l lairon mesqui.
that-the rich thief hang-the thief wretched

A mos ops chant et a mos ops flaujol,
For my needs I-sing and for my needs I-pipe
nulhs mas quant ieu non enten mon lati;
any but only I not understands my tongue
atretan pauc, cum fan duy rossinhol,
as-much little as do two nightingales
sabon las gens de mon chan que se di;
know the people of my song what itself says
mas ieu non ai lengua friza ni breta,
but I not have tongue Frisian or Breton
ni non parli norman ni peitavi …
and not I-speak Norman or Poitevin …

Anc no vi Breto ni Baivier

47 · THE UGLY LIAR

No Breton or Bavarian ever made himself so hard to understand as a foul liar: there is no interpreter in Paris who could tell when he lies and when he speaks true without divining. As the tree is known by its fruit and a dung heap by its smell without seeing it, so lying shows the crooked, false heart.

Anc no vi Breto ni Baivier …
Ever not I-saw Breton or Bavarian …
que tan mal entendre fezes
who so ill to-understand made
cum fai home lag messorguier;
as does man ugly liar
qu'a Paris non a latinier,
for-at Paris not is interpreter
si vol entendre ni saber,
if he-wants to-understand or to-know
quoras ment ni quoras ditz ver,
when he-lies or when he-says true
que devis non l'aia mestier …
that divining not to-him-have need …

al frug conois hom lo fruchier;
by-the fruit knows one the fruit-tree
si com hom sent podor de fermorier
just as one smells stench of dung-heap
al flairar, ses tot lo vezer,
at-the smelling without at-all it seeing
aissi fai lo mentir parer
so makes the lying to-appear
lo fals coratje torturier.
the false heart crooked

Mas Jacopi, apres manjar, non aqueza

48 · THE JACOBINS

The Jacobins do not rest after dinner but argue over which wine is best; they hold a court of pleas, call anyone who turns them aside a Waldensian, and want to know men's secrets so that they can make themselves the more feared.

Mas Jacopi, apres manjar, non aqueza,
But Jacobins after eating not grow-quiet
ans disputon del vin cals meillers es,
rather dispute of-the wine which better is
et an de plaitz cort establia,
and have of pleas court established
et es Vaudes qui'ls ne desvia,
and is Waldensian who-them thence turns-aside
e los secretz d'ome volon saber
and the secrets of-man they-want to-know
per tal que miells si puoscon far temer.
for such that better themselves they-can to-make to-fear

GUILHEM FIGUEIRA

The Life and Poems of Guilhem Figueira, with Gormonda's Answer

Vida

THE LIFE OF GUILHEM FIGUEIRA

Guilhem Figueira was from Toulouse, a tailor's son and a tailor himself. When the French took Toulouse he went to Lombardy, where he composed and sang well and made himself a jongleur among the townsmen. He never knew how to fit in among the barons or good society, but he made himself well liked by rogues, whores, innkeepers, and tavern-keepers; when he saw a good man of the court arrive where he was, he grew sad and sorrowful and did all he could to belittle him and to raise up the rogues.

Guilhems Figueira si fo de Tolosa, filhs d'un sartor, et
Guilhem Figueira thus was from Toulouse son of-a tailor and
el fo sartres. E quan li Frances agron Tolosa, el s'en
he was tailor And when the French had Toulouse he himself-thence
venc en Lombardia. E saup ben trobar e cantar e
came into Lombardy And he-knew well to-compose and to-sing and
fetz se joglars entrels ciutadins. Non fo hom queis
made himself jongleur among-the citizens Not was man who-himself
saubes cabir entrels barons ni entre la bona gen, mas
knew-how to-fit among-the barons or among the good people but
mout se fetz grazir als arlotz et a las putans et als
much himself made to-welcome to-the rogues and to the whores and to-the
ostes et als taverniers. E s'el vezia venir bon home
innkeepers and to-the tavern-keepers And if-he saw to-come good man
de cort lai on el estava, el en era tristz e dolens, et
of court there where he was he thereof was sad and sorrowful and
ades se percassava de lui abaissar e de levar los arlotz.
ever himself strove of him to-lower and of to-raise the rogues

Del preveire major

1 · PEACE BETWEEN POPE AND EMPEROR

He wishes for peace between the pope and the emperor, which would grieve the Turks and the Arabs, but each pursues his quarrel bitterly and they toil for nothing, since all one sees is nothing beside what is to come. He commends his spirit to God, who suffered on the cross, asking to be kept from mortal sin and given time to repent. He would cross the sea to serve the Creator he has offended, if he could do it honorably; lacking the means, he stays behind sadly, thinking how those who serve God where he reigned will be welcomed. The good fighters should all cross together to recover the Holy Sepulcher. He gives himself to God and bids the worthy count of Toulouse go to serve him where he was born.

Del preveire major
Of-the priest chief
e del emperador
and of-the emperor
volgra patz entre lor,
I-would-wish peace between them
qu'aissi foran marrit
for-thus would-be grieved
li Turc elh Arabit.
the Turks and-the Arabs
Mas trop amaramen
But too bitterly
mena chascuns d'elhs so que ten,
leads each of-them that which he-holds
e trebalhon si de nien,
and toil themselves for nothing

quar nienz es tot so q'om pot chauzir
for nothing is all that which-one can to-see
segon aquo que es a devenir.
according-to that which is to come

A dieu, nostre senhor,
To god our lord
qui per nos ac dolor
who for us had grief
en la crotz e paor,
on the cross and fear
segon qu'avem auzit,
according that-we-have heard
coman mon esperit,
I-commend my spirit
quel gar de perdemen,
that-be-it guard from perdition
e qu'en aquest segle dolen
and that-in this world sorrowful
mi gar de mortal falhimen,
me be-guard from mortal failing
em don tan sai mos peccatz penedir,
and-me be-give so-much here my sins to-repent
per qu'ieu puesca al sieu renhe venir.
for that-I can to-the his kingdom to-come

Mas non hagra temor,
But not I-would-have fear
si del cors peccador
if with-the body sinner
poges al criator,
I-could to-the creator
vas cui mout hai falhit,
toward whom much I-have failed
servir, quar desservit
to-serve for disserved
l'ai trop mon escien;
him-I-have too-much my knowing
per qu'ai de passar mar talen
for which-I-have of crossing sea desire
s'o poges far adrechamen,
if-it I-could to-do rightly
quar lai pot hom si onran dieu servir,
for there can one so honoring god to-serve
ez enaissi volgra mos tortz delir.
and thus I-would-wish my wrongs to-destroy

Mas quar non hai richor
But because not I-have wealth
de passar ab honor,
of crossing with honor
remanc sai ab tristor,
I-remain here with sadness
quan pes so qu'ai merit,
when I-think that which-I-have deserved

ni con seran grazit
and how will-be welcomed
sobre tot' autra gen
above all other people
cilh qui seran de dieu serven
those who will-be of god servants
lai on el renhet humilmen.
there where he reigned humbly
Ez ad aital conquist fai bon venir,
And to such conquest it-makes good to-come
ont hom conquier gaug que no pot falhir.
where one gains joy that not can to-fail

Quel bon envazidor
For-the good attackers
el bon combatedor
and-the good fighters
e l'ardit feridor
and the-bold strikers
devon tut az un crit
ought all at one cry
passar, guerrier complit,
to-cross warriors complete
ab gran afortimen
with great fortitude
de cobrar lo sant monimen,
to recover the holy sepulcher

e non a cor d'ome valen
and not has heart of-man worthy
qui lai non vol l'arma el cors enantir
who there not wants the-soul and-the body to-advance
on elh nasquet e volc per nos murir.
where he was-born and willed for us to-die

Az aquel dieu mi ren
To that god myself I-render
qu'en la vergen venc veiramen
who-in the virgin came truly
e volc per nostre salvamen
and willed for our salvation
anta e dolor e peina e mort sufrir
shame and grief and punishment and death to-suffer
e pietat e turmen e consir.
and pity and torment and care

Al pro comte valen
To-the brave count worthy
de Tolozam digaz breumen,
of Toulouse-me tell briefly
estiers, qu'el sapcha veiramen,
besides that-he know truly
que per sol volc dieus part totz enantir,
that for alone willed god beyond all to-advance
que lai on elh nasquet, l'anes servir.
that there where he was-born him-he-go to-serve

D'un sirventes far en est son que m'agenssa

2 · ROME, DECEIVER

His great sirventes against Rome, nearly every stanza opening on her name. Rome is head of all decline, the guide and root of every evil: she betrayed the good king of England, shears her ewes too close, gnaws the flesh and bones of fools, leads the blind into the pit, and pardons sins for pennies. Her folly lost Damietta; her false pardon sent France's barons to torment, her false preaching drew King Louis from Paris to his death; she spares the Saracens and slaughters Greeks and Latins, and with Cîteaux made a slaughter at Béziers. He prays that Count Raymond be rescued and that the emperor bring her down. Her cardinals resell God, her shepherds are false; she has a lamb's face, a ravening wolf within, a crowned serpent whom the devil calls his own.

D'un sirventes far en est son que m'agenssa
Of-a sirventes making in this tune that me-pleases
nom vuolh plus tarzar ni far longa bistenssa,
not-myself I-want more to-delay or to-make long tarrying
e sai ses doptar qu'ieu n'aurai malvolenssa,
and I-know without doubting that-I thereof-will-have ill-will
car fauc sirventes
for I-make sirventes
dels fals, mal apres,
of-the false ill taught
de Roma, que es caps de la dechasenssa,
of Rome which is head of the decline
on dechai totz bes.
where declines all good

Nom meravilh ges, Roma, si la gens erra,
Not-myself I-wonder at-all Rome if the people errs
quel segle avetz mes en trebalh et en gerra,
for-the world you-have put in toil and in war
e pretz e merces mor per vos e sosterra,
and worth and mercy dies through you and is-buried
Roma enganairitz,
Rome deceiver
qu'etz de totz mals guitz
who-are of all evils guide
e cima e razitz, quel bons reis d'Englaterra
and top and root for-the good king of-England
fon per vos trahitz.
was by you betrayed

Roma trichairitz, cobeitatz vos engana,
Rome cheat greed you deceives
c'a vostras berbitz tondetz trop de la lana.
that-from your ewes you-shear too-much of the wool
Lo sains esperitz, que receup carn humana,
The holy spirit who received flesh human
entenda mos precs
may-hear my prayers
e franha tos becs.
and may-break thy beaks
Roma, no m'entrecs, car es falsa e trafana
Rome not me-truce for thou-art false and treacherous
vas nos e vas Grecs.
toward us and toward Greeks

Roma, als homes pecs rozetz la carn e l'ossa,
Rome of-the men foolish you-gnaw the flesh and the-bones
e guidatz los secs ab vos inz en la fossa,
and you-lead the blind with you inside into the pit
e passatz los decs de dieu, car trop es grossa
and you-transgress the bounds of god for too great is
vostra cobeitatz,
your greed
car vos perdonatz
for you pardon
per deniers pechatz. Roma, de gran trasdossa
for pennies sins Rome of great overload
de mal vos cargatz.
of evil yourself you-load

Roma, ben sapchatz que vostra avols barata
Rome well know that your worthless dealing
e vostra foudatz fetz perdre Damiata.
and your folly made to-lose Damietta
Malamen renhatz, Roma. Dieus vos abata
Wickedly you-reign Rome God you may-strike-down
en dechazemen,
in decline
car trop falsamen
for too falsely
renhatz per argen, Roma de mal' esclata
you-reign for silver Rome of evil breed
e de mal coven.
and of evil covenant

Roma, veramen sai eu senes doptanssa
Rome truly know I without doubt
c'ab galiamen de falsa perdonanssa
that-with cheating of false pardon
liuretz a turmen lo barnatge de Franssa
you-delivered to torment the baronage of France
lonh de paradis,
far from paradise
el bon rei Lois,
and-the good king Louis
Roma, avetz aucis, c'ab falsa predicanssa
Rome you-have killed for-with false preaching
l traissetz de Paris.
him you-drew from Paris

Roma, als Sarrazis faitz vos pauc de dampnatge,
Rome to-the Saracens do you little of damage
mas Grecs e Latis metetz e carnalatge.
but Greeks and Latins you-put in slaughter
Inz el foc d'abis, Roma, faitz vostre estatge
Inside in-the fire of-abyss Rome you-make your dwelling
en perdicion.
in perdition
Ja dieus part nom don,
Ever god share not-me may-give
Roma, del perdon ni del pelegrinatge
Rome of-the pardon or of-the pilgrimage
que fetz d'Avinhon.
that you-made of-Avignon

Roma, ses razon avetz mainta gen morta,
Rome without reason you-have many people killed
e jes nom sab bon, car tenetz via torta,
and at-all not-me tastes good for you-hold way crooked
qu'a salvacion, Roma, serratz la porta.
for-to salvation Rome you-close the gate
Per qu'a mal govern
For which-has evil guidance
d'estiu e d'invern
of-summer and of-winter
qui sec vostr' estern, car diables l'en porta
who follows your track for devil him-thence carries
inz el fuoc d'enfern.
inside in-the fire of-hell

Roma, beis decern lo mals c'om vos deu dire,
Rome well-itself discerns the evil that-one you ought to-say
quar faitz per esquern dels crestians martire.
for you-make for mockery of-the Christians martyrdom
Mas en cal quadern trobatz c'om deja aucire
But in what book find-you that-one ought to-kill
Romals crestians?
Rome-the Christians
Dieus, qu'es verais pans
God who-is true bread
e cotidians, me don so qu'eu desire,
and daily me may-give that which-I desire
vezer dels Romans.
to-see of-the Romans

Roma, vers es plans que trop foz angoissosa
Rome true is plain that too-much you-were grasping
dels perdons trafans que fetz sobre Tolosa.
of-the pardons treacherous that you-made upon Toulouse
Trop rozetz las mans a lei de rabiosa,
Too-much you-gnaw the hands in manner of rabid-woman
Roma descordans.
Rome discordant
Mas sil coms prezans
But if-the count prized
viu ancar dos ans, Fransa n'er dolorosa
lives yet two years France thereof-will-be sorrowful
dels vostres engans.
of-the your deceits

Roma, tant es grans la vostra forfaitura
Rome so is great the your crime
que dieu e sos sans en gitatz a non-cura,
that god and his saints thereof you-throw to not-care
tant etz mal renhans, Roma falsa e tafura,
so you-are ill reigning Rome false and knavish
per qu'en vos s'escon
for which-in you itself-hides
eis magra eis cofon
and-itself starves and-itself confounds
lo jois d'aquest mon. E faitz gran desmesura
the joy of-this world And you-do great excess
del comte Raimon.
of-the count Raymond

Roma, dieus l'aon elh don poder e forsa
Rome god him-may-help and-him may-give power and strength
al comte que ton los Frances els escorsa,
to-the count who shears the French and-them flays
e fa'n planca e pon, quand ab els se comorsa;
and makes-of-them plank and bridge when with them himself battles
et a mi plaz fort.
and to me pleases strongly
Roma, a dieu recort
Rome to god I-recall
del vostre gran tort, sil plaz; el comte estorsa
of-the your great wrong if-him pleases and-the count may-rescue
de vos e de mort.
from you and from death

Roma, bem conort quez en abans de gaire
Rome well-myself I-comfort that in before of long
venrez a mal port, si l'adreitz emperaire
you-will-come to bad port if the-righteous emperor
mena adreich sa sort ni fai so que deu faire.
leads rightly his fortune and does that which he-ought to-do
Roma, eu dic ver,
Rome I say true
quel vostre poder
that-the your power
veirem dechazer. Roma, lo vers salvaire
we-will-see decline Rome the true savior
m'o lais tost vezer.
to-me-it may-let soon to-see

Roma, per aver faitz mainta vilania
Rome for wealth you-do many churlishness
e maint desplazer e mainta fellonia.
and many displeasure and many felony
Tant voletz aver del mon la senhoria
So-much you-want to-have of-the world the lordship
que ren non temetz
that anything not you-fear
dieu ni sos devetz,
god or his prohibitions
anz vei que fazetz mais qu'ieu dir non poiria
rather I-see that you-do more than-I to-say — could
de mal, per un detz.
of evil for one ten

Roma, tan tenetz estreg la vostra grapa
Rome so you-hold tight the your claw
que so que podetz tener, greu vos escapa.
that that which you-can to-hold hardly you escapes
Si'n breu non perdetz poder, a mala trapa
If-in short not you-lose power to bad trap
es lo mons cazutz
is the world fallen
e mortz e vencutz
and dead and conquered
el pretz confondutz. Roma, la vostra papa
and-the worth confounded Rome the your pap
fai aitals vertutz.
makes such virtues

Roma, cel qu'es lutz del mon e vera vida
Rome he who-is light of-the world and true life
e vera salutz, vos don mal' escarida,
and true salvation you may-give evil fortune
car tans mals saubutz faitz, per que lo mons crida.
for so-many evils known you-do for which the world cries
Roma deslejals,
Rome disloyal
razitz de totz mals,
root of all evils
els focs enfernals ardretz senes falhida,
in-the fires infernal you-will-burn without fail
si non penssatz d'als.
if not you-think of-other

Roma, als cardenals vos pot hom sobreprendre
Rome by-the cardinals you can one to-reproach
per los criminals pecatz que fan entendre,
for the criminal sins that they-make to-understand
que non pensan d'als, mas cum puoscan revendre
that not they-think of-other but how they-can to-resell
dieu et sos amics,
god and his friends
e noi val castics.
and not-there avails reproof
Roma, grans fastics es d'auzir e d'entendre
Rome great disgust it-is to-hear and to-understand
los vostres prezicx.
the your preachings

Roma, eu sui enics, car vostre poders monta,
Rome I am hostile for your power mounts
e car grans destrics totz ab vos nos afronta,
and for great harm all with you us affronts
car vos etz abrics e caps d'engan e d'onta
for you are shelter and head of-deceit and of-shame
e de deshonor;
and of dishonor
eil vostre pastor
and-the your shepherds
son fals trichador, Roma, e quils aconta
are false cheats Rome and who-them befriends
fai trop gran follor.
does too great folly

Roma, mal labor fal papa, quan tensona
Rome ill work does-the pope when he-disputes
ab l'emperador pel dreich de la corona
with the-emperor for-the right of the crown
nil met en error nils sieus gerriers perdona;
and-him puts in error and-the his warriors pardons
car aitals perdos
for such pardon
que non sec razos,
that not follows reason
Roma, non es bos, enans qui l'en razona,
Rome not is good rather who him-thereof defends
reman vergonhos.
remains shameful

Romal glorios que sofri mortal pena
Rome-the glorious-one who suffered mortal pain
en la crotz per nos, vos done mal' estrena,
on the cross for us you may-give evil gift
car voletz totz jors portar la borsa plena,
for you-want all days to-carry the purse full
Roma, de mal for,
Rome of evil mold
que tot vostre cor
for all your heart
avetz en tresor; don cobeitatz vos mena
you-have in treasure whence greed you leads
el fuoc que no mor.
into-the fire that not dies

Roma, del malcor que portatz en la gola,
Rome from-the malice that you-carry in the throat
nais lo sucx, don mor lo mals e s'estrangola
is-born the juice whence dies the wicked and himself-strangles
ab doussor del cor; per quel savis tremola,
with sweetness of-the heart for which-the wise trembles
quan conois e ve
when he-knows and sees
lo mortal vere
the mortal venom
e de lai on ve, (Roma, del cor vos cola)
and from there where it-comes Rome from-the heart you flows
don li pieitz son ple.
whence the breasts are full

Roma, ben ancse a hom auzit retraire
Rome well always has one heard tell
quel cap sem vos te, per quel faitz soven raire;
that-the head empty you holds for which-it you-make often shave
per que cug e cre qu'ops vos auria traire,
for which I-think and believe that-need to-you it-would-be to-draw
Roma, del cervel,
Rome from-the brain
quar de mal capel
for of evil hat
etz vos e Cistel, qu'a Bezers fezetz faire
are you and Cîteaux that-at Béziers you-made to-make
mout estranh mazel.
very strange slaughter

Rom', ab fals sembel tendetz vostra tezura,
Rome with false lure you-set your snare
e man mal morsel manjatz, qui que l'endura.
and many bad morsel you-eat who that it-endures
Car' avetz d'anhel ab simpla gardadura,
Face you-have of-lamb with simple look
dedins lops rabatz,
within wolf ravening
serpens coronatz
serpent crowned
de vibr' engenratz, per quel diableus apella
of viper engendered for which-the devil-you calls
comals sieus privatz.
as-the his intimates

Ja de far nou sirventes

3 · THE EMPEROR AND THE LOMBARDS

He needs no teacher for a new sirventes, having seen enough good and evil, blame and praise, to know that the Lombards are doing the emperor an ill turn, refusing to hold him as their lord. If he does not come back soon to avenge his shame, the empire may well complain of him for letting its right be diminished, and he will never again have the high worth he once had; the poet recalls his own grandfather's saying that whoever does not give what grieves him often fails to get what he wants. But the emperor has such sense that if he returns in force, no one will dare stir against his will, and he prays God to let him see it.

Ja de far nou sirventes
Ever of making new sirventes
no quier autre ensenhador,
not I-seek other teacher
que ieu ai tant vist et apres
for I have so-much seen and learned
ben e mal e sen e folhor
good and evil and sense and folly
qu'ieu conosc blasme e lauzor,
that-I know blame and praise
e conosc anta e honor;
and I-know shame and honor
e conosc que malvat labor
and I-know that wicked work
fan Lombart de l'emperador.
make Lombards of the-emperor

Quar nol tenon per senhor
For not-him they-hold for lord
enaissi quon deurian far,
so as they-ought to-do
e s'ilh non repaira enves lor
and if-he not returns toward them
en breu per sas antas venjar,
in short for his shames to-avenge
l'enperi s'en poira clamar
the-empire itself-thereof will-be-able to-complain
d'elh e del sieu enperiar,
of-him and of-the his ruling
se laissa tolre ni mermar
if he-lets to-take or to-diminish
lo dreit qu'elh deu adreiturar.
the right that-he ought to-make-right

Si l'emperaire reman,
If the-emperor remains
que non cobr' er so qu'om li tol,
that not he-recover now that which-one from-him takes
ja mais de bon pretz sobeiran
ever more of good worth sovereign
non aura tan com aver sol.
not will-he-have so-much as to-have he-used

E doncx clars estic son lansol
And then clear stood his sheet
qu'ieu auzi dir a mon aujol
that-I heard say to my grandfather
que qui non dona so quel dol,
that who not gives that which-him grieves
mantas vetz non pren so ques vol.
many times not takes that which-he wants

L'emperaire poderos
The-emperor mighty
a tan de sen e de saber
has so-much of sense and of knowledge
que, s'elh repaira envas lor
that if-he returns toward them
apoderat ab son poder,
empowered with his power
ja nulhs nos auzara mover,
ever any not-himself will-dare to-move
que non fassa tot son voler;
that not he-do all his will
e prec dieu que m'o lais vezer
and I-pray god that me-it he-let see
a mon pro et al sieu plazer.
to my profit and to-the his pleasure

Nom laissarai per paor

4 · THE FALSE CLERGY

Fear will not stop him from working a sirventes in the service of the clergy, so that many will see the deceit of a false clergy that does the more harm the more power it has. These false preachers have led the world into error, for those they preach to copy what they do, and when the blind lead the blind both fall into the pit. Our shepherds have turned into ravening wolves who comfort their sheep with sweet words and then make them die. Worse, a priest who lies with his whore will hold the Lord's body the next day, a mortal heresy; complain of it and they will accuse and excommunicate you, and unless you give them money you will have no friendship from them. Toulouse knows the truth of it.

Nom laissarai per paor
Not-myself I-will-leave for fear
c'un sirventes non labor
that-a sirventes — I-work
en servizi dels clergatz,
in service of-the clergy
e quan sera laoratz,
and when it-will-be worked
conoisseran li plusor
will-know the most
l'engan e la fellonia
the-deceit and the felony
que mou de falsa clersia,
that moves from false clergy
que lai on ant mais forssa ni poder,
for there where they-have more force or power
fant plus de mal e plus de desplazer.
they-do more of evil and more of displeasure

Aquist fals prezicador
These false preachers
ant mes lo segle en error,
have put the world in error
qu'il fan los mortals peccatz.
for-they do the mortal sins
Pois cilh cui ant prezicatz,
Then those whom they-have preached
fant que vezon far a lor,
do what they-see to-do by them
e tuich segon orba via.
and all follow blind way
Doncs si l'uns orbs l'autre guia,
Then if the-one blind the-other guides
non van amdui en la fossa cazer?
not go both into the pit to-fall
Si fant, so dis dieus, qu'ie'n sai ben lo ver.
So they-do so said god that-I-thereof know well the truth

Vers es que nostre pastor
True it-is that our shepherds
son tornat lop raubador,
are turned wolves robbers
qu'il raubon deves totz latz,
for-they rob from all sides
e mostron semblan de patz,
and show seeming of peace

e confortan ab doussor
and comfort with sweetness
lor ovelhas nuoich e dia;
their sheep night and day
pois quan las an en balhia,
then when them they-have in keeping
et ilh las fant morir e dechazer,
and they them make to-die and to-decline
ist fals pastor; don eu m'en desesper.
these false shepherds whence I myself-thereof despair

Pois fan autra desonor
Then they-do other dishonor
al segle et a dieu major,
to-the world and to god greater
que s'uns d'els ab femna jatz,
for if-one of-them with woman lies
l'endeman totz orrejatz
the-next-day all defiled
tenral cors nostre senhor.
will-hold-the body our lord
Et es mortals eretgia,
And it-is mortal heresy
que nulhs preire nois deuria
for any priest not-himself ought
ab sa putan orrejar aquel ser
with his whore to-defile that evening
que l'endeman dejal cors dieu tener.
who the-next-day ought-the body god to-hold

E si vos en faitz clamor,
And if you thereof make complaint
seran vos encusador,
they-will-be to-you accusers
e seretz n'escumenjatz;
and you-will-be thereof-excommunicated
ni, s'aver no lor donatz,
and if-wealth not to-them you-give
ab els non auretz amor
with them not you-will-have love
ni amistat ni paria.
or friendship or company
Vergena, sancta Maria,
Virgin holy Mary
sius platz, domna, laissatz mel jorn vezer,
if-you pleases lady let me-the day to-see
qu'ieuls puosca pauc doptar e mens temer.
that-I-them can little to-dread and less to-fear

Vai, sirventes, ten ta via
Go sirventes hold thy way
e dim a falsa clercia,
and say-me to false clergy
c'aicel es mortz queis met e son poder,
that-be is dead who-himself puts in their power
qu'a Tolosa en sap hom ben lo ver.
for-at Toulouse thereof knows one well the truth

Pel joi del belh comensamen

5 · A PROMISE KEPT

For joy at the beginning of summer he begins a song for his lady, since she has told him he will have the joy he has long desired, and he is glad and comforted. Whoever promises and keeps his word gives two joys in one gift, one in the promise and one in the giving, and is held true; whoever breaks his word is not believed in anything and makes enemies of friends, and so the deceiver ends more deceived than the deceived. He asks her humbly, since she has given him joy by promising, to keep him soon with that other joy that will last as long as he lives. He will wait as long as she wishes, for her pleasure is his. He sends the song to Provence, to Sir Blacatz above all.

Pel joi del belh comensamen
For-the joy of-the fair beginning
d'estiu comensi ma chanso
of-summer I-begin my song
e pus, quar amors m'en somo,
and since because love me-thereof summons
per vos, domna, qu'am coralmen.
for you lady whom-I-love heartily
E quar m'avetz dig qu'ieu serai
And because to-me-you-have said that-I will-be
jauzire del joi que tant ai
enjoyer of-the joy that so-much I-have
dezirat sufren mal en patz,
desired suffering ill in peace
sui esbauditz e conortatz.
I-am gladdened and comforted

Aquel que promet et aten,
He who promises and fulfills
sap dos jois donar en un do,
knows two joys to-give in one gift
l'un joi, quel prometre sap bo,
the-one joy for-the promising tastes good
e l'autre joi, quan lo don ren
and the-other joy when the gift he-renders
adrechamen, si cum s'eschai;
rightly just as itself-befits
e pueis lo tenon per verai
and then him they-hold for true
e per lial, per que sapchatz
and for loyal for which know
c'aitals prometres es honratz.
that-such promising is honored

Mas selh que se mezeis desmen
But he who himself self belies
fazen falsa promessio
making false promise
e que torna son oc en no,
and who turns his yes into no
aquelh non cre hom de nien,
him not believes one of anything
e d'amic enemic s'atrai
and of-friend enemy himself-draws
selh que sa promessa estrai;
he who his promise withdraws

per qu'en reman plus gualiatz
for which-thereof remains more cheated
l'enguanaire que l'enguanatz.
the-deceiver than the-deceived

Per queus prec, dona, humilmen,
For which-you I-pray lady humbly
pus mes m'avez en sospeisso
since put me-you-have in suspense
e donat joi prometen pro,
and given joy promising much
qu'ab pro mi retenhatz breumen
that-with profit me you-retain shortly
ab un autre joi que n'aurai,
with an other joy that thereof-I-will-have
quem durara tan quan viurai;
that-me will-last so-long as I-will-live
qu'aitan m'es lo jois aprusmatz,
for-so-much to-me-is the joy approached
cum lo dos m'er plus tost donatz.
as the gift to-me-will-be more soon given

E pus tuit ben enteiramen,
And since all goods entirely
bona dompna, el vostre cors so,
good lady in-the your body are

be sabetz que segon razo
well you-know that according-to reason
lo dons trop atendutz se ven.
the gift too-long awaited itself sells
Doncx de re plus nous preyarai,
Then of anything more not-you I-will-pray
pus sabetz qu'ueimais atendrai
since you-know that-henceforth I-will-wait
tant quant er vostra voluntatz,
so-long as will-be your will
quar totz vostre plazers me platz.
for all your pleasure me pleases

Chanso, entre la melhor gen
Song among the best people
qu'ieu conosc' e nulh loc, t'en vai,
that-I know and any place thyself-thence go
en Proensa, e saludam lai
into Provence and greet-me there
de ma part totz los pus prezatz
from my part all the most prized
e part totz mo senh' En Blacatz.
and beyond all my lord Sir Blacatz

Totz hom qui ben comensa e ben fenis

6 · THE FRUIT OF THE CROSS

Whoever begins well and ends well keeps praise and puts blame far from him, for God gives the good beginner the strength to end well, and nothing bears good fruit without God. That fruit is born of faith and nourished by good works, and whoever eats it will be willing to die in penance, so that the day of his death is his true birth. Let us all go overseas to eat of it where God died and rose, since his death is the straight road for sinners and whoever dies for him lives forever in paradise. God has summoned King Frederick and all who will die for his love against the pagans who deny Christ, the cross, and the Sepulcher. He prays Christ to guide the pilgrims and tells Frederick that, by penance, he will end well what he began well.

Totz hom qui ben comensa e ben fenis,
Every man who well begins and well finishes
lonha de si blasm'e reten lauzor,
removes from himself blame-and keeps praise
quar dieus dona a bon comensador
for god gives to good beginner
bona forsa tan qu'es bona la fis.
good strength so-much that-is good the end
Ni anc ses dieu fi ni comensamen
And ever without god end or beginning
no vim fruchar fruit de bona semensa,
not we-saw bear fruit of good seed
mas selh que ben fenis e ben comensa,
but he who well finishes and well begins
ren frug de prez e frug de salvamen.
yields fruit of worth and fruit of salvation

Aquest bos frugz nais primiers e floris
This good fruit is-born first and flowers
de bona fe, e pueis, quant es en flor,
of good faith and then when it-is in flower
bonas obras noirissol ab doussor,
good works nourish-it with sweetness
qu'ab la fe nais et ab l'obras noiris.
for-with the faith it-is-born and with the-works it-grows
E qui d'est frug manjara veramen,
And who of-this fruit will-eat truly
voldra morir en nom de penedensa;
will-wish to-die in name of penance
don er sa mortz justa, vera naissensa,
whence will-be his death just true birth
quel jorn qu'om mor per dieu, nais justamen.
for-the day that-one dies for god he-is-born justly

Justamen es natz selh cui dieus grazis,
Justly is born he whom god welcomes
pus justamen viu totz temps ses dolor,
since justly he-lives all times without grief
quan justamen ni ab doussa sabor
when justly and with sweet savor
al frug manjat per que s'arma gueris.
has-the fruit eaten for which his-soul is-healed
E doncx anem trastug cominalmen
And then let-us-go all in-common
manjar d'est frug qu'es la nostra guirensa,
to-eat of-this fruit that-is the our protection

e trobar l'em oltra mar ses falhensa,
and find it-we-shall beyond sea without failing
lai on dieus fo mortz e vius eissamen.
there where god was dead and alive likewise

La sua mortz fo dreituriers camis,
The his death was righteous road
per on devem anar tuit peccador,
by where we-ought to-go all sinners
e qui morra per dieu lo creator,
and who will-die for god the creator
viura totz temps jauzens en paradis;
will-live all times rejoicing in paradise
quar aitals mortz es vida ses turmen
for such death is life without torment
e verais frugz de Crist, a cui agensa,
and true fruit of Christ to whom it-pleases
per que quasqus deu aver sovinensa
for which each ought to-have remembrance
d'aquest morir per viure lonjamen.
of-this dying for living long

Dieus a somost al frug que non peris,
God has summoned to-the fruit that not perishes
lo valent rei Frederic, mon senhor,
the worthy king Frederick my lord

e totz aisselhs que per la su'amor
and all those who for the his-love
voldran morir e viure, somonis
will-wish to-die and to-live summoned
qu'anon manjar sobre paguana gen,
that-they-go to-eat upon pagan people
que descrezo Crist e sa conoissensa
who disbelieve Christ and his knowledge
e la vera crotz, on non an crezensa,
and the true cross in-which not they-have belief
el sepulcre descrezon malamen.
and-the sepulcher they-disbelieve wickedly

Senher verais Jhesus, cui son aclis,
Lord true Jesus to-whom I-am bowed
lums dreituriers de vera resplandor,
light righteous of true splendor
Salvaire Cristz, donatz forsa e vigor
Savior Christ give strength and vigor
e bon cosselh als vostres pellegris,
and good counsel to-the your pilgrims

els defendetz de pena e de mal ven,
and-them defend from pain and from ill wind
quon ilh puescan passar senes temensa
so-that they can to-cross without fear
lai per cobrar ab la vostra valensa
there for to-recover with the your strength
la sancta crotz el verai munimen.
the holy cross and-the true sepulcher

Reis Frederics, vos etz frugz de joven
King Frederick you are fruit of youth
e frugz de pretz e frugz de conoissensa,
and fruit of worth and fruit of knowledge
e si manjatz del frug de penedensa,
and if you-eat of-the fruit of penance
feniretz be lo bon comensamen.
you-will-finish well the good beginning

Un nou sirventes ai en cor que trameta

7 · IN PRAISE OF THE EMPEROR

A new sirventes for the emperor, the noble man who rewards most generously, raising the poor and restoring the worthy, so that all should bless his road; he blesses it for Lady Dia and Sir Taurel. No sensible man should wrong him, since he pardons hard and avenges surely, as Gaeta learned. After a gap, the poem says he has avenged himself on the false clergy and the pope better than his grandfather did, and his enemies come begging mercy; Lombards come to Barletta to render him the crown's rights, and Genoa its coast. He is learned in the arts and in astronomy; overseas he won Jerusalem and Ascalon without a blow and showed good faith in Cyprus. The tornadas commend him, Taurel and Lady Dia, and Count Raymond.

Un nou sirventes ai en cor que trameta
A new sirventes I-have in heart that I-send
a l'emperador, a la gentil persona,
to the-emperor to the noble person
qu'eras m'a mestier qu'en son servizim meta,
for-now to-me-has need that-in his service-myself I-put
que nulhs hom plus gen de lui non guazardona,
for any man more nobly than him not rewards
qu'elh gietal paubre de paubreira
for-he throws-the poor from poverty
el valen melhura e reve;
and-the worthy improves and restores
per qu'es dreitz qu'el guazanh e conqueira,
for which-it-is right that-he gain and conquer
pus tan fai d'onor e de be.
since so-much he-does of-honor and of good

Per que quascus hom deu benezir la via
For which each man ought to-bless the way
de tan bon senhor, per on el va e ve;
of so good lord by where he goes and comes
et ieu benezisc lei per ma dona Dia
and I bless it for my lady Dia
e per En Taurel, quar tan gen se capte.
and for Sir Taurel for so nobly himself conducts

Non tenc per senat home que s'entremeta
Not I-hold for sensible man who himself-meddles
de far a lui tort, qu'om plus greu non perdona,
of doing to him wrong for-one more hardly not pardons
tro qu'el pot venjar; e guardatz de Gayeta,
until that-he can to-avenge and look at Gaeta
cum el la destruis. Fols es qui ab lui tensona,
how he it destroyed Fool is who with him disputes
quar trop es sa forsa sobreira.
for too-much is his force sovereign
Quar li tensonet no sai que
For with-him disputed not I-know who
* * *
(lacuna)
* * *
(lacuna)
Mout be s'es venjatz de la falsa clercia
Very well himself-he-has avenged on the false clergy
e del papa mielhs que son avi no fe.
and on-the pope better than his grandfather — did

Segurs pot estar dedins s'albergaria,
Secure can to-stay within his-lodging
que tug siei guerrier li van clamar merce.
for all his enemies to-him go to-cry mercy

En bon ponh fon natz et en bona planeta
In good point was born and in good planet
nostr'emperador, qu'om a tort ochaizona,
our-emperor whom-one with wrong accuses
qu'eras son Lombart vengut tro a Barleta
for-now are Lombards come up to Barletta
per rendre a lui totz los dregz de la corona,
for to-render to him all the rights of the crown
e Genoalh ren la ribeira
and Genoa-him renders the shore
e totas las terras qu'ilh te,
and all the lands that-she holds
e tant es issida sa baneira
and so-far is gone-out his banner
qu'om nos pot defendre a se.
that-one not-himself can to-defend to himself
Ad aital senhor tanh ben la senhoria,
To such lord befits well the lordship
quar el sap be far so ques tanh nis cove,
for he knows well to-do that which-itself befits and-itself suits
et es tan sabens d'artz e d'estronomia
and is so knowing of-arts and of-astronomy
qu'el ve e conois enans so que ave.
that-he sees and knows before that which happens

Mout fes outra mar onrad'obra e neta,
Very he-made beyond sea honored-work and clean
que Jheruzalem conques et Ascalona,
for Jerusalem he-conquered and Ascalon
que anc noi pres colp de dart ni de sageta,
that ever not-there he-took blow of dart or of arrow
quan li fel soudans honrada patz e bona.
when to-him-the felon sultan honored peace and good
Pueis tenc en Chipre sa careira,
Then he-held into Cyprus his road
e lai mostret tan bona fe,
and there showed so good faith
e mostret lialtat tan enteira
and showed loyalty so whole
qu'al don de Barut en sove,
that-to-the lord of Beirut thereof remembers
cui sols s'eretat per gentil cortezia.
to-whom alone his-heritage by noble courtesy
Franc emperador, que n'a tot lo cor ple
Noble emperor who thereof-has all the heart full
e net e lavat de tota vilania,
and clean and washed of all churlishness
plen de larguetat, e quis vol creza'n me.
full of largesse and who-himself wants let-him-believe-thereof me

E qui no m'en cre, deman don a Berreta
And who not me-thereof believes let-him-ask lord of Berreta
o al cavayer de Parm' o de Cremona,
or to-the knight of Parma or of Cremona

aquelh de Darnelh carguat una carreta
that-one of Darnelh loaded a cart
e mil onsas d'aur. Ben aja, qu'aissi dona!
and thousand ounces of-gold Well may-be-have who-thus gives
Totz temps n'amarai mais Figueira
All times thereof-I-will-love more Figueira
que de lui lauzar nos recre
who of him praising not-himself tires
ni non ditz paraula messongeira
and not says word lying
de l'emperador. Que jasse
of the-emperor That always
lo sans dieus li guart tota sa manentia,
the holy god to-him keep all his wealth
si cum elh ama verai pretz e mante!
just as he loves true worth and maintains
Et a mi don dieus gaug d'amic et d'amia,
And to me may-give god joy of-friend and of-beloved
e don joi al comte Ramon qu'onor soste.
and may-give joy to-the count Raymond who-honor sustains

Belhs amics Taurel, vostra mercadaria
Fair friend Taurel your merchandise
vos la vent hom mal, e vos vendetz la be.
to-you it sells one ill and you sell it well

Belhs amics Taurel, vos e ma dona Dia
Fair friend Taurel you and my lady Dia
devetz ben amar selh c'a nom de ric fre.
you-ought well to-love him who-has name of rich bridle

Anc tan bel colp de joncada

8 · TWO FINE BLOWS

An exchange of insulting stanzas with Aimeric de Peguilhan. Figueira has never seen so fine a blow with a rush as Jacopis lately gave Sir Guilhem Baldhead, which left his head white where it had often been black with blood. Aimeric answers that he has never seen so fine a sword stroke as Sir Auzer gave Sir Guilhem Cheek-scarred across the face, which left one eye a little crooked, its black turned white, and his jaw redder than scarlet or blood.

Figueira

Anc tan bel colp de joncada
Ever so fair blow of rush
no cuit que hom vis,
not I-think that one saw
com det l'autrer Jacopis
as gave the-other-day Jacopis
a'N Guilhem Testapelada;
to-Sir Guilhem Baldhead
que qui que n'aja deport,
for who that thereof-have sport
el aja ira e desconort,
he may-have anger and dismay
e setot ac de joncadal cap blanc,
and although he-had from rush-blow-the head white
mantas vez l'a agut negre de sanc.
many time it-has had black with blood

N'Aimerics de Pegulha

Anc tan bella espazada
Ever so fine sword-stroke
no cuit que hom vis,
not I-think that one saw
com det N'Auzers sus el vis
as gave Sir-Auzer up on-the face
a'N Guilhem Gautasenhada;
to-Sir Guilhem Cheek-scarred
qu'el vis lo feri tant fort
for-in-the face him he-struck so hard
c'un petit n'a l'un olh tort,
that-a little thereof-has the-one eye twisted
e l'olh que sol aver negr', er a blanc,
and the-eye that he-used to-have black now has white
el cais plus ros d'escerlatra e de sanc.
and-the jaw more red than-scarlet and than blood

Bertram d'Aurel, se moria

9 · THE BEQUESTS

A mock testament in stanzas among four poets. Figueira asks Bertram d'Aurel to whom Sir Aimeric would leave the wealth he gained in Lombardy if he died before All Saints. Aimeric asks in turn, if Sir Auzer Figeral killed his debtor, who would inherit his false, treacherous heart, full of deceit, folly, and shame, and his whores, rogues, and drinkers? Bertram d'Aurel parcels out those vices to the company: deceit to Sir Zoanet, folly to Sir Auzer, dishonor to Sir Budel, whoring to Sir Lambert, drink to Sir Conplit Flor. Lambert closes by thanking whoever leaves him the whoring, which he counts as wealth, for he left the clergy for it.

Figueira

Bertram d'Aurel, se moria
Bertram of-Aurel if were-dying
N'Aimerics anz de martror,
Sir-Aimeric before of All-Saints
digatz, a cui laissaria
tell to whom he-would-leave
son aver e sa ricor,
his wealth and his riches
c'a conques en Lombardia
that-he-has gained in Lombardy
suffertan freit e langor,
suffering cold and languor
com disoil albergador.
as tell-him innkeepers

Pero ben fez la metgia
Yet well he-made the doctoring
e dis del rei gran lauzor,
and said of-the king great praise
sol que s'o tenha ad honor.
provided that himself-it he-hold for honor

N'Aimerics de Pegulha

Bertram d'Aurel, s'aucizia
Bertram of-Aurel if-killed
N'Auzers Figeral deptor,
Sir-Auzer Figeral debtor
digatz, a cui laissaria
tell to whom he-would-leave
lo seu fals cor traidor
the his false heart traitor
plen d'enjan e de bauzia
full of-deceit and of fraud
e d'enoiz e de folor,
and of-vexations and of folly
d'anta e de deshonor,
of-shame and of dishonor
ni putans qui menaria,
or whores who would-lead
ni arlot ni bevedor
or rogues or drinkers
que farian de senhor.
that would-make of lord

Bertrams d'Aurel

N'Aimeric, laissar poiria
Sir-Aimeric to-leave he-could
a'N Çoanet lo menor
to-Sir Zoanet the younger
l'enjan e la tricharia,
the-deceit and the cheating
car el viu d'aital labor,
for he lives by-such work
els enoiz e la folia
and-the vexations and the folly
a N'Auzer lo fenhedor,
to Sir-Auzer the feigner
e a 'N Budel desonor,
and to Sir Budel dishonor
et a 'N Lambert la putia,
and to Sir Lambert the whoring
el beure a 'N Conplit Flor,
and-the drinking to Sir Conplit Flor
els arloz a N'Amador.
and-the rogues to Sir-Amador

Lambertz

Senher, cel qui la putia
Lord he who the whoring
m'en laissa s'en fai honor,
to-me-thereof leaves himself-thereof does honor
qu'eu m'o tenh a manentia,
for-I to-me-it hold for wealth

qui m'en fai prez ni largor,
who to-me-thereof makes worth and largesse
c'anc a nulh jorn de ma via
for-ever at any day of my way
no volh far autre labor;
not I-want to-do other work
que fotres m'ac tal sabor
for fucking to-me-had such savor
qu'eu'n laissei la clerezia,
that-I-thereof left the clergy
e tenh mon vet per prior
and I-hold my prick for prior
e lo con per refreitor.
and the cunt for refectory

N'Aimeric, queus par del pro Bertram d'Aurel

10 · THE GAME AT BRESCIA

A tenso between Figueira and Aimeric de Peguilhan. Figueira asks Aimeric what he thinks of Bertram d'Aurel, who played a new game at Brescia the other day and twice gave check with a knife to Sir Guilhem of the two brothers, but rose from the game when Guilhem thought to strike back. Aimeric answers that Bertram did well to quit without appeal, since raising the stakes too high is unwise, and Bertram was wise to get away unharmed. Figueira insists that Bertram challenged and then left the bid too soon; Aimeric replies that Bertram never quit for the brother's sake, only in disdain of a man so eager to draw.

Figueira

N'Aimeric, queus par del pro Bertram d'Aurel,
Sir-Aimeric what-to-you seems of-the worthy Bertram of-Aurel
c'a Breissa joget l'autrer d'un joc novel
who-at Brescia played the-other-day at-a game new
e dis doas vez eschah ab un coltel
and said two times check with a knife
a'N Guilhem del dui fraire,
to-Sir Guilhem of-the two brothers
que volc l'eschah desfaire.
who wanted the-check to-undo
Mas Bertramz levet del joc,
But Bertram rose from-the game
can Guilhems cuidet traire.
when Guilhem thought to-draw

N'Aimerics de Pegulha

Figueira, Bertramz fetz be, car ses apel
Figueira Bertram did well for without appeal
laises joc sobrel majestre d'En Sordel,
he-left game over-the master of-Sir Sordel
que can trop monton revit, non es ges bel,
for when too-much mount raises not is at-all fair
el seus contrajogaire
and-the his counter-player
fora tost revidaire.
would-be soon re-raiser
Doncs fetz que savis Bertrams,
Then did as wise Bertram
car ses dan s'en saup traire.
for without harm himself-thence knew-how to-draw

Figueira

N'Aimeric, bos jogaire
Sir-Aimeric good player
fon Bertramz l'envidaire,
was Bertram the-challenger
mas trop tost laisset l'envit
but too soon he-left the-bid
que Guilhems li volc faire.
that Guilhem to-him wanted to-make

N'Aimerics de Pegulha

Figueir', anc per lo fraire
Figueira ever for the brother
no fon del joc laissaire
not was of-the game quitter
Bertrams, enans per desdenh
Bertram rather from disdain
que tan punhav'en traire.
for so he-strove-in drawing

Greu m'es a durar, quar aug tal dezcrezensa

GORMONDA'S ANSWER

Gormonda de Monpeslier answers Figueira's sirventes against Rome stanza for stanza, in its own form and rhymes. It grieves her to hear such unbelief sown against Rome, the source of all good, salvation, and faith, and she wages war on the ill-taught slanderer: in Rome all good is fulfilled, and whoever robs her of it deceives himself. Heretics, worse than Saracens, carry their sins into hell, and it was the folly of fools that lost Damietta. Merlin's prophecy of King Louis is now clear, Rome opens the gate of salvation, and the false Toulousans deserve misfortune; she will not think well of Count Raymond if he trusts them. She hopes Rome and France will bring down the heresy, urges the crusade, and asks that the rabid fool who sows false words die a heretic's death.

Greu m'es a durar, quar aug tal dezcrezensa
Hard to-me-is to endure for I-hear such unbelief
dir ni semenar, e nom platz ni m'agensa,
to-say or to-sow and not-me pleases or me-delights
qu'om non deu amar qui fai desmantenensa
for-one not ought to-love who does unsupport
a so don totz bes
to that whence all good
ven e nais et es,
comes and is-born and is
salvamens e fes. Per qu'ieu farai parvensa
salvation and faith For which-I will-make show
e semblan quem pes.
and seeming that-me grieves

Nous meravilhes negus si eu muou guerra
Not-yourself let-wonder any if I start war
ab fals mal apres qu'a son poder soterra
with false ill taught who-to his power buries
totz bos faitz cortes els encauss' els enserra;
all good deeds courtly and-them chases and-them shuts-up
trop se fenh arditz,
too-much himself feigns bold
quar de Roma ditz
for of Rome says
mal, qu'es caps e guitz de totz selhs que en terra
ill which-is head and guide of all those who on earth
an bos esperitz.
have good spirits

En Roma es complitz totz bes, e quils li pana,
In Rome is fulfilled all good and who-it from-her steals
sos sens l'es falhitz, quar si meteis enguana,
his sense to-him-is failed for himself self he-deceives
qu'elh n'er sebelitz, don perdra sa ufana.
for-he thereof-will-be buried whence he-will-lose his vainglory
Dieus auja mos precx,
God may-hear my prayers
que selhs qu'an mals becx,
that those who-have bad beaks
joves e senecx, contra la lei romana,
young and old against the law Roman
cajon dels bavecx.
fall from-the heights

Roma, selhs per pecx tenc totz e per gent grossa,
Rome those for fools I-hold all and for people coarse
per orbs e per secx que lur carn e lur ossa
for blind and for sightless who their flesh and their bones
carguon d'avols decx, don cazon en la fossa,
load with-worthless vices whence they-fall into the pit
on lur es sermatz
where for-them is prepared
pudens focx malvatz;
stinking fire wicked
don mais desliatz no seran de la trossa,
whence ever unbound not they-will-be from the bundle
qu'an de lurs peccatz.
that-they-have of their sins

Roma, ges nom platz qu'avols hom vos combata,
Rome at-all not-me pleases that-worthless man you fight
dels bos avetz patz, qu'usquecx ab vos s'aflata.
of-the good you-have peace for-each with you himself-allies
Dels fols lurs foldatz fes perdre Damiata,
Of-the fools their folly made to-lose Damietta
mas li vostre sen
but the your senses
fan sel ses conten
make him without contention
caitiu e dolen que contra vos deslata
wretched and sorrowful who against you rebels
ni renha greumen.
or reigns grievously

Roma, veramen sai e cre ses duptansa
Rome truly I-know and believe without doubt
qu'a ver salvamen aduretz tota Fransa,
that-to true salvation you-will-bring all France
oc, e l'autra gen queus vol far ajudansa.
yes and the-other people who-you wants to-make help
Mas so que Merlis
But that which Merlin
prophetizan dis
prophesying said
del bon rei Lois, que morira en pansa,
of-the good king Louis that he-would-die in paunch
aras s'esclarzis.
now itself-clarifies

Piegz de Sarrazis e de pus fals coratge
Worse than Saracens and of more false heart
heretjes mesquis son. Qui vol lur estatge:
heretics wretched are Who wants their dwelling
ins el foc d'abis van s'en, en loc salvatge,
inside in-the fire of-abyss go themselves-thence into place savage
en dampnatio.
into damnation
A selhs d'Avinho
To those of-Avignon
baisses, don m'es bo, Roma, lo mal pezatge,
you-lowered whence to-me-is good Rome the evil toll
don grans merces fo.
whence great mercy was

Roma, per razo avetz manta destorta
Rome by reason you-have many twisted
dressad'a bando et oberta la porta
straightened-at will and opened the gate
de salvatio, don era la claus torta,
of salvation whereof was the key twisted
que ab bon govern
for with good governance
baissatz folh esquern.
you-lower foolish mockery
Qui sec vostr' estern, l'angel Michel lo'n porta
Who follows your track the-angel Michael him-thence carries
el garda d'ifern.
and-him guards from-hell

L'estiu e l'yvern deu hom ses contradire
The-summer and the-winter ought one without contradicting
Roma, lo cazern legir, si que nos vire,
Rome the book to-read so that not-himself he-turn
e quan ve l'esquern, cum Jhesus pres martire,
and when he-sees the-mockery how Jesus took martyrdom
albir se lo cas
let-him-consider himself the case
si's bos crestias,
if-he-is good Christian
… s'adoncx non a cossire,
… if-then not he-has care
totz es fols e vas.
wholly he-is foolish and vain

Roma, lo trefas e sa leis sospechoza
Rome the traitor and his law suspect
als fols digz vilas par que fos de Toloza,
by-the foolish sayings churlish it-seems that he-was of Toulouse
on d'enjans certas non es doncx vergonhoza.
where of-deceits certainly not is then ashamed
Ni ans de dos ans
Nor before of two years
mas sil coms prezans
but if-the count prized
cove quels engans lais e la fe duptoza
it-befits that-the deceits he-leave and the faith doubtful
e restaurels dans.
and restore-the harms

Roma, lo reis grans qu'es senhers de dreitura
Rome the king great who-is lord of right
als falses Tolzans don gran malaventura,
to-the false Tolousans may-give great misfortune
quar contra sos mans fan tan gran desmezura,
for against his commands they-do so great excess
qu'usquecx lo rescon,
that-each him hides
e torbon est mon;
and they-trouble this world
el comte Raimon, s'ab elhs plus s'asegura,
and-the count Raymond if-with them more himself-assures
nol tenrai per bon.
not-him I-will-hold for good

Roma, bes cofon e val li pauc sa forsa,
Rome well-himself confounds and avails to-him little his force
qui contra vos gron ni bast castelh ni forsa,
who against you grumbles or builds castle or fortress
quar en tan aut mon nos met ni no s'amorsa
for in so high mountain not-himself he-puts nor not himself-hides
que dieus non recort
that god not recall
son erguelh el tort
his pride and-the wrong
… don pert tota s'escorsa
… whence he-loses all his-bark
e pren dobla mort.
and takes double death

Roma, bem conort quel coms ni l'emperaire,
Rome well-myself I-comfort that-the count or the-emperor
pueis que son destort de vos, non valon gaire,
since that they-are turned-away from you not are-worth much
quar lur folh deport e lur malvat vejaire
for their foolish sport and their wicked opinion
los fa totz cazer
them makes all to-fall
a vostre plazer,
at your pleasure
qu'us nos pot tener, sitot s'es guerrejaire,
for-one not-himself can to-hold although he-is warrior
non li val poder.
not to-him avails power

Roma, ieu esper que vostra senhoria
Rome I hope that your lordship
e Fransa per ver, cui non platz mala via,
and France for true whom not pleases evil way
fassa dechazer l'erguelh e l'eretgia.
make to-fall the-pride and the-heresy
Fals heretges quetz,
False heretics quiet
que non temon vetz
who not fear prohibitions
ni crezols secretz, tan son ple de feunia
nor believe-the secrets so are-they full of rancor
e de mals pessetz.
and of evil thoughts

Roma, be sabetz que fort greu lor escapa,
Rome well you-know that very hardly from-them escapes
qui au lor decretz, aissi tendon lur trapa
who hears their decrees so they-set their trap
ab falses trudetz, ab que quascus s'arrapa.
with false baits with which each himself-catches
Totz son sortz e mutz,
All are deaf and dumb
qu'el lur tolh salutz,
for-he from-them takes salvation
don quecx es perdutz, qu'ilh n'an capelh o capa,
whence each is lost though-they thereof-have hat or cape
e remanon nutz.
and remain naked

Clauzis e sauputz naisson senes falhida
Enclosed and known are-born without fail
crematz e perdutz que lur malvada vida
burned and lost for their wicked life
ans negon vertutz, car fe noi es auzida
rather deny virtues for faith not-there is heard
non avem sivals.
not we-have at-least
E si fos lejals
And if were loyal
lor vida mortals, dieus crei l'agra eissauzida,
their life mortal god I-believe it-would-have heard
mas non es cabals.
but not it-is perfect

Qui vol esser sals, ades deu la crotz penre
Who wants to-be saved now ought the cross to-take
per heretjes fals dechazer e mespenre,
for heretics false to-bring-down and to-overpower
quel celestials hi venc sos bras estendre
for-the heavenly-one there came his arms to-stretch
tot per sos amicx;
all for his friends
e pus tals destricx
and since such distress
pres, ben es enicx selh que nol vol entendre
he-took well is hostile he who not-it wants to-understand
ni creirels chasticx.
nor believe-the teachings

Roma, si pus gicx renhar selhs queus fan onta
Rome if more thou-lettest reign those who-you do shame
al sant esperitz, (quant hom lor o aconta,
to-the holy spirit when one to-them it recounts
tan son fol mendicx qu'us ab ver no s'afronta)
so are-they foolish beggars that-one with truth not himself-confronts
noi auras honor.
not-there thou-wilt-have honor
Roma, li trachor
Rome the traitors
son tan ples d'error qu'on plus pot, quascus monta
are so full of-error that-the more he-can each mounts
quec jorn sa folor.
each day his folly

Roma, fol labor fa [qui ab] vos tensona,
Rome foolish work does who with you disputes
de l'empe[rador dic, s']ab vos no s'adona,
of the-emperor I-say if-with you not himself-gives
q[u'en gran] deshonor ne venra s[a corona
that-in great dishonor thereof will-come his crown
e] sera razos;
and will-be reason
mas per[o ab vos
but yet with you
leu] troba perdos qui g[en sos tor]tz razona
easily finds pardon who nobly his wrongs pleads
ni n'es an[goissos.]
and thereof-is anxious

Romal glorios que a la Magdalena
Rome-the glorious-one who to the Magdalen
perdonet, don nos esperam bona estrena,
pardoned whence we hope good gift
lo folh rabios que tans ditz fals semena,
the fool rabid who so-many sayings false sows
fassa d'aital for
may-make of-such sort
elh e son thezor
him and his treasure
e son malvat cor morir e d'aital pena,
and his wicked heart to-die and of-such pain
cum heretjes mor.
as heretic dies
