

OLD OCCITAN SERIES • VOLUME 20

THE LETTERS OF GUIRAUT RIQUIER

GUIRAUT RIQUIER

Suplicatio · Declaratio · Expositon

The Letters of Guiraut Riquier

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

with a word-for-word interlinear English translation

preserving the original word order

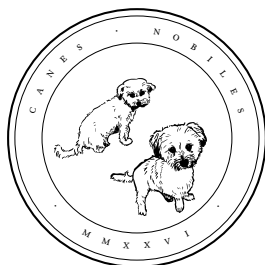


CANES NOBILES · MMXXVI

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The Old Occitan text follows S. L. H. Pfaff's text,
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Set from page scans of the edition

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

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

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Al pus noble, al pus ualen

69 · TO AMALRIC IN CASTILE

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

Aiso so letras, que trames Gr. Riquier a N Amalric en

This are letters which sent Guiraut Riquier to Sir Amalric in
Castela, l'an MCCLXV.

Castile the-year twelve-hundred-sixty-five

Al pus noble, al pus ualen,

To-the most noble to-the most worthy

al pus prezat de son iouen,

to-the most prized of his youth

a sel, que pus noblamen se capdela

to him who most nobly himself conducts

en la nobla cort de Castela,

in the noble court of Castile

a sel, que mielhs uieu d'agradatie,

to him who best lives of-pleasantness

el pus manent d'onrat linhatie,

and-the most rich of-honored lineage

a N Amalric de Narbona,

to Sir Amalric of Narbonne

c'a far totz honratz faitz s'adona

who-to doing all honored deeds himself-gives

ab grat, ab sen, ab honor

with favor with sense with honor

10 si meteis creisen de lauzor,

himself self increasing in praise

de part d'En Gr. Riquier salut

from part of-Sir Guiraut Riquier greetings

ab l'amor, que deuers adutz,

with the-love that duty brings

sopleguan, honran ab honor,

bowing honoring with honor

si com a filh de son senhor,

so as to son of his lord

15 et obedien a tot for

and obedient to all law

ab bona fe de lial cor,

with good faith of loyal heart

ab humilitat enclinada,

with humility bowed

ab dezir de uista onrada.

with desire of sight honored

E prec uos, senher, que, sieus platz,

And I-pray you lord that if-to-you it-pleases

20 en aquest plag entendatz,

in this plea you-attend

non per so, qu'iem pes, queus sofranha

not for this that-I-myself think that-to-you lacks

ren de ben, c'al uostre par tanha,

anything of good that-to your peer befits

ans o sabetz tot dir e far

rather it you-know all to-say and to-do

mielhs qu'ieu conoisser ni comtar;

better than-I to-know or to-recount

tant m'es uostres faitz saboros.

25

so-much to-me-is your deeds savory

D'onrar dieu pessatz nueg e dia

Of-honoring God you-think night and day

e la uerge sancta Maria

and the virgin holy Mary

e tot, cant es celestial;

and all that is celestial

e pueis pessatz él terrenal

and then you-think in-the terrestrial

d'onrar e de servir lo rey

30

of-honoring and of serving the king

N Anfós; car deguna ley

Sir Alfonso for any manner

no sai rei, quel puesca ualer,

not I-know king who-him could to-equal

et es aitals per son deuer;

and he-is such by his duty

car Castela a sostengut

for Castile has sustained

tostemps pretz ab sa gran uertut,

35

always worth with its great virtue

et en aisi es costumad,

and in this-way it-is customary

que tostemps an romieu sercat
that always have pilgrims sought
 sant Jacme tro en Compostela
saint James as-far-as in Compostela
 et autras sens pretz en Castela.
and other folk worth in Castile

40 Per que, si uos sabetz amor
For which if you know love

e grat auer del cap maior,
and favor to-have of-the head greater
 so es dieu, que dona totz bes,
this is God who gives all goods
 e del rey de leo, nom pes,
and of-the king of León not-myself I-think
 que del linhatie de Narbona
that of-the lineage of Narbonne

45 fos nulh temps pus nobla persona
were any time more noble person

que uos; et auetz comensat
than you and you-have begun
 tant gent, quem pes, qu'en auetz grat.
so nobly that-I-myself think that-thereof you-have favor

Nom cal dir, que uostra companha
Not-to-me needs to-say that your company

honretz; tan aug, que gent estranha
you-honor so-much I-hear that folk strange

50 sabetz onrar, tan es lauzatz.
you-know-how to-honor so-much are-you praised

Pero si beus n'es cosselhatz,
Yet if well-to-you thereof-is counseled

prec uos, tot iorn uon melhuretz;

I-pray you every day you-thereof you-improve

car de lauzor uon creissiretz.

for in praise you-thereof you-will-grow

Que negus hom non es senatz,

For any man not is wise

qu'en pretz cug esser acabatz;

who-in worth thinks to-be completed

car pretz manda, c'om cascun iorn

for worth commands that-one each day

en creisser s'onor se soiorn;

in increasing his-honor himself tarry

que nulh acabamen non a

for any completion not has

mai, quel cresc' om, tant cant uieura.

but that-it grow one so-long as he-will-live

El creisser deu esser deport,

The increasing ought to-be delight

per so car nol pot tolre mort.

for this for not-it can to-take-away death

E semblam, que uos o sabetz,

And it-seems-to-me that you it know

tan belamen uos captenetz,

so fairly yourself you-bear

que res nous y puesc ensenhar.

that anything not-you there I-can to-teach

E doncx queus auia far,

And then what-to-you I-had to-do

queus disses so, c'obs nous auia?

that-to-you I-should-say that which-need not-to-you had

55

60

65

Sembla, quel parlar me plazia.

It-seems that-the speaking to-me pleased

Per que no aiatz pessamen,

For which not have thought

que coselhan ni repندن

that counseling or reproving

70 uos aia ren dig ni comtat

to-you I-have anything said or recounted

mai per forsa de uolontat,

but by force of will

qu'ieu ai de la uostra onransa.

which-I have of the your honor

Car en uos ai gran esperansa

For in you I-have great hope

de ben fag; car auer o dey

of good deed for to-have it I-ought

75 sai o lai en la cort del rey,

here or there in the court of-the king

on ai prepauzamen d'anar

where I-have purpose of-going

per mi meteis ad acabar.

for me self to achieve

Car tot le mon nom pot ualer

For all the world not-to-me can to-avail

tan com sel segon mon esper.

so-much as that-one according-to my hope

80 E sieus semblaua fazedor,

And if-to-you it-seemed feasible

quem lessetz far aitan d'onor,

that-to-me you-let do so-much of-honor

a tal que gent o saupes far,

by such who nobly it knew to-do

que mi fezesetz comandar

that me you-had commended

en gran del rey N Amfos,

in favor of-the king Sir Alfonso

mos astres ne seria pus bos,

my fortune thereof would-be more good

si auzia de mi parlar.

if be-heard of me speak

E si trop ai dig, uuelh n'estar

And if too-much I-have said I-wish thereof-to-stand

al uostr' esgart, coras queus ueya;

at-the your judgment whenever that-you I-see

del cal uezer ai gran enueya

of-the which sight I-have great longing

e pessamen ab dezirier;

and thought with desire

c'albir me lo gran alegrier,

for-I-imagine to-myself the great joy

c'ab uostra companham darai,

that-with your company-me I-will-give

car tota l'am e totam play,

for all it-I-love and all-to-me pleases

e may sels, c'om ten per melhors.

and more those whom-one holds for better

85

90

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

Qui a sen et entendemen

70 • THE FORTRESS OF LAUTREC

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

Aiso fe Gr. Riquier de Na Vaqueira de Lautre, l'an

This made Guiraut Riquier of Lady Vaqueira of Lautrec the-year

MCCLVIII.

twelve-hundred-fifty-nine

Qui a sen et entendemen

Who has sense and understanding

e saber e conoisemen

and knowledge and discernment

e uol despendre sos bels ditz,

and wishes to-spend his fair sayings

per so que sia pus grazitz,

for that that he-be more welcomed

deu gardar, de qui parlara,

ought to-watch of whom he-will-speak

si dira uer o mentira.

if he-will-say truth or falsehood

Car massa lauzor es blasmars,

For too-much praise is blame

e trop bes dirs es mal estars.

and too-much good saying is ill standing

Si sel, de quis ditz, non es tals,

If he of whom-one says not is such

10 tot lo be, c'om ditz, es mals.

all the good that-one says is ill

Atressi deu gardar, som pes,

Likewise ought to-watch so-I think

qui uol lauzar, sel, que bos es,

who wishes to-praise him who good is

que sia gent apparelhatz

that he-be nobly furnished

de bels ditz e de gent pauzatz,

with fair sayings and with nobly placed

15 e que pauze gent sa lauzor

and that he-place nobly his praise

e ben e mielh e mot melhor.

and well and better and much better

Car lauzor flaca, mal aperta

For praise weak ill skilled

de sel, on es ualor aserta,

of him in-whom is merit certain

es blasmes als entendedors.

is blame to-the understanders

20 Et al lauzat es desbonors,

And to-the praised is dishonor

can es pros, qui seguir non laua,

when he-is worthy who fittingly not praises

aisi co·a ualor enclauza.

thus as-be-has merit enclosed

Car mals ditz pauzatz belamen

For ill sayings placed fairly

ual mais que bes marridamens,

are-worth more than good wretchedly

e res mal fach a negun for

and thing ill done in any manner

no ual res. Per qu'ieu ay en cor,

not is-worth anything For which-I have in heart

que mal dich o lauzor segura

that ill saying or praise sure

fassa cascu per sa natura.

make each by his nature

Et ara uuelh parlar de uer

And now I-wish to-speak of truth

per razo mays que per plazer

for reason more than for pleasure

e farai lauzor uertadeyra

and I-will-make praise true

del uescomtessa Na Vaqueira

of-the viscountess Lady Vaqueira

de Lautre, on renha totz bes,

of Lautrec where reigns every good

coronda de tot Albeges,

crown of all Albigeois

e sia lauzors auzida;

and let-be praise heard

car be sai, que sera grazida,

for well I-know that it-will-be welcomed

tan mou de ueraya razon,

so-much it-moves from true reason

25

30

35

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

que ren non oblida defors:

that anything not she-forgets outside

tot aiso s'es mes él gai cors

all this itself-is put in-the gay body

de la pros uescomtessa gaia

of the worthy viscountess gay

de Lautre, c'a ualor ueraia

of Lautrec who-has merit true

e sap se tant gen captener,

and knows-how herself so nobly to-conduct

que tug s'en lauzo ferm e uer,

that all themselves-thereof praise firm and true

c'aisi tanh; a forza aital,

for-thus it-befits she-has strength such

c'ab tot be s'estranh de tot mal,

that-with all good itself-estranges from all ill

per so es forza apelada.

for this she-is fortress called

Car per sa bontat es amada

For by her goodness she-is loved

e seruida per sospisson

and served in hope

de recebre son guazardon

of receiving her reward

e de creisser son pretz ualen.

and of increasing her worth worthy

Mas qui autr' entendemen,

But whoever other understanding

ab ela nos pot acostar.

with her not-himself can to-approach

55

60

65

Car sens la sap tan gen gachar

For sense her knows-how so nobly to-watch

el sabers el bon aip, qu'en elh 'an,

and-the knowledge and-the good quality that-in her they-have

70 que tuch ab lo cor s'aparelhan

that all with the heart themselves-prepare

de defendre ardidamen,

of defending boldly

per qu'el' esta seguramen.

for which-she stands securely

El mur son fort e gent assis,

The walls are strong and nobly set

que hom non crey pus fortz ne uis,

that one not I-believe more strong nor saw

75 e las layssas son reforsadas

and the lists are reinforced

seguras e ben acairadas,

sure and well squared

e dir uos ai be de cal obra,

and to-say to-you I-shall well of what work

car mot de bel pertrag li sobra.

for much of fair design to-it abounds

Li mur uos dic senes falhensa,

The walls to-you I-say without fail

80 que son de uera conoissensa,

that are of true discernment

e las lissas son de ualor

and the lists are of merit

ab bel remembramen d'amor.

with fair remembrance of-love

Dui son couinen messatgier,

Two are fitting messengers

aquilh se preparan premier:

those themselves prepare first

so es gratz et entendemen.

this is favor and understanding

Aquilh conoisson soptamen,

Those know at-once

qui uen per bona uoluntat;

who comes by good will

e pueis cant an hom esproat,

and then when they-have man tested

fan o als autres aibs saber.

they-make it to-the other qualities known

Adonc uel poder de plazer

Then comes-the power of pleasing

per aculhir o per defendre,

for welcoming or for defending

e qui fa ben, ient lo y sap rendre.

and who does well nobly it there knows-how to-render

Mas qui d'als la forsa comet,

But who with-other-intent the fortress attacks

adonc bel parlars malamet

then fair speaking ill-treats

etrassa getas afinadas

and-hurls shafts refined

de paraulas atessaradas,

of words sharp-cut

tant que negus nol pot gandar,

so-much that any not-it can to-escape

85

90

95

quel puesca encontra uenir.

that-it can against to-come

Pero aitan y sap far gratz,

Yet so-much there knows-how to-do favor

100 que cascus s'en part paguatx.

that each himself-thence parts paid

Et aissi reten grat de totz,

And thus retains favor of all

en lieis nais totz bes la dotz.

in her is-born all good the source

Ara conosc, que pretz es sauis

Now I-know that worth is wise

et es de totz bos aibs reirauis;

and is of all good qualities sure-sighted

105 car ha afermat son atur

for it-has fixed its effort

e s'es mes en loc tan segur.

and itself-has put in place so sure

Car ioy e deport e solas

For joy and delight and cheer

son uiandas d'est bel amas,

are victuals of-this fair abundance

qui a esta forsa bastida:

who has this fortress built

110 per que sa lauzors es brugida.

for which her praise is noised

Car ieu n'aug tan de be retraire

For I thereof-bear so-much of good recount

a sels, que uan en son repaire

to those who go to her haunt

e la uezon uas lunha part,

and her see toward any part

que non sai dir lo ters nil cart.

that not I-know-how to-say the third nor-the fourth

Car l'autre iorn fon a Narbona

For the-other day she-was at Narbonne

ab plazer de mota persona

with pleasure of many-a person

midons Na Philippa uezer,

my-lady Lady Philippa to-see

la cal hom no ue ses plazer,

the which one not sees without pleasure

som dis En Bertran d'Opian.

thus-to-me said Sir Bertran of-Opian

Et apres fon ad Assilhan

And after she-was at Assilhan

uezer ma dona N Alazais,

to-see my lady Lady Alazais

e qui la ui, enquer n'es gais.

and who her saw still thereof-is gay

Per qu'ieu me tengra per estortz,

For which-I myself would-bold for delivered

si la i uis, et er soi mietz mortz;

if her there I-saw and now I-am half dead

tan gran dezir ai del uezer,

so great desire I-have of-the seeing

115

120

125

e sil play, metra y poder,

and if-to-her-it pleases she-will-put there power

e prec la, que sia sofrens,

and I-pray her that she-be forbearing

que yeu sia sos bes dizens.

that I be her good sayer

Car ab sa ualor uuelh mos ditz

For with her merit I-wish my sayings

130 daurar, quem sia pus grazitz,

to-gild that-to-me it-be more welcomed

e no per plag de ioglaria,

and not for trade of jongleury

mas per tal, que uertadier sia.

but for such that true it-be

Car tot, cant ieu laus, es ualen,

For all that I praise is worthy

per que son miei dig d'auinen.

for which are my sayings of-fitting

135 En aiso mos bes dirs comensa

In this my good saying begins

de ma dona la uescomtessa,

of my lady the viscountess

e mandem, si o uol, o mais.

and let-her-bid-me if it she-wishes or more

O que d'aisi enan m'eslais,

Or that from-here forward myself-I-launch

e si nol play, no m'en destrenha;

and if not-to-her-it pleases not me-thereof let-her-constrain

140 quel bes, qu'en aug dir, m'o ensenha.

for-the good that-thereof I-hear say to-me-it teaches

E si midons mon nom enquier,

And if my-lady my name asks

per uer ai nom Gr. Riquier.

for true I-have name Guiraut Riquier

Qui conois et enten

71 • ON SERVING GOD

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

Dieus me cresca dezir e saber del servir.

God to-me may-increase desire and knowledge of-the serving

Aiso fe Gr. Riquier l'an MCCLXVI.

This made Guiraut Riquier the-year twelve-hundred-sixty-six

Qui conois et enten

Who knows and understands

e uol saber e sen,

and wishes knowledge and sense

de cor deu escotar

with heart ought to-listen

sauí, cant l'au parlar;

wise-man when him-he-bears speak

5 e mielhs, can la razos

and better when the reasoning

pot esser bes e pros

can to-be good and profitable

a sel, que l'auzira,

to him who it-will-bear

uas que la retenra.

toward that it it-will-retain

Car quil saber auia

For who-the knowledge had

d'apenre nued e dia

of-learning night and day

tot de totz los doctors

all of all the doctors

e tot sels dels auctors,

and all those of-the authors

ges per tan no sabria

at-all for so-much not would-know

tot, cant saber poiria.

all as-much-as to-know could

Per c'ap cor esforsieu

For which-with heart striving

apren, aitan cant uieu,

learns as-long as he-lives

totz homs, que uol auer

every man who wishes to-have

a son pro bel saber.

to his profit fair knowledge

Et ieu, cant aug parlar

And I when I-hear speak

home, que sauis par

man who wise seems

e parla folamen,

and speaks foolishly

tenc mon entendemen

I-hold my understanding

el pus de so, que ditz;

to-the most of that which he-says

10

15

20

car ies tan amaruitz

for at-all so ready

25 non es, qu'en tot entenda.

not is-be that-in all be-understand

Ni cal, c'om m'en reprenda;

Nor needs that-one me-thereof reprove

qu'ieu nom tenc per sabens,

for-I not-myself bold for knowing

ans soi dels aprendens

rather I-am of-the learners

durs, per c'ai petit.

hard for which-I-have little

30 Mas de so, c'ay auzit

But of that which-I-have heard

a sauias gens dir,

to wise folk say

de que ai gran dezir

of which I-have great desire

e de que parlarai,

and of which I-will-speak

per bona fe dirai

by good faith I-will-say

35 a mon semblan uertat

at my seeming truth

ab bona uoluntat.

with good will

E dieus don m'en lezer,

And God may-give me-thereof leisure

el cal ai bon esper;

in-the whom I-have good hope

car d'el uenon tuch be

for from-him come all goods

per que l'azor el cre.

for which him-I-adore and-him I-believe

40

Al paire glorios

To-the Father glorious

uer dieu tot poderos

true God all powerful

rendi ab ferm uoler

I-render with firm will

gracias del saber,

thanks for-the knowledge

que a en mi trames;

that he-has into me sent

45

mas per meu nol tenc ies.

but for mine not-it I-hold at-all

Car non puesc comte far

For not I-can reckoning to-make

reis de so acabar,

nor-even [?] of that to-achieve

c'ades ai comensat.

that-now I-have begun

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

cen dona conoissensa,

sense gives discernment

et ab bon' abstenensa

and with good abstinence

conoissense mezura,

discernment measure

e per segre drechura

and for following right

fai mezura be far

makes measure well to-do

e fa mal esquiuar,

and makes ill avoid

e be far dona grat;

and well doing gives favor

tuch aquist aiustat

all these joined

son saber bel e bo.

are knowledge fair and good

Per c'om deu per razo

For which-one ought by reason

ab tot aiso servir

with all this to-serve

sel, que per bon albir

him who by good judgment

o dona, a quil platz,

it gives to whom-to-him it-pleases

e qui mielhs n'es bastatz,

and who best thereof-is furnished

de mal li es tengutz.

of more [?] to-him is bound

65

70

75

80 E dey n'esser crezutz,

And I-ought thereof-to-be believed

si tot gran sen non ai;

though all great sense not I-have

car semblan ne dirai

for likeness thereof I-will-say

del segle, que uers es.

of-the world which true is

Qui may recep de bes

Who more receives of goods

85 de senhor o d'amic,

from lord or from-friend

ades ab cor pus ric

ever with heart more rich

lon ser pus uoluntiers

him-thereof serves more willingly

el n'es d'amor entiers

and-he thereof-is of-love entire

pus e de bona fe.

more and of good faith

90 Al senhor, de que ue

To-the lord from whom comes

gran bes temporalmens,

great goods temporally

es hom obediens

is man obedient

de segre son uoler

of following his will

e de far son plazer,

and of doing his pleasure

de servir a son grat,

of serving at his favor

e ten son sen membrat,

and holds his sense remembered

tant cant pot, que no fassa

so-much as he-can that not be-do

ren, c'al senhor desplassa;

anything that-to-the lord displease

e d'amic atertal,

and of-friend likewise

pus quel ten per lial,

since that-him he-holds for loyal

que l'ama el ten car

that him-he-loves and-him holds dear

el tem el uol onrar

and-him fears and-him wishes to-honor

e seruen retener.

and serving to-retain

Donc ben sembla per uer,

Then well it-seems for true

pus senher es amatz

since lord is loved

per ben fach et onratz

for good done and honored

e temsutz e servutz,

and feared and served

95

100

105

e amicx obezitz

and friend obeyed

per atertal semblan

by like seeming

110 en est mon plen d'enian

in this world full of-guile

per bes faitz temporals,

for goods done temporal

quel rey celestials

that-the king celestial

o deya esser pus.

it ought to-be more

Ben deu creire cascus,

Well ought to-believe each

115 que, si per ric dos dar

that if for rich gifts giving

deu hom senhor amar,

ought man lord to-love

que dieu deu amar fort

that God one-ought to-love strongly

e servir ab onor

and to-serve with honor

e temer mot onran;

and to-fear much honoring

120 quel nos a donat tan,

for-he us has given so-much

que grans es la razos.

that great is the reason

Per qu'en so i uolontos

For which-therof are there eager

tuch li uer entenden.

all the true understanders

Dieu formet ueramen

God formed truly

de uil ren se doptansa

from cheap thing without doubt

home, a ma semblansa

man in my likeness

del limo el lo fe,

of-the slime he him made

quel fe uieure desse;

that-him he-made to-live at-once

el det sens naturals,

and-him gave senses natural

don cascus es aitals,

whereby each is such

si non pecca natura.

if not sins nature

E tota creatura

And every creature

fetz per home seruir,

he-made for man to-serve

el donet franc albir

and-him gave free choice

de faire be o mal.

of doing good or ill

125

130

135

Mas per lo be son sal

But for the good are saved

sil, quel fan tro la fi;

those who-it do until the end

e pel mal atressi

and for-the ill likewise

perdut e condampnat.

lost and condemned

140 Mai fe per sa bontat

More made by his goodness

dieus ad home d'amor

God to man of-love

apres la gran folor,

after the great folly

quel premier paire fes:

that-the first father did

can posses en lo be,

when he-was-put in the good

145 passet lo mandamen,

he-passed the commandment

don sofri greu turmen.

whereof he-suffered grievous torment

E uenc per heretatie

And it-came by heritage

a tot l'uman linhatie,

to all the-human lineage

tro el per karitat

until he by charity

ac de nos piatat

had of us pity

e del mon, ques perdia.

and of-the world which-itself was-losing

Que, com auzem tot dia,

For as we-hear every day

uenc penre car humana

he-came to-take flesh human

de la uerge sertana

of the virgin certain

e ses corrompemen

and without corruption

nasc de luy mundamen

was-born of her cleanly

e uisc ab treball gran

and lived with toil great

a nos uia mostran,

to us way showing

per que deuem anar,

by which we-ought to-go

sil uolem ia trobar.

if-it we-wish ever to-find

Après fon encaussatz

After he-was pursued

e pres et estacatz,

and taken and bound

150

155

160

batutz et escarnitz

beaten and mocked

et en la crotz feritz

and on the cross struck

165 et abeuratz de fel

and given-to-drink with gall

e resseup mort cruzel

and received death cruel

e pueys ressuscitet.

and then rose-again

Enaisi restauret

Thus he-restored

ab cara rezmson

with dear ransom

170 sels, c'ab cor ferm e bon

those who-with heart firm and good

an fach, fan e faran

have done do and will-do

segon lo sieu coman,

according-to the his command

et a nos car compratz.

and he-has us dearly bought

Deu ben esser amatz

Ought well to-be loved

175 et honrat e temsutz

and honored and feared

e seruitz e crezutz

and served and believed

dieus ies per nos, oc, sert!

God at-all for us yes surely

Pus tan de ben apert

Since so-much of good open

n'auem tug recebut;

thereof-we-have all received

qua nuem plag perduto,

when we-have case lost

uolc penre bon cosselh,

he-wished to-take good counsel

don cascus s'aparelh

whereof each himself-prepare

de son deute paguar

of his debt paying

a dieu, si co deu far.

to God so as he-ought to-do

Mas tan a fag per nos,

But so-much he-has done for us

que iamay guazardos

that ever reward

non seria complitz.

not would-be complete

180

185

Mas sol quel obezitz

But only that-he obeyed

sia per nos de grat

be by us with will

190 ab poder esforsat

with power striven

et onrat ab temor

and honored with fear

et ab ueraï' amor

and with true love

seruitz, pus nons demanda.

served more not-us he-asks

Donc gardem ben, quens manda,

Then let-us-watch well what-us he-commands

195 e fassam a poder

and let-us-do with power

son grat e son plazer.

his will and his pleasure

C' otra poder nons quier,

For beyond power not-us he-seeks

nil remanens nons er

nor-the remainder not-to-us will-be

en degun comte mes.

in any account put

200 Deu esser amatz ies

Ought to-be loved at-all

dieus per nos e seruitz,

God by us and served

pus tans de bes aizitz

since so-many of goods ready

nos a faitz tro aisi.

to-us he-has done until here

Estar deuem cap cli

To-stand we-ought head bowed

uergonhos e dolens

ashamed and grieving

cascus e penedens;

each and penitent

car l'auem ofendutz.

for him-we-have offended

Amatz, ben entendutz,

Loved well understood

cantas razos auem

how-many reasons we-have

per c'amar lo deuem

for which-to-love him we-ought

e temer et onrar.

and to-fear and to-honor

E mai ne uuelh parlar;

And more thereof I-wish to-speak

car, sim plai, bes coue.

for if-to-me it-pleases well-itself it-befits

Ar paulem, que de re,

Now let-us-suppose that of anything

quel nos aia donat,

that-he us have given

nol uulham saber grat,

not-to-him we-wish to-know favor

205

210

215

so c'om nos deu pessar.

this that-one us ought to-think

Mas qui per mielhs proar

But who for better proving

la uertat, o uuelh dir

the truth it I-wish to-say

220 per so, qu'es adeuenir.

for this that-is to-come

Ses l'als li em tengutz,

Without the-rest to-him we-are bound

pus esperam salutz

since we-hope salvation

d'el de ueraí' amor

from-him of true love

d'onor e de temor

of-honor and of fear

225 e de seruir plazen.

and of serving pleasing

E dir uos ai breumen

And to-say to-you I-shall briefly

per que? car leugier m'es.

for what for easy to-me-is

Nos crezem, que dieu es

We believe that God is

poderos e creaire,

powerful and creator

230 el conoissem per paire

and-him we-know for father

e per senhor ueraí,

and for lord true

e crezem, que ses plai

and we-believe that without plea

serem per el iutiat.

we-will-be by him judged

Donc leu aurai proat

Then easily I-will-have proved

mo ferm entendemen.

my firm understanding

Pueis crezem fermamen,

Then we-believe firmly

que dieu e senher es

that God and lord is

uers; sobre totas res

true above all things

lo deuem honrar

him we-ought to-honor

per pus leu aizinar

for more easily to-furnish

de conquerre s'amor.

of conquering his-love

Qu'ieu uei, que so senhor

For-I see that his lord

uol hom éi mon honrar,

wishes man in-the world to-honor

o neis ses als que far,

or even without other-thing that to-do

home, can es manens,

man when he-is rich

235

240

245

per esser pus plazens

for being more pleasing

a sel, que onrara,

to him whom he-will-honor

e ia non atendra

and ever not will-expect

neis autre gazardo.

even other reward

250 Donc sobregran razo

Then very-great reason

auen nos d'onrar deu,

have we of-honoring God

pus entendem él sieu

since we-intend in-the his

regne esser poplat.

realm to-be peopled

Car ia us ses son grat

For ever one without his will

255 no i entrara per re.

not there will-enter for anything

Don deuem onrar be,

Whence we-ought to-honor well

per quel siam plazen,

for that-to-him we-be pleasing

et especialmen,

and especially

car es reis sobiras

for he-is king sovereign

260 dieu e senher sertas,

God and lord certainly

en c'om non pot falhir.

in whom-one not can to-fail

Assatz ne pot hom dir

Enough thereof can man to-say

razos, quel tanh onransa.

reasons that-to-him befits honoring

Parlem de l'amistansa,

Let-us-speak of the-friendship

per quel deuem amar.

for which-him we-ought to-love

Mot es leu per mostrar,

Very it-is easy to show

pus per pairel tenem.

since for father-him we-bold

Car amar lo deuem

For to-love him we-ought

per tal, quel nons azir.

for such that-he not-us hate

Que tart ne... iauzir

For late thereof-(lost) rejoice

estiers de pair' él filh,

otherwise of father in-the son

ans es filh en perilh,

rather is son in peril

pus que paire l'azira.

since that father him-will-bate

Paire son, a qui tira;

Fathers are to whom it-vexes

car lurs filhs an noiritz,

for their sons they-have nourished

265

270

275

ta fort an partitz

so strongly they-have parted

de lurs amors del tot,

from their loves of-the whole

e quecx giec a nebot

and each leaves to nephew

o a filhol lo sieu

or to godson the his

280 o per amor de dieu

or for love of God

per tal, quel filh no torn.

for such that-to-the son not it-turn

Doncx cascus se soiorn

Then each himself let-busy

en ben amar son paire;

in well loving his father

quel paire es amaire

for-the father is lover

285 del filh, tro el so tol.

of-the son until he it takes-away

Per auran e per fol

For senseless and for mad

e per enrabiat

and for enraged

e per sobremaluat

and for over-wicked

tenc home, que son paire

I-hold man who his father

290 non ama ses estraire,

not loves without estrangement

cals que paire se sia.

whatever that father himself be

Donc razo semblaria

Then reason would-seem

leugeira per proar.

easy for proving

Pus que hom deu amar

Since that man ought to-love

tan son paire carnal,

so-much his father fleshly

quel pair' esperital

that-the father spiritual

degues amar M tans.

he-ought to-love thousand times

Car homes paucs e grans

For men small and great

uezem trop, que ses cutz

we-see many that without doubt

an lur paire perdutz

have their father lost

en aquest mon per mort

in this world by death

e si n'an fag conort;

and yet thereof-they-have taken comfort

car non lur fa frachura.

for not to-them it-makes lack

Mas l'esperitals dura

But the-spiritual lasts

als filhs a lur uoler,

for-the sons at their will

295

300

305

ab sol que son plazer

with only that his pleasure

li sapchan dir e far,

to-him they-know-how to-say and to-do

donc bel deuem amar

then him-well we-ought to-love

per grans doas razos;

for great two reasons

310 una, que doloiros

one that grieving

tostemps may estariam,

always more we-would-be

si en ira caziam

if in anger we-fell

de dieu lo nostre paire;

of God the our father

autra, car de ben faire

other for of good doing

315 sos poders entiers,

his powers entire

que qui sos heretiers

for who his heirs

sera, mot er manens

will-be very will-be rich

de totz los bes plazens.

of all the goods pleasing

Qu'el n'a tans ses doptar,

For-he thereof-has so-many without doubt

qu'a totz ne pot donar

that-to all thereof he-can to-give

per complir lor dezir,

for fulfilling their desire

et hom d'el no s'albir,

and man of-him not let-himself-imagine

qu'en merme de poder.

that-thereof he-lassen in power

Don tug crezam per uer,

Whence all let-us-believe for true

que amar lo deuem

that to-love him we-ought

et onrar, cant auzem

and to-honor when we-bear

de so, c'a uenir es.

of that which-to come is

Temer lo deuem ies?

To-fear him we-ought at-all

Oc; car nos iutiara.

Yes for us he-will-judge

Que qui dreg iutie ha

For who right judge has

e fort e poderos,

and strong and powerful

si no uen temoros

if not he-comes fearful

auzir son iutiamen

to-bear his judgment

e non a espauen,

and not has dread

320

325

330

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

Assatz ai dig breumen

350

Enough I-have said briefly

e mostrat per razon

and shown by reason

ab bon' entension,

with good intention

per que deuem amar

for which we-ought to-love

et ab temor onrar

and with fear to-honor

dieu nostre uer senhor

355

God our true lord

per temps auenidor

for time to-come

e per lo trespasat.

and for the past

Et es dretz per uertat,

And it-is right by truth

si l'amam el temem

if him-we-love and-him we-fear

e l'onram, quel deuem

360

and him-we-honor that-him we-ought

seruir a son plazer

to-serve at his pleasure

e tot nostre poder;

in all our power

car donar ses seruir

for giving without serving

non pot leu be uenir.

not can easily well to-come

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

E nulh servir de grat

380

And any serving from will

nos fa ses esperansa.

not-itself does without hope

Per que nos ses doptansa

For which we without doubt

d'onrat merit auer

of-honored merit to-have

deuem servir per uer

we-ought to-serve for true

dieu lo tot poderos

385

God the all powerful

per las IIII razos,

for the four reasons

queus ai dichas aisi

that-to-you I-have said here

e farem ric cami:

and we-will-make rich road

la una per amor,

the one for love

e l'autra per honor,

390

and the-other for honor

e l'autra per temensa,

and the-other for fear

l'autra per atendensa

the-other for expectation

del onrat gazarado.

of-the honored reward

Car per uera razo

For by true reason

395 o pot hom leu proar,

it can man easily to-prove

que so, que uol amar

that that which he-wishes to-love

el segle, uol servir.

in-the world he-wishes to-serve

Neis us ric ses mentir

Even a rich-man without lying

.I. paubre amara

one poor-man will-love

400 et onrar nol deura

and to-honor not-him he-will-owe

nil temera en re

nor-him will-fear in anything

ni gazardo, so cre,

nor reward so I-believe

autre non atendra

other not will-expect

del ben, que li fara,

of-the good that to-him he-will-do

405 mas sol del be uoler;

but only of-the good willing

e uenra l'a plazer,

and it-will-come to-him-to pleasure

quel seruisca el don

that-him he-serve and-him give

e d'aquels a n'i pron.

and of-those has thereof-there enough

Per senhor issamen

For lord likewise

ses amor non temen

without love not fearing

ua hom servir senhor,

goes man to-serve lord

cant es de gran honor

when he-is of great honor

e ric e poderos,

and rich and powerful

que ia non er somos

that ever not will-be summoned

nil fara gran frachura,

nor-to-him will-make great lack

mas pur qu'es auentura

but only that-it-is chance

per si eys enantir;

for himself self to-advance

car ben leu per servir

for well easily by serving

n'atenhira befag.

thereof-be-will-attain good-deed

410

415

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

Donc s'om seruis engres

Then if-one serves fierce

brau senhor per temor

harsh lord for fear

el paubre per amor

and-the poor-man for love

e l'honrat per esper,

and the-honored for hope

dieu deuem nos per uer

God ought we for true

seruir ab cor ueraí

to-serve with heart true

per son benuoler gai

for his well-wishing gay

e per tal, qu'el nou tenha

and for such that-he not-it bold

son uol é nos delir.

his will in us to-destroy

Car per uer podem dir,

For for true we-can to-say

que, qui er azirat

that who will-be hated

per el, que turmentat

by him that tormented

er per tostemps ses si...

he-will-be for always without if-(lost)

per que dieu ses tot si...

for which God without all if-(lost)

per nos esser seruitz,

for us to-be served

435

440

445

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

so com deuria, dir.

so as I-ought to-say

Mas segon mon albir,

But according-to my judgment

qui a ueraia fe

who has true faith

e mos ditz enten be,

and my sayings understands well

per so meteis, qu'en dic,

by that same that-thereof I-say

podon li paupr' el ric

can the poor and-the rich

conoiser, que uers es;

to-know that true it-is

pero cascus ne pes

yet each thereof let-think

per si a son poder.

for himself at his power

Car petit pot ualer

For little can to-avail

secors, c'om cui far,

help that-one thinks to-do

a sel, qu'en pot pagar

to him who-thereof can to-pay

uieus son deut', e no uol,

living his debt and not wishes

a dieu, pus mort li tol

to God since death him takes-away

temporalmen poder;

temporally power

465

470

475

ni hom non pot saber

nor man not can to-know

480 de l'arma, on s'en ua.

of the-soul where itself-thence goes

Mas segon que hom fa

But according-to what man does

sai uiuem ben o mal,

here we-live well or ill

troba l'arm' atertal

finds the-soul likewise

segon nostra crezensa.

according-to our belief

485 Sel dieu, que pres naisensa

That God who took birth

e receup mort per nos,

and received death for us

nos don cor uolontos

to-us may-give heart eager

del sieu seruizi far,

of-the his service to-do

quens puscam emendar

that-us we-can to-amend

490 ab la sua merce,

with the his mercy

quens es obs per far be,

that-to-us is needful for to-do good

dels forfatz, c'auem grans

of-the misdeeds that-we-have great

uas luy faitz e ditz tans,

toward him done and said so-many

c'obs nos es, quens perdo.

that-need to-us is that-us be-pardon

Cant que nos siam bo,

As-much as we be good

tant nons emendarem,

so-much not-us we-will-amend

et ans obs, que preguem

and rather need that we-pray

la uerge glorioza

the virgin glorious

qu'es ab dieu poderoza

who-is with God powerful

de merce acaptar

of mercy obtaining

a peccador, que far

to sinner who to-do

uol uera penedensa

wishes true penance

conoissen sa falhensa.

knowing his fault

So es la sua maire,

This is the his mother

que son filh e son paire

that her son and her father

pregues per sa dossor,

she-might-pray by her sweetness

quens tenha en s'amor;

that-us be-bold in his-love

e sera n'obezida,

and she-will-be thereof-obeyed

495

500

505

si nos fam bona uida,
if we make good life

510 tenem la drecha uia.
we-hold the right way

Et ela, que nos sia
And she that to-us be

per sa karitatz guitz
by her charity guide

e totz los faitz grazitz,
and all the deeds welcomed

que son a dieu plazen,
which are to God pleasing

515 et aisi sertamen
and thus surely

sera per nos amatz
he-will-be by us loved

e temsutz et onratz
and feared and honored

e seruit, et aurem
and served and we-will-have

lai, on tostemps uiurem,
there where always we-will-live

520 totz bes ab gaug, ab ris
all goods with joy with laughter

ab el en paradís.
with him in paradise

Aissil plassa que sia.
Thus-to-him let-it-please that it-be

Per re non puesc estar

72 • ON PROMISES

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

Aiso fe Gr. Riquier l'an MCCLXVIII.

This made Guiraut Riquier the-year twelve-hundred-sixty-eight

Per re non puesc estar

For anything not I-can to-stay

.I. iorn de cosirar;

one day from pondering

tant me plai, que cossir.

so-much to-me it-pleases that I-ponder

Car cossiran albir

For pondering I-imagine

so, que non puesc uezer

that which not I-can to-see

ni auzir ni saber,

or to-bear or to-know

5

mas pur que cossiran

but only that pondering

o aportí denan

it I-bring before

a mon entendemen,

to my understanding

10 co si m'era prezen;

as if to-me-it-were present

per que cossirs me platz.

for which pondering to-me pleases

Cossirs es apelatz

Pondering is called

per alcus desplazers.

by some displeasures

Aco es mal sabers,

That is ill knowledge

15 e nos deu apelar

and not-itself ought to-call

cossir, c'ab cossirar

pondering that-with pondering

se desfa mantas uetz,

himself undoes many times

a cuy cocirar letz,

to whom pondering it-is-permitted

per que a desplazer.

for which he-has displeasure

20 Si a sen e saber,

If he-has sense and knowledge

cossiran trobara,

pondering he-will-find

ab que s'apaguara

with what himself-be-will-satisfy

per calacom razo,

by some reason

que atendra sazo

that be-will-await season

o penra calque uia.

or will-take some way

25

Per que hom non deuria

For which man not ought

l'un per l'autre nomnar.

the-one for the-other to-name

Mot auria que far,

Much I-would-have what to-do

si tot, cant malditz es,

if all as-much-as ill-said is

era per mi repres,

were by me reproved

30

segon que m'es semblan.

according-to what to-me-is seeming

Car non es tan bastan

For not is so sufficient

mos sabers, que alcus

my knowledge that some-one

nom sia al desus

not-to-me be at-the above

reprenden per sazos.

reproving at times

35

Pero nom plai tensos;

Yet not-to-me pleases dispute

si plaitz de dezacort

if pleas of discord

cap, mon cocir non port

fits my pondering not bears

lo leu fais ol pezan

the light burden or-the heavy

40 et aisi cociran

and thus pondering

coforti mon uoler.

I-comfort my will

Pero ses desplazer

Yet without displeasure

a bon entendemen

to good understanding

per so, que ueg souen

for that which I-see often

45 et aug e truep él mon,

and hear and find in-the world

dira a sels, que son

I-will-say to those who are

esforsieu per honor

striving for honor

de totz faitz de ualor,

of all deeds of merit

cossi uiuon onrat

how they-live honored

50 e grazit et amat,

and welcomed and loved

segon que semblan m'es.

according-to what seeming to-me-is

Car qui conoissens es,

For who discerning is

leu y pot auenir,

easily there can to-arrive

si ien far e dir

if nobly to-do and to-say

sa honor ab mezura.

his honor with measure

55

Car dels faitz uen rancura,

For from-the deeds comes complaint

can son desmezurat,

when they-are unmeasured

quel trop par de foldat

for-the too-much seems of folly

el pauc de cobezeza;

and-the little of covetousness

per que not pot proeza

for which not can prowess

60

ses mezura durar.

without measure to-last

De faitz et en parlar

In deeds and in speaking

es mezura trop bona.

is measure very good

Car qui gen nos razona

For who nobly not-himself expresses

ab mezura pagatz,

with measure satisfied

65

o neys cant es iratz,

or even when he-is angry

sos parlars ual petit.

his speaking is-worth little

Car non li es grazit

For not to-him is welcomed

gaire de so, que ditz;

much of that which he-says

70 quel trop li es aunitz,

for-the too-much to-him is sbamed

tan quel fa enuios,

so-much that-him it-makes irksome

el paucx l'es uergonhos,

and-the little to-him-is shameful

quel fa per pec tener.

for-him it-makes for fool held

Mai hom non pot auer

But man not can to-have

75 leu en parlar mezura.

easily in speaking measure

Per parlar uen rancura

By speaking comes complaint

mantas uetz als ualens,

many times to-the worthy

cui pessars es plazens

to-whom thinking is pleasing

de faire lur honor.

of doing their honor

Car per semblan d'amor

80

For by seeming of-love

o de lur deuer far

or of their duty to-do

senes tot demandar

without any asking

prometon lur auer

they-promise their wealth

ad home ses uoler

to man without will

d'atendre; per quem par,

85

of-fulfilling for which-to-me-it seems

c'aisi fan alegrar

that-thus they-make to-rejoice

prometen lurs amicx.

promising their friends

Mas mot es grans destricx

But very is great distress

can nos pot acabar;

when not-itself can to-achieve

c'aisi pot hom leu far

90

that-thus can man easily to-make

dels amicx mal uolens.

of-the friends ill wishers

El pus dels prometens

The most of-the promisers

truep aitals, com uos dic;

I-find such as to-you I-say

per c'om non pot abric

for which-one not can shelter

95 en promessa trobar.

in promise to-find

Sil, c'an cor de ben far,

Those who-have heart of well doing

nol deurian retraire

not-it ought to-recount

lai, on lo uolon faire,

there where it they-wish to-do

tro uengueson per temps

until came in time

100 le bes el gaug essempts,

the good and-the joy together

quel grat se doblaria.

for-the favor itself would-double

Car qui promet a dia,

For who promises at day

non es le gratz tan bos

not is the thanks so good

cant s'aten; car le dos

as it-is-awaited for the gift

105 es auzitz mot enans.

is heard much before

L'auzirs es agradans,

The-hearing is pleasing

mas l'esper es doptos,

but the-hope is doubtful

el iorn es laguios

and-the day is weary

c'om dona prometen.

that-one gives promising

E si fal él couen

And if fails in-the covenant

l'esperars aitals es,

the-hoping such is

com qui so, qu'a conques,

as who that which-he-has conquered

per forsa li tolia;

by force from-him took

qu'él comte, que fazia,

for-in-the reckoning that he-made

se troba deceubutz.

himself finds deceived

Si non era saubutz

If not were known

le prometre non uers,

the promising not true

duraria l'espers,

would-last the-hope

tan tro quel be uengues.

so-long until that-the good came

Mas pero uertat es,

But yet truth it-is

que sil, on es ualors,

that those in-whom is merit

cuy donars es dossors,

to-whom giving is sweetness

110

115

120

can non podo donar,

when not they-can to-give

se podon escuzar

themselves can to-excuse

125 prometen als querens;

promising to-the askers

car non es couinens

for not is fitting

als pros dire de non;

to-the worthy to-say of no

pueis deuon per razon

then they-ought by reason

atendre lur couen.

to-keep their covenant

130 Car hom bos se deffen

For man good himself defends

en est cas ab uertat

in this case with truth

de blasme, de desgrat,

from blame from displeasure

cant sos poders es tals.

when his power is such

Pero si non pot als

Yet if not he-can other

135 e passa son couen

and passes his covenant

le ualens al queren

the worthy to-the asker

non deu esser blasmat;

not ought to-be blamed

car mot n'es despapat,

for much thereof-is displeased

que forsal non poders

that forces-him not being-able

del passar, el querrers

of-the passing and-the asking

del querent al forsats

of-the asker to-the forced

de prometre ses grat;

of promising without will

car non sap de non dir;

for not he-knows-how of no to-say

donc segon mon albir

then according-to my judgment

non deu esser repres.

not ought to-be reproved

Mas sel, que manens es

But he who rich is

e promet son auer

and promises his wealth

per grat o ab querer,

for will or with asking

deu sa promessa dar,

ought his promise to-give

que nos deu escuzar

for not-himself ought to-excuse

ab non poder per re.

with not being-able for anything

140

145

150

Pero si s'endeue,

Yet if itself-befalls

que ab querre prometa,

that with asking he-promise

obs l'es, que s'entremeta,

need to-him-is that-himself he-undertake

155 pus o ditz, d'acabar,

since it he-says of-achieving

sil promessa is de dar,

if-the promise goes-out of giving

per el e al queren.

by him and to-the asker

Car mant queron souen

For many ask often

mais, que d'els nos couen;

more than from-them not-itself befits

160 d'aquels pot passar be

of-those can to-pass well

hom ab dir d'oc ses pus.

man with saying of-yes without more

Pero si quier negus

Yet if asks any

a son amic coral

to his friend heartfelt

per obs, s'adonc nol ual

for need if-then not-to-him be-avails

165 segon deuer d'amdos,

according-to duty of-both

pus prometre l'es bos

since promising to-him-is good

e poder li es datz,

and power to-him is given

non deu esser selatz

not ought to-be concealed

ni en ren uil tengutz.

or in anything cheap held

Car sobrier dan adutz

For excessive harm brings

mals ditz a cada part;

ill saying to each part

quel dizen n'a regart

for-the sayer thereof-has fear

de sel, de que mal ditz,

of him of whom ill he-says

e qu'en uieu desgrazitz

and that-thereof he-lives unwelcomed

per sels, quel lauzon dir.

by those who-him hear say

E pot cascus chauzir

And can each to-perceive

lo dan del uil tengut,

the harm of-the cheap held

que pus en aital brut

that more in such noise

ca sel, qu'es estatz pros,

than him who-has been worthy

si mals es sos ressos:

if ill is his repute

170

175

180

mantenen es auzitz

at-once is heard

e pus tost enantitz

and more soon advanced

per .C. doubles quel bes.

by hundred doubles than-the good

E si a pretz conques

And if has worth conquered

185 hom .C. ans acabatz

man hundred years completed

fazen totz faitz prezatz,

doing all deeds prized

sil contraris s'apar,

if-the contrary itself-appears

tot son pretz pot desfar.

all his worth can to-undo

En .I. an o en .II.;

In one year or in two

190 tan es mal poderos

so is ill powerful

e bes leus pro cuidar.

and good easy profit to-think

Bes deu merauilhar

Well ought to-marvel

totz hom de so, qu'ieu dic,

every man of that which-I say

cant bes pren leu destric

how good takes easily harm

195 e mals a tan tost brieu.

and ill has so soon brief

Mas qui mal .I. temp uieu

But who ill one time lives

e giec mal e fa ben,

and leaves ill and does good

ia non sera pe ren

ever not will-be for anything

crezutz de tot .I. an.

believed of all one year

E si falh tan ni can,

And if fails so-much or how-much

le bos esfortz seditz

the good valiant seduced

mantenen es punitz

at-once is punished

de tot, cant a be fag.

of all as-much-as be-has well done

Donc mal dig fa empag

Then ill saying makes hindrance

al dig et al dizen.

to-the said and to-the sayer

Per que totz hom ab sen

For which every man with sense

lo deuria tener

it ought to-bold

et anar a poder

and to-go with power

d'atendre sa promesa.

of-keeping his promise

Pero qui ben s'o peza,

Yet who well himself-it weighs

200

205

210

qui promet per son grat

who promises by his will

ses querre, gran barat

without asking great fraud

fa e greu falhimen,

does and grievous failing

sil couen non aten,

if-the covenant not he-keeps

215 e pot n'esser repres.

and can thereof-to-be reproved

Pero nulh hom nos pes,

Yet any man not-himself let-think

qu'ieu per mi sol o diga,

that-I for me alone it say

ans o dic, car destriga

rather it I-say for hinders

aitals parlars ualors,

such speaking merit

220 cant uertatz no l'acor,

when truth not it-helps

e mezura n'es mens.

and measure thereof-is less

Mas qui es conoisens,

But who is discerning

e mezura li platz,

and measure to-him pleases

et es ab el uertatz,

and is with him truth

225 de tot sap far son pro,

of all knows-how to-make his profit

quels faitz fa per razo

for-the deeds he-does by reason

el dig son sert e uer,

and-the sayings are sure and true

e pot leu mantener

and can easily to-maintain

pretz ab aquestas .III.;

worth with these three

e can poder y es,

and when power there is

sos pretz n'es pus auzitz.

his worth thereof-is more heard

Mas totz homs uieu grazitz,

But every man lives welcomed

pus que a conoissensa,

since that he-has discernment

e la siec e la iensa

and it follows and it graces

mezura totas uetz,

measure all times

e sos parlars es netz

and his speaking is clean

ab uertat ses rependre,

with truth without reproach

c'om non pot sol entendre

for-one not can even to-understand

sel, que non es uertadiers.

him who not is truthful

230

235

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

se os le reis N Amfos

that is the king Sir Alfonso

Castelas, cui Leos

of-Castile to-whom León

es e lhaus sobiras.

is and-the praise sovereign

Mas pero uers es plas,

But yet true is plain

que ben deu pretz uoler

that well ought worth to-wish

N Amalricx per deuer

Sir Amalric by duty

per si eys ses lo rey.

for himself self without the king

Pero fermamen crey

Yet firmly I-believe

que, s'agues sai estat,

that if-he-had here stayed

non agra tan montat

not would-have so-much risen

son pretz segon ma fe

his worth according-to my faith

ni agra tant ab que?

nor would-have so-much with what

E pus que sap ualer,

And since that he-knows-how to-be-worth

pesse de mantener

let-him-think of maintaining

sos pretz, qu'es mot auzitz,

his worth which-is much heard

255

260

265

et entenda mos ditz;

and let-him-understand my sayings

que sos enans me platz

for his advancing to-me pleases

270 e soi d'el apessatz,

and I-am of-him thoughtful

car sa ualor m'aiensa.

for his merit to-me-pleases

Al noble mot onrat

73 • TO GUILHEM OF ROFIAN

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

Aiso trames Gr. Riquier a Malhorgas, l'an MCCLXVI.

This sent Guiraut Riquier to Majorca the-year twelve-hundred-sixty-six

Al noble mot onrat,

To-the noble very honored

sauí, discret, amat

wise discreet loved

G. de Rofian

Guilhem of Rofian

grazit, gai e sertan

welcomed gay and sure

de part Gr. Riquier

from part-of Guiraut Riquier

son bon amic entier

his good friend entire

enclinadas salut

bowed greetings

et obezirs degutz

and obediences due

et amor ab honor,

and love with honor

5

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

si m'era bel per far

if to-me-it-were fair for to-do

ni trobaua a cui?

or I-found to whom

Car tot aital li fuy,

For all such to-her I-was

com uos ai dig, denan

as to-you I-have said before

e ren no li deman

and anything not to-her I-ask

ni fi ni o farai,

nor I-did nor it I-will-do

mas que sos pretz ueraï

but that her worth true

uolgues qu'ieu enantis

she-wished that-I advanced

chantan, e quel fos fis,

singing and that-to-her I-were true

e mos chans quil plagues,

and my songs that-to-her pleased

e ses pus quem tengues

and without more that-me she-held

per sieu: uec uos o tot!

for hers behold you it all

Et ilh ab sol .I. mot

And she with only one word

respon me tota uia.

answers me all the-while

Mas no m'en clamaria,

But not myself-thereof would-complain

25

30

35

que qu'iem digua per re;
whatever that-I-myself say for anything

40 car grans bes me soue,
for great good to-me recurs
 que m'es per ley uengutz,
that to-me-is through her come
 si tot no s'es mogutz
though all not itself-is moved
 de lieis nil m'a trames.
from her nor-it to-me-has sent

Car totz los mals els bes,
For all the ills and-the goods
 45 qu'ieu fas e de quem gart,
that-I do and from which-me I-guard
 trac per uer d'aquel art,
I-draw for true from-that art
 on soi per lieys intratz.
where I-am through her entered
 Que, can sa grans beutatz
For when her great beauty
 me donet dezirier
to-me gave desire

50 per amor, de premier
for love at first
 pessey curozamen
I-thought carefully
 de mon melhuramen,
of my improvement
 per quel pogues plazer,
for which-to-her I-could to-please

(car uos sabetz per uer,

for you know for true

qui era yeu adoncx)

who was I then

e gardey be de broncx

and I-guarded well from roughness

e d'enuetz far e dir.

and from-irksomeness doing and saying

E pueys per bon albir

And then by good judgment

agui entendemen

I-had understanding

de trobar e pueis sen.

of composing and then sense

Aquel meteis, que m'ai,

That same which I-have

tot per midons o ai,

all for my-lady it I-have

mas ilh no m'o a dat.

but she not to-me-it has given

Ab tot si lin sai grat;

With all so to-her-thereof I-know favor

car m'es per lieys uengut.

for to-me-it-is through her come

E planc, car ai perdut

And I-lament for I-have lost

temps de cosselhador,

time of counselor

et agram gran sabor,

and I-would-have great savor

55

60

65

c'a uos fos estat pres.

that-to you I-had been near

70 Car tant era engres

For so-much I-was eager

de doptos pessamen;

of doubtful thought

uengram n'a uos souen

I-would-come thereof-to you often

per cosselh demandar:

for counsel asking

ueus, quem fa dezirar

behold-you what-me makes to-desire

75 uos; car soi tot sol sai.

you for I-am all alone here

E prec uos, que, sieus plai,

And I-pray you that if-to-you it-pleases

me detz calque cofort

to-me you-give some comfort

per letras. Car conort

by letters For comfort

de midons non esper

of my-lady not I-hope

80 ni m'en partrai per uer,

nor myself-thence I-will-part for true

tro uidam dezampar.

until life-me forsake

E mandaus saludar

And I-send-you to-greet

En Joan uostre fraire,

Sir John your brother

le cal es ben ad aire,

the which is well at ease

e tug uostre amic.

and all your friends

Dieu los gar de destric

God them may-guard from harm

e uos e nos els nostres.

and you and us and-the ours

85

A sel, que deu uoler (auer?)

74 • TO SICART AT THE COURT OF FRANCE

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

Aiso trames Gr. Riquier en la cort del rey de Fransa

This sent Guiraut Riquier into the court of-the king of France

l'an MCCLXVII.

the-year twelve-hundred-sixty-seven

A sel, que deu uoler (auer?)

To him who ought to-wish to-have

laus e grat per deuer

praise and favor by duty

e saber et honor

and knowledge and honor

e totz faitz de ualor,

and all deeds of merit

5 per que hom es amatz,

for which man is loved

a sel, a cui datz

to him to whom given

sens et entendemens,

sense and understanding

per que hom uieu plazens

for which man lives pleasing

et onratz e grazitz,

and honored and welcomed

a sel, que totz bes ditz,

to him who all goods says

que au, enten per uer

that he-hears understands for true

els sap gen retener

and-them knows-how nobly to-retain

e de bela doctrina

and of fair doctrine

sap gen penre aizina,

knows-how nobly to-take ease

al plazent En Sicart

to-the pleasing Sir Sicart

de Puech Laurens de part

of Puy Laurens from part-of

Gr. Riquier salutz

Guiraut Riquier greetings

et obezirs uolgutz

and obediences wished

et honor ab temensa

and honor with fear

e uera beuolensa,

and true benevolence

ab dezirier de uista,

with desire of sight

10

15

20

ab gracia conquista

with grace won

de la cort mot honrada

of the court very honored

de Fransa, que priuada

of France which private

25 uolria mot auer

I-would-wish much to-have

per bon grat conquerer.

for good favor to-win

La uostra gran serteza

The your great sureness

el deuers el nobleza

and-the duty and-the nobility

uos fassan entenden

you may-make understanding

30 so, queus dirai breumen

that which-to-you I-will-say briefly

pus prim, que nos declara.

more finely than itself declares

Uos sabetz, que tan cara

You know that so dear

ni tan profichan res

or so profitable anything

non es, so es ma fes,

not is this is my faith

el mon com conoissensa

in-the world as discernment

d'ome, cant captenensa

of-man when conduct

ha, segon qu'elha manda;

he-has according-to what-she commands

car, qui so, qu'el comanda,

for who that which-she commands

passa, non es ualens.

passes not is worthy

Conoissensa prezens

Discernment present

deu estar, la on es,

ought to-stand there where it-is

que hom no passe res

that man not pass anything

de so, qu'elha essenha,

of that which-she teaches

ans en aisis captenha,

rather in this-way-himself conduct

co elal mostrara.

as she-him will-show

Car sel, que ben no fa

For he who well not does

e del mal no s'estrinha,

and from-the ill not himself-estranges

que conois, nos guazanha

which he-knows not-himself gains

pretz ni sec conoissensa.

worth nor follows discernment

35

40

45

50 Er segon ma paruenta

Now according-to my seeming

diray, coma i s'espren

I-will-say how there itself-kindles

en home, que menten

in man who me-understands

conoissensa per uer.

discernment for true

Home deu per deuer

Man ought by duty

55 de natura .V. cens

of nature five senses

auer naturalmens,

to-have naturally

e saben dire cals?

and we-know-how to-say which

E cascus hom lials

And each man loyal

deu los de grat auzir,

ought them with will to-bear

60 saupes los o non dir,

whether-be-knew them or not to-say

per proar, si es uers.

for proving if it-is true

Car auzirs e uezers,

For bearing and seeing

odorars, saborars

smelling tasting

son li sen e palpars,

are the senses and touching

c'om deu naturalmens

that-one ought naturally

auer, si falhimens

to-have if failing

non lo tol per natura.

not it takes-away by nature

Aquest .V. per drechura

These five by right

donet ad home dieus,

gave to man God

per ques pogues far sieus

through which-himself he-might to-make his

o s'en pogues tenir,

or himself-thence might to-bold

can l'ac dat franc albir.

when him-he-had given free choice

(Pero d'ayso nom cal

Yet of-this not-to-me it-matters

parlar, quel clerc lial,

to-speak for-the clerks loyal

que deuon prezicar.)

who ought to-preach

mas dels .V. cens me par

but of-the five senses to-me seems

que dey dir la uertat,

that I-ought to-say the truth

pus o ai comensat.

since it I-have begun

65

70

75

E cos pren conoissensa

And how-itself takes discernment

80 dels sens, a ma paruenssa

from-the senses at my seeming

son li duy necessari.

are the two necessary

O dels .III. per contrari

Or of-the three by contrary

hom, si laus li falh,

man if the-one to-him fails

uieure pot ab trebalh,

to-live can with toil

85 si de totz a mens .I.

if of all he-has less one

Mas si dels .II. negun

But if of-the two any

non a a sa naissensa,

not he-has at his birth

non pot ad entendensa

not can to understanding

per negun for uenir.

by any manner to-come

90 (Dieus pot ben far e dir

God can well to-do and to-say

del tot al sieu plazer.)

of-the whole at-the his pleasure

li duy se son per uer

the two themselves are for true

necessari: uezers

necessary seeing

et auzir, e par uers,

and hearing and appears true

cant ad obs de razos,

when at need of reasons

e ueus ne semblan bos:

and behold-you thereof likeness good

c'om ses aquist no ual.

that-one without these not is-worth

Qui nais ses uezer, cal

Who is-born without seeing what

profiech pot far él mon?

profit can to-do in-the world

Pauc. Mas sol quel aon

Little But provided that-him helps

auzir, ben pot pessar

bearing well he-can to-think

de s'arma heretar.

of his-soul inheriting

Mas si non au ni ue,

But if not he-hears nor sees

non conosc, que nulh be

not I-know that any good

pusca far aut ni bas.

he-can to-do high or low

95

100

105

Et hom nom pot atras

And man not-me can back

tornar de so, que dic;

to-turn from that which I-say

car negun bon abric

for any good shelter

no i ueg ni puesc saber.

not there I-see nor can to-know

110 D'auzir e de uezer

Of-bearing and of seeing

ha hom entendemen,

has man understanding

et aquel dona sen,

and that gives sense

sens dona conoissensa

sense gives discernment

et ab bon' abstenensa

and with good abstinence

115 conoissensa mezura,

discernment measure

e per segre drechura

and for following right

fa mezura ben far

makes measure well to-do

e fa mal esquiar,

and makes ill avoid

si com uos ai mostrat

so as to-you I-have shown

120 outra uetz, sieus soue.

another time if-to-you remembers

En aisi nais e ue
In this-way is-born and comes

per calacom dels sens
through any of-the senses

naturals accidens,
natural accidents

aissi com uoluntatz
thus as will

o dezirs o pessatz
or desire or thought

o amors o azirs
or love or hatred

o turmens o iauzirs
or torment or rejoicing

o sabers, que tan ual.
or knowledge that so-much is-worth

Tot es accidental
All is accidental

so, que uen per natura.
that which comes by nature

Donc conoissensa pura
Then discernment pure

no uen naturalmen,
not comes naturally

ans uen per acciden.
rather comes by accident

Aisi com dig uos ai,
Thus as said to-you I-have

so, ab c'om nais ses mai,
that with which-one is-born without more

125

130

135

es natural per uer.

is natural for true

C'om no nais ab saber,

For-one not is-born with knowledge

ans uen pueis accidens.

rather comes after accident

Pro ai dig claramens,

Enough I-have said clearly

140 conoissensa don ue,

discernment whence it-comes

e pueis conoissetz be,

and then you-know well

que so, que dic, uers es.

that that which I-say true is

Sia uostre uolers

Let-be your will

perfeitz en dieu servir

perfect in God serving

145 et en far et en dir

and in doing and in saying

plazer e grat del rey

pleasure and favor of-the king

mot onrat. Car yeu crey,

very honored For I believe

que rey sal d'un servir

that king save of-a serving

non sap pus gent merir,

not knows-how more nobly to-reward

150 per quel fa dieus honor.

for which-him does God honor

C'anc Lodayc melhor

For-ever Louis better

non ui hom, ni cre fos.

not saw man nor I-believe were

Per que siatz curos

For which be careful

del sieu seruizi far

of-the his service doing

per uos eis enansar;

for you self advancing

car pretz ne retenretz

for worth thereof you-will-retain

e gazardon n'auretz

and reward thereof-you-will-have

del rei onrat e bon.

from-the king honored and good

Atressi per razon

Likewise by reason

deuetz aperseubutz

you-ought aware

ley, per qui es uengutz

her by whom you-are come

en la cort en amor,

in the court in love

seruir ab gran honor,

to-serve with great honor

ma dona la reyna,

my lady the queen

155

160

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

Atressieus uuelh preguar

Likewise-you I-wish to-pray

d'En Philip mo senhor

of-Sir Philip my lord

son filh, c'ab gran honor

her son that-with great honor

lo seruiratz de grat

him you-will-serve with will

et a sa uoluntat

and at his will

lo segretz totas uetz,

him you-will-follow all times

ab sol que non laissetz

with only that not you-leave

la uoluntat del rey

the will of-the king

a far; car fe queus dey,

to do for faith that-to-you I-owe

mot uos er grans enans.

much to-you will-be great advancement

E de totz los efans

And of all the children

sapchatz grat retener

know-how favor to-retain

e de sels, c'an poder

and of those who-have power

en la cort, aiatz grat.

in the court have favor

180

185

190

Que si home onrat

For if man honored

uezetz en cort estranh

you-see in court strange

o amic o companh,

or friend or companion

qu'el sia besonhos,

that-he be needy

195 siatz tals, que per uos

be such that through you

puesca penre honor

he-can to-take honor

e, si l'auetz amor,

and if him-you-have love

quel puscatz enantir

that-him you-can to-advance

e sos afars fromir

and his affairs to-perform

200 ab bon grat de la cort.

with good favor of the court

Que sabetz, per que sort

For you-know by what lot

blasmes a seruidor,

blame to servant

cant pessa de maior

when he-thinks of greater

a far, que nol couen.

to do than not-to-him befits

Et entendetz me ben

205

And understand me well

e pessatz de ben far.

and think of well doing

Que pro er que comtar

For enough will-be what to-recount

de uos lo ben, sil faitz.

of you the good if-it you-do

Pero tensos ni plaitz

Yet disputes or pleas

nous plassa ses razon

210

not-to-you let-please without reason

ni no perdatz sazón

nor not lose season

de far uostre deuer.

of doing your duty

E faitz souen saber

And make often known

uostr' afar el coratie

your affair and-the heart

en letras per messatie

215

in letters by messenger

sai a uostres amicx,

here to your friends

als cals negus destricx

to-the which any distress

no uen, la dieu merce,

not comes by-the God mercy

ans estan gent e be

rather they-stand nobly and well

220 eus mandan saludar.

and-you send to-greet

E uos podetz me dar

And you can me to-give

leu, sieus uoletz, aizina

easily if-you you-wish ease

de midons la reyna

of my-lady the queen

e de totz sos efans

and of all her children

225 d'auer grat. Car mot grans

of-having favor For very great

plazers m'es lur ben dirs,

pleasure to-me-is their well saying

sol lur plai mos seruirs;

if-only to-them pleases my serving

car son del mielhs del mon.

for they-are of-the best of-the world

Donc faitz mi uos aon,

Then do me you help

230 faitz lor aiso auzir,

make them this hear

cant o sabretz legir

when it you-will-know-how to-read

tot et entendre be.

all and understand well

Et aisi cos couen,

And thus as-it befits

sercat l'entendemen

search the-understanding

e partetz fermamen

and part firmly

los ditz els ponhs garatz.

the sayings and-the points watch

E pueis uos m'en mandatz

And then you to-me-thereof send

en letras, s'a uos plai,

in letters if-to you it-pleases

com sera; qu'iem farai

how it-will-be that-I-myself will-do

so, que m'en mandaretz.

that which to-me-thereof you-will-send

Prec uos, no m'oblidetz,

I-pray you not me-forget

ni aiso nous oblit;

nor this not-to-you slip

c'assatz sera grazit

for-enough will-be welcomed

qui ben o sap entendre.

who well it knows-how to-understand

235

240

Sim fos saber grazitz

75 • ON SHAME

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

Estas nouas fe Gr. Riquier l'an MCCLXIX.

These tidings made Guiraut Riquier the-year twelve-hundred-sixty-nine

Sim fos saber grazitz,

If-to-me were knowledge welcomed

tan co mes abelitz,

so as to-me-it-is pleasing

o sol segon deuer,

or only according-to duty

do pogues conquerer

whence I-could to-conquer

5 per mo saber senhor,

by my knowledge lord

a cuy agues sabor

to whom had savor

mos sabers e pretz bos;

my knowledge and worth good

e que fos poderos

and that were powerful

le senhers de ben far,

the lord of well doing

e quem uolgues gardar

10

and that-me be-wished to-guard

be fazen de uergonha:

well doing from shame

ab el mera ma ponha,

with him to-me-would-be my effort

que mes entendemens

that my understanding

fora per los ualens

would-be by the worthy

grazitz et entendutz

15

welcomed and understood

o fora mentaugutz

or would-be mentioned

per entendens siuals;

by understanders at-least

e ia non agues als,

and ever not I-had other-thing

qu'iem tengra per estortz.

for-I-myself would-hold for delivered

Mas eras fas esfortz;

20

But now I-make effort

car ne pessi de re,

for thereof I-think of something

que cant fas prim e be

for when I-make fine and well

.I. calque bel dictat

one some fair composition

gent e be maistrat.

nobly and well mastered

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

Tant m'es sabers plazens

So-much to-me-is knowledge pleasing

e bos entendemens,

and good understanding

c'a penas cossir d'als.

that-with difficulty I-think of-other-things

Car mos dezirs es tals,

For my desire is such

que ia non er complitz,

that ever not will-be fulfilled

si sabers nom n'es guitz

if knowledge not-to-me thereof-is guide

et entendemen bos.

and understanding good

Per qu'ieu soi uolontos

For which-I am eager

del mielhs saber e far.

of-the best knowing and doing

E pot m'en aiudar

And can me-thereof to-help

le paire de saber,

the father of knowledge

que al mieu beuoler

that to-the my good-will

don esfortz nueg e dia

he-give effort night and day

e poder tota uia

and power all the-while

ab mi del uol seguir.

with me of-the will to-follow

40

45

50

Car nulhs hom no s'alb...,
For any man not himself-(broken)

55 que qui a bon uoler
that who has good will
 e nol sap retener
and not-it knows-how to-retain
 ab esfortz d'acabar,
with effort of-achieving
 que puesca profichar,
that he-can to-profit
 si saber no l'enansa.
if knowledge not him-advances

60 Per uoler pren creansa,
By will takes growth
 som par, entendemen,
so-to-me seems understanding
 per entendemen cen,
by understanding sense
 que percassa saber,
which pursues knowledge
 e pueis saber poder,
and then knowledge power

65 ab ques compler uolers.
with which-itself fulfills-the will
 Donc obs es reteners
Then need is retaining
 del uoler tota uia.
of-the will all the-while

Mas qui no s'enmetia

But who not himself-put

part lo uoler en pus,

beyond the will in more

quel uoler estes nus

that-the will were bare

dels als, qu'el deu complir,

of-the others that-he ought to-fulfill

poiria possezir

could to-possess

uergonha e trebalh,

shame and toil

en que a tal miralh,

in which has such mirror

com uezer nol uolria.

as to-see not-it he-would-wish

Uergonha par que sia

Shame seems that it-be

de trop mala semen,

of very bad seed

e deu far espauen,

and ought to-make dread

c'ome ten d'esperdut

for-man it-holds of-distraught

can l'a. Si dieus m'aiut,

when him-it-has So God me-may-help

de que que uuelha far.

of whatever that he-wish to-do

70

75

80

Pero nos deu iutiar

Yet not-itself ought to-judge

tota uergonh' engals.

all shame equal

Car en luecx s'en sec mals

For in places itself-thence follows ill

85 grans et en luoc grans bes,

great and in place great goods

et en alcus locx es,

and in some places it-is

que afar non auia.

that to-do not had

Pero s'ieu non dizia

Yet if-I not said

so, que dic, declaran,

that which I-say declaring

90 esser a mon semblan

to-be at my seeming

ne poiria repres.

thereof I-could reproved

En .VII. manieiras es

In seven manners is

uergonha entre gens,

shame among folk

las doas decazens

the two declining

e las doas montans

and the two rising

e las doas uey grans

and the two I-see great

ses dan e senes pro.

without harm and without profit

E dirai per razo,

And I-will-say by reason

que a mon essien

that to my knowledge

las .III. so ueramen

the three are truly

manieiras aprop: fach

manners after deed

o dic, can esta lach;

it I-say when it-stands ugly

don se sec ant' e dans

whence itself follows shame and harm

de las doas pezans.

of the two heavy

Mas la tersa uey tal,

But the third I-see such

que no fa be ni mal,

that not does good or ill

ni ia non nozeria

nor ever not would-harm

en re, qui non l'auia.

in anything who not it-bad

95

100

105

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

Er segon mon saber

Now according-to my knowledge

uos dirai de las .III.,

to-you I-will-tell of the three

que son aprop, so, qu'es,

that are after that which-is

fag e dig malestan,

done and said unseemly

las doas, don ses dan

the two whence without harm

no pot hom leu passar,

not can man easily to-pass

pueis la tersa, que far

then the third which to-do

non pot ni mal ni be,

not can either ill or good

pueis aissi, cos coue,

then thus as-it befits

las autras .III. apres.

the other three after

De celas, don engres

Of those whence fierce

blasmes se sec e dans,

blame itself follows and harm

es l'una tan pezans,

is the-one so heavy

que nos pot esmendar.

that not-itself can to-amend

125

130

135

Esta uezem portar

This we-see bear

asels, que son punit

to-those who are punished

140 et a prezent aunit

and at present shamed

de pena personal

of penalty personal

greu o leu o real,

grievous or light or real

don cascus pert lo sieu,

whence each loses the his

e uec uos lo pus grieu

and behold you the most grievous

145 de las doas nozens.

of the two harmful

L'autra es mot cozens,

The-other is very smarting

e dir uos ai, cals es:

and to-say to-you I-shall which it-is

qui degasta sos bes

who wastes his goods

ses tota sa honor

without all his honor

150 e pueis uieu ab dolor

and then lives with pain

ad anta sofrachos

in shame needy

fazen faitz pus ricos,

doing deeds more rich

que nol mostra poders

than him sbows power

o qui fa non deuers

or who does not duties

o ditz greus per erguelh

or says grievous-things from pride

a prezent don recuelh

at present whence be-gathers

blasme e deshonor,

blame and dishonor

si tot non a temor,

though all not be-has fear

c'om lon puesca punir;

that-one him-thereof can to-punish

et apres per albir

and after by judgment

conois son mal estar.

knows his ill standing

Esta uergonham par

This shame-to-me seems

qu'es pus en ricas gens;

that-is more in rich folk

per qu'es pus dechazens

for which-it-is more declining

ades entrels melhors.

always among-the best

La tersa es securos

The third is sure

de deuer, so m'es uis.

of duty so to-me-it-is seeming

155

160

165

So es, qui s'afortis

This is who himself-strengthens

d'enans ab bo esfortz,

beforehand with good effort

170 e non es seu le tortz,

and not is his the wrong

cant no i pot auenir

when not there he-can to-arrive

ni pot son uol complir

nor can his will to-fulfill

nis pert per son neleg;

nor-himself loses by his neglect

o qui non es adreg

or who not is upright

175 faitz de pes o de mas

made of feet or of hands

o dels membres sertans,

or of-the limbs certain

per c'om es acabatz,

through which-one is completed

o qui es desguizatz

or who is disfigured

d'alcuna re en si.

of-any thing in himself

180 Aquesta par a mi,

This seems to me

que ue ses tot deuer,

that comes without all duty

ma ges de mal saber

but at-all of ill knowledge

non laus sai escuzar;

not it-to-you I-know-how to-excuse

uergonha non deu far

shame not ought to-make

so, que dieu uol que sia.

that which God wishes that it-be

185

E las .III. ses fadia,

And the three without fail

que son enans de fag,

that are before of deed

uos dirai ses empag.

to-you I-will-say without hindrance

Las doas profichans

The two profiting

son e de pretz enans,

are and of worth advancement

190

qui las tem e las cre.

who them fears and them believes

Mas la tersa per re

But the third for anything

non conosc que calgues;

not I-know that it-mattered

pero entre gens es

yet among folk it-is

pus car, mens se coue,

more dear less itself befits

195

mas no fa mal ni be,

but not does ill or good

si tot s'es generals.

though all itself-is general

De las doas, don mals

Of the two whence ills

es dans es esquiutz,

and harm is avoided

200 es .I., so sapchatz,

is one this know-you

aquesta, queus dirai,

this that-to-you I-will-say

quis pessa fach sauai

who-himself thinks deed wicked

e mal estan e uil

and ill seeming and cheap

e i ten son cor soutil

and there holds his heart subtle

205 ab uoler d'acabar

with will of-achieving

e non auza parlar

and not dares to-speak

a nulh home uiuen,

to any man living

et el eys se repren

and he self himself reproves

penedens, uergonhos,

penitent asbamed

esferzitz, temeros

210

frightened fearful

d'aquel maluat pessar.

of-that wicked thinking

Esta fa desuiar

This makes to-turn-aside

los senatz de falhir.

the wise from failing

L'autra es ses mentir,

The-other is without lying

que a gran uoluntat

215

who has great will

de calque uil barat

of some cheap fraud

o de fach mal estan

or of deed ill seeming

e troba cocelhan

and finds counseling

ab autres, quel pot far,

with others who-it can to-do

el uolon neis aidar

220

and-bim they-wish even to-help

al fach, per tal quel fassa,

to-the deed for such that-it he-do

et el lo cosselh cassa

and he the counsel chases

per temor de falhir;

for fear of failing

que troba per albir

for he-finds by judgment

225 lo dan, qu'esser poiria,

the harm that-to-be could

don son uoler castia

whence his will chastises

uergonhos el repren.

ashamed and-it reproves

Aquesta uen per sen

This comes by sense

e per dezir d'onor.

and by desire of-honor

230 Aquestas fan ualor

These make merit

conquerre als senatz;

to-conquer to-the wise

pero no i entendatz

yet not there understand

totz los nomnatz de sen.

all the named of sense

La tersa, que nos pren

The third which not-itself takes

235 per deguda razo,

for due reason

es general ses pro

is general without profit

e ses dan atressi.

and without harm likewise

Aiso es, qui per si

This is who for himself

honrat fa bel uestir

honored makes fair clothing

o per si gent tenir

or for himself nobly to-hold

calc' autre bel arnes,

some other fair harness

armas, selas e fres

arms saddles and bridles

o calque gentileza,

or some gentility

c'ab .I. ram de fadeza

that-with a branch of folly

del portar temoros

of-the wearing fearful

estara uergonhos,

will-stand ashamed

pus tot er acabat.

since all will-be achieved

Et aiso es uzat

And this is used

entrel pus de las gens,

among-the most of the folk

et a n'i de temens

and has thereof-there of fearing

neis de penre honor;

even of taking honor

240

245

250

car uergonha temor

for shame fear

lur fa, quels ne destriga;

to-them makes that-them thereof binders

e no sai, c'als me diga,

and not I-know that-else me I-should-say

255 mas sol, car es uzansa,

but only for it-is usage

nil destricx non ten dan.

nor-the bindrance not holds harm

Pero d'autre semblan

Yet of-other seeming

son manieiras ganre

are manners many

de uergonha, de que

of shame from which

260 no uen ni dans ni pros.

not comes either harm or profit

Mas pro sembla razos

But enough seems reason

so, qu'en ai declarat,

that which-thereof I-have declared

e si ten embargat

and so holds hindered

home tota uergonha,

man every shame

265 e qui no s'en alonha,

and who not himself-thence distances

no pot gaire ualer.

not can much to-be-worth

Car pessar ni uoler

For to-think or to-will

no deu hom ren de mal,

not ought man anything of ill

del far dir no m'o cal,

of-the doing to-say not to-me-it needs

qu'entendut es assatz.

for-it-understood is enough

270

Per que soi apessatz

For which am-I thoughtful

part me de sels, que am,

apart-from me of those whom I-love

tant que lur fas reclam

so-much that to-them I-make complaint

de motz ditz pla e clar.

of many sayings plain and clear

E no puesc adobar;

And not I-can to-mend

275

tals n'i a, don m'es greu.

such-ones thereof-there has whence to-me-it-is grievous

Mas fe, que deg a dieu,

But faith that I-owe to God

pus greu m'es de sol .I.,

more grievous to-me-it-is of only one

car damnat ni deiun

for harmed or fasting

nol truep ses bo uoler,

not-him I-find without good will

280

e bon cen sap auer,

and good sense he-knows-how to-have

e saber assatz

and knowledge enough

e poder li es datz,

and power to-him is given

mas non tan com deuria;

but not so-much as it-ought

285 solatz e cortesia

cheer and courtesy

n'a tan, cant obs li n'es,

thereof-he-has as-much as need to-him thereof-is

et ab tot es repres

and with all he-is reproved

d'alcus faitz per razo:

of-some deeds by reason

que non lin tenon pro

that not to-him-thereof hold profit

290 siey aib ni sas uertutz

his qualities or his virtues

el blasmes es saubutz.

and-the blame is known

Per qu'iel li torn denan;

For which-I-it to-him turn before

qu'ieu sai, qu'el sap lo dan,

for-I know that-he knows the harm

e don li es uengutz,

and whence to-him it-is come

e tot; car es auutz

295

and all for he-is been

tan francx e tan sufrens

so frank and so forbearing

et .I. pauc negligens

and a little negligent

e son profieg gardar,

in his profit to-watch

qu'estiers mot sap gent far

for-otherwise much he-knows-how nobly to-do

tot, cant tanh a ualor.

300

all as-much-as befits to merit

E tenc lo per senhor,

And I-bold him for lord

pus que m'ac amparat,

since that me-he-had protected

et amors ab bon grat

and love with good will

fan m'en tot aiso dir,

make me-thereof all this to-say

e car el ses mentir

305

and for he without lying

me preguet caramen,

me begged dearly

que son reprendemen

that his reproof

li aportes denan.

to-him I-bring before

E no i dey auer dan

And not there I-ought to-have harm

310 ni nol deu mal saber;

nor not-to-him ought ill to-taste

car per son ric deuer

for for his rich duty

ad enansar o dic.

to advancing it I-say

Car greu m'es del destric

For grievous to-me-is of-the distress

pus per el que per mi,

more for him than for me

315 per qui lo prec cap cli

for which him I-pray head bowed

cum senhor humilmen,

as lord humbly

que del defalhimen

that of-the failing

sapcha far bon' emenda,

be-know-how to-make good amends

e que mos ditz entenda

and that my sayings be-understand

320 els retenha en si,

and-them retain in himself

e tenra drech cami.

and he-will-hold right road

Et am los seus de cor;

And let-him-love the his from heart

car gens es de tal for,

for folk is of such manner

que, pus conois amor

that since it-knows love

e bon cor de senhor,

and good heart of lord

quel senher es servitz

that-the lord is served

et a son uol seguitz,

and at his will followed

de que que uuelha far.

of whatever that he-wish to-do

E si cuia forsar

And if he-thinks to-force

braus senhers lasas iens,

harsh lord tired folk

tornan li lach las dens,

they-turn to-him ugly the teeth

e ueus o tot perdut!

and behold-you it all lost

E es assatz saubut,

And it-is enough known

car tot pot dechazer;

for all can to-fall

per quel prec, c'ab plazer

for which-him I-pray that-with pleasure

tenha tot iorn sas iens,

he-bold all day his folk

sol quel non ualha mens,

provided that-he not be-worth less

et aia sels priuatz,

and have those intimates

325

330

335

que trobara senatz

whom he-will-find wise

340 e quel deuon amar.

and who-him ought to-love

E nos lais galiar

And not-himself let-him-let beguile

a negun fals semblan

by any false seeming

ni lauzengier truan

nor slanderer rogue

non escoute de re.

not let-him-listen-to in anything

345 Car qui lauzengier cre,

For who slanderer believes

non pot leu son pro far:

not can easily his profit to-do

car tot iorn mal mens clar

for all day ill lie clear

uol ab fals o ab uer

he-wishes with false or with true

per autrui dechazer

for other's falling

350 e per si enantir

and for himself advancing

e fa senhor falhir

and makes lord fail

e blasmar mantas uetz.

and blame many times

Et el non es tozetz

And he not is child

nis deu laisser decebre.

nor-himself ought to-let deceive

Aiso sapcha percebre

This let-him-know-how to-perceive

e sos pretz ualran mai.

and his worth will-be-worth more

Assatz parlat li n'ai;

Enough spoken to-him thereof-I-have

tant es senatz e sertz

so-much he-is wise and sure

e d'entendre apertz,

and of-understanding open

que no lin cal pus dir.

that not to-him-thereof needs more to-say

A so, don ai parlat

To that whence I-have spoken

de uergonh', ai laissat

of shame I-have left

a dir so, quem n'es greu

to say that which-to-me thereof-is grievous

d'ome, que tart ni leu

of-man who late or soon

non la sabon auer,

not it know-how to-have

de que ai mal saber

of which I-have ill savor

e uergonha souen,

and shame often

355

360

365

que fan faitz a prezen

who do deeds at present

aunitz e mal estans,

shamed and ill becoming

370 per tal quel lur enans

for such that-it to-them advance

o nos merme de re.

or not-itself lessen in anything

Ieu dic, que pro nom te

I say that profit not-to-me holds

ad home son auer,

to man his wealth

pus non fa son deuer

since not he-does his duty

375 ni sap auer uergonha,

nor knows-how to-have shame

car ab tot esfortz ponha

for with all effort he-strives

de si eis dechazer

of himself self falling

e d'enantir l'auer,

and of-advancing the-wealth

que part tot en .I. dia.

which he-parts all in one day

380 E sil deuer auia

And if-the duty be-had

la meitat enantit,

the half advanced

ben fazen conquerit

well doing conquered

auria laus e pretz,

he-would-have praise and worth

c'om no pot, so auzetz,

that-one not can so you-bear

neys per mort, qu'i gzanha;

even by death that-there gains

car lauzors mort companha

for praise dead accompanies

e blasmes atertal:

and blame likewise

mas le blasme fa mal

but the blame does ill

el laus honor e be.

and-the praise honor and good

Si dizetz, que non te

If you-say that not holds

al mort blasme nulh dan,

to-the dead blame any harm

ieu dic, que si fa gran,

I say that yes it-does great

el laus li te gran pro.

and-the praise to-him holds great profit

E dir uos ai ben co?

And to-say to-you I-shall well how

Segon que m'es semblans.

According-to what to-me-is seeming

385

390

395

Qui mor mal agradans,

Who dies ill pleasing

ab blasme, uil tengutz,

with blame cheap beld

ia non er mentaugutz

ever not will-be mentioned

pueis senes mal dig guaire,

then without ill saying hardly

400 nim per, c'om uuelha faire

nor-to-me seems that-one wish to-do

gaire de be per el

hardly of good for him

ni dir mal ses cor fel:

nor say ill without heart cruel

dieu li perdo, sis uol.

God him may-pardon if-be wishes

Mas del ualen se dol

But of-the worthy himself grieves

405 totz hom, can lo mentau

every man when him be-mentions

dizen: el ten la clau

saying he holds the key

de pretz e de ualor,

of worth and of merit

retrazen sa lauzor,

recounting his praise

preguan dieu, quel perdon,

praying God that-him be-pardon

410 ab benediction,

with benediction

et almoinas fazen

and alms doing

per l'arma del ualen,

for the-soul of-the worthy

c'om li uol far secors,

for-one to-him wishes to-do succor

et a dieu plai lauzors

and to God pleases praise

e pretz e laus fan be.

and worth and praise do good

Don digatz me, per que

Whence tell me for what

a cascu per albir

to each by judgment

e per far e per dir

and for doing and for saying

non plai mai ben que mal?

not pleases more good than ill

Car mals es general

For ill is general

de dir trop prezentier

of saying very present

e de pessar leugier

and of thinking light

e saboros de far.

and savory of doing

E no si pot purcar

And not himself can to-purge

nulh hom, que far lo uuelha.

any man who to-do it wishes

415

420

425

Del be couen ques duelha,

Of-the good it-befits that-himself grieve

quil pessa e quil ditz,

who-it thinks and who-it says

mas pus es adolitz,

but more is grieved

quil fa, tant es pezans;

who-it does so-much it-is heavy

430 per c'a mi es semblans,

for which-to me it-is seeming

que sos meritx es bos

that its merit is good

e dous e saboros

and sweet and savory

e leugiers e plazens;

and light and pleasing

e del mal es cozens

and of-the ill is smarting

435 sos meritx e corals

its merit and heartfelt

e greus e durs e mals.

and grievous and hard and ill

Et assatz razos

And enough reasons

cascus enten de nos,

each understands of us

que so, que dic, uers es.

that that which I-say true is

Donc per que uils uolers

440

Then for what cheap will

nos pot apoderar?

not-itself can to-overpower

Aiso m'er a laissar;

This to-me-will-be to leave

car mot m'es greu per dir

for much to-me-is grievous for saying

e pus greu per sofrir,

and more grievous for suffering

car no soi entendutz

445

for not am-I understood

ni per els conogutz,

or by them known

de que soi pus priuatz,

of whom I-am more intimate

ans estau despagatz

rather I-stand displeased

entrels mantas uetz l'an

among-them many times the-year

ab alegre semblan

450

with glad seeming

per bon grat retener

for good favor retaining

mai que per bon esper

more than for good hope

de be fag ni d'onor.

of good deed or of-honor

Car ses tota ualor

For without all merit

455 e ses tot lur plazer

and without all their pleasure

los forsan ab querer

them force with asking

li queredor tolen

the askers taking

ses uergonha souen

without shame often

ab trops mals reproiers;

with too-many ill reproaches

460 e non es drechuriers

and not is righteous

pretz, pus sel es forsatz

worth since he is forced

del fag, don es lauzatz,

of-the deed whence he-is praised

car non li mou de cor.

for not to-him it-moves from heart

Honors es d'aital for,

Honor is of-such manner

que nos pot conquerer

that not-itself can to-conquer

leu senes bo uoler

easily without good will

e ses cor esforsieu

and without heart striving

ni pot auer lonc brieu

nor can to-have long span

per sol comensamen;

by only beginning

ans si fa falhimen,

rather if does failing

qui s'entremet d'onor,

who himself-busies with-honor

on may a de lauzor,

where more he-has of praise

es le blasmes pus grans

is the blame more great

e conogutz enans

and known before

que d'autr' ome ganre.

than of-other man many

Mas sel, que no fa be

But he who not does good

ad home per deuer

to man by duty

ni per bon grat auer,

or for good favor to-have

465

470

475

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

Mas .C. tans m'es pus grieu,

But hundred times to-me-is more grievous

can no i puesc auenir;

when not there I-can to-succeed

quel mal saber m'albir

for-the ill knowledge I-imagine

c'amdui deuem auer.

that-both we-ought to-have

Car mot deu mal saber

For much ought ill to-taste

ad amdos la fadia,

to both the refusal

qu'az el non tanheria

for-to him not would-befit

dir de non de be fag,

to-say of no of good deed

et a mi fa empag

and to me it-makes hindrance

tal, qu'en port penedensa.

such that-thereof I-bear penance

Tot aissom fai temensa

All this-me makes fear

de querre als ualens;

of asking to-the worthy

que d'aquels, que son mens

for of-those who are less

de ualor, sol non pes.

of merit even not I-think

Car assatz semblans es,

For enough seeming it-is

495

500

505

que, si soi temeros

that if I-am fearful

510 de sels, c'om ten per pros,

of those whom-one holds for worthy

que dels autres per uer

that of-the others for true

me deya pus temer.

me I-ought more to-fear

Si m'o fas sertamens,

So to-me-it I-do surely

et aisi dossamens

and thus sweetly

515 passan lo pus me,

pass the most me

qu'il nom fan ges de be

for-they not-to-me do at-all of good

ni ieu non lur deman.

nor I not to-them ask

Mas nons cug hom per tan,

But not-us let-think man for so-much

qu'enpac d'els, ni nos tanh;

that-I-hinder them nor not-to-us it-befits

520 c'a degun non sofranh

for-to any not lacks

uas me cors ni poders

toward me heart or power

ni azautz ni deuers,

or grace or duty

pus l'ai gaire priuat,

since him-I-have hardly intimate

quel semblan maiestat

that-the seeming majesty

non conosca, que fa;

not he-know what he-does

e neis, quil uoler a

and even who-the will has

uas mi e quen percassa,

toward me and who-thereof pursues

c'al semblan que l'y fassa

for-at-the seeming that to-him-there he-does

per aisso, qu'en uolria

for this that-thereof he-would-wish

auer grat, si podia,

to-have favor if he-could

e ses profieg amor.

and without profit love

Mas li entendedor

But the understanders

hom estan massa clar,

man stand too-much sparse

c'assatz me dey lauzar

for-enough me I-ought to-praise

de cels, que ai trobatz.

of those whom I-have found

Mas ia nulh captenhs fatz

But ever any bearing done

(enueya n'om fara,

irksome thereof-one will-make

si tot ab tals n'i a)

though all with such-ones thereof-there has

525

530

535

me faria caber;

me would-make fit

540 qu'estau ne per saber

for-I-stand thereof by knowledge

e per entendemen

and by understanding

et especialmen

and especially

per bon esper, que ai

for good hope that I-have

(no sai, sil me ueirai)

not I-know if-him me I-will-see

545 el bon rey de Castela

in-the good king of Castile

N Anfos, que pretz capdela,

Sir Alfonso who worth leads

que rey es de Leo,

who king is of León

ab cuy tug saber bo

with whom all knowledge good

se son assegurat

themselves are assured

550 e tug li fag onrat,

and all the deeds honored

per c'om conquer ualor;

by which-one conquers merit

per que m'a gran sabor

for which to-me-has great savor

sos laus, que quem n'eschaya.

his praise whatever that-me thereof-befall

Car ia per mal, qu'ieu traya

For ever for ill that-I suffer

ni per nulh be, qu'en ueya,

or for any good that-thereof I-see

non esper, qu'ieu atenha

not I-hope that-I attain

so, que del mon dezir,

that which of-the world I-desire

si per el auenir

if through him to-succeed

no y puesc, can lo ueirai.

not there I-can when him I-will-see

Dieu mi aport, sil plai,

God me may-bring if-to-him-it pleases

en guiza, quem retenha

in manner that-me he-retain

per sieu ab entressenha

for his with token

de plazer e de grat.

of pleasure and of favor

C'adonc cre, qu'emendat

For-then I-believe that-amended

me seran tug li mal

to-me will-be all the ills

e li enueg coral,

and the griefs heartfelt

que prenc per no sabens.

that I-take from not knowers

555

560

565

Tant es el conoisens

So-much is he discerning

et entendens e sertz,

and understanding and sure

570 que sos laus es apertz

that his praise is open

per tot lo mon ab grat.

through all the world with favor

Dieus lo tenha pagat

God him may-hold paid

de so, qu'el pus dezira,

of that which-he most desires

el gart de dan e d'ira

and-him may-guard from harm and from-anger

575 el cresca sa honor;

and-him may-increase his honor

et a mi do s'amor

and to me may-give his-love

et aquo, qu'en dezire.

and that which-thereof I-desire

Al car onrat senhor

76 • TO AMALRIC AT TUNIS

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

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

at Tunis

Al car onrat senhor

To-the dear honored lord

noble, de gran ualor,

noble of great merit

discret, saui, amat,

discreet wise loved

de uista dezirat

of sight desired

ab creissement durable

with growth lasting

de profieg mot onrable,

of profit very honorable

ab grat et ab salut,

with favor and with greeting

5

a sel, cui dieus aiut

to him whom God help

en totz faitz (car bes tanh,

in all deeds for well it-befits

10 car res non li sofranh)

for anything not to-him lacks

ab bon comessamen,

with good beginning

a sel, que d'auinen

to him who of-fitness

sap mot gen dir e far

knows-how very nobly to-say and to-do

ab grat son benestar

with favor his well-being

15 gen gardan son deuer

nobly keeping his duty

segon aquel poder,

according-to that power

que a totas sazoz,

which he-has-at all seasons

a sel, que de totz bos

to him who of all good

faitz a deuer e cor,

deeds has duty and heart

a sel, de que nom mor

20

to him from whom not-in-me dies

uoler del sieu enans

will of-the his advancement

(car la razo es grans

for the reason is great

e mi ab bon' amor),

and me with good love

al bon ualen senhor

to-the good worthy lord

N Amalric de Narbona

25

Sir Amalric of Narbonne

Gr. Riquier s'adona

Guiraut Riquier gives-himself

soplegan humilmen

bowing humbly

al sieu enantimen

to-the his advancement

com de son senhor car

as of his lord dear

e per mielhs remembrar

30

and for better remembering

enclinadas salutz

bowed greetings

et obezirs uolgutz

and obediences wished

en totz e per totz faitz.

in all and for all deeds

Car, senher, nulh maltraitz

For lord any hardship

35 no m'es de uos parlar,

not to-me-is of you to-speak

cant cocir uostr' afar;

when I-ponder your affair

queus es obs, que siatz

that-to-you it-is needful that you-be

per lo luoc, on anatz,

for the place where you-go

e per cel, don mouetz,

and for that whence you-move

40 e per lo nom, c'auetz

and for the name that-you-have

de uostres ancessors,

of your ancestors

pero nom pren paor,

yet not-me takes fear

qu'en tot non auengatz,

that-in all not you-succeed

ab sol que sias uiuatz

with only that you-be living

45 uos e uostra companha,

you and your company

et al rey no sofranha

and to-the king not lack

uolontatz ni poders

will or power

de tot, cant sos deuers

of all as-much-as his duty

es de dir e de far;

is of saying and of doing

c'aissi pot acabar

for-thus he-can to-achieve

so, per que s'es mogut.

that for which himself-is moved

Dieus lin sia aiut

God to-him-thereof may-be help

per sa dossa merce

by his sweet mercy

e don cor de far be

and may-give heart of doing good

e honor a sas iens

and honor to his folk

et especialmens

and especially

de uos ad enantir;

of you to advance

car ben pes, que servir

for well I-think that to-serve

lo sabretz a son grat.

him you-will-know-how at his will

50

55

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

Atressi onraretz

Likewise you-will-honor

aprop luy sos efans,

after him his children

el cal mielhs tanh, enans

and-the which best befits first

e mais totas uegadas

and more all times

e las gens pus onradas,

and the folk more honored

si com tanh mielhs e mais;

so as it-befits best and most

c'aisi sera uerais

for-thus will-be true

uostre laus e grazitz.

your praise and welcomed

E nous sia oblitz

And not-to-you let-it-be forgotten

dels uostres enantir

of-the yours advancing

et amar e grazir;

and loving and welcoming

c'aisi seretz amatz;

for-thus you-will-be loved

qu'ieu crey, gardar sapchatz

for-I believe to-keep you-know

mais, cui mielhs tanheria.

more whom best it-would-befit

75

80

85

E can luecx sera

And when place will-be

e temps de uassalatie,

and time of vassalage

90 tenetz fort en coratie

hold strongly in heart

tres cauzas, queus dirai;

three things that-to-you I-will-say

e denan las uos ai

and before them to-you I-have

nomnadas atressi.

named likewise

Sonuengaus, que aqui,

Remember-you that there

95 on uos anatz, uan gens

where you go go folk

ricas, noblas, ualens

rich noble worthy

motas per dieu servir;

many for God serving

per queus deu afortir

for which-you ought to-strengthen

totz hom lai d'auer pretz,

every man there of-having worth

100 per aiso car sabetz,

for this for you-know

que pro er qui uezer

that enough will-be who to-see

de sel, que captener

of him who to-conduct

se sabra gent ab sen.

himself will-know nobly with sense

Car non aug ardimen

For not I-bear boldness

ses gaire lauzar;

without much praising

per ques deu esforsar

for which-one ought to-strive

cascu sauiamen

each wisely

de son enantimen

of his advancement

ab armas et estiers.

with arms and otherwise

Car laus n'es pus pleners

For praise thereof-is more full

on en maior fach es

where in greater deed is

per home bon conquest;

by man good conquered

e par als pros passatz,

and it-seems to-the worthy past

que tals es mot lauzatz,

that such-one is much praised

que non uisc, .C. ans a.

who not lived hundred years ago

105

110

115

Donc bon gazanhar fa

Then good gaining it-makes

si onran pretz uerai

so honoring worth true

e de tot en tot lai;

and of all in all there

car honor temporals

for honor temporal

120 es et esperitals,

is and spiritual

et aitals pretz es bos.

and such worth is good

Per que membre a uos,

For which let-remember to you

senher meus, on anatz,

lord mine where you-go

eus membre, s'a uos platz,

and-to-you let-remember if-to you it-pleases

125 don mouetz atertal,

whence you-move likewise

del ric deuer rial

of-the rich duty royal

dels senhors de Narbona,

of-the lords of Narbonne

com en tans locx ressona

how in so-many places it-resounds

per pretz e per honor,

for worth and for honor

eus membre ab sabor

130

and-to-you let-remember with savor

lo nom, queus es donatz.

the name that-to-you is given

Car si beus cossiratz

For if well-you you-consider

l'onor, que possezetz,

the-honor that you-possess

car aquel nom auetz

for that name you-have

Aimeric de Narbona,

135

Aimeric of Narbonne

de mais uostra persona

of more your person

n'es de ben far tenguda

thereof-is of well doing bound

e n'es pus conoguda,

and thereof-is more known

que per autre no fora.

than by other — it-would-be

Car le pretz uos honora

140

For the worth you honors

de l'aial En Aymeric,

of the-grandfather Sir Aymeric

d'aquel, que conqueric

of-that-one who conquered

Narbona la onrada,

Narbonne the honored

e cant que sia linhada

and as-much as be lineage

145 n'a per motz locx honor.

thereof-has through many places honor

Per queus prec per amor,

For which-you I-pray for love

senher, e per onransa,

lord and for honoring

que aiatz remembransa

that you-have remembrance

en totz uostres afars,

in all your affairs

150 o siuals éls pus cars,

or at-least in-the most dear

d'estas .III. cauzas grans

of-these three things great

e creisser n'etz d'afans

and to-grow thereof-you-are of-toils

e de pretz e d'onor.

and of worth and of-honor

E membreus, quel melhor

And remember-you that-the best

155 thezaur, c'om pot auer,

treasure that-one can to-have

es lialtat per uer,

is loyalty for true

don se sec ueritatz.

whence itself follows truth

Et aquel, que amatz

And those whom you-love

et a quin faitz semblan,

and to whom-thereof you-make seeming

sai e lai gent onran

here and there nobly honoring

sapchatz los retener,

know-how them to-retain

sels de lai ab plazer

those of there with pleasure

gen de faitz e de ditz,

nobly of deeds and of sayings

cels de sai ab escritz,

those of here with writings

que lur mandetz souen

that to-them you-send often

uostr' esser retrazen,

your being recounting

preguan del uostre pro.

praying of-the your profit

C'a tot home sap bo

For-to every man it-tastes good

e sembla d'amistat,

and seems of-friendship

qu'el manda son estat

that-he sends his state

en letras, cant luenh es.

in letters when far he-is

Donc non oblidetz ges,

Then not forget at-all

160

165

170

que no fassatz de lai

that not you-do from there

e no mandetz de sai

and not you-send from here

175 als amicx so, queus dic;

to-the friends that which-to-you I-say

c'aisi d'En Aimeric

for-thus of-Sir Aimeric

auretz de pretz semblan,

you-will-have of worth semblance

cous ai dig, ses doptan;

as-to-you I-have said without doubting

sol de tot me crezatz.

provided-that in all me you-believe

180 E cre, queus o sapchatz,

And I-believe that-you it you-know

mas no m'en puesc tener

but not myself-thence I-can to-hold

del dir; tan gran uoler

from-the saying so great will

ai de uostra honor,

I-have of your honor

c'a penas nulh senhor

that-with difficulty any lord

185 ai, de qu'ieu pus la uelha,

I-have of whom-I more it wish

e nous pesselz, quem duelha

and not-you think that-to-me it-grieve

del parlar, car m'en lais,

of-the speaking for myself-thence I-cease

ans per paor de fais
rather for fear of burden

me couen abreuïar.

to-me it-befits to-shorten

Mandaus fort saludar

190

Sends-to-you strongly to-greet

Ramun Joan per uer

Ramon John for true

(c'ad el o fis saber,

for-to him it I-made know

can estas letras fi)

when these letters I-made

e N Bonet Contasti

and Sir Bonet Contasti

e N P. Esteue fort

195

and Sir P Esteue strongly

e tant d'autres, que port

and so-many of-others whom I-bear

non puesc penre albir

not I-can to-take judgment

ad aras, mas d'albir

at now but by-judgment

entendetz dels priuatx,

understand of-the intimates

queus aman els amatx,

200

who-you love and-them you-love

qu'entendres deu aisi.

for-understanding ought thus

Senher, prec uos cap cli

Lord I-pray you head bowed

de tot, can dich uos ai,

of all as-much-as said to-you I-have

et encaras de mai,

and still of more

205 que fassatz saludar

that you-have greeted

atal, c'o sapcha far,

in-such-a-way that-it be-know-how to-do

tota uostra companha

all your company

priuada et estranha,

intimate and strange

los senhors cauayers,

the lords knights

210 capelas, escudiers

chaplains squires

et aprop los garsos;

and after the grooms

car tot, cant es ab uos

for all as-much-as is with you

am per la uostr' amor.

I-love for the your love

E prec uos, que sabor

And I-pray you that savor

uos ai' aisso d'auzir

for-you have this of-hearing

souen; car gran dezir

often for great desire

ai, queus membre de mi,

I-have that-to-you remember of me

e que uos ab pretz fi

and that you with worth true

uos captengatz de lai,

yourself conduct from there

e que tornetz de sai

and that you-return over here

ab gaug et ab honor.

with joy and with honor

E prec nostre senhor

And I-pray our lord

Jhesu Crist, queus aiut

Jesus Christ that-you be-help

a tot per sa uertut

in all by his virtue

et a uostra companhia,

and to your company

si que res nous sofranha

so that anything not-to-you lack

de ben ni de plazer.

of good or of pleasure

215

220

225

Dadas foron per uer

Given were for true

a Narbona .III. iorns

at Narbonne three days

230 ses totz pessamens morns

without any thoughts gloomy

ans de sant Bertolmieu

before of saint Bartholomew

en l'an é nom de dieu

in the-year in-the name of God

* * *

(lacuna)

Aitan grans com deuers

77 · COUNSEL TO A LORD

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

Aiso fe Gr. Riquier l'an MCCLXXII.

This made Guiraut Riquier the-year twelve-hundred-seventy-two

Aitan grans com deuers

As-much great as duty

es é mi bos uolers

is in me good will

de ben far, si podia,

of well doing if I-could

e si saber n'auia;

and if knowledge thereof-I-had

mas cada us mi falh

but each one to-me fails

souen, per que no ualh

often for which not I-am-worth

ni puec a mon deuer.

nor I-can at my duty

Mas per tant del uoler

But for so-much from-the will

nom part ni sai far als,

not-me I-part nor I-know-how to-do other-thing

5

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

hom es pus conoissens

man is more discerning

dels autrus falhimens

of-the others' failings

que del seus las .C. partz.

than of-the his the hundred parts

25

Car mot es grans l'esguartz,

For much is great the-regard

que a d'autrui cascus,

that has of-others each

per que no falh negus,

for which not fails any

que non sia repres.

that not he-be reproved

E fa hom souen bes,

And does man often goods

30

que son é mal tengut;

that are in ill held

e son tart conogut

and are late known

li mal per cels, quel fan,

the ills by those who-them do

ans entre quels faran

rather among who-them will-do

ni penran, cui que sia.

or will-take whom that be

35

Aisi son tota uia

Thus are all the-while

l'un pels autres blasmat,

the-one by-the others blamed

repres e cocelhat

reproved and counseled

o essenhat per uer;

or taught for true

40 quel pus cuian auer

for-the most think to-have

assatz saber e sen,

enough knowledge and sense

e cascus falh souen

and each fails often

a semblan de cascu.

at seeming of each

Pero non uey negu,

Yet not I-see any

45 que, cant a ren a far,

that when he-has thing to do

que perihos li par,

that perilous to-him seems

per mielhs son pro chاوزir

for better his profit choosing

o per son dan fugir

or for his harm fleeing

c'autrui cosselh non queira,

that-of-others counsel not he-seek

50 pus uol auer manieira

since he-wishes to-have manner

de ben far sos afars.

of well doing his affairs

C'a penas cossirars,

For-with difficulty pondering

sens, sabers, mentens

sense knowledge understanding

d'un home solamens

of-a man only

pot d'un fag tot uezer

can of-a deed all to-see

aquo, quel pot ualer

that which-to-him can to-avail

per uenir a bon cap.

for coming to good end

Pero de trops y cap

Yet of too-many there fits

cosselhs, sabers e sens,

counsels knowledge and sense

(car son diuersamens

for they-are diversely

l'entendemen partit)

the-understanding divided

e cant tug an chاوزit

and when all have chosen

lo mielhs a lur semblans,

the best at their seeming

deu s'en complir enans

ought itself-thereof to-fulfill sooner

e mielhs ab mai d'onor,

and better with more of-honor

sol que per lo senhor

provided that by the lord

del fag sian crezut.

of-the deed they-be believed

55

60

65

Car ses aquo perdut

For without that lost

son tuch li bon cosselh.

are all the good counsels

70 Per qu'ieu me merauelh,

For which-I myself marvel

cossil pot demandar

how-it can to-ask

negus hom, cant pot far

any man when be-can to-do

sos faitz a tot son cor;

his deeds at all his heart

car no pot a nulh for

for not be-can in any manner

75 souen endeuenir,

often to-succeed

ans s'en fai escarnir,

rather himself-thereof makes to-mock

prendal me mal o be.

let-him-take-it me ill or well

E souen se deue,

And often itself happens

que falh hom cosselhatz;

that fails man counseled

80 pero non es blasmatz,

yet not he-is blamed

quel cosselh lon defen;

for-the counsel him-thence defends

mas ies deffendemen

but at-all defense

no pot auer del dan,

not he-can to-have of-the harm

prenal ne pauc o gran,

let-him-take-it thereof little or great

mas planhs n'es totas uetz.

but lament thereof-is all times

Perol pus trobaretz,

Yet-the most you-will-find

qu'en fan ben lurs afars.

that-thereof make well their affairs

Mas a m'es pessars

But now to-me-is thinking

d'autrus afars uengutz

of-others' affairs come

tan grans, qu'en soi mogutz

so great that-thereof I-am moved

coma del tot dels mieus.

as of-the whole of-the mine

El blasme sai qu'es grius,

And-the blame I-know that-is grievous

que per mot m'es cargatz,

that by many to-me-is charged

et ien blasmi assatz.

and I-thereof blame enough

Car de tot es aital:

For of all it-is such

l'un reprenon per mal,

the-one they-reprove for ill

85

90

95

que uolon als repres,

that they-wish the-others reproved

l'autre, car greu lor es,

the-other for grievous to-them it-is

s'ome uezon falhir,

if-man they-see fail

100 li autre, car mal dir

the others for ill to-say

uolon de tota gen,

they-wish of all folk

que amic ni paren

that friend or kinsman

non uan estalbiat,

not go spared

l'autre per amistat

the-other for friendship

105 repndon cosselhan,

reprove counseling

l'autre, car gran afan

the-other for great toil

sofron de gilozia,

suffer from jealousy

que planhon nued e dia,

that they-lament night and day

can uezon nulh be far.

when they-see anyone well do

110 Trop poiria ponhar

Too-much I-could to-strive

en las manieiras dir,

in the manners to-say

per c'om senes mentir

for which-one without lying

es repres e repren,

is reproved and reproves

tant que generalmen

so-much that generally

n'es tot le mon perpres

thereof-is all the world caught

e tug reprehendedor.

and all reprovers

Mas a mi uen d'amor,

But to me comes from-love

de fe e de deuer,

from faith and from duty

de temor, de plazer

from fear from pleasure

so, per quem soi mogutz,

that for which-me I-am moved

e non ies irascutz,

and not at-all angered

mas humil e pagatz

but humble and paid

ni per faitz deguisatz,

nor for deeds unseemly

que ueia comensar

that I-see begin

a sel, de que parlar

by him of whom to-speak

uueh per creisser s'onor.

I-wish for increasing his-honor

115

120

125

E soley mo senhor

And I-beseech my lord

humilmen merceyan,

humbly begging-mercy

que nom torne a dan

that not-to-me it-turn to harm

130 so, que li uuelh per be

that which to-him I-wish for good

dir e per bona fe.

to-say and for good faith

Qu'estiers a mon semblan

For-otherwise at my seeming

per nulh fag pauc ni gran

for any deed little or great

nulha re nol diria;

any thing not-to-him I-would-say

135 tant tem sa senhoria

so-much I-fear his lordship

e dezir sa honor

and I-desire his honor

e li port bon' amor

and to-him I-bear good love

ab lialtat deguda.

with loyalty due

E pus li es uenguda

And since to-him it-is come

140 (et ieu li soi denan)

and I to-him am before

esta razo, breuian

this reasoning shortening

ne uelh parlar ab luy,

thereof I-wish to-speak with him

pus aizinat ne soi,

since furnished thereof I-am

et el m'o uol sofrir,

and he me-it wishes to-suffer

et ay li que grazir,

and I-have to-him what to-thank

sim fas; pero comens,

if-me I-do yet I-begin

e uos, senher ualens,

and you lord worthy

entendetz, queus dirai,

understand what-to-you I-will-say

e no gardetz, que sai,

and not regard what I-know

ni qui soi, ni que ualh,

nor who I-am nor what I-am-worth

mas si ren dic atalh,

but if anything I-say such

queus semble de razo

that-to-you seem of reason

eus puesca esser bo,

and-to-you can to-be good

aco deuetz gardar

that you-ought to-regard

eus deuetz albirar,

and-you ought to-judge

145

150

155

sieus plai, per queus o dic.

if-to-you-it pleases for which-to-you it I-say

Car de ser e d'amic,

For of servant and of-friend

de par e de maior

of peer and of greater

se deu endreg d'amor,

itself ought toward of-love

160 som pes, far en aisi.

so-I think to-do in this-way

E no fora de mi,

And not would-be of me

c'a uos parles de cen,

that-to you I-spoke of sense

tant fas nessiamen

so-much I-do foolishly

los pus de mos affars.

the most of my affairs

165 Pero d'omes auars

Yet from-men miserly

aprenon ben larguezas

they-learn well largesses

e de fols sauiezes,

and from fools wisdoms

car sabon las retraire

for they-know-how them to-recount

e non las sabon faire

and not them they-know-how to-do

170 ni non lur es degut.

nor not to-them is due

Qu'ieu eis ai conogut

For-I self have known

souen autrui falhir

often of-others failing

e ies nom sai tenir

and at-all not-me I-know-how to-bold

de falhimens a far;

from failings to do

e sai ben ensenhar

and I-know-how well to-teach

tal ren, que far non sai,

such thing as to-do not I-know-how

et aisi es del mai

and thus it-is of-the more

e del pus de las iens.

and of-the most of the folk

Car senher conoissens

For lord discerning

fizels, de dieu amans

faithful of God loving

e temens et honrans,

and fearing and honoring

sertz, sauis e senatz,

sure wise and sensible

humils, braus, atempratz

humble fierce tempered

e gais e plazentiers,

and gay and pleasing

gent parlan, drechuriers,

nobly speaking righteous

175

180

185

francx, priuatx e cortes

frank intimate and courtly

e larcx e ben apres,

and generous and well taught

uertadiers, dreg seruan,

truthful straight serving

dieu e deuer onran

God and duty honoring

190 e gent amezuratz,

and nobly measured

uos es obs, que siatz

to-you it-is needful that you-be

per loc e per linhatie.

for place and for lineage

E cre, que d'agradatie

And I-believe that of-pleasantness

uos ue tot ben e gen

to-you comes all well and nobly

195 al bon captenemen,

to-the good bearing

que auetz comensat,

that you-have begun

dont auetz laus e grat,

whence you-have praise and favor

et esforsaus de mai.

and strive-yourself of more

Car estiers pretz uerai

For otherwise worth true

200 no pot hom conquerir,

not can man to-conquer

si totz iorns d'enantir

if every day of-advancing

no pessa sa honor.

not he-thinks his honor

Ans qui a gran ualor

Rather who has great merit

es laissa de far be,

and-himself leaves of doing good

tan tost can s'en recre

as soon as himself-thereof he-gives-up

et es per sert saubut,

and it-is for sure known

a tot son laus perdut

he-has all his praise lost

e blasme acampat.

and blame gathered

Car lunha cantitat

For any quantity

en pretz complit non a,

in worth complete not has

mas tan cant hom uieura,

but as-long as man will-live

s'esforse de ben far.

let-him-strive of well doing

Pero de uos mi par,

Yet of you to-me seems

que sabetz, que uers es;

that you-know that true it-is

205

210

215 per qu'ieu cre, que totz bes
for which-I believe that all goods

ne faitz uoluntos.

thereof you-do eager

E si tot uos es bos

And though all to-you is good

e plazen bes per far,

and pleasing good for doing

no uulhatz trop parlar

not wish too-much to-speak

220 ans de fach ni aprop;

before of deed or after

car mal azaut es trop,

for ill graceless is too-much

e pus de qui mais ual.

and more of whom more is-worth

Et aitan, qui d'ostal

And so-much who from-lodging

issir es perezos,

to-go-out is lazy

225 e qui trop laguios

and who too-much weary

es de so, c'a far a,

is of that which-to do he-has

e qui cochos no ua

and who hastening not goes

per afars perilhos,

for affairs perilous

e qui es dormilhos,

and who is sleepy

pus mal azaut .C. tans.

more ill graceless hundred times

Pero de tot es dans

Yet of all it-is harm

et anta e uergonha

and shame and disgrace

e maiers, qui trop ponha

and greater who too-much strives

de son cors soïornar

of his body resting

en beure en maniar

in drinking in eating

et en als part mezura,

and in other-things beyond measure

e qui no s'asegura

and who not himself-assures

so, que deu en amar,

that which he-ought in loving

e qui de son parlar

and who of his speaking

non pot esser crezutz,

not can to-be believed

adoncx es pus perdutoz

then is more lost

sos faitz, que s'era mortz.

his deeds than if-he-were dead

Pero de mi es tortz,

Yet of me it-is wrong

car d'aisous ai parlat;

for of-this-to-you I-have spoken

230

235

240

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

qu'enquer melhuraretz

for-still you-will-improve

mot en uostre captenh.

much in your bearing

Hom é son iouen penh

Man in his youth paints

ben, que fenis estiers,

well who finishes otherwise

et a n'i de leugiers,

and has thereof-there of light-ones

que pueis son sert e bon,

who then are sure and good

et a n'i, que son pron

and has thereof-there who are worthy

uielh e iouen assatz.

old and young enough

Mas pretz es pus onratz,

But worth is more honored

on mais a de durada.

where more it-has of lasting

Lonc temps a, qu'es proada

Long time it-has that-it-is proven

uera esta razos.

true this reasoning

Per queus prec, senher bos,

For which-you I-pray lord good

qu'en totz bes entendatz,

that-in all goods you-attend

e totz iorns qu'en fassatz,

and every day that-thereof you-do

260

265

270

al pus que uos poiretz,

at-the most that you will-be-able

275 et en tot, can faretz,

and in all as-much-as you-will-do

aiatz mezur' e sen.

have measure and sense

E remembratz souen

And remember often

tot iorn uostre deuer,

every day your duty

pueis ab uostre poder

then with your power

280 atempratz lo ab grat.

temper it with will

Hom deu ben uoluntat

Man ought well will

auer de totz bes far,

to-have of all goods doing

mas en totz deu gardar,

but in all ought to-watch

co pot, ans quel comens.

how he-can before that-it he-begin

285 E uulhatz grat de gens,

And wish favor of folk

e de las uostras pus;

and of the yours more

cobran merit cascus

earning merit each

de uos per son servir;

from you by his serving

e sapchatz ben chاوز

and know-how well to-choose

e sels, que miells o faran.

also those who best it will-do

E no anetz sercan

And not go seeking

aizina, si l'auetz,

ease if it-you-have

els bes, que possezetz.

and-the goods that you-possess

Faitz los aprop tener.

Make them near to-hold

Car mot fa mal auer

For much does ill to-have

sofracha, quin pot mais,

lack who-thereof can more

e qui pot uieure gais,

and who can to-live gay

fa mal uieure marritz.

does ill to-live downcast

Donc non crezatz forbitz

Then not believe furbished

lauzengiers mal dizens;

slanderers evil speaking

car totz iorns falsamens

for every day falsely

decebon sai e lai,

they-deceive here and there

290

295

300

don ad autrui eschai

whence to other befalls

pena de lur forfach,

penalty of their misdeed

305 et esta mal e lag.

and it-stands ill and ugly

Car ilh punit non son,

For they punished not are

qu'ilh fan ab trassion

who-they make with treason

souen senhor falhir

often lord fail

e fan metr' en azir

and make put in hatred

310 autrui souen ses tort;

other often without wrong

per c'om deuria fort

for which-one ought strongly

dechazer lauzengiers.

to-bring-down slanderers

L'entendres es leugiers

The-understanding is easy

dels lauzengiers assatz;

of-the slanderers enough

315 car cascus aizinat,

for each furnished

cochos de mal mesclar

hastening of ill mixing

autrui ua ses parlar

others goes without speaking

gaire d'autra razon.

hardly of-other reasoning

E queron ochaizon,

And they-seek occasion

cant parlan ab senhor,

when speaking with lord

que semble, que d'amor

that it-seem that from-love

nasca lurs parlamens,

be-born their speeches

el fan mot de paruens,

and-to-him make much of seemings

que mal an de son dan,

that ill they-have of his harm

e ia nol parlaran

and ever not-to-him will-speak

mas de son malsaber

but of his displeasure

ab semblan de deuer

with seeming of duty

dizen: Aital uos pana,

saying Such-one you robs

et aital uos engana,

and such-one you deceives

et aital uos uol mal,

and such-one you wishes ill

320

325

330

et aital atertal,

and such-one likewise

aitals es contra uos,

such-one is against you

et aital mal curos

and such-one ill caring

del uostre profichar,

of-the your profiting

335 et aital no uol far

and such-one not wishes to-do

en dreg uos son deuer,

in right to-you his duty

aital a fach plazer

such-one has done pleasure

a uostres enemicx,

to your enemies

et aital es enicx

and such-one is hostile

340 uas sel, queus uolon be,

toward those who-you wish well

aital a dig a me,

such-one has said to me

que hom l'a dig aiso:

that one to-him-has said this

aital uos fa aquo

such-one to-you does that

de calque mal iornal,

of some ill day

345 et aital uos ditz mal,

and such-one to-you says ill

et aital lous enquier.

and such-one it-you seeks

Tuch an aquest mestier

All have this trade

lauzeniador truans,

slanderers rogues

e quilts cre, ni quilts blans,

and who-them believes or who-them flatters

non es pros ni prezatz,

not is worthy or prized

ans fa de grans foldatz

rather does of great follies

e de grans falhimens.

and of great failings

E uos, senher plazens,

And you lord pleasing

esquiutz los de uos

avoid them from you

e faitz ab homes bos

and do with men good

e sertz tot uostr' afar,

and sure all your affair

e nous puesc' om lonhar

and not-you may-be-able one to-distance

de so, c'amar deuetz,

from that which-to-love you-ought

et aiso recebetz

and this receive

ab bon entendemen.

with good understanding

350

355

360

Car per reprendemen

For by reproving

ni per uos castiar

or by you chastising

ni per nulh malestar,

or by any ill-standing

qu'ieu conosca en uos,

that-I know in you

365 nieus ueia sofrachos

nor-you I-see needy

en lunha ren de ben,

in any thing of good

nous ai dich per ma fe

not-you I-have said by my faith

ren, que aiatz auzit,

anything that you-have heard

mas per que nous oblit

but for that not-to-you be-forgotten

370 so de ben, que sabetz,

that of good which you-know

(car si camiar uoletz

for if to-change you-wish

ren en uostre captenh,

anything in your bearing

non cal, c'om uos essenh

not needs that-one you teach

lo mielhs a mon semblan)

the best at my seeming

e car plazer ai gran

375

and for pleasure I-have great

per uer de uostres bes,

for true of your goods

e car amor e fes

and for love and faith

m'en forsan e deuers,

me-thereof force and duties

e car m'es grans plazers

and for to-me-is great pleasure

en ben de uos parlar.

380

in well of you speaking

E dieus don uos a far

And God may-give you to do

tostemps uostra honor

always your honor

eus cresca de ualor

and-you may-increase in merit

de poder e de sen

in power and in sense

385 eus fassa longamen

and-you may-make long

uieure ben ab bon grat

to-live well with good favor

ab uostra uoluntat

with your will

complida de plazer

fulfilled of pleasure

eus cresca bon uoler

and-you may-increase good will

390 uas mi ses uostre dan;

toward me without your harm

et a mi don talan

and to me may-give desire

esforsieu de ben far

strenuous of well doing

em fassa ben obrar,

and-me may-make well work

tan qu'ieu plazen li sia.

so-much that-I pleasing to-him be

395 Amen.

Amen

A penas lunh pro te

78 · THE LORD AND HIS HOUSEHOLD

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

Aiso fe Gr. Riquier l'an MCCLXXIII prolec.

This made Guiraut Riquier the-year twelve-hundred-seventy-four prologue

A penas lunh pro te

With difficulty any profit holds

ad autrui ni a me

to others or to me

mos sabers, don m'es greu.

my knowledge whence to-me-it-is grievous

Pero ges lo dan meu

Yet at-all the harm mine

nom prezi la meitat,

not-me I-prize the half

que fas, car lialtat

as I-do for loyalty

non truep entre las gens,

not I-find among the folk

c'usquecx es tant ardens

for-each is so eager

el sieu multiplicar,

in-the his multiplying

5

10 c'a penas sap gardar

that-with difficulty he-knows-how to-keep

drechura ni merce,

right or mercy

ni l'us l'autre non cre

nor the-one the-other not believes

ses dopte cal que cal.

without doubt which that which

Car a penas y ual

For with difficulty there avails

15 sacramen ni fiansa;

oath or pledge

tan es dreitz ab doptansa

so-much is right with doubt

perparatz tort fazen,

prepared wrong doing

et aisi deceben

and thus deceiving

l'us l'autre uieu cascus.

the-one the-other lives each

20 E conoison lo pus,

And they-know the most

que lur contrari fan;

that their contrary they-do

mas nous pesse per tan,

but not-you think for so-much

ques ne uuelhan laisar,

that-themselves thereof they-wish to-leave

tant se uolun pleyar

so-much themselves they-wish to-bend

de dieu e de lur dan.

of God and of their harm

Mas qui uieu galian

But who lives beguiling

sel, ques fiza en lui,

him who-himself trusts in him

es tracher e destrui

is traitor and destroys

si pus quel galiat.

himself more than-the beguiled

Mas totz es embarat

But all is encumbered

lo mons, can m'o cocir;

the world when me-it I-ponder

car negus de falhir

for any from failing

trop nos pot excuzar,

too-much not-himself can to-excuse

ans cuia tal ben far,

rather thinks such-one well to-do

que fai mals e peccatz;

who does ills and sins

e tals fa mals forsatz,

and such-one does ills forced

que uolria far be;

who would-wish to-do good

e de moutz s'endeue,

and of many itself-happens

25

30

35

que farian folors,

that they-would-do follies

40 si non era temors

if not were fear

de gens may que de dieu.

of folk more than of God

Pero qui sap lo sieu

Yet who knows-how the his

enantir, com que sia,

to-advance how that it-be

es tengutz tota uia

is held all the-while

45 per sauis e per sertz.

for wise and for sure

Mas ieu soi pus apertz

But I am more open

en deuer essenhar,

in duty teaching

c'atretans quer en far

than-as-much-as I-seek in doing

lo mieu, so sai per uer.

the mine this I-know for true

50 E ges nom sai temer,

And at-all not-me I-know-how to-fear

del dir ni far nol sai;

of-the saying or doing not-it I-know-how

mas aiso, que dirai,

but this that I-will-say

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

La maior razo

The greater reason

si tot no m'al chasticx, 55
though all not to-me-avails chastisement
 doctrina ni prezicx
doctrine or preaching
 ab sels, qu'ieu mai uolria,
with those whom-I more would-wish
 ans pot hom dir tot dia:
rather can man to-say every day
 huey mal e pietz deman,
today ill and worse tomorrow
 tot despendrai en uan 60
all I-will-spend in vain
 enquers de mo saber
still of my knowledge
 en els per mon deuer,
in them by my duty
 que no m'en puesc sofrir.
for not myself-thereof I-can to-refrain
 Car tant ai gran dezir,
For so-much I-have great desire
 qu'el fesson mielhs de ben, 65
that-they did better of good

so que per nulha ren
that which for any thing
 non par ques puesca far.
not seems that-itself can to-do

Car en ren melhurar
For in anything improve
 nols uey, de que m'es greu
not-them I-see of which to-me-it-is grievous

70 e par ben del sen mieu,
and seems well of-the sense mine
 qu'ieu me cargue afan
that-I myself load toil
 dels autrus afars gran,
of-the others' affairs great
 els mieus no sai far ben.
and-the mine not I-know-how to-do well

Mas de motz s'endeuen,
But of many itself-happens

75 e mi forsa n'amors
and me forces thereof-love
 e regart e temors
and regard and fear
 de lurs blasm' e del dan,
of their blame and of-the harm
 qu'ieu aug que lunh s'espan,
that-I hear that far itself-spreads
 don m'es grieu lur ressors;
whence to-me-is grievous their report
 80 car uolgra que fos bos,
for I-would-wish that it-were good

ab qu'ieu mais non ualgues.

provided that-I more not were-worth

Et ilh nos pessan ges,

And they not-themselves think at-all

que hom garda s'en don

that man heed himself-thence give

ni puesca saber, con

nor can to-know how

ylh se fan lurs afars;

they themselves make their affairs

e aras deuinars,

and now guessing

prezumirs e sabers

presuming and knowing

demandars e uezers

asking and seeing

fan los afars priuatz

make the affairs private

manifestz e nomnatz,

manifest and named

si c'om lo sap del pus.

so that-one it knows of-the most

Per que nos pes negus,

For which not-himself let-think any

que de sos falhimens

that of his failings

no parlo pus las gens,

not speak more the folk

qu'el falhir no son grat an;

that-in-the failing not his favor they-have

85

90

95

nis pes, si fa son dan,

nor-himself let-think if he-does his harm

c'om lo tengua per sert

that-one him hold for sure

nil tengua per apert,

nor-him bold for open

pus uieura empachatz;

since he-will-live hindered

100 ni cug esser prezat,

nor let-think to-be prized

quel sieu lais dechazer,

who-the his lets fall

ni secors non esper,

nor help not let-him-hope

qu'el se sia nozens,

since-be himself be harmful

ni si es negligens,

nor if he-is negligent

105 c'autrel sia curos,

that-other-to-him be careful

ni, si no uol sos pros,

nor if not he-wishes his profits

que autrels li percatz,

that another-them to-him pursue

ni si fa ben dapas,

nor if he-does well slowly

que autrels li enans,

that another-them to-him advance

ni quel sia gardans

nor that-to-him be guardian

del sieu, s'il non a cura,

of-the his if-be not has care

ni planha sa frachura,

nor lament his lack

si el eys non las planh,

if he self not them laments

ni percasse gazanh

nor pursue gain

si el fort perdrel uol,

if he strongly to-lose-it wishes

ni, si uergonha col,

nor if shame he-worships

que autre la l'esquieu;

that another it to-him-avoid

ni pes pus é l'abrieu

nor let-him-think since he it-hastens

son mal, c'autrel retenha;

his ill that-another-it restrain

nis pes, c'autrel mantenha,

nor-himself let-think that-another-him maintain

pus el eis se decassa;

since he self himself chases-away

ni pes, que autrel fassa,

nor let-think that another-him make

pus el se uol desfar,

since he himself wishes to-undo

ni quel uuelha leuar,

nor that-him he-wish to-raise

110

115

120

125 qu'el se laisse chazer,
that-he himself lets fall
 ni quel fassa plazer,
nor that-to-him he-do pleasure
 que l'enuios se sia,
since the-irksome himself be
 ni, sil plai sa folia,
nor if-to-him pleases his folly
 que autre la i reuenha.
that another it to-him-there return

130 C'om aisi él mon renha,
For-one thus in-the world reigns
 que, qui uol esser bos
that who wishes to-be good
 e de sos bes curos,
and of his goods careful
 que pro troba socors;
that enough he-finds help
 e a qui plai folors,
and to whom pleases folly

135 a folors atertal;
at follies likewise
 e qui uol uieure mal,
and who wishes to-live ill
 al mal tot atressi;
to-the ill all likewise
 cascus en aisi
each in this-way
 troba gens de son bas.
finds folk of his low

Car greu ueiretz amas

For hardly you-will-see together

far de fols ab senatz

make of fools with wise

ni de bos ab maluatz

or of good with wicked

ni de fals ab lials,

or of false with loyal

que ia y melhur captals

that ever there improve capital

ni dur en dreg plazer;

nor last in right pleasure

mas segon que saber

but according-to what knowledge

o captenh e maneira,

or bearing and manner

trobaretz en carreira

you-will-find on road

cascun de son semblan.

each of his likeness

E gran senhor, que an

And great lords who have

deuer de totz bes far,

duty of all goods doing

s'o uoletz gardar,

if-it you-wish to-watch

trobaretz aital for,

you-will-find such manner

140

145

150

c'a seguir alhur cor

that-to follow to-their heart

155 uolun ades companha,

wish always company

e .I. res no y gazanha,

and one thing not there gains

s'ab senhor no s'aue.

if-with lord not itself-agrees

Car si senhor fa be

For if lord does good

e sa companha mal,

and his company ill

160 iamaiz en son ostal

ever in his lodging

nol trobaretz pagat,

not-him you-will-find paid

tro qu'en aia camiat.

until that-thereof he-have changed

E si nessi senhor

And if foolish lord

a companhon d'amor,

has companion of-love

165 quel cuie castiar,

who-him thinks to-chastise

amors no i pot durar,

love not there can to-last

ans se parton ades,

rather themselves they-part at-once

don quecx reman engres.

whence each remains angry

E si senher lials

And if lord loyal

a nulh companho fals,

has any companion false

ades lo uol laissar.

at-once him he-wishes to-leave

Car cascus uol triar

For each wishes to-choose

per segre son talan

for following his desire

companha del semblan,

company of-the likeness

qu'el se uol captener.

that-he himself wishes to-conduct

Et aisi per deuer

And thus by duty

trobaretz la mainada

you-will-find the household

serta, curoza, fada,

sure careful foolish

segon quel senher s'es.

according-to what-the lord himself-is

Si donc de tota res

If then of every thing

senher mal nos capte,

lord ill not-himself conducts

car cascus hom de be

for each man of good

fug ad aital senhor,

flee from such lord

170

175

180

donc co non an temor

then how not have fear

185 tug silh, que ab deuer

all those who with duty

deuon bon loc tener,

ought good place to-hold

de tot aiso, qu'ieu dic?

of all this that-I say

Qu'é mon melhor abric

For-in-the world better shelter

non a contra sofracha,

not there-is against lack

190 que qui ben del sieu tracha

than who well of-the his treats

curozamen ab sen;

carefully with sense

car tug de bon talen

for all from good desire

li sieu fan atertal;

the his do likewise

can a senhor non cal,

when to lord not it-matters

195 li sieu so passan len.

the his are passing slow

A totz generalmen

To all generally

parli aras per uer:

I-speak now for true

res non pot dechazer

anything not can to-fall

tan tost del tot senhor,

so soon of-the whole lord

com cant non a temor

as when not he-has fear

ni aicha de frachura.

or care of lack

Car pus que s'asegura

For since that himself-assures

en uieure baratatz,

in living cheated

pauc e pauc, so sapchatz,

little and little this know-you

despenden, alongan,

spending lengthening

seruen e refrescan,

serving and refreshing

montan totas sazoz,

mounting all seasons

pot leu uenir alhors

can easily to-come elsewhere

e pueis es escarnitz,

and then he-is mocked

car cascus mal li ditz;

for each ill of-him says

e si uen en paubrieira

and if he-comes into poverty

per aquesta carreyra,

by this road

200

205

210

so ques pot ben leu far.

that which-itself can well easily to-do

C'usquecx se uol pagar,

For-each himself wishes to-satisfy

215 entrom troba de que?

until-one finds from what

Mais ualria, so cre,

More would-be-worth this I-believe

e mens d'anta seria,

and less of-shame would-be

si calque fach fazia,

if some deed be-did

don fos dezeretatz,

whence be-were disinherited

220 sol qu'el faitz onratz

if-only that-be deeds honored

abrasson e degutz.

embraced and due

Car non es uil tengutz

For not is cheap held

tant nulhs hom per uer...,

so-much any man for true-(lost)

sil ten dezeretat

if-bim holds disinherited

225 senher forsadamen,

lord forcibly

com can el despenden,

as when he spending

degastan non en uia.

wasting not in way

Car aquel se deuria

For that-one himself ought

neguar o sebelir.

to-drown or to-bury

E pot hom per uer dir,

And can man for true to-say

c'om ne troba de totz;

that-one thereof finds of all

per que deu esser rotz

for which ought to-be broken

e mol a la temensa

and soft at the fear

d'aquest cas ses falhensa.

of-this case without fail

A totz sels, c'ab ualor

To all those who-with merit

deuon uoler honor,

ought to-wish honor

dieu prec, c'a totz ne u...,

God I-pray that-to all thereof (broken)

e quels garde de falha,

and that-them be-guard from failing

e mais de qu'ieu o uue...

and more of that-I it (broken)

car del uoler, quem suelh,

for of-the will that-me I-am-wont

soi encaras per uer,

I-am still for true

et ai ne mal saber,

and I-have thereof ill knowledge

230

235

240

car hom mielhs no l'en...

for man better not him-thereof-(lost)

donc melhur ne so cen,

then let-improve thereof his sense

245 qui aiso entendra,

who this will-understand

si que non trobara,

so that not he-will-find

qu'ieu m'o sabrai pass...

that-I me-it will-know-how (broken)

e nol uolrai celar,

and not-it I-will-wish to-conceal

ans dirai, qui sera,

rather I-will-say who he-will-be

250 et apres hom sabra,

and after one will-know

de qui ai tan parlat.

of whom I-have so-much spoken

Mas man senhor onrat

But my lord honored

prec, si tot nol sofranh

I-pray though all not-to-him lacks

ren d'aiso, c'a pretz tan...,

anything of-this who-has worth so-much-(lost)

ques done de tot cura

that-himself he-give of all care

ab sen et ab mezura

with sense and with measure

per totz bos faitz mielhs fa...

for all good deeds better (broken)

pero uuelh esselar

yet I-wish to-conceal

sels, de qui ai parlat,

those of whom I-have spoken

que non podon mon grat

who not can my favor

auer, si be no fan

to-have if well not they-do

lurs affars, cum deuran,

their affairs as they-should

e dieus que lur n'aiut.

and God that to-them thereof-help

Et a mi don salut

And to me may-give salvation

em met en drecha uia,

and-me may-put on right way

per qu'ieu plazen li sia,

for which-I pleasing to-him be

pus qu'esser non dey ara.

more than-to-be not I-ought now

Mas mos espers agara

But my hope regards

sa merce ab ben far,

his mercy with well doing

255

260

265

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

Pus dieu m'a dat saber

79 · THE SUPPLICATION, I

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

Aiso es suplicatio, que fe Gr. Riquier al rey de

This is supplication which made Guiraut Riquier to-the king of

Castela per lo nom d... ioglars l'an LXXIIII.

Castile for the name of-(lost) jongleurs the-year seventy-four

Pus dieu m'a dat saber

Since God to-me-has given knowledge

et entendemen uer

and understanding true

de trobar sertamens

of composing surely

a dig dels entendens,

at saying of-the understanders

en ben lo deg despendre

in good it I-ought to-spend

gen donan ad entendre

nobly giving to understand

razon ab ueritatz.

reasoning with truths

Car de grans falsetatz

For of great falsehoods

pot hom far semblar uer;

can man to-make to-seem true

10 mas dieus m'a dat saber,

but God to-me-has given knowledge

que segon mon semblan

that according-to my seeming

trac lo uer ad enan

I-draw the truth to before

declaran so, que dic.

declaring that which I-say

Sabers fa home ric

Knowledge makes man rich

15 d'amicx e de poder,

in-friends and in power

quel sap ient ab deuer

who-it knows-how nobly with duty

menar adrechamen,

to-lead rightly

et a una ualen

and has one worthy

serta proprietat

sure property

20 ab singularitat,

with singularity

que despenden acreis;

that spending it-increases

assatz uertat a preis

enough truth has worth

per totz sabers, que son.

for all knowledges that are

E car m'a fach aon

And for to-me-has made help

mos sabers tan onrat,

my knowledge so honored

que del mielhs del mon grat

that of-the best of-the world favor

n'ai en soi mentaugutz,

thereof-I-have and-thereof I-am mentioned

quel noms es entendutz

that-the name is understood

luenh de Gr. Riquier

far of Guiraut Riquier

(per que n'ai alegrier

for which thereof-I-have gladness

de mans pros conogutz,

of many worthy known

que no fora saubutz

that not would-be known

sol foras de Narbona),

only outside of Narbonne

am ne mai ma persona

I-love thereof more my person

e soi pus temeros

and am more fearful

en totz faitz uergonhos.

in all deeds shameful

25

30

35

Per que n'ai mens d'auer,

For which thereof-I-have less of-wealth

mais n'ai per mon saber

more thereof-I-have by my knowledge

gazanhat d'onramen.

gained of-honoring

40 Que per lo rey ualen

For by the king worthy

(lacuna)

Mas sa nobleza uera

But his nobility true

e sa gran conoisensa

and his great discernment

e sa pur' entendensa

and his pure understanding

m'an fag sieu per razo

me-have made his by reason

45 per la deuocio,

for the devotion

que tan y ai auuda,

that so-much there I-have had

qu'el l'a gen conoguda,

that-he it-has nobly known

e m'a bon' esperansa;

and me-has good hope

per que n'ai alegransa

for which thereof-I-have gladness

50 en fas lauzor a dieu,

and-thereof I-make praise to God

car el me ten per sieu

for he me holds for his

el plai tan mos sabers.

and-to-him pleases so-much my knowledge

E sim basta poders

And if-to-me suffices power

de saber en dreg cor,

of knowledge in right heart

be sai, que a tot for

well I-know that in every manner

er gent per mi seruitz.

he-will-be nobly by me served

Mas el es tan complitz

But he is so fulfilled

de totz bes, que bastar

of all goods that to-suffice

nol poiria, som par,

not-to-him I-could so-to-me it-seems

ab dos tans de saber.

with two times of knowledge

55

60

Mas far n'ai mon poder

But do thereof-I-will my power

tot saluan sa honor

all saving his honor

tostemps mai; car d'olor

always more for of-elsewhere

non esper complimen

not I-hope fulfillment

65 en dreg d'acabamen

in right of-achievement

de so, quem defalhia.

of that which-to-me failed

Per que uuelh tota uia

For which I-wish all the-while

ab humil cor servir,

with humble heart to-serve

e sil plai, el s'albir,

and if-to-him it-pleases he himself-may-consider

70 que tanh a seruidor.

what befits to servant

C'a mi non a sabor

For-to me not has savor

querres ni demandars,

seeking or asking

mas que totz mos afars

but that all my affairs

enans ab mo saber.

advance with my knowledge

Car el m'en fa ualer

75

For he me-thereof makes to-be-worth

so, qu'en ualh, cant que sia;

that which-thereof I-am-worth as-much as it-be

e car far se podia,

and for to-do itself could

quel bos reys uolges far,

that-the good king wished to-do

si onran, so quem par,

so honoring that which-to-me seems

(quel seria deuers;

80

that-it would-be duty

car seus es le poders,

for his is the power

si es de reys del mon)

if it-is of kings of-the world

faria gran aon

he-would-make great help

ad aquest saber nostre.

to this knowledge our

Donc plassal, que lo mostre,

85

Then may-it-please-him that it I-show

e si sembla razos,

and if it-seems reason

fassa o, qu'en totz bos

let-him-do it that-in all good

faitz li uey melhurar.

deeds him I-see improve

E uuelh n'ab luy parlar,

And I-wish thereof-with him to-speak

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

e sis pot ses repenre

105

and if-itself can without reproach

far, que s'acap per uos.

to-make that itself-achieve through you

Senher adreit e bos,

Lord upright and good

uos sabetz, que las gens

you know that the folk

uiuon diuersamens

live diversely

el mon, e que totz iorns

110

in-the world and that every day

es als ualens soiorns,

it-is to-the worthy rest

totz lur faitz melhurar.

all their deeds to-improve

E silh, cui tanh a far,

And those to-whom it-befits to do

fan nous establimens,

make new establishments

car son pus primamens

115

for they-are more subtly

ualens faitz, que no solun.

worthy deeds than — they-are-wont

Et a n'i motz, ques uolun

And has thereof-there many who-themselves wish

tener als uzes uielhs.

to-hold to-the usages old

E qui conois son mielhs,

And who knows his better

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

per benessers, que y son,

for well-beings that there are

o per diuersitatz;

or for diversities

et es de totz uertatz,

and is of all truth

quels uolun possezir.

that-them wish to-possess

Mas qui s'en pren albir,

But who himself-thereof takes judgment

en esser general

in being general

em tug home carnal.

we-are all men flesbly

Mas benessers y a,

But well-beings there has

que cascus d'aquels fa

that each of-those makes

sa generalitat,

its generality

si com uos ai nomnat

so as to-you I-have named

en aquels noms dessus,

in those names above

per qu'entenda cascus

so that-understand each

so, que dic, sanamen.

that which I-say soundly

135

140

145

Per benesser s'enten

By well-being itself-understands

150 part l'esser principal

beyond the-being principal

clersia, que tan ual;

clergy that so-much is-worth

sis fa caualaria

so-itself does knight-hood

e l'als, que las gens tria,

and the-others that the folk sorts

queus ai desus nomnadas.

that-to-you I-have above named

155 Pero totas ueguadas

Yet all times

an tug l'esser premier,

have all the-being first

pueis es assatz leugier

then it-is quite easy

d'entendre las manieiras.

of-understanding the manners

De las gens las premeiras

Of the folk the first

160 sun clerc, pueis caualier,

are clerics then knights

borzes e mercadier

burghers and merchants

e menestral aprop

and craftsmen after

e paies, que fan trop

and peasants who do very

ualen secors a totz,

worthy help to all

si ben son al dessotz,

though well they-are at-the bottom

la terra laboran;

the earth laboring

car frug no fera gran

for fruit not would-make great

si no fos laborada,

if not it-were labored

ni non agra durada

nor not would-have lasted

las iens niens de maniar.

the folk nothing of eating

Per las gens gouvernar

For the folk governing

esperitualmens

spiritually

sun clerc per mandamens

are clerics by commandments

de dieu, o es ma fes.

of God this is my faith

165

170

175 Clergue, aquest nom s'es
Cleric this name itself-is
 datz a totz generals,
given to all general
 pero d'especials
yet of-special
 n'a ia d'autres entr'els:
thereof-has already of-others among-them
 e per ordes aquels
and by orders those

180 o per sos personatz
or by their personages
 o per las dignitatz
or by the dignities
 el mon non son semblan.
in-the world not are alike

Pero aquel nom an,
Yet that name they-have
 que tug son clerc per uer;
that all are clerics for true

185 mas us non a plazer,
but one not has pleasure
 pus es adhordenatz
more he-is ordained
 o pus es personatz
or more is personage
 o pus a dignitatz
or more has dignities
 o saber esproatz,
or knowledge proved

que be sapcha regir,

that well he-know-how to-rule

qui, can be li uol dir,

whoever when well to-him wishes to-say

clergue ses pus l'apela;

cleric without more him-calls

ans pero, que capdela,

rather by-that that leads

uol esser apelatz;

wishes to-be called

pero ges nol desplatz,

yet at-all not-to-him displeases

qui lauzan lon mentau.

who praising him-thereof mentions

Mas en pauc de locx uau,

But in few of places I-go

on hom clergues apel,

where man clerics call

que non lurs noms reuel,

that not their names he-reveal

qui a per bateiar,

which he-has by baptizing

ni clergues ses nomnar

nor clerics without naming

maistre o mecier.

master or messire

Fraire son li claustrier,

Brothers are the cloistered

190

195

200

selarier, sacrista

cellarer sacristan

205 maior, menor, meia;

greater lesser middle

l'autre di aquepreire

the-other I-say chaplain

almornier, archipreire,

almoner archpriest

ardiaque, prebost.

archdeacon provost

De totz m'en passi tost;

Of all myself-thence I-pass soon

210 car mot son per luecx tug,

for many are by places all

que no farian frug

that not would-make fruit

a so, que uau queren.

to that which I-go seeking

Prior son issamen

Priors are likewise

et abat et auesque

and abbot and bishop

215 e sobr' els arsiuesque

and above them archbishop

e cardenal granre;

and cardinal many

apostolis es, que

pope is that

sobr'el non es mas dieus

above-him not is but God

en aquest mon; car sieus

in this world for his

es poders de perdo.

is power of pardon

220

De totz sabem, que so

Of all we-know that they-are

clergue generalmen,

clerics generally

mas especialmen

but especially

ha nom per loc cascus

has name by place each

tal, que no uol negus,

such that not wishes any

225

que hom l'apel estiers.

that man him-call otherwise

L'entendres es leugiers;

The-understanding is easy

que per los personatz

that by the personages

o dic o per prelatz

it I-say or by prelates

o neis per capelas,

or even by chaplains

230

et es dreitz mot sertas,

and it-is right very certainly

c'om los apel aisi;

that-one them call thus

car anc prelat no ui

for ever prelate not I-saw

lunh temps, que clerc no fos.

any time that cleric not were

235 Per quem sembla razos

For which-to-me seems reason

c'usquecx si' apelatz

that-each be called

per lo loc, que l'es datz

by the place that to-him-is given

per la glieiza regir.

for the church ruling

Dels clergues no uelh dir

Of-the clerics not I-wish to-say

240 adars pus; car pro n'ai

now more for enough thereof-I-have

declarat, de quem play,

declared of what-to-me pleases

ad obs d'aquest afar.

for need of-this affair

De cauayers me par,
Of knights to-me seems

c'aurai tost declaratz
that-I-will-have soon declared

los noms, don apelatz
the names by-which called

es cascus per deuer
is each by duty

part cauayer per uer,
beyond knight for true

qu'es lur nom generals;
which-is their name general

mas dels specials,
but of-the special

en que aquel s'enten,
in which that itself-understands

o uuelh dire breumen.
it I-wish to-say briefly

Segon que m'es semblans,
According-to what to-me-is seeming

per locx an noms onrans,
by places they-have names honoring

aisi com son, li bar.
thus as are the barons

E uuelh m'en leu passar,
And I-wish myself-thence easily to-pass

sol mon entendemen
provided-that my understanding

puesca dir saluamen.
I-can to-say soundly

245

250

255

Uescomte, marques son,

Viscount marquis are

duc, comte per lo mon,

duke count through the world

260 rei et emperador;

king and emperor

a cascu ha sabor,

to each has savor

que hom l'apel aisi;

that man him-call thus

e sabem atressi,

and we-know likewise

que tug son cauayer

that all are knights

265 en an poder plenier

and-thereof have power full

d'esser, can se uolran.

of-being when themselves they-will-wish

Mas aquel nom reman,

But that name remains

car entendutz y es,

for understood there is

e serian repres,

and they-would-be reproved

270 qui caualier dizia,

who knight said

si tot uer se dizia,

though all truth itself said

de tota poestatz,

of every potentate

si donc de fach onratz

if then of deed honored

nol uolia lauzar.

not-him wished to-praise

C'un rey pot hom nomnar

275

For-a king can man to-name

pernoble caualier;

very-noble knight

mas qui per .I. semdier

but who by one path

ue passar mantas gens

sees pass many folk

o ue personalmens

or sees personally

aquel, de qui seran,

280

that-one of whom they-will-be

et enquier demandan:

and inquires asking

de qui soi o qui es?

of whom are-they or who is

Respon li dreg, som pes,

Answers to-him right so-I think

sel, qu'o sap, certamens

he who-it knows certainly

si qu'enten planamens,

285

so that-he-understands plainly

de qui o que? so crey,

of whom or what they-are I-believe

del comte o del rey,

of-the count or of-the king

ol coms ol rey tertal,

or-the count or-the king likewise

e son esser cabal

and his being chief

290 e son luec tota uia,

and his place all the-while

pus que poestatz sia,

since that power it-be

si co pot, pus onran.

so as it-can more honoring

Pueis non cal, c'om deman,

Then not needs that-one ask

s'es cauayers o no,

if-be-is knight or not

295 car entendut es pro,

for understood it-is enough

co uos ai dig desus.

as to-you I-have said above

Car per esser cascus

For by being each

es e per luecx nomnatz,

is and by places named

si con es pus onratz.

so as he-is more honored

300 E sabetz, que uers es,

And you-know that true it-is

c'us reys es coms, marques,

that-a king is count marquis

es coms uescoms, qui en sai.

is count viscount who in here

E per so, que ual mai

And for that which is-worth more

e per qu'es pus onratz,

and for which-be-is more honored

es cascus apelatz.

is each called

E es dreitz e razos

And it-is right and reason

e sabem ad estros,

and we-know at once

que tug son cauayer;

that all are knights

mas entr'els de premier

but among-them from first

s' aordenet ab sen,

itself ordered with sense

si que melhuramen

so that improvement

non cal, c'om y aponga

not needs that-one there add

ni cal, c'om ren y ionga,

nor needs that-one anything there join

tan son gent apelat

so are nobly called

tug silh, de qui parlat

all those of whom spoken

uos ai entro aisi.

to-you I-have until here

305

310

315

Laissat n'ai atressi

Left thereof-I-have likewise

per ma razon breuiar,

for my reasoning shortening

c'asso, que uelh mostrar,

for-to-that which I-wish to-show

320 me basta gent e be.

to-me suffices nobly and well

De borzes sabem, que

79 · THE SUPPLICATION, II

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

De borzes sabem, que

Of burghers we-know that

no son estiers nomnatz,

not are otherwise named

mas que son apelatz

but that they-are called

borzes tant solamen,

burghers so only

que nulh auansamen

that any advancement

de noms entr'els non an.

of names among-them not they-have

Poder an ben pus gran

Power they-have well more great

l'un que l'autre de uer,

the-one than the-other of truth

mas tug deuon lezer

but all ought leisure

d'estar en plassa penre.

of-standing in square to-take

325

330

E podon ben entendre

And can well to-attend

en armas et en cassas,

in arms and in hunts

e deuon segre trassas

and ought to-follow tracks

de far faitz paratios

of doing deeds noble

335 et esser amoros

and to-be amorous

e uieure de lors rendas

and to-live of their rents

ses far autras fazendas

without doing other business

e ses mercadeyar.

and without trading

Tug deuon essercar

All ought to-see

340 aital uida tener;

such life to-bold

car qui mais sap ualer,

for who more knows-how to-be-worth

mais a pretz e lauzor.

more has worth and praise

E car yeu entre lor

And for I among them

non trobi pozestatz

not find powers

ni no y uey personatz

nor not there see personages

ni lunh auassamen

or any advancement

mas auer solamen

but wealth only

ni per far ni per dir,

or for doing or for saying

que cascus auenir

that each to-arrive

no i puesca ab saber,

not there can with knowledge

sol qu'en aia poder,

only that-thereof he-have power

non conosc, que y sofranha

not I-know that there lacks

autre nom ni fi tanha

other name nor so befits

mas solamens borzes,

but only burghers

q'us sols deuers lur es

for-a only duty to-them is

et us captenh donatz.

and one bearing given

345

350

355

Si lur es aizinatz

If to-them is furnished

tan solamen poders,

so only power

nous pesselz, que deuers

not-you think that duties

360 de paratie o don.

of rank or gift

Car mant son de luoc bon

For many are of place good

per paratie, que fan

for rank who do

uils cauzas, car non an

cheap things for not they-have

pro per uieure poder.

enough for living power

365 Car an tug .I. deuer,

For they-have all one duty

son tug nomnat borzes;

they-are all named burghers

pero pus nobles es

yet more noble is

ricx borzes per linhatie,

rich burgher by lineage

mas de nom auantatie

but of name advantage

370 nom par que li aport,

not-to-me seems that to-him it-bring

nim cal pus per cofort

nor-to-me needs more for comfort

razon al declarar,

reason at-the declaring

que d'als ai a parlar,

for of-other-things I-have to speak

que m'es obs, leu a dire.

that to-me-is need easily to say

De mercadiers m'albire

375

Of merchants I-judge

c'aurai tost declarat.

that-I-will-have soon declared

Mercadiers per mercat

Merchant by market

es nomnatz en aisi.

is named in this-way

Per qu'es semblans a mi,

For which-it-is seeming to me

que tug son mercadier

380

that all are merchants

silh, que no fan mestier

those who not do craft

mas sol comprar e uendre.

but only buying and selling

Motz n'i pot hom entendre,

Many thereof-there can man to-understand

que compran e que uendon,

who buy and who sell

qu'en al re non entendon,

385

who-in other thing not attend

e son estiers nomnatz.

and are otherwise named

Pero li pus onrat

Yet the most honored

son nomnat mercadier,

are named merchants

aisi co son drapier

thus as are drapers

390 tenen draps de paratie,

holding cloths of rank

e silh, que uan uiatie

and those who go voyage

otra mar o en Fransa

beyond sea or into France

e uan per esperansa

and go through hope

de guazanh per lo mon

of gain through the world

395 compran, uenden lai, on

buying selling there where

mielhs podon lur pro far,

best they-can their profit to-make

e si deu hom nomnar

and so ought man to-name

part mercadier, de que

beyond merchant from which

hom motz mercadiers ue,

man many merchants sees

que uan o que estan

who go or who stay

e mun uenden, compran

in world selling buying

tot, cant hom compr' e uen,

all as-much-as man buys and sells

que an noms a prezen

who have names at present

per so, que uzan pus,

for that which they-use more

e sabem, que cascus

and we-know that each

uieu compran e uenden.

lives buying and selling

E dir uo n'ai breumen

And to-say to-you thereof-I-have briefly

tant, per que m'entendatz:

so-much for which me-you-understand

aras uos albiratz,

now you consider

que fan cambiador

what do money-changers

e silh, que d'obrador

and those who of-workshop

son don, o parier,

are lord or partner

on hom no fa mestier,

where man not does craft

mas sol comprar e uendre.

but only buying and selling

400

405

410

415 E plassaus ad entendre,

And may-it-please-you to understand

que fan canabacier,

what do hemp-dealers

mercier e mangonier

haberdashers and bucksters

e silh, que compron blat

and those who buy wheat

e uendon en mercat,

and sell in market

420 c'autras obras no fan,

for-other works not they-do

e motz, c'a mon semblan

and many that-at my seeming

uon poiria nomnar,

to-you-thereof I-could to-name

qui no fan mas comprar

who not do but buying

e uendre solamens,

and selling only

425 que tug generalmens

that all generally

son per uer mercadier,

are for true merchants

mas que razos requier,

but that reason requires

c'usquecx sia nomnatz

that-each be named

per so, que pus li platz

for that which more to-him pleases

mercadan mantener.

trading to-maintain

E pot cascus saber

And can each to-know

que so, que dic, es uers.

that that which I-say is true

Doncx del noms es deuers

Then of-the names it-is duty

qu'ilhs aian las manieiras;

that-they have the manners

car aisi per carrieiras

for thus through streets

e per los locx saubutz

and through the places known

pot totz hom perseubutz

can every man discerning

o pecx ab demandar

or fool with asking

so, que uolra, trobar

that which he-will-wish to-find

a uendre, so sabetz.

to sell this you-know

Atressi entendetz,

Likewise understand

que per so, que en us,

that for that which in use

430

435

440

es apelatz cascus,

is called each

et es dreitz e razos,

and it-is right and reason

445 e sabem ad estros,

and we-know at once

que tuch mercadier son,

that all merchants are

pus mercadan él mon

since trading in-the world

uiuon compran, uenden.

they-live buying selling

Assatz al mieu paruen

Enough at-the my seeming

450 ai dich de mercadiers.

I-have said of merchants

De sels dels menestiers

Of those of-the crafts

uos dic, que general

to-you I-say that generally

son tug menestairal

are all craftsmen

apelat ueramen,

called truly

455 mas especialmen

but especially

cascus per sel, que fa.

each by that which he-does

Car pel mestier, que a,

For by-the craft that he-has

es cascus apelatz

is each called

e cadaus nomnatz

and each-one named

dels menestiers per si.

of-the crafts by himself

E car son en aisi

And for they-are in this-way

de noms adordenat,

of names ordered

co son deuariat,

as they-are diversified

et aisi, co deu, fach,

and thus as it-ought done

c'om ab pauc de maltrag

that-one with little of hardship

pot passar demandan

can to-pass asking

el el mestier nomnan

and-him in-the craft naming

d'ome, sil uol trobar:

of-man if-him he-wishes to-find

pueis ia nol cal nomnar,

then ever not-to-him needs to-name

que menestairal sia.

that craftsman he-be

C'om enten tota uia,

For-one understands all the-while

460

465

470

quel fabre ol fustier

that-the smith or-the carpenter

el sartr' el sabatier,

and-the tailor and-the shoemaker

l'obrier manual

the-worker manual

475 son tug menestairal

are all craftsmen

per uer segon ma fe,

for true according-to my faith

et enten hom, de que?

and understands man from what

Qui mentau los mestiers;

Who mentions the crafts

car no fora estiers

for not would-be otherwise

480 ses afan entendut.

without toil understood

Et es de tot saubut

And it-is of all known

c'usquecx se uol nomnar

that-each himself wishes to-name

part nom de bateiar

beyond name of baptizing

el sobrenom, que a

by-the surname that he-has

485 per lo mestier, que fa,

for the craft that he-does

can se uol far entendre,

when himself he-wishes to-make to-understand

et hom non deu contendre

and man not ought to-contend

som pes, c'aisi no sia;

so-I think that-thus not it-be

e son tuch tota uia

and they-are all all the-while

per uer menestairal.

for true craftsmen

Pus declarar nom cal

More to-declare not-to-me needs

d'aquestz ad en afar.

of-these at the affair

De pages uuelh parlar,

Of peasants I-wish to-speak

que son pus bassas gens,

who are most low folk

car son diuersamens

for they-are diversely

apelatz per lor us,

called by their use

per laborar lo pus

for laboring the most

cams e uinhas et ortz;

fields and vineyards and gardens

cascus per son esfortz

each by his effort

d'aquestz es apelatz.

of-these is called

Li autre, de quem platz,

The others of whom-to-me it-pleases

490

495

500

son per lo bestiar

are by the livestock

deforas governar

outside governing

apelatz atressi,

called likewise

505 li .I. non enaisi

the one not thus

com l'autre, so sabem.

as the-other this we-know

Assatz leu o podem

Quite easily it we-can

per lurs captenhs proar.

by their bearings to-prove

Ben auzetz apelar

Well you-bear call

510 per tot laboradors,

through all laborers

bouiers e fotiadors,

ox-drivers and diggers

podadors, ortolas,

pruners gardeners

tug de cors e de mas

all of body and of hands

laboran per uertat.

laboring for truth

Atressi son nomnat

515

Likewise are named

li autre a prezen

the others at present

segon lur regimen

according-to their management

o pastor o uaquier

or shepherd or cowherd

o gätier o porquier;

or goatberd or swineberd

e d'autres noms, que i a,

520

and of-other names that there has

cascus per so, que fa,

each by that which he-does

es per deuer nomnatz.

is by duty named

Atressi es uertatz

Likewise it-is truth

de totz, que son pages.

of all who are peasants

Donc adordenat es

525

Then ordered it-is

d'entendre ben e gen.

of-understanding well and nobly

E car diuersamens

And for diversely

auch pages apelar,

I-bear peasants call

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

dic, quel deuers el us

I-say that-the duty and-the use

son per dreg acorsat,

are by right established

qu'en generalitat

for-in generality

a trops especials,

has many specials

que cascus generals

that each general

per alcuna razo,

by some reason

si com de regio,

so as of region

terras, uilas e gens,

lands towns and folk

e tot propriamens

and all properly

es per deuer nomnat:

is by duty named

per quem ai albirat,

for which-me I-have judged

que fora couinen

that it-would-be fitting

de noms entre ioglars.

of names among jongleurs

Que non es benestars,

For not is well-seeming

545

550

555

car entr'els li melhor

for among-them the best

non an de nom honor

not have of name honor

atressi com de fach.

likewise as of deed

560 Qu'ieu ne tenc a maltrag,

For-I thereof hold for ill-treatment

c'us homs senes saber

that-a man without knowledge

ab sotil captener,

with slight bearing

si de calqu' estrumen

if of some instrument

sab un pauc a prezen,

he-knows a little at present

565 s'en ira él tocan

himself-thence will-go it playing

per carrieras sercan

through streets seeking

e queren, c'om li do;

and asking that-one to-him give

o autre ses razo

or another without reason

cantara per las plassas

will-sing through the squares

uilmen et en gens bassas

basely and in folk low

metra queren sa ponha

will-put asking his effort

en totas ses uergonha

in all without shame

priuadas et estranhas,

private and strange

pueys iras n'en tauernas,

then will-go-himself thence-into taverns

ab sol qu'en puesc' auer;

with only that-thereof he-can to-have

e non auzan parer

and not daring to-appear

en deguna cort bona,

in any court good

car hom aquels mens sona

for man those less calls

ses autre nom ioglars

without other name jongleurs

ni sels, que trasgitars

nor those whose juggling

es lor us ses als far,

is their use without other doing

570

575

580

ni cels, que fan ioglar

nor those who make play

cimis ni bauastels,

apes or puppets

ni d'autres, que capdels

nor of-others for-whom leading

585 bos non lur es donatz.

good not to-them is given

Car per homes senatz,

For by men wise

sertz de calque saber

sure of some knowledge

fon trobada per uer

was found for true

de premier ioglaria,

at first jongleury

590 per metreis bos en uia

for putting-the good on way

d'alegrier e d'onor.

of-gladness and of-honor

L'estrumen an sabor

The-instrument have savor

d'auzir d'aquel, que sap

of-hearing of-that-one who knows-how

tocan issir a cap

playing to-go-out to end

595 e donan alegrier;

and giving gladness

per quel pros de premier

for which-the worthy at first

uolgron ioglar auer,

wished jongleur to-have

et enquer per deuer

and still by duty

n'an tug li gran senhor.

thereof-have all the great lords

Pueis foron trobador

Then were troubadours

per bos faitz recontar

for good deeds recounting

chantan e per lauzar

singing and for praising

los pros et enardir

the worthy and emboldening

en bos faitz: car chauzir

in good deeds for to-choose

los sap tal, que nols fa

them knows-how such-one who not-them does

ni ies deuer non a

nor at-all duty not has

del far: tal los ensenha;

of-the doing such-one them teaches

per qu'ieu, que qu'en auenha

for which-I whatever that-thereof befall

nom puesc tener del dir.

not-me can to-hold from-the saying

600

605

610 Aisi a mon albir

Thus at my judgment

comenset ioglaria,

began jongleury

e cadaus uiuia

and each lived

ab plazer entrels pros.

with pleasure among-the worthy

Mas er es tal sazoz

79 • THE SUPPLICATION, III

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

Mas er es tal sazoz,

But now is such season

et es lonc temps auuda,

and it-is long time had

c'una gens s'es moguda

that-a folk itself-is moved

ses sen e ses saber

without sense and without knowledge

de far, de dir plazer

of doing of saying pleasure

e senes conoisensa,

and without discernment

que preudo captenensa

who take conduct

de cantar, de trobar

of singing of composing

o d'esturmens tocar

or of-instruments playing

o d'als ses tot deuer,

or of-other-things without all duty

615

620

ab que puesca querer

with which they-can to-seek

625 per enueia dels bos.

out-of envy of-the good

E son tan tost gilos,

And they-are so soon jealous

can uezon los bos onrar,

when they-see the good honor

als pros e uen afar

to-the worthy and comes business

mantenen del maldir;

straightway of-the ill-saying

630 e nos degra sofrir

and not-itself ought to-suffer

per ren a mon semblan;

for anything at my seeming

e uey, que hom los blan

and I-see that man them flatters

els tem may quel senatz.

and-them fears more than-the wise

E pueis cant es baisatz

And then when is lowered

635 lo noms de ioglaria

the name of jongleury

d'onor, que no y solia

from-honor that not there was-wont

caber aquela gens,

to-fit that folk

es me greu dels sabens

it-is to-me grievous of-the knowing

trobador, car clamat

troubadours for claimed

non an é'l temps passat

not have in-the time past

so, qu'er m'auen a dir:

that which-now to-me-befalls to say

que fesson deuezir,

that they-made divide

a cui que mielh taisses,

to whom that best assessed

que cascus nom n'ages

that each name thereof-had

per so, que saupra far,

for that which he-would-know-how to-do

e tuch fosson ioglar

and all were jongleurs

en esser general

in being general

per sol .I. fag a far,

for only one deed to do

si pus non y agues

if more not there were

si com es de borgues.

so as it-is of burghers

Mas nos deu comparar,

But not-itself ought to-compare

640

645

650

car borzes d'un fag far

for burghers of-a deed doing

e d'una captenensa

and of-a conduct

son tengut ses falhensa,

are held without fail

655 sol qu'en aian poder,

provided that-thereof they-have power

co uos ai dig per uer,

as to-you I-have said for true

sieus souen, outra uetz.

if-to-you remembers another time

E ioglars trobaretz

And jongleurs you-will-find

de tantas de manieiras

of so-many of manners

660 bona e meiansieiras

good and middling

e uils e mal estans,

and cheap and ill seeming

que als melhors es dans

that to-the best it-is harm

et anta e uergonha

and shame and disgrace

tals, que cascus se lonha,

such that each himself distances

665 can pot, d'entr'els estar.

when be-can from-among-them to-stand

Car tan tost apelar

For so soon call

aug .I. ioglar uil co bon,

I-hear one jongleur cheap as good

e non i es per razon

and not there it-is by reason

fag, car cascus non a

done for each not has

nom per aco, que fa

name for that which be-does

per uieur' entre las gens.

for living among the folk

Mas a mi es paruens,

But to me it-is seeming

que uos, senher reys bos,

that you lord king good

es ben tan poderos

are well so powerful

de pretz e de poder,

in worth and in power

de sen e de saber

in sense and in knowledge

qu'o podretz acabar,

that-it you-will-be-able to-achieve

et a uos tanh a far,

and to you it-befits to do

si tanh a rey, que sia.

if it-befits to king that it-be

670

675

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

es tan ient bateiatz

it-is so nobly baptized

per l'obs grant, que y auria.

for the-need great that there would-be

Car hom pueis entendria

For man then would-understand

de cascu so saber;

of each his knowledge

ab queus uengua plazer

provided that-to-you come pleasure

eus paresca de far.

and-to-you seem of doing

Qu'er no pot hom triar

For-now not can man to-sort

per lo nom ni chاوزir

by the name or to-choose

de ioglars ses als dir,

of jongleurs without other-things to-say

que sabon far, breumen,

what they-know-how to-do briefly

car tug generalmen

for all generally

son ioglar apelat.

are jongleurs called

E si es declarat,

And if it-is declared

695

700

705

com es del menestiers

as it-is of-the crafts

e dels autres, leugiers

and of-the others easy

e lurs captenhs d'estendre.

and their bearings of-extending

710 E sieus uoletz deffendre,

And if-yourself you-wish to-defend

(que grans enueitz seria,

for great annoyance it-would-be

si de totz se fazia

if of all itself were-made

per noms deuizemens)

by names divisions

prec uos propriamens

I-pray you properly

715 de sels, que an saber

of those who have knowledge

de trobar sert e uer

of composing sure and true

e fan uers e cansos

and make verses and songs

e d'autres trobars bos

and of-other compositions good

per profeitz e per sens

for profits and for senses

720 e per ensenhamens

and for teachings

durables per tostemps,

lasting for always

que non sia essemps

that not they-be together

ab los ioglars nomnatz,

with the jongleurs named

datz lur nom per uertatz

give them name by truth

queus semble de deuer.

725

that-to-you seems of duty

Car be podetz saber,

For well you-can to-know

nobles reys Castelas,

noble king Castilian

que lurs faitz es sertas

that their deeds is certain

pus que dels autres totz.

more than of-the others all

Que no ual una notz,

730

For not is-worth a nut

si beus o cociratz,

if well-you it you-consider

lurs faitz ni lur solatz

their deeds or their cheer

de sels dels esturmens,

of those of-the instruments

dels contrafazemens

of-the mimeries

ni d'autres de gran re,

735

or of-others of great thing

mas tant cant hom los ue

but so-long as man them sees

els au tan solamen.

and-them hears so only

Mas dels sabens ab sen,

But of-the knowing with sense

que fan los bos trobars,

who make the good compositions

740 rete hom lurs cantars

retains man their songs

e als de ben, que fan,

and other-things of good that they-make

e ual pueis atertan

and it-is-worth then as-much

per solatz e per sen,

for cheer and for sense

co se i eran prezen,

as if there they-were present

745 ab tot que sian mort.

with all that they-be dead

Donc aquilh prenon tort,

Then those take wrong

car autre nom non an

for other name not they-have

e car cabalmen uan

and for chiefly they-go

ab ioglars d'onramens

with jongleurs of-honoring

750 entre las bonas gens,

among the good folk

que nos deuria far.

which not-itself ought to-do

Car dieus los uol onrar

For God them wishes to-honor

el mon de tal saber,

in-the world of such knowledge

c'om nol poiri' auer

that-one not-it could to-have

per ren d'ome carnal.

by anything of-man fleshly

Et en totz sabers ual

And in all knowledges avails

autres bona doctin...;

others good doctrine-(broken)

mas si dieus non...

but if God not-(lost)

home en comensar

man in beginning

al saber de trobar,

at-the knowledge of composing

ia nulh temps no l'aura.

ever any time not it-will-have

Uers es ben, que, pus a

True it-is well that since he-has

en si l'entendemen,

in himself the-understanding

que pot melhuramen

that can improvement

hom ensenhan donar;

man teaching to-give

755

760

765

mas per ren comensar

but by anything to-begin

per home nos poiria.

by man not-itself could

E si gardatz clersia

And if you-regard clergy

e totz autres sabers,

and all other knowledges

770 ad homes n'es poders

to men thereof-is power

datz de tot ensenhar,

given of all teaching

els uezem comensar.

and-them we-see begin

Totz homs, els aprendens

Every man and-the learners

per los homes sabens

by the men knowing

775 dels sabers essenhan.

of-the knowledges teaching

Donc auantatie gran

Then advantage great

n'a sabers de trobar,

thereof-has knowledge of composing

per c'om degra onrar

for which-one ought to-honor

cels, que l'an fermamen,

those who it-have firmly

uas que captenemen

toward what bearing

saubran en cortz auer.

they-will-know-how in courts to-have

Qu'i en uey ab gran saber,

For-there thereof I-see with great knowledge

c'an uil captenemen

who-have cheap bearing

et a n'i, que an sen

and has thereof-there who have sense

ab petit de saber

with little of knowledge

e per bon captener

and by good conduct

son grazit et amat.

are welcomed and loved

Mas silh, c'an acabat

But those who-have achieved

saber e bon captenh

knowledge and good bearing

e uiuon ses mal genh,

and live without ill guile

degra hom pus onrar.

ought man more to-honor

Pero re non uey far;

Yet anything not I-see do

ans qui pus es arditz,

rather who most is bold

de querre pus formitz,

of seeking most accomplished

780

785

790

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

a qui non tanh onrars,

to whom not befits honoring

car lur fag no so sert:

for their deed not are sure

que l' .I. tenon apert

for the one bold open

lurs sabers en dir mal,

their knowledge in saying ill

l'autre fan senes sal

the-other make without salt

coblas, siruentes, dansas,

stanzas sirventes dances

ab cui an honransas

with whom they-have honors

penre per lur trobar.

to-take for their composing

E nous deuetz pessar

And not-you ought to-think

a lunh for, reys onratz,

in any manner king honored

qu'iem sia esforsatz

that-I-myself be striven

per lor. De so, c'auzetz,

for them Of that which-you-bear

solamen entendetz;

only understand

queus o dic dels sabens,

that-to-you it I-say of-the knowing

un sabers es e sens,

one knowledge is and sense

810

815

820

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

E si aisos coue

840

And if this befits

de far a uos eus platz,

to do to you and-to-you pleases

anc no fon tan onratz

ever not was so honored

le meus pars per senhor.

the my peer by lord

E dieus don uos honor

And God may-give you honor

e uida ab plazer

845

and life with pleasure

eus cresca de poder,

and-you may-increase in power

de sen e de bon grat

in sense and in good favor

eus done uoluntat

and-you may-give will

de so, que dig uos ai.

of that which said to-you I-have

Car si nos fai, iamai

850

For if not-itself does ever

no cug esser ioglar;

not I-think to-be jongleur

tan m'es le mon amars,

so-much to-me-is the world bitter

car y cap aitals gens,

for there fits such folk

que lunhs auansamens

that any advancement

855 no i es datz a saber

not there is given to knowledge

de trobar sert e uer,

of composing sure and true

de nom, don ai pezansa

of name whence I-have grief

en sofri malenansa

and-thereof I-suffer misfortune

tal, que d'onor m'esquiua;

such that from-honor me-avoids

860 donc pessarai, co uiua

then I-will-think how I-live

estiers en calque guiza.

otherwise in some manner

Sitot s'es grans afans

80 · THE KING'S DECLARATION

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

Declaratio, quel senher rei N Anfos de Castela fe per
la suplicatio, que Gr. Riquer fe per lo nom de ioglar,
lan MCCLXXV.

the-year twelve-hundred-seventy-five

Sitot s'es grans afans

Although it-is great toil

als homes malanans

to-the men unfortunate

d'autrus afars parlar,

of-others' affairs to-speak

qui honor ten en car

who honor holds as dear

et a sen e saber,

and has sense and knowledge

ab esforsat poder

with strenuous power

deu los seus enantir

ought the his to-advance

es deu penre albir

and-himself ought to-take judgment

dels autrus per sazos

of-the others' at times

10 e mielhs del pus curos.

and better of-the most careful

E qui loc te maior,

And who place holds greater

si uol auer honor,

if he-wishes to-have honor

es ne de mais tengut;

is thereof of more bound

car non deu esperdut

for not he-ought distraught

15 estar per grans afars.

to-stand for great affairs

E nos, a qui pesars

And we to whom care

de motz afars es datz,

of many affairs is given

auem uoler assatz,

have will enough

que al nostre deuer

that to-the our duty

20 fassam nostre poder.

we-make our power

La maior razo.

The greater reason

El nom del uer dieu paire

In-the name of-the true God father

e del fil, que de maire

and of-the son who of mother

uerge nasc ses oblit,

virgin was-born without forgetting

e del sant esperit,

and of-the holy spirit

qu'es uers en unitat:

who-is true in unity

25

l'an la natiuitat

the-year the nativity

de Crist .M. e .CC.

of Christ thousand and two-hundred

L.XX.V. correns

seventy-five running

el mes de iunh issen,

in-the month of June going-out

per bon entendemen,

for good understanding

30

car non forsa razos,

for not forces reason

requist dizem Amfos

asked we-say Alfonso

per gracia de dieu

by grace of God

e per lo plazer sieu

and by the pleasure his

35 reys regnans de Castela

king reigning of Castile

e reys, per ques capdela

and king by whom-itself leads

Toleta e Leos,

Toledo and León

Gallisia el bos

Galicia and-the good

regne de Cibilia,

realm of Seville

40 de Cordoa, de Murcia,

of Córdoba of Murcia

d'Algarbi, de Geyan;

of-Algarve of Jaén

per so, que soplecan

for that that beseeching

nos mes denan l'autr'ier

us put before the-other-day

temens Gr. Riquier

fearing Guiraut Riquier

per lo noms de ioglars

for the name of jongleurs

proan per mot afars

proving by many affairs

ben son entendemen

well his understanding

contral defalhimen

against-the failing

dels noms especials,

of-the names special

car sols los generals

for only the general

es aprumatz a totz,

is applied to all

et hom apelan motz;

and man calling many

que nos deuria far,

which not-itself ought to-do

qui ben enten e clar

who well understands and clear

sa suplication,

his supplication

45

50

55

qu'el mostra per razon

that-he shows by reason

tot clar so, que y sofranh,

all clear that which there lacks

a nos, aisi cos tanh,

to us thus as-it befits

gent e ben per entendre.

nobly and well for understanding

60 E nos si tot repenre

And we though all to-reprove

crezem, que non uolran

we-believe that not will-wish

mot, que saber non an

many who knowledge not have

per lonhar bes de mals,

for distancing goods from ill

(et auem afars als

and we-have affairs other

65 de quem deu mais caler)

of which-to-me ought more to-matter

segon nostre saber

according-to our knowledge

uolem n'azordenar

we-wish thereof-to-order

d'alcus, car a nos par

of-some for to us seems

pro razos ab uertatz;

enough reasons with truths

Gr. nos a mostratz

70

Guiraut to-us has shown

d'aiso l'entendemen

of-this the-understanding

pro, breu e claramen

enough brief and clearly

e proat, don mais ual.

and proved whence more it-is-worth

Per tot lo general

Through all the general

dels crestias del mon

of-the Christians of-the world

75

.VI. manieiras ne son,

six manners thereof are

clergue e cauayer,

clerics and knights

borzes e mercadier,

burghers and merchants

menestral e pages.

craftsmen and peasants

De cascun d'aquetz es

Of each of-these is

80

part generalitat

beyond generality

per cognoms declarat,

by surnames declared

tot aisi, cos coue;

all thus as-it befits

et als ioglars tanh be

and to-the jongleurs befits well

85 calsque declaramens.

some declaration

Car pus qu' entr' autras gens

For more than among other folk

truep entr' els de manieiras,

much among them of manners

et a n'i de leugieiras,

and has thereof-there of light-ones

que hom non deu nomnar

whom man not ought to-name

90 per lo nom de ioglar;

by the name of jongleur

car mot uiuon uilmen.

for many live basely

Et a n'i issamen,

And has thereof-there likewise

que deuon per saber

who ought by knowledge

honrat, que an, auer

honored that they-have to-have

95 autre nom part ioglars.

other name beyond jongleurs

Qu'en esser es pro clars

For-in being it-is quite clear

a totz generalmens;

to all generally

mas especialmens,

but especially

qui tal lezer n'auia,

who such leisure thereof-bad

conoissem, c'om deuria

we-know that-one ought

las manieiras nomnar,

the manners to-name

cascun ab nom tan clar,

each with name so clear

que s'entendes ses als,

that itself-would-understand without other-things

com dels menestairas

as of-the craftsmen

e de las autras gens.

and of the other folk

Mas afars pus calens

But affairs more pressing

nos o faran breuiar,

us it will-make to-shorten

mas non tan, que bastar

but not so-much that to-suffice

non puesca per razo

not it-can by reason

a la entencio

to the intention

de so, per quens mouem.

of that for which-us we-move

Pero assatz crezem,

Yet enough we-believe

que tart er costumatz,

that late it-will-be customary

100

105

110

si com adordenat

so as ordered

115 per nos, per totas gens.

by us through all folk

Pero aquilh al mens,

Yet those at-the least

ques destrenho per nos

who-themselves constrain by us

e granre d'omes bos,

and many of-men good

discretz o seruaran,

discreet it will-keep

120 pus entendut auran,

since understood they-will-have

que razos o fa far.

that reason it makes to-do

Car per aquels parlar

For of those to-speak

ne uolem solamen,

thereof we-wish only

a cuy pretz es plazen

to whom worth is pleasing

125 e totz faitz ab razo.

and all deeds with reason

E si trobam, que fo

And if we-find that it-was

autra uetz declarat

another time declared

segon propietat

according-to property

de Lati, qui l'enten,

of Latin who it-understands

car tug li esturmen

for all the instruments

instrumenta dig so.

instrumenta said are

E donc, quil nom espo

And then who-the name expounds

de ioglars d'esturmens,

of jongleurs of-instruments

d'aqui es dissendens,

from-there is descending

e son istriones.

and they-are istriones

E son inuentores

And are inventores

dig tug li trobador.

called all the troubadours

130

135

E tug li tumbador

And all the tumblers

en las cordas tirans

on the ropes pulling

140 o en peiras sautans

or on stones leaping

son ioculatores.

are ioculatores

D'aquest nomes l'engres

Of-this name the-eager

noms es uengutz de ioglars

name is come of jongleurs

a sels, cui plai anars

to those to-whom pleases going

145 per cortz e per lo mon.

through courts and through the world

Mas aitan ben ne son

But so well thereof are

l'un com l'autre nomnat,

the-one as the-other named

et es mal costumad

and it-is ill customary

qui la uertat enten.

who the truth understands

150 D'autres noms a prezen

Of-other names at present

n'i a segon romans,

thereof-there has according-to Romance

quels homes paucx o grans

that-the men small or great

los sabon dreg nomnar;

them know-how rightly to-name

ab tot son dig ioglar,

with all they-are called jongleurs

so son tragitador

these are jugglers

e contrafazedor

and mimics

e d'autres atressi.

and of-others likewise

E car o an aisi

And for it have thus

las gens uzat de dir,

the folk used of saying

segon de nostr' a...

according-to of our (broken)

er mot greu reuocar.

it-will-be very grievous to-revoke

Pero adhordenat

Yet ordered

es pro ben en Espanha,

is quite well in Spain

e no uolem, ques franha,

and not we-wish that-itself break

mas digas, com se ditz;

but it-be-said as itself says

155

160

165

c'assatz es ben partitz

for-enough it-is well divided

per cognoms lurs afars.

by surnames their affairs

Hom apela ioglars

One calls jongleurs

totz cels dels esturmens;

all those of-the instruments

170 et als contrafazens

and to-the mimics

ditz hom remendadors;

says one remendadors

e ditz als trobadors

and says to-the troubadours

segriers per totas cortz;

segriers through all courts

et homes secx e sortz

and men dry and deaf

175 en dreg de captenh bo,

in right of bearing good

que dizon ses razo

who say without reason

o fan lur uil saber

or do their cheap knowledge

uilmen ses tot deuer

basely without all duty

per uias e per plassas

through ways and through squares

e que menon uils rassas

and who lead cheap race

a deshonor uiuen,

in dishonor living

ditz hom per uilzimen

says one for baseness

cazuros ab uertat.

cazursos with truth

Aisi es acorsat

Thus it-is established

per Espanha de dir;

through Spain of saying

per que pot hom chauzir

for which can one to-choose

als noms, que sabon far.

to-the names what they-know-how to-do

180

185

Pero tug son ioglar

Yet all are jongleurs

apelat en Proensa

called in Provence

190 e sembla nos falhensa

and it-seems to-us failing

grans de tot lo lenguatge,

great of all the language

don mais son d'agradatie

whence more are of-pleasantness

chansos ab bos trobars.

songs with good compositions

Mot es grans malestars,

Very is great ill-seeming

195 car uils gens de uil uida

for cheap folk of cheap life

non es del mon partida,

not is from-the world parted

per c'om apelals bos.

for which-one calls-them good

Per que cocelham nos

For which counsel we

e dizem per razon,

and say by reason

200 que tug, sabent o non,

that all knowing or not

aunit, uilmen uiuen,

shamed basely living

qu'en lunha cort ualen

that-in any court worthy

nos deuon presentar,

not-themselves ought to-present

co sels, que fan saltar

as those who make to-leap

simis o bocx o cas,

apes or goats or dogs

o que fan lurs iocx uas,

or who make their games vain

si com de bauastels,

so as of puppets

o contrafan aucels

or mimic birds

o tocan esturmens

or play instruments

o cantan entre gens

or sing among folk

bassas per pauc d'auer,

low for little of-wealth

que non deuon caber

that not ought to-fit

el nom de ioglaria;

in-the name of jogleury

ni cels, que de folia

nor those who of folly

fan cortz seguen semblan,

make courts following seeming

205

210

215

que uergonha non an

that shame not they-have

de lunha deshonor

of any dishonor

ni non lur a sabor

nor not to-them has savor

lunhs faitz plazens ni bos,

any deeds pleasing or good

220 hom los apel bufos,

one them let-call buffoons

co fa en Lombardia.

as one-does in Lombardy

E silh, c'ab cortezia

And those who-with courtesy

et ab azaut saber

and with graceful knowledge

se sabon captener

themselves know-how to-conduct

entre las ricas gens

among the rich folk

per tocar esturmens

for playing instruments

o per nouas comtar

or for tales telling

d'autrui o per cantar

of-others or for singing

autrus uers e cansos

others' verses and songs

o per d'autres faitz bos

or for of-other deeds good

e plazens per auzir,

and pleasing for bearing

podon ben possezir

can well to-possess

aquel nom de ioglar.

that name of jongleur

Atressi pot nomnar,

Likewise can to-name

quis uol, cascus per si;

who-himself wishes each for himself

225

230

235

mas car es en aisi

but for it-is in this-way

de dir acostumat,

of saying accustomed

sian ioglar nomnat

let-be jongleurs named

aquist; car per deuer

these for by duty

240 deuon en cort caber

ought in court to-fit

et esser benanan;

and to-be well-faring

car mot gran mestier an

for very great need have

en las cortz aitals iens

in the courts such folk

car motz recreamens

for many recreations

245 aportan e plazers.

they-bring and pleasures

E sels, on es sabers

And those in-whom is knowledge

de trobar motz e sos,

of composing words and tunes

d'aquels mostra razos,

of-those shows reason

com los deu hom nomnar:

how them ought one to-name

car qui sap dansas far

250

for who knows-how dances to-make

e coblas e baladas

and stanzas and ballads

d'azaut maistreiadas,

with-grace mastered

albas e siruentes,

albas and sirventes

gent e be razos es,

nobly and well reason it-is

c'om l'apel trobador.

255

that-one him-call troubadour

E deu auer honor

And he-ought to-have honor

per dreg mais de ioglar,

by right more than jongleur

c'us autres se pot far

for-an other himself can to-make

ioglars ab so saber.

jongleur with his knowledge

Atressi per deuer

260

Likewise by duty

deuon auer honor

ought to-have honor

per trobar li melhor,

for composing the best

qui razo uol gardar.

who reason wishes to-keep

Car qui sap cansos far

For who knows-how songs to-make

265 e uers d'aucturitat

and verses of-authority

e nouas de bon grat

and tales of good favor

e bels essenhamens

and fair teachings

mostran temporalmens

showing temporally

o esperitual,

or spiritual

270 per c'om pot ben de mal,

by which-one can well from ill

sol se uol, elegir,

only himself wishes to-choose

honor deu possezir

honor ought to-possess

el mon: car dieus la i fa.

in-the world for God it there makes

Si aital captenh a,

If such bearing he-has

275 co s'atanh al saber,

as itself-befits to-the knowledge

segon lo sieu poder

according-to the his power

pus autre trobador,

more-than other troubadours

car la uia d'onor,

for the way of-honor

de grat e de deuer

of favor and of duty

mostra per bel saber

shows through fair knowledge

gen l'escur declaran,

nobly the-obscure declaring

(e faria son dan

and would-do his harm

tart, qui tot o crezia)

late who all it believed

donc silh, c'an maistria

then those who-have mastery

del sobiran trobar,

of-the sovereign composing

sembla, saubesso far

it-seems they-would-know-how to-do

tot, cant trobador fan,

all as-much-as troubadours do

e can bon captenh an,

and when good bearing they-have

par, que son acabat

it-seems that they-are completed

al fach, a que son dat,

at-the deed to which they-are given

cant uolon cortz seguir.

when they-wish courts to-follow

Donc segon nostr'albir

Then according-to our-judgment

no i uezem lunh empag,

not there we-see any hindrance

280

285

290

que de nom e de fag

that of name and of deed

295 non lur tanha onors;

not to-them befit honor

e dizem, quels melhors,

and we-say that-the best

que sabon essenhar,

who know-how to-teach

c'om se deu capdelar,

how-one himself ought to-lead

cortz e faitz cabalos

courts and deeds chief

300 en uers et en cansos

in verses and in songs

et en autres dictatz,

and in other compositions

c'auem desus nomnatz,

that-we-have above named

deu hom per dreg deuer

ought man by right duty

nomnar e per saber

to-name and by knowledge

305 don doctor de trobar.

lord doctor of composing

Doctors; car doctrinar

Doctors for to-instruct

sabon ben, quils enten,

know-how well who-them understands

los trobadors ab sen

the troubadours with sense

per auer captenh bon;

for having bearing good

et aisi per razon

and thus by reason

poirian los apelar

could them to-call

cilh, c'o uolran seruar,

those who-it will-wish to-keep

e crezem, c'o faran

and we-believe that-it will-do

li cert, que saber an

the sure who knowledge have

o lur es d'agradatie,

or to-them it-is of-pleasantness

al mens per lo lengatie,

at-the least by the language

que ual mais a trobar.

that is-worth more for composing

E tug cilh que ioglar

And all those who jongleurs

eran lai apelat

were there called

en generalitat

in generality

son aizi deuezit

are thus divided

per cognoms e partit.

by surnames and parted

310

315

320

Et enquer o podem

And still it we-can

per nos, com dig auem,

by us as said we-have

325 outra uetz explicar.

another time to-explain

Cilh, que fan lur afar

Those who do their affair

e per tot uan uilmen,

and through all go basely

desuergonhadamen

shamelessly

lurs esturmens tocan,

their instruments playing

330 als fazen o cantan

other-things doing or singing

per plassas e per uias,

through squares and through ways

e de nueitz e de dias

and by nights and by days

uiuon a deshonor,

live in dishonor

c'an dezir e sabor

who-have desire and savor

335 de percasses menutz,

of pursuits petty

e non es conogutz

and not is known

en lor sens ni bon grat,

in them sense or good favor

ab que sian assatz

provided that they-be enough

sert en calque saber,

sure in some knowledge

per lur uil captener

for their cheap conduct

sian nomnat bufon;

let-them-be named buffoons

car a ren no so bon,

for to anything not are-they good

bos noms non lur coue.

good name not to-them befits

E tug silh, que de re

And all those who in anything

d'azaut sabon uzar

of-grace know-bow to-use

o d'esturmens tocar

or of-instruments to-play

o de cantar o d'als,

or of singing or of-other-things

on be fag es ben sals,

where well done is well safe

gent noirit e cortes,

nobly bred and courtly

340

345

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

mas c'als ualens trameton

but that-to-the worthy they-send

o dizon lur saber,

or say their knowledge

aquist per dreg deuer

these by right duty

sian dig trobador.

let-be called troubadours

E sian dig doctor

And let-be called doctors

de trobar li ualen,

of composing the worthy

c'ab saber et ab sen

who-with knowledge and with sense

fan uerses e cansos

make verses and songs

e d'autres trobars bos

and of-other compositions good

profichans e plazens,

profiting and pleasing

pro bels ensenhamens

enough fair teachings

et er lur faitz pro clars.

and will-be their deed enough clear

Pero d'autres afars

Yet of-other affairs

aiso breuiar nos fan

this to-shorten us make

un pauc, mas non de tan,

a little but not of so-much

365

370

375

que pro bastan non sia.

that enough sufficing not it-be

380 Et er grans cortezia,

And will-be great courtesy

qui o uol aisi dir;

who it wishes thus to-say

car non poirem punir

for not we-will-be-able to-punish

ni merit non aura

nor reward not will-have

del dir mas ben estar.

of-the saying but well standing

385 E sels dieus, qu'endressar

And that God who-to-set-right

pot totz bes, qu'es totz bos,

can all goods who-is all good

endres aiso e nos

may-set-right this and us

en tot, cant entendem

in all as-much-as we-intend

de ben far, si podem,

of well doing if we-can

390 si qu'el n'aya lauzor,

so that-be thereof-have praise

e nos pro et honor,

and we profit and honor

e plassal, c'aisi sia.

and may-it-please-him that-thus it-be

Amen.

Amen

Tant petit uey prezar

81 • ON ILL-SPEAKING

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

Aiso fe N Gr. Riquer l'an MCCLXXVIII prolec.

This made Sir Guiraut Riquier the-year twelve-hundred-seventy-eight prologue

Tant petit uey prezar

So little I-see prize

bel saber de trobar,

fair knowledge of composing

c'a penas es uolgutz,

that-with difficulty it-is wished

sufertz ni entendutz

suffered or understood

per qu'en estau pessieus.

for which-thereof I-stand thoughtful

Car tan m'es agradieus,

For so-much to-me-it-is pleasing

que d'el nom puesc tener,

that from-it not-me I-can to-bold

ni gaire non esper

nor much not I-hope

bon grat ni guasardon.

good favor or reward

5

10 Car petit sai de bon,

For little I-know of good

c'al mon sia plazen:

that-to-the world be pleasing

que mezura ni sen

for measure or sense

ni dreg ni lialtatz

or right or loyalty

ni uer ni pietatz

or truth or pity

15 ni merce ni amor

or mercy or love

ni negu fag d'onor

or any deed of-honor

ara lo mons no uol;

now the world not wishes

mas be sofre e col

but well suffers and worships

malezas e peccatz

malices and sins

20 et enians e baratz

and guiles and frauds

e dezeret e tortz,

and disinberiting and wrongs

iniquitat e mortz,

iniquity and deaths

e sofre tracios

and suffers treasons

e grans deceptions

and great deceptions

et erguelhs e totz mals.

and prides and all ills

25

Er es lo mons aitals,

Now is the world such

so es la gen, que i es,

this is the folk that there is

per qu'es oblidatz bes

for which-is forgotten good

e mals es decoratz;

and ill is adorned

e ques conois assatz

and which-itself knows enough

30

lo mals, enans ques fassa,

the ill before that-itself it-do

mas conoissensa passa

but discernment passes

e sec ab uoluntat.

and follows with will

Per qu'es tant abressat

For which-is so-much embraced

tot, c'a dieu crey que pesa;

all that-to God I-believe that weighs

35

enueg e auareza

annoyance and avarice

son maistre del tot.

are master of-the whole

Et ieu sui a la cot

And I am at the whetstone

de totz estz mals tocatz,

by all these ills touched

40 pero fort me desplatz.

yet greatly to-me it-displeases

Mas non puesc al re far;

But not I-can other thing to-do

car non puesc desuiar

for not I-can to-turn-aside

mon cor de so, que uol

my heart from that which it-wishes

fort, don souen se dol

greatly whence often itself grieves

45 m'arma trista, marida.

my-soul sad afflicted

E dieus, qu'es uera uida,

And God who-is true life

endresse mon uoler

may-set-right my will

a far lo sieu plazer

to do the his pleasure

em don bon complimen

and-me may-give good fulfillment

50 ad est comensamen.

to this beginning

Si bels sabers e sens

If fair knowledge and sense

e bos entendemens

and good understanding

de trobar ren ualguesson

of composing anything were-worth

e grat auer poguesson,

and favor to-have could

aquels non per deuer,

those not by duty

yeu trobera plazer

I would-find pleasure

e delieg en dictar

and delight in composing

em uolgra esforsar

and-me would-wish to-strive

de far bels dictamens.

of making fair compositions

Mas lo pus de las gens

But the most of the folk

o tenon a folor,

it hold for folly

e neis nostre rector

and even our rectors

dizon, que peccatz es,

say that sin it-is

e totz hom n'es repres

and every man thereof-is reproved

per els mot malamen.

by them much badly

55

60

65

Yeu conosc ueramen,

I know truly

que trobar uanitat,

that composing vanities

don pot naisser peccatz,

whence can to-be-born sin

e de guerras mesclar

and of wars mixing

70 deuon ben castiar

they-ought well to-chastise

e de mal dir .M. tans.

and of ill saying thousand times

Car peccatz es tan grans,

For sin is so great

que nos pot emendar,

that not-itself can to-amend

ad aquel, que blasmar

to that-one whom to-blame

75 uolon maldizedor;

wish evil-speakers

per c'aital trobador

for which-such troubadours

degran esser cassat,

ought to-be chased

car murtrier son proat

for murderers they-are proved

de fama, que tant ual,

of fame which so-much is-worth

per que fan mais de mal

for which they-do more of ill

que raubador granre.

than robbers many

C'om pot emendar be

For-one can to-amend well

al raubat raubaria;

to-the robbed robbery

e sol peneden sia

and if penitent be-be

cofessan restaurat,

confessing restored

dieus perdonal peccat;

God pardons-the sin

quel raubat a son dreg,

for-the robbed has his right

e l'autre del naleg

and the-other of-the offense

s'es ab dieu auengutz:

himself-has with God agreed

aisi es dreg rendutz

thus is right rendered

per uer a cada part.

for true to each part

Mas mot uezem far tart

But much we-see make late

emenda tan complida.

amends so complete

80

85

90

Ar pauzem, que partida

Now let-us-suppose that part

95 restaure o non re

restore or not anything

lo raubaire; car cre,

the robber for he-believes

qu'estiers nos pot saluar,

that-otherwise not-himself can to-save

sis penet del raubar

if-himself he-repents of-the robbing

fort e fa son poder

strongly and does his power

100 del tot al mielhs parer

of-the whole at-the best appearing

a restitution,

to restitution

com de contrition

as of contrition

e de be cofessar

and of well confessing

ab cor del restaurar

with heart of-the restoring

105 tot, sil poder n'auia:

all if-the power thereof-be-had

ab dieu crezi que sia

with God I-believe that he-be

auengutz gent e be.

agreed nobly and well

El raubat, si tot cre
And-the robbed though all he-believes

del sieu non pot cobrar,
of-the his not can to-recover

pot alhors guazanhar, 110
can elsewhere to-gain

e blasme nol n'eschai,
and blame not-to-him thereof-falls

ans n'es plains sai e lai
rather thereof-is lamented here and there

per tot, on es saubut,
through all where it-is known

e sil sieu n'a perdut,
and if-the his thereof-he-has lost

sa fama non ual mens. 115
his fame not is-worth less

Mas pus auzon las iens
But since bear the folk

ad .I. home mal dir,
to one man ill say

mantenen ses cubrir
straightway without covering

lo uol cascus retraire,
it wishes each to-recount

el mon es tan trichaire, 120
in-the world is so treacherous

que cascus leu o cre.
that each easily it believes

Pueis non pot tan de be

Then not can so-much of good

far per ren lo blasmatz,

to-do for anything the blamed

que de so, qu'er reptatz,

that of that which-he-will-be charged

125 nol ai' om sospichos;

not-him have one suspected

car per ren mal ressos

for by anything ill repute

no pot del tot cazer.

not can of-the whole to-fall

E pot cascus saber,

And can each to-know

que uers es so, que dic,

that true is that which I-say

130 c'om de maldir s'abric

that-one from ill-saying shelter

no troba neys per mort;

not finds even by death

ans per dreg e per tort

rather by right and by wrong

aug dels mortz lo resson,

I-bear of-the dead the repute

c'auian mal o bon,

whether-they-had ill or good

135 dementre qu'eran uieu.

while that-they-were living

Pero mais a de brieu

Yet more has of writ

mal ditz de trobadors,

ill saying of troubadours

que si so a lauzors,

than if it-is to praises

car tot es sagelat.

for all is sealed

Per que d'aquel peccat

For which of-that sin

de mal dir nos pot far

of ill saying not-itself can to-make

nulh' emenda, som par,

any amends so-to-me it-seems

al blasmat per lunh fag.

to-the blamed by any deed

Per qu'esta mal e lag,

For which-it-stands ill and ugly

car trobador aital

for troubadour such

non prenon per tot mal

not take for all ill

per maldig, car dreg fora,

for ill-saying for right it-would-be

e per bon tota ora

and for good all hour

ben li bendizedor.

good the blessers

140

145

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

c'us non es tan espert

that-one not is so expert

que ia n'auzes parlar.

that ever thereof-be-dared to-speak

Et enquer castiar

And still to-chastise

fort leu los ne poirian,

very easily them thereof they-could

que negus nols sufris,

that any not-them suffered

e cascus quels meris,

and each that-them punished

aisi cos tanheria;

thus as it-would-befit

ia us non auzaria

ever one not would-dare

pueis de mal dig parlar.

then of ill saying to-speak

Pero ies nos pot far,

Yet at-all not-itself can to-do

car seria grans bes,

for it-would-be great good

quel mon gaire non es

for-the world much not is

dueitz de mal corregir.

accustomed to ill correcting

Pero d'aquel mal dir

Yet of-that ill saying

de trobadors m'es greu,

of troubadours to-me-it-is grievous

165

170

175

quel dizon aitan leu

that-it say so easily

180 dels bos com dels maluatx,

of-the good as of-the wicked

can non lur es donatz

when not to-them is given

per els dos part deuer.

by them two part duty

C'om bos pot leu cazer

For-man good can easily to-fall

de fama, com dig ai.

from fame as said I-have

185 Per quel nostre uerai

For which-the our true

esperital rector

spiritual rectors

per fe e per amor

by faith and by love

de dieu deuon blasmar,

of God ought to-blame

repenre, castiar

to-reprove to-chastise

190 trobadors mal dizens,

troubadours ill saying

e totas autras gens

and all other folk

los deurian repenre,

them ought to-reprove

e pot totz hom entendre,

and can every man to-understand

c'aisso auia, per que?

that-this had for what

Mas auiam, cals dans ue

195

But let-us-hear what harm comes

ad autrui per trobar

to others through composing

d'amor ad autr' afar,

of-love to other affair

c'om nomne uanitat.

that-one names vanity

Lo trobaire peccat

The composer sin

n'a, so conosc per uer,

200

thereof-has this I-know for true

quel ditz per son uoler

that-the saying by his will

en fag endeuendria,

in deed would-happen

et autre qu'en pren uia

and other that-thereof takes way

de uoler lo semblan.

of willing the like

Mas negun autre dan

205

But any other harm

non li ten, si nos uol.

not to-him holds if not-himself he-wishes

Car qui peccat no col

For who sin not worships

o nol ditz o nol fa

or not-it says or not-it does

o nol pessa o non l'a,

or not-it thinks or not it-has

210 qui razo uol gardar,

who reason wishes to-keep

donc per aquel trobar

then by that composing

autres no fa peccat

another not does sin

senes sa uoluntat

without his will

nil pot lunh dan tener.

nor-him can any harm to-hold

215 Aitan pauc pot ualer

So little can to-avail

ni nozer sel de guerra;

or to-harm that-one of war

car en deguna terra

for in any land

nol auzem obezir.

not-him we-bear obey

Lo dictans a dezir,

The composing has desire

220 ques fes, si com el pauza;

that-itself were-done so as he sets

mas per neguna cauza

but by any cause

non pot lo ric forsar,

not can the rich to-force

qu'els fassa guerreiar,

that-them it-make to-wage-war

si tot souen se canta

though all often itself sings

de lur dan e de l'anta,

of their harm and of the-shame

si far ilh no s'o uolon.

if to-do they not themselves-it wish

E si lurs uertatz colon

And if their truths they-worship

aunidas per auzir,

shamed through hearing

non lur ne pot uenir

not to-them thereof can to-come

per cantar autre dans

through singing other harm

ni mal ni dezenans;

or ill or loss

c'om non crel cantator,

for-one not believes-the singer

ans deu auer temor

rather ought to-have fear

d'aquels ditz a retraire.

of-those sayings to recount

Car non es prezatz gaire,

For not is prized much

225

230

235

obezitz ni creutz,

obeyed or believed

enans n'es mal uolgutz

rather thereof-is ill wished

e non tant, com deuria.

and not so-much as he-ought

Mas silb, c'ap maistria

But those who-with mastery

240 troban los bels dictatz,

compose the fair compositions

declaran las uertatz

declaring the truths

ab sen et ab saber,

with sense and with knowledge

non podon grat auer,

not can favor to-have

gazardon ni onor;

reward or honor

245 tan petit a sabor

so little has savor

bes aras en est mon:

good now in this world

uec uos so, quem cofon

behold you that which-me confounds

em fa estar pessieu,

and-me makes to-stand thoughtful

car mal a tant de brieu,

for ill has so-much of writ

250 quel bes n'es desgrazitz!

that-the good thereof-is unwelcomed

E no m'es datz arditz

And not to-me-is given boldness

qu'ieu camie ma manieira,

that-I change my manner

c'ab la gent ufaneira

that-with the folk boastful

me tengues ufanier

myself I-held boastful

(c'aisim fora mestier)

for-thus-to-me it-would-be need

et ab sauis senatz.

and with wise sensible

Mas a mon cors es datz

But to my heart is given

tals captenhs, que camiar

such bearing that to-change

nol puec ses malestar,

not-it I-can without ill-seeming

ni far non o sabria.

nor do not it I-would-know-how

E de tot crey, que sia

And of all I-believe that it-be

adhordenat aisi,

ordered thus

255

260

que cascus a per si
that each has for himself

captenh segon razon
bearing according-to reason

265 de sa complicion

of his complexion

e del don per dieu dat.
and of-the gift by God given

Per que son uariat,
For which they-are varied

aisi com de faisos,
thus as of features

de captenhs mals o bos
of bearings ill or good

270 de diuersas manieiras,

of diverse manners

las unas plazentieiras,
the ones pleasing

las outras desplazens.
the others displeasing

Als us es donatz sens
To-the ones is given sense

d'autrui ben cocelhar
of-others well counseling

275 et en lurs afars far

and in their affairs doing

no son saui ni sert;
not are-they wise or sure

li autre son apert

the others are adept

en lurs afars mot be,

in their affairs very well

que als autres de re

who to-the others in anything

no sabon clam donar;

not know-how cry to-give

l'autre sabols totz far

the-others know-how-them all to-do

curozamen ab sen;

carefully with sense

l'autre son negligen,

the-others are negligent

e que lur uen grans bes;

and that to-them comes great good

l'autre son bes apres

the-others are well taught

e non lur pot uenir;

and not to-them it-can to-come

l'autre sabon servir

the-others know-how to-serve

e non lur es grazit;

and not to-them it-is welcomed

l'autre son ben merit,

the-others are well rewarded

que non servon tan be;

who not serve so well

280

285

290

l'autre no seruan re
the-others not serve anything

a pro ni ad honor,
to profit or to honor

que son ben de senhor
who are well with lord

e n'an tot lor uoler;
and thereof-have all their will

295 l'autre an gran saber,
the-others have great knowledge

que per uas son tengut;
who for empty are held

l'autre son mentaugut
the-others are mentioned

sauí ses saber gran;
wise without knowledge great

l'autre tot iorn estan
the-others all day stand

300 gai e ses pessamen,
gay and without care

que perdran, loniamen
who will-lose long

nos podon esmarir;
not-themselves can to-grieve

l'autre ses esiauzir
the-others without rejoicing

estan tot iorn pessieu;
stand all day thoughtful

305 l'autre son pus caitieu,
the-others are more wretched

on mays an de poder;

where more they-have of power

l'autre sabon ualer

the-others know-how to-be-worth

de pauca manentia

of little wealth

e pissan nueg e dia

and think night and day

de mantener proeza;

of maintaining prowess

l'autre ab auareza

the-others with avarice

son ser de lur auer;

are serfs of their wealth

l'autre part lur deuer

the-others beyond their duty

forsan lur poder tan

force their power so-much

despenden e donan,

spending and giving

qu'en uiuon sofrachos;

that-thereof they-live needy

l'autre son tan iros,

the-others are so angry

que res nols pot sofrir;

that anything not-them can to-suffer

li autre ab blandir

the others with flattering

son sufren e temprat;

are enduring and tempered

310

315

320

li autre son abriuat

the others are hasty

en repenre tot iorn

in reproving all day

cels, que lur son entorn,

those who to-them are around

e mal dir e blasmar,

and ill saying and blaming

325 c'om non lur pot durar,

that-one not with-them can to-last

tant son mal estatgier;

so-much are-they ill neighbors

l'autre son plazentier

the-others are pleasing

escarnen e trufan;

mocking and jesting

l'autre son gen parlan

the-others are nobly speaking

330 ses autre mestier bo;

without other craft good

l'autre sabon far pro

the-others know-how to-do many-a

mestier en son delieure,

craft thereof they-are deft

que ben non podon uieure,

who well not can to-live

si bes son esforsieu;

though well they-are striving

l'autre son pelegieu

the-others are foppish

e uolpil e ricos;

and cowardly and rich

l'autre son coratios

the-others are courageous

et arditz e suau,

and bold and gentle

que ses tot semblan brau

who without any seeming fierce

passan, tro sazoz es.

pass until season it-is

E totz le mons es ples

And all the world is full

d'estas uarietatz;

of-these varieties

per que als us desplatz

for which to-the ones displeases

so c'als autres sap bon.

that which-to-the others tastes good

E no uei per razon,

And not I-see by reason

que lunhs puesca forsar

that any can to-force

son esser de camiar,

his being of changing

335

340

345

segon que dig uos ai
according-to what said to-you I-have

car quis met en assai
for who-himself puts in trial

350 d'autrui captenemen,
of-others' bearing

ges per ren loniamen
at-all for anything long

nol pot continuar,
not-it can to-continue

et aitan cant durar
and so-long as to-last

lo pot, es conogutz
it he-can he-is known

355 per sels, per ques saubutz
by those by whom-is known

lo seus e l'assaiat;
the his and the-tried

e non li es onrat
and not to-him it-is honorable

ni benestan per uer.
or well-seeming for true

E podetz o uezer
And you-can it to-see

360 els contrafazedors,
in-the mimics

que contrafan de cors
who mimic at speed

las manieiras autrus,
the manners of-others

e non lur ual us,

and not to-them avails one

que las lurs non tenguan

that the theirs not they-bold

e del pus nos captenguan

and of-the most not-themselves they-bear

aisi, com lur es datz.

thus as to-them is given

Per qu'ieu ai uolontatz,

For which-I have will

c'ab mon captenh me tengua,

that-with my bearing me I-bold

e que aquel mantenga

and that that-one I-maintain

en ben a mon poder,

in good at my power

pus res no i puesc mouer

since anything not there I-can to-move

en dreg d'autra manieira,

in right of-other manner

c'a totz fos plazentieira

that-to all were pleasing

d'esser pecieus o gai.

of-being thoughtful or gay

365

370

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

de que m'es greu e mal.

390

of which to-me-it-is grievous and ill

Car de so, per que ual,

For of that for which he-is-worth

es grazitz e lauzatz;

he-is welcomed and praised

mas d'aco es blasmatz

but of-that he-is blamed

per cels, que l'an amor.

by those who him-have love

E dieu don li onor;

395

And God may-give to-him honor

qu'ieu crey, que non pot als,

for-I believe that not he-can otherwise

car essers es tals,

for his-being is such

que nol pot cambiar

that not-it he-can to-change

pus, qu'ieu me puesc selar,

more than-I myself can to-conceal

com uos ai dig, del mieu.

400

as to-you I-have said of-the mine

Pero ben conosc yeu,

Yet well know I

com ioues fa folias

how youth does follies

seguen folas parias

following foolish companies

aisi com de ioglar

thus as of jongleur

405 o d'autres uils fagz far;

or of-other cheap deeds doing

de ques castia ben,

of which-itself it-chastises well

can per autrui li uen,

when by other to-him it-comes

en es repres per sen.

and-thereof it-is reproved by sense

Mas si naturalmen

But if naturally

410 es fols o es arditz

he-is foolish or is bold

o iauzens o marritz,

or joyful or downcast

o subtils o sabens,

or subtle or knowing

curos o negligens

careful or negligent

o uolpils o auars,

or cowardly or miserly

415 ia nulh temps castiars

ever any time chastising

autre nol poiria far.

other not-him could to-make

Noirimen pot camiar

Nurture can to-change

hom e non ges natura.

man and not at-all nature

Mas dieus, on es drechura

But God in-whom is right

e sabers e bontatz

and knowledge and goodness

e poders acabatz,

and power complete

dona per son plazer

gives by his pleasure

gracia part deuer

grace beyond duty

de natur' a cascu;

of nature to each

per que d'esser negu

for which of-being any

d'autre non uei semblan,

of-other not I-see likeness

con uos ai dig denan,

as to-you I-have said before

tan pauc con de faisos.

so little as of features

Mas aquesta razos

But this reasoning

nom tanh pus per menar;

not-to-me befits more to lead

420

425

430

car per ben declarar

for for well declaring

no m'es pro sabers datz

not to-me-is enough knowledge given

ni d'aco meteis gratz,

or of-that same favor

qu'en dic, segon quem par;

that-thereof I-say according-to what-to-me seems

435 per que m'es a laissar.

for which to-me-it-is to leave

E tornim cossiros

And I-turn-me thoughtful

al ualen rey N Anfos

to-the worthy king Sir Alfonso

castelan, que dieu sal.

of-Castile whom God save

Que pus qu'est saber ual,

For since that-this knowledge is-worth

440 ual ab luy e ualors

is-worth with him and merit

conoisensa, honors

discernment honor

e totz faitz ben estans.

and all deeds well seeming

Per qu'ieu l'ai ben .XVI. ans

For which-I to-him-have well sixteen years

tot mon saber donat

all my knowledge given

et el a mi onrat

and he has me honored

de tota ma honor.

of all my honor

Et ai de ma tristor

And I-have of my sadness

conort e bo saber,

comfort and good savor

c'ai en lui sol uezer,

that-I-have in him only seeing

com laisse dieus paguat,

how leaves God satisfied

que mais de paubretat

that more of poverty

nom cal auer temensa;

not-to-me needs to-have fear

si non, non ai pleuensa,

if not not I-have pledge

qu'él mon m'en assegur.

that-in-the world me-thereof be-assure

Dieu prec, quel rei melhur

God I-pray that-the king improve

de sen e de saber,

in sense and in knowledge

de pretz e de poder,

in worth and in power

445

450

455

de grat e de lauzor,

in favor and in praise

de plazer e d'onor

in pleasure and in-honor

460 el cresca bon ajuda;

and-him increase good help

et a min don gandida

and to me-thereof give escape

del enemic mortal

from-the enemy mortal

fazen ben, laissan mal,

doing good leaving ill

adaman ueritat,

loving truth

465 aziran falsetat,

hating falsehood

e tal fin, c'a lui plassa,

and such end that-to him please

et a totz sels si fassa,

and to all those so be-do

c'aiso meteis diran.

that-this same will-say

Amen.

Amen

Sel, que sap cocelhar

82 · ON ASKING FRIENDS

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

Aiso fe N Gr. Riquier per .I. son amic, que

This made Sir Guiraut Riquier for one his friend who

uolia adzemprar sos amicx, e donet li cosselh, l'an

wished to-call-on his friends and gave him counsel the-year

MCCLXXXI.

twelve-hundred-eighty-one

Sel, que sap cocelhar

He who knows-how to-counsel

e cocelh no uol dar,

and counsel not wishes to-give

a cui quel li deman

to whom ever-it to-him asks

per nessecitat gran

for necessity great

pel sieu o per amor

for-the his or for love

o per nostre senhor,

or for our lord

don uenon tug saber,

whence come all knowledges

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

non tenc la uia uera

not I-hold the way true

pro, don auzetz parlar.

enough whence you-bear speak

Dieus m'en fass' aizinar

God me-thereof may-make to-furnish

en guiza, c'a lui plassa,

in manner that-to him please

e totz aquels l'i fassa,

and all those it-to-them may-do

que d'aiso an dezir.

who of-this have desire

Mas pero no m'albir;

But yet not I-judge

c'om leu non entendria,

that-one easily not would-understand

si al re no i dizia,

if other thing not there I-said

so, per quem soi mogutz.

that for which-me I-am moved

Us amicx es uengutz

A friend is come

meus a mi per cocelh,

mine to me for counsel

tal qu'ieu non ai parelh,

such that-I not have peer

a qui enans lo des,

to whom rather it I-would-give

25

30

35

et am dig, col es pres

and to-me-has said how he-is near

de son gran melhurier,

of his great improvement

e quel an gran mestier

and that-he has great need

sos amicx ademprar;

his friends to-call-on

40 e uol los ne gardar

and wishes them thereof to-keep

de dan, si a dieu platz,

from harm if to God it-pleases

et a de que? assatz

and he-has of what enough

et aura per temps mais.

and will-have in time more

Mas esta en pantais,

But he-stands in anxiety

45 si lur o fassa dir

if to-them it be-make say

atals, que obezir

such-ones whom to-obey

ne deian, si cor an;

thereof they-must if heart they-have

car mot a gran afan,

for much he-has great toil

co el eis lor o diga,

how he self to-them it say

50 car uergonhal destriga,

for shame-him binders

quel ne digan de non.

that-to-him thereof they-say of no

E uec uos la razon,

And behold you the reason

de que uol mon cocelh.

of which he-wishes my counsel

Per qu'ieu, que souen uelh

For which-I who often watch

pessan d'autrus afars

thinking of-others' affairs

(car m'en plai cossirars

for to-me-thereof pleases pondering

pro uetz may que dels meus)

enough times more than of-the mine

trobi, c'om deu los sieus

I-find that-one ought the his

afars far per .I. cen

affairs to-make by one hundred

trop pus curozamen,

much more carefully

que no fai los autrus.

than — he-does the others'

Car greu troba negus

For hardly finds any

a sos afars cochos

to his affairs hastening

lunh home tan curos

any man so careful

co si eis, can bos es:

as him self when good he-is

55

60

65

c'a penas es lunh bes

for-with difficulty is any good

en home descurat.

in man careless

Per qu'ieu ab uolontat

For which-I with will

de so, qu'ieu eis faria,

of that which-I self would-do

70 li cosselh, qu'el no sia

him I-counsel that-he not be

uergonhos de son pro,

ashamed of his profit

ans digua sa razo,

rather he-say his reason

(car mot sap ben parlar)

for much he-knows-how well to-speak

si co sap son afar,

so as he-knows his affair

75 a cascu dels amicx.

to each of-the friends

Car tal li er abricx,

For such to-him will-be shelter

si el meteis lo ditz,

if he self it says

qual non seri' arditz,

who not would-be bold

si autre lo dizia.

if another it said

80 Qu'estiers li respondria,

For-otherwise to-him would-answer

que no fara a lui,

that not he-will-do to him

e no sabran mas duy,

and not will-know but two

si s'auen, la fadia.

if it-happens the refusal

Car tals obeziria

For such-one would-obey

son amic prezenmen,

his friend in-person

que, cant lo sap absen,

who when him he-knows absent

ditz de non al messatie.

says of no to-the messenger

Car d'uels ni de coratie

For of-eyes nor of heart

nol tem ni n'a uergonha,

not-him he-fears nor thereof-has shame

ans met tota sa ponha,

rather puts all his effort

que trop calque gandida.

that he-find some escape

Quel dira: que falhida

For-he will-say that failed

m'es aquest an ma renda;

to-me-is this year my rent

o: non an bona uenda

or not have good sale

aitals cauzas, que ai;

such things that I-have

85

90

95

o: mort m'a aquest plai,

or dead me-has this plea

que meni ab aital;

that I-lead with such-one

o dira: est ostal,

or will-say this lodging

que ai fag, m'a esmes,

that I-have made me-has emptied

100 o: d'aquel ad .I. mes

or of-that at one month

dei pagar grans deniers;

I-ought to-pay great pennies

o: auem mercadiers,

or we-have merchants

que son ab tot anat;

who are with all gone

o: ai ganre comprat,

or I-have much bought

105 mai que non puesc pagar;

more than — I-can to-pay

o: m couen manleuar

or to-me befits to-borrow

ades sobre penhoras;

now upon pledges

o: si m'agues aboras

or if to-me-be-had at-the-hour

mandat .II. iorns enans,

sent two days before

110 sil agues obs dos tans,

if-be had need two times

agra o de bon grat,

I-would-have it with good will

c'ad aital ai prestat

for-to such-one I-have lent

aitan, don m'es fort greu;

so-much whence to-me-it-is greatly grievous

o: pagat ai del meu

or paid I-have of-the mine

aitans marx per fermansa;

so-many marks for surety

o: per gran malanansa,

or for great misfortune

qu'aitals ha de maiso,

that-such-one has of house

fas tan gran messio,

I-make so great expense

que non es per comtar;

that not is for counting

o: ades uuelh anar

or at-once I-wish to-go

en aital romania;

in such pilgrimage

o: ieu ai companhia

or I have company

ab tal, que non aus far

with such-one that not I-dare to-do

so, que uuelh, ans me par,

that which I-wish rather to-me seems

qu'en son mes ab senhor;

that-thereby I-am put with lord

115

120

125

o: trop ai gran temor,

or too-much I-have great fear

que ma massa franqueza

that my too-much frankness

me porte a paubreza,

me bring to poverty

car no guazanhi gaire;

for not I-gain much

130 o: no puesc deniers traire

or not I-can pennies to-draw

de loc, on hom me deya,

from place where one to-me owed

si non ab gran peleya;

if not with great strife

o en calque manieira

or in some manner

penra calque carrieira

he-will-take some road

135 per quel diga de non.

by which-to-him he-say of no

C'anc messatges non fon

For-ever messenger not was

tan crezutz ni doptatz

so believed nor feared

per cels, que is adzempratz,

by those who are called-on

co fora l'azempraire,

as would-be the-caller

140 segon lo mieu ueiaire,

according-to the my seeming

ni enquer non o es.

nor still not it is

Qu'amicx es totz conquests,

For-a-friend is all conquered

can sos amicx l'azempria;

when his friend him-calls-on

el meteis ne destempria

and-be self thereof dispirits

son uoler per uergonha,

his will for shame

car ue, que, si s'alonha

for he-sees that if himself-distances

de ualer ad amic,

from helping to friend

que mais non deu abric,

that more not he-ought shelter

sil falh, en loc trobar,

if-to-him he-fails in place to-find

e uol o manleuar

and wishes it to-borrow

pro uetz, ans que li falha.

enough times before that to-him he-fail

Per qu'iel prec, quel ualha

For which-I-him pray that-to-him he-avail

o non, qu'el eis o diga;

or not that-he self it say

qu'aquel leua la biga,

for-that raises the beam

de qui es, ab esfortz.

of whom it-is with effort

145

150

155

Pero yeu soi mieitz mortz,

Yet I am half dead

car per ren non puesc far

for by anything not I-can to-do

so, que sai essenhar

that which I-know-how to-teach

ad autrui de deuer,

to others of duty

160 ni puesc per mo saber

nor I-can by my knowledge

conquerer so, c'obs m'agra,

to-conquer that which-need to-me-would-have

ans aiud' a tan magra

rather help at so meager

per colpa de senhors.

by fault of lords

Car non lor plai ualors

For not to-them pleases merit

165 ni bos entendemens,

nor good understanding

per que an totz iorns mens,

for which they-have every day less

quel lur meteis lor falh;

that-the their self to-them fails

que mon derrier badalh

that my last yawn

dezir ab grat de dieu,

I-desire with will of God

e plassal, que en breu

170

and may-it-please-him that in short

fazen be mi aporte.

doing good to-me be-bring

Sim fos tan de poder

83 • COUNSEL IN TROUBLE

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

Aiso fe Gr. Riquier l'an LXXXII per dar cosselh ad

This made Guiraut Riquier the-year eighty-two for giving counsel to

.I. son amic, lo cal auia grans trebalhs.

one his friend the which had great troubles

Sim fos tan de poder

If-to-me were so-much of power

datz, cum es de saber,

given as is of knowledge

ab bon uoler, quem plai,

with good will that-to-me pleases

yeu gardera d'esmai

I would-guard from-dismay

5 mos senhors bezonhos

my lords needy

els amicx sofrachos;

and-the friends lacking

c'aitals es mos talans.

for-such is my desire

Et es assatz semblans,

And it-is quite evident

tan soi de saber francx,

so-much am-I of knowledge frank

c'ades serai totz blancx

that-always I-will-be all white

pessan d'autrus afars,

thinking of-others' affairs

el saber no m'es cars

and-the knowledge not to-me-is dear

per ualer, a quin uol.

for helping to who-it wishes

Pero mos cors se dol

Yet my heart itself grieves

per grans afars, que sai

for great affairs that I-know

ad .I. senhor, que ai,

to one lord that I-have

car non lin puesc ualer.

for not to-him-thereof I-can to-avail

Qu'ieu sai, que per deuer

For-I know that by duty

lin seria tengutz;

to-him-thereof I-would-be bound

tan soi onratz auutz

so-much am-I honored held

per luy ses tot son dan,

by him without all his harm

em ditz honor tan gran

and-to-me says honor so great

ab semblansa d'amor,

with semblance of-love

10

15

20

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

e sil plai, qu'el don uida

and if-to-him it-pleases that-be give life

honrada e grazida

honored and welcomed

ad aquest mieu senhor,

to this my lord

al qual port bon' amor.

to-the which I-bear good love

Prec humilmen cap cli,

I-pray humbly head bowed

que nos garde de mi,

that not-himself he-regard of me

qui soi, ni so, que sai,

who I-am nor that which I-know

mas so, que li dirai,

but that which to-him I-will-say

prenda en bona fe,

he-take in good faith

e que m'entenda be,

and that me-be-understand well

si ren de be li dic,

if anything of good to-him I-say

40

45

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

que pueis an mais d'un an

that then have more than-one year

o de dos trop que far,

or of two too-much to do

e nols aug tan lauzar

and not-them I-bear so-much praise

per sol aquel iornal,

for only that day's-work

que .C. aitans de mal

that hundred so-many of ill

non lur auia pueis dir.

not to-them I-bear then to-say

Et aisi fan perir

And thus they-make to-perish

lur pretz e lur poder,

their worth and their power

can sabon deuer

when they-know-how duty

ab poder atemprar.

with power to-temper

Mas qui pretz nol mermar,

But who worth not-it to-lessen

ab honor et ab cen,

with honor and with sense

ab mezura despen

with measure spends

son poder en ualor:

his power in merit

65

70

75

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

Mas quieus met per onor

But whoever-himself puts for honor

part poder .Ia. uetz,

beyond power one time

ben reuenir o l'etz,

well to-return from-it to-him-is

si trop nos desmezura,

if too-much not-himself unmeasures

sol que sapcha dar cura,

if-only that he-know-how to-give care

que aco torn en loc

that that turn in place

ab semblan, que non toc

with seeming that not touch

sos faitz a cobezeza,

his deeds to covetousness

ni sicia en pereza

nor sit in laziness

de sos bes percassar

of his goods pursuing

e sapcha esquiuar

and know-how to-avoid

messios non degudas;

expenses not due

c'aquelas son perdudas

for-those are lost

e fan anta e dan.

and make shame and harm

95

100

105

E sofre gran afan

And suffers great toil

hom bo trop endeutatz,

man good too-much indebted

can pot esser forsatz

when he-can to-be forced

per maior de pagar.

by greater of paying

110 Quel sieu ue amparar

For-the his sees seized

a corrieus e balhir,

to couriers and bailiffs

es ne fan gen servir,

and-themselves thereof make nobly serve

que non lin sabon grat;

who not to-him-thereof know thanks

e can l'an barreyat

and when him-they-have plundered

115 lo sieu, an ne loguier,

the his they-have thereof hire

e son li auersier

and are to-him adversaries

tal, quel solon amar,

such who-him are-wont to-love

el fan motz enueitz far

and-him make many annoyances do

per dan, qu'en an sofert.

for harm that-thereof they-have suffered

O can uezon, que pert

120

Or when they-see that he-loses

lo sieu, lin uolon mal,

the his to-him-thereof they-wish ill

e crey, que pauc li ual

and I-believe that little to-him avails

ren, que auia ni ueia.

thing that he-bear or see

Car la us lo plaideia,

For the one him sues

que i es auutz mal menatz

125

that there is had ill led

e del sieu despulhatz,

and of-the his despoiled

car l'a facha fermansa;

for to-him-he-has made surety

l'autre, car a pezansa,

the-other for he-has grief

car so, que l'a prestat,

for that which to-him-he-has lent

crezut e baratat,

130

trusted and bargained

no pot a iorn cobrar.

not can at day to-recover

E l'autre fal citar

And the-other him-makes to-summon

denan l'uficial,

before the-official

e sil citar no ual,

and if-the summoning not avails

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

Aisi son decebut

150

Thus are deceived

deutor per crezedors

debtors by creditors

el penre es dossors

and-the taking is sweetness

el rendre trop amars.

and-the rendering very bitter

E qui per est afars

And who by these affairs

pert si eys e sa terra,

155

loses him self and his land

non crey, que peior guerra

not I-believe that worse war

puesc' auer, si ren ual

he-can to-have if anything he-is-worth

ni a sen natural,

nor has sense natural

que fa temer uergonha;

which makes to-fear shame

c'om ses sen met sa ponha

160

for-man without sense puts his effort

de badas en ualer,

in vain in avail

quel sieu fa dechazer

who-the his makes to-fall

e si eis degastan.

and him self wasting

Mas si hom bo pren dan

But if man good takes harm

165 ses sa colpa del sieu,

without his fault of-the his

(so dic en dreg del mieu

this I-say in right of-the my

senhor et entendam)

lord and let-him-understand-me

non cugi augzir clam

not I-think to-bear cry

nin cug esser blasmatz,

nor-thereof I-think to-be blamed

170 car saubut es assatz,

for known it-is enough

per que son siey afar,

for which are his affairs

que non pot hom blasmar

that not can man to-blame

lui ni sos ancessors,

him nor his ancestors

ni l'es ies deshonzors.

nor to-him-is at-all dishonor

175 Donc per amor de dieu

Then for love of God

trieu los faitz mens grieu

let-him-choose the deeds less grievous

e tenra l'hom per sert.

and will-hold him-man for sure

Car qui tot uol, tot pert,

For who all wishes all loses

so ditz lo reprouiers.

so says the proverb

Tolas de baratiers,

180

Let-him-remove-himself from barterers

per so qu'en a auzit,

by that which-thereof he-has heard

que nol tenguan marrit,

that not-him they-hold downcast

paubre ni sofrachos;

poor or needy

car mielhs er, que de dos

for better will-be that of two

luecx aia sol la un,

185

places he-have only the one

e nol cal de negun

and not-to-him needs of any

dels milhors dezichir.

of-the best to-desire

E sapchas far grazir

And let-him-know-how-himself to-make to-welcome

per amar sos uezis,

for loving his neighbors

sels, que trobara fis

190

those whom he-will-find true

en dreg de luy amar.

in right of him loving

Car quis uol contrastar

For who-himself wishes to-contend

ab sels, que prop l'estan,

with those who near to-him-stand

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

E nos pes, que l'am gaire,
And not-himself let-think that him-be-love much

qui aiso uol cosselha;

who this wishes counsels

qu'ieu l'ai dig ses querelha

210

for-I him-have said without complaint

per ben a mon semblan.

for good at my seeming

Mas pero nos ai tan

But yet not-myself I-have so-much

ni non sai tan de sen,

nor not I-know so-much of sense

aitan sauiamen

so wisely

no fas so, c'ai a far,

215

not I-do that which-I-have to do

qu'el ne deya passar,

that-be thereof ought to-pass

melhor cosselh si l'a.

better counsel if it-be-has

Mas per mo uol fara

But by my will be-will-do

totz sos faitz miels de be,

all his deeds better of good

e dieus don li ab que?

220

and God may-give to-him with which

Saber, sen e poder,

Knowledge sense and power

tan que son bon uol...

so-much that his good (broken)

complisca ad honor;

be-fulfill to honor

et a mi don s'amor

and to me may-give his-love

225 per obras ab afan

by works with toil

conquere, per que an

I-conquer for which go

m'arma ses marrimen

my-soul without sadness

al iorn del iutiamen,

at-the day of-the judgment

on que sos plazer sia.

where that his pleasure be

230 Amen.

Amen

Als subtils aprimatz

84 • THE EXPOSITION, I

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

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

Guiraut Riquier of Narbonne

Als subtils aprimatz,

To-the subtle refined

a cuy bel saber platz,

to whom fair knowledge pleases

que aiso auziran

who this will-hear

e ben o entendran,

and well it will-understand

dic e sian crezutz,

I-say and let-me-be believed

que ies nom soi mogutz

that at-all not-me I-am moved

en aiso per mi eys.

in this by me self

Que sel, on totz bes creys

For he in-whom all good grows

m'o a si comandat,

me-it has so commanded

10 quem n'a apoderat.

that-me thereof-he-has empowered

Car ges non dey falhir

For at-all not I-ought to-fail

al sieu uoler complir

at-the his will fulfilling

en res, si donc poder

in anything if then power

no mi falh e saber,

not to-me fail and knowledge

15 don d'ayso n'ay temor.

whence of-this thereof-I-have fear

Mas hom deu son senhor

But man ought his lord

hobezir ses tot si,

to-obey without all if

que non fora de mi

for not it-would-be of me

parlar d'esta razo.

to-speak of-this reasoning

L'an l'encarnatio

20

The-year the-incarnation

de Crist, per que hom canta

of Christ for which man sings

L.CC. LXXX

twelve-hundred eighty

el mes de genoyer,

in-the month of January

sel iorn, que de febrier

that day that of February

hom Kalendas camiet,

25

man Kalends changed

car entorn si trobet

for around himself be-found

de trobadors ganre,

of troubadours many

com souen s'endeue,

as often itself-happens

uenc uoler al senhor

came will to-the lord

N'Enric creissen d'onor,

30

Sir-Henry increasing in-honor

per gracia de dieu

by grace of God

comte de Rodes, qu'ieu

count of Rodez whom-I

tenc per senhor degut,

hold for lord due

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

de sels, qu'eran aqui,

of those who-were there

trobadors, dels cals mi

troubadours of-the which me

Gr. Riquier nomnet

Guiraut Riquier he-named

de Narbona em det

of Narbonne and-me gave

escricha la chanso,

written the song

que motz camiatz no y fo,

that word changed not there was

aisi com l'auziretz

thus as it-you-will-bear

per qu'ieu pessieus e quetz

for which-I thoughtful and quiet

ab lo saber petit,

with the knowledge little

que m'a dieu amaruit,

that to-me-has God made-ready

ad istansa de luy

at instance of him

uueh mon engenh ses brui

I-wish my wit without noise

aras subtiliar

now to-sharpen

a so, que a mi par,

to that which to me seems

50

55

60

qu'entendec per uer dir

that-he-meant for true to-say

sel, que fey per auzir

he who made for hearing

65 la chanso cluzamen;

the song closedly

pero non reprenden

yet not reproving

luy, mas dizen uertat

him but saying truth

del menor ters nomnat

of-the lesser third named

o pogra dir estiers.

it he-could to-say otherwise

70 De tersses es mestiers,

Of thirds it-is need

que sian tug engal,

that they-be all equal

(estiers dir no m'o cal)

otherwise to-say not to-me-it needs

en dreg de cantitat;

in right of quantity

car ters d'un fag tersat

for third of-a deed thirdd

75 non pot hom dir menor;

not can man to-say lesser

mas en dreg de ualor

but in right of merit

pot auer mays o mens,

can to-have more or less

non en ters ueramens

not in third truly

per res, si menors es.

for anything if lesser it-is

Pero ben pot hom tres

Yet well can man three

partz d'una cauza far

parts of-a thing to-make

non engals, de quem par,

not equal from which-to-me seems

que pot hom menor dir

that can man lesser to-say

o maior ses mentir,

or greater without lying

mas ters ni tersa no.

but third or third-part not

En pero per razo

And yet by reason

segon orde nomnar

according-to order naming

pot hom adreg parlar

can man rightly to-speak

lo premier ol segon

the first or-the second

ol ters, c'aisi é'l mon

or-the third for-thus in-the world

es de dir costumatz;

it-is of saying customary

80

85

90

aisi en cantitat

thus in quantity

pot auer mays o mais;

can to-have less or more

car aisi es uerays

for thus is true

95 **parlar e non estiers.**

speaking and not otherwise

Mas per tan le premiers

But for so-much the first

non es segon ni ters,

not is second or third

nil segon per couers

nor-the second by converse

premier ni ters per uer,

first or third for true

100 **nil ters al mieu parer**

nor-the third at-the my seeming

le premiers nil segons.

the first or-the second

Aysso laissem al fons

This let-us-leave at-the bottom

estar; car far nons a,

to-stand for to-do not-us it-has

per so car ren non fa

for that for anything not it-does

105 **en dreg declaramens**

in right declaration

al clus entendemens,

to-the closed understanding

per quel coms s'es mogutz

for which-the count himself-is moved

del menor uers, c'a lutz

of-the lesser verse which-to light

uolria trag auer.

would-wish drawn to-have

L'entendemen per uer

The-understanding for true

d'estas .III. partz d'amor,

of-these three parts of-love

que per lo trobador

which by the troubadour

Gr. de Calanso,

Guiraut of Calanson

que dictet la chanso,

who composed the song

foron terses nomnadas,

were tbirds named

uos dirai, car uzadas

to-you I-will-say for used

son en non egalmen

are in not equally

al mieu entendemen:

at-the my understanding

l'un' es celestials

the-one is celestial

e l'autra naturals

and the-other natural

l'autra carnals, som par.

the-other carnal so-to-me seems

110

115

120

Dieus me don endressar

God me may-give to-set-right

a ben dir, so, quem pes.

to well saying that which-me I-think

La celestial es

The celestial is

125 amar dieu e servir

to-love God and to-serve

e sos mans obezir

and his commands to-obey

de cor e de saber

from heart and from knowledge

ab esforsat poder,

with strengthened power

col sant dissipol fero,

as-the holy disciples did

130 e fan tug, qu'espero

and do all who-hope

en dieu uieur' e morir,

in God to-live and to-die

per drechura seguir

for right following

tenen la uia drecha,

holding the way straight

la cal es mot estrecha

the which is very narrow

135 e mot greu al cors fals.

and very grievous to-the body false

E l'amors naturals

And the-love natural

es may amar éi mun

is more to-love in-the world

homes, segon que son,

men according-to what they-are

que autras creaturas

than other creatures

per pro razos seguras

for enough reasons sure

els paren may ades

and-the kinsmen more always

e may sels, que pus pres

and more those who more near

son de carnalitat.

are of carnality

Per aquestas combat

For these fights

hom es ne met a mort,

man and-himself thereof puts to death

140

145

e uol hom creyser fort
and wishes man to-increase strongly

lo sieu en totas guizas
the his in all ways

en sec plaitz et asizas
thereof follows pleas and assizes

e guerras e mazans
and wars and tumults

150 per tal, c'a sos efans
for such that-to his children

lais lo sieu fort cregut,
be-leave the his strongly grown

pus al cor assegut
since at-the heart seated

fort en aquest' amor,
strongly in this love

que mort nol fa temor
that death not-to-him makes fear

155 neys la esperital.
even the spiritual

Et es l'amor carnal
And is the-love carnal

aquela ueramens
that truly

c'omes e femnas uens
that-men and women conquers

e tol sen e saber
and takes-away sense and knowledge

160 a totz, pus n'a poder;
from all since thereof-it-has power

que nulh nol pot gandar.

that any not-it can to-escape

Aquela ses mentir

That without lying

merma, que apelet,

lessens which called

qui la chonso trobet,

who the song composed

lo menor ters d'amor.

the lesser third of-love

E pogra dir maior,

And he-could to-say greater

sis uolgues atressi,

if-himself he-wished likewise

segon que par a mi,

according-to what seems to me

car a dir entendia:

for to say he-meant

que a mi par, quel sia

that to me seems that-to-her be

totz le pus obliguatz

all the most bound

de las gens, que gardatz

of the folk that look

no y es dreitz, mas uolers.

not there is right but will

Mas nom sofre deuers,

But not-me suffers duty

qu'er parle d'aiso pus;

that-now I-speak of-this more

165

170

175

c'albir me, que negus

for-I-imagine me that any

d'est amor enflamat

of-this love inflamed

non seria pagat,

not would-be paid

c'aiso auzis tot clar

that-this he-heard all clear

180 fort especificar,

strongly specified

e uolrian m'en mal.

and they-would-wish to-me-thereof ill

Mas d'aiso, de quem cal

But of-this of which-to-me it-matters

en dreg de la chanso,

in right of the song

parlarai per razo

I-will-speak by reason

185 a mon entendemen.

at my understanding

En Gr. a prezen

Sir Guiraut at present

fes sa chanso retraire,

made his song recount

en que dis son ueiaire

in which he-said his seeming

primamen e subtil,

finely and subtlly

lai en la cort gentil

there in the court noble

del Puey, qu'esser solia

of-the Puy which-to-be was-wont

honrada, ques fasia

honored which-itself made

per pretz e per honor,

by worth and by honor

on tug li gran senhor,

where all the great lords

baro e cauayer

barons and knights

e donas per entier

and ladies for entire

pretz ab laus conquerer

worth with praise to-conquer

uenian per uezer

came for seeing

la cort onradamens

the court honorably

a far totz faitz plazens.

to do all deeds pleasing

E a totz per engal

And to all by equal

ensems e general

together and general

a donas, a senhors,

to ladies to lords

190

195

200

als meias, als menors

to-the middle to-the lesser

205 En Gr. fes auzir

Sir Guiraut made to-hear

sa chanso, on cubrir

his song where to-cover

saup son entendemen.

he-knew-how his understanding

E per comessamen

And for beginning

ueus la cobla premieira.

behold-you the stanza first

210 En bona manieira

In good manner

segon lo meu semblan

according-to the my seeming

dirai uos declaran

I-will-tell you declaring

l'entendemen per uer.

the-understanding for true

A lieys, qu'ieu am de cor e de saber,

To her whom-I love from heart and from knowledge

donas, senhors et amic, uolrai dir

ladies lords and friends I-will-wish to-say

en ma chanso, s'il play, c'o denh auzir,

in my song if-it pleases that-it deign to-hear

del menor ters d'amor son gran poder,

of-the lesser third of-love its great power

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

Al mieu semblan uertat

At-the my seeming truth

dis, com dig es desus,

he-said as said it-is above

pro claramen lo pus

enough clearly the most

ben de l'entendemen

well of the-understanding

d'aquesta cobla sen

of-this stanza sense

a totz en general

to all in general

del ters, qu'especial

of-the third which-specially

a sidons dir uolia,

to his-lady to-say he-wished

menor, co s'entendia.

lesser how itself-understood

D'amor son gran poder.

Of-love its great power

215

220

Entendres deu per uer,

To-understand-itself ought for true

225 cossi a poder gran;

how it-has power great

qu'el meteis o espan,

that-he self it spreads

que reys, princeps, marques

that kings princes marquises

uens, per que totz clars es

it-conquers for which all clear is

sos poders entendutz,

its power understood

230 e deu n'esser crezutz.

and ought thereof-to-be believed

E lay, on sa cortz es,

And there where its court is

non siec razo, mas plana uoluntatz,

not follows reason but plain will

e ia nulh temps no y sera dreg iutiatz.

and ever any time not there will-be right judged

El meteyz declarat

He self declared

235 ho a pro, qu'ie l'enten.

it has enough that-I it-understand

Car est' amor perpren

For this love seizes

ab fals semblans las iens

with false seemings the folk

dezordenadamen,

disorderedly

per que no sec razo,

for which not follows reason

mas que tota sazo

but that every season

sec plana uolontat.

follows plain will

Doncx pus dezordenat

Then since disordered

poder a, ges nom par,

power has at-all not-to-me seems

que puesca dreg iutiar,

that it-can right to-judge

com nos fa, so es uers.

as not-itself it-does this is true

C'als amadors plazers

For-to-the lovers pleasures

e sos comensamens,

is its beginnings

mas apres n'an turmens

but after thereof-they-have torments

e angoissas e mals.

and anguishes and ills

Doncx sos semblan es fals,

Then its seeming is false

per quel ne sort clamors,

for which-the thereof arises clamor

quel pus dels amadors

for-the most of-the lovers

ne son auut claman.

thereof are been claiming

240

245

250

Mas alcun m'en tenran

But some me-thereof will-hold

255 dels amadors conques

of-the lovers conquered

d'amors per descortes,

of-love for discourteous

car dic lo uer tan clar.

for I-say the truth so clear

Mas non puesc al re far,

But not I-can other thing to-do

pus me coue a dir.

since to-me it-befits to say

260 Assatz al mieu albir

Enough at-the my judgment

ad aquesta cobl' ay

to this stanza I-have

dig, per que parlaray

said for which I-will-speak

may huey de la segonda,

more today of the second

e ia negus non gronda,

and ever any not let-grumble

265 c'ab mo uol dirai uer.

for-with my will I-will-say truth

Tan es subtils, c'om non la pot uezer,

So is subtle that-one not it can to-see

e cor tan tost, que res nol pot fogir,

and runs so soon that anything not-it can to-flee

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

Segon qu'ieu trobat ai
According-to what-I found I-have
 en mon entendemen,
in my understanding
 aiso aisi s'enten,
this thus itself-understands
 com er poiretz auzir.
as now you-will-be-able to-hear

Car el dis ses mentir
For he said without lying
 so, que tenhatz a uer:
that which you-bold for true
 tan es subtils, c'om non la pot uezer.
so is subtle that-one not it can to-see
 Uer dis, c'om deu saber,
True he-said that-one ought to-know

270

qu' est' amors de bon grat

that this love of good will

275 esta en uoluntat

stands in will

plena de dezirier.

full of desire

E non es d'uey ni d'ier

And not is of-today nor of-yesterday

saubut, que uolontatz

known that will

es, per que m'en crezatz,

is for which me-thereof you-believe

280 tals, que hom non la ue,

such that man not it sees

ni d'ome nos coue,

nor of-man not-itself befits

que la puesca uezer.

that it be-can to-see

Doncx hom non a poder,

Then man not has power

que amor ueya ies,

that love be-see at-all

285 pus en uolontat es,

since in will it-is

que no ue hom uiuens;

that not sees man living

so es l'entendemens,

this is the-understanding

qui bel sap elegir.

who fairly knows-how to-choose

E cor tan tost, que ren nol pot fugir.

And runs so soon that anything not-it can to-flee

Uer dis al meu albir,

True he-said at-the my judgment

car est' amor esta

for this love stands

en uoluntat, que ua

in will which goes

e cor a las uegadas

and runs at the times

en .I. iorn .C. iornadas,

in one day hundred days'-journeys

per c'om nol pot fugir.

for which-one not-it can to-flee

E fier tan fort, que ren nol pot gandar

And strikes so hard that anything not-it can to-escape

ab dart d'assier, don fa colp de plazer.

with dart of-steel whence it-makes blow of pleasure

Est' amor fier per uer

This love strikes for true

fort, el colp no s'atura,

strongly and-the blow not itself-stops

tro al cor ses mezura

until to-the heart without measure

de seluy, que fer, sopte.

of him whom it-strikes suddenly

290

295

300

El dart intra ses dopte

The dart enters without doubt

per huelhs o per auelhas

through eyes or through ears

de totz sels o de selas,

of all those or of those-women

305 que fier del dart agut,

whom it-strikes with-the dart sharp

o per tot a saubut,

or through all has known

per que l'a tost conques.

for which him-it-has soon conquered

Pero car assier es

Yet for steel is

pus fortz metalh, que sia,

most strong metal that be

310 nomnet per maystria

named by mastery

mot be d'assier lo dart:

very well of-steel the dart

so es azautz, que part

this is grace which parts

uoler e pessamens

will and thoughts

ab dezirs mot plazens;

with desires very pleasing

315 per que pot dir per uer,

for which he-can to-say for true

don fa colp de plazer,

whence it-makes blow of pleasure

aiso la uertat es.

this the truth is

On non ten pro ausberc fort ni espes.

Where not holds profit hauberk strong or thick

Ad aiso nom cal ies

To this not-to-me needs at-all

de declaratio;

of declaration

car entendut es pro,

for understood it-is enough

e dic o, si com deg.

and I-say it so as I-ought

E ditz, que lansa dreg.

And he-says that it-lances straight

Uer dis, car a tot pleg

True he-said for at all fold

fier totas uetz al cor,

it-strikes all times to-the heart

que nos pecca lunh for.

that not-itself misses any manner

E ditz so, que uers es:

And he-says that which true is

e pueys tratz demanes

and then draws at-once

saietas d'aur ab son arc entezat.

arrows of-gold with its bow bent

Las saietas de grat

The arrows with will

d'aur son li gran plazer,

of-gold are the great pleasures

320

325

330

que l'amans a per uer,
that the-lover has for true

can en comensamen
when in beginning

ha bel aculhimen
he-has fair welcome

335 de si dons ab promessa
from his lady with promise

de paraulas, que pessa
of words that he-thinks

breumen son ioy culhir,
briefly his joy to-gather

c'adoncx creissol dezir.
for-then grows-the desire

E l'arcx la bocca es
And the-bow the mouth is

340 ient adhornat e tes,
nobly adorned and taut

don eysson per semblansa
whence go-out by semblance

paraulas d'esperansa
words of-hope

plenas de gran plazer
full of great pleasure

e de gaug, que per uer
and of joy which for true

345 es ad aur comparatz.
is to gold compared

Aiso s'enten assatz

This itself-understands enough

e es pro declarat.

and is enough declared

Pueys lans' un dart

Then it-lances a dart

de plom gent afinat.

of lead nobly refined

Le dartz es per uertat

The dart is for truth

del plom l'acabamen

of-the lead the-ending

d'est'amor, qu'es plazen

of-this-love which-is pleasing

e de petit de pro.

and of little of profit

Per que fon per razo

For which it-was by reason

e per dreg comparat;

and by right compared

car si tot s'es uiltat

for though all itself-is cheapened

del plom en dreg de pretz,

of-the lead in right of worth

mot auzit dir auetz,

much heard say you-have

350

355

que ses luy afinar

that without it to-refine

360 ien ni be ni purgar

nobly nor well nor to-purge

li metalh nos poirian

the metals not-themselves could

noble ni no ualrian

noble nor not would-be-worth

ses luy aitan, co fan.

without it so-much as they-do

Per que al meu semblan

For which at-the my seeming

365 l'afinars d'est'amor

the-refining of-this-love

es aquelh fatz, que cor

is that deed which runs

massa entre las iens.

too-much among the folk

Car sos comensamens

For its beginnings

es per aquel per uer,

is by that for true

370 e pot cascus saber,

and can each to-know

que pueys non pot durar;

that then not it-can to-last

c'amors non pot passar

for-love not can to-pass

per ren part son dezir

for anything beyond its desire

complit. Car per uer dir,

fulfilled For for true to-say

qui dezirar no y a,

who desiring not there has

est' amor si desfa,

this love itself undoes

so auzes, acaban,

so you-hear achieving

c'aisi, co es menan

for-thus as is leading

mols le plom e tenen,

soft the lead and holding

laisa negror, ques pren

leaves blackness which-itself takes

aiso, on es. Tocatx

this where is Touched

es aquel faitz assatz

is that deed enough

e ia pus non dirai,

and ever more not I-will-say

375

380

nim cal, mas pensarai

nor-to-me needs but I-will-think

385 de la cobla parlar

of the stanza speaking

tersa per declarar

third for declaring

ab mo uol en dreg uer.

with my will in right true

Lo pus ai declarat

84 • THE EXPOSITION, II

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

Corona d'aur porta per son deuer

Crown of-gold it-wears by its duty

e ren no ue may lay, on uol ferir,

and anything not it-sees but there where it-wishes to-strike

e nol falh temps, tan gen se sap aizir,

and not-to-it fails time so nobly itself it-knows-how to-furnish

et uola leu e fasse mot temer

and flies lightly and itself-makes much fear

et nays d'azaut, que s'es ab ioy empres,

and is-born of-grace that itself-is with joy kindled

e can fa mal, sembra, que sia bes,

and when it-does ill it-seems that it-be good

e uieu de gaug es defen es combat

and lives of joy and-itself defends and-itself fights

e no y garda paratie ni rictat.

and not there regards rank or riches

Lo pus ai declarat

The most I-have declared

de so, c'aisi dig es;

of that which-thus said is

390 et a n'i, que nom pes,

and has thereof-there that not-me I-think

que leu entendut fos:

that easily understood it-were

doncx dirai uolontos

then I-will-say willing

so, que y tanh per saber.

that which there befits for knowing

Corona d'aur porta per son deuer.

Crown of-gold it-wears by its duty

395 Uer ditz al meu parer;

True he-says at-the my seeming

car tan tost com comensa

for as soon as begins

l'azautz, don pren naisensa

the-grace whence it-takes birth

ab sobiran plazer,

with sovereign pleasure

quels autres totz per uer

that-the others all for true

400 passa, c'om a él mon,

it-passes which-one has in-the world

estiers autres, que son,

otherwise others that are

d'esta metey's amor

of-this same love

aquel plazer non cor

that pleasure not runs

nis mou ni s'aventura,

nor-itself moves nor itself-ventures

aitan con l'amor dura,

so-much as the-love lasts

donc gaug pot esser dig.

then joy can to-be said

E ges no m'es oblit,

And at-all not to-me-is forgotten

c'ad aur es comparatz:

that-to gold it-is compared

donc d'est'amor sapchatz,

then of-this-love know-you

que del comensamen

that from-the beginning

tro la fi ueramen

until the end truly

es d'est aur coronada

it-is of-this gold crowned

per uertat; car doptada

for truth for feared

es per son gran poder,

it-is for its great power

com uos ai dig per uer,

as to-you I-have said for true

quels pus sobiras uens.

that-the most sovereign it-conquers

405

410

415

E aiso es le sens

And this is the sense

d'En Gr., som albir.

of-Sir Guiraut so-I judge

E res no ue may lay, on uol ferir.

And anything not it-sees but there where it-wishes to-strike

420 Ben o pot per uer dir;

Well it can for true to-say

car leu entre .V. .C.

for easily among five hundred

personas ueramens

persons truly

n'elegis sola una,

thereof-chooses only one

e par, non ue neguna

and it-seems not sees any

425 mas sol' aquel' amors,

but only that-one love

e no sembla errors

and not seems error

d'amor, so que m'albir.

of-love that which-I judge

E nol falh temps, tan gen se sap aizir.

And not-to-it fails time so nobly itself it-knows-how to-furnish

Ben dis senes mentir;

Well he-said without lying

430 car iorn e ser perpren,

for day and evening it-seizes

en yuern eysamen,

in winter likewise

com se fay en estieu,

as itself it-does in summer

qu'entre, que a son brieu,

for-among what it-has its span

non li falh temps per uer.

not to-it fails time for true

E uola leu e fai se mot temer.

435

And flies lightly and makes itself much fear

Leu uola per deuer

Lightly it-flies by duty

aisi com uoluntatz;

thus as will

temer se fai assatz,

to-fear itself it-makes enough

c'a penas assaiar

for-with difficulty to-try

l'auza de contrastar

440

it-dares of contending

ricx ni paubres de re,

rich or poor in anything

uielh ni ioues, pus ten

old or young since holds

en son poder son cor.

in its power his heart

Car amors per nulh for

For love by any manner

en degus nos fadia,

445

in any not-itself fails

tals es sa senhoria,

such is its lordship

segon qu'ieu ai apres.

according-to what-I have learned

E nays d'azaut, que s'es ab ioy enpres.

And is-born of-grace that itself-is with joy kindled

Aiso desus dig es.

This above said is

450 E can fa mal, sembla, que sia bes.

And when it-does ill it-seems that it-be good

Aiso atressi es

This likewise is

pro clar, qui o enten.

enough clear who it understands

Que can l'acabamen,

For when the-ending

per que mor es desfa

for which dies and-itself undoes

455 amors, l'amaires n'a,

love the-lover thereof-has

li sembla gautz e bes;

to-him seems joy and good

el be, quel fa cortes

and-the good that-him it-makes courtly

el ten pessieu aman

and-him holds thoughtful loving

ab plazer deziran,

with pleasure desiring

460 so quel dezir aussi,

that which-the desire killed

semblal mal atressi;

seems-to-him ill likewise

donc sos semblans es fals.

then its seeming is false

E no mi cal dir als,

And not to-me needs to-say other-thing

c'assatz es declarat.

for-enough it-is declared

E uieu de gaug es defen e combat.

465

And lives of joy and-itself defends and fights

L'azautz es per uertat

The-grace is for truth

plazers continuat,

pleasure continued

que s'a gaug comparatz.

which itself-has joy compared

Aquel azautz s'atura

That grace itself-stops

en amor, tan can dura,

470

in love as-long as it-lasts

et ab aquel defen

and with that defends

alongan, prometen

lengthening promising

e fazen bel semblan,

and making fair seeming

combat humelian

fights humbling

e onran e seruen

475

and honoring and serving

e preguan e sufren,

and praying and suffering

e d'aiso dic uertat.

and of-this I-say truth

E no y garda ni rictat.

And not there regards or riches

Aiso ai declarat

This I-have declared

480 en la cobla premieyra,

in the stanza first

c'amors non a maneira,

that-love not has manner

mas uoluntat ses pus,

but will without more

e nom blasme negus,

and not-me let-blame any

car o dic en aisi:

for it I-say in this-way

485 entendres pot ses si

to-understand-itself can without if

esta cobla assatz.

this stanza enough

Er de la carta auiatz,

Now of the fourth hear

qu'en entendi per uer.

which-thereof I-understood for true

En son palays, on ela uay iazer,

In its palace where she goes to-lie

ha .V. portals, e quilz .II. pot hubrir,

has five gates and who-the two can to-open

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

Mot y ay cossirat

Much there I-have pondered

d'aquest palais, cals es,

of-this palace what it-is

e trobi en mon pes

and I-find in my thought

c'aiso es la persona

that-this is the person

de cui l'azautz s'adona

to whom the-grace itself-gives

en l'autra per uertat.

in the-other for truth

El portal perilhat

The gates perilous

son aquist, queus uuelh dir:

are these that-to-you I-wish to-say

490

495

far saber lo dezir

to-make to-know the desire

per amors semblans

by amorous seemings

o per ditz mot doptans

or by sayings very fearing

500 per si o per autrui;

by himself or by other

pero mielhs es de luy,

yet better it-is by him

sis pot gent ayzinar;

if-himself he-can nobly to-furnish

car amors ses selar

for love without concealing

non pot uenir a port.

not can to-come to port

505 Ueus lo premier trop fort

Behold-you the first very strong

e perilhos d'intrar.

and perilous of-entering

El segon es, som par,

The second is so-to-me seems

d'umil precx perceubutz,

by-humble prayers perceived

que sia retengutz

that he-be retained

510 per servir ad honor:

for serving to honor

aquest deu far temor

this ought to-make fear

e dopte gran d'obrir.

and doubt great of-opening

El ters es per uer dir

The third is for true to-say

seruirs ab gran aizina,

serving with great ease

que uezis ni uezina

that neighbor or neighbor-woman

non la puesca saber,

not it can to-know

conoisser ni uezer,

to-know or to-see

car mot grans perilh es.

for very great peril it-is

El cartz es motz cortes:

The fourth is very courtly

so es baizars de grat.

this is kissing of will

E si fos costumad

And if it-were customary

c'om remazes aqui,

that-one remained there

l'amor non agra fi

the-love not would-have end

ni morira tan lieu.

nor would-die so lightly

Mas lo .V. trop greu,

But the fifth very grievous

515

520

525

qu'es lo faitz, per que mor

which-is the deed by which dies

l'amors, c'om te al cor

the-love that-one holds at-the heart

entro, qu'en es passatz.

until that-thereof he-is passed

En Gr. com senatz

Sir Guiraut as wise

530 dis o cubertamen

said it covertly

le palais d'auinen,

the palace of-comely

on amor uay iazer,

where love goes to-lie

el sert al mieu parer

and-it surely at-the my seeming

la persona amada.

the person loved

535 Els .V. portals d'intrada

And-the five gates of-entrance

son silh, que dig uos ai;

are those that said to-you I-have

mas dels portals dis mai

but of-the gates said more

En Gr. ses mentir:

Sir Guiraut without lying

e quils .II. pot hubrir,

and who-the two can to-open

540 greu passals .III., mas leu n'es per partir.

hardly passes-the three but easily thereof-is for parting

Mot o saup azaut dir;

Much it he-knew-how gracefully to-say

car tug son perilhos

for all are perilous

li trey, ab que dels dos

the three with that of-the two

sia hom leu intratz;

be man easily entered

e quilts a totz passatz,

and who-them has all passed

a issir lon coue,

to go-out to-him-thence befits

pus son dezir a ple,

since his desire in full

co uos ai dig desus.

as to-you I-have said above

Mot o dis bel e clus

Much it said fair and closed

selh, qu'en sabial uer.

he who-thereof knew-the truth

E uieu ab gaug sel, que y pot remaner.

And lives with joy he who there can to-remain

El o dis, car poder

He it said for power

del remaner non ha

of-the remaining not has

negus, pus quel desua

any since that-him empties

sos dezirs, com dig es.

his desires as said it-is

545

550

555

E pueia y hom per .IIII. gras mot lens.

And climbs there man by four steps very slow

Uer dis, segon quem pes,

True he-said according-to what-me I-think

e que truep cossiran.

and which I-find pondering

Li gra son benestan,

The steps are well-seeming

560 le premiers es onrars

the first is honoring

el segons es selars

and-the second is concealing

el ters es gen servir

and-the third is noble serving

el quartz es bos sufrirs.

and-the fourth is good suffering

E cascus es mot lens,

And each is very slow

565 tan quel pueya greumens

so-much that-it climbs hardly

hom ses elenegar.

man without-himself wearying

E ditz uertat e par

And says truth and it-appears

selh, que la chanso fe.

he who the song made

E no y intra uila ni mal apres.

And not there enters churl or ill taught

Uer dis, quel descortes

570

True he-said that-the discourteous

uilan, mal essenhat,

churlish ill taught

mal noirit, empachat

ill nurtured hindered

no y intran per poder

not there enter by power

el palais, on iazer

in-the palace where to-lie

uai amors, ni saiar

575

goes love nor to-try

non auza de puïar

not dares of climbing

los grazes per lunh fag;

the steps by any deed

ni cre, c'us s'en empag,

nor I-believe that-one himself-thence hinder

car de lor nos coue.

for of them not-itself befits

E dis enquer trop be

580

And he-said still very well

so, de que ditz uertat,

that of which he-says truth

c'ab los fals son él barri alberguat,

for-with the false are in-the suburb lodged

que ten del mon pus de l'una mitat.

who holds of-the world more than the-one half

Ben ditz sa uoluntat

Well he-says his will

585 e pogra de mais dir,

and he-could of more to-say

que las .IX. partz m'albir

that the nine parts I-judge

quel barris ten del mon,

that-the suburb holds of-the world

e que tug aquel son

and that all those are

albergat malamen.

lodged badly

590 Barris es ueramen

Suburb is truly

ditz so, que fora uila

said that which outside town

es bastit senes guiza

is built without guise

entorn e pres del mur,

around and near of-the wall

per so que pus segur

for that that more secure

595 tot, cant y es, estia,

all as-much-as there is stay

que ben leu no faria,

which well easily not would-do

e pus assolassat.

and more comforted

El barri son poblat

In-the suburb are peopled

silh, que uenon derrier.

those who come last

E y so fag li palthier,

And there are made the straw-lofts

escuras e boals,

stables and ox-stalls

e y fa hom los cortals,

and there makes man the yards

per tener bestiar.

for holding livestock

Car greu ueyretz estar

For hardly you-will-see stand

en barris los melhors

in suburbs the best

homes dels locx ausors,

men of-the places highest

ans son gen cazat.

rather they-are nobly housed

Per que fon comparat

For which it-was compared

a barris gent e be.

to suburbs nobly and well

Ad ayso nom coue

To this not-to-me befits

pus dir, c'assatz s'enten;

more to-say for-enough itself-understands

600

605

610

mas que dey belamen

but that I-ought fairly

de la quinta parlar

of the fifth to-speak

cobla, segon quem par,

stanza according-to what-to-me seems

615 en declaran lo uer.

in declaring the truth

Aysi co ai trobat

84 · THE EXPOSITION, III

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

A son peyro, on ela uay sezer,

At her block where she goes to-sit

a .I. taulier tal, cous sai deuezir,

has a board such as-to-you I-know-how to-describe

que negus hom no sap ioc elegir,

that any man not knows-how game to-choose

las figuras no y truep a son uoler,

the figures not there he-finds at his will

et a y .M. ponhs; mas gar, que non l'ades

and has there thousand points but let-him-beware that not it-touch

hom malazautz, de lach ioglar mespres,

man graceless of ugly jongleur mistaught

car li ponh son de ueyre trasgitat,

for the points are of glass cast

e quin franh .I., pert son ioc reuidat.

and who-thereof breaks one loses his game wagered

Aysi co ai trobat

Thus as I-have found

en mon entendemen,

in my understanding

uos dirai esponen

to-you I-will-say expounding

d'aquesta cobla uer.

of-this stanza truth

620 A son peiro, on ela uai sezer.

At her block where she goes to-sit

Aiso deuetz saber,

This you-ought to-know

que so las uoluntatz

that these-are the wills

dels dos cors acordatz

of-the two hearts accorded

en dreg d'aquest'amor,

in right of-this-love

625 don es senes error

whence is without error

aquel peyros bastit,

that block built

gent ornat et aizit,

nobly adorned and furnished

on amors uai sezer.

where love goes to-sit

Car l'apelet peyro,

For it-he-called block

c'om lo fay per razo

for-one it makes by reason

e mieg loc de la plassa

in mid place of the square

de peyra, que y atrassa.

of stone that there he-draws

Per mai delech auer

For more delight to-have

de ioc e de plazer

of game and of pleasure

e de solas plazen

and of cheer pleasing

aquel peiro s'enten,

that block itself-understands

ques d'aquels dos coraties,

which-is of-those two hearts

on s'es mes agradaties

where itself-is put pleasantness

ab uoluntat plazen,

with will pleasing

lo quals es ueramen

the which is truly

els dos cors, so creatz,

in-the two hearts this believe-you

e cor es comparatz

and heart is compared

a peyra ses mentir;

to stone without lying

e peyra pot hom dir,

and stone can man to-say

630

635

640

645 que uol dir fermetat.

which wishes to-say firmness

Et ay assatz parlat

And I-have enough spoken

d'aiso al mieu albir.

of-this at-the my judgment

Ha .I. taulier tal, cous sai deuezir,

Has a board such as-to-you I-know-how to-describe

que negus homs no sap ioc elegir,

that any man not knows-how game to-choose

650 las figuras no i trop a son uoler.

the figures not there be-finds at his will

Lo taulier es per uer

The board is for true

de gracia plazen;

of grace pleasing

grat fai a tota gen

favor it-makes to all folk

plazer sel, on esta,

to-please he where it-stands

655 per so car tot, can fa,

for that for all as-much-as it-does

es plazen e grazit.

is pleasing and welcomed

Aquest taulier aizit

This board furnished

de totz iocx pot trobar

of all games can to-find

hom, que y uuelha iogar

man who there wish to-play

de bel ioc ben apres

of fair game well taught

et a y .M. ponh, mas gar, que non l'ades

and has there thousand points but let-him-beware that not it-touch

hom malazaut, de lag ioglar mespres.

man graceless of ugly jongleur mistaught

Los ponhs, so es ma fes,

The points this is my faith

del taulier entendet

of-the board he-meant

a dir e no y pequet,

to say and not there sinned

ans o ditz per razo

rather it says by reason

sel, que fes la chanso,

he who made the song

660

665

so son li dig plazen

these are the sayings pleasing

el bel fag couinen

and-the fair deeds fitting

670 e captenh agradieu

and bearing pleasant

el semblan humelieu

and-the seeming humble

el solas ben estan

and-the cheer well seeming

e bon aib gen gardan

and good quality nobly keeping

en tot l'als de falhir.

in all the-rest from failing

675 D'aquest ponh deuezir

Of-these points to-describe

pot hom aquel taulier

can man that board

a totz iocx per sentier,

at all games by path

que hom sapcha iogar;

that man know-how to-play

per ques pot adaptar

for which-itself can to-adapt

680 a taulier gent e be

to board nobly and well

la gracia, que ue

the grace which comes

de so, don ai parlat.

of that whence I-have spoken

E dis la cantitat

And he-said the quantity

de .M.; car .M. perpren

of thousand for thousand comprises

totz nombres ueramen

all numbers truly

els enclau totz en si.

and-them encloses all in itself

E dis may atressi

And he-said more likewise

dels punhs ab ueritat:

of-the points with truth

car li ponh son de ueire trasgitat,

for the points are of glass cast

e quin franh .I., pert son ioc reuidat.

and who-thereof breaks one loses his game wagered

Mot fon gen clus pauzat

Very was nobly closed placed

als bos entendedors;

to-the good understanders

car forsa ni uigors

for force or vigor

non es a ueyre dada,

not is to glass given

ans franh trop leu en bada.

rather it-breaks very easily in vain

E pus lo trasgitat

And since the cast

aquel es, so sapchatz,

that is this know-you

685

690

695

sels, en que hom miran

those in which man looking

pot uezer son semblan.

can to-see his likeness

700 Doncx pessatz uos, si franh

Then think you if it-breaks

trop leu et hom nol planh

very easily and man not-it laments

ni fraitz a res no ual:

nor broken for anything not is-worth

crezatz, que atertal

believe that likewise

es de faitz e de ditz,

it-is of deeds and of sayings

705 per que hom uieu grazitz

by which man lives welcomed

e de bos aibs, som par.

and of good qualities so-to-me it-seems

Qui gen nols sap menar

Who nobly not-them knows-how to-lead

e falhis en .I. fag,

and fails in one deed

a prezen, qu'en es lag

in presence that-thereof he-is foully

710 blasmat ab gran desgrat.

blamed with great displeasure

Et on mais a montat

And where more has mounted

si meteys en honor,

him self in honor

en perill es maior

in peril he-is greater

de franher son resso;

of breaking his repute

car si fa falhizo,

for if he-does failing

ia non er razonatz,

ever not will-be defended

ans n'er pus trop blasmatz,

rather thereof-will-be more very blamed

c'us autres no seria.

than-an other — would-be

Per que o dis aisi

For which it said thus

sel, que ges no menti,

he who at-all not lied

en dreg dels amadors,

in right of-the lovers

los cals aquest' amors

the which this love

ten del tot en poder;

holds of-the whole in power

per que deuetz saber,

for which you-ought to-know

quel ioc pert enuidat.

that-the game he-loses wagered

Et ai assatz parlat

And I-have enough spoken

ad obs d'esta razo;

for need of-this reasoning

715

720

725

per que retrairai, co

for which I-will-recount how

entendi la seizena

I-understood the sixth

730 cobla ses trop de pena,

stanza without too-much of pain

segon quem par per uer.

according-to what-to-me seems for true

Aitan can mar e terra pot tener,

As-much as sea and land can to-bold

el solelh par, se fai per tot grazir;

and-the sun appears itself makes through all welcome

los us fai rixx, els autres fay languir,

the ones it-makes rich and-the others it-makes to-languish

los us ten bas, els autres fay ualer.

the ones it-holds low and-the others it-makes to-be-worth

Et estra leu so, que gent a promes,

And withdraws lightly that which nobly it-has promised

e ua nuda mas can d'un pauc d' orfres,

and goes naked but only of-a little of orphrey

que porta senh, don tug siey parentat

which bears sign whence all her kinsfolk

naiso d'un foc, don tug em assemblat.

are-born of-a fire whence all we-are gathered

Aiso a per uertat

This has for truth

ditz clars e pro d'escurs,

sayings clear and enough of-obscure

mas crey esser segurs,

but I-believe to-be sure

quel pus entendi clar:

that-the most I-understood clear

aiso, quel ditz, me par,

this that-he says to-me seems

que ditz assatz razo

that he-says enough reason

e dir uos ai be co

and to-say to-you I-shall well how

segon lo mieu saber?

according-to the my knowledge

Aitan can mar e terra pot tener,

As-much as sea and land can to-hold

e solelh par, se fa per tot grazir.

and sun appears itself makes through all welcome

Ben o pot per uer dir,

Well it can for true to-say

pus per tot a poder

since through all it-has power

el poder a plazer

and-the power has pleasure

et él plazer es grat

and in-the pleasure is favor

de la cauza, que platz.

of the thing that pleases

735

740

745

Donc clar es per entendre,

Then clear it-is for understanding

e puesca m'en repenre,

and may-be-able me-thereof to-reprove

quil mielhs sabra chاوزir.

who-the better will-know-how to-choose

750 Los us fa ricx, els autres fay languir,

The ones it-makes rich and-the others it-makes to-languish

los us ten bas, els autres fa ualer.

the ones it-holds low and-the others it-makes to-be-worth

Si s'o fa; car saber

Thus itself-it does for to-know

podetz, sieus en soue,

you-can if-to-you thereof remembers

que declarat es be

that declared it-is well

755 en la cobla premieira,

in the stanza first

c'amors non a manieira,

that-love not has manner

mas uoluntat ses pus.

but will without more

E nom blasme negus,

And not-me let-blame any

qu'estiers dir nos pot ges.

for-otherwise to-say not-itself can at-all

760 Estraleu so, que gent a promes.

Withdraws lightly that which nobly it-has promised

Aras auiatz, com es.

Now bear how it-is

Can lauzatz es uengutz,

When praised is come

don amors uen a lutz

whence love comes to light

e nays d'una persona

and is-born of-a person

ad altra el sermona,

to other and-him preaches

que gaug li er e bes

that joy to-him will-be and good

e sos uolers, on es

and his wills where is

aquest'amors per uer,

this-love for true

ab dezir fan l'auer

with desire make the-having

prometen esperansa

promising hope

del gaug, mas la balansa

of-the joy but the balance

s'es leu de pretz lonhada,

itself-is easily from worth distanced

el promessa passada;

and-the promise passed

e crezas que uers es.

and believe-thou that true it-is

E ua nuda mas can d'un pauc d'orfres,

And goes naked but only of-a little of-orphrey

que porta senh.

which bears sign

765

770

775

Ad aiso non puesc penh

To this not I-can paint

ni dauramen trobar,

nor gilding to-find

ni no m'auzi laisar

nor not myself-I-dared to-leave

780 de dir l'entendemen,

of saying the-understanding

mas al pus auinen,

but at-the most fitting

que puesca, o dirai,

that I-can it I-will-say

si tot plazer non ai,

though all pleasure not I-have

car non es benestan,

for not it-is well-seeming

785 pero ab tot l'afan,

yet with all the-toil

pus a dir me couen

since to say to-me it-befits

e non trobi per ren

and not I-find for anything

plana uia deguda.

plain way due

Car el dis, que uai nuda

For he said that she-goes naked

790 sencha d'un pauc d'orfres.

girded with-a little of-orpbrey

Uer dis, mas a mi es

True he-said but to me it-is

enuetz per declarar,

annoyance for declaring

per so cal el, som par,

for that for he so-to-me seems

non la met gent en cort.

not her puts nobly in court

Nuda ua, don li sort

Naked she-goes whence to-her arises

blasmes, com dig uos ai,

blame as said to-you I-have

e sencha, don s'eschai,

and girded whence it-befalls

que ses uergonha sia:

that without shame she-be

e sembla de folia

and it-seems of folly

e de gran pauretat.

and of great poverty

Paupra es per uertat

Poor she-is for truth

ab poder, pus non a

with power since not she-has

mas uoler, e car ua

but will and for she-goes

nuda, sencha d'aufres.

naked girded with-orpbreys

795

800

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

Pero mais en poiria

Yet more thereof I-could

dir de sencha, que fa,

to-say of girdle that it-makes

el senh, sobre que ua

and-the sign upon which goes

os porta, de que nais

or-itself bears of which is-born

le fuecx, don ai gran fais,

the fire whence I-have great burden

qu'en puesca gen parlar;

that-thereof I-can nobly to-speak

car no m'en dey laysar,

for not myself-thence I-ought to-leave

pus l'als ai declarat.

since the-rest I-have declared

Don tug siey parentat

Whence all her kinsfolk

naison d'un foc, don tug em assemblat.

are-born of-a fire whence all we-are gathered

Fuecx a la ueritat

Fire in the truth

gasta so, en ques pren.

wastes that in which-itself it-takes

Per quel l'acabamen

For which-he the-ending

d'est'amor comparet,

of-this-love compared

qui la chanso dictet,

who the song composed

820

825

830

a foc, e fo fach be,
to fire and it-was done well

835 et ai uos dig per que?
and I-have to-you said for what

Si m'auetz entendut.
If me-you-have understood

E d'aquel em uengut
And of-that we-are come

tug, don em assemblat,
all whence we-are gathered

et aquel ten poblat
and that holds peopled

840 lo mon, e non dic pus.
the world and not I-say more

E crey be, que alcus
And I-believe well that some

ibriatz d'est'amor
drunk of-this-love

m'en cargaran folor,
to-me-thereof will-charge folly

com yeu meteys m'o fera,
as I self me-it would-make

845 tan co fuy en espera
so-long as I-was in hope

d'amor em tenc destreg.
of-love and-me held constrained

Pero tug li adreg

Yet all the upright

entendedor gentil

understanders noble

(mas non son duy a .M.)

but not are two to thousand

d'autres m'en entendran,

of-others me-thereof will-understand

can entendut auran

when understood they-will-have

de so, c'ai dig, lo uer.

of that which-I-have said the truth

Donc dirai mon deuer

Then I-will-say my duty

mai huey d'esta tornada,

more today of-this tornada

et er leu declarada,

and it-will-be easily declared

segon que semblan m'es.

according-to what seeming to-me-is

850

855

Si tot m'ay declarar

84 • THE EXPOSITION, IV

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

Al segon ters tanh franquez' e merces,

To-the second third befits frankness and mercy

el sobiras es de tan gran bontat,

and-the sovereign is of so great goodness

que sus él cel assaya son regnat.

that up in-the heaven tries his reign

Si tot m'ay declarar

Though all me-I-have to-declare

aiso al comensar,

this at-the beginning

aras en uuelh parlar,

now thereof I-wish to-speak

860 dementre quem soue.

while that-to-me it-comes-to-mind

Al segon ters coue

To-the second third befits

franquez' e merces,

frankness and mercy

que par a me, quel mes

for seems to me that-be it-put

per natural amor;

for natural love

car de nostre senhor

for from our lord

n'auem comandamen,

thereof-we-have commandment

e natura cossen

and nature consents

e uol ens fay amar

and wishes and-us makes to-love

mays home ses doptar

more man without doubting

que outra creatura,

than other creature

els parens per drechura

and-the kin by right

els pus propis pus,

and-the most near most

com uos ai dig desus

as to-you I-have said above

lai al comensamen.

there at-the beginning

865

870

875 E creatz ueramen

And believe truly

sert, qu'est'amor es bona

sure that-this-love is good

e play a dieu, quens dona

and pleases to God who-us gives

tot, quant auem, de be.

all as-much-as we-have of good

Qui donc tan no si cre,

Who then so-much not himself believes

880 qu'en yesca de mezura,

that-thence he-go-out of measure

aissis deu per drechura

thus-himself ought by right

lo segon ters entendre.

the second third to-understand

E deues ses contendre

And thou-oughtest without contending

per sobiran tener

for sovereign to-bold

885 ters so es a saber

third this is to know

l'amor celestial

the-love celestial

del uerai dieu, del qual

of-the true God of-the which

es l'emperis el regnes,

is the-empire and-the kingdom

qu'es poderos et dignes

who-is powerful and worthy

del cel e de la terra,

of-the heaven and of the earth

(e mos sens no y erra)

and my sense not there errs

e de tot, can que y es,

and of all as-much as there is

que non es a dir res,

that not is to say anything

c'aissis deu creyre be,

for-thus-himself ought to-believe well

le cals per sa merce

the which by his mercy

nos cresca uoluntat,

to-us increase will

maneyra e saber

manner and knowledge

ens do fors' e poder

and-us give strength and power

del sieu seruizi far,

of-the his service doing

si quens denh perdonar

so that-us be-deign to-pardon

e nos renda s'amor,

and to-us render his-love

de la cal per folor

from the which by folly

nos partem trop souen,

we part too-much often

890

895

900

ens fassa eyssamen

and-us make likewise

905 el segon ters uzar

the second third use

al sieu plazer ens gar

at-the his pleasure and-us guard

per merce del menor,

by mercy of-the lesser

si quel palais aussor,

so that-the palace highest

on es patz senes fi

where is peace without end

910 e amors ses tot si

and love without any if

e complitz bes ses dan

and fulfilled good without harm

e soiors ses afan

and rest without toil

e plazer ses pezar

and pleasure without grief

e gaug ses dezirar

and joy without desiring

915 nos fassa possezir

to-us he-make to-possess

e lauzar e grazir

and to-praise and to-thank

lo sieu san nom ben dig,

the his holy name well said

aissi co es escrig:

thus as it-is written

amen, amen, si fassa!

amen amen so let-it-be-done

E prec, que non desplassa

And I-pray that not it-displease

a negun, car tant ay

to any for so-much I-have

menat, car non puesc may,

led for not I-can more

lo sen d'esta chanso;

the sense of-this song

car couen per razo,

for it-befits by reason

pus m'en soi entremes.

since myself-thereof I-am meddled

L'autra tornada es,

The-other tornada is

que auras auzires,

which now you-will-bear

tals, que tug entendretz

such that all you-will-understand

en ela so, que y es.

in it that which there is

920

925

A Monpeslier a N G. lo marques

To Montpellier to Sir Guilhem the marquis

ten uay, chansos, fay l'auzir de bon grat

thyself-thence go song make it-bear with good will

qu'en luy a pretz e ualor e rictat.

for-in him there-is worth and merit and riches

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

si que non crey...

so that not I-believe-(lost)

s'en assaie negus,

himself-thereof try any

ni que y uuelha dir pus

nor that there he-wish to-say more

ses tocar ad aquesta.

without touching to this

Qui scripsit, scribat semper, cum domino uiuat.

Who wrote let-him-write always with the-Lord may-be-live

945

E nos deuem ses esser greu

THE COUNT'S TESTIMONY

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

Aiso que uen apres, es testimoni, quel senher N Enric,

This that comes after is testimony which-the lord Sir Henry

per la gracia de dieu coms de Rodes, porta ad esta

by the grace of God count of Rodez bears to this

espoziton ab ueritat.

exposition with truth

E nos deuem ses esser greu,

And we owe without being grievous

Enric per gracia de dieu,

Henry by grace of God

coms de Rodes per gracia de dieu,

count of Rodez by grace of God

ad esta espozisio

to this exposition

5 testimoni, quel uer sabem.

testimony for-the truth we-know

Nos é'l temps, qu'el dig, adonem

We in-the time that-the saying we-gave

a catre trobadors per uer

to four troubadours for true

la chanso, quem uolguem saber

the song which-we wished to-know

per cascus d'els l'entendemen.

by each of-them the-understanding

E Gr. Riquier ueramen

10

And Guiraut Riquier truly

fo ne pus quels autres curos;

was thereof more than-the others careful

car esta ezpozitios

for this exposition

nos fon, trop a, per luy renduda.

to-us was long ago by him rendered

.M. ans e may l'auem tenguda,

a-thousand years and more it-we-have held

lo dig dels autres atenden.

15

the saying of-the others awaiting

E dels dos sabem ueramen,

And of-the two we-know truly

que mays no s'en entremetran,

that more not themselves-thereof will-meddle

e del ters crezem lo semblan,

and of-the third we-believe the like

tan n'a lonc espazi auut.

so-much thereof-he-has long space had

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

que fon fag ab gran alegrier

35

which was done with great gladness

ins él castel de Monrozier.

within in-the castle of Monrozier

Aiso fon trag ueramen de la carta sagelada.

This was drawn truly from the charter sealed
