OLD OCCITAN SERIES · VOLUME 20

The Perilous Treatise

Matfre Ermengaud

Le perilhos tractat d'amor de donas

The Perilous Treatise

On the Love of Ladies, from the Breviari d'Amor, with the Troubadours It Quotes

---

with a word-for-word interlinear English translation

preserving the original word order

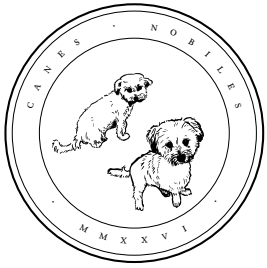


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The text and its spelling are Azaïs's; the verses keep his numbers, every fifth in the margin, a verse his count passes over lettered after the one before it (30890a), and the heads over the sections are the rubrics he prints. Brackets mark letters, words, and passages he supplied from other manuscripts. Guillemets stand for all of Azaïs's quotation marks; the troubadours' stanzas Matfre quotes, which Azaïs sets between his low and high marks, stand indented. The English heads are this press's.

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Aqui comenssa le perilhos tractat d'amor de donas segon que han tractat li antic trobador en lors cansos

I · THE TREATISE BEGINS

The troubadours have sung much of natural love between man and woman, some of its great goods and some of its great ills, and those who spoke ill of it sowed great error. Matfre, a true lover, cannot keep from rebuking them, and will set out in the form of a plea what they said, answering their errors with the words of other troubadours. Love is learned by seeing more than by hearing, as Aimeric de Belenoi says. Since true lovers know love's nature, he ought to know it all, for no finer lover ever lived, not Floris and Blancheflor, Thisbe and Pyramus, Paris and Helen, or Iseut and Tristan.

D'aquesta natural amor
Of-this natural love
an mot cantat li trobador
have much sung the troubadours
dizen de lieis en manhs loguals
saying of her in many places
alcu grans bes, alcu grans mals
some great goods some great evils
segon qu'ieu ay trobat escrih; 27795
according-as that-I have found written
e quar aquilh ques an maldich
and because those who have spoken-ill
en lor cantar d'aquest'amor
in their singing of-this-love
an semenada gran error,
have sown great error

e quar ieu soi aymans verays
and because I am lover true
nois pot far per re qu'ieu m'en lays
not-itself can to-be-done for anything that-I myself-thence leave
de repenre los falhimens
from to-reprove the failings
dels ditz trobadors maldizens,
of-the said troubadours slanderous
qu'estiers m'estaria molt lah;
for-otherwise to-me-it-would-be very ugly
per qu'ieu vuelh en forma de plah
for which-I want in form of plea
aquo que n'an dit recitar
that which thereof-they-have said to-recite
per mielhs la veritat trobar,
for better the truth to-find
reprenden las dichas erro[r]s
reproving the said errors
per ditz dels autres trobadors,
by sayings of-the other troubadours
mostran los bes que d'amor pren
showing the goods that from-love takes
qui donas ama leyalmen.
whoever ladies loves loyally

Pero qui d'amar non pensa
Yet whoever of-loving not thinks
no pot aver conoissensa
not can to-have knowledge
ben perfiecha d'aquest'amor
well perfect of-this-love
ni apenre d'es[s]enhador,
nor to-learn from-teacher
quar aquest'amors may s'apren
for this-love more itself-learns
e plus fermamen s'escompren
and more firmly itself-kindles
per vezer no fay per auzir,
by seeing than it-does by hearing
quar plazers la vol retenir,
for pleasure her wants to-retain
auiatz qu'en dih, e nous enuey,
hear what-thereof says and not-you may-it-annoy
lo bos Aymericx de Belenuey:
the good Aimeric of Belenoi
«Qui vol apenre d'[amor]
Who wants to-learn of-love
amar li cove
to-love to-him befits
que ja per essen[h]ador
for ever by teacher
non apenra re;
not will-learn anything
que fin'amors, so sapchatz,
for true-love this know-ye

non es als mas voluntatz
not is else but will
qu'adutz ins el cors vezers
that-brings into in-the heart seeing
on la rete Bel-plazers,
where her retains Fair-Pleasure
e vieu de [dous] p[e]ssamen;
and lives on sweet thought
perq'usquex amar reten
for-which-each to-love keeps
[en aut loc o] en sotil,
in high place or in low
[v]es ques a ric cor o vil.»
toward whoever has rich heart or cheap
[Doncx] pueis la natura d'amor
Then since the nature of-love
sabon li veray amador,
know the true lovers
ne dey hieu saber tot quan n'es,
thereof ought I to-know all as-much-as thereof-is
quar plus fis aymans non veg ges,
for more true lover not I-see at-all
ni fo anc plus fis en amor
nor was ever more true in love
de me Floris am Blanca flor
than me Floris with Blanche flower
ni Tisbes anc ni Piramus
nor Thisbe ever nor Pyramus
ni Serena ni Elidus,
nor Serena nor Elidus

Alion ni Filomena
Alion nor Philomena
ni Paris [anc] ni Elena
nor Paris ever nor Helen
ni l[a] bel' [Ise]utz ni Tristans,
nor the fair Iseut nor Tristan
Oratz alma ni autr'amans.
Oratz Alma nor other-lover

Del plag quez an mogut li maldizen contra Matfre reprenden luy quar enten en amor de donas. Li maldizen reprendo Matfre quar enten en amor de donas

II · THE SLANDERERS' CHARGE

The slanderers, envious and ill-willed, open the plea: it does not become a master of laws to stumble into love's grief; he ought rather to govern himself and others by his knowledge and good deeds.

Aras diran li maldizen
Now will-say the slanderers
envios, ples de mal talen:
envious full of ill will
nos tan ges de senhor de leys
not-itself befits at-all of lord of laws
ques el trasbuque se mezeis,
that he stumbles himself self
entenden en tan de dolor
attending to so-much of grief
que pren hom per aquest'amor,
that takes one through this-love

ans per so saber en be far
rather by his knowledge in well doing
deu se et autres governa[r].
ought himself and others to-govern

Respon Matfres als maldizens

III · MATFRE ANSWERS THE SLANDERERS

Those who rebuke lovers know little of love's joys, which make a man gay, worthy, generous, and bold, as Gaucelm Faidit and Nat de Mons attest: love makes the proud humble, the coward bold, the churl courtly, and the miser generous. Whoever rebukes lovers has little sense, and Miraval answers them; the king of Navarre sang that love's joy comforts him. Matfre's brother Peire Ermengau once asked him what love is, and his question shows he has felt love's goods. A lover is known by his merit and bearing, and Solomon and Aimeric de Peguilhan teach that the slanderer's ill speech should turn no one from doing well.

Dieus! tan pauc de conoissensa
God so little of knowledge
d'amor [an], qui ben o pensa,
of-love have who well it thinks
27855 celh que reprendon aymador
those who rebuke lovers
de so quar enten en amor
for this that he-attends to love
ni lo comton a nessies,
nor it count as folly

no sabon ges los gaugz nils bes
not they-know at-all the joys nor-the goods
los quals amors nos evia
the which love to-us sends
quar hom n'es gays noyt e dia,
for one thereof-is gay night and day
en cuelh hom pretz e proeza,
and-thereof gathers one worth and prowess
sen e valor e largueza,
sense and merit and largesse
e n'es, ses dupte, plus arditz.
and thereof-is without doubt more bold
Auiatz qu'[en] dis Gaucelm Faiditz:
Hear what-thereof said Gaucelm Faidit

«[Lunhs] hom non pot ses amor far que pros
Any man not can without love to-do as worthy
si no y enten e noi a s'esperansa,
if not there he-attends and not-there has his-hope
quel joy d'amors es tan fis e tan bos
for-the joy of-love is so true and so good
que contra lieys non es mas benanansa,
that against her not is but well-being
e per amor ten hom son cors plus gent,
and through love holds one his body more nobly
en val hom mays, es n'esfors' e n'assaja
and-thereof is-worth one more and-himself thereof-strives and thereof-tries
de pretz aver e de valor veraia,
of worth to-have and of merit true

e vol hom mays cavalgar e garnir
and wants one more to-ride and to-arm
e far que pros e donar e servir.»
and to-do as worthy and to-give and to-serve
Enquaras an fin aymador
Moreover have true lovers
mans autres bes per est'amors,
many other goods through this-love
quar amors es de bos aybs fons.
for love is of good qualities spring
Auiatz donc qu'en dis Nat de Mons:
Hear then what-thereof said Nat of Mons
«Sapchon li fin ayman
Let-know the true lovers
que per amor si fan
that through love themselves make
l'ergolhos humilieu
the-proud humble
e lh'avol esforsieu
and the-worthless vigorous
elh peresos espert
and-the lazy alert
elh [pec] saben e cert
and-the dull knowing and sure
elh nesci be noirit
and-the foolish well bred
elh marrit [y]ssernit,
and-the grieved discerning

li trist joios e gay
the sad joyous and gay
e lh'ufanier veray,
and the-boastful true
l'enuios plazentier
the-tiresome pleasing
e li mal mercenier,
and the evil merciful
li pelegieu suffren, 27890
the quarrelsome patient
li felon benvolen,
the felons well-wishing
li malazaut de grat,
the ill-tempered of goodwill
li plus estranh privat,
the most strange intimate
li descauzit cauzit
the discourteous courteous
elh plus volpilh ardit, 27895
and-the most cowardly bold
li flac fort elh vil car
the weak strong and-the cheap dear
elh mesprezatz amar
and-the despised loved
elh cobe franc de cor
and-the greedy noble of heart
e lh'avol de gran for.»
and the-worthless of great value

[Ben] es donc ab pauc d'es[c]ien
Well is-he then with little of-sense
qui aymador d'amar rep[r]en
who lovers of-loving rebukes
ni loy comta a folia,
nor it-to-him counts as folly
de qualqu'estamen el sia,
of whatever-estate he be
cavaliers o senher en leys
knight or lord in laws
o bars o coms o dux o reys;
or baron or count or duke or king
contra aitals nescis reprendens,
against such foolish rebukers
dis en Miravals l'avinens:
said sir Miraval the-gracious
«D'amors mou totz mos cossiriers,
From-love moves all my thought
que d'als non cossir mas d'amor,
for of-else not I-think but of-love
e diran li fals parlador
and will-say the false talkers
que d'als deu pessar cavaliers;
that of-else ought to-think knight
ieu dic [que] non o fay [mia],
I say that not it does at-all
que d'amor mou, qui qu'en dia,
for from-love moves who that-thereof says

so que mai val a foudat et a sen,
that which most is-worth in folly and in sense
et tot quant hom fay per amor es gen.»
and all as-much-as one does through love is fitting
Amar volc donc le cavaliers
To-love wanted then the knight
et estar ves amors entiers
and to-be toward love whole
cum savis e pros e cortes,
as wise and worthy and courtly
e no volc dezamparar ges
and not wanted to-abandon at-all
lo plazen cossirier d'amors
the pleasing thought of-love
per temor de mals parladors,
for fear of evil talkers
evejos, ple[s] de mal talen
envious full of ill will
que blasmon l'amor a gen.
who blame the-love to people
Totz hom donc qu'es savis e bos
Every man then who-is wise and good
deu voler estar amoros
ought to-want to-be amorous
e[s] deu per amor alegrar
and-himself ought through love to-gladden
per se mezeis reconfortar,
for himself self to-comfort

qu'amors te sos enamoratz
for-love keeps her lovers
tot jorn alegres e paguatz
all day glad and content
miels que laütz ni guitarra;
better than lute or guitar
don dis lo reis de Navarra
whence said the king of Navarre
que tant fo vas amors aclis:
who so-much was toward love inclined
«Amor que m'a surpris
Love who me-has overtaken
mi somont de canter,
me summons to sing
e que soy ententis
and that I-am attentive
a moy reco[n]fortier,
to myself to-comfort
quar gran joye vient d'amer.»
for great joy comes from-loving
Mot a mais de conoissensa
Much has more of knowledge
d'est'amor, qui ben o pensa,
of-this-love who well it thinks
no n'an li dig mal parlador
than thereof-have the said evil talkers
que non sabon los bes d'amor,
who not know the goods of-love
mos fraires, en Peire Ermengaus,
my brother sir Peire Ermengau

per que li n'es degutz bos laus,
for which to-him thereof-is due good praise
et [aparec ben] al deman
and it-appeared well in-the asking
plazentier qu'el m'en fetz ogan,
pleasant that-he to-me-thereof made this-year
enqueren d'amors la via,
inquiring of-love the way
demandan en aital guia:
asking in such manner

«Messier Matfres, nous desplassa,
Master Matfre not-you may-it-displease
quar grans razos es queus plassa,
for great reason is that-you it-please
s'ieu vos demande d'amors
if-I you ask of-love
quez es ni cum fay son cors,
what is-it and how makes its course
si ben etz senher en leis,
though well you-are lord in laws
neis s'[e]ratz comtes o reis,
even if-you-were count or king
quar hom bon pretz non abrassa
for one good worth not embraces
ni joy ni sen ni valor
nor joy nor sense nor merit
si non enten en amor.»
if not he-attends to love

D'aquest apar ben a sos ditz
Of-this appears well in his sayings
quez a los bes d'amor sentitz
that-he has the goods of-love felt
e s'autra cauzan dizian
and if-other thing-thereof they-said
ges que cortes noy farian,
at-all as courtly not-there they-would-do
qu'ieu soy [c]ert que belh vay d'amors,
for-I am sure that fair goes of-love
quar ieu en soy sos cofessors;
for I thereof am his confessor
e cascus conoisseria
and each would-know
qu'estes pres de lui .I. dia,
who-were near of him one day
a sos aybs et a son solatz
by his qualities and by his cheer
quez el es ben enamorats;
that he is well in-love
quar cascus hom pot [leu triar]
for each man can easily to-pick
cels que s'entendon en amar,
those who themselves-attend to loving
en so quez an [valor] e sen,
in this that-they have merit and sense
bos aybs ab bel captenemen,
good qualities with fair bearing
e queis gardo [de far enuey],
and that-themselves they-keep from doing vexation

don n'aymeri de Belenuey
whence sir-Aimeric of Belenoi
ne donet aytal doctrina
thereof gave such doctrine
quez es bona, bela e fina
that is good fair and true
a conoysser [fin] aymador: 27975
to know true lover
«Mas qui vol d'entendedor
But who wants of-suitor
proar s'ama be,
to-prove if-he-loves well
gar[t]so sen e sa valor,
let-him-watch-his sense and his merit
e cossis capte.
and how-himself he-bears
Quar s'[es] ben enamoratz, 27980
For if-he-is well in-love
li fag elh ditz elh solatz
the deeds and-the sayings and-the cheer
seran plus ric quel devers
will-be more rich than-the duty
qu'amors non es mas plazers;
for-love not is but pleasure
e tug bel captenemens
and all fair bearing
movon d'amor leyalmens, 27985
move from-love loyally

mas ieu non trop entre mil
but I not find among thousand
un qui son fag non afil.»
one who his deed not sharpens
E d'autra part podetz triar
And on-other side you-can to-pick
leu cels que non an cor d'amar,
easily those who not have heart of-loving
quar qui non enten en amor
for who not attends to love
non ama tant pretz ni valor,
not loves so-much worth nor merit
ni dopta ges far falhiment;
nor fears at-all to-do failing
don dis En Cadenet mot gen
whence said Sir Cadenet very nobly
e mot be en un sieu dictat:
and very well in a his poem
«S'ieu pogues ma voluntat
If-I could my will
forsar de segre mon sen
to-force to follow my sense
leu m'agra amors tornat
easily me-would-have love turned
per far son comandament,
for to-do her command

per so quez om ses amor
for this that one without love
non ama ges tan valor
not loves at-all so-much merit
cum fay [fis] enamoratz,
as does true lover
que greu er, si ben amatz,
that hardly it-will-be if well you-love
que ja cujetz pro be faire,
that ever you-think enough well to-do
et homs que non es amaire
and man who not is lover
non [tem] falhir nin [cuida] esser tengutz
not fears to-fail nor-thereof thinks to-be held
de tan cum fay entendeires [e] drutz.»
of so-much as does suitor and lover

Pueis donc amors nos envia
Since then love to-us sends
tan de bes, nescis seria
so-many of goods foolish would-be
qui, pel parlar de croya gen,
who for-the talk of vile people
envejoz'e de mal talen,
envious-and of ill will
se laissara que non ames,
himself would-let that not be-loved
ni per amor jauzens estes;
nor through love joyful were

quar non es ges saviesa
for not is at-all wisdom
qui laissa de far proesa
who leaves off doing prowess
ni so que lh'es bes e[t] honors
nor that which to-him-is good and honor
per temor de mals parladors,
for fear of evil talkers
ples d'evej'e de mal pessier,
full of-envy-and of evil thought
escoutat qu'en dissem l'autr'ier
listen what-thereof we-said the-other-day
de so que Salomos en ditz:
of this that Solomon thereof says
«Greu es nulhs hom tan complitz,
Hardly is any man so accomplished
tant cert ni tan cabalos
so sure nor so excellent
quelh mal parlan envejos,
that-the evil talkers envious
nes[c]i de mala razitz
foolish of evil root
no reprendo sos faitz bos
not rebuke his deeds good
o a presen o a rescos;
either in open or in hiding
perque nos deu hom giquir
wherefore not-himself ought one to-quit
de be far per lur mal dir.»
from well doing for their evil saying

Non es ges meravilha
Not is at-all wonder
[s]i fals maldizen atilha
if false slanderer arranges
ni fabregua sos mals ditz fals,
or forges his evil sayings false
quar sos cossiriers es de mals.
for his thought is of evils
Contr'aytals malsdizens tot pla
Against-such slanderers all plainly
dis N'aimeric de Pegulha:
said Sir-Aimeric of Peguilhan
«Ges no falh quan s'ave
At-all not fails when itself-happens
qui ditz so quelz cove,
who says what to-them befits
quel fals falh ver dizen
for-the false fails truth saying
e leials falh menten,
and loyal fails lying
qu'atressi falh fals leialtat menan
for-likewise fails false loyalty leading
cum lo leyals quan la vai desvian.»
as the loyal when it goes turning-aside

Aras parlo li maldizen

IV · THE SLANDERERS SPEAK

The slanderers reply that they will prove by many ancient troubadours that love betrays man and that none rejoices in her. Gaubert de Puycibot told love to her face that she diminishes the joy of whoever trusts her and gives only deceit and harm without enjoyment.

Aram diran li mal parlier,
Now-me will-say the evil talkers
nesci, plen de mal dezirier:
foolish full of evil desire
qui nous si fazia autr' [empag]
if not-you thus made other hindrance
vos aur[i]atz gazagnat lo plag;
you would-have won the plea
mas nos proarem per pluzors
but we will-prove by many
savis et antix trobadors
wise and ancient troubadours
quez est'amors home trays,
that this-love man betrays
e de lieis nuls homs nois gauzis,
and of her any man not-himself enjoys
ans en pert gaug e bo saber,
rather thereof loses joy and good knowledge
en sofre mal, ses ben aver;
and-thereof suffers ill without good to-have

doncx en Gaubert de Puegcibot
then sir Gaubert of Puycibot
dis as est'amor sul barbot
said to this-love to-the beard
aital de blaymes greus, corals:
such of blames grievous heartfelt
«Vostr'usatges es aitals
Your-custom is such
que celu[i] queus cre
that him who-you believes
merma de joi sos captals;
diminishes of joy his capital
quar de vos no ve
for from you not comes
mas enjans, ses tota fe,
but deceit without all faith
e mals senes jausimens
and ill without enjoyment
e senes befag cozensa.
and without benefit smart
Trop faitz d'autres falhimens,
Much you-do of-other failings
mas celars m[e] fay temors,
but concealing me makes fear
qu'erguelhs es grans e folors
for-pride is great and folly
qui ab plus fort de se tensa.»
who with more strong than himself disputes

Respon Matfres als maldizens

V · MATFRE ANSWERS

Matfre does not fear that witness, for Gaubert himself amended what he said: in another song he confessed his fault, rendered himself humble and pleading to love, and promised her a hundred praises for every displeasure, turning from mortal enemy to heartfelt friend.

Ges non ay temor que[m] vensa,
At-all not I-have fear that-me he-conquer
ni vos esta guarencia
nor to-you this warranty
si melhor non i avia,
if better not there there-were
per so quar ieu trop en escrih
for this that I find in writing
qu'el mezeis esmendet son dih,
that-he himself amended his saying
e dis en un'autra canso
and said in an-other song
qu'el avia dih falhiso
that-he had said wrong
quar avia mal dih d'amors,
for he-had ill said of-love
e promes [lin] dire lauzors,
and promised to-her-thereof to-say praises
se mezeis enaissi blasmans:
himself self thus blaming

«Humils e mercejan
Humble and pleading
mi ren a vos, amors,
myself I-render to you love
quar mi forset errors
for me forced error
e lengua mal parlans
and tongue evil speaking
qu'ieu fos contrarians
that-I was contrary
ab digz mal dizedors;
with sayings ill speakers
et ieu diray lauzors
and I will-say praises
e [de plazers] cent tans
and of pleasures hundred times
que no[us] dieis desplazers.
than to-you I-said displeasures
Quar orguelh, sai be,
For pride I-know well
que non [mi] pot valer,
that not me can to-avail
perqu'ueimai d'enemic [mortal]
wherefore-henceforth of-enemy mortal
m'aures amic fin e coral.»
me-you-will-have friend true and heartfelt

Aissi parlan li maldizen

VI · THE SLANDERERS SPEAK

The slanderers press on: he shall not escape them so easily, for they have other warrants. Raimbaut de Vaqueiras said that love takes more than she gives, makes a hundred ills for one good, and never gave joy without toil, and that he would rather stand free of love.

Aram dison li maldizen:
Now-me say the slanderers
nons pot ges escapar tan gen,
not-us can at-all to-escape so nobly
quar ab [sol] qu'ab nos estias
for provided only that-with us thou-stay
nos t'aurem pro garentias
we to-thee-will-have enough warrants
qu'an dih per los fols castiar,
who-have said for the fools to-chastise
qu'amors tol mais que no vol dar,
that-love takes more than — wants to-give
e ses far secors ni plazer
and without doing succor or pleasure
dona trebalh e desplazer;
gives toil and displeasure
don trobaras, ab qu'enquieyras,
whence thou-wilt-find provided that-thou-inquire
qu'En Riambaut de Vaquieyras
that-Sir Raimbaut of Vaqueiras
dieis d'aquest'amor, ses temer:
said of-this-love without fearing

«Mas per so m'en vuelh estener
But for this myself-thence I-want to-abstain
c'amors tol mais que no vol dar,
that-love takes more than — wants to-give
qu'il vey per .I. ben .C. mals far
for-it I-see for one good hundred evils to-make
e mil pes[s]ar contr'u plazer,
and thousand worries against-one pleasure
e anc non deg joy ses trebalh;
and ever not gave joy without toil
mas cum ja vuelha so egalh,
but how ever she-want it equal
qu'ieu no vuelh son ris ni son plor,
for-I not want her laugh nor her weeping
pueis non aurai gaug ni dolor,
since not I-will-have joy nor grief
sevals nolh seray mals ni bos,
at-least not-to-her I-will-be bad nor good
e lais m'estar desamor[os].»
and I-let myself-be unloving

Respon Matfres als maldizens

VII · MATFRE ANSWERS

Raimbaut had no reason to speak ill of love, which had done him so much honor, and his testimony, made in melancholy, is not worth an acorn: in that same song he had praised love for making the wicked worthy and the coward bold. A witness who contradicts himself is worth nothing by our laws, and Aimeric de Peguilhan says that whoever belies his own good word cannot be believed when he speaks ill.

Per Dieu! Non agra'N Riambaut
By God Not would-have-Sir Raimbaut
raso que fos tan malasaut,
reason that he-were so ill-tempered
que[s] prezes a mal dir d'amors
that-himself he-took to ill saying of-love
que l'avia fait tantas honors.
which him-had done so-many honors
Emperol dih testimoni
Yet-the said testimony
que fetz ab cor malenconi;
that he-made with heart melancholy
no val ges de dreg .I. aglan,
not is-worth at-all of right one acorn
si gardatz so que dis denan
if you-look-at that which he-said before
en cela mezeissa canso.
in that same song

Dieus! Quan tost oblidat li fo
God How soon forgotten to-him it-was
qu'el avia dicha grans lauzors
that-he had said great praises
dels bes ques hom pren per amors
of-the goods that one takes through love
et avian dih enaissi ver:
and had-thereof said thus true

«Pero be sai, sim desesper,
Yet well I-know if-I despair
quel mielhs de pretz mi desampar,
that-the best of worth me abandons
qu'amors fals [melhors] melhurar,
for-love makes-them better to-improve
e[ls] plus malvatz pot far valer,
and-the most wicked can to-make to-be-worth
e sab far de volpilh vassalh
and knows to-make of coward vassal
e desavinen de bon talh,
and ungainly of good shape
e don' a manhs paubres ricor;
and gives to many poor wealth
e pueis tan i trop de lauzor,
and since so-much there I-find of praise
ieu soi tan de pretz evejos
I am so of worth envious
que ben amera s'amatz fos.»
that well I-would-love if-loved I-were

Pueis donc amor tan fort lauzet,
Since then love so strongly he-praised
se pueis tantost amor blasmet,
if then at-once love he-blamed
e d'ais[s]o qu'ac ben dih dis mal
and of-that which-he-had well said said ill
sos testimonis re no val,
his testimony anything not is-worth
qu'es contraris a se meteis
for-he-is contrary to himself self
segon que dison nostras leis.
according as say our laws
En Aimeric de Peguilhan
Sir Aimeric of Peguilhan
dis, resprenden cels qu'aisso fan:
said rebuking those who-this do
«Qu'aicels que se mezeis desmen
For-those who himself self belies
del be qu'a dih, no m'es parven,
of-the good that-he-has said not to-me-is apparent
pueis qu'es trobat ben dizens [f]als,
since that-he-is found well saying false
quel deion creire dizen mals.»
that-him they-ought to-believe saying evils

Aissi parlon li maldizen

VIII · THE SLANDERERS SPEAK

The slanderers ask what Matfre will say of Peire Vidal, who toiled so much for love, took harm by it, and accused his lady and love of treason in a song as the two traitors who make him live in grief.

Que dires, disol mal parlier,
What will-you-say say-the evil talkers
a N. P. Vidal lo cavalier
to Sir Peire Vidal the knight
que per amor trebalhet tan
who through love toiled so-much
e per amor pres mal e dan,
and through love took ill and harm
e ne clamet de trassio
and thereof complained of treason
per que dis en una canso:
for which he-said in a song
«A vos mi clam, senhor,
To you myself I-complain lord
de midons e d'amor,
of my-lady and of-love
qu'aquestz dui traidor,
for-these two traitors
quar mi fizav'en lor,
because myself I-trusted-in them

mi fan viure ab dolor
me make to-live with grief
per be e per honor
for good and for honor
qu'ai fah a la gensor
that-I-have done to the noblest
que nom val ni m'acor.»
who not-me avails nor me-helps

Respon Matfres all maldizens

IX · MATFRE ANSWERS

Peire Vidal never had sense in his life, Matfre answers, and he would not give a lead coin for his warranty; for falsehood proved his tongue was cut, and the Monk of Montaudon, satirizing sixteen troubadours, called him the last of them, a furrier's son who lost his memory and sense once he made himself a knight.

As aquest vos dic ieu breumen
To this you tell I briefly
que a sa vida non ac sen,
that in his life not had sense
perque [ges] ieu non daria
wherefore at-all I not would-give
.I. plom en sa garentia,
one lead-piece in his warranty
quar per falsedat proada
for for falsehood proved
li fo la lengua mermada,
to-him was the tongue shortened

perque dis aquesta razo
wherefore said this thing
lo bos Morgues de Montaudo
the good Monk of Montaudon
en .I. dechat qu'el compilet,
in a poem that-he compiled
on .XVI. trobadors blasmet:
where sixteen troubadours he-blamed
«Peires Vidal es li deriers
Peire Vidal is the last
que non a sos membres entiers,
who not has his members whole
e s'agra lh'obs lengua d'argen
and himself-would-have the-need tongue of-silver
al vila qu'ero pelhissiers,
to-the churl who-was furrier
quez anc pus se fes cavaliers
that ever since himself made knight
non ac pueis membransa ni sen.»
not had afterward memory nor sense

Aissi parlon li maldizen

X · THE SLANDERERS SPEAK

The slanderers bring another clear warrant, Folquet, a wise and good man, who blamed love in a song for her false looks: he gives up serving her, for as ugly paintings please from afar, he prized her more before he knew her, like the fool who wished that everything he touched would turn to gold.

Aras dizon li maldizen:
Now say the slanderers
aquo mezeis podem proar
that same we-can to-prove
per .I. autre gueren, tot clar,
by an other warrant all clear
que fo mot savis et mot bos,
who was very wise and very good
e blasmet en so[a]s cansos
and blamed in his songs
amors: aisso fo En Folquetz
love this was Sir Folquet
que dis en .I. cantar que fetz
who said in a song that he-made
dels fals semblans qu'amors adutz:
of-the false looks that-love brings

«Amors, per so mi soi ieu recresutz
Love for this myself am I given-up
de vos servir, que may no n'auray [cura;]
from you to-serve that ever not thereof-I-will-have care

qu'aisi cum plus presa hom lag penchura
for-thus as more prizes one ugly painting
quan lh'es de luen que quan lh'es pres vengutz,
when to-him-it-is from far than when to-him-it-is near come
presava mais vos quan no[u]s conoissia, 28185
I-prized more you when not-you I-knew
e s'anc re [vuelc] mais n'ai que no volia,
and if-ever anything I-wanted more thereof-I-have than — I-wanted
qu'aissi m'es pres cum al fol queridor
for-thus to-me-is happened as to-the foolish asker
que dis qu'a[u]rs fos tot quant el tocaria.»
who said that-gold were all as-much-as he would-touch

Respon Matfres als maldizens

XI · MATFRE ANSWERS

Folquet complained of false love, as the same song makes plain: the foolish lover is drawn to her fair looks like the moth into the flame. False love is no love, as a false measure is no measure and a false penny no penny. Of true love he said it can do no wrong, and that a fault in the worthy is blamed the more for their worth.

As aquesta guarentia
To this warranty
vos dic qu'en Folquetz fetz clamor 28190
to-you I-say that-sir Folquet made complaint
el dig cantar de fals'amor,
in-the said song of false-love

e declaret s'entencio
and declared his-intention
en [c]ela mezeissa canso,
in that same song
don dis iratz e somogutz:
whence said angry and stirred
«Am bel semblan que fals'amors adutz
With fair look that false-love brings
s'atrais vas lieis fols aiman e s'atura
itself-draws toward her foolish lover and itself-stays
col parpailhos qu'a tan fola natura
as-the moth that-has so foolish nature
que f[i]er el foc per la clardat que lutz,
that strikes in-the fire for the brightness that shines
perqu'ieu m'en part e segrai autra via,
wherefore-I myself-thence part and will-follow other way
soi mal pagatz, qu'estiers no m'en partria,
I-am ill paid for-otherwise not myself-thence I-would-part
e segrai l'aip de tot bon sofridor
and I-will-follow the-quality of every good sufferer
que s'irais fort si cum fort s'umilia.»
who himself-angers strongly just as strongly himself-humbles
En Folquet donc entendia
Sir Folquet then meant
en la dicha canso mal dir
in the said song ill to-say
de fals'amor, laqual [es]dir
of false-love the-which to-deny
ieu no vuelh de mal [ni d'errors];
I not want of evil nor of-errors

quar fals'amors non es amors,
for false-love not is love
ni fals [s]estiers non es [s]estiers
nor false sestier not is sestier
ni fals deniers non es [d]eniers
nor false penny not is penny
segon que dison nostras leis.
according as say our laws
Mas de ver'amor el mezeis
But of true-love he himself
dis que falhimen non pot far,
said that failing not it-can to-make
e que ma[y]s [s']en fera blasmar
and that more itself-thereof it-would-make to-blame
si fezes nulh'error o mal
if it-made any-error or ill
que .I. autre tan quan mais val,
than an other as-much as more it-is-worth
don ditz as est'amor tot gen:
whence says to this-love all nobly
«Mas vos nom par puscatz far falhimen;
But you not-me seems you-can to-do failing
pero quan falh cels qu'es pros ni prezatz,
yet when fails he who-is worthy or prized
tan quan val mais tan n'es [plus] encolpatz,
as-much as is-worth more so-much thereof-is more blamed
qu'en la valor pueja, en la colpa dissen.
for-in the merit he-rises in the guilt descends

E si[tot] hom perdonal forfaitura
And although one pardons-the misdeed
ja del blasmes nol sera fah perdos,
ever of-the blame not-to-him will-be made pardon
qua[r] el rema cum mala sospeissos
for he remains as evil suspicion
qu'a mans met cel que vas .I. desmezura.»
that-on many puts he who toward one does-outrage

Ayssi parlon li maldizen

XII · THE SLANDERERS SPEAK

The envious offer one more witness, who spoke a hundred ills of love for every one the others spoke: Marcabru, who said that famine, plague, and war do less harm on earth than love that locks with deceit, and that the beloved's eyes will be dry at her lover's bier.

Enquara dison l'envejos
Still say the-envious
que tan blasmon los amoros:
who so-much blame the lovers
nos avem .I. autre gueren
we have an other warrant
qu'a dih mals d'amors per .I. cen,
who-has said evils of-love for one hundred
non a digz dels autres negus,
not has said of-the others any
auias donc qu'en dis Marcabrus:
hear then what-thereof said Marcabru

«Fams ni mortaldatz ni guerra
Famine nor plague nor war
no fan tan de mal en terra
not do so-much of ill on earth
que amors qu'ab enguan serra.
as love that-with deceit locks
Escoltatz!
Listen
Quan vos veira sus la berra
When you she-will-see on the bier
non sera[n] sos uelhs molhatz.»
not will-be her eyes wet

Respon Matfres als maldisens

XIII · MATFRE ANSWERS

Marcabru had no peer in ill speaking and is no witness, for by his own confession he never loved; Raimon Jordan judged that no troubadour who spoke ill of love was a true lover. Gaubert repented and is pardoned, Raimbaut is in purgatory, Peire Vidal did penance and is quit, and Marcabru, unrepentant, is in hell; Folquet blamed love where he should have blamed his lady. Pons de Chapteuil, Aimeric, and the king of Navarre warn against slandering love.

Ar, senhor[s], sia ieu escoltatz:
Now lords may-be I heard
anc en Marcabrus non ac par
ever sir Marcabru not had peer
de mal dire, perque nom par
in ill saying wherefore not-me it-seems
que el sia dignes de fe,
that he be worthy of faith

quar d'amor non pot saber re
for of-love not he-can to-know anything
quar dona nulh temps non amet
for lady any time not he-loved
segon qu'el meteis cofesset
according-as that-he himself confessed
en aquel mezeis cantar cert,
in that same song certainly
28245 e dis aissi tot a ubert:
and said thus all in open
«Brus Martz, lo filh Marta Bruna
Brown Mars the son of-Martha Brown
fo engenratz en tal luna
was begotten in such moon
que sap d'amor que s'e[n]gruna,
that he-knows of-love how itself-crumbles
escoutatz,
listen
28250 pero anc non amet una,
yet ever not he-loved one
ni d'autra no fo amatz.»
nor by-other not was-he loved
Donc aquest malaventura[tz],
Then this unfortunate
pueis que non amet .I. dia,
since that not he-loved one day
no poc portar guarentia
not could to-bear warranty
28255 d'amor s'era mal' o bona,
of-love if-it-was evil or good

qu'amors mals ni bes no dona
for-love evils nor goods not gives
ad home si non ama be;
to man if not he-loves well
per so sos malditz no val re,
for this his evil-sayings not are-worth anything
quar no poc far guarentia
for not could-he to-make warranty
de so que re no sabia;
of this that anything not he-knew
quar de dreg es, per ma testa!
for by right it-is by my head
[Que] qui vol be far enquesta
That who wants well to-make inquest
d'alcun home s'es mal o bos,
of-some man if-he-is evil or good
deu enquerre am sos companhos
ought to-inquire with his companions
ab vesis [et] ab conoissens,
with neighbors and with acquaintances
quar mielhs sabon sos noirimens
for better know his breeding
non fan cels d'autrui proensa
than do those of-other province
que non an sa conoissensa;
who not have his acquaintance
per so [Ramo Jorda] vescoms,
for this Raimon Jordan viscount

coma senatz e valens homs
as wise and worthy man
que ac d'amor conoissensa
who had of-love knowledge
et en fahs et en parvensa,
both in deeds and in seeming
ne donet sentencia leial
thereof gave judgment loyal
e drechurieira en laqual
and righteous in which
repres mot lo[s] digz trobadors
rebuked much the said troubadours
ques avia[n] maldig d'amors
who had spoken-ill of-love
e blasmavo els de bausia
and blamed them of deceit
pels mals que digz quex n'avia,
for-the evils that said each thereof-had
[e] dis en aissi son vejaire:
and said in this-way his opinion
«E tuh aquist quez eron bon t[ro]baire
And all these who were good troubadours
tuh se fengian aimador;
all themselves feigned lovers
mas ieu sai be que non es fis amaire
but I know well that not is true lover
ni leals homs que diga mal d'amor;
nor loyal man who says ill of-love

enans vos dic qu'es vers amor bauzaire
rather you I-say that-he-is true love's deceiver
e fay l'usatge traïdor
and does the-custom traitorous
que de so on plus fort s'aten
who of that in-which most strongly himself-trusts
ditz mal aisi tot a presen;
says ill thus all in open
quar negus homs s'avia tota Fransa
for any man if-had all France
non pot ses don aver gran benanansa.»
not can without lady to-have great happiness
Mas il feiron doncx gran peccat,
But they did then great sin
gran erguelh e gran malvestat
great pride and great baseness
en aisso li dih trobador,
in this the said troubadours
quar anc dissero mal d'amor.
for ever they-said ill of-love

Empero ben pres a-N. Gaubert
Nevertheless well it-befell to-Sir Gaubert
de Puegsibot quar tan espert
of Puycibot for so expert
e tantost e tan humilmen
and so-soon and so humbly
se penedet del falhimen
himself repented of-the failing
ques avia fah contr'amors
that-he had done against-love
[e] quar s'en cofesset de cor[s]
and for himself-thereof he-confessed from heart
e s'en mes en penedensa
and himself-thereof put in penance
covinen, qui ben o pensa,
fitting who well it thinks
de dire .C. tan de lausors
of saying hundred times of praises
quels mals qu'[a]via dig d'amors.
than-the evils that-he-had said of-love
Per aquela cofessio
For that confession
qu'el fetz ab gran contricio
that-he made with great contrition
e per l'esmenda qu'el en fetz
and for the-amends that-he thereof made
prezican d'est' amor grans bes,
preaching of-this love great goods
li deu esser tot perdonatz,
to-him ought to-be all pardoned

qu'aissis delhieuron de peccat[z].
for-thus-themselves they-deliver from sins
En Rambaut de Vaquieiras
Sir Raimbaut of Vaqueiras
no seguet ges las manieiras
not followed at-all the manners
degudas de cofessio,
due of confession
perquel cofessars nolh te[n]c pro,
wherefore-the confessing not-to-him held profit
empero el s'en cofesset,
nevertheless he himself-thereof confessed
e dis quez el amor blasmet
and said that he love blamed
en sos cantars per so, ses als,
in his songs for this without else
quar si dons l'havia fait mals;
for his lady to-him-had done evils
veus quals fo [s]a cofessio:
behold which was his confession
«D'amors dis mals [e mas] autras cansos
Of-love I-said evils in my other songs
pel mal qu'em fetz la bel'enganairitz.»
for-the ill that-me did the fair-deceiver

E podez saber per sos digz
And you-can to-know by his sayings
que[z] el per nulh mal que saubes
that he for any ill that he-knew
en amor a mal dir nois pres
in love to ill saying not-himself took
de fag d'amor, mas per lo dan
of deed of-love but for the harm
28325 qu'el avia pres per l'enguan
that-he had taken through the-deceit
de la bela cui amava;
of the fair-one whom he-loved
loqual dan g[e]s nolh donava
the-which harm at-all not-to-him gave
amors de cui maldizia,
love of whom he-spoke-ill
mas l'enguan e la bauzia
but the-deceit and the deceit
28330 de si dons, per qu'era folors
of his lady wherefore it-was folly
qu'el per so disses mal d'amors;
that-he for this said ill of-love
ans pus enguans [l]i era dan
rather since deceit to-him was harm
degra mielhs maldire d'enguan.
he-ought better to-speak-ill of-deceit

Pero en sa cofessio
Yet in his confession
non ac pro de contricio
not had enough of contrition
en Raimbaut de Vaquieiras,
sir Raimbaut of Vaqueiras
ni[n] emendas planieiras,
nor-thereof amends full
don crezatz que per est peccat
whence believe that for this sin
a mais en purgatori estat.
has more in purgatory been
E N. Peyre Vidal, si d'amor
And Sir Peire Vidal if of-love
nulh temps dis mal per sa folor,
any time he-said ill through his folly
non portet, segon qu'ai trobat,
not carried according-as I-have found
en l'autre segle lo peccat,
into the-other world the sin
ans se n'en feys davant sa mort
rather himself thereof he-made before his death
penedensa granda e fort,
penance great and strong

quar per amors cassar se fetz
for for love to-hunt himself he-made
en la terra de Cabaretz
in the land of Cabaret
coma lop ab cas als pastors
as wolf with dogs by-the shepherds
e no volc aver nulh socors
and not wanted to-have any succor
troquelh ca l'agron tirassat
until-the dogs him-had dragged
tan que mieg mort l'agro laissat.
so-much that half dead him-they-had left
Aissil recomta sa vida
Thus-him recounts his life
qu'ieu o sai que l'ai legida:
for-I it know for it-I-have read
e pueis qu'esmenda fetz de sai
and since that-amends he-made on this-side
beis tanh que sia quites de lai.
well-itself befits that he-be quit on that-side
En Folquet non dis mal d'amor
Sir Folquet not said ill of-love
veraya, sitot fetz clamor
true although he-made complaint
e complancha e desconort,
and lament and discomfort
alcun temps, d'est' amor a tort,
some time of this love wrongly

qu'el d'amor se complanhia
for-he of-love himself complained
quar si donx be nolh fazia,
because his lady well not-to-him did
e si deves dever gardar
and if he-had duty to-keep
degras mielhs de si donx clamar;
he-ought better of his lady to-complain
et auziretz d'estas clamors
and you-will-hear of-these complaints
el seguen platz dels trobadors.
in-the following plea of-the troubadours
E d'En Marcabrus non ai auzits
And of-Sir Marcabru not I-have heard
ni en nulh seu cantar legitz
nor in any his song read
ques el nulh temps s'en penedes
that he any time himself-thereof repented
en sa vida ni cofesses
in his life nor confessed
ni reconogues sa error
nor acknowledged his error
del mal qu'avia dih d'amor
of-the ill that-he-had said of-love
a gran tort et a gran peccat,
at great wrong and at great sin
don crezatz qu'el o a trobat,
whence believe that-he it has found
e quar anc ne dis tan d'esquern,
and since ever thereof he-said so-much of-mockery

cre[z]atz qu'el n'es el fon d'iffern.
believe that-he thereof-is in-the bottom of-hell
Nulhs hom doncx, qu'aissi de[s]p[r]eza
Any man then who-thus despises
amor, [no] fay savieza,
love not does wisdom
ni nos tanh de nulh hom bo;
nor not-himself befits of any man good
quar anc pueis bos segles no fo
for ever since good world not was
pueis qu'om s[e] pres maldir d'amors
since that-one himself took to-speak-ill of-love
quens tramet tan [de] bos secors;
which-us sends so-much of good succor
don dis Pons de Capduelh per ver:
whence said Pons of Chapteuil for true
«Anc pueis no fetz segles mas decazer
Ever since not did world but decline
pueis hom blasmet amor nil dis [tal ays]»
since one blamed love nor-it said such woe
Garde si doncx cascus hueimais
Let-him-take-care if then each henceforth
que non diga nul mals d'amors,
that not he-say any evils of-love
quar orguelhs es grans e folors,
for pride is great and folly

don contr'aital nescia gen
whence against-such foolish people
que vai d'est'amor maldizen
who goes of-this-love speaking-ill
o a present o a sotz ma,
either in presence or at under hand
dis N'Aimeric de Pegulha
said Sir-Aimeric of Peguilhan
reprenden cels qu'en dizian mal:
rebuking those who-thereof said ill

«Per razo natural,
By reason natural
segon ma conoiscensa,
according-to my knowledge
deu dir de malvolensa
ought to-say of ill-will
ves qui ditz mal d'amor,
toward who says ill of-love
per quem par fols qui cre
for which-me it-seems fool who believes
cel que de mal ditz be,
him who of evil says good
e quan ditz issamen
and when he-says likewise
de be mal, fay nossen,
of good evil does nonsense
qui son blasme tem ni sa lausor [blam,]
who his blame fears or his praise blames
quar nol te pro sos laus ni blasmes dan.»
for not-him holds profit his praise nor blame harm

Totz hom fay donc gran nescies
Every man does then great foolishness
perques tanh qu'en sia repres
wherefore-himself it-befits that-be-thereof be rebuked
qui d'amor ditz blasme ni mal.
who of-love says blame or ill
Mas cel a cui d'amor non [c]al
But he to whom of-love not matters
part[e] s'en e mal non dia,
let-him-part himself-thence and ill not let-him-say
qu'amors a tal senhoria
for-love has such lordship
que lor o pot ben car vendre,
that them it can well dear to-sell
perqu'es fols qui s'i vol contendre;
wherefore-be-is fool who himself-there wants to-contend
mas qui non a d'amor talen
but who not has of-love desire
laiss'amar l'amoroza gen,
let-love the-loving people
e si lor ve gaug e plazer
and if them he-sees joy and pleasure
non aia mal ni desplazer,
not let-him-have ill nor displeasure
e gar se que mal non dia,
and let-him-guard himself that ill not he-say
autramen grans dregz seria
otherwise great right it-would-be
ques om li trenques la [cara].
that one to-him should-break the face

Lo valens reis de Navarra
The worthy king of Navarre
non a ges aital manieira,
not has at-all such manner
don dis, quar sab [la] carrieira
whence he-said for he-knows the road
que devon far li fin aimant:
that ought to-do the true lovers
«Ja ne soi pas, si cum sel'autre [gent]
Ever not am-I at-all so as that-other people
qui ont amé, pueis i volent contendre
who have loved then there want to-contend
e disent mal par vilen mal talent,
and say ill by churlish ill will
mas nus ne doitz senhor servi[r]e vendre,
but none not ought lord to-serve-and to-sell
n'encontre l[uy] mesdire ne mainsprendre,
nor-against him to-speak-ill nor to-misdo
e s'il s'en part, parte s'en bonem[e]nt;
and if-he himself-thence parts let-him-part himself-thence well
en droitz de moi veuil-ge que tust aimant
in right of me want-I that all lovers
ayent gran bien quant je plus ne pueis prendre.»
have great good when I more not can to-take

Aisso fa mot bon aprendre;
This is very good to-learn
degus donc tan fol no sia
any then so foolish not let-be
que d'aquest'amor maldia
that of-this-love speaks-ill
quar en se l'amors es bona
for in itself the-love is good
e granre de bes nos dona;
and great-deal of goods to-us gives
e si o fah, queis ne cofes
and if it he-did let-himself thereof confess
cum En Gaucelms Estuc'o fes
as Sir Gaucelm Estuca-it did
que ditz enaissi cum senatz:
who says thus as wise
«Quora qu'ieu cante dezamatz,
Whenever that-I sang unloved
nim [plai] plazers d'amor
nor-me pleased pleasures of-love
nin disses per ma folor
nor-thereof I-said by my folly
enuegz ni viltatz.
vexations nor cheapnesses
Aras ai cor e talen
Now I-have heart and desire
qu'ieu chan[t] amorozamen,
that-I sing lovingly

pueis qu'a mi dons play
since that-to my lady it-pleases
qu'ieu torn ma dolor en gay, 28445
that-I turn my grief into gay
ben deg mostrar e far saber,
well I-ought to-show and to-make to-know
chantan [lo ric] joi qu'ieu n'[es]per.»
singing the rich joy that-I thereof-hope

Li trobador reprendo amors et Matfres la soste. Del plag ques an mogut contr'aquesta amor li trobador reprenden lieys

XIV · THE TROUBADOURS COMPLAIN OF LOVE

Troubadours come asking how love, who ought to be just, can let the proud and the deceivers enjoy her while she abandons the noble and faithful. Bernart de Ventadorn says more of love goes to the deceitful wooer than to the humble, and Uc Brunet de Rodez that the most loyal lovers are scorned while those who cannot value her goods are wanted.

Apres son vengutz trobador
After are come troubadours
alcu demandan d'est'amor
some asking of-this-love
que deu estre drechurieira, 28450
which ought to-be righteous

per que et en qual manieira
for what and in which manner
se pot de lieis esdevenir
itself can of her to-happen
que fassals erguelhos gauzir
that she-makes-the proud to-enjoy
e cels que domnejan ab engan;
and those who court with deceit
28455 e cels ques van humilian
and those who-themselves go humbling
desampara els francs els fis
abandons and-the noble and-the true
que nu[eg] e jorn li son aclis,
who night and day to-her are inclined
quar ais[s]o s'esdeve tot jorn,
for this itself-happens all day
don dis Bernatz de Ventedorn,
whence said Bernart of Ventadorn
28460 lieis blasman que far non deia:
her blaming which to-do not he-ought
«Mais a d'amor qui domneja
More has of-love who courts
ab erguelh et ab enguan
with pride and with deceit
que cel que tot jorn sopleja
than he who all day kneels
e vai trop humilian.
and goes too-much humbling

A penas vol amors [c]elui
With difficulty wants love him
qu'es francx e fis si cum ieu [suy]
who-is noble and true just as I am
so m'a [tout] tot mon afaire
this me-has taken all my affair
quar no so[y] fals ni trichaire.»
because not I-am false nor cheat
Enquaras fay als est'amors
Moreover does else this-love
que no lh'es [ni] bes ni honors,
that not to-her-is nor good nor honor
quar per cert, soven s'esdeve
for for certain often itself-happens
qu'est'amors dona mais de be
that-this-love gives more of good
e de lieis [mais] de plazers pren
and of her more of pleasures takes
us homs vils senes essien
a man cheap without sense
que no sab los plazers grazir
who not knows the pleasures to-thank
ni saubrials mals d'amors sofrir,
nor would-know-the evils of-love to-suffer
no fan li veray aimador
than do the true lovers
que sabon tot quant es d'amor.
who know all as-much-as is of-love

Ais[s]o, dison ilh, non es gen
This say they not is fitting
ni es dreh ni es d'avinen,
nor is right nor is of-seemly
don dis N'Uc Brune[t] de Rodes:
whence said Sir-Uc Brunet of Rodez
«Mas una tals sazos es
But a such season is
que li plus leial aiman
that the most loyal lovers
[e cels] qu'amon ses engan
and those who-love without deceit
son [soffanatz] e mespre[t]z,
are scorned and despised
et a[i]cels a cui sofranh
and those to whom lacks
tot quant as amors se tanh
all as-much-as to love itself befits
son volgut, e non es gen
are wanted and not is fitting
qu'amors fassa lui jauzen
that-love make him joyful
qui non sab los bes grazir
who not knows the goods to-thank
nil mals, si lo sen[t], sufrir.»
nor-the evils if them he-feels to-suffer

Respon Matfres als trobadors

XV · MATFRE ANSWERS THE TROUBADOURS

Those troubadours thought the lover who fulfills all his desire on his lady's breast has most of love's joy; they knew nothing of love. A true lover would rather suffer love's sweet ill than be healed of it, as Guiraut d'Espanha sings. Joy lives in hope and dies when desire is fulfilled, as Uc Brunet says; the waiting lover has more of love than the one who has had his will. Daude de Pradas blesses love for making him choose a lady who refuses him, for if every lover were loved, prayers and sighs would be lost.

Ad aissous do responcio,
To this-you I-give answer
e dic vos que d'entencio
and I-tell you that of-intention
forol davan dih trobador
were-the before said troubadours
que cel aia dels bes d'amor
that he have of-the goods of-love
e dels gaugz mai de complimen
and of-the joys more of fulfillment
qu'en complis del tot son talen,
who-thereof fulfills of-the all his desire
quan si don de lui s'aizina
when his lady with him herself-accommodates
el s'i met sus la peitrina.
and-he himself-there puts on the breast
[C]el qu'an aital ententio
Those who-have such intention
no sabon d'amor pauc ni pro,
not know of-love little nor much

e sitot se son trobador
and although themselves are troubadours
no son pas verai aimador,
not are at-all true lovers
quar s'o fos[s]on volgran sufrir
for if-it they-were they-would-want to-suffer
los mals d'amors mais que guerir
the evils of-love more than to-heal
en la davan dicha guia,
in the before said manner
tant es plazens malautia
so is pleasing sickness
e la guerisos estranha,
and the healing strange
don dis En Guiraud d'Espanha
whence said Sir Guiraut of-Spain
que saup d'amor lo ben e[l] mal:
who knew of-love the good and-the ill
«Totz hom qu'a[m] fin cor leial
Every man who-with true heart loyal
am ni s'enten en amia
loves or himself-attends to sweetheart
vol mai sufrir lo dous mal
wants more to-suffer the sweet ill
per amor que sin gueria,
for love than if-thereof he-were-healed
tant es plazens malautia;
so is pleasing sickness

mas cel que d'amor non cal
but he whom of-love not matters
non pot tant valer ni val.»
not can so-much to-be-worth nor is-worth
Assatz donc val mais atendre
Much then is-worth more to-await
los plazers d'amors que prendre,
the pleasures of-love than to-take
quar pueis quel desirs es complitz
for since that-the desire is fulfilled
lo jois d'amors es totz delitz,
the joy of-love is all destroyed
quar tug li gaug e l'amor, per ver,
for all the joys and the-love for true
prendon naissensa de l'esper
take birth from the-hope
lequals en complir se delis,
the-which in fulfilling itself destroys
don sobr'aisso N'Uc Brunet dis,
whence on-this Sir-Uc Brunet said
quez amet si dons leialmen:
who loved his lady loyally
«Per que val mais d'amors so c'om n'aten
For which is-worth more of-love that which-one thereof-awaits
quel cochos do[n] desavinen no fan,
than-the hasty gifts unseemly — do
quel dans n'es bos e plazentier l'afan
for-the harm thereof-is good and pleasing the-toil
elh sospirs dous el maltrait issamen.
and-the sighs sweet and-the ill-treatment likewise

Mas pueis amors non [pot] plus luenh anar
But since love not can more far to-go
d'aqui ela torna e[n] noncaler,
from-there she turns into indifference
e mudon cor e venon en desesper
and they-change heart and come into despair
e drutz repren so que sol desirar.»
and lover rebukes that which he-used to-desire
Qui donc vol[r]ia dreg [jugiar]
Who then would-want right to-judge
mais a de be e de plazer
more has of good and of pleasure
d'amor, selh qu'esta en l'esper
of-love he who-stands in the-hope
que cel qu'a de si dons agut
than he who-has from his lady had
so qu'a demandat e volgut;
that which-he-has asked and wanted
quar est'amors passada es
for this-love past is
pueis que hom n'a son sadol pres;
since that one thereof-has his fill taken
d'autra part mais creis e dura
on-other side more grows and lasts
qui so que n'aten endura;
who that which thereof-he-awaits endures
et enduran es hom plus gens
and enduring is one more noble
e plus gais e plus avinens;
and more gay and more gracious

donc non ama ges debadas,
then not loves at-all in-vain
per so dis Daude de Pradas
for this said Daude of Pradas
quez ac mot bon cor de sufrir:
who had very good heart of suffering

«Ben ai'amors quar anc me fes [causir]
Well may-have-love for ever me made to-choose
lheis que nom vol nim denha ni m'acuelh.
her who not-me wants nor-me deigns nor me-welcomes
Quar sim volgues ai[s]si cum ieu la vuelh
For if-me she-wanted just as I her want
non agra pueis de quem pogues servir,
not I-would-have afterward with what-me I-could to-serve
precs e merces, chausimens e paors,
prayers and mercies clemency and fears
chans e domneis, sospirs, dezirs e plors
songs and courtings sighs desires and tears
foran perdutz si fos acostumat
would-be lost if it-were accustomed
quez engalmen fosson aiman ama[t].»
that equally were lovers loved

Aysi parlan li trobador contra amor

XVI · THE TROUBADOURS SPEAK AGAINST LOVE

The troubadours ask why love so often alights on some cheap and ugly creature and will not leave it for any chiding, as if she were blind. Azemar de Rocafixa says love has power over rich and poor, buys and sells at her price, fears no slanderer, and makes lovers tremble and husbands think.

Enquaras m'an li trobador
Moreover me-have the troubadours
demandat mai d'aquest'amor
asked more of-this-love
per qual raso pot estalvar
for what reason can to-settle
que soven la vezem pauzar
that often her we-see to-alight
e qualque vil creatura
on some cheap creature
quez er de laia figura
that will-be of ugly figure
[on] se pauzara de bon cor,
where itself will-alight of good heart
e nois ne partir'[a] nulh for
and not-itself thence will-part any wise
per [castier] d'ome viven[t]
for chiding of-man living
e laisson pro parlar la gen[t],
and they-let enough to-talk the people

sembla que re non conosca
it-seems that anything not she-knows
aitan pauc que [s'era] losca
as little as if-she-were blind
don dis de la raso dicha
whence said of the matter said
n'Azemar de Rocaficha:
sir-Azemar of Rocafixa
«Amors a poder e vens
Love has power and conquers
paubres e manens,
poor and rich
noi esgara re,
not-there regards anything
ei on si pausa no ve,
and-there where itself alights not sees
e no la pot hom mover
and not her can one to-move
pueis vol remaner,
since she-wants to-remain
az aital [pres] compra e ven
at such price buys and sells
que partis e pren
that divides and takes
e non dopta lauzenguiers
and not fears slanderers
ni [hom] parliers.
nor man talkative

E fai drutz frir'e trem[blar]
And makes lovers to-shiver-and to-tremble
amors, els maritz pensar.»
love and-the husbands to-think

Respon Matfre escusant amor

XVII · MATFRE EXCUSES LOVE

Love kindles by delight and goes where the heart wants, regarding neither beauty nor wealth, and lives on pleasure; what pleases most is worth most. Guilhem de Berguedà says delight in a lady counts for more than beauty or wealth.

Ais[s]o respon ieu breumen
This answer I briefly
e dic qu'est'amors s'escompren
and I-say that-this-love itself-kindles
per azaut e lai on vol cor
by delight and there where wants heart
non garda[n] beutat ni ricor,
not regarding beauty nor wealth
et de[l] plazer vieu, so sapchatz,
and on-the pleasure lives this know-ye
per que val mai so que mai platz
for which is-worth more that which more pleases
as amor, aiso es tot pla,
to love this is all plain
don ditz Guilhem de Bergueda,
whence says Guilhem of Berguedà
lo fis aimans qu'en sap lo ver:
the true lover who-thereof knows the truth

«Ar auiatz quant a de poder
Now hear how-much has of power
en amor e [quant i acor]
in love and how-much there helps
azaut qu'om ne laissa melhor
delight that-one thereof leaves better
quelh faria tost son voler 28595
who-him would-do soon his will
per mens bel[l]a quar l'abelis
for less fair for him-she-pleases
e quar mais d'azaut si es mis,
and because more of-delight itself is put
don val mais azautz que beutatz
whence is-worth more delight than beauty
en ben amar ni que rictatz.»
in well loving nor than wealth

Aysi parlan li trobador reprehenden amor

XVIII · THE TROUBADOURS REBUKE LOVE

The troubadours say love cannot be excused of folly, for she follows her own will without regard to profit or harm, shame or sense, and takes no chiding. Bernart de Pradas says that love seeks no counsel but her desire, takes a man's shame, sense, and sleep, and then casts him into the deep.

Enquers dizon li trobador:
Still say the troubadours
nos pot excuzar de folor
not-herself can to-excuse of folly
amors si pren major azaut
love if takes greater delight
de so quez er plus malazaut;
of that which will-be more ill-favored
et en als a folor mot gran
and in else has folly very great
quar non garda nil pro nil dan
for not regards nor-the profit nor-the harm
qu'en lui pot o deu escazer;
that-on him can or ought to-fall
mas solamen sec son voler
but solely follows her will
[ses] vergogna, sez essien,
without shame without sense
e negun castier non pren,
and any chiding not takes
be se trebalh' hom de badas,
well himself toils one in vain

don dis En Bernatz de Pradas,
whence said Sir Bernart of Pradas
que sab be d'est' amor l'afan:
who knows well of-this love the-toil
«Amors non garda pro ni dan,
Love not regards profit nor harm
mas lai on vol aqui s'enpren.
but there where she-wants there herself-kindles
Non quier cosselh mas son talen,
Not seeks counsel but her desire
que so quelh platz vol metre avan,
for that which-to-her pleases she-wants to-put forward
e pueis a pres home nil te;
and once she-has taken man and-him holds
ni lh'a passat [la ma] el fron,
and to-him-has passed the hand on-the brow
vergognalh tol e sen e son,
shame-from-him she-takes and sense and sleep
e nil castia nil repren:
and nor-him chides nor-him rebukes
adonc [l']abat el plus prion,
then him-she-casts into-the most deep
e vol totz sol venser lo mon.»
and wants all alone to-conquer the world

Respon Mafre [escusant] amor

XIX · MATFRE EXCUSES LOVE

Little do these troubadours know of love: Miraval says that a lover who measures himself is no lover, and Aimeric de Peguilhan that folly in love can turn to sense. Matfre's general answer is that love is good in itself and harms only those who misuse her; whoever is betrayed should blame the traitress, not love, as Bernart de Ventadorn and Aimeric did when their ladies deceived them. Whoever wars with love does great folly. Some might excuse the troubadours by saying they called their ladies love.

Ben pauc sabon d'est' amor,
Well little know of-this love
som sembla, li dich trobador,
as-me it-seems the said troubadours
quels amadors reprendon tan
who-the lovers rebuke so-much
quar per amor van folejan.
because through love they-go playing-the-fool
Contr'aitals que volon blasmar
Against-such who want to-blame
los amadors de folejar
the lovers for playing-the-fool
dis En Miravals l'amoros:
said Sir Miraval the-loving
«Ben es nessis a lei de tos
Well is foolish in manner of child
qui drut blasma de folejar,
who lover blames for playing-the-fool

qu'om pueis se sap amezurar
for-one since himself knows to-measure
non es pueis adreg amoros;
not is then rightly amorous
mas cel que sap far nescies
but he who knows to-do foolishness
aquel sap [d'amor] tot quan n'es;
he knows of-love all as-much-as thereof-is
qu'ieu non sai trop ni no m'en fenh
for-I not know too-much nor not myself-thereof feign
ni ja no vuelh qu'om m'en essenh.»
nor ever not I-want that-one me-thereof teach

Qui donc sap natura d'amar
Who then knows nature of-loving
no tem per amor folejar,
not fears through love to-play-the-fool
quar la folia torn' a sen
for the folly turns to sense
per los bes qu'om d'est'amor pren,
through the goods that-one from-this-love takes
et enaissi o ditz tot pla
and thus it says all plainly
lo bos Aimeric de Pegulha
the good Aimeric of Peguilhan
en det aital essenhamen:
thereof gave such teaching

«E s'ieu cum fols sec mon dan folamen
And if-I as fool follow my harm foolishly
a tot lo mens m'er la foldat honors;
at all the least to-me-will-be the folly honor

[qu']ieu ai vist faire mantas folors
for-I have seen to-do many follies
que tornavo a saber et a sen,
that turned to knowledge and to sense
et ai vist far manh fait saviamen
and I-have seen to-do many deed wisely
que tornava a folia trop gran,
that turned to folly too great
perqu'[ieu] cug far [s]en quan vau foleja[n].»
wherefore-I think to-do sense when I-go playing-the-fool
Bon es donc per aver honor
Good it-is then for to-have honor
quez om [foley] per est'amor,
that one play-the-fool for this-love
quar, segon que ditz el mezeis:
for according as says he himself
anc hom d'amors joi non ateis
ever man of-love joy not attained
ses folejar ni n'ac plazer
without playing-the-fool nor-thereof had pleasure
ses aver qualque desplazer
without having some displeasure
ni gran honor ses maltraire,
nor great honor without suffering
donc [el] en dis son vejaire
then he thereof said his opinion
enaissi de la semblansa:
thus of the likeness

«Mas anc non vi fin'amansa
But ever not I-saw true-love
ses alques de folejar
without some of playing-the-fool
ni joy d'amor ses [pessar]
nor joy of-love without worrying
ni ses maltrag gran onranza,
nor without suffering great honor
[e] quar al mens d'onramen
and because at-the least of-honor
ses plus [son] miei pessamen,
without more are my thoughts
soffre plus l'en, tota via,
suffers more one-thereof all way
l'afan dobla cascun dia.»
the-toil doubles each day
E nous ne meravilhes [ges]
And not-you thereof may-wonder at-all
si N' Aimeric lauzet foles,
if Sir Aimeric praised follies
quar autre savi o an dig,
for other wise-men it have said
et en mans luocx o trop escrig
and in many places it I-find written
que cel es savis e cortes
that he is wise and courtly
que sab foleja quan luocx es,
who knows to-play-the-fool when place it-is

et a las vetz es foleza
and at the times is folly
qui trop mostra saviesa,
who too-much shows wisdom
per so ditz aquesta raso
for this says this thing
lo pres Morgues de Montaudo
the worthy Monk of Montaudon
que fo certz et enrasonatz:
who was sure and reasonable
«Mas cel que vol esser tot jorn senatz
But he who wants to-be all day wise
e[s] enganat soven en so saber,
is deceived often in his knowing
quar, maintas vetz, ai vist gran sen nozer,
for many times I-have seen great sense to-harm
et ajudar, maintas vetz, grans foldats,
and to-help many times great follies
per que nulhs homs que mante drudaria
for which any man who maintains love-affair
non deu gardar son pro ni sa folia,
not ought to-regard his profit nor his folly
ni non pot aver pretz valen
nor not can to-have worth worthy
nulhs hom sin amor non enten.»
any man if-thereof love not he-attends

Autra resposta general

Other answer general

vos do ieu contra tot lo mal

to-you give I against all the ill

el blasme quez an d'est'amor

and-the blame that they-have of-this-love

dig maldizen o trobador,

said slanderers or troubadours

e dig vos que silh fin aiman

and I-tell you that if-the true lovers

prendon a tort per amors dan,

take at wrong through love harm

on son traït on son iratz,

where they-are betrayed where they-are angered

elh fals elh vil en son pagatz,

and-the false and-the cheap thereof are paid

e sis met amors os pauza

and if-herself puts love or rests

o cossen en laia causa

or consents to ugly thing

o sec sa folor e son dan,

or follows his folly and his harm

blasme, vergogna mesprezan,

blame shame despising

non deu hom amor encolpar

not ought one love to-accuse

ni lui deu nulh blasme cargar,

nor on-her ought any blame to-load

car amors no fai la fol[or]
for love not does the folly
mas cel que governa l'amor;
but he who governs the-love
quar, per cert, est'amors en se
for for certain this-love in itself
es [be] bona qui n'uza be;
is well good who thereof-uses well
mas d'aisso quez en se bo[n]es
but of-that which in itself good-is
uza hom mal per nescies;
uses one ill through foolishness
quar sabes qu'om de bo manjar
for you-know that-one of good eating
per folor s[e] pot trop cargar;
through folly himself can too-much to-load
aissi d'olhs e de talen
thus of-eyes and of desire
pot hom mal uzar per nosen.
can one ill to-use through nonsense
Per so fai peccat e folors
For this does sin and folly
quascus homs que ditz mal d'amors,
each man who says ill of-love
que non es per si dons amatz
because not is by his lady loved
[o] qu'es a tort dezamparatz,
or because-he-is at wrong abandoned

et a cauzit per sa [folia]
and she-has chosen through her folly
un autre que lhui no volia;
an other who him not wanted
mas si per si dons es trahitz,
but if by his lady he-is betrayed
diga mal de la tricha[y]ritz;
let-him-say ill of the traitress
et enaissi o fetz .i. jorn
and thus it did one day
lo pros Bernatz de Ventedorn
the worthy Bernart of Ventadorn
quan vi que [si]dons l'ac trahit
when he-saw that his-lady him-had betrayed
e l'ac per un autre giquit;
and him-had for an other left
non volc dir [mal] d'amor per tan,
not wanted to-say ill of-love for so-much
ans dis, la tra[chay]ritz blasman
rather said the traitress blaming
quez avia fah la falhida:
who had done the failing
«Una falsa descausida
A false discourteous-one
tracheritz de mal lin[h]atge
traitress of evil lineage
m'a trahit et es trahida,
me-has betrayed and is betrayed
e cuelh lo ram am quez [fier];
and gathers the rod with which she-strikes

e quant autres la raisona,
and when others her address
Dieus! los sieus tortz [m'ochaizona]
God the her wrongs me-imputes
e mais en an li derrier
and more thereof have the last
quez ieu qu'ai fag lonc badatge.»
than I who-have made long waiting
Aquest doncx del villanatge,
This-one then of-the churlishness
de l'engan, de la bauzia
of the-deceit of the treachery
que l'ac fag per sa folia
that him-had done through her folly
si dons quez ac tant amada,
his lady whom he-had so-much loved
quant si fo al[h]or girada,
when herself was elsewhere turned
cum savis fetz de lieis clamor
as wise made of her complaint
en aquest loc e non d'amor.
in this place and not of-love
Aissi mezeis o fetz tot pla
Thus self it did all plainly
lo bos Aimeric de Pegulha
the good Aimeric of Peguilhan
per que dis una veguada:
for which he-said one time

«Aissi quo cel qu'a la lebre cassada
Just as he who-has the hare hunted
e pueis la pert et altres la rete,
and then it loses and others it keep
tot atressi es avengut a me
all likewise is happened to me
d'una falsa qu'ai longamen amada
from-a false-one whom-I-have long loved
e servida de bon cor humilmen;
and served with good heart humbly
e quan cugiei penre mon jauzimen,
and when I-thought to-take my enjoyment
pres sordejor e me met en soan,
she-took worse and me puts in scorn
aissi o fetz cum las lobas o fan.»
thus it she-did as the she-wolves it do
Dregz es donc qu'om fassa clamor
Right it-is then that-one make complaint
de las desleals non d'amor,
of the disloyal-ones not of-love
quar mot faria grans peccatz
for very would-make great sin
qui cargara las malvestatz
who would-load the basenesses
de dona que fai falhimen
of lady who does failing
sus l'amor qu'ela mal despen;
on the-love which-she ill spends

qu'amors no fai la falhida
for-love not does the failing
mas cela que mal la guida;
but she who ill her guides
per qu'ieu repren[den] la error
for which-I reproving the error
que feiro li dih trobador
that made the said troubadours
d'est'amor a tort dizen mal,
of-this-love at wrong saying ill
doniei l'autr'ier sentencia tal:
I-gave the-other-day sentence such
gardan dreg e lealeza,
keeping right and loyalty
nuls hom no fai saviesa
any man not does wisdom
que mal presica d'amor
who ill preaches of-love
pe[l] mal ni per la folor
for-the ill and for the folly
de cel que mal la despessa,
of him who ill her spends

per que feiro gran error
for which they-made great error
alcu antic trobador
some ancient troubadours
quar trahit per la maleza
for betrayed by the wickedness
de lor donas [enguanayritz]
of their ladies deceiving
feiro contr'amors [lors escrits].
they-made against-love their writings
Gardon se donc derasenant
Let-them-guard themselves then henceforth
celh ques auran pres mal e dan
those who will-have taken ill and harm
o enguan o vilania
or deceit or churlishness
per lor donan qualque guia
from their ladies in-any way
que per so no fasso clamor
that for this not they-make complaint
ni complancha nulha d'amor,
nor lament any of-love
quar cel que ab amor guerreja
for he who with love wars
majormen a tort foleja;
more at wrong plays-the-fool

et enaissi o ditz tot pla
and thus it says all plainly
lo bos Aimeric de Pegulha
the good Aimeric of Peguilhan
don dis reprenden la error:
whence said reproving the error
«Celh que s'irais ni guerrej'ab amor
He who himself-angers or wars-with love
ges que savis no fai al mieu semblan,
at-all as wise not does to-the my seeming
quar per guerra ve tart pro e tost dan;
for by war comes late profit and soon harm
e guerra fai mal tornar en pejor,
and war makes ill to-turn into worse
en guerra truop, [per] qu'ieu no la volria,
in war I-find for which-I not her would-want
viltat de mal e de be carestia,
cheapness of ill and of good dearth
e fin'amors, sitot mi fai languir,
and true-love although me makes to-languish
a tan de joi que[m] pot leu esgauzir.»
has so-much of joy that-me she-can easily to-gladden
Pero qui fort si volia
Yet who strongly himself wanted
mot leugieiramen poiria
very lightly could
escusar la dicha error,
to-excuse the said error
que disses quel dig trobador,
that he-might-say that-the said troubadours

quez an est'amor blasmada,
who have this-love blamed
apelavon lor amada
called their beloved
amor e delieis, sez mentir, 28800
love and of-her without lying
entendian lo dig mal dir.
meant the said ill saying

Li aymador se complanho d'amors a Matfre. Del plag quez an mogut li aymador contra aquest'amor complanhen se de lieys

XX · THE LOVERS COMPLAIN OF LOVE

The lovers bring their plea against love, quoting troubadour after troubadour: she takes their wits, so that Guilhem Magret forgets himself and Aimeric de Belenoi understands nothing said to him; she gives a hundred sighs and they grow by a thousand a day; she makes them tremble, robs their sleep, turns joy to weeping, makes them pale and thin, and binds them as the magnet draws iron. Folquet can neither leave her nor go on, like a man halfway up a tree. They ask Matfre to bridle her, for they cannot take vengeance on love with sword or lance, as Bernart de Ventadorn says.

Li aimador me son vengut
The lovers to-me are come
e [m'an] un autre plag mogut,
and me-have an other plea moved
complangen se d'aquest'amor,
complaining themselves of-this-love

et an reduda lor clamor
and have brought their complaint
dels mals quelh sofron a tieira,
of-the evils that-they suffer in row
dizen en aital manieira:
saying in such manner
senher, amors nos malmena
lord love us mistreats
e de totz poins nos desena
and from all points us maddens
ens te en tal malenansa
and-us holds in such misfortune
que d'als non avem membransa,
that of-else not we-have memory
tan quens fai tenir per fa[d]etz;
so-much that-us she-makes to-hold for fools
augatz que ditz Guilhem Magretz:
hear what says Guilhem Magret
«Sim fai [me mezeis] oblidar
Thus-me she-makes me self to-forget
que so que tenc non pues trobar,
that that which I-hold not I-can to-find
e fas m'a la gen escarnir
and I-make me-by the people to-mock
quar quier so quem veso tenir.»
for I-seek that which-me they-see to-hold

Enquaras mai nos tol lo sen
Moreover more to-us takes the sense
el saber e l'entendemen
and-the knowing and the-understanding
en tan que si hom parl'am nos
in so-much that if one speaks-with us
aita pauc quo nos [quant] noy fos,
as little as we when not-there were
entendem re quens ajon dig,
we-understand anything that-to-us they-have said
per que n'em soven escarnig;
for which thereof-we-are often mocked
e per so ditz d'aquest enuei
and for this says of-this vexation
el bos Aimeric de Belenuei
the good Aimeric of Belenoi
mot trebalhatz d'aquest martir:
very tormented of-this martyrdom

«[Tant] m'es al cor que, quan de lieis cossir,
So-much to-me-is at-the heart that when of her I-think
celh que p[a]rlon ab me ieu nols enten,
those who speak with me I not-them understand
e fas lor en ab esgardar parven
and I-make to-them thereof with looking seeming
et ab rire et ab oc e no dir,
and with laughing and with yes and no saying
e pas entr'els tritz ab fin cors cortes,
and I-pass among-them sad with true heart courtly
pessan de lieis cum veser la pogues,
thinking of her how to-see her I-could

qu'ieu non ai joi mas quant ab ela so,
for-I not have joy but when with her I-am
ni l'aus veser tan [ne] tem mal resso.»
nor her-I-dare to-see so-much thereof I-fear ill report
Enquaras dison li aimador:
Moreover say the lovers
suffrem nos per aquest'amor
suffer we through this-love
mans sospirs, per so ditz tot pla
many sighs for this says all plainly
lo bos Aimericx de Pegulha
the good Aimeric of Peguilhan
ques ne rancuret .i. dia:
who-himself thereof complained one day
«Pus ma bela mal' amia
Since my fair evil sweetheart
m'a mes de .c. sospirs captal,
me-has put of hundred sighs capital
a for de captalier leial
in manner of capitalist loyal
los ai cregutz cascun dia,
them I-have grown each day
d'un .M. per qu'ieu m'ayseria,
by-a thousand for which-I me-would-content
sol qu'a lhieis plagues, cominal
only that-to her it-pleased common
quels partissem per engal
that-them we-should-share by equal
qu'aissis tanc de compan[h]ia.»
for-thus-themselves befits of company

Enquaras nos [materia]
Moreover us torments
d'autras penas aquest'amors,
with-other pains this-love
en suffertam mantas dolors
and-thereof we-suffer many griefs
quar elans ten en gran cossir,
for she-us holds in great care
ens fai tremolar e fremir.
and-us makes to-tremble and to-shiver
D'aquesta penedensa ditz
Of-this penance says
lo fins aimans Gaucelms Faiditz
the true lover Gaucelm Faidit
en una canso ques el fe:
in a song that he made
«Mantas sasos s'esdeve
Many times itself-happens
quan pes de lhieis e cossire
when I-think of her and ponder
qu'ieu [non] aug qui parle ab me,
that-I not hear who speaks with me
e fag mas tremblar e frire,
and I-make but to-tremble and to-shiver
quar hanc Dieus no volc assire
for ever God not wanted to-set
mas en una sola re
but in one only thing
la beutatz qu'il a en se,
the beauty that-she has in herself

nil dous parlar ni gen rire
nor-the sweet speaking nor noble laughing
am que m'a mort e me rete.»
I-love who me-has killed and me retains
E per aquest'amor nos ve,
And through this-love to-us comes
[so] dison li dig aimador,
this say the said lovers
mais de pena mais de dolor
more of pain more of grief
en tan que nos podem sufrir,
in so-much as we can to-suffer
quar nos ne perdem lo dormir
for we thereof lose the sleeping
tan i cossiram nueg e jorn,
so-much there we-ponder night and day
don ditz Bernatz de Ventedorn
whence says Bernart of Ventadorn
que fos fis aimans ses orguelh:
who was true lover without pride
«Be sai la nueg, quan mi despuelh,
Well I-know the night when myself I-undress
el lieg que non dormirai re,
in-the bed that not I-will-sleep anything
lo dormir pert quar ieu lom tuelh,
the sleeping I-lose for I it-myself take-away
dona, quan de vos mi sove;
lady when of you myself remembers
quar, lai on hom a son tresor,
for there where one has his treasure

vol hom ades tener son cor;
wants one ever to-hold his heart
aital fas ieu, dona, de cui mi cal,
such do I lady about whom to-me matters
neguna res mon bon pessar no[m] val.»
any thing my good thought not-me avails
Adonc, quan perpessam el lieg,
Then when we-ponder in-the bed
sitot n'avem qualque delieg,
although thereof-we-have some delight
del tot lo tudo li trebalh,
of-the all it destroy the toils
li greu sospir e li badalh
the grievous sighs and the yawns
que nos fam per aquest'amor,
that we make through this-love
e tornan lo gaug en dolor
and turning the joy into grief
et en plor mantas veguadas,
and into weeping many times
per so ditz Daude de Pradas:
for this says Daude of Pradas
«Ai quant badalh e quant sospir
Ah how-many yawns and how-many sighs
quant pessamen e quant cossir
how-many worries and how-many cares
ay per amor suffert ancse!
I-have through love suffered always

E neguna res pro nom te
And any thing profit not-me holds
ab lhieis qui se e me destrigua,
with her who herself and me destroys
hueimai recemblara [eruga].
henceforth she-will-resemble caterpillar
Si nois vol tan humiliar
If not-herself she-wants so-much to-humble
que [degnes] mos precs escoltar.»
that she-deign my prayers to-hear

Mais de meravilhas dizem
More of wonders we-say
que si apres nos adurmen
that if after we fall-asleep
nostres coratges non dorm re
our hearts not sleeps anything
qu'amors en pessar lo rete,
for-love in thinking it retains
[et] avem d'aquel retener
and we-have from-that retaining
alcunas vetz qualque plazer
some times some pleasure
quar en somphans cujam parlar
for in dreams we-think to-speak
ab la bela, rire e jogar;
with the fair-one to-laugh and to-play
mas apres quant nos rissidam
but after when we awaken
[et] el lieg soletz nos trobam,
and in-the bed alone ourselves we-find

li plazer qu'aviam d'amor
the pleasures that-we-had of-love
torno en mal et en dolor
turn into ill and into grief
tal que s'en muelho nostre huelh;
such that themselves-thereof wet our eyes
per so ditz N'Arnaut de Maruelh
for this says Sir-Arnaut of Mareuil
trebalhatz d'aquest martire:
tormented of-this martyrdom

«Vas qualque part qu'ieu an ni torn ni vire,
Toward whatever side that-I go or turn or veer
bona dona, tan vos am coralmen
good lady so-much you I-love heartily
[mos coratges nos pot partir de vos];
my heart not-itself can to-part from you
neis en dormen m'es vis, mantas sasos,
even in sleeping me-it-is seen many times
qu'ieu ris e joc ab vos e sui jauz[en];
that-I laugh and play with you and am joyful
mas quant m'esvuelh e vey e say e sen
but when I-wake and see and know and feel
que [non es] res, tornon en plor li rire.»
that not is anything turn into weeping the laughs

No sabem al res que dire,
Not we-know other thing what to-say
noi a re plus mas del morir,
not-there has anything more but of-the dying

qu'amors nons vol dels mals guerir
for-love not-us wants of-the evils to-heal
ans nos [s]eran doblat dema;
rather to-us will-be doubled tomorrow
doncx N'Aimericx de Pegulha
then Sir-Aimeric of Peguilhan
dis d'esta raso doloiros:
said of-this matter grieving

«Ay co m'an mortz vostres bels huelhs e vos
Ah how me-have killed your fair eyes and you
ab .i. esgart quem feiro dolsamen,
with a glance that-me they-made sweetly
qu'ieu cujava que fosso veramen
for-I thought that they-were truly
e non era mas gienh e tracios;
and not it-was but trick and treason
pauc fon l'esgart quan me vis et ieus vi,
little was the-glance when me you-saw and I-you saw
mas a totjorns dona creis enaissi
but at all-days lady grows thus
de pauc en gran e de gran en mayor
from little into great and from great into greater
e de sospir en plang e de plang en plor.»
and from sigh into lament and from lament into weeping

Dison li davan dih aiman:
Say the before said lovers
li mals d'amors nos destren tan
the evils of-love us constrain so-much
quez als huelhs lo cove a tornar
that to-the eyes it befits to turn
soven e tan fortmen plorar
often and so strongly to-weep
que de las lagremas issens
that of the tears issuing
dels huelhs e per la fas correns
from-the eyes and over the face running
si poirian las mas lavar.
thus one-could the hands to-wash
Escoutatz qu'en dis N'Azemar
Listen what-thereof said Sir-Azemar
de Rocaficha d'est'amor:
of Rocafixa of-this-love
«Si las lagrimas qu'ieu plor
If the tears that-I weep
visso caser vostre huelh
saw to-fall your eyes
ni vissent, dona, cum muelh
or saw lady how I-wet
de l'aigua cauda quem cor
with the-water hot that-me runs
per la boca, per la cara,
over the mouth over the face

non cre fossetz tan a[v]ara
not I-believe you-were so avaricious
non acsetz qualque dolor
not you-had some grief
al cor que merceus toqueria,
at-the heart which mercy-you would-touch
dunt que[m] feiratz ta[n] jauzen
whence that-me you-would-make so joyful
que per nulh esbaudimen
that by any rejoicing
negus mon joi no[m] cam[bia]ra.»
any my joy not-me would-change
Mot nos es la dolors fera
Very to-us is the grief fierce
e no po[d]em ges amagar
and not we-can at-all to-hide
la penedensa ni celar
the penance nor to-conceal
que sufertam per est'amor,
that we-suffer through this-love
quar ben apar a la color,
for well it-appears in the color
que nos em plus descolorat
that we are more discolored
que s'estavam pres o liat.
than if-we-were taken or bound
Escoltat donc cossi s'en planh
Listen then how himself-thereof laments
d'aisso Guilhem de Cabestanh:
of-this Guilhem of Cabestany

«Mas ieu las! que suefre [l'ardor]
But I alas who suffer the-burning
e la pena quem ve d'amor
and the pain that-me comes from-love
ab grans afans et ab destrix,
with great toils and with distress
en me [s']albezeis ma color,
in me itself-whitens my color
no per so ques ieu [er'anticx],
not for this that I was-old
blancs es [de]vengutz coma nix,
white is become as snow
qu'en re de ma donam clames.»
that-in anything of my lady-me I-complain
Et en al re pot quex ades
And in else thing can each now
conoisser que per est'amor
to-know that through this-love
pena sufertam e dolor;
pain we-suffer and grief
quar tan nos fan amagrezir
for so-much us make to-grow-thin
plangz, pessamens, badalhs, sospir,
laments worries yawns sighs
sembla vuelha[m] issir del mon.
it-seems that-me-it-wants to-go from-the world
Auias qu'en dis Peire Ramon:
Hear what-thereof said Peire Raimon

«Quel febles cors vai sospiran,
That-the feeble heart goes sighing
quar conois qu'ieu mezeis m'engan
for it-knows that-I myself me-deceive
em vei tot jorn emagrezir,
and-me I-see all day to-grow-thin
aissim val cors el sen cambian
thus-me goes heart and-the sense changing
cum si l'arman devia issir,
as if the-soul-me ought to-go-out
tant fort m'engoisson li sospir
so strongly me-anguish the sighs
qu'a pauc tro al derrier no[n] van.»
that-to little until to-the last not-thereof they-go

E meravilham nos d'aitan,
And we-wonder ourselves of-so-much
so dison li dig aimador,
this say the said lovers
cum se pot far d'aquest'amor
how itself can to-make of-this-love
que tan nos a liatz e pres
that so-much us has bound and taken
que partir no[n] en podem ges;
that to-part not-thereof thence we-can at-all
ans em quascun jorn plus arden
rather we-are each day more burning
on mais nos dono de turmen
where more to-us they-give of torment
e trebalham nos enva,
and we-toil ourselves in-vain

don N'Aimericx de Pegulha
whence Sir-Aimeric of Peguilhan
dieis del liamen d'est'amor;
said of-the binding of-this-love
«Anc mais, nul temps, non trobiei liador
Ever more any time not I-found binder
ta ferm lies am ta pauc liamen,
so firm bind with so little binding
quel liam fo d'un embrassamen,
for-the bond was of-an embrace
don no truop sai qui[m] desli [ni]alhor;
whence not I-find here who-me unbind nor-elsewhere
enliamatz soi tan que sim volia
bound am-I so-much that if-me I-wanted
desliamar ges far non o poiria,
to-unbind at-all to-do not it I-could
qu'amors que lai me lia em ten pres
for-love who there me binds and-me holds taken
[m'enliama] sai plus fort que per un tres.»
me-binds here more strongly than by a three
Ta fort nos te enliamatz
So strongly us holds bound
amors quez aitan quan li platz
love that as-much as to-her pleases
nos tira a totz sos talans
us draws to all her wishes
plus fortmen quel fer l'azimans,
more strongly than-the iron the-magnet
e non fai ges ab nostre grat,
and not does at-all with our liking

an[s] sapchas be que n'em forsatz,
rather know well that thereof-we-are forced
quar mais volgra[m] gandir al mal;
for more we-would-want to-escape from-the ill
don ditz en .I. autre logal
whence says in an other place
N'Aimeric que saub los afans:
Sir-Aimeric who knew the toils
«Issamen cum l'azimans
Likewise as the-magnet
tiral fer el trai vas se,
draws-the iron and-it draws toward itself
tir amors mon cor vas se
draws love my heart toward itself
qu'es plus fort e plus tirans,
which-is more strong and more drawing
e mon cors fols atressi,
and my heart foolish likewise
quar es forsat, forsa mi,
for it-is forced forces me
per qu'ieu a forsa de vos,
for which-I by force of you
domna, us am totas sazos.»
lady you I-love all times
Dison lhi aimador: E per que
Say the lovers And for what
nons laiss'anar o nons rete,
not-us lets-go or not-us retains

ni per qual rasons fai languir
nor for what reason makes to-languish
pueis [c']ab se nons vol retenir;
since that-with itself not-us wants to-retain
prons agra donat ab aitan
enough-us would-have given with so-much
quens mezes areires [o] avan,
that-us she-put backward or forward
quar mot es greus malanansa
for very is grievous misfortune
estar en aital balansa,
to-be in such balance
per qu'en dieis En Folquetz iros:
for which-thereof said Sir Folquet angry
«[E] s'ieu, anc jorn, fui [gays] ni amoros
And if-I ever day was gay or amorous
er non ai joi d'amor ni [non] l'esper,
now not I-have joy of-love nor not it-hope
ni autres bes nom pot al cor plazer,
nor other goods not-me can at-the heart to-please
ans mi semblo tug autre joi esmai;
rather to-me seem all other joys dismay
pero d'amor, quel ver vos en dirai,
yet of-love that-the truth to-you thereof I-will-tell
no[m] lais del tot ni no m'en pues[c] mover,
not-me it-lets of-the all nor not myself-thence I-can to-move

ni sus no vau [ni] no pues[c] remaner
nor up not I-go nor not I-can to-remain
aissi co cel qu'e mieg de l'albre estai
thus as he who-in middle of the-tree stands
qu'es tan pojatz que non pot tornar jos,
who-is so-much climbed that not can to-turn down
ni sus no vai, tan li par temeros.»
nor up not goes so-much to-him it-seems fearful

Mot sufertan donc gran pena
Very we-suffer then great pain
per amor qu'aissins dessena
through love who-thus-us maddens
ens fai vieure a gran dolor,
and-us makes to-live in great grief
so dizon li dig aimador;
this say the said lovers
per quen pregam, messier Matfre,
for which-thereof we-pray master Matfre
que vos li deuretz metrel fre
that you to-her would-ought to-put-the bridle
que nons o fassa derenan,
that not-us it she-do henceforth
raso e drechura gardan,
reason and righteousness keeping
quar vos avetz tan de poder
for you have so-much of power
ab lui quens en podetz valer.
with her that-us thereof you-can to-avail

Si[n] poguessem penre vengansa
If-thereof we-could to-take vengeance
ab espasa o ab lansa
with sword or with lance
saubr[i]a cum talha nostre brans
she-would-know how cuts our blade
sitot fos ta fortz cum Rotlans; 29050
although she-were so strong as Roland
quar mot mais nos plagra morir
for very more to-us would-please to-die
qu'esta penedensa suffrir.
than-this penance to-suffer
Mas d'amor non[s] sembla nins par
But of-love not-to-us it-seems nor-us appears
ques puescan ab armas venjar.
that-itself one-can with arms to-avenge
D'aquesta raso dis .I. jorn, 29055
Of-this matter said one day
iratz Bernatz de Ventedorn:
angry Bernart of Ventadorn
«Amors m'a mes en soan
Love me-has put in scorn
e tornat a nonchaler
and turned to indifference
e s' ieu la pogues tener
and if I her could to-hold
per Crist! ben feira feunia; 29060
by Christ well I-would-do felony

mas dieus no vol qu'amors sia
but god not wants that-love be
so don hom prenga vengansa
that of-which one may-take vengeance
ab espasa ni ab lansa.»
with sword nor with lance

Matfres repren los aymadors car li an menassat amors e car se son complans de lieis

XXI · MATFRE REBUKES THE LOVERS

Threatening love is pride and folly, for she is conquered only by mercy, as Folquet teaches; nor has Matfre any power over her, being her serf, for she can do more than the king of France. The true lover thanks love for her ills and her goods alike, as Perdigon and Peire Vidal do, for joy won with toil is the dearer; whoever despairs of love is worthless, since no one lives with honor without her. Love gives a hundred goods for every pain, and lovers find sweetness in her ills, like the salamander in fire. If lovers suffer, they should blame their own eyes and heart, which bring love in, as Aimeric and Folquet say.

Avetz auzit parlairia,
You-have heard chatter
29065 erguelh mesclat ab folia
pride mixed with folly
que an facha lhi aimador
that have made the lovers
menassan de ferir amor.
threatening to strike love
Derasenant sia[n] castiat;
Henceforth let-them-be chastised

quar si nulhs [hom] per sa foldat
for if any man through his folly
mais li menasse, e[n] nostra cort
more her should-threaten in our court
sia certz quel penra tal sort
let-him-be sure that-be will-take such lot
quel vieura tostemps ab dolor
that-be will-live always with grief
per sant Nazari, mo senhor!
by saint Nazarius my lord
Quar non es bo ni bel nis tanh
For not is good nor fair nor-itself befits
que hom que d'un autres complanh
that man who of-an other complains
qu'en cort lui an[e] menassan;
that-in court him he-go threatening
mas meta sa raso avan
but let-him-put his case forward
cascus, ben e cortezamen
each well and courteously
ses dir nulh malazaut [ament];
without saying any ill-tempered thing
e majormen fai folia
and more does folly
cascus homs, per grans que sia,
each man for great that be-be

que vai guerrejan ab amor
who goes warring with love
quar non pot l'en aver honor
for not can thereof-be to-have honor
neis si era l'emperaires;
even if he-were the-emperor
29085 per so dihs lo fis amaires
for this said the true lover
en Folquetz, cum aperseubutz:
sir Folquet as wise
«Fols for' ieu trop; mas m'en so[i] rete[ngutz],
Foolish would-be I too-much but myself-thence I-am held-back
quar qu'[ab] plus fort de [si] se desmesura
for who-with more strong than himself himself oversteps
fai gran foldat e [n'es] en aventura,
does great folly and thereof-is in hazard
29090 neis de son par, qu'esser [en] pot vencutz
even of his peer that-to-be thereof he-can conquered
de plus frevol de si, es vilenia;
toward more feeble than himself it-is churlishness
perqu' anc nom plac nim platz sobransaria,
wherefore ever not-me pleased nor-me pleases overweening
pero en sen deu hom gardar honor,
yet in sense ought one to-keep honor
que [s] en aunit non pres plus que folia.»
for if-himself in dishonor not he-took more than folly

Ges donc no fai maestria
At-all then not does mastery
ni proeza ni [s]en ni valor
nor prowess nor sense nor merit
nulhs homs' que guerrej' ab amor;
any man who wars with love
quar ab amor mais enansa
for with love more advances
[quex] ab merce que ab lansa;
each with mercy than with lance
per que dihs d'aquesta raso
for which said of-this matter
el mezeis en autra canso
he himself in other song
seguen lo cocelh dels melhors:
following the counsel of-the best

«S'er nous vens, vencutz soi, amors!
If-now not-you I-conquer conquered am-I love
Vencer nous puesc mas ab merce;
To-conquer not-you I-can but with mercy
e s'entre tans mals n'ai .I. be
and if-among so-many evils thereof-I-have one good
ja nous er dans ni desonors;
ever not-to-you will-be harm nor dishonor
cujatz vos queus estia gen
think you that-to-you it-be fitting
quar mi fatz planger tan soven?
for to-me you-make to-lament so often
Ans en val mens vostra [valors];
Rather thereof is-worth less your merit

pero[l] mals mi fora dolsors
yet-the ill to-me would-be sweetness
si l'autz rams a cui me soi pres
if the-high branch to which myself I-am taken
n'enclines mercejan merces.»
thereof-bent pleading mercy
Fols es doncx cel que menassa
Foolish is then he who threatens
amor [o vilment] encassa,
love or vilely pursues
pus miels la vens merce claman
since better her conquers mercy calling
que no faria menassan.
than — would-do threatening
Enquaras[an] a ma guia,
Moreover-have to my way
lh'amador fah gran folia
the-lovers done great folly
quar an reduda lor clamor
for they-have brought their complaint
a me quez elh fan d'est' amor,
to me that they make of-this love
aissi cum s'ieu agues poder
as if I had power
que lor en pogues [dreg] tener,
that to-them thereof I-could right to-hold
e que pogues amor forsar,
and that I-could love to-force
o la pogues penre o liar.
or her could to-take or to-bind

Et ieu sui sos sers veramen
And I am her serf truly
e de lieis tenc saber e sen;
and from her hold knowledge and sense
e pot de me, nueg e dia,
and can of me night and day
cum de se far a sa guia
as of herself to-do at her way
amors en totas manieiras,
love in all manners
per qu'ieu non ai mas preguieiras;
for which-I not have but prayers
e nulhs hom non pogra far dreg
and any man not could to-do right
si amors lor agues naleg,
if love them had harmed
quar amors, a ma semblansa,
for love to my seeming
pot mot mai que rei de Franza;
can very more than king of France
[qu']amors estors home de mort
for-love snatches man from death
e de tot mal dona cofort,
and of all ill gives comfort
e sis vol fai los rix plorar
and if-herself she-wants makes the rich to-weep
els paubres fai rire e jogar,
and-the poor makes to-laugh and to-play

don dis d'est' amor us frances
whence said of-this love a Frenchman
al rei Navar cum ben apres,
to-the king of-Navarre as well taught
disen son poder e son us:
saying her power and her use
«Reis de Navarra, sire de vertus,
King of Navarre lord of virtues
vous mi dizetz qu'amors a gran poisans[s]a,
you to-me say that-love has great power
vos dizetz voir, bien m'en suis parceus,
you say true well myself-thereof am perceived
plus a poïr que n'a le reis de Fransa,
more has power than thereof-has the king of France
que de tot maus puetz donar alegransa
for of all ills she-can to-give gladness
e de la mort cofort e garizon,
and of the death comfort and healing
ce ne pourroit fare nus mortels hom,
this not could to-do any mortal man
quar amor fait le riche doloureir
for love makes the rich to-grieve
e le paure de joie coroneir.»
and the poor with joy to-crown
Pueis tan be fai a sa guia
Since so well she-does at her way
amors, si re forfazia,
love if anything she-misdid

non es nulha creatura
not is any creature
qu'en pogues tener drechura,
that-thereof could to-hold right
quar amors non o sobira;
for love not it has-above
don N' Aimerix de Pegula,
whence Sir Aimeric of Peguilhan
quar sabia cert d'est' amor
for he-knew sure of-this love
qu'ela non avia senhor,
that-she not had lord
a lieis mezeissa se complai[nh]
to her self himself complains
cortezamen aissi cos tai[nh]
courteously thus as-itself befits
e dis enaissi l'amoros:
and said thus the-amorous-one

«A vos, amors, mezeissa[m] clam de vos
To you love self-I complain of you
quar es en me intrada solamen,
for you-are into me entered only
e non intretz en midons issamen
and not you-entered into my-lady likewise
si que l'afans d'ampdos cominals fos,
so that the-toil of-both common were
mas vos laissatz lieis e retenetz mi,
but you leave her and retain me
quar trobatz mi ses tot engan e fi,
for you-find me without all deceit and true

e d[a]tz a lieis gaug et a mi dolor;
and you-give to her joy and to me grief
los huelhs el cor ne pues trair' az autor.»
the eyes and-the heart thereof I-can to-draw to author
Enquaras an fag folia
Moreover have done folly
l'aimador en autra guia,
the-lovers in other way
quar ilh d'amor se son clamat
for they of-love themselves are complained
a gran tort et a gran peccat,
at great wrong and at great sin
quar qui ves amor fizels es
for who toward love faithful is
li deu grazir los mals els bes;
to-her ought to-thank the evils and-the goods
autramen non es amoros,
otherwise not is amorous
et aissi o fetz Perdigos
and thus it did Perdigon
don dis, cum el o saub ben dir:
whence said as he it knew well to-say
«Ben aiolh mal e l'afan el cossir
Well may-have-the ill and the-toil and-the care
qu'ieu ai sufert longamen per amor,
that-I have suffered long through love
quar mil [ay]tans m'en an mais de sabor
for thousand times to-me-thereof have more of savor
li be qu'amors mi fai aras sentir,
the goods that-love me makes now to-feel

quar aissi[m] fai lo mals, lo be plazer
for thus-me makes the ill the good to-please
que semblans m'es que, si ja mals no fos,
that seeming to-me-is that if ever ill not were
ja negus bes no fora saboros.
ever any good not would-be savory
Donc es lo mals melhieramens de[l] be
Then is the ill improvement of-the good
perqu'usquex fai a grazir quan s'ave.»
for-which-each makes to thank when itself-happens
Grazir deu donc totz fis aimans
To-thank ought then every true lover
d'amor los cossirs els afans,
of-love the cares and-the toils
quar d'amor non pot hom gauzir
for of-love not can one to-enjoy
si be no sab los mals suffrir,
if well not he-knows the evils to-suffer
quar ab suffrir venson l'aiman,
for with suffering conquer the-lovers
humilmen queren e preguan;
humbly seeking and praying
per so dihs En Peyre Vidal:
for this said Sir Peire Vidal
«Estra mon grat am totz sols per egal
Beyond my will I-love all alone for equal
lieis que nom vol sol vezer ni auzir.
her who not-me wants only to-see nor to-hear
Donc que farai pueis no m'en [puesc partir],
Then what will-I-do since not myself-thence I-can to-part

que causimens ni merces no mi val!
for clemency nor mercy not to-me avails
Tenrai m'a l'us de l'enoios romieu
I-will-hold me-to the-custom of the-tiresome pilgrim
que quier e quier; quar de la frega nieu
who seeks and seeks for from the cold snow
nais le cristals dont hom trai fuoc arden,
is-born the crystal whence one draws fire burning
que per esfortz venson li bon suffren.»
for by effort conquer the good sufferers
Cel[s] donc, que sabon re d'amar,
Those then who know anything of-loving
non dopdo los mals suffertar,
not fear the evils to-suffer
quar greu veires negu vassal
for hardly you-will-see any vassal
quez aja gran be sez trebal.
who has great good without toil
E mot mai s'esgauzis lo cors
And very more itself-rejoices the heart
de so quez a per gran esfors,
of that which it-has by great effort
e garda so qu' a dezirat
and keeps that which it-has desired
mot mielhs que se n'agues vieutat,
very better than if-itself thereof-it-had cheapness
quar adonc o prezon petit,
for then it they-prize little

e per so dis Gaucelms faidit,
and for this said Gaucelm Faidit
cum conoissens et amoros:
as knowing and amorous
«Li mals qu'ieu trai mi foran bels e bos,
The evils that-I bear to-me would-be fair and good
[bela] dona, sol quels pogues suffrir,
fair lady only that-them I-could to-suffer
quar sez afan non pot hom enrequir
for without toil not can one to-grow-rich
de nulh afar que sia cabalos;
of any affair that be excellent
e so que hom conquier ab gran turmen
and that which one conquers with great torment
ten hom plus car, plus celat e plus gen
holds one more dear more hidden and more nobly
que so quez a tot jorn a son talant,
than that which-he has all day at his wish
quar tot despen que leu vai gazanhan.»
for all spends who easily goes gaining
Enquaras an mot gran folor
Moreover have very great folly
en als fag li dih aimador
in else done the said lovers
quar per temor dels mals suffrir
for through fear of-the evils to-suffer
se son volgut d'amor partir,
themselves are wanted from-love to-part

es son de lieis desesperat
and-themselves are of her despairing
quar non complon lor voluntat,
because not they-fulfill their will
quar ges no val una pera
for at-all not is-worth one pear
nulhs aimans queis desespera,
any lover who-himself despairs
ni ditz que non pot sufertar
nor says that not he-can to-suffer
los mals d'amor es tol d'amar
the evils of-love and-himself takes from-loving
quar tantost non es obezitz,
because at-once not is-he obeyed
e per so dis Gaucelms Faiditz
and for this said Gaucelm Faidit
qu'e[n] saup los bes els mals grazir:
who-thereof knew the goods and-the evils to-thank
«Amicx quan se vol partir
Lover when himself wants to-part
de si dons, fai gran [enfansa],
from his lady does great childishness
si tot no vol aculhir
if all not she-wants to-welcome
sos precs a la comensa[nsa];
his prayers at the beginning
qu'amors s'abriva e s'enansa
for-love itself-quickens and itself-advances
ab onrar et ab servir,
with honoring and with serving

e quis vol de lhieis gauzir
and who-himself wants of her to-enjoy
sia de bela semblansa,
let-him-be of fair seeming
e sapch' amar e sufrir.»
and let-him-know-how to-love and to-suffer
Fols es doncx cel queis vol partir
Foolish is then he who-himself wants to-part
d'amar sitot si fadia
from-loving although himself tires
en aver joi de s'amia,
in having joy of his-sweetheart
quar nulhs homs no pot ad honor
for any man not can with honor
en est mon vieure sez amor.
in this world to-live without love
D'aquesta raso dis .I. jorn,
Of-this matter said one day
lo pros Bernatz de Ventedorn
the worthy Bernart of Ventadorn
en aital manieira so[n] sen:
in such manner his sense
«Ben es mortz qui d'amor no sen
Well is dead who of-love not feels
al cor qualque [doussa] sabor,
at-the heart some sweet savor
e que val vieure sez amor
and what avails to-live without love
mas per far enueg a la gen?
but for to-make vexation to the people

Ja [Domnedieu] no m'azir tan
Ever Lord-God not me-may-hate so-much
que ja pueis viva jorn ni mes
that ever afterward I-may-live day or month
pueis que d'enueg serai repres
since that of-vexation I-will-be reproved
e d'amor non aurai talan.»
and of-love not I-will-have desire

Enquaras an li dig aiman
Moreover have the said lovers
facha gran desconoissensa
done great ingratitude
contr' amor, a ma parvensa,
against love to my seeming
quar li an fah tan gran retrag
for to-her they-have made so great reproach
de las penas e del maltrag
of the pains and of-the ill-treatment
senes far nulh remembramen
without making any remembrance
dels plazers qu'est' amors lor ten;
of-the pleasures that-this love them holds
quar si l'aguesso ben comtat
for if them-they-had well counted
fizelmen, elh agron trobat
faithfully they would-have found
qu'ilh an avut d'amor .c. tans
that-they have had from-love hundred times
de bes que penas ni afans,
of goods than pains or toils

quar hom ab amor non renha
for man with love not reigns
que grans profietz no lui venha,
that great profits not to-him come
don si ben queretz trobaretz
whence if well you-seek you-will-find
que dihs sobr'aisso [Cadenetz]
that said on-this Cadenet
contra cels que n'an fah clamor:
against those who thereof-have made complaint

«Nulhs hom no vieu ni renha ab amor
Any man not lives nor reigns with love
que non sia cortes e gen parlans,
who not be courtly and nobly spoken
larcx et adregz e creissens de valor,
generous and skilled and growing in merit
e no valha ab amor .c. aitans
and not be-worth with love hundred times
no faria s'estav'an son cabal;
— he-would-do if-he-stood-in his capital
quel pres que n'a, quar es pros e quar val,
for-the worth that thereof-he-has for he-is worthy and because is-worth
l'esmenda [ben] las penas els turmens,
it-repays well the pains and-the torments
e fis amicx deu pueis esser jauzens
and true lover ought then to-be joyful
de l'autre be que n'espera jauzir,
of the-other good that thereof-he-hopes to-enjoy
et enaissi pot sa clamor delir.»
and thus can his complaint to-destroy

Ben es vers que per est' amor
Well is true that through this love
suferton li fin aimador,
suffer the true lovers
senes dupte, alcus afans;
without doubt some toils
pero amors al fis aimans
yet love to-the true lovers
non tramet afans ni pena
not sends toils nor pain
si qualque joi noi amena
if some joy not-there brings
ni lor tramet sez rire plor
nor to-them sends without laughter weeping
ni sez gran alegrier dolor,
nor without great gladness grief
sitot alcunas vetz lor ten
although some times them she-holds
plazers e penas mesclanmen,
pleasures and pains mixedly
e negus no s'en meravil.
and any not himself-thereof may-wonder
D'aiso Rigaut de Berbezil,
Of-this Rigaut of Barbezieux
dis en una de sas cansos:
said in one of his songs
«Iratz mi ret e joios,
Angry me she-renders and joyful
soven can e soven m'en lais,
often I-sing and often myself-thence I-cease

tost magrezisc e tost m'engrais,
soon I-grow-thin and soon myself-I-fatten
c'aissi s'es en me partida
for-thus itself-is in me divided
amors joioz' e marrida,
love joyful and sad
ab rire et ab plorar,
with laughing and with weeping
ab planger et ab pessar, 29305
with lamenting and with worrying
aisim mostra sas valors
thus-me shows her merits
amors entre ris e plors.»
love between laughter and tears
E si amors entrels plazers
And if love among-the pleasures
vol mesclar alcu desplasers
wants to-mix some displeasures
per los fis aimans esproar 29310
for the true lovers to-test
si son fis e ferms en amar,
if they-are true and firm in loving
no s'en devon clamar per tan
not themselves-thereof ought to-complain for so-much
quelh sojorn son plus que lh'afan
for-the ease are more than the-toil
el gaug quelh dol, aiso es pla;
and-the joy than-the grief this is plain

don N' Aimericx de Pegulha
whence Sir Aimeric of Peguilhan
dis quar hi trobava sabor:
said for there he-found savor
«Quel plazer son plus que l'enueg d'amor
That-the pleasures are more than the-vexation of-love
elh be quel mal el sojorn que lh'afan
and-the good than-the ill and-the ease than the-toil
el gaug quel dol el leu fais quel pezan
and-the joy than-the grief and-the light burden than-the heavy
el pro quel dan, son plus el ris quel plor;
and-the profit than-the harm are more and-the laughter than-the weeping
non dic aissi del tot que mals no sia,
not I-say thus of-the all that ill not there-be
el mals qu'om n'a val mais que sin gueria,
and-the ill that-one thereof-has avails more than if-thereof were-healed
quar cel qu' ama de cor no vol guerir
for he who loves from heart not wants to-heal
del mal d'amor, tant es dolz per sufrir.»
of-the ill of-love so-much is sweet to suffer
A gran tort donc s' en son clamat
At great wrong then themselves thereof are complained
li davan dih enamorat
the before said lovers
d'est' amor de cui tan de be
of-this love from whom so-much of good
de gaug e de plazer lor ve;
of joy and of pleasure to-them comes

e si nuls mals amors lor ten
and if any ill love them holds
no son ges mal propriamen,
not are at-all ills properly
quar els mals troban gran dolsor
for in-the evils find great sweetness
cil que son fizel aimador
those who are faithful lovers
e non volun esser sanat;
and not want to-be healed
doncx non es mals pueis ven de grat,
then not is ill since it-comes by will
ni res que plassa non es dols,
nor thing that pleases not is grief
auiatz que ditz Peyre de Cols
hear what says Peire of Cols
d'est' amor e de s'arsura:
of-this love and of its-burning

«Quel focx que m'art es d'una aital natura
That-the fire that me-burns is of-a such nature
que mais lo vuelh on plus lo sen arden,
that more it I-want where more it I-feel burning
tot enaissi ques banha dolsamen
all thus as-itself bathes sweetly
salamandra en foc et en arsura,
salamander in fire and in burning
en tra son noirimen.»
thence it-draws its nourishment

Aquest sabia veramen
This-one knew truly
que montavo li mal d'amor
how-much amounted the evils of-love
qu'[el] hi trobava gran dolsor,
for-he there found great sweetness
quar non es tan plasens guerra
for not is so pleasing war
ni tan grans plazers en terra
nor so great pleasure on earth
cum es sufrir los mals d'amor,
as is to-suffer the evils of-love
sabon o lhi fin aimador,
know it the true lovers
don dis en Peirol senes falha:
whence said sir Peirol without fail
«Ieu vuelh be qu'amors m'assalha
I want well that-love me-assail
nueg e jorn, matdi e ser,
night and day morning and evening
contra la sua batalha
against the her battle
no vulh ja repaus aver,
not I-want ever repose to-have
tals es sel quem ten en poder
such is she who-me holds in power
per que mos cors si trebalha,
for which my heart itself toils

qu'en est mon non a plazer
that-in this world not is pleasure
quel mieu maltraire valha.»
that-the my suffering be-worth
En als an facha gran falha,
In else have made great fault
ses dopte, li dig aimador
without doubt the said lovers
quar ilh an encolpat amor
for they have blamed love
que lor done mals ni turmens,
that to-them she-gives evils or torments
quar ela non es mal merens;
for she not is ill deserving
mot mielhs si devria[n] clamar
very better themselves they-ought to-complain
de lor uuelhs e del cor, som par,
of their eyes and of-the heart so-me it-seems
quar am lor [feiron] abelir
for with them they-made to-please
so quels fai desiran morir,
that which-them makes desiring to-die
quar li uuelh el cor d'aimador
for the eyes and-the heart of-lover
governo, cert, aquest' amor,
govern surely this love
per que si l'aimans mens [en] val,
for which if the-lover less thereof is-worth
li uuelh el cor lin mero mal,
the eyes and-the heart to-him-thereof deserve ill

quez an est' amor a lur ma,
who have this love in their hand
don N' Aimericx de Pegulha,
whence Sir Aimeric of Peguilhan
reprenden los [digz] aimadors
rebuking the said lovers
quez an fah complancha d'amors,
who have made complaint of-love
en dih enaissi so semblan:
thereof said thus his seeming
«Ni fin' amors, so vos man,
Nor true love this to-you I-send
non a ni pot ges aver
not has nor can at-all to-have
ab se forsa ni poder
with itself force nor power
ni nulh cosselh pauc ni gran
nor any counsel little nor great
selh cors e l'uuelhs no[l]li dan,
if-the heart and the-eyes not-it-to-it give
mas so qu'als uuelhs platz ez al cor agensa
but that which-to-the eyes pleases and to-the heart is-agreeable
vol fin' amors, que noi pot contrastar,
wants true love for not-there it-can to-resist
per so nos deu amor encaizonar
for this not-itself ought love to-accuse
tan quan los uuelhs el cor, a ma parvensa.»
so-much as the eyes and-the heart to my seeming

Quar est' amors pren naissensa
For this love takes birth
dels uuelhs et del cor d'aimadors,
from-the eyes and from-the heart of-lovers
quar el cor s'engenra l'amors
for in-the heart itself-engenders the-love
ab l'ajutori del vezer
with the-help of-the seeing
que adutz ins el cor plazer,
which brings within in-the heart pleasure
don N' Aimericx d'esta razo
whence Sir Aimeric of-this matter
en cela mezeissa canso
in that same song
dihs sa [nayssensa declaran]:
said its birth declaring
«Quar li uuelh so[n] drogoman
For the eyes are dragomans
del cor e lh'uel fan vezer
of-the heart and the-eyes make to-see
so qu'al cor platz retener,
that which-to-the heart pleases to-retain
e quan be son acordan
and when well they-are agreeing
e ferm tug trey d'un semblan,
and firm all three of-one seeming
adoncas pren verai amors valensa
then takes true love worth
de so que lh'uel fan al cor agrada[r];
from that which the-eyes make to-the heart to-please

estiers no pot naisser ni comensar,
otherwise not can to-be-born nor to-begin
mais per lo grat dels .III. nais e comensa.»
but by the will of-the three is-born and begins
Ben es vers senes falhensa,
Well is true without fail
segon quez a dig N' Aimericx
according as has said Sir Aimeric
que fo tengutz entrels antix
who was held among-the ancient
trobadors per .I. dels melhors,
troubadours for one of-the best
que per obra d'uelhs est'amors,
that by work of-eyes this-love
mantas vegadas, s' escompren;
many times itself kindles
et a vegadas issamen
and at times likewise
ama ben hom so qu' anc no vi
loves well one that which ever not he-saw
ab desirier coral e fi
with desire heartfelt and true
per lo be quez om ne au dir,
for the good that one thereof hears to-say

adonc s' escompren per l'auzir
then itself kindles through the-hearing
amors, dont En Jaufres Rudel
love whence Sir Jaufre Rudel
en un cantar sieu bon e bel
in a song his good and fair
dis d'esta raso enaissi:
said of-this matter thus
«Nulhs hom nois meravil de mi
Any man not-himself may-wonder at me
s'ieu am so que ja no veirai,
if-I love that which ever not I-will-see
quel cors ges d'autr'amor non ay
for-the heart at-all of-other-love not has
mas de cela qu'ieu anc no vi,
but of her whom-I ever not saw
ni per nulh joi aitan non ri,
nor for any joy so-much not I-laugh
ni no sai quals bes m'en venra.»
nor not I-know which good to-me-thereof will-come
Pero ges que savis no fa
Yet at-all as wise not does
aicel en cui amors s'es meza,
he in whom love itself-is put
si s'es en lui escompresa
if itself-it-is in him kindled
o per veser o per ausir,
either by seeing or by hearing

que vuelha prezicar ni dir
that he-want to-preach or to-say
qu' amors [li] do mal ni dolor,
that love to-him gives ill or grief
quar a tort si complan d'amor
for at wrong himself complains of-love
que ges amors nolh dona dan,
for at-all love not-to-him gives harm
mas sieu huelh e sos cors o fan;
but his eyes and his heart it do
don N' Aimericx de Pegula
whence Sir Aimeric of Peguilhan
ne det sentencia tot pla
thereof gave sentence all plain
en aital manieira comtan:
in such manner recounting
«E sil que si van claman
And those who themselves go complaining
d'amor an pauc de saber,
of-love have little of knowing
quar, segon raso e ver,
for according-to reason and truth
ieu venserai rasonan
I will-conquer reasoning
cels que s' en van rancuran,
those who themselves thereof go grumbling
qu' amors no fai mal ni desconoissensa,
that love not does ill nor ingratitude
per que nulhs hom s'en deia rancurar,
for which any man himself-thereof ought to-grumble

ni ges amors non pot apoderar
nor at-all love not can to-overpower
neguna re sez grat d'autra valensa.»
any thing without will of-other merit
Ges donc no ve la cozensa
At-all then not comes the smart
ni mals per la colpa d'amor,
nor ills through the fault of-love
ans ve be tot per la folor
rather comes well all through the folly
dels huelhs e del cor [de l'] aiman;
of-the eyes and of-the heart of the lover
don l'aiman non deu ges per tan
whence the-lover not ought at-all for so-much
far complancha d'aquest' amor
to-make complaint of-this love
mas de cels que fan la folor,
but of those who make the folly
et enaissi o fetz Folquetz
and thus it did Folquet
don dihs en un cantar que fetz:
whence said in a song that he-made
«Ben an mort mi e lor
Well have killed me and them
miey huelh galiador
my eyes deceiving
per queis tan qu' ab els plor,
for which-itself befits that with them I-weep

pueis els so an merit
since they it have deserved
quan tal don' an cauzit,
when such lady they-have chosen
don an fah falhimen,
whence they-have made failing
quar qui aut pueja bas dissen,
for who high climbs low descends
29460 pero en sa merce m'aten
yet in her mercy myself-I-trust
quar ieu no cre que merces aus falhir
for I not believe that mercy dares to-fail
lai on Dieus vol[c] totz bes assir.»
there where God wanted all goods to-set
Li huelh donc ab saber o fan
The eyes then with knowing it do
si per lur colpa prendo dan,
if through their fault they-take harm
29465 [nils en] cove soven plorar
nor-them thereof befits often to-weep
nils cove nueg e jorn velhar;
nor-them befits night and day to-wake
e del cor vos dic atretal
and of-the heart to-you I-say the-same
que si pren per sa colpa mal
that if it-takes through its fault ill
de sospirs e de pessamens,
of sighs and of worries
29470 de trebals e de marrimens;
of toils and of sorrows

pueis qu'el mezeis per sa foldat
since that-he himself through his folly
s'a lo dampnatge percassat,
himself-has the damage pursued
non deu hom, cum que l'en prenga,
not ought one how that to-him-thereof it-take
planger de mal que lin venga,
to-lament of ill that to-him-thereof come
don dihs .I. trobaires cortes: 29475
whence said a troubadour courtly

«Anc enemix que ieu agues
Ever enemy that I had
nul temps nom tenc tan de dan
any time not-me held so-much of harm
quo mieu huelh e mos cors fan,
as my eyes and my heart do
e s'ieu ay per lor mal pres
and if-I have through them ill taken
ilh noi an fah nul gazan; 29480
they not-there have made any gain
quel cors ne sospira en plan
for-the heart thereof sighs in lament
e lh'huelh en ploran soven,
and the-eyes thereof weeping often
[e] cum quascus piegz en pren,
and as each worse thereof takes
plus vol qua[scus] obezir
more wants each to-obey
lai don sentol mal venir.» 29485
there whence it-feels-the ill to-come

Li aymador se complanho de las donas a Matfre

XXII · THE LOVERS COMPLAIN OF THE LADIES

Having lost their plea against love, the lovers complain of the ladies: with loving glances, fair dress, and welcome they make men think themselves loved, then will not see or hear them. Gaucelm Faidit says her fair eyes betrayed him, and Aimeric de Peguilhan that she answers his prayers as if he were joking.

Ben an conogut l'aimador
Well have known the-lovers
qu'a tort se son clamat d'amor
that-at wrong themselves are complained of-love
e per dreg an lor plag perdut;
and by right have their plea lost
mas[a] las donas n'an mogut
but-against the ladies thereof-they-have moved
un autre, [se mot] rancuran,
an other themselves much grumbling
disen: Senher, donas nos fan
saying Lord ladies to-us do
grans engans e grans tracios,
great deceits and great treasons
quar ab lor regartz amoros,
for with their glances loving
ab ben parar, ab gen garnir,
with well adorning with noble dressing
et ab [plazenmen] aculhir,
and with pleasantly welcoming

ab bel respos, ab gay solatz
with fair answer with gay cheer
nos fan tal semblan que diratz
to-us make such seeming that you-will-say
que re del mon non amon tan;
that anything of-the world not they-love so-much
en apres quant elas nos an
and afterward when they us have
mot escalfatz en lur amor
much warmed in their love
si que res no vezem mas lor,
so that anything not we-see but them
nons volo vezer ni auzir
not-us they-want to-see nor to-hear
e fan nos sospiran morir.
and make us sighing to-die
Auiatz que dis Gaucelms Faiditz
Hear what said Gaucelm Faidit
d'aitals donas enganairitz
of-such ladies deceivers
que traysso ab semblans bos:
who betray with seemings good
«Be m'an traït siei bel huel amoros
Well me-have betrayed her fair eyes loving
e son gen cors e son [azaut] garnir,
and her noble body and her pleasing dressing
son gen parlar e son gent aculhir,
her noble speaking and her noble welcoming
son bel solatz e son azaut respos,
her fair cheer and her pleasing answer

mala vi anc sa gran beutat valen
ill I-saw ever her great beauty worthy
don mielhs cugiei aver lo cor jauzen,
whence better I-thought to-have the heart joyful
mas aram vau plangen e sospiran
but now-me I-go lamenting and sighing
e no mi val merce quan lai deman.»
and not to-me avails mercy when there I-ask

Ans so tenon be a folor
Rather it they-hold well as folly
si las preguam de lor amor,
if them we-pray for their love
don respondon demantenen:
whence they-answer at-once
e dizetz o ges a dreg sen;
and say-you it at-all in right sense
sapjatz que s'ieu o sabia
know that if-I it knew
que mal e greu mi seria.
that ill and grievous to-me it-would-be
E si lor en fam nulh senhal
And if to-them thereof we-make any sign
diriatz que sol no lor en cal.
you-would-say that even not to-them thereof matters
Adonc nos tenem per trazitz
Then ourselves we-hold for betrayed
e per mortz e per escarnitz
and for dead and for mocked
quar vezem qu'em ve[n]gutz enva,
for we-see that-we-are come in-vain

don N' Aimericx de Pegulha
whence Sir Aimeric of Peguilhan
dis d'esta descortezia:
said of-this discourtesy

«Piegz m'es que si m'aucizia
Worse to-me-it-is than if me-she-killed
quan la prec nin soi en logal,
when her I-pray and-thereof I-am in place
qu'elam respo em ditz aital
that-she-me answers and-me says such
que fort s'en iraisseria
that strongly herself-thereof she-would-anger
s'ieu daveras lho dizia,
if-I truly to-her-it said
no m'en cre, peccat fai mortal,
not me-thereof she-believes sin she-does mortal
e sil n'ai mostrat man senhal
and if-to-her thereof-I-have shown many sign
per que creire m'en deuria.»
for which to-believe me-thereof she-ought

Respon Matfres als aymadors escuzan las donas

XXIII · MATFRE EXCUSES THE LADIES

Matfre wonders that lovers complain of being honored and welcomed: they want baseness, not love, and are deceivers rather than true lovers. A good lady keeps her worth by fair seeming and small gifts and refuses what is asked beyond measure, as Uc Brunet counsels; the fine lover should hold himself paid and wait, since desire fulfilled destroys love's joy.

Dihs: es morta cortezia.
Said is dead courtesy
Ben meravilh dels aimadors
Well I-wonder at-the lovers
que podo far aitals clamors;
who can to-make such complaints
hom lor poiria dir tot pla
one to-them could to-say all plainly
que pres an costum de vila
that taken they-have custom of churl
quar ditz se que Dieu desonra
for it-says itself that God dishonors
qui vila acuelh ni onra;
who churl welcomes or honors
e jais complanho l'aimador
and now-themselves complain the-lovers
quar las donas lor fan honor
because the ladies to-them do honor
els acuelho ab bel semblan,
and-them welcome with fair seeming
amorosamen esgardan,
lovingly looking

els volon tener amoros
and-them want to-keep amorous
ab gai solatz, ab bel respos,
with gay cheer with fair answer
e teno so a trassïo
and they-hold this as treason
quar ab els no fan falhiso,
because with them not they-do fault
a lur malvestat cosenten.
to their baseness consenting
Elh non amon ges leialmen
They not love at-all loyally
ni son ges fizels aimadors,
nor are at-all faithful lovers
ans son verais galiadors,
rather are true deceivers
quar si fosson lial aiman
for if they-were loyal lovers
d'aisso no s'anerian claman,
of-this not themselves-would-go complaining
quar elas fan so qu'a lur tanh
for they do that which-to them befits
sis gardo de so que pretz franh;
if-themselves they-guard from that which worth breaks
don dis N' Ucx Brunet de Rodes,
whence said Sir Uc Brunet of Rodez
cum bos e savis e cortes
as good and wise and courtly
donan a las donas cossel:
giving to the ladies counsel

«Ges bona dona nos [corelh]
At-all good lady not-herself may-quarrel
si sen son amic envejos,
if himself-thereof her friend eager
qu'ab bels semblans e ab paux dos
for-with fair seemings and with few gifts
lo pot tener joios, estanh,
him can to-hold joyful steady
e sil quier mai que no li tanh
and if-to-her he-asks more than — to-him befits
elal renda de la guia
and-she-him may-turn from the way
al sobredeman fadia
at-the over-asking refusing
per que son fin pretz nos franha.»
for which her fine worth not-itself break
Ges nois tanh donc queis complanha
At-all not-itself befits then that-himself he-complain
de sa dona nulhs fis aimans,
of his lady any true lover
majormen silh fai bels semblans
especially if-to-him she-makes fair seemings
e l'acuelh amorosamen
and him-welcomes lovingly
e lh'a gay solatz e plazen,
and to-him-has gay cheer and pleasing
ans se deu tener per pagatz
rather himself ought to-hold for paid
d'aital tot fis enamoratz,
of-such every true lover

el sobreplus deu esperar
and-the surplus ought to-await
ses complanger e sez clamar,
without lamenting and without complaining
e deu mai voler atendre
and ought more to-want to-await
fis aimans lo do que penre,
true lover the gift than to-take
quel gaug d'est'amor se delis
for-the joy of-this-love itself destroys
quan lo dezirier se complis,
when the desire itself fulfills
perque dis d'aquesta raso
wherefore said of-this matter
n' Ucx Brunet en autra canso
sir Uc Brunet in other song
en aital guiza son talen:
in such manner his desire

«Qu'ieu vis d'amors quel [gaug] el ris el sen,
For-I saw of-love that-the joy and-the laughter and-the sense
coblas [e motz] cordos, anel e gan
stanzas and words cords ring and glove
solian pagar los aimadors .I. an,
used to-pay the lovers one year
ar es perdut qui de [marves] non pren;
now is lost who at once not takes
e fon sazos quel major don d'amar
and was season that-the greatest gift of-loving
volian mai esperar que [aver];
they-wanted more to-await than to-have

perque? quar sai que complit lo voler,
wherefore because I-know that fulfilled the will
morolh dezir que solon dons nafrar.»
dies-the desire that used gifts to-wound

Aysi parlan li aimador contra las donas

XXIV · THE LOVERS SPEAK AGAINST THE LADIES

The lovers say ladies pretend to love for gain and drop a man when his purse is empty, as Marcabru says; they swear by all the saints to deny their deceits, and their oaths are worthless, as Peire de Bussignac and Peire Cardenal say. Bernart de Ventadorn despairs of ladies. Once ladies loved faithfully, says the king of Navarre, but now love is dead.

Nois podem tener de clamar,
Not-ourselves we-can to-hold from complaining
29595 dison li davan dig aiman,
say the before said lovers
de las donas quar en engan
of the ladies for in deceit
an del tot lor entencio,
have of-the all their intention
e per amor quez om lor do
and for love that one to-them give
fan ad home semblan d'amar
make to man seeming of-loving
29600 per tal quel fasso folejar,
for such that-him they-make to-play-the-fool

e pueis quan la borsa es vojada
and then when the purse is emptied
l'amors n'es tantost anada,
the-love thereof-is at-once gone
e tenon hom per mesqui,
and they-hold man for wretch
elh fan de la lengua bossi
and-him make of the tongue mouthful
pueis que de l'aver noi a plus,
since that of the-wealth not-there has more
e per so dis En Marcabrus:
and for this said Sir Marcabru
«A[i]tan quan l'avers li dura
As-long as the-wealth to-him lasts
met coart en l'ambladura
she-puts coward into-the ambling
pueis li ditz tal desmezura,
then to-him says such outrage
escoutatz:
listen
lo tieu diest el mieu endura
the thy right and-the mine endures
e sec los autres malvatz.»
and follows the other wicked-ones
Tant es grans lor desliautatz,
So is great their disloyalty
so dison li dig aimador,
this say the said lovers

e tan an femnas de folor
and so-much have women of folly
que nuls homs no se pot pessar,
that any man not himself can to-think
perque [fari' ad escalpar]
wherefore he-would-be to scalp
coma fols totz hom que las cre
as fool every man who them believes
ni vol far per lor cossel re,
nor wants to-do by their counsel anything
si donc no volia mal far
if then not he-wanted ill to-do
queza qui sabon ben obrar;
which-they who know well to-work
don En [Peire] de Bussinhac
whence Sir Peire of Bussignac
lor en dis aital un escac
to-them thereof said such a check
parlan de lur engan subtil:
speaking of their deceit subtle
«Qui en loc femenil
Who in place womanly
pessa fieltat trobar
thinks fidelity to-find
mielhs en fai a blasmar
better thereof does to blame
de cel qu'en jatz cani
than he who-in kennel of-dog
vai per querre saï,
goes for to-seek fat

[ni] qui vol comandar
nor who wants to-commend
al niblan ni bailar
to-the kite nor to-hand
sos poletz per noirir,
his chicks for nourishing
ja .I. dels gras no m'en do per raustir.»
ever one of-the fat-ones not to-me-thereof may-he-give for roasting
Mai d'engan trobaretz en lor;
More of-deceit you-will-find in them
que si an fats per lor folor
for if they-have done through their folly
e per lor grand desliautat
and through their great disloyalty
alcun engan o malvestat,
some deceit or baseness
si d'aquo pueis hom las repren,
if of-that then one them rebukes
jurar vos an demantenen
to-swear to-you they-have at-once
per totz los sanhs de paradis
by all the saints of paradise
que non es vers so qu'om ne dis;
that not is true that which-one thereof says
ans son a tort encolpadas
rather they-are at wrong accused
e volrian esser negadas
and they-would-want to-be drowned
enans e mar dedins .I. sac;
rather in sea within a sack

29645 don en Peire de Bussin[h]ac
whence sir Peire of Bussignac
dis parlan d'aquesta raso
said speaking of-this matter
en cela mezeissa canso
in that same song
reprenden l'engan feminil:
rebuking the-deceit womanly
«Si las tenes tan vil
If them you-hold so cheap
29650 que las vulhatz blasmar,
that them you-want to-blame
sempreus iran jurar
always-you they-will-go to-swear
sobre las dens narpi
on the teeth narpi
que so que hom en di
that that which one thereof says
no fari' a comtar,
not would-be to count
29655 e sabran vos pagar
and they-will-know you to-pay
tan gen am lur mentir
so nobly with their lying
qu'a lor engans nuls homs nos pot gandir.»
that-from their deceits any man not-himself can to-escape

Lur sagramens donc re no val,
Their oaths then anything not are-worth
don dis en Peyre Cardenal
whence said sir Peire Cardenal
en .I. sieu sirventes aissi:
in a his sirventes thus
«En jurar de femna nom fi,
In swearing of woman not-me I-trust
ni so sagramen no vuel ja,
nor her oath not I-want ever
que silh metiatz en la ma
for if-to-her you-put in the hand
per ver dir .I. marabeti
for true saying a maravedi
o per mentir .I. barbari,
or for lying a barbarin
lo barbari gazanhara.»
the barbarin she-will-gain
Quo fols donc e quo muzartz fa
As fool then and as dullard does
totz [hom] qui s'i fiza de re,
every man who himself-there trusts in anything
ni de lur engan las mante!
nor of their deceit them maintains
Mielhs las deuria hom desfizar,
Better them ought one to-mistrust
quar no fan als mas cossirar
for not they-do else but to-ponder
mals engans, la nueg el jorn.
evil deceits the night and-the day

Don ditz Bernat de Ventedorn
Whence says Bernart of Ventadorn
que saub de lur engans lo ver:
who knew of their deceits the truth
«De las donas mi desesper,
Of the ladies myself I-despair
jamai en lur nom fizarai,
ever-more in them not-myself I-will-trust
qu'aissi cum las suelh mantener
for-thus as them I-am-wont to-maintain
enaissi las desmantenrai,
thus them I-will-disown
puei, vei, neguna pro nom te,
since I-see any profit not-me holds
ves lieis quem destren em cofon
toward her who-me constrains and-me confounds
totas las gurp e las mescre
all them I-abandon and them I-mistrust
car sai de sert qu'atretals son.»
for I-know for sure that-likewise they-are
[Huei donc an fag las donas fron,]
Today then have made the ladies front
dison li davan dig aiman,
say the before said lovers
quar non dopdo far nul engan.
for not they-fear to-do any deceit
Mas temps fo qu'om trobava en lor
But time was that-one found in them
fizeltat e lial amor;
fidelity and loyal love

mas huei poiria pro sercar
but today one-could enough to-seek
ans qu'en pogues una trobar
before that-thereof he-could one to-find
qui daria d'aur plena jarra;
who would-give of-gold full jar
don dis lo reis de Navarra
whence said the king of Navarre
de so qu'en fo antiquamen:
of that which-thereof was anciently

«Un tans fu ja que ces dames amoient
A time was once that these ladies loved
de bone amor sains faynte e sains faucer;
with good love without feint and without falseness
cil bachelier qui donnoient,
those bachelors who courted
por los epris e por toutz biens amer,
for the prizes and for all goods to-love
or son cheitis et escas en aver,
now are-they wretched and stingy in wealth
e ces dames que amors mantenoient
and these ladies who love maintained
on tout layssié por aprendre à bosser,
have all left for to-learn to purse
mor est amor e mors cil que amo gent.»
dead is love and dead those who loved nobly

Respon Matfre reprenden los aymadors

XXV · MATFRE REBUKES THE LOVERS

Matfre will not hear the ladies slandered, any more than Peire Vidal or Bernart de La Fon would. Those lovers chose badly and blame the good for the bad; there are many worthy ladies, and he lists the troubadours who praised theirs: Folquet, Uc de la Bacalaria, Peire Rogier, Guilhem de Saint-Didier, Guilhem Azemar, Daude de Pradas, Arnaut de Mareuil, Aimeric de Peguilhan, Rigaut de Barbezieux, Pons de Chapteuil, Raimbaut de Vaqueiras, Aimeric de Belenoi, Azemar, Peire Vidal, Pistoleta, Miraval, and Montanhagol, and his own lady above all. Man is worth nothing without a lady; the deceit comes from false lovers who boast, and Raimon Jordan judged the slanderers of women great sinners.

Dieus! quinhas novas de nient
God what-kind-of news of nothing
avetz los ges auzitz parlar!
you-have them at-all heard to-speak
Ieu non o pues[c] plus escoutar,
I not it can more to-hear
quar beus dic qu'ieu non ai amic
for well-you I-say that-I not have friend
tan bo, tan coral ni tan ric
so good so heartfelt nor so rich
que fos de donas maldizens,
that he-were of ladies slanderer
pueis [c'] amors m'intret dins las dens;
since that love me-entered within the teeth
ni es nuls homs, quan qu'ieu l'azir,
nor is any man however-much that-I him-hate

sieu l'en auzia nul ben dir
if-I to-him-thereof heard any good to-say
qu'ieu la rancor nolh perdones
that-I the rancor not-to-him would-pardon
e de bon cor pueis no l'ames,
and from good heart then not him-would-love
neis s'era enemicx mortals.
even if-he-were enemy mortal
D'aissom semblet Peyre Vidals
Of-this-me seemed Peire Vidal
don tractan d'aquesta raso
whence treating of-this matter
dis en una sua canso:
said in a his song

«Non ai enemic tan brau
Not I-have enemy so fierce
que si las donas mi mentau
that if the ladies to-me he-mentions
ni m'en diga honor ni lau
or to-me-thereof says honor or praise
qu'ieu nolh sia bos amicx.
that-I not-to-him be good friend
[E] quar mest lor non estau
And because among them not I-stay
ni en autra terra vau,
nor into other land I-go
planc e sospir e languis.»
I-lament and sigh and languish

Non es hom donc qu'ieu ausis
Not is man then that-I heard
que de las donas disses mal,
that of the ladies said ill
quar ieu sai be qu'ieu l'ai leal,
for I know well that-I her-have loyal
per qu'ieu de las autras non cre,
for which-I of the others not believe
que qu'oms en diga, mas tot be;
what that-one thereof say but all good
e no fai ges savieza
and not does at-all wisdom
qui de mal dir s'en despeza
who in ill saying himself-thereof spends
ni vol ab donas guerrejar,
nor wants with ladies to-war
mot y val may merce clamar,
much there is-worth more mercy to-call
e qu'om se re[n]da per vencutz
and that-one himself render as conquered
re[n]den lo basto e l'escut,
rendering the staff and the-shield
quar cel quei conten se confon,
for he who-there contends himself confounds
don dis En Bernat de La Fon:
whence said Sir Bernart of La Fon
que no volc ab lor contendre:
who not wanted with them to-contend

«L'escut el basto vuelh rendre,
The-shield and-the staff I-want to-render
em vuelh per vencut clamar
and-me I-want for conquered to-call
ans que vas donas defendre
before that toward ladies to-defend
m'avenha [ni] guerrejar;
to-me-may-happen or to-war
per so vas lieis, cui hom so,
for this toward her whose man I-am
deg aver franc cor e bo
I-ought to-have noble heart and good
per totas donas hondrar,
for all ladies to-honor
e si [m'o ditz] mon pesar,
and if to-me-it she-says my grief
ieu non deg ab lieis contendre.»
I not ought with her to-contend

Mot pot quascus leu entendre
Much can each easily to-understand
que lh' aiman an fag gran error
that the lovers have made great error
e grand peccat e grand folor
and great sin and great folly
quar an cargat blasme ta mal
for they-have loaded blame so ill
a las donas en general,
on the ladies in general

quar a tort an encolpadas
for at wrong they-have accused
las bonas per las malvadas;
the good-ones for the wicked-ones
quar si tot si fan falhimen
for if all themselves make failing
las folas per lur avol sen,
the foolish-ones through their worthless sense
29755 non devon aver mal [resso]
not ought to-have ill report
per tal celas que bonas so;
for such those who good are
e silh davan dig aimador
and if-the before said lovers
an cauzidas per lur folor
have chosen through their folly
aitals donas barataritz
such ladies swindlers
29760 e deslials o trichairitz,
and disloyal or cheats
ges a planher non fan, som par,
at-all to lament not they-do so-me it-seems
quer an saubut ta mal triar,
for they-have known so ill to-choose
nis son ab elas estancatz
nor-themselves are with them stayed
pueis que conogro lurs baratz,
since that they-knew their swindles

e mot gran dezastre an agut
and very great misfortune they-have had
quar ta mal i son avengut;
for so ill there they-are come
mot me meravilh quos pot far
much myself I-wonder how-itself can to-be
quilh i sian pogut peccar,
that-they there be been-able to-sin
tantas de bonas donas son
so-many of good ladies there-are
e gen noiridas per lo mon,
and nobly bred through the world
savias, leials e ben apresas,
wise loyal and well taught
belas e plazens e cortezas.
fair and pleasing and courtly
Mot mielhs i causi[c] En Folquetz,
Much better there chose Sir Folquet
don dis en un cantar que fetz
whence said in a song that he-made
lauzan sa dona de totz bes:
praising his lady of all goods

«La gran beutat el ric pretz qu'en lieis es
The great beauty and-the rich worth that-in her is
ab totz bos aibs que dona puesc' aver
with all good qualities that lady can to-have
mi fan ades estar en bon esper
me make ever to-stand in good hope
quar ges non pes qu'esdevenir pog[u]es
for at-all not I-think that-to-happen it-could
que lai ont es totz autres bes pauzatz
that there where is every other good placed
no fos merces; e car humilitatz
not were mercy and because humility
mi fa[y] suffrir ma dolor bonamens,
me makes to-suffer my grief well
humilitatz, merces e cauzimens
humility mercy and clemency
mi pot valer sol que midons s'enprenda.»
me can to-avail only that my-lady herself-kindle
No sai deves qual part mi prenda
Not I-know toward which part myself I-may-take
a las bonas donas comtar,
to the good ladies to-count
tantas n'ay auzidas lauzar
so-many thereof-I-have heard to-praise
e tantas de bonas en say
and so-many of good-ones thereof I-know
ab complimen de pretz veray,
with fullness of worth true

si que nous auria nomnadas
so that not-you I-would-have named
las bonas e las prezadas,
the good-ones and the prized-ones
gen noiridas e ses engan,
nobly bred and without deceit
que no fezes al res d'un an;
that not I-made else thing of-a year
pero tener nom poiria
yet to-hold not-me I-could
qu'ieu alcunas nous en dia
that-I some not-you thereof say
de celas quez an trobador
of those whom have troubadours
lauzadas elh fin aimador
praised and-the true lovers
qu'en sabro be la veritat.
who-thereof knew well the truth
Domna causi ses tot barat,
Lady chose without all fraud
bel' e gen parlan, ab gran sen,
fair and nobly speaking with great sense
ensenhada e conoissen,
taught and knowing
n' Uc de la Bachalaria,
sir Uc of the Bacalaria
e per so dis lauzan .I. dia
and for this said praising one day
lieis en comtan sa valenza:
her thereof counting her worth

«Beus deig amar ses neguna falhensa
Well-you I-ought to-love without any failing
quar tot quant es en las autras devis,
for all as-much-as is in the others divided
sens e beutatz, gen parlar e franc ris
sense and beauty noble speaking and noble laughter
essenhamens, sabers e conoissensa
teaching knowing and knowledge
e tot aquo qu'a pretz verai s'escaia,
and all that which-to worth true itself-befits
vei qu'es en vos, bona dona presans,
I-see that-is in you good lady prized
perq' ieu farai tostemps vostres comans,
wherefore I will-do always your commands
que ja noi fes lo quartz ni la meitatz,
for ever not-there made the fourth nor the half
sieus amarai qu'enaissi fui fadatz.»
yours I-will-love for-thus I-was fated

Et un' autra bonan trobet,
And an other good-one found
Peire Rotgier per son gabet,
Peire Rogier for his boast
que ben [eran tug escarnit]
that well were all mocked
li aimador, [qu'el avia cauzit]
the lovers for-he had chosen
la plus bela e la melhor,
the most fair and the best

e dis que si l'autr' aimador
and said that if the-other lovers
l'en volian desmenten blasmar,
him-thereof wanted belying to-blame
el los laissaria pro parlar,
he them would-let enough to-talk
car ges no so [preza] un dat,
for at-all not it prized a die
qu'el en sabia la veritat,
for-he thereof knew the truth
don dis [com] el o saup ben dir:
whence said as he it knew well to-say
«Ieu puesc los autres escarnir
I can the others to-mock
quar aissim saubi far avan
for thus-myself I-knew to-do before
que mielhs que tug saubi cauzir,
that better than all I-knew to-choose
ieu o dic quar sai qu' es vertatz,
I it say for I-know that is truth
[benleu mot] n'i aura gelos
perhaps much thereof-there will-be jealous
quem diran: «mens e non es res»
who-me will-say thou-liest and not is anything
no m'en qual, [ni] d'aquo no m'es,
not myself-thereof matters nor of-that not to-me-is
qu'ieu sai be cossi es de lieis.»
for-I know well how is of her

Ben n'an desmentit mai de .VI.,
Well thereof-have belied more than six
don en Guillem de Sans Desdier
whence sir Guilhem of Saint Didier
dihs que si dons ac pretz entier
said that his lady had worth whole
e qu'el avia la gensor
and that-he had the noblest
del mon cauzida la melhor
of-the world chosen the best
quez avia tan de bes sez par
who had so-much of goods without peer
qu'om noi pogra re[s] melhurar,
that-one not-there could anything to-improve
e per so dihs aital lauzor:
and for this said such praise
«Ses tot dubtar, ai cauzit la gensor
Without all doubting I-have chosen the noblest
que nulhs homs [vis] e la plus avinen
that any man saw and the most gracious
e que mai creis de ric pretz e d'onor
and who most grows in rich worth and of-honor
sobre totas qu'una no s'e [n] defen;
above all for-one not herself thereof defends
nulhs homs en lieis no pot res melhurar,
any man in her not can anything to-improve
mas que ves mi es de mala merce,
but that toward me she-is of evil mercy

per lieis m'es mal quar res li descove
for her to-me-it-is ill for anything to-her misbefits
qu'ieu no volgra, qu'ieu pogues blasmar.»
for-I not would-want that-I could to-blame
Atressi [En] Guilhem Azemar
Likewise Sir Guilhem Azemar
dihs qu'el no saubra dir [lauzors] 29850
said that-he not would-know-how to-say praises
que no fos magers la valors
that not were greater the merit
de la soa dona cen tans,
of the his lady hundred times
quez anc non ac de bels semblans
for ever not had of fair seemings
par el mon, don dis sez ganda:
peer in-the world whence said without hesitation
«Que tals mi tramet em manda 29855
For such-one to-me sends and-me commands
salutz et amistatz coraus
greetings and friendships heartfelt
dont [ieu] no sai tan dir de laus
whence I not know so-much to-say of praise
que sa valor no fos plus granda;
that her merit not were more great

ben ay proat e conogut
well I-have proved and known
del sieu gai cors aperceubut
of-the her gay body perceived
que non a par de bels semblans
that not has peer of fair seemings
en tot lo mon tant quant es grans.»
in all the world as-much as is great
En Daude de Pradas trobet
Sir Daude of Pradas found
autra dona de cui gabet
other lady of whom he-boasted
qu'el mon non avia tan guaia,
that-in-the world not was so gay
tan valen ni tan veraia
so worthy nor so true
ni que saubes tan gen parlar
nor who knew so nobly to-speak
ni aculhir ni dompneyar,
nor to-welcome nor to-court
don dis a sa valor granda:
whence said to her merit great
«En tan quom lo cel garanda
In so-much as the sky encloses
no[n] nasquet dona tan guaia,
not was-born lady so gay
tan valen, ni que tant aja
so worthy nor who so-much has
so que fis pretz vol e manda,
that which fine worth wants and commands

gen sap parlar ez aculhir
nobly she-knows to-speak and to-welcome
e domnejar e retenir
and to-court and to-retain
ab bel semblan tota la gen
with fair seeming all the people
ez amar un sol coralmen.»
and to-love one only heartily
Un' autra cauzi sez erguelh
An other chose without pride
lo pros [Arnaut de Maruel]
the worthy Arnaut of Mareuil
don dis que Dieus pogra [garnir]
whence said that God could to-furnish
dels sieus bes, sils volgues partir,
with-the her goods if-them he-wanted to-share
mantas d'autras e gent onrar,
many of-others and nobly to-honor
quar de bos aips non troba par,
for of good qualities not one-finds peer
veus qu'e[n] dis, senes mentir:
behold what-thereof he-said without lying
«Si Dieus volgues lo sieu ric pretz despendre,
If God wanted the her rich worth to-spend
gran ren pogra d'autras donas onrar;
great deal could of-other ladies to-honor
tan quan mars clau ni terras pot estendre
as-much as sea encloses or lands can to-extend
es lo sieus pretz de totz bos aips premiers,
is the her worth of all good qualities first

et agra m'obs [lo jorn] vilas portiers,
and would-have to-me-need the day churlish porters
qu' aniei ves lieys, o que tan prim no vis;
that I-went toward her or that so fine not I-saw
que mos sabers ai paor que m' aucis.»
for my knowing I-have fear that me it-kills

En Aimerix de Pegulha
Sir Aimeric of Peguilhan
per que [amet] ab cor certa,
for which he-loved with heart sure
trobet autra creatura
found other creature
en cui fo [s]ens e mezura,
in whom was sense and measure
beutatz, conoissensa, jovens,
beauty knowledge youth
valors, ab bels captenemens,
merit with fair bearing
don dis l'amoros el cortes:
whence said the-loving and-the courtly

«Mesura, sens qu'es razitz de totz bes,
Measure sense which-is root of all goods
jovens, beutatz, conoissensa, saber,
youth beauty knowledge knowing
pauset en lieis Dieus quan la nos trames,
put in her God when her to-us he-sent
e volc que fos, per so quar saup valer,
and wanted that she-be for this because she-knew to-be-worth

sa valensa plus valen de valor
her worth more worthy of merit
[e sobr' autras] plus onrada d'onor;
and above others more honored of-honor
non cre, per qu'ieu de lieis nom luenh nim tuelh,
not I-believe for which-I from her not-me I-distance nor-me I-take
qu'autr' ab tans bes si vesta nis despuelh.»
that-other with so-many goods herself dress nor-herself undress
[Richartz] de Berbezil cauzi
Rigaut of Barbezieux chose
la plus bela don' atressi
the most fair lady likewise
quez om saubes e la melhor,
that one could-know and the best
e tan complida de valor
and so full of merit
que nuls bes nolh sofranhia,
that any good not-to-her lacked
mas quez amor no volia;
but that love not she-wanted
don dis, lauzan lieis l'amoros:
whence said praising her the-loving
«Totas las belas faizos
All the fair features
del mon so en vos e mais,
of-the world are in you and more
dona, qu' anc re nous sofrais,
lady for ever anything not-you lacked
de tota valor complida,
of all merit full

si fossez d'amar ardida
if you-were of-loving bold
re noi pogra hom melhurar,
anything not-there could one to-improve
e[t] ab tot sietz sez par,
and with all you-are without peer
e forsa e castels e tors
and force and castles and towers
d'amor e de beutat flors.»
of-love and of beauty flower
En Pons de Capduelh atretal
Sir Pons of Chapteuil likewise
en causi autra mot cabal,
thereof chose other very excellent
per que dihs que si Dieus volgues
for which he-said that if God wanted
en una pauzar totz los bes
in one to-put all the goods
e las beutatz e las lauzors
and the beauties and the praises
de totas las donas melhors,
of all the ladies best
mot ne pogra hom mai trobar
much thereof could one more to-find
en la sua senes duptar,
in the his without doubting
don dihs l'amoros el cortes:
whence said the-loving and-the courtly

«Si totz los gaugz els bes
If all the joys and-the goods
e las finas lauzors
and the fine praises
els faitz els ditz cortes
and-the deeds and-the sayings courtly
de totas las melhors
of all the best
volgues Dieus totz complir
wanted God all to-fulfill
en una solamen,
in one only
saber cug veramen
to-know I-think truly
que cela qu' ieu dezir
that she whom I desire
[n'agra] mai per .I. cen.»
thereof-would-have more by a hundred

Autra ne dirai mot valen:
Other thereof I-will-tell very worthy
en Raimbaut de Vaquieiras
sir Raimbaut of Vaqueiras
que conoc ben las manieiras
who knew well the manners
e quan quez a dona cove
and as-much-as that to lady befits
29945 ne causi un' autra trob be
thereof chose an other found well
jove, ab avinens fais[s]os
young with gracious features
et ab cors gent e mot joios,
and with body noble and very joyful
essenhada, gen noirida
taught nobly bred
e de fin pretz ben garnida,
and of fine worth well furnished
29950 per so dihs de lieis l'amoros:
for this said of her the-loving
«Jois e jovens et avinens faissos,
Joy and youth and gracious features
domn', el gent cors d'essenhamens noirit
lady and-the noble body with-teachings nourished
vos an pretz dat qu'es pels mielhors cauzit,
to-you have worth given which-is by-the best chosen
e, per ma fe, si m'aventura fos
and by my faith if my-fortune were
29955 qu' ieu ni mos cans ni m'amors vos plagues,
that I or my songs or my-love to-you pleased

lo miels de pretz auria en vos conques
the best of worth I-would-have in you conquered
e de beutat, e puesc o dir en ver,
and of beauty and I-can it to-say in truth
que per auzir o sai e per vezer.»
for by hearing it I-know and by seeing
Autran causi sez tot enney
Other chose without all vexation
lo pros Aimeric de Belenuey
the worthy Aimeric of Belenoi
e causi la per la gensor
and chose her for the noblest
dona del mon e la melhor,
lady of-the world and the best
e cela ques fes mais grazir,
and she who-herself made more to-thank
don dis cum el o saub ben dir:
whence said as he it knew well to-say
«Regardan la vey gensor
Looking her I-see nobler
e pessan la truep melhor,
and thinking her I-find better
qu'amar se fay e grazir
for-to-love herself she-makes and to-thank
per vezer e per auzir,
by seeing and by hearing

e silh met Dieus en coratge
and if-to-her puts God in heart
que sol per merce fassa tan
that only through mercy she-do so-much
qu'ilh plassa qu'ieu l'am sez engan,
that-to-her it-please that-I her-love without deceit
merces n'aura sa dreytura,
mercy thereof-will-have its right
e lh' amic sez falsura.»
and the friend without falseness
N' Azemar de Rocaficha
Sir Azemar of Rocafixa
re[n]det de si dons escricha
rendered of his lady written
cum fis aimans aital lausor:
as true lover such praise
«Mielhs [de donas], mielhs [d'amor],
Better than ladies better than-love
mielhs de tot qu'anc mais dir vuelh
better than all that-ever more to-say I-want
e mielhs d'autra quis despuelh,
and better than-other who-herself undresses
mielhs de tot gaug d'aimador,
better than all joy of-lover
mielhs de be qu'om [ve ni gara],
better than good that-one sees or looks-at

mielhs de totz mielhs [es vos ara]
better than all betters are you now
e mielhs de fina lausor
and better than fine praise
que tot mielhs en vos s'esmera,
for all better in you itself-refines
mielhs de pretz, mielhs de joven
better of worth better of youth
mielhs de valor, mielhs de [s]en,
better of merit better of sense
s'un pauc de merces i era.»
if-a little of mercy there were
D'autras von dirai enquera:
Of-others to-you-thereof I-will-tell still
dompna trobet Peyre Vidal
lady found Peire Vidal
bona, bela mot e cabal,
good fair very and excellent
per so [lin] dis aital plazer:
for this to-her-thereof said such pleasure
«Bona dona, [Dieu] cug vezer
Good lady God I-think to-see
quan lo vostre bel cors remir,
when the your fair body I-gaze-at
e pueis tan vos am eus dezir
and since so-much you I-love and-you desire
grans bes m'en degra escazer,
great goods to-me-thereof ought to-fall

qu'aissi m'a vostr' amors conques
for-thus me-has your love conquered
e vencut e lassat e pres
and vanquished and bound and taken
qu'ab tot lo segle que meus fos
that-with all the world that mine were
me tenria paubres ses vos.»
myself I-would-hold poor without you
El mezeis en autre logual
He himself in other place
dis de si dons [lauzor] aital,
said of his lady praise such
lauzan son [gent] cors agradieu:
praising her noble body agreeable
«D'onrat pretz nominatieu
Of-honored worth renowned
creis tan la sua valors
grows so-much the her merit
que non pot suffrir lauzors
that not can to-suffer praises
la forsa gran del ver brieu;
the force great of-the true brief
siei enemic son caitieu
her enemies are wretched
e siei amic ric e forts;
and her friends rich and strong
blanc pietz ab dura mamela,
white breast with firm breast
huelhs, fron, nas, boca, maicela,
eyes forehead nose mouth cheek

del talh dels filhs [d'Israel]
of-the cut of-the sons of-Israel
e[t] es columba sez fel.»
and is dove without gall
Autran causi Pistoleta
Other-thereof chose Pistoleta
bona, bela, pros e neta
good fair worthy and pure
que tan fo de beutat sez par
who so-much was of beauty without peer
qu'om noi pogra[re] melhurar
that-one not-there could-anything to-improve
per qu'elh dis mot cortezamen:
for which-he said very courteously
«Dona, mon cors e mon castel vos ren
Lady my body and my castle to-you I-render
e tot quant ai quar es bela e pros,
and all as-much-as I-have for you-are fair and worthy
e s'agues mais de queus fezes prezen
and if-I-had more of what-you I-would-make present
de tot lo mon en feira si mieus fos,
of all the world thereof I-would-make if mine it-were
qu'en totas certz pues[c] gabar sez contendre
for-in all certainly I-can to-boast without contending
quelh genser etz en qu'ieu pogues entendre;
that-the noblest you-are to whom-I could to-attend
aissi[us] fetz Dieus avinens e sez par
thus-you made God gracious and without peer
que res nous falh queus deia ben estar.»
that anything not-you lacks that-you ought well to-become

Ramon de Miraval causi
Raimon of Miraval chose
autra dona segon qu'el di,
other lady according-as he says
cuy lausan no pogro mentir
whom praising not they-could to-lie
ni disen de lieis mal ver dir,
nor saying of her ill truth to-say
e quaisqu'En Miravals diches
and although-that-Sir Miraval said
qu'el trop no la lauzava ges,
that-he too-much not her praised at-all
repres los autres trobadors
he-rebuked the other troubadours
quez avian dig [trop grans] lauzors
who had said too great praises
de lor donas, quar semblava
of their ladies for it-seemed
esquern qui trop las lauzava,
mockery who too-much them praised
e per so dis en un logual:
and for this he-said in a place
«Tug li trobador engual,
All the troubadours equally
segon qu'il han de saber,
according-as they have of knowing
lauzon donas a plazer
praise ladies at pleasure
e no sabo cui ni qual,
and not know whom nor which

e qui trop mais que no val
and who too-much more than — is-worth
lauz[a] si dons, fai parer
praises his lady makes to-appear
qu'esquern digua [e] non re val;
that-mockery he-says and not anything is-worth
mas ieu n'ai causida tal
but I thereof-have chosen such
qu'om non pot dire mas ver
that-one not can to-say but truth
si donc non disia mal.»
if then not he-said ill
Montan[h]agut en causic tal
Montanhagut thereof chose such
per cui fo gais et amoros,
for whom he-was gay and amorous
e fetz mantas bonas cansos,
and made many good songs
tan bona e tant avinen
so good and so gracious
e tan bela e tant plazen
and so fair and so pleasing
que semblet mielhs celestials
that she-seemed better heavenly
creatura que terrenals,
creature than earthly
per son dis aital lauzor:
for this he-said such praise

«Bem platz qu' ieu chan
Well-me it-pleases that I sing
quan pes la gran honor
when I-think the great honor
quem ve d'amors, en fassa rix assais,
that-me comes from-love and-thereof I-make rich trial
quar tals recep mon chan e ma lausor
for such-one receives my song and my praise
que[z]a la flor de la beutat que nais;
that-is the flower of the beauty that is-born
pero beus dic que mielhs creire deuria
yet well-you I-say that better to-believe one-ought
que sa beutat desus de[l] cel partis
that her beauty above from-the sky departed
que tan sembla obra de paradis,
for so-much it-seems work of paradise
qu'a penas par terrenals sa cuntia.»
that-with difficulty appears earthly her grace
E si tot an dih folia
And if all they-have said folly
li dig aiman [quar] an dig mal
the said lovers for they-have said ill
de las donas en general,
of the ladies in general

non cre [qu']ajon tan d'avol sen
not I-believe that-they-have so-much of-worthless sense
ni tan malvat entendemen
nor so wicked understanding
q'entendesso de re blasmar
that-they-meant of anything to-blame
ma dona qu' es de bes ses par, 30070
my lady who is of goods without peer
quar tant es certa sa bontatz
for so-much is sure her goodness
qu' uom el mon [non] es ta malvatz
that man in-the world not is so wicked
qu'ilh demanda de lieis quals es,
that-to-him one-asks of her what-like she-is
que non digua lauzors e bes,
that not he-say praises and goods
perque l'enten quascus triar 30075
wherefore her-means each to-pick
de so blasme e[t] exceptar,
from this blame and to-except
quant qu'en diga blasme e mal
whatever that-thereof he-say blame and ill
de las donas en general;
of the ladies in general

quar si nuls homs ad essien
for if any man with knowing
disia nul malazautimen
said any ill-favored-thing
de lieis, non cre que n'escapes
of her not I-believe that thereof-he-would-escape
qu'el tantost parlar non perdes,
that-he at-once speech not would-lose
quar ges Dieus no suffriria
for at-all God not would-suffer
tan de mal ni de folia
so-much of ill nor of folly
qu'hom so cargues de malvastat
that-one this should-load with baseness
en qual a tan de be pauzat;
in which he-has so-much of good placed
don diss' ieu del sieu pretz entier
whence said I of-the her worth whole
e de sa gran beutat l'autr' ier,
and of her great beauty the-other day
qu'en liey nul temps no s'esfassa:
that-in her any time not itself-effaces
«De midons puesc ieu dir en tota plassa
Of my-lady can I to-say in every place
que non a par de valor ni de sen
that not she-has peer of merit nor of sense
ni de bos aibs am bel captenemen
nor of good qualities with fair bearing
per que de pretz totas las autras passa,
for which in worth all the others she-passes

e sa beutatz re melhurar non qual,
and her beauty anything to-improve not needs
quar hanc nul temps non a[c] par ni egal,
for ever any time not she-had peer nor equal
don s'ieu pogues lieis tos temps remirar
whence if-I could her all times to-gaze-at
no volgra mais ni durmir ni pauzar.»
not I-would-want more nor to-sleep nor to-rest
A tot hogan n'auria
At all this-year thereof-I-would-have
s'ieu comtar ni dir volia
if-I to-count or to-say wanted
la bonas donas ques ieu sai
the good ladies whom I know
am complimen de pretz verai.
with fullness of worth true
Ben an facha donc gran error
Well have made then great error
e gran malvastat l'aimador
and great baseness the-lovers
vilanias e[n] mal dizen
churlishnesses in ill saying
de las donas generalmen,
of the ladies generally
e s'il fosson aiman leial
and if-they were lovers loyal
non agro[n] dig blasme ni mal,
not they-would-have said blame nor ill

quar greu a sen ni pretz am se
for hardly has sense nor worth with himself
nuls homs si de dona nol ve;
any man if from lady not-it comes
quar qui en dona non enten
for who on lady not attends
non dupta far nul falhimen;
not fears to-do any failing
don tractan d'aquesta raso
whence treating of-this matter
dis en una sua canso
said in a his song
en Miraval le cavaliers:
sir Miraval the knight
«Amors a tans de bos mestiers
Love has so-many of good offices
qu'a totz fai benestans socors,
that-to all she-makes seemly succor
qu'ieu non trop [lunh bos] servidors
for-I not find any good servants
que non cug esser parceriers,
that not I-think to-be sharers
qu'en luog bos pretz no s'abriga
for-in place good worth not itself-shelters
leu, si non ve per amigua.
easily if not it-comes through sweetheart
Pueis dison tug, quan hom fai falhimen,
Then say all when one does failing
be par d'aquest qu'en donas non enten.»
well it-appears of-this-one that-on ladies not attends

Quar donas fan dels orgolhos
For ladies make of-the proud
humils e francx dels envejos,
humble and noble of-the envious
e fan far so qu'a fin pretz tanh,
and make to-do that which-to fine worth befits
don ditz Guilhem de Cabestanh:
whence says Guilhem of Cabestany
«Quar donas fan valer ades
For ladies make to-be-worth ever
los enoyos els fols engres,
the tiresome and-the fools fierce
que tals es pros et agradieus
for such-one is worthy and pleasing
que si ja dona non ames
who if ever lady not he-loved
fora vas lo mon plus esquieus;
would-be toward the world more shy
qu' ieu[n] soy als pros plus humilieus
for I-thereof am to-the worthy more humble
e plus orgolhos als sav[a]is.»
and more proud to-the base
Donc nuls aimans fis ni verais
Then any lover true nor true
non deu de las donas dir mal,
not ought of the ladies to-say ill
quar hom sez dona re no val;
for man without lady anything not is-worth

e l'engans don se son clamatz
and the-deceit of-which themselves are complained
li davan dig enamoratz
the before said lovers
di[s]sen del[s] falses trichadors
descends from-the false cheats
que fengon amar per amors
who feign to-love through love
e non amo mas per engan
and not love but through deceit
ab cor desleal e truan;
with heart disloyal and rascally
pueis diso qu'amo leialmen;
then they-say that-they-love loyally
[e] las donas demantenen
and the ladies at-once
crezo quez ilh lor dizo ver,
believe that they to-them say truth
per que lor fan qualque plazer
for which to-them they-do some pleasure
d'aculhir o de bel semblan;
of-welcoming or of fair seeming
apres quan conoisson l'engan,
afterward when they-know the-deceit
qu'ilh las requero de folor
that-they them ask of folly
tot l'engan torna sobre lor,
all the-deceit turns on them

gardon los de lor amistat
they-guard them from their friendship
las donas gardan honestat,
the ladies keeping honesty
[e] d'aisso fan mot a [lauzar],
and of-this they-do much to praise
mas ilh las en volo blasmar
but they them thereof want to-blame
e las n'apelo [trichayritz],
and them thereof-call cheats
mas l'engans es d'els mielhs issitz,
but the-deceit is from-them better issued
quar elhs ne porton lo ple sac,
for they thereof carry the full sack
don dis Guirant de Quintinac,
whence said Guiraut of Quintinhac
cum pros, e savis e cortes:
as worthy and wise and courtly

«S'anc amors tornet en deffes,
If-ever love turned to defense
per fals aimadors pres lo dan;
through false lovers it-took the harm
el fols cuja far prim l'engan,
and-the fool thinks to-make fine the-deceit
e l'engans vol sobrel badieu,
and the-deceit wants over-the gaper
pueis l'amistat tornan error;
then the-friendship they-turn error

e domnas an la colpa lor,
and ladies have the fault theirs
e dizo tug qu'om no si fieu.»
and say all that-one not himself trust
Et enquaras fan li caytieu
And moreover do the wretches
que si fenhon leyal aiman,
who themselves feign loyal lovers
a las donas major engan,
to the ladies greater deceit
quar si an de lors donas pres
for if they-have from their ladies taken
amorozamen alcus bes,
lovingly some goods
quels amaran de bon' amor,
that-them they-will-love with good love
tantost li malvat trichador
at-once the wicked cheats
o presicaran say e lay.
it will-preach here and there
Ilh no son pas aiman verai,
They not are at-all lovers true
quar qui es be enamorat
for who is well in-love
deu esser cortes e celat,
ought to-be courteous and discreet
gardan se de dire folor
guarding himself from saying folly
si be vol aver d'est'amor;
if well he-wants to-have of-this-love

e si per lor parlairias
and if through their chatter

perdol gaug de lor amias,
they-lose-the joy of their sweethearts

mot grans dretz e grans rasos es,
much great right and great reason it-is

pueis qu'elhs so ta mal cortes,
since that-they are so ill courteous

que lor dona lor mostra orguelh.
that to-them lady to-them shows pride

Per so ditz N' Arnaut de Maruelh
For this says Sir Arnaut of Mareuil

que fo mot fis enamoratz:
who was very true lover

«Dona vol qu'om sia [privatz]
Lady wants that-one be intimate

e que si gart de dir folor
and that himself he-guard from saying folly

[pus qu'enquier] los fis gaugz d'amor,
since that-he-seeks the true joys of-love

e que sapia far mielhs de be,
and that he-know to-do better of good

quar aitals amix vol e cre,
for such friend she-wants and believes

ez als autres vol dir de no,
and to-the others wants to-say of no

e fai o per bona raso
and does it for good reason
que cascus [dis] qu'es fis aimans,
that each says that-he-is true lover
elhs pluzor renhon ab engans.»
and-the most reign with deceits
Pueis doncx [comensa] dels aimans
Since then begins from-the lovers
lo mals, l'engans e la folors,
the ill the-deceit and the folly
non degron far aitals clamors
not they-ought to-make such complaints
de las donas, sis tenon car
of the ladies if-themselves they-hold dear
e volo lor honor gardar,
and want their honor to-keep
per so an fag mot gran peccat
for this they-have made very great sin
gran error e gran malvestat,
great error and great baseness
ses dopte, cels que an dig mal
without doubt those who have said ill
de las donas en general.
of the ladies in general
Per so Ramon Jorda vesquoms
For this Raimon Jordan viscount
coma savis e valens homs,
as wise and worthy man

ne det sentencia en escrig
thereof gave sentence in writing
contra cels qu'en avian mal dig,
against those who-thereof had ill said
don dis lo pros de bon aire:
whence said the worthy-one of good nature
«No puesc mudar non diga mo vejaire
Not I-can to-change not I-may-say my opinion
de so dont ay al cor mot gran dolor,
of that of-which I-have at-the heart very great grief
ez er me mal e greu mot a retraire,
and it-will-be to-me ill and grievous much to recount
quar aquist [antic] trobador
for these ancient troubadours
que son passatz, dic que son fort peccaire,
who are passed I-say that they-are great sinners
qu'il an mes lo segle en error,
for-they have put the world into error
que an mal dig de donas a prezen,
who have ill said of ladies in presence
e silh qu'o auso [tras]tug crezols en,
and those who-it heard all believe-them in-it
ez autrejo tug que ben es semblansa,
and grant all that well is seeming
ez aissi an mes lo segl' en erransa.»
and thus have-they put the world into erring

Las donas demando cosselh a Matfre d'amors. Cosselh en qual manieyra las donas se devon captener en amor

XXVI · THE LADIES ASK COUNSEL

The ladies, glad that the cheats are defeated, thank Matfre for defending them and ask him, as the most loyal of men toward ladies and love, how they should conduct themselves in love so that false lovers cannot mock them and they fall into no blame.

Mot an las donas gran plazer
Much have the ladies great pleasure
e gran gaug e gran bo saber,
and great joy and great good savor
car an vencutz los trichadors
because they-have conquered the cheats
queis fengian fis aimadors,
who-themselves feigned true lovers
e son me vengudas denan
and are to-me come before
mot grazens e mot mercejan,
very thankful and very thanking
quar ieu tan las ai lauzadas
because I so-much them have praised
e de gran blasme curadas,
and from great blame cleansed
e[t] an me pregat humilmen
and have me prayed humbly
en aital manieira dizen:
in such manner saying

«Mes[s]ier Matfre, quar entre nos
Master Matfre for among us
non trobam plus leyal que vos
not we-find more loyal than you
e ves donas e ves amor
both toward ladies and toward love
per que n'avetz bona lauzor,
for which thereof-you-have good praise
que mantas donas prezadas
for many ladies prized
avetz ben acosselhadas,
you-have well counseled
et anc malvatz cosselh non des
and ever wicked counsel not you-gave
a nulha dona queus crezes,
to any lady who-you believed
vos preguam de cor humilmen
you we-pray from heart humbly
que vos nos detz essen[h]amen
that you to-us give teaching
e cosselh [quos] deiam regir
and counsel how-ourselves we-ought to-rule
e governar e captenir,
and to-govern and to-conduct

en [tal] guiza el fag d'amor
in such manner in-the affair of-love
quelh fals aiman elh trichador
that-the false lovers and-the cheats
elh desleial el bauziaire
and-the disloyal and-the deceivers
non puesco lor [e]squern faire,
not can their mockery to-make
ni nos per avol regimen
nor we through worthless rule
cazer en blasme de la gen.»
to-fall into blame of the people

Respon Matfre donan cosselh a las donas

XXVII · MATFRE COUNSELS THE LADIES

A lady should dress fair, go out in good company, and be gay and courtly, as Garin le Brun counsels; she should answer suitors gently, as Montanhagol says, but say no openly rather than promise and withdraw, like Peire Raimon's lady. She should honor the wise and the worthy, refuse vile suitors, prefer a loyal poor lover to a rich proud one, beware of the boaster, and never love a groom or a churl, taking the good and the wicked for mirrors, as Raimbaut de Vaqueiras and Folquet advise.

Et ieu ay a lor preguieira
And I have to their prayer
respost en aital manieira:
answered in such manner
«Donas, tan grans es l'amistatz
Ladies so great is the-friendship
quieus port e tan [soy] obligatz,
that-you I-bear and so-much am-I bound

senes dire paraulas moltas,
without saying words many
per amor d'una a trastotas
for love of-one to all
que nous cal me de re preguar
that not-you it-is-needed me of anything to-pray
qu'ieu per vos puesca dir o far,
that-I for you can to-say or to-do
ans avetz be comandamen
rather you-have well command
en mi quom el vostre sirven,
in me as in-the your servant
et ai per cert gran bo saber
and I-have for certain great good savor
s'ieu vos puesc en re far plazer;
if-I you can in anything to-do pleasure
quar mot ai agut gran desir
for much I-have had great desire
tostemps de las donas servir.»
always of the ladies to-serve
A donas donc, en general,
To ladies then in general

do per cosselh bo e leyal
I-give for counsel good and loyal
quez elas tenguo lor cor[s] gent
that they keep their bodies nobly
de caus[s]ar e de vestimen
of shoeing and of clothing
segon que sera lor poders
according as will-be their power
e lors ricors et lors deners,
and their wealth and their pennies
si que nulh arnes malestan
so that any gear unseemly
non porto ni petit ni gran,
not they-wear nor little nor great
et ajo belas manieiras
and let-them-have fair manners
dins ostal et en carieiras,
within house and in streets
e non ano ges per via
and not let-them-go at-all on way
menhs de bona companhia,
without of good company
e sian guaias e cortezas
and let-them-be gay and courtly
et en trastot fag gent aprezas
and in every deed nobly taught
segon lo cosselh de Gari
according-to the counsel of Garin
lo Brus quel det dizen aissi:
the Brown who-it gave saying thus

«Dins sa maiso s'eschai
Within her house it-befits
a lieis que tot ben fai
to her who all well does
que si' a tota gen
that she-be to all people
de bel aculhimen,
of fair welcome
mas [no] sian tug [en] gal
but not let-them-be all in equal
li bo aissi col mal;
the good thus as-the evil
quar mot home seran
for many men will-be
que lor fan bel semblan
that to-them make fair seeming
ques faran demanes
who-themselves will-make at-once
[tan seran mal apres]
so they-will-be ill taught
coindes de s'amistat
familiar of her-friendship
en levaran [gran glat],
thereof they-will-raise great clamor
perque no lor tanh gaire
wherefore not to-them it-befits much
ni lor devon trop faire,
nor to-them they-ought too-much to-do

qu'ab [un] breu saludar
for-with a brief greeting
los podon gen pagar.
them they-can nobly to-pay
E quant ira als Sanhs
And when she-will-go to-the Saints
sia tals lo comphans
let-be such the companion
que ges d'anta nolh fassa
that at-all of-shame not-to-her he-do
cui que trop en la plassa;
whomever that she-finds in the square
et an dreit e suau
and let-her-go straight and gently
e de petit esclau,
and with little step
quar non es cortezia
for not is courtesy
que don' an tost per via
that lady go fast on way
ni trop fassa gran pas
nor too-much make great pace
que per anar se las.
that through going herself she-tires
Dona vuelh sia guaia,
Lady I-want she-be gay
mas en bon pretz s'assaia,
but in good worth herself-let-her-try

qu'an un pauc de gaieza
for-she-who-has a little of gaiety
en a mais de proeza.»
thereof has more of prowess
Apres lo cosselh de Gari
After the counsel of Garin
hieu do per cosselh atressi
I give for counsel likewise
a donas que si lh'aimador
to ladies that if the-lovers
las requeron de lur amor
them ask for their love
que no fasso brug ni critz
that not they-make noise nor cries
ni complancha a lur maritz,
nor complaint to their husbands
ni sian bravas ni esquivas
nor let-them-be fierce nor shy
ni ricozas ni autivas,
nor haughty nor proud
quar no mou mas de fadeza
for not comes but from foolishness
quan dona mostra maleza
when lady shows wickedness
ni s'irais ab son preguador;
or herself-angers with her suitor

e soven fan mais de folor
and often do more of folly
e mais d'avols fagz e de vils
and more of-worthless deeds and of cheap
las bravas no fan las humils
the fierce-ones than do the humble
qu' ab bels semblans ez ab paucs dos
for with fair seemings and with few gifts
sabon pagar los amoros,
they-know to-pay the lovers
ab sol lor bel aculhimen,
with only their fair welcome
gen sollassan e responden,
nobly cheering and answering
gardan lor pretz e lor honor
keeping their worth and their honor
quant hom las prega de folor,
when one them asks of folly
e las bravas fan quan qu'om vol;
and the fierce-ones do whatever that-one wants
don Guillem de Montanhagol
whence Guilhem of Montanhagol
dihs mot reprenden lur error:
said much rebuking their error

«Trop fai son dan dona qu'es de dur cor,
Much does her harm lady who-is of hard heart
quant hom d'amors l'escomet, ni s'irais,
when one of-love her-assails or herself-angers

quar plus bel es que sueffra preyadors
for more fair is-it that she-suffer suitors
que si d'alhors eral peccat savais,
than if from-elsewhere were-the sin base
que tal via cais qu' hom non o creiria
for such way goes that one not it would-believe
ab qu'en fos dig qu'en fan assatz f[r]adris
provided that-thereof were said that-thereof they-do enough wretched
per qu'amors falh entr'elas es vilizls
for which-love fails among-them and-is cheapened
car teno malencays lur carestia.»
because they-hold melancholy their dearness

Mielhs es doncx que dona sia
Better is-it then that lady be
avinens[e] de guay solatz,
gracious of gay cheer
e que sapchals enamoratz
and that she-know-the lovers
tener alegres e joios
to-keep glad and joyful
ab bels semblans ez amoros,
with fair seemings and loving
quar dona valens e bona
for lady worthy and good
a gran solatz, mas pauc dona,
has great cheer but little gives
e mou de gran sen natural,
and moves from great sense natural
per qu'es fols quin diga nul mal;
for which-he-is fool who-thereof say any ill

e maintas bonas donas son
and many good ladies there-are
valens e savis per lo mon
worthy and wise through the world
que quan trobo muzartz e fatz
who when they-find dullards and fools
que las pregan de malvestatz,
who them pray of basenesses
pueis vezon que la falsia
since they-see that the falseness
e l'enguans e la bauzia
and the-deceit and the treachery
mou dels desleials preguadors
moves from-the disloyal suitors
queis fenhon amar per amors,
who-themselves feign to-love through love
e las volon atretal [far]
and them want likewise to-do
e pesson quols puesco trichar;
and think how-them they-can to-cheat
e per sols fan muzar en se
and for only-them they-make to-gape in themselves
prometen e no donan re,
promising and not giving anything
e sabols mot gen essajar
and know-them very nobly to-test
e fan los coma fols badar,
and make them as fools to-gape

qu'elas se laissarian morir
for-they themselves would-let to-die
enans o ardre o somsir
rather or to-burn or to-sink
qu' ab lur fessesso falhimen
than with them they-should-make failing
de negun fag desavinen,
of any deed unseemly
mas fan o pel boban del mon;
but they-do it for-the pomp of-the world
per so dis en Peire Ramon
for this said sir Peire Raimon
d'aisso que valens dona fay:
of-that which worthy lady does
«Dona promet e don' estray
Lady promises and lady withdraws
e mostr' orguelh e bels semblans,
and shows pride and fair seemings
e ditz per gaps e per bobans
and speaks for jests and for boasts
maintas vetz ab cortes essai,
many times with courtly trial
e siei fag son leial e pur
and her deeds are loyal and pure
ses aunit do;
without shamed gift

e son maintas d'aital faisso
and are many of-such fashion
en cui pretz entiers es complitz
in whom worth whole is fulfilled
e d'autras en cui es aunitz.»
and of-others in whom is shamed
Pero la dicha manieira
Yet the said manner
de don' aital ufanieira
of lady such boastful
que promet e re non dona
who promises and anything not gives
no lauzi ni tenc per bona,
not I-praise nor I-hold for good
quar mielhs es al comensamen
for better is-it at-the beginning
dir de no tot apertamen
to-say of no all openly
que dire d'oc e pueis estraire,
than to-say of-yes and then to-withdraw
quar aisso, al mieu vejaire,
for this to-the my opinion
fay en blasme dona venir,
makes into blame lady to-come
que l'enganat en vol mal dir,
that the-deceived thereof wants ill to-say
quar d'engan e de barat mou.
for from-deceit and from swindle it-moves
Don en Berenguier de Palou,
Whence sir Berenguier of Palou

dizen de sa dona lausors
saying of his lady praises
quez el amava per amors,
whom he loved through love
dihs que re nol prometia
said that anything not-to-him she-promised
per que re non estrazia,
for which anything not she-withdrew
ni fazia nul falhimen;
nor did any failing
mas de no sabia dir tan gen
but of no she-knew-how to-say so nobly
quez al departir del solatz
that at-the parting from-the cheer
que[tz] s'en tenia per pagatz,
that-each himself-thereof held for paid
e ses cossentir en folor
and without consenting to folly
retenia grat de pregador,
she-retained thanks of suitor
e per so dih En Berenguier
and for this said Sir Berenguier
lo fis aimans el plazentier:
the true lover and-the pleasing
«Sabetz midons cum cortezia
Know-you my-lady how acts-courteously
qu'ilh no promet ni autreia
that-she not promises nor grants
ni estrai ni falh ni men,
nor withdraws nor fails nor lies

mas de no sap dir tan gen
but of no she-knows to-say so nobly
que ades cujaretz d' ela
that ever you-will-think of her
trop mielhs que d'autra donzela
much better than of-other damsel
totz vostres talens complir,
all your desires to-fulfill
e quan ve al departir
and when comes to-the parting
vol ses co[l]pa remaner
she-wants without fault to-remain
ab grat qu'en sap retener.»
with thanks that-thereof she-knows to-retain

Dona donc qu' es ben apreza
Lady then who is well taught
se guardan de far vileza
herself guarding from doing churlishness
e gardan se de far folor
and guarding herself from doing folly
sap gen pagar domneiador
knows nobly to-pay courter
e falh far la muza vila,
and fails to-make the gaping churlish

don n'Aimericx de Pegulha
whence sir-Aimeric of Peguilhan
dis que si dons saup ben lauzar
said that his lady knew well to-praise
amors mas anc non volc obrar
love but ever not she-wanted to-work
mas de paraula solamen
but of word only
e pueis paga de nien,
and then pays with nothing
ab gay solatz, ab bel semblan
with gay cheer with fair seeming
amorozamen esgardan,
lovingly looking
e per so dis ses dopdansa:
and for this he-said without doubt

«Quar no sap, a ma semblansa,
For not knows to my seeming
dona mielhs amor lauzar
lady better love to-praise
que tan pauc en vuelha obrar;
who so little thereof want to-work
mot m'ac bela comensansa,
much me-had fair beginning
veus quem paga de nien,
behold-you that-me she-pays with nothing

siei huelh m'an emblat mo sen
her eyes me-have stolen my sense
ab ta bela maestria
with so fair mastery
quem fan plazer ma folia.»
that-me they-make to-please my folly
Si tot ieu vos ai dig denan
If all I to-you have said before
que dona deu ab bel semblan
that lady ought with fair seeming
ez am bel solatz amoros
and with fair cheer loving
tener alegres e joios
to-keep glad and joyful
cels que la venran domneiar,
those who her will-come to-court
gardan se de tot malestar,
guarding herself from all misconduct
aver li cove temp[r]amen
to-have to-her befits temperance
el semblan el retenemen
in-the seeming and-in-the restraint
ez el solatz atressi tal
and in-the cheer likewise such
que noi puesca notar nul mal
that not-there can to-note any ill
ni lan puesca blasmes seguir,
nor her-thereof can blame to-follow

ni puescan son fin pretz delir
nor can her fine worth to-destroy
ni sa fama ni sa valor
nor her fame nor her merit
lauzenguier ni mal parlador,
slanderer nor evil talker
que sin vezian mal semblan
for if-thereof they-saw evil seeming
irian tantost semenan
they-would-go at-once sowing
enans presumen mal que be
rather presuming ill than good
ab que del fait noi agues re.
provided that of-the deed not-there were anything
Temprar deu doncx sas manieiras
To-temper ought then her manners
dins osdalet, en carrieiras,
within house in streets
e queis gar de trop parlar,
and that-herself she-guard from too-much speaking
e cove que sapcha triar
and it-befits that she-know to-pick
de cels que vezer la venran
from those who to-see her will-come
cui deu onrar e quo e quan,
whom she-ought to-honor and how and when
ben aculhen lo mal el bo
well welcoming the bad and-the good
que[x] segon sa condicio,
each according-to his condition

que no s'en mal pague negus,
that not himself-thereof ill be-paid any
[e] per so dis Garis lo Brus:
and for this said Garin the Brown
«Donas, quieus ve vezer
Ladies who-you comes to-see
ab somos de sezer,
with summons of sitting
vos al comensamen
you at-the beginning
gardatz prumieiramen
look first
qui es ab cui parlatz;
who is-he with whom you-speak
sas paraulas auiatz,
his words hear
e segon qu' auzirets
and according that you-will-hear
e vos li respondretz,
and you to-him will-answer
qu' auzen lo sieu parlar
for hearing the his speaking
vos podetz assenar
you can to-judge
quals hi tanh lo respos,
what there befits the answer
si cove mals o bos;
if befits bad or good

car homs savis e mois
for man wise and dull
fols al parlar conois,
fool in-the speaking one-knows
e qui bo mot li ditz
and who good word to-him says
es en lui sebelitz,
is in him buried
quar nolh sab ges triar
for not-to-him knows at-all to-pick
ni, sil conois, membrar,
nor if-it he-knows to-remember
qu'a tals deu esser ditz
for-to such ought to-be said
per que sia gauzitz.
for which it-be enjoyed
Far devetz carestia
To-make you-ought dearness
de parlar tota via,
of speaking all way
que mielhs venon de grat
for better come with liking
dig quan son be pessat,
sayings when they-are well thought
don devetz loc gardar
whence you-ought place to-keep
e, quant er loc, parlar
and when it-will-be place to-speak
bonamen e d'apas,
well and gently

non trop aut ni trop bas;
not too high nor too low
e no siatz leugieira
and not be light
que parletz ges prumieira
that you-speak at-all first
de negun gran solatz
of any great cheer
que falhir hi poiriatz;
for to-fail there you-could
ni prenguatz gran companha
nor take great company
ab tal que no vos tanha,
with such as not to-you befits
ni siatz trop privada
nor be too familiar
de menuda mainada.
with petty household
Qui trop privadas fay
Who too familiar makes
d'ome que no lh'eschay
of-man who not to-her-befits
leu lh'es a mal tornat
easily to-her-it-is to ill turned
e fai levar fol glat.»
and makes to-raise foolish clamor

Et on majers es la beutatz
And where greater is the beauty
de dona, deu aver solatz
of lady ought to-have cheer
mais tempratz e mais covinen,
more temperate and more fitting
quar, per cert, plus leugieiramen
for for certain more easily
pot en malvatz blasme caser,
can into wicked blame to-fall
quar quascus vol ades tener
for each wants ever to-hold
en sos faitz et en lhieis son huelh;
on her deeds and on her his eye
per so ditz N' Arnautz de Maruelh
for this says Sir Arnaut of Mareuil
cum pros e cortez e senatz:
as worthy and courtly and wise
«A dona non eschay beutatz
To lady not befits beauty
si non ten cara sa valor,
if not she-holds dear her merit
qu'avol gent e fol parlador
for-worthless people and foolish talkers
fan cujar als melhors tal re
make to-think to-the best such thing
per que descay son pretz e se,
for which declines her worth and herself

quel semblans adutz l'ocayzo
for-the seeming brings the-occasion
sitot del fag se ditz de no,
although of-the deed one says of no
per que non deu sufrir demans
for which not ought to-suffer requests
d'ome si volhes honors grans.»
of-man if she-wanted honors great
Dona doncx gardan sa honor
Lady then guarding her honor
e son fin pretz e sa valor
and her fine worth and her merit
temp[r]an son dig e son solatz
tempering her speech and her cheer
deu preiador sufrir en patz
ought suitor to-suffer in peace
ab qu'el sia savis e pros,
provided that-he be wise and worthy
quar pre[x] d'ome fol ni janglos
for prayers of-man foolish or chattering
pros dona non deu escoutar,
worthy lady not ought to-hear
quar ab lor non pot son pro far,
for with them not can her profit to-make
quar dona suffre preyador
for lady suffers suitor
per gazanhar pretz e valor,
for to-gain worth and merit
gen responden e domneian,
nobly answering and courting

sa honor e son pretz gardan,
her honor and her worth keeping
satisfazen als preiadors
satisfying the suitors
qu'en puescan dir bonas lauzors;
so-that-thereof they-can to-say good praises
e lauzors de fol re no val
and praises of fool anything not is-worth
ni noser no pot son dir mal,
nor to-harm not can his saying ill
per qu'om voler non deuria
for which-one to-want not ought
ni s'amor ni sa paria,
nor his-love nor his company
don dis .I. trobaire mot gen:
whence said a troubadour very nobly

«D'ome fol ni desconoissen
Of-man foolish or ignorant
non deu voler nuls homs s'amor,
not ought to-want any man his-love
quel fols fay plus [de] desonor
for-the fool does more of dishonor
a [c]eluy qui plus li cossen,
to him who most to-him consents
e sos blasmamens es lauzar
and his blamings is to-praise
e sas lauzors blasmamen par.»
and his praises blaming appears

Donc qui fay fol privat de se
Then who makes fool intimate of himself
mais ama penre mal que be;
more loves to-take ill than good
mas d'ome savi e cortes
but of-man wise and courtly
e conoissen e be[n] apres
and knowing and well taught
deu hom voler aver s'amor
ought one to-want to-have his-love
e nolh pot hom far trop d'onor,
and not-to-him can one to-do too-much of-honor
quel lo sab ben gazardonar
for-he it knows well to-reward
e sab ben dir e sap lauzar,
and knows well to-say and knows to-praise
e quascus hom sa lauzor cre
and each man his praise believes
quar sab triar lo mal del be
for he-knows to-pick the ill from-the good
e[t] es plus leials amaires;
and is more loyal lover
don aquel mezeis trobaires
whence that same troubadour
dihs del savi lauzan s'amor:
said of-the wise-man praising his-love

«Mas qui vol entieira lausor
But who wants whole praise
e vol aver hom pretz valen
and wants to-have man worth worthy
non pot ges faire trop d'onor
not can at-all to-do too-much of-honor
ad home savi, conoissen;
to man wise knowing
quel savis conois qu'es lauzar
for-the wise-man knows what-is to-praise
per que deu esser tengutz car
for which ought to-be held dear
quar sap triar lo mal del be
for he-knows to-pick the ill from-the good
[e conois aisso que cove.]»
and knows that which befits
Per so Miravals l'avinens,
For this Miraval the-gracious
lauzans los bels captenemens
praising the fair bearing
de lieis en cui entendia,
of her on whom he-attended
dihs que domneis li plazia
said that courting to-her pleased
e gaugz e bobans e solatz
and joy and pomp and cheer
d'omes bos, savis e temp[r]atz;
of-men good wise and temperate

mas home [fol], vil ni savai
but man foolish cheap nor base
nolh plazia[n] ni lor essai
not-to-her pleased nor their trial
per quelh dis lauzan son dompnei:
for which-he said praising her courting
«Be vol qu'om gen la cortei
Well she-wants that-one nobly her court
30575 e platz li solatz e jais,
and pleases her cheer and gaiety
e no lh'agrad' om savais
and not to-her-is-agreeable man base
que s'en desgui nin fadei;
who himself-thereof leads-astray nor-thereof tires
mas li pros son be vengutz
but the worthy are well come
cui mostra tan bel vejaire
to-whom she-shows so fair aspect
30580 [que cascus s'en fa lauzaire]
that each himself-thereof makes praiser
quan so davan lieis mogut[z]
when they-are from-before her moved
mielhs que s'eran siei vendut[z].»
better than if-they-were her sold-ones

Dona que enten en amar
Lady who attends to loving
deu tal entendedor triar
ought such suitor to-pick
que sia savis e cortes
that he-be wise and courtly
car nul' autra causa non es
for any other thing not is
on covenha miels homs [senatz
where befits better man wise
e cortes et amezuratz]
and courtly and measured
quo fai en los ditz faitz d'amors
as does in the sayings deeds of-love
ni en cui mai noza folors;
nor in which more harms folly
que fols hom per sa folia
for foolish man through his folly
pert soven joi de s'amia
loses often joy of his-sweetheart
quar no sap re tener celat;
for not he-knows anything to-hold hidden
el savi ten o amagat,
and-the wise-man holds it concealed
quar sab governar son talen
for he-knows to-govern his desire
e sa lengua per son bon sen,
and his tongue by his good sense

per ques tanh qu'el aja plazer
for which-himself it-befits that-be have pleasure
d'amors e gaug e bo saber,
of-love and joy and good savor
don dits En Cadenet mot gen:
whence says Sir Cadenet very nobly
«En re, al mieu escien,
In thing to-the my knowledge
non cove home tan senat
not befits man so wise
quo en amar; que s'es amat
as in loving for if-he-is loved
no sia de leu talent
not let-him-be of light desire
ni ja de parlar venals,
nor ever of speaking venal
quar de trop parlar ve mals,
for from too-much speaking come evils
sabetz quals? pert [hom] s'amia;
you-know which loses man his-sweetheart
per quel sens i tanheria
for which-the sense there would-befit
que capdeles lo talan,
that it-guide the desire
qu'aissi vai amors enan,
for-thus goes love forward
e dechai per leujairia.»
and declines through lightness

Bon es donc que dona sia
Good it-is then that lady be
avinens e de bo solatz,
gracious and of good cheer
als savis, als pros, als prezatz
to-the wise to-the worthy to-the prized
amorosamen responden,
lovingly answering
gardan raso, mezura e sen,
keeping reason measure and sense
qu' aissi pot gardan sa honor
for thus she-can keeping her honor
montar en pretz et en valor,
to-climb in worth and in merit
quar ilh si tenron per onratz
for they themselves will-hold for honored
si gen lor acuelh lor solatz,
if nobly them welcomes their cheer
e diran de lieis tals lausors
and will-say of her such praises
de sai de lai entrels melhors,
on this-side on that-side among-the best
qu'ela n'aura fin pretz certa,
that-she thereof-will-have fine worth sure
don N' Aimeric de Pegulha,
whence Sir Aimeric of Peguilhan
quez ac mot gran conoissensa,
who had very great knowledge

dis lausan la captenensa
said praising the bearing
de si dons en l'aculhimen:
of his lady in the-welcome
«Per som sol mal qu'ieu n'ai plazen
For this-me only ill that-I thereof-have pleasing
car non vi dona luenh ni pres
for not I-saw lady far nor near
mielhs disses ni mielhs respondes
better spoke nor better answered
ni tant amesuradamen,
nor so measuredly
per que cascus n'es lauzaire,
for which each thereof-is praiser
et es del mon la belaire,
and is of-the world the fairest
qu' anc natura no mes en lieis, so cre,
for ever nature not put in her I believe
ni mais ni mens, mas aquo quelh cove.»
nor more nor less but that which-to-her befits
Don deu doncx amezurar
Lady ought then to-measure
sas paraulas e deu parlar
her words and ought to-speak
a savis de savieza
to wise-men with wisdom

et ab los gais de gaiessa
and with the gay with gaiety
honran majormen los estranhs,
honoring especially the strangers
don dis Garis, lo bos companhs:
whence said Garin the good companion
«Segon qu' home veiretz
According as man you-will-see
d'eis semblan li seretz,
of-same seeming to-him you-will-be
quan saubretz son talan
when you-will-know his desire
siatz li d'eis semblan.
be to-him of-same seeming
Siatz gaia' als gais
Be gay to-the gay
e valretz ne trop mais,
and you-will-be-worth thereof much more
e cortez' als cortes
and courtly to-the courtly
e sera vos grans bes.
and it-will-be to-you great good
Mas entr' homes senatz
But among men wise
devetz esser en patz;
you-ought to-be in peace

savi captenemen
wise bearing
devetz far en parven
you-ought to-make in seeming
e gardan de trop rire
and guarding from too-much laughing
e de foudat a dire;
and from folly to say
rires, quan non a loc,
laughter when not has place
torna tost en enoc.
turns soon into vexation
Sasos es qu'om deu rire
Season is that-one ought to-laugh
e sasos qu'om cossire.
and season that-one ponder
Qui entr' homes senatz
Who among men wise
vol trop parlar foudatz
wants too-much to-speak follies
ni entrels fols grans sens
nor among-the fools great sense
non es ben conoissens;
not is well knowing
fols no sap que responda
fool not knows what he-answer
qui de sen l'aprionda.
who with sense him-sounds

Nous semble paucs gazanhs
Not-you may-it-seem little gain
honrar homes estranhs,
to-honor men strange
faitz lor donc bel semblan
make to-them then fair seeming
outra vostre talan,
beyond your desire
e mai lor faitz vejaire
and more to-them make seeming
que no lor volretz faire,
than — to-them you-will-want to-do
quar mot azaut gazanha
for very pleasingly gains
qui per bona companha
who through good company
pot gazanhar amic
can to-gain friend
e noi pren nul destric.
and not-there takes any loss
S'us cavaliers valens
If-a knight worthy
se part de vos jauzens
himself parts from you joyful
tostemps mais a sa vida
always more in his life
seretz per lui grazida.»
you-will-be by him thanked

E d'autra part, senes doptar,
And on-other side without doubting
deu valens dona refuzar
ought worthy lady to-refuse
los croys vilas domneadors
the vile churlish courters
que no sabo que es amors
who not know what is love
e non dopdo dire lagezas
and not fear to-say uglinesses
[a] dona ni avolezas;
to lady nor worthless-things
[e] deu respondre apertamen
and ought to-answer openly
quant troba tal nescia gen
when she-finds such foolish people
que non dopdo dire folor,
who not fear to-say folly
[si qu'el] conoscan lor error,
so that-they know their error
e sian per hueimai castrat
and be for henceforth chastised
que non digo aital foldat;
that not they-say such folly
e pot leu cascuna pen[d]re
and can easily each to-take
sen de bravamen respondre
sense of fiercely answering
e manieira d'aquest descort,
and manner of-this descort

s'ilh fan de lor foudat conort,
if-they make of their folly comfort
[e] responda s'ilh van dizen:
and let-her-answer if-they go saying

— «Dona, per vos estau en gran turmen —
Lady for you I-stay in great torment
— Senher, [que] fols faitz, qu'ieu grat nous en sent —
Lord what fool you-do for-I thanks not-you of-it feel
— Dona, per Dieu ajatz-en cauzimen. —
Lady by God have-thereof clemency
— Senher, vostres precx [i]anatz perden. —
Lord your prayers there-you-go losing
— Bona dona, jaus am ieu finamen. —
Good lady yet-you love I truly
— Senher, et ieus vuelh pietz qu'a l'autra gen. —
Lord and I-you want worse than-to the-other people
— Dona, per so n'ai ieu lo cors dolen. —
Lady for this thereof-have I the heart grieving
— Senher, e[t] ieu alegre e gauzen —
Lord and I glad and joyful
— Dona, per vos morrai ses [nulh] cofort —
Lady for you I-will-die without any comfort
Senher, ben trop avetz fait lonc acort. —
Lord well too you-have made long accord
— Dona, ja es ma vida pietz que mort. —
Lady already is my life worse than death
— Senher, som platz sol qu'ieu non aja tort. —
Lord this-to-me pleases only that-I not have wrong
— Dona, de vos non ai mas desconort. —
Lady from you not I-have but discomfort

— Senher, e donc cujatz quieus am per fort? —
Lord and then think-you that-I-you love by force

— Don,' am .I. bel semblan m'agratz estort. —
Lady with a fair seeming me-you-would-have rescued

— Senher, respieg non ajatz ni conort. —
Lord delay not have nor comfort

— Dona, vau[c] donc alhor clamar merce. —
Lady I-go then elsewhere to-call mercy

— Senher, anatz, mal aja quieus rete? —
Lord go ill may-have who-you retains

— Dona, non puesc, que vostr'amor me te. —
Lady not I-can for your-love me holds

— Senher, senes cosselh o faitz de me. —
Lord without counsel it you-do of me

— Dona, trop mal mi respondetz ancse —
Lady too ill to-me you-answer always

— Senher, quar pietz vos vuelh qu'a nulha re. —
Lord for worse you I-want than-to any thing

— E donc dona nom faretz altre be —
And then lady not-me you-will-do other good

— Enaici er cum o dizetz, so cre.» —
Thus it-will-be as it you-say so I-believe

Bon es donc que sia ardida,
Good it-is then that she-be bold

pros don' [ab] gent descauzida
worthy lady with people discourteous

[e] de respondre e de parlar
both in answering and in speaking

e dels laitz parliers refuzar,
and the ugly talkers to-refuse

que no l'hauzo venir entorn,
that not they-her-dare to-come around
don dis Bernat de Ventedorn
whence said Bernart of Ventadorn
lauzan aitals captenemens:
praising such bearing
«Be s'eschai a don' ardimens
Well itself-befits to lady boldness
entr' avols gens e mals vezis;
among worthless people and evil neighbors
e s' arditz cors no l'afortis
and if bold heart not her-strengthens
greu pot esser pros ni valens.»
hardly she-can to-be brave nor worthy
Dona [donc] qu'es entr' avols gens
Lady then who-is among worthless people
se deu be far [adz els] temer,
herself ought well to-make to them to-fear
els avinens deu car tener
and-the gracious ought dear to-hold
ez en tal manieir' aculhir
and in such manner to-welcome
que s'en lauzon al departir;
that themselves-thereof they-praise at-the parting
ez ac tot dreg manieir' aital
and had all right manner such
la dona d'En Peyre Vidal,
the lady of-Sir Peire Vidal
per quelh dis del cor agradieu:
for which-to-her he-said of-the heart agreeable

«E fas temer plus [que] grieu
And she-makes to-fear more than hard
als vilas domneadors;
to-the churlish courters
[ez als cortez prejadors]
and to-the courtly suitors
a solatz tant agradieu
with cheer so agreeable
qu'al partir quex jur' e plieu
that-at-the parting each swears and pledges
que don' es de las melhors;
that lady is of the best
per som [t]raïn' em [c]embela
for this-me she-betrays and-me lures
em tral cor dejos l'aissela,
and-me draws-the heart below the-armpit
e m'a lial e fizel
and me-has loyal and faithful
e just plus que Dieus Abel.»
and just more than God Abel
Dona donc qu' enten en amor
Lady then who attends to love
deu cauzir per entendedor
ought to-choose for suitor
home savi, pros e cortes
man wise worthy and courtly
ez avinen e ben apres;
and gracious and well taught

e si vol sa honor gardar
and if she-wants her honor to-keep
deu sobeiranamen triar
she-ought supremely to-pick
entendedor franc e fizel,
suitor noble and faithful
fin e leial e senes fel,
true and loyal and without gall
car mot mai [i]val fizautat
for much more there-is-worth fidelity
[no fai parentes nofezat]
than does kinship nor-nobility
e mais val hom simples, leials
and more is-worth man simple loyal
qu'us emperaires desleials
than-an emperor disloyal
de si dons trazir voluntos.
of his lady to-betray eager
Sobr'aisso dihs En Perdigos
On-this said Sir Perdigon
en aital guiza son albir:
in such manner his judgment

«E fin'amors non manda ges causir
And true-love not commands at-all to-choose
comte ni rei, duc ni emperador,
count nor king duke nor emperor
mas fin amic e ses cor trichador,
but true friend and without heart cheating
franc e leial e ques gar[t] de falhir;
noble and loyal and who-himself guards from failing

et aquestz aips [qui] no sap captener
and these qualities who not knows to-maintain
paratge aunis e se mezeis met jos
rank shames and himself self puts down
perqu'en amar non es valens ni bos;
wherefore-in loving not is worthy nor good
qu'en paratge non conosc ieu mai re
for-in rank not know I more anything
mas que mai val selh que mies se capte.»
but that more is-worth he who better himself bears

Enquer i val lealeza
Still there is-worth loyalty
mot mai que no fai riqueza
much more than — does wealth
el fah d'amor senes dupdar,
in-the affair of-love without doubting
per que non deu dona laissar
for which not ought lady to-leave
per fauta de manentia
for lack of riches
lial aman sez bauzia
loyal lover without treachery
que non enten en nul barat,
who not attends to any swindle
don dis N' Aimeric de Sarlat
whence said Sir Aimeric of Sarlat
se ab sa dona razonan:
himself with his lady reasoning

«Dona be sai que vostra valor gran
Lady well I-know that your merit great
m'aondal cors e sofranh mi ricor,
me-abounds-the heart and lacks me wealth
e si de[l] plus podetz faire clamor
and if of-the more you-can to-make complaint
vos ez amors en siatz a mon dan,
you and love thereof be at my harm
e si per so, dona, m'ocaizonatz
and if for this lady me-you-accuse
car no soi ricx, sera torts e peccats;
because not I-am rich it-will-be wrong and sin
car tant no val neguna manentia
for so-much not is-worth any riches
en dreg d'amor com fis cor sez bauzia.»
in right of-love as true heart without treachery
Mai deu donc voler fezautat
More ought then to-want fidelity
no fai paratge ni rictat
than does rank nor wealth
dona en son entendedor,
lady in her suitor
car per paratge e per ricor
for through rank and through wealth
pren hom ades elatio
takes man ever elation
ez erguelh e presompcio,
and pride and presumption
car li ric per lor riqueza,
for the rich through their wealth

si be son ple d'avoleza,
although they-are full of worthlessness
se pessan qu'om dei' autreiar
themselves think that-one ought to-grant
tot so qu'ilh sabo demandar,
all that which-they know to-ask
30800 e son folh e desmezurat,
and are foolish and immoderate
car crezo que per lor rictat
for they-believe that through their wealth
los deian tantost obezir,
them they-ought at-once to-obey
quez elh no sa[bo] far ni dir
for they not know to-do nor to-say
mas quant erguelhs e sobrieiras;
but as-much-as pride and overweenings
30805 don Rambaut de Vaquieiras
whence Raimbaut of Vaqueiras
dihs d'esta raso cum senatz:
said of-this matter as wise
«Vilas es et outracujatz
Churlish is and presumptuous
totz hom, quan se sen enriquits,
every man when himself he-feels enriched
queis cuja qu'ab sos vilatz dihs,
who-himself thinks that-with his churlish sayings
30810 ab sobreiras et ab foudatz
with overweenings and with follies
li deia hom esser privatz,
to-him ought one to-be intimate

ni cum ja l'am de bon tal[e]n;
nor how ever him-love with good will
e si tot hom loi fai parven
and if all one there-to-him makes seeming
per paor, aquo non es res;
for fear that not is anything
[que quan lo trob om en disses]
for when him finds one in descent
ab gaug ez ab alegrier gran
with joy and with gladness great
rizon tug quan el vai ploran.»
laugh all when he goes weeping
Apres fan mai de foleza
After they-do more of folly
e d'orguelh per lor riqueza,
and of-pride through their wealth
quez elh son tan desconoissen
for they are so ungrateful
que, si dona plazer lor ten,
that if lady pleasure to-them holds
non er per els mielhs volguda
not will-be by them better wanted
quaisqu' elan sia tenguda,
whatever-that she-them be held
ni [ja] be no loi graziran
nor ever well not it-to-her will-they-thank
ni de re no la celaran.
nor of anything not her will-they-conceal

Mas cel quez es bos e leials
But he who is good and loyal
e sap grazir les bes els mals
and knows to-thank the goods and-the evils
e[t] es de pregar temeros
and is of praying fearful
e fis e francs ez amoros
and true and noble and amorous
e sap escondire e celar,
and knows to-deny and to-conceal
aquel devo donas amar
that-one ought ladies to-love
sitot no[n]a tan de ricor,
although not-he-has so-much of wealth
car el porta lial amor
for he bears loyal love
ses falseza e sez erguelh,
without falseness and without pride
per so dihs N' Arnaut de Maruelh
for this said Sir Arnaut of Mareuil
lausan aital captenensa:
praising such bearing
«Domna, per gran temensa
Lady through great fear
tan vos am eus tenc car
so-much you I-love and-you hold dear
nous aus estiers preguar;
not-you I-dare otherwise to-pray

mas plus fai a honrar
but more does to honor
us paubres avinens
a poor gracious-one
que sap honor grazir
who knows honor to-thank
els bes d'amor celar
and-the goods of-love to-conceal
q'us ric desconoissens
than-a rich ungrateful-one
cui par que tota gens
to-whom it-seems that all people
lo deia [n]obezir.»
him ought to-obey
Ben deu enans dona cauzir
Well ought rather lady to-choose
lial aiman sez riqueza
loyal lover without wealth
quel ric que vai ab foleza.
than-the rich-one who goes with folly
D'autra part nos deu ges fizar,
On-other side not-herself ought at-all to-trust
si be vol sa honor gardar,
if well she-wants her honor to-keep
en cel qu'es de pregar arditz;
in him who-is of praying bold

quar qui prega ardidamen
for who prays boldly
non ama be ni leialmen,
not loves well nor loyally
per qu'elh dihs cum pros e senatz:
for which-he said as worthy and wise
«Vos valetz tan qu'ieu crei que conoscatz
You are-worth so-much that-I believe that you-know
que mielhs ama cel que prega temen
that better loves he who prays fearing
que no fai cel qu'o ditz ardidamen;
than — does he who-it says boldly
bona dona, ja aicel non cresatz,
good lady ever that-one not believe
qu'ab engan vay e deu estre enganatz,
who-with deceit goes and ought to-be deceived
e[t] ieu soi cel que per vos muer aman
and I am he who for you dies loving
per qu'ieu nous aus pregar mas en cantan.»
for which-I not-you dare to-pray but in singing
Fort donc se deu dona gardar
Strongly then herself ought lady to-guard
de cel qu es arditz de pregar,
from him who is bold of praying
don si alcu pros cavaliers,
whence if some worthy knight
senher en leis o escudiers,
lord in laws or squire
o borses que valens sia,
or burgher who worthy be

motz plazentiers li envia,
words pleasing to-her sends
lauzan son pretz e sa valor
praising her worth and her merit
e sa beutat de tal lausor
and her beauty with such praise
quez en be la deia penre,
that in good it she-ought to-take
ela l'en deu merces rendre.
she to-him-thereof ought thanks to-render
Si la lauza de tal guiza
If her he-praises in such manner
que semble que trufa sia,
that it-seem that jest it-be
elh semble que s'entencio
and-it seem that his-intention
sia en sa deceptio,
be in her deception
si ela s'en vol revenjar
if she herself-thereof wants to-avenge
cortezamen, ses malestar,
courteously without misconduct
ela pot tantost respondre:
she can at-once to-answer
— Senher, d'aquo pogratz tondre —
Lord of-that you-could to-shear
car ditz Raimon de Miraval:
for says Raimon of Miraval

«Que qui trop mai que no val
For who too-much more than — is-worth
lauza dona, fai parer
praises lady makes to-appear
qu'esquern ditz e re [al per ver]
that-mockery he-says and anything else for truth
don le ben dih val .I. dir mal.»
whence the good said is-worth one to-say ill

Pero d'aitan vos servirai
Yet in-so-much you I-will-serve
que qualque jorn vos lauzarai
that some day you I-will-praise
de beutat e de proeza
of beauty and of prowess
tan que nuls hom no m'en creza;
so-much that any man not me-thereof believe
si l'aiman dis, si dieus lh' aon,
if the-lover said if god him help
que res tan non ama del mon,
that thing so-much not he-loves of-the world
e lialmen, senes dupdar,
and loyally without doubting
e que plus no la pot amar;
and that more not her he-can to-love
si ela sap de l'aimador
if she knows of the-lover
que tan l'ame de bon'amor
that so-much her-he-love with good-love
ses folor que non entenda,
without folly that not he-attend

la dona merces l'en renda.
the lady thanks to-him-thereof let-render
Mas si ela conoissia
But if she knew
a sos ditz en nulha guia
by his sayings in any way
ques el l'ames de fals'amor.
that he her-loved with false-love
E que n'entendes [qu']en folor,
And that thereof-he-meant in folly
ela responda mantenen:
let-her answer at-once
— Pueis vos dizetz que lialmen
Since you say that loyally
m'amatz, no me devetz pregar
me-you-love not me you-ought to-pray
de nulha re de malestar,
of any thing of misconduct
quar sez dopte, si o faziatz,
for without doubt if it you-did
vos mezeis vos desmentiriatz. —
you self you would-belie
e pot alegrar demanes.
and can to-gladden at-once
Auiatz que ditz Messier Matfres:
Hear what says Master Matfre

«Cel que ditz que leialmen
He who says that loyally
ama si dons, se desmen
loves his lady himself belies
quan la requ[i]er de folia;
when her he-asks of folly
quar de leial aimador
for of loyal lover
es que garde la honor
is-it that he-guard the honor
de si dons si cum la sia,
of his lady so as hers be
hoc e mielhs si mielhs podia;»
yes and better if better he-could
e si aquel domneiaires
and if that courter
queis dira leials amaires
who-himself will-say loyal lover
requier, sez dir autra folor,
asks without saying other folly
lieis humilmen quelh do s'amor
her humbly that-to-him she-give her-love
e quel plassa ques el ueimais
and that-to-her it-please that he henceforth
per la su' amor sia gais,
for the her love be gay
humils e franc ez amoros,
humble and noble and amorous
cortes, arditz e larcx e pros;
courtly bold and generous and worthy

si es dignes de tan d'amor,
if he-is worthy of so-much of-love
ez ela es ses aimador,
and she is without lover
ela pot dir que ben li plai
she can to-say that well to-her it-pleases
que per la su' amor ueymai
that for the her love henceforth
sia jauzens e gen noiritz,
he-be joyful and nobly bred
humils e francx, pros et arditz;
humble and noble worthy and bold
e si l'ama senes folor
and if her-he-loves without folly
aia ben respieh de s'amor,
let-him-have well delay of her-love
quez el be fazen la gazanh.
for he well doing it gains
Mas silh quier mai que no li tanh
But if-to-her he-asks more than — to-him befits
e la donais vol deslieurar
and the lady-herself wants to-free
de lui, breumen pot prepauzar:
from him briefly she-can to-propose
— Ieu no faria tan gran do
I not would-do so great gift
senes deliberacio,
without deliberation

per que d'aquo vos respondrai
for which of-that you I-will-answer
quan mon cosselh agut n'aurai. —
when my counsel had I-will-have
ol pot de tot respieg gitar
or-him she-can of all delay to-cast
e dir: — Senher, no fai a far,
and to-say Lord not it-is to do
quar ieu ai molt valen marit,
for I have very worthy husband
tan bo, tan bel e tan ardit
so good so fair and so bold
que mals cambis i faria
that bad exchange there I-would-make
sil marit per vos giquia. —
if-the husband for you I-left
o pot dir: — Ad altre melhor
or can to-say To other better
e plus bel ai dada m'amor,
and more fair I-have given my-love
et es sa valors tan granda
and is his merit so great
qu'en aitan cum cels garanda
that-in as-much as the-skies encloses
melhurar no m'en poiria
to-better not myself-thereof I-could
e ges nol cambiaria. —
and at-all not-him I-would-exchange

e si el ditz qu'el es plus pros
and if he says that-he is more worthy
o plus gais o plus amoros
or more gay or more amorous
o es plus bels que sos maritz
or is more fair than her husband
o l'amatz que la dona ditz,
or the-loved-one that the lady says
e s'ela l'agues es[s]ajat
and if-she him-had tried
que mais presera sa bontat;
that more she-would-prize his goodness
ela responda mantenen:
let-her answer at-once
— Senher, mielhs fora veramen
Lord better would-be truly
qu'o laissassetz als altres dir,
that-it you-left to-the others to-say
quar soen vezem avenir
for often we-see to-happen
que aquilh avantador gran
that those boasters great
prometo molt e petit fan,
promise much and little do
e[t] hom queis lauza de beutat
and man who-himself praises of beauty
o de valor o de rictat
or of merit or of wealth
no fai que savis, so m'es vis,
not does as wise so to-me-is seen

e per so dis Bernat Martis,
and for this said Bernart Marti
cum bos e savis e cortes:
as good and wise and courtly
«Pro sap e ben es apres
Enough knows and well is taught
qui so fai que ben estia,
who that does which well stand
e[t] es magers cortezia
and is greater courtesy
can sos laus es pel paes
when his praise is through-the country
per altrui que per luy mes,
by other than by him put
c'al poble par vilania,
for-to-the people it-seems churlishness
per qu'om lauzar nois deuria,
for which-one to-praise not-himself ought
car propris laus es foles,
for own praise is folly
e pareis be si pros es,
and it-appears well if worthy he-is
ja el mezeis non o dia;
ever he himself not it may-say
quelh fah en fan garentia.»
for-the deeds thereof make warranty

E majormen si deu gardar
And especially herself ought to-guard
dona que enten en be far
lady who attends to well doing
e vol mantener pretz cabal
and wants to-maintain worth excellent
que non ame garson d'osdal
that not she-love groom of-house
ni home de vil natura
nor man of cheap nature
ni de trop laia figura,
nor of too ugly figure
car no mou mas d'orrez[essa]
for not it-moves but from-filth
e de sobregran vileza,
and from overgreat churlishness
e fai be semblan de loba
and she-makes well seeming of she-wolf
que pren lo plus vil que troba.
who takes the most cheap that she-finds
E quant aitals mesclas si fan
And when such mixings themselves make
d'aqui naissolh malvat efan,
from-there are-born-the wicked children
e per so dis En Marcabrus
and for this said Sir Marcabru
de celas que fan aquel us,
of those who make that use
blasman lur vida mesquina:
blaming their life wretched

«Dona no sap d'amor fina
Lady not knows of-love true
que ama guirbaut de maizo,
who loves rascal of house
mas sa volontatz es mastina
but her will is mastiff
cum fai lebrieira gosso,
as does bitch-hound dog
e d'aqui naisso lhi savai,
and from-there are-born the base-ones
quez us no fai conduh ni plai.»
of-whom one not does entertainment nor plea

Si cum Marcabrus declina,
Just as Marcabru declines
de gran malvestat s'aizina
with great baseness herself-settles
dona que fai aital folor,
lady who does such folly
car elais despuelha d'onor,
for she-herself strips of-honor
e recep dezonor e mal,
and receives dishonor and ill
e despuelhais de pretz cabal;
and strips-herself of worth excellent
e pert nom de dona gentil,
and loses name of lady noble
e pren nom de putana vil,
and takes name of whore cheap
qu'aital deu [estre] azirada,
for-such ought to-be hated

pueis es de pretz despulhada,
since she-is of worth stripped
non deu entre donas parer
not she-ought among ladies to-appear
ni de dona nom plus aver;
nor of lady name more to-have
enquaras pren major esquern
moreover she-takes greater mockery
car vai, sez dupdar, en ifern.
for she-goes without doubting into hell
Gar[t] se donc de far malvastat
Let-guard herself then from doing baseness
dona gardan sa honestat,
lady keeping her honesty
e gar[t] se de far vileza
and let-guard herself from doing churlishness
mantenen pretz e proeza,
maintaining worth and prowess
e gar[t]se de faire folor
and let-guard-herself from doing folly
pessan cum viva ad honor,
thinking how she-live in honor
e gar[t]se de far falhimen
and let-guard-herself from doing failing
e mantenga valor e sen
and let-her-maintain merit and sense
e sia gent essenhada,
and let-her-be nobly taught
et er per los pros prezada.
and she-will-be by the worthy prized

Tot en derrier do per cosselh
All at last I-give for counsel
a donas que prendo espelh
to ladies that they-take mirror
de las autras que ben o fan
of the others who well it do
e del bon laus que[z] elas n'an,
and of-the good praise that they thereof-have
cossiran lo gaug el plazer
pondering the joy and-the pleasure
c'una pros dona pot aver
that-a worthy lady can to-have
cant hom no la pot encolpar,
when one not her can to-accuse
dizen ver, de nul malestar;
saying truth of any misconduct
e davas altra part s'albire
and toward other side let-her-consider
la gran dolor el martire
the great grief and-the torment
de celas que mal o an fach
of those who ill it have done
e cum lur es soen retrach
and how to-them it-is often reproached
denan[t] a mal ez ad anta,
before in ill and in shame
estiers so qu'hom a lor canta;
besides that which-one about them sings

enquaras mai que tuh lh'efan
moreover more that all the-children
que d'aital fola naisseran
who of-such foolish-one will-be-born
en seran tostemps menhsprezat
thereof will-be always despised
e filh de putas apelat.
and sons of whores called
Encaras devon cossirar,
Moreover they-ought to-consider
per tal queis gardon de mal far,
for such that-themselves they-guard from ill doing
quintas donas de gran honor
how-many ladies of great honor
so vengudas a dezonor
are come to dishonor
per lor foldat e per nosen
through their folly and through nonsense
e per lor avol regimen,
and through their worthless rule
et an perduda l'amistat
and have lost the-friendship
de lor amix per lor foldat;
of their friends through their folly
car be pot hom apenre sen,
for well can one to-learn sense
qui ho sap, d'autrui falhimen,
who it knows from-other's failing

cossiran cum pren als malvatz
pondering how it-takes to-the wicked
de folors e de malvastatz.
of follies and of basenesses
Atressi qui ben o pensa,
Likewise who well it thinks
d'autrui bona captenensa,
from-other's good bearing
d'autrui sen e d'autrui valor
from-other's sense and from-other's merit
pot hom, sez autr'e[n]senhador,
can one without other-teacher
apenre bo captenemen
to-learn good bearing
e bos aips e bel noirimen,
and good qualities and fair breeding
cossiran cum son ben grazit
pondering how are well thanked
entre las gens li gen noirit.
among the people the nobly bred
Per so deu cascus cossirar
For this ought each to-ponder
qu'aia coratge de [be] far,
that-he-may-have heart of well doing
seguen las altrui manieiras;
following the others' manners
don Raimbaut de Vaquieiras
whence Raimbaut of Vaqueiras
en dis cum savis e membratz:
thereof said as wise and mindful

«Ben pot hom en altrui foldatz
Well can one in other's follies
apenre quez es pluz complitz,
to-learn who is more accomplished
plus onratz e plus obezitz
more honored and more obeyed
e plus francx e plus essenhatz;
and more noble and more taught
e non pot esser fort senatz
and not can to-be very wise
qui nois dona garda soen
who not-himself gives heed often
com l'us pueja e l'autre dissen,
how the-one climbs and the-other descends
e qui non conqu[i]er, can locs es,
and who not conquers when place is
amics, e quan les a conques
friends and when them he-has conquered
gar[t]los, car mais i a d'afan
let-him-keep-them for more there has of-toil
quel conquerre, al mieu semblan.»
than-the conquering to-the my seeming
En Folquet d'aquesta raso
Sir Folquet of-this matter
dis en una sua canso:
said in a his song
«Qu'elhs falhimens d'autrui tanh qu'om se mir
That-in-the failings of-other befits that-one himself mirror
per tal que gar[t] se mezeis de falhir.»
for such that he-guard himself self from failing

Li aymador demando cosselh a Matfres del fag d'amors

XXVIII · THE LOVERS ASK COUNSEL

The new courtly lovers come humbly to Matfre for other counsel.

D'autre cosselh m'an escomes
Of-other counsel me-have assailed
li nouvel aimador cortes
the new lovers courtly
quem so vengut molt humilmen
who-me are come very humbly
en aital manieira disen:
in such manner saying

Li aymador demando cosselh a Matfre

XXIX · THE LOVERS' REQUEST

The lovers want to live and die in love, which they see is good, for it makes men joyful, noble, and courtly, as Pons de Chapteuil sings. They pray Matfre to counsel them how to govern themselves in love without error or reproach.

Senher, ab amor ses falhir
Lord with love without failing
volem tostemps vieure e morir,
we-want always to-live and to-die
pueis vesem que vos en amor
since we-see that you in love
avetz trobat tan de dolsor,
have found so-much of sweetness

quar sabem que vos etz tan certz
for we-know that you are so sure
e tan savis e tan apertz,
and so wise and so skilled
que si no fos grans sa bontatz
that if not were great her goodness
nous en foratz tan trebalhatz;
not-you thereof you-would-have-been so toiled
e sabem cert que bona es,
and we-know surely that good she-is
car vezem que per lhieis ve[n] bes
for we-see that through her comes good
tot jorn als fis enamoratz,
all day to-the true lovers
car te los gauzens e pagatz
for she-holds them joyful and content
e francs e humils e cortes,
and noble and humble and courtly
e auzem ne dire grans bes
and we-hear thereof to-say great goods
estiers so qu'en vezem a l'huelh;
besides that which-thereof we-see with the-eye
e per so dis Pons de Caduelh
and for this said Pons of Chapteuil
cum fis e francs et amoros:
as true and noble and amorous

«Astrucs es cel cui amors te[n] joios,
Fortunate is he whom love holds joyful
car amors es caps de totz autres bes,
for love is head of all other goods

e per amor es hom gais e cortes,
and through love is one gay and courtly
francs e gentils, humils et orgolhos,
noble and gentle humble and proud
a qui on tanh, ne fai hom mielhs .m. tans
to whom where it-befits thereof does one better thousand times
guerras e cortz e dos e fahs presans;
wars and courts and gifts and deeds praiseworthy
per qu'ieu ai mes tot mon cor en amor;
for which-I have put all my heart in love
e car ai bon respieh quem fassa ric
and because I-have good hope that-me she-make rich
non pres l'afan quen trai ni la dolor.»
not I-prize the-toil that-thereof I-bear nor the grief

Dizon donc li dich aymador:
Say then the said lovers
— Pueis est'amors es tan bona
Since this-love is so good
els sieus tan gen gazardona
and-the hers so nobly rewards
e de tan gentils gazardos,
and with so noble rewards
nos volem estar amoros,
we want to-be amorous
per queus pregam, Messier Matfre,
for which-you we-pray Master Matfre
de cor per Dieu e per merce,
from heart by God and by mercy

cum cels que an cor de servir
as those who have heart of serving
vos et honrar et obezir,
you and to-honor and to-obey
que vos nos denhetz cocelhar
that you us deign to-counsel
[cum mielhs nos porrem governar
how better ourselves we-could to-govern
ses falhimen e ses error
without failing and without error
en lo davan dih fah d'amor,
in the before said affair of-love
que no puescam esser repres
that not we-can to-be rebuked
ni digon que siam mal apres. —
nor they-say that we-be ill taught

Respon Matfres donan coselh als amadors

XXX · MATFRE COUNSELS THE LOVERS

The lover should choose a worthy lady of high place and love her loyally, asking nothing base, as the Monk of Montaudon and Raimbaut de Vaqueiras did; love comes from loyalty, not lust, as Peire Cardenal says, and Montanhagol denies the name of lover to one who seeks his lady's dishonor. Today lovers boast and cheat, but loyalty can restore love. Let the lover keep himself clean and well dressed, like Matfre's brother Raimon Ermengau, greet his lady courteously, and tell her humbly of his love, as Bernart de Ventadorn and Raimbaut did.

Ieu ai respost demantenen
I have answered at-once
als amadors qu'ieu d'aquel sen
to-the lovers that-I of-that sense
que Dieus m'a dat, lor vulh valer,
which God me-has given them I-want to-avail
e neis del cor e de l'aver,
and even of-the heart and of the-wealth
sitot i fazia mestier,
although there it-made need
lor valria mot volontiers;
to-them I-would-avail very willingly
car totz los fizels amadors
for all the faithful lovers
tenc per amics e per senhors,
I-hold for friends and for lords
et ai dels servir gran talen,
and I-have of-them to-serve great desire
car ilh so de nostre coven;
for they are of our covenant

e de so que m'an demandat
and of that which me-they-have asked
ai lor aital cosselh donat;
I-have to-them such counsel given
a totz los verais amadors
to all the true lovers
que volon amar per amors
who want to-love through love
donas, do per leal cosselh
ladies I-give for loyal counsel
que cascus d'amar s'aparelh
that each for-loving himself-prepare
e cauzisca senes triga
and let-him-choose without delay
per dona e per amiga
for lady and for sweetheart
valen dona de gran logal,
worthy lady of great place
bona, bela, pros e cabal,
good fair worthy and excellent
car on magers es sa valors
for where greater is her merit
aitan sera magers l'amors
so-much will-be greater the-love
et er de major durada,
and will-be of greater duration

car, on mais er don'onrada
for where more will-be lady-honored
e pros, plus tart lh'autreiara
and worthy more late to-him-she-will-grant
so per que l'amors si desfa,
that through which the-love itself undoes
e mais lhi valra l'atendre
and more to-him will-be-worth the-awaiting
d'ela que d'autra joy penre;
from-her than from-other joy to-take
e[t] am la de cor e de sen
and let-him-love her from heart and from sense
sitot autre plazer nolh ten,
although other pleasure not-to-him she-holds
conort lh'er si belh ditz de no,
comfort to-him-will-be if fairly she-says of no
don le Morgues de Montaudo,
whence the Monk of Montaudon
que saup lo cors d'amor fina,
who knew the course of-love true
seguet la dicha doctrina
followed the said doctrine
e dis n'aital entresenha:
and said thereof-such sign
«E ja de lieis be nom venha,
And ever from her good not-me may-come
tostems lhi serai aclis,
always to-her I-will-be inclined

c'amors mi mostra e m'essenha
for-love me shows and me-teaches
c'ades en ric loc m'aizis,
that-ever in rich place I-settle
e si de lheis nom jauzis,
and if of her not-me I-enjoy
la honors m'en valra mais
the honor to-me-thereof will-be-worth more
que d'autra part us rics jais,
than from-other side a rich joy
dont sieu am a grant honor,
whence if-I love in great honor
per quem virarai alhor?»
for which-me I-will-turn elsewhere
En Raimbaut de Vaquieiras
Sir Raimbaut of Vaqueiras
ac be aquelas manieiras,
had well those manners
car plac lhi qu'el degues amar
for it-pleased to-him that-he ought to-love
valen dona de gran afar]...
worthy lady of great affair
Don dis se lauzan d'aquel us:
Whence he-said himself praising of-that use

«Anc non amet tant aut com ieu negus
Ever not loved so high as I any
aytan pros dona, [e] quar nol truep parelh
so worthy lady and because not-her I-find peer
m'enten en liey, e l'am al sieu cossel
myself-I-attend on her and her-I-love at-the her counsel
mas que Tysbe non amet Piramus;
more than Thisbe not loved Pyramus
que pres e joy sobre totas l'enansa
for worth and joy above all her-advances
qu'il es als pros plazens et acoindans,
for-she is to-the worthy pleasing and familiar
et als avols es d'ergullos semblans,
and to-the worthless is of-proud seemings
largu'es d'aver e d'ondrad' acoindansa.»
generous-she-is of-wealth and of-honored familiarity
Dona donc de gran ondransa
Lady then of great honor
deu cauzir e bona e bela
ought to-choose and good and fair
qui cauzis dona novela,
who chooses lady new
e deu l'amar am cor veray
and ought her-to-love with heart true
de bona amor, can li s'escay,
of good love when to-him itself-befits
e non pas per putanaria
and not at-all for whoring
car ges amor no seria,
for at-all love not it-would-be

qu'amors mou de lialeza,
for-love moves from loyalty
ela s'estors de maleza,
she herself-snatches from wickedness
sitot alcuna fada gent
although some foolish people
an contrari entendement,
have contrary understanding
mas lur entendemen es fals,
but their understanding is false
don dis en Peyre Cardinals,
whence said sir Peire Cardenal
hom de mot gran savieza:
man of very great wisdom

«Aquestas gens, quan son en lor gayeza
These people when they-are in their gaiety
parlon d'amor e no sabon qu'es es
speak of-love and not know what-it is
car fin' amors mou de gran lialeza,
for true love moves from great loyalty
e de franc cor gentil e ben apres,
and from noble heart gentle and well taught
et els cujo de luxuria
and they think of lust
e de tort que bon' amor sia,
and of wrong that good love it-be
mays en derrier o poyran be vezer
but at last it they-will-be-able well to-see
que lur amor viron en malvoler.»
that their love they-turned into ill-will

Sopran donc li fin aymador
Will-know then the true lovers
quez est' amor no vol folhor
that this love not wants folly
ni engan ni desliautat;
nor deceit nor disloyalty
donc non tenc per enamorat
then not I-hold for in-love
cel que vay am galiamen,
him who goes with deceit
car non ama ges lialmen,
for not loves at-all loyally
car fin aymans non deu voler
for true lover not ought to-want
lunha res de si dons aver
any thing from his lady to-have
que puesca amermar sa onor
that can to-diminish her honor
o son bon pres o sa valor,
or her good worth or her merit
car ges lials ayman nom par
for at-all loyal lover not-me seems
qui vol de pres si dons mermar,
who wants of worth his lady to-diminish
car amors, a ma parvensa,
for love to my seeming
non es als mas bevolensa,
not is else but goodwill
e qui bel merma be nol vol.
and who fair diminishes well not-it wants

Don Guillem de [Montanhagol]
Whence Guilhem of Montanhagol
dis cum fis aymans essenhat:
said as true lover taught
«Mas ieu non dic [que] sia enamorat
But I not say that he-be in-love
cel qu'en amor vay am galiament,
he who-in love goes with deceit
car non ama ni deu esser amat
for not loves nor ought to-be loved
hom que si dons prega de falhiment,
man who his lady prays of failing
qu'aymans non deu voler per lunh talent
for-lover not ought to-want for any desire
res qu'a si dons tornes a deshonransa,
thing that-to his lady would-turn to dishonor
qu'amors non es res mas aquo qu'enansa
for-love not is anything but that which-advances
so que ama de bon cor lialment,
that which loves from good heart loyally
e qui quier als le nom d'amor desmen.»
and who seeks else the name of-love belies
Aquest sia lials aymans
This-one let-be loyal lover
de bon'amor ses tot enjans,
of good-love without all deceits

que quan avenc, saup enantir
that when it-happened he-knew to-advance
si dons, quar hanc volc abelir
his lady for ever wanted to-please
res que si dons pogues mermar
thing that his lady could to-diminish
d'onor, ni son [bon] pretz laizar;
of-honor nor her good worth to-spoil
anc li portet tant fin' amor
ever to-her he-bore such true love
que trop mays volc gardar honor
that much more he-wanted to-keep honor
de si dons no fes la sia,
of his lady than he-did the his-own
perqu'el dich en aytal guia
for-which-he said in such manner
cum fis e francx enamorat:
as true and noble in-love

«Pero a mi no sobret voluntastz
Yet to me not overcame will
tan quez ieu feses lunh fay desavinent
so-much that I made any deed unseemly
de la bela a cuy me soy donastz,
of the fair-one to whom myself I-am given
nim tendria lunh plazer per plazent
nor-me I-would-hold any pleasure for pleasing
qu'a luy tornes a negu nozement,
that-to her would-turn to any harm

nom poyria pendre, dar bonanansa
not-me could to-take to-give happiness
de re qu'a lyeys tornes a malestansa,
of thing that-to her would-turn to misconduct
quar fis aymans deu gardar per .i. cent
for true lover ought to-keep for a hundred
may de si dons quel syeu enantiment»
more of his lady than-the his-own advancement
Pero huey es aytal tornat
Yet today is such turned
que quascus enten en barat,
that each attends to swindle
e pessa quecs com puesc' aver
and thinks each how he-may to-have
sa dona et am lyey jazer,
his lady and with her to-lie
et als fan piegz, al myeu semblan,
and else they-do worse to-the my seeming
que quascus se ne vai vantan,
for each himself thereof goes boasting
e dizo per gran nessies
and they-say through great foolishness
que gran dezieg a cui pogues
that great desire has whoever could
esser am si dons en logal
to-be with his lady in place
per far aquel fag deslial;
for to-do that deed disloyal

d'aquels nescis baratadors
of-those foolish swindlers
que deziro aytals folhors
who desire such follies
fon. .i. lo qual nous nomnaray
was one the which not-you I-will-name
perso quar ges so nom no say,
for-this because at-all his name not I-know
que dieys mostran so fol voler:
who said showing his foolish will
«Gran dezir ay de ben jazer
Great desire I-have of well lying
en lyeg de cossera d'amor,
in bed of quilt of-love
que feses de mi cobertor
that might-make of me cover
la bella que ten en poder,
the fair-one who holds in power
e dels pels saurs fos le coissis
and of-the hairs blond were the cushion
els lensols de gaug e de ris,
and-the sheets of joy and of laughter
e l'aurelhier fos de blanc bras
and the-pillow were of white arm
el matalas verdiers o pratz.»
and-the mattress orchard or meadows

E quant d'aytals trichadors son
And how-many of-such cheats there-are
fals ves lur donas per lo mon
false toward their ladies through the world
que ne dizon aytal folhor
who thereof say such folly
quar non aman de bon' amor!
for not they-love with good love
Per [so] qu'es huey proeza
For this that-is today prowess
e fina valors malmeza,
and fine merit abused
non aman, tant an avol sen.
not they-love so-much have worthless sense
Li aymador antiquamen,
The lovers anciently
car ilh se tenian per pagat
for they themselves held for paid
de lor donas e per onrat
by their ladies and for honored
si lor donesson lor amor,
if to-them they-gave their love
ses demandar autra folor,
without asking other folly
e qu'ilh fosson pros e valen,
and that-they were brave and worthy
humil et franc, larc e meten,
humble and noble generous and spending

e las pros donas atretal
and the worthy ladies likewise
valens am beutat natural,
worthy with beauty natural
no feiro nulh fah malestan
not did any deed unseemly
que lor pogues tornar a dan,
that to-them could to-turn to harm
per qu'els n'avian pretz e valor
for which-they thereof-had worth and merit
e las donas e lh'amador;
both the ladies and the-lovers
mas amors huei, en est dia,
but love today on this day
es tornad' en tricharia
is turned into cheating
per que non renha tan valors
for which not reigns so-much merit
car es corrumpuda l'amors,
for is corrupted the-love
don dis de so qu'esser en sol
whence said of that which-to-be thereof was-wont
en Guilhem de Montanhagol
sir Guilhem of Montanhagol
cum pros e savis e membratz:
as worthy and wise and mindful

«Car ges lhi pros, el temps que n'es passatz,
For at-all the worthy in-the time that thereof-is past
non gardavon d'amors mas l'onramen,
not regarded of-love but the-honoring

ni las donas en cui era bontatz
nor the ladies in whom was goodness
no feiro fach en re desavinen,
not did deed in anything unseemly
perso eran elas e ilh valen,
for-this were they and they worthy
quar quex sez als s'entendia en onransa;
for each without else himself-attended to honor
mas aras vei tornar pretz em balansa
but now I-see to-turn worth into balance
que lh' aimador an autre entendemen
for the lovers have other understanding
don sortz blasmes e dans a manhta gen.»
whence arise blames and harms to many people

Encaras es magers l'errors
Still is greater the-error
d'aquetz deslials trichadors
of-these disloyal cheats
que cascus ditz que es leials
for each says that he-is loyal
quanque sia trachers e fals;
however-much he-be treacherous and false
e pueis mantenen cascus vai
and then at-once each goes
trichan las donas sai e lai;
cheating the ladies here and there
e[t] i a pro donas assatz
and there has enough ladies enough
que renhon am semblans baratz,
who reign with seemings swindles

e crezo que lur sia honors
and believe that to-them it-be honor
car an diverses amadors,
for they-have diverse lovers
e son de drutz cam[b]iairitz,
and are of lovers changers
per so ditz en Gaucelm Faiditz
for this says sir Gaucelm Faidit
responden a tals malvastatz:
answering to such basenesses

«Mas drutz i a e donas, sin parlatz,
But lovers there are and ladies if-thereof you-speak
queis fenheran e diran tota via
who-themselves will-feign and will-say all way
qu'ilh so[n] leal e amo sez bauzia;
that-they are loyal and love without treachery
e pueis cascus es cubertz e celatz
and then each is covered and hidden
e trichan sai e lai daus totz lats;
and cheating here and there toward all sides
e las donas, on plus an amadors,
and the ladies where more they-have lovers
cujon si be c'om a laus lor o tenha;
think thus well that-one in praise to-them it hold
mas aitals bes, cum s'eschai, lor en venha,
but such good as itself-befits to-them thereof come
qu'a cascuna es anta e desonors
for-to each is shame and dishonor
pus a un drutz, que pueis desrei'alhors.»
since she-has a lover who then strays-elsewhere

Per so es uei tant abaissatz
For this is today so-much lowered
deportz, dompneis, jois e solatz,
sport courting joy and cheer
cortezia, essenhamens,
courtesy teachings
honors e pretz entre [las] gens,
honor and worth among the people
car es corrumpuda l'amors
for is corrupted the-love
per los desleials amadors
by the disloyal lovers
e per las falsas ama[y]ritz,
and by the false lovers
don el meteis En Gaucelms ditz,
whence he himself Sir Gaucelm says
d'aquest dampnatge molt iratz:
of-this damage very angry
«Cans e deportz, jois, domneis e solatz
Songs and sports joy courting and cheer
essenhamens, largueza e cortezia,
teachings largesse and courtesy
honor e pretz e [leal] drudaria
honor and worth and loyal love-affair
an si baissatz engans e malvestatz
have so lowered deceits and basenesses
qu' a pauc d'ira nom soi desesperatz;
that-by little from anger not-me I-am despaired

car entre .c. donas e preiadors
for among hundred ladies and suitors
non vei una ni .i. que beis capten[h]a
not I-see one nor one who well-himself conducts
en ben amar, [qu'a doas partz nos fenha],
in well loving that-on two sides not-himself feign
[ni] sapcha dir qu'es devengud' amors.
nor knows-how to-say what-is become love
Gardatz cum es abaissada valors!»
See how is lowered merit
Pero tot si pot esmendar
Yet all itself can to-amend
et en bon estamen tornar,
and into good estate to-turn
car so qu'a tolt deslealtatz
for that which-has taken disloyalty
pot ben esmendar lealtatz,
can well to-amend loyalty
ab [que] donas et amador
provided that ladies and lovers
vuelhon amar de bon' amor,
want to-love with good love
que amors es d'aital natura,
for love is of-such nature
cant es veraia e pura,
when it-is true and pure

que creis e multiplia tan
that it-grows and multiplies so-much
qui la semena [e] l'espan
who her sows and her-spreads
que d'una n'a hom mai de tres.
that from-one thereof-has one more than three
Atretal vos dic dels sieus bes
Likewise to-you I-say of-the her goods
de domnei, de gauh, de solatz
of courting of joy of cheer
que don' als fis enamoratz
that she-gives to-the true lovers
per que monton en pretz cabal,
for which they-climb in worth excellent
don dihs en Peyre Cardenal
whence said sir Peire Cardenal
que bon' amor lauzet ades:
who good love praised ever
«Amors qui la semenes
Love who her sowed
nasquera aitan espes
would-be-born so thick
que [d'un gran] n'agra hom tres
that from-a grain thereof-would-have one three
e d'un plazer mai de .x.
and from-a pleasure more than ten

e .xx. de un domnei
and twenty from one courting
e d'un joi verai
and from-a joy true
nasqueran .c. jai
would-be-born hundred joys
tan[t] tro que disses: ieu n'ei
so-much until that I-might-say I thereof-have
m. tans que non semenei»
thousand times that — I-sowed
Pesso donc[li] fin amador
Let-think then-the true lovers
de semenar verai' amor
of sowing true love
e gauh e domnei e solatz
and joy and courting and cheer
e cortezia daus totz latz
and courtesy toward all sides
per tornar fin pretz en logal
for to-turn fine worth into place
qu'avian baissat li desleal;
which-had lowered the disloyal
e am quecs de cor e de sen
and let-love each from heart and from sense
de bon'amor e leialmen
of good-love and loyally
ses atendre e ses demandar
without awaiting and without asking
nulha causa de malestar;
any thing of misconduct

e quis volra gauzir d'amor,
and who-himself will-want to-enjoy of-love
mantenen gauh, pretz e valor,
maintaining joy worth and merit
pesse de tener son cors gen
let-him-think of keeping his body nobly
de causar et de vestimen
of shoeing and of clothing
e d'arnes segon sa rictat,
and of-gear according-to his wealth
tenen son cap ben penchenat,
keeping his head well combed
que no veja lui remiran
that not see him gazing
si dons en lui re malestan,
his lady in him anything unseemly
[e] garde se fort, si m'en cre,
and let-him-guard himself strongly if me-thereof he-believes
que non corrumpa son ale
that not he-corrupt his breath
am nulha mala vianda,
with any bad food
car hom discretz o comanda,
for man discreet it commands
e sia de bel captenemen
and let-him-be of fair bearing
e plazentiers a tota gen.
and pleasing to all people

Aici dreh fai sos afaires
Thus rightly does his affairs
Raymon Ermengaus mos fraires,
Raimon Ermengau my brother
q'us rossinhols non es plus gais
for-a nightingale not is more gay
ni plus co[i]ntes us pagagais
nor more neat a parrot
de lui, car ja no sera las
than him for ever not will-be tired
ni de cantar ni de solas,
nor of singing nor of cheer
e plazolh sobre totas res
and pleases-him above all things
belas raubas e bels arnes,
fair robes and fair gear
e no so te ges a festa
and not himself holds at-all at feast
si non a capel en testa
if not he-has wreath on head
[o] de flors o de verdiera,
either of flowers or of greenery

e[t] ab cal e[t] ab fregura
and with heat and with cold
garda si [fort] de tot manjar
he-guards himself strongly from all eating
quelh pogues l'ale cam[biar]
that-to-him could the-breath to-change
perqu'el voluntiers non uza
for-which-he willingly not uses
ni d'alh ni de ceba cruza,
nor of-garlic nor of onion raw
e renha ab cortezia
and reigns with courtesy
e gardais de vilania,
and guards-himself from churlishness
e car es tan gen essenhatz
and because he-is so nobly taught
cre qu'el es ben enamorats,
I-believe that-he is well in-love
per qu'el dis donan doctrina
for which-he said giving doctrine
als altres amadors fina
to-the other lovers true
a lei de cortes amador:
in manner of courtly lover

«Qui vol jauzir de donas e d'amor
Who wants to-enjoy of ladies and of-love
tenha son cors de totz ponhs ben garnit,
let-him-keep his body from all points well furnished

ben penchenat, gen causat, ben vestit
well combed nobly shod well dressed
ab bels arnes segon c'aura ricor,
with fair gear according-as he-will-have wealth
e gar[t]se fort de vianda manjar
and let-him-guard-himself strongly from food eating
tal quelh pogues son ale sordejar,
such that-to-him could his breath to-foul
sia plazentiers e gais e gen parlans
let-him-be pleasing and gay and nobly speaking
e gar[t]se fort de totz fahs malestans.»
and let-him-guard-himself strongly from all deeds unseemly

Apres deu amans procurar
After ought lover to-seek
cum ab si dons puesca parlar,
how with his lady he-may to-speak
gardan tot jorn loc e sazo
watching all day place and season
si vol d'est'amor far son pro,
if he-wants of-this-love to-make his profit
gardan que si dons sia gaia
watching that his lady be gay
per so que adonc lhi plaia,
for this that then to-her it-please
car en totas res deu gardar
for in all things one-ought to-watch
luoc e sazo qui ben vol far;
place and season who well wants to-do
autramen pot hom leu falhir.
otherwise can one easily to-fail

D'aquest bon cocelh, ses mentir,
Of-this good counsel without lying
us trobaires enaissim pais:
a troubadour thus-me feeds
«Locs es c'om chan e que s'en lais
Place it-is that-one sing and that himself-thereof cease
e loc de rire e de plorar,
and place of laughing and of weeping
e de tot deu hom loc gardar
and of all ought one place to-keep
qui es savis, cortes ni gais;
who is wise courtly or gay
donc can veira l'amans verais
then when will-see the-lover true
sa dona en bon estamen,
his lady in good estate
gaia, solassan e rizen,
gay cheering and laughing
deu se mantenen aizinar
he-ought himself at-once to-arrange
cum am lieis puesca domne[j]ar,
how with her he-may to-court
elh puesca son cors descobrir,
and-to-her may his heart to-uncover

e cant er sazos deu venir
and when it-will-be season he-ought to-come
denan lieis e demantenen
before her and at-once
salude l'amorozamen
let-him-greet her-lovingly
e sia ben aperceubutz
and let-him-be well perceptive
e pot lhi dir aitals salutz:
and he-can to-her to-say such greetings
dona, Dieus sal vos e vostra valor
lady God save you and your merit
e vostre pretz e la vostra ricor,
and your worth and the your wealth
e sal Dieus tot can vos amatz;
and save God all that-which you love
mas no sai s'ieu soi saludatz,
but not I-know if-I am greeted
mas be sai que saludatz fos
but well I-know that greeted I-would-be
si saludes cels c'amon vos.»
if you-greeted those who-love you
Et apres per mielhs gazanhar
And after for better to-gain
l'amor de si dons deu lauzar
the-love of his lady he-ought to-praise
sa gran bontat e son solatz,
her great goodness and her cheer

et enaici o fetz Bernatz
and thus it did Bernart
de Ventedorn, lo fis aimans,
of Ventadorn the true lover
i. jorn ab si dons domnejans,
one day with his lady courting
quelh dis aitals lauzors plazens:
that-to-her said such praises pleasing
«Bona dona, vostre cors gens
Good lady your body noble
elh vostre bel uelh m'an conquis
and-the your fair eyes me-have conquered
el gen parlars e lo dous ris
and-the noble speaking and the sweet laughter
el vostre bels aculhimens,
and-the your fair welcome
que can be m'en pren esmansa
that when well me-thereof takes estimate
de beutat nous trop egansa,
of beauty not-you I-find equal
la gensor etz c'om puesc' el mon causir
the noblest you-are that-one can in-the world to-choose
o ieu no[i] veh dels uelhs am queus remir.»
or I not-there see with-the eyes with which-you I-gaze
E si ben acuelh sas rasos,
And if well she-welcomes his speeches
[mantenen], sez virar alhors,
at-once without turning elsewhere

lhi deu far assaber l'amans
to-her ought to-make to-know the-lover
l'amor quelh porta cum es gra[n]s,
the-love that-to-her he-bears how-it is great
que re tan nom ama del mon
that thing so-much not-me loves of-the world
de bon'amor si dieus lh'aon,
with good-love so-may god him-help
qu'en nulha folor non enten
that-in any folly not he-attends
ni en plazer desavinen,
nor in pleasure unseemly
e digalh, senes temensa,
and let-him-say-to-her without fear
cum suefre grand penedensa
how he-suffers great penance
e gran trebalh e gran ardor
and great toil and great ardor
[del] dezir qu'el a de s'amor,
of-the desire that-he has of her-love
e digalh baissan sos uelhs jos
and let-him-say-to-her lowering his eyes down
que molt la prega temeros,
that much her he-prays fearful
e deu li demandar perdo
and he-ought to-her to-ask pardon
silh ditz re que nolh sia bo,
if-to-her he-says anything that not-to-her be good

e pregue la quelh do s'amor
and let-him-pray her that-to-him she-give her-love
ses demandar autra folor,
without asking other folly
e quelh plassa qu'el sia pros,
and that-to-her it-please that-he be worthy
cortes e gais et amoros,
courtly and gay and amorous
e s'esfortz de be far e dir
and let-him-strive of well doing and saying
per s'amor eis gart de falhir.
for her-love and-himself let-him-guard from failing
En Raimbaut de Vaquieiras
Sir Raimbaut of Vaqueiras
ac ben aquestas manieiras,
had well these manners
e par be en una canso
and it-appears well in a song
quez el fetz d'aquesta raso
that he made of-this matter
don dis enaici l'amor[os]:
whence said thus the-loving

«Destrehs d'amors venc davan vos
Constrained by-love I-come before you
bona dona, clamar merce
good lady to-call mercy
del dezir que de vos mi ve
of-the desire that from you to-me comes
quem destren tan per jasse
which-me constrains so-much for ever
perqu'ieus dic mon coratge,
for-which-I-you tell my heart
e sai que i fas ardimen e folatge
and I-know that there I-do boldness and folly
car vos enquier e deman vostr'amor,
for you I-seek and ask your-love
que can mi pens vos [qui es] ni m'albire,
for when me I-think you who are nor me-consider
sol del pessar ai esglah e paor.
only from-the thinking I-have fright and fear
[E] car avetz mai de valor
And because you-have more of merit
de nulh' altra dona qu'anc fos
than any other lady that-ever was
no m'en siatz de brau respos
not to-me-thereof be of fierce answer
s'ieu vos mostri lo talen el desire
if-I you show the desire and-the longing
que[m] don'amors qu'en fa trop pres d'aucire,
that-me gives-love who-thereof makes too-much near of-killing

e s'ieu desrenc e laiss'anar mo fre
and if-I go-astray and let-go my bridle
per merceus prec que nous sia salvatge,
for mercy-you I-pray that not-you it-be savage
mas escotatz, e ja non fassatz re.
but listen and ever not do anything
E que voletz quieus pliau ma fe
And what do-you-want that-I-you pledge my faith
molt vos enquier am gran temor,
much you I-seek with great fear
mas totz hom i fai gran folor
but every man there makes great folly
que tan cela so mal e son dampnatge,
who so-much conceals his ill and his damage
e s'ieu celi mon dan per volpilhatge
and if-I conceal my harm through cowardice
sai be qu'ieum fau [donar] per .i. dans dos;
I-know well that-I-me make to-give for one harm two
don vuelh sapchatz la dolor el martire
whence I-want that-you-know the grief and-the torment
on ieu estau destreh et enuios.
where I stand constrained and vexed
Can veh vostra fresca color
When I-see your fresh color
els vostres bels uuelhs vars amoros
and-the your fair eyes gray-blue loving
els bels plazers que sabetz far e dire
and-the fair pleasures that you-know to-make and to-say
e la boca d'on tan gen vos veh rire,
and the mouth whence so nobly you I-see to-laugh

pauc d'esfors fai la terra quem soste,
little of-effort makes the earth that-me supports
qu'[en] mon cor ai de joi e d'alegratge
for-in my heart I-have of joy and of-gladness
tan que nulhs hom non es plus rics de me.»
so-much that any man not is more rich than me

Ayssi respondon li aymador a Matfre

XXXI · THE LOVERS REPLY

The lovers say the counsel cannot be bettered if they only had the boldness, and ask for more, for they are struck with a mortal wound and dare not show it to the one who could heal them, as Peire Raimon de Tolosa says; when they come before their ladies they forget everything they planned, as Peirol says.

Dizon l'aiman: Messier Matfre,
Say the-lovers Master Matfre
en vostre cocelh melhurar
in your counsel to-improve
non pot hom re, senes duptar,
not can one anything without doubting
si nos aguessem l'ardimen
if we had the-boldness
de descobrir nostre talen,
to uncover our desire
mas datz nos cocelh natural
but give us counsel natural
que nafratz [em] de col mortal,
for wounded we-are with blow mortal

e sabem quins en pot guerir;
and we-know who-us thereof can to-heal
mas no lh'auzam ges descobrir
but not to-her-we-dare at-all to-uncover
nostre mal ni nostra dolor
our ill nor our grief
tan la temem per sobramor,
so-much her we-fear through overlove
e sabem be, senes duptar,
and we-know well without doubting
que[z] autra res nons pot sanar
that other thing not-us can to-heal
si non o fai lo cors cortes,
if not it does the body courtly
don morrem per gran necies;
whence we-will-die through great foolishness
car nos avem molt gran dezir
for we have very great desire
quelh poguessem denan venir
that-to-her we-could before to-come
de ginolhs, mas jonchas ploran,
on knees hands joined weeping
e coma sers merce claman,
and as serfs mercy calling
mas non auzam ges essajar
but not we-dare at-all to-try
tan la temen per sobramar,
so-much her fearing through overloving
e car vezem qu'es de bes fons,
and because we-see that-she-is of goods spring

per so dis en Peire Ramons
for this said sir Peire Raimon
de Toloza, l'amans cortes:
of Toulouse the-lover courtly
«Ar ai ben d'amors apres
Now I-have well of-love learned
cum sap de son dart ferir,
how she-knows with her dart to-strike
mas cum sap pueis gen guerir
but how she-knows then nobly to-heal
encaras no sai ieu ges;
still not know I at-all
lo metge sai ben qui es
the physician I-know well who is
quem pot sol salut donar,
who-me can alone health to-give
mas quem val s'ieu demostrar
but what-me avails if-I to-show
no l'haus ja ma mortal plaia?
not to-her-I-dare ever my mortal wound
Morrai per mo nescies
I-will-die through my foolishness
car no lh'aus mostrar e dir
for not to-her-I-dare to-show and to-say
la dolor quem fai sofrir;
the grief that-me she-makes to-suffer

don nom pot cocelhar res
whence not-me can to-counsel anything
mas cant sos gais cors cortes
but as-much-as her gay body courtly
cui tan dezir e ten car,
whom so-much I-desire and hold dear
que no lh'aus merce clamar
that not to-her-I-dare mercy to-call
tal paor ai quelh desplaia.
such fear I-have that-to-her it-displease
Gran talen ai cum pogues
Great desire I-have how I-could
de ginolhs vas lieis venir
on knees toward her to-come
de tan luenh cum ja cauzir
from as far as ever to-choose
la poiria, quelh vengues
her I-could so-that-to-her I-came
mas jonchas far homenes
hands joined to-do homage
cum sers a senhor deu far,
as serf to lord ought to-do
et en ploran mercejar
and in weeping to-beg-mercy
ses paor de gent savaia?»
without fear of people base
Tan mortalmen nos esglaia
So mortally us frightens
temor quens ve de sobramor,
fear that-us comes from overlove

so dison li dih amador,
this say the said lovers
que soen nos es estalvatz
that often to-us is happened
que la nueh can nos em colgatz,
that the night when we are lain-down
o de bel dia, cossiram
or by fair day we-ponder
en cal manieira lor digam,
in what manner to-them we-may-say
e prendem ab nos ardimen
and we-take with us boldness
quelh descubram nostre turmen
that-to-her we-uncover our torment
et auzem molt bela razo
and we-hear very fair speech
am motz plazens e de faiso;
with words pleasing and of fashion
apres can lh'em denan vengutz
after when to-her-we-are before come
em temens et esperduts
we-are fearing and lost
e mutz e avem oblidat
and mute and we-have forgotten
tot so quens aviam pessat,
all that which-us we-had thought
don dis Peirols d'aquest temer:
whence said Peirol of-this fearing

«La nueh can soi anats jazer
The night when I-am gone to-lie
el jorn, maintas vetz s'esdeve,
and-the day many times itself-happens
cossir cum lhi clames merce
I-ponder how to-her I-call mercy
cant ieu poirai am lieis parlar,
when I will-be-able with her to-speak
adonc o sai ieu be pessar
then it know I well to-think
e bos motz causir e vezer,
and good words to-choose and to-see
e ma razo assire,
and my speech to-settle
e lai no sai que dire.»
and there not I-know what to-say

Respon Matfres als aymadors

XXXII · MATFRE ANSWERS THE LOVERS

The past troubadours have counseled them: Peire Rogier, in a dialogue with a lover who fears to die, bids him be humble, generous, and patient; Uc Brunet's lover dares not speak. Matfre counsels his gossip Peire Ermengau to pray his lady with fear but to pray, for a lady will not say she wants a man who never asks, and no lady strikes a suitor for asking, as a courtly troubadour says. The lover should be humble, cover his anger with joy, as Peire Vidal says, keep the secret, as Cadenet advises, and guard his lady's honor as his own, seeking no folly, for love's joy dies when foolish desire is fulfilled. These good qualities are figured in the tree.

A totz an cosselh donat
To all have counsel given
lhi trobador qu'en son passat,
the troubadours who-thence are passed
car donet ne cocelh planier
for gave thereof counsel full
la fis aimans Peire Rotgier
the true lover Peire Rogier
ad hu aymador turmentat
to a lover tormented
de cui ac molt gran pietat
of whom he-had very great pity
e demandet can lh'auzi dir:
and asked when him-he-heard to-say

«Ailas! — Quet planh? — Ja tem morir
Alas What-thee laments Already I-fear to-die
— Que as? — Am. — E trop? — Ieu oc tan
What hast-thou I-love And too-much I yes so-much
qu'en muer — Mors? — Oc — Non potz guerir?
that-thereof I-die Dead Yes Not canst-thou to-heal
— Ieu, no — E cum? — Tan soi iratz.
I not And how So-much am-I angry
— De que? — De lieis don soy [aissos]
Of what Of her whence I-am thus
— suefre. — Nom val — Clamalh merces.
suffer Not-me avails Call-to-her mercy
— Sim fatz — Noi as pro? — Pauc — Not pes
So-me I-do Not-there hast gain Little Not-thee let-weigh
si en tras mal — Noqua o fas de lieis.
if thereof thou-bearest ill Not-at-all it I-do from her
Cossel n'ai — Qual? — Vuelh m'en partir.
Counsel thereof-I-have Which I-want myself-thence to-part
— Non far — Si farai — Quers ton dan.
Not do Yes I-will-do Seekest-thou thy harm
Qu'en puesc al! — Vols t'en ben jauzir?
What-thereof can-I else Wantest-thou thyself-thereof well to-enjoy
— Oc, mout. — Crei me — Eram digatz.
Yes much Believe me Now-me tell
— Sias humils, lars, francs e pros.
Be humble generous noble and worthy
— Sim fa[i] mal? — Suefr'en patz — Sui pres.
If-me she-does ill Suffer-in peace I-am taken

— Tu? — oc — Si amar vols e sim cres
Thou yes If to-love thou-wantest and if-me thou-believest
aissi poiras jauzir de lieis.»
thus thou-wilt-be-able to-enjoy of her
Si lo dich cocelh be non t'ieis,
If the said counsel well not to-thee-goes
potz n'auzir autre si bon t'es,
thou-canst thereof-to-hear other if good to-thee-it-is
qu'en det N'Uc Brunet de Rodes,
which-thereof gave Sir-Uc Brunet of Rodez
semblan a .i. fin amador
seeming to a true lover
molt trebalhat d'aquest'amor,
much tormented by-this-love
que non auzava son cor dir
who not dared his heart to-say
a sa dona ni descobrir,
to his lady nor to-uncover
don dis cum savis e cortes:
whence said as wise and courtly
«Be volgra midons [saubes]
Well I-would-want my-lady knew
mon cor, aissi cum ieu [l] sai,
my heart thus as I it know
e quelh plagues qu'ieu fos lai
and that-to-her it-pleased that-I were there
ont es sos gais cors cortes:
where is her gay body courtly
et ai dih sobransaria,
and I-have said overweening

digatz? — E cujas que sia?
tell And thinkest-thou that it-be
— Ieu, hoc, que non soi tan rics.
I yes for not I-am so rich
— Suefre, e non tan mendics
Suffer and not so beggarly
que molt de leu s'avenria.
that very of easy itself-would-come
— Avenir nois pot lo ges
To-come-about not-itself can it at-all
aquo — Veramen si fai.
that Truly thus it-does
— E cum? — Ieu vos o dirai.
And how I to-you it will-tell
— Digatz cum? — S'a lhieis plagues
Tell how If-to her it-pleased
— Plazer! e cum lhi plairia
To-please and how to-her it-would-please
ieu? — Cum! s'amors o volia.
I How if-love it wanted
— Amors es li enemics,
Love is the enemy
non ieu, ans estau enics
not I rather I-stand hostile
a cascu que la galia.
to each who her cheats
— Suefre, e venra t'en bes.
Suffer and will-come to-thee-thereof good
— E cum? quel mals ades vai?
And how for-the ill ever goes

— Mals! non o digas jamai.
Ill not it say ever
E perque? — Car non o es;
And why For not it is
lo no, car en .i. sol dia
the no for in one only day
er tos bes, si non t'en gics,
will-be thy good if not thyself-thence thou-leavest
am sol que non la cambics.
provided only that not her thou-change
— E morrai — Hoc, sis volia.
And I-will-die Yes if-itself she-wanted
— E nom valra ja merces
And not-me will-avail ever mercy
am lieis — Per Dieu! non o sai.
with her By God not it I-know
— E perque? — Car no s'eschai,
And why For not itself-befits
que trop t'es en ric loc mes.
for too-much thyself-art in rich place put
— Ric! per Crist! ben o sabia.
Rich by Christ well it I-knew
— E donc no fezist folia,
And then not didst-thou folly
laissa t'en — No m'en castics.
leave thyself-thence Not me-thereof chide
— Qu'aisso non t'es mas destrics.
For-this not to-thee-is but loss
— Ni ges no m'en laissaria.
Nor at-all not myself-thence I-would-leave

— No t'en laissarias ges?
Not thyself-thence wouldst-thou-leave at-all
— Non, ieu — Donc aici o fai
Not I Then thus it do
cum ieu t'o essenharai:
as I thee-it will-teach
sias humils [e] cortes,
be humble and courtly
francs'e de bela paria,
noble-and of fair company
e fai so que gent estia,
and do that which nobly stand
e can poiras non t'en trics,
and when thou-wilt-be-able not thyself-thence delay
c'aici deu renhar amics.
for-thus ought to-reign lover
— Oc e mielhs si mielhs podia.»
Yes and better if better I-could
Sil dichs cocelhs not plazia
If-the said counsel not-thee pleased
ben poiras altre trobar
well thou-wilt-be-able other to-find
qu'ieu doniei l'autrier plus clar
which-I gave the-other-day more clear
a'N Peire Ermengau mo fraire
to-Sir Peire Ermengau my brother
cui ieu apel mon compaire
whom I call my gossip
quem mostret .i. aital querelh:
who-me showed a such complaint

«Messier Matfre, puei de cocelh
Master Matfre mount of counsel
no falhetz a fin amador
not you-fail to true lover
vos prec quem digats de la flor
you I-pray that-me you-tell of the flower
quem [fes] mirar el sieu espelh,
that-me made to-gaze in-the her mirror
e cum puesqu' el sieu estage,
and how I-can in-the her dwelling
ses temor, mos greus mals mostrar,
without fear my grievous ills to-show
que quan la vei tot oblidar
for when her I-see all to-forget
me fal [lo] cors d'agradatge,
me fails the heart from-pleasure
tan la tem, quar veg qu'es ses par
so-much her I-fear for I-see that-she-is without peer
de beutat e de bos fahs far.»
of beauty and of good deeds doing
«Compaire, molt me meravelh
Gossip much myself I-wonder
de vos qu' entendetz en amor,
at you who attend to love
cum cujatz preiar ses temor
how you-think to-pray without fear
lieis qu'es de totz bes ses parelh
her who-is of all goods without peer
per vos ni per messatge,
by you or by messenger

car leals amans nol pot far;
for loyal lover not-it can to-do
pero penre pot quecs, som par,
yet to-take can each so-me it-seems
ardimen e coratge
boldness and heart
de si dons am temor pregar,
of his lady with fear to-pray
que ja s'aventura e mar.»
for ever himself-ventures on sea
Apres dieilhen aital cocel:
After I-said-to-him such counsel
«Compaire, aitant cum lo solel
Gossip as-far as the sun
revirona, cocel melhor
goes-round counsel better
non trop a fin entendedor:
not I-find for true suitor
apreiar, can que s'escandel,
to-pray whatever that itself-trouble
ses temor que l'empache,
without fear that him-hinder
si dons, mas en bos fahs renhar,
his lady but in good deeds to-reign
c'aissi pot om mais acabar
for-thus can one more to-achieve
ab dona d'aut linhatge,
with lady of-high lineage

no fan li croi ab domnejar,
than do the vile with courting
car vil fah li fan refuzar.»
for vile deeds them make to-refuse
En Peirols pres cocelh ab si
Sir Peirol took counsel with himself
sobr'aquest cas molt bon e fi,
on-this case very good and true
quel non auzava de temor
for-he not dared for fear
dir a si dons quelh des s'amor;
to-say to his lady that-to-him she-give her-love
pero fazial d'amors semblan
yet he-made-her of-love seeming
amorozamen esgardan,
lovingly looking
[et] en apres, cum bos e certz,
and in after as good and sure
parlava lhen a motz cubertz
spoke to-her-thereof in words covered
per quelh dis cum pros [e] cortes:
for which-to-her he-said as worthy and courtly
«Be vuelh s'amor, mas querre no[n] l'aus ges;
Well I-want her-love but to-seek not her-I-dare at-all
pero a[m] motz cubertz lhi vau parlan;
yet with words covered to-her I-go speaking
mais sim volgues esgardar mon semblan
but if-me she-wanted to-regard my seeming
ja nolh calgra plus vertadier messatge,
ever not-to-her would-need more true messenger

c'a[b] sol esgart po[t] hom be[n] per usatge
for-with only glance can one well by custom
lo pessamen conoicher, tal vetz es;
the thought to-know such times it-is
e membre li qu'assatz quer queis complanh.»
and let-remember to-her that-enough asks who-himself laments
Be sembla que sens lhi sofranh
Well it-seems that sense to-him lacks
ad ome queis carga temor
to man who-himself loads fear
tal que non aus querre s'amor
such that not he-dare to-seek her-love
a lieis en cui a son enten,
from her on whom he-has his attention
ses dir nul mal azautimen
without saying any ill gracefully
e ses pregar re que sia
and without praying anything that be
de peccat o de folia.
of sin or of folly
E cujatz ges qu'elaus diga
And think-you at-all that-she-you tell
que vol esser vostr'amiga
that she-wants to-be your-sweetheart
si no l'ho[i] sabetz demandar?
if not her-it you-know to-ask
Assatz avetz quez esperar,
Enough you-have what to-await
que seria fola e fada,
for she-would-be foolish and silly

avols e desvergonhada.
worthless and shameless
Fols es donc qui s'enamora
Fool is-he then who himself-enamors
si non prega cant es hora;
if not he-prays when it-is hour
qu'ieu vei mantas vetz obtener
for-I see many times to-obtain
[do] per ardimen de querrer
gift through boldness of seeking
e per enueh de demandar
and through vexation of asking
de cels que non an cor de dar;
from those who not have heart of giving
e qui prega dona d'amor
and who prays lady of-love
e lh'ofre se per servidor
and to-her-offers himself for servant
sitot la donal refuda,
although the lady-him refuses
no sera ja tan testuda
not will-be ever so stubborn
que l'enbata, si no lhi plai;
that him-she-strike if not to-her it-pleases
ans per cert l'en amara mai
rather for sure him-thereof she-will-love more
e l'en teura per ben apres,
and him-thereof will-hold for well taught

don dis .i. trobaire cortes
whence said a troubadour courtly
que saup assats d'aquestz afars:
who knew enough of-these affairs
«E donc que val aquest amars
And then what avails this loving
[si] tu cors per que t'en cofons!
if thou hidest for what thyself-thereof confoundest
Cujas ja esser jauzions 31770
Thinkest-thou ever to-be joyful
si nolh descobres tos celars,
if not-to-her thou-uncoverest thy secrets
[di loi], car bela preguieira
say it-to-her for fair prayer
fai manh dur cor covertir,
makes many hard heart to-convert
e si not vol obezir.
and if not-thee she-wants to-obey
Non ajas paor quet fieira.» 31775
Not have fear that-thee she-would-strike
E podo penre manieira
And can to-take manner
de pregar tuh lhi amador
of praying all the lovers
del pros Bernat de Ventedorn
from-the worthy Bernart of Ventadorn
que dis a si dons lhieis pregan:
who said to his lady her praying

«Bela dona, re nous deman
Fair lady anything not-you I-ask
mas quem prengatz per servidor,
but that-me you-take for servant
qu'ieus servirai cum bo senhor
for-I-you will-serve as good lord
cum que pueis del gazerdo [m'] an.
however that then of-the reward to-me it-goes
Veus m'al vostre comandamen
Behold-you me-at-the your command
francx cors, humils, gais[e] cortes
noble body humble gay-and courtly
ors ni leos non etz vos ges
bear nor lion not are you at-all
que m'auci[z]atz, s'a vos mi ren.»
that me-you-should-kill if-to you myself I-render
E mai lh'a ops d'esenhamen
And more to-him-has need of-teaching
ad home qu'enten en amar,
to man who-attends to loving
queis sapcha gent humiliar
that-himself he-know nobly to-humble
a si dons per far e per dir
to his lady for doing and for saying
so quel plassa e per servir
that which-to-her please and for serving
lieis col sieus sers la nueh el jorn,
her as-the her serf the night and-the day

don en Bernat de Ventedorn
whence sir Bernart of Ventadorn
que saup be cos fazia far
who knew well how-itself it-made to-do
dis que molt volgra descaus[s]ar
said that much he-would-want to-unshoe
si dons, si fosso per privat,
his lady if they-were in private
de ginolhs trazen son caus[s]at,
on knees drawing her shoe
don dis de voluntat granda:
whence said of will great
«Mal o fara si nom manda
Ill it she-will-do if not-me she-commands
venir lai on si despuelha,
to-come there where herself she-undresses
qu'ieu sia per sa comanda
that-I be by her command
pres de lhieis costa l'esponda,
near of her beside the-bedside
elh tragels sotlars ben calsans
and-to-her I-may-draw-the shoes well fitting
de genolhs e[t] humilians
on knees and humbling
silh plai que sos pes mi tenda.»
if-to-her pleases that her feet to-me she-hold-out

E mai cove que aprenda
And more befits that he-learn
totz hom que enten en amar
every man who attends to loving
si vol de donas son pro far;
if he-wants of ladies his profit to-make
car cove quel sia senatz,
for it-befits that-he be wise
francs, cortes et amezuratz;
noble courtly and measured
e silh ditz sa dona de no
and if-to-him says his lady of no
nilh triga trop lo gazerdo,
nor-to-him delays too-much the reward
ges el per tan no s'irasca
at-all he for so-much not himself-may-anger
nis rancur nin mene basca,
nor-himself may-grumble nor-thereof lead distress
car mais acabara suffren
for more he-will-achieve suffering
que rancuran ni mal dizen,
than grumbling or ill saying
don deu ab gauh cubrir son mal;
whence he-ought with joy to-cover his ill
per so dis En Peire Vidal
for this said Sir Peire Vidal
contra cel que s'irais es planh:
against him who himself-angers and laments

«A drut de bona dona tanh
To lover of good lady it-befits
que sia savis e membratz
that he-be wise and mindful
e cortes et amezuratz,
and courtly and measured
e que trop nois rancur nis lanh,
and that too-much not-himself he-grumble nor-himself lament
c'amors ab ira nois fa ges,
for-love with anger not-itself makes at-all
[que mezura d'amors frutz es]
for measure of-love fruit is
e drutz que a bon cor d'amar
and lover who has good heart of-loving
deu ab gauh l'ira refre[n]ar.»
ought with joy the-anger to-restrain
Cocelhs es donc que fis amans
Counsel it-is then that true lover
tot jorn fassa joios semblan,
all day make joyful seeming
aja de si dons mal o be,
let-him-have from his lady ill or good
[e] gart se, sobre tota re,
and let-him-guard himself above every thing
que sapcha cobrir e celar,
that he-know-how to-cover and to-conceal
si vol de donas so[n] pro far,
if he-wants of ladies his profit to-make
don dis en Cadenet mot gen:
whence said sir Cadenet very nobly

«Pero chantan e rizen
Yet singing and laughing
deu estar quetz e celats
ought to-stand quiet and hidden
qui savis es ni membratz,
who wise is or mindful
e ieu soi be d'aital sen,
and I am well of-such sense
que non es hom tan corals
that not is man so heartfelt
que no[m] sembles desleals
that not-me he-would-seem disloyal
puei que mon joi m'enquerria,
since that my joy me-he-would-seek
e cel c'aici cujaria.
and he who-thus would-think
Saber mon cor, demandan,
To-know my heart asking
sabr[i]an al cap de l'an
would-know at-the end of the-year
aitan pauc col prumier dia.»
as little as-the first day

La fis donc del cocelh sia
The end then of-the counsel be
que toh li fizel amador
that all the faithful lovers
que entendon en est'amor
who attend to this-love
ajon aquest entendemen
have this understanding
que am si dons quecs lealmen
that let-love his lady each loyally
de bon'amor, sez esperar
with good-love without hoping
nulha causa de malestar,
any thing of misconduct
gardan l'onor de s'amia
keeping the-honor of his-sweetheart
aitant o plus que la sia,
as-much or more than the his-own
e non deman ni vuelh' aver
and not let-him-ask nor want to-have
de sa dona negun plazer
from his lady any pleasure
de mal fach o dezavinen
of ill deed or unseemly
per complir son avol talen,
for to-fulfill his worthless desire
car l'amors tantost se delis
for the-love at-once itself destroys
pueis lo fols voler se complis;
once the foolish will itself fulfills

e pueis, qui ben o cocira,
and then who well it considers
torna l'amistatz en ira,
turns the-friendship into anger
e deu mais totz amans corals
and ought more every lover heartfelt
esser vas si dons tan leals
to-be toward his lady so loyal
que enantisca sa valor
that he-advance her merit
e son pretz am vera lauzor,
and her worth with true praise
e si au e nulha plassa
and if he-hears in any square
de lieis mal dir quelh desplassa,
of her ill to-say that-to-him displeases
e del mal que n'auzira dir
and of-the ill that thereof-he-will-hear to-say
la deu tan can pot escondir,
her he-ought as-much as he-can to-excuse
et apres, can aura lezer,
and afterward when he-will-have leisure
que costa lieis puesca sezer,
that beside her he-may to-sit
si el conois en s'amia
if he knows in his-sweetheart
nulha re que mal estia
any thing that ill stands
que ela puesca esmendar,
that she can to-amend

secretamen lhoi deu mostrar,
secretly to-her-it he-ought to-show
per so car secretz castiers
for this that secret chiding
es senhals d'amor vertadiers.
is sign of-love true
Apres la deu endoctrinar
After her he-ought to-instruct
[et] en ben dir e[t] en ben far,
both in well saying and in well doing
e so esquivar e fugir
and that to-shun and to-flee
don pogues en blasme venir,
whence she-could into blame to-come
car mais es blasmada del mal
for more is blamed of-the ill
dona quelh fai, tan can mais val,
lady who-it does as-much as more she-is-worth
e can deu aver mai de sen,
and as she-ought to-have more of sense
d'aiso dis en Folquetz mot gen:
of-this said sir Folquet very nobly
«Pero can falh cel qu'es pros ni prezatz,
Yet when fails he who-is worthy or prized
tan can val mais, tan n'es plus encolpatz.»
as-much as he-is-worth more so-much thereof-is-he more blamed
Don fan molt gran peccat mortal
Whence make very great sin mortal
aquilh amador desleial.
those lovers disloyal

Que volon ades galiar
Who want ever to-deceive
valens donas de gran afar,
worthy ladies of great standing
car on mai son de gran valor
for where more they-are of great merit
mais lor es comtat a folor,
more to-them it-is counted as folly
[e] car l'escandols es plus grans
and because the-scandal is more great
es magers lo peccatz .c. tans;
is greater the sin hundred times
d'autra part es plus perilhos
on-other side it-is more perilous
on plus so lh'amic poderos,
where more are the-friends powerful
don fai quecs major folia
whence makes each greater folly
on mais gran dona galia,
where more great lady he-deceives
car el en pert totz sos amicx
for he thereof loses all his friends
[et] se dona a enemicx,
and himself gives to enemies
car plus mortal malvolensa
for more mortal ill-will
nois mescla, qui ben o pensa,
not-itself mixes who well it thinks

entre gens en nulha guia
among people in any way
qu'o fai per aital folia.
than-it does through such folly
Molt i fai [donc] avol esfors
Much there does then worthless effort
qui aventura l'arm' el cors,
who ventures the-soul and-the body
eis met en azir de la gen
and-himself puts in hatred of the people
per .i. vil plazer d'u momen.
for a cheap pleasure of-a moment
Cocelhs es donc que lh'amador
Counsel it-is then that the-lovers
queis volon gauzir d'est'amor
who-themselves want to-enjoy of-this-love
ajon aital entendemen
have such understanding
que quascus vuelha solamen
that each want only
esser tot l'an enamoratz,
to-be all the-year in-love
per so quen sia plus essenhatz,
for this that-thereof he-be more taught
plus francs, plus humils, plus joios,
more noble more humble more joyful
mielhs domneans, plus amoros,
better courting more amorous
plus cortes e plus gen noiritz,
more courtly and more nobly bred

plus larcs, plus pros e plus arditz,
more generous more worthy and more bold
e quen prenda saber e sen
and that-thereof he-take knowledge and sense
e bon cor e retenemen,
and good heart and restraint
e quen sia plus conois[s]en,
and that-thereof he-be more knowing
eis gar[t]mielhs de far falhimen.
and-himself guard-better from doing failing
Aquestz bos aips e mais assatz
These good qualities and more enough
deu aver fis enamoratz,
ought to-have true lover
car d'est'amor totz bos aips pren
for from-this-love all good qualities takes
amans que ama lealmen;
lover who loves loyally
e tot aiso es figurat
and all this is figured
en l'albre que vezetz plantat
in the-tree that you-see planted
sus lo celcle d'aquest'amor
on the circle of-this-love
ben garnit de fuelh' e de flor.
well furnished with leaf and with flower

De l'arbre de saber ben e mal quez es plantat en l'albre d'amor sus le celcle d'amor de mascle e de feme

XXXIII · THE TREE OF KNOWING GOOD AND ILL

The tree of knowing good and ill, born of natural love and planted on love's circle, its leaves and flowers bearing the names of good qualities, figures that all good bearing springs from this love and that lovers must furnish themselves with these virtues; the treatise's beginning explains its name and colors.

L'albre de saber ben [e] mal
The-tree of knowing good and ill
que [n]ais d'est' amor natural, 31935
that is-born from-this love natural
tan plazens e tan be florit
so pleasing and so well flowered
e de fuelhas tan gen garnit
and of leaves so nobly furnished
on naichon flors, fuelhas e fruch
where are-born flowers leaves and fruit
queis fan de bos aips de vertut,
which-themselves make of good qualities of virtue

es alogat sus el celcle
is placed up on-the circle
d'amor de mascl' e de feme
of-love of male and of female
tan solamen per figurar
so-much only for figuring
e per dar ad entendre clar
and for giving to understand clearly
que d'est'amor pren naichensa
that from-this-love takes birth
tota bona captenensa,
all good bearing
[e] que tuh li fin amador
and that all the true lovers
que entendo en est'amor
who attend to this-love
se devo de bos aips garnir
themselves ought with good qualities to-furnish
s'ils volo d'est' amor gauzir,
if-they want of-this love to-enjoy
per demostrar que est'amor[s]
for showing that this-love
tramet als fizels aymadors
sends to-the faithful lovers
tos los bos noirimens per ver,
all the good breedings for true

los cals escrihs podetz vezer
the which written you-can to-see
en las fuelhas et en las flors
in the leaves and in the flowers
don es molt lauzabla l'amors;
whence is very praiseworthy the-love
e si demandavatz per que
and if you-asked for what
est albres, don nais tan de be,
this tree whence is-born so-much of good
es apelat de nom aital
is called by name such
albre de saber ben e mal,
tree of knowing good and ill
ni per que fo d'aitals colors
nor for what were of-such colors
penchas las fuelhas e las flors,
painted the leaves and the flowers
aiso trobaretz declarat
this you-will-find declared
el comensamen del tractat
in-the beginning of-the treatise
d'aquesta natural amor
of-this natural love
de mascle ab feme entre lor.
of male with female between them

De larquesza et en qual manieyra deu hom uzar de larqueza

XXXIV · OF LARGESSE

Love makes the lover generous, as Aimeric de Peguilhan says. A gift given before it is asked, and gladly, is doubled, as Albert de Sisteron and another poet say; but largesse must keep measure, lest it become squandering, as the Fabre of Uzès warns, for the poor man is held a fool and the rich one wise, as Raimbaut de Vaqueiras and another observe. A rich man should not hoard, as Peire Rogier says, and should give according to his power and the receiver's worth, as Montanhagol teaches; a man without means should show good will, like Daude de Pradas.

Prumieiramen enamoratz
First lover
es per amors plus larc assatz,
is through love more generous enough
c'amors o vol et essenha
for-love it wants and teaches
don dis .i. per entresenha:
whence said one for sign
31970 qui enten en amar
who attends to loving
nois tenha de donar,
not-himself let-hold from giving
qu'amors vol que hom larcs sia;
for-love wants that man generous be

molt be saub so quei tanhia
very well knew that which-there befitted
N'Aimeric de Pegulha
Sir-Aimeric of Peguilhan
dis d'aquesta razo tot pla
said of-this matter all plainly
a lei de fizel amador:
in manner of faithful lover

«Enquaras trop mais de bes en amor,
Moreover I-find more of goods in love
quel mal fai car el nessi gen parlan
than-the ill makes for the foolish nobly speaking
e l'escas larc e leal lo truan
and the-stingy generous and loyal the rascal
el fol savi el pec conoissedor,
and-the fool wise and-the dull knowing
e l'orgolhos domesc' e l'humilia,
and the-proud tames and him-humbles
e de dos cors fai .i., tan gen los lhia;
and of two hearts makes one so nobly them binds
per qu'om non deu ad amor contradir
for which-one not ought to love to-gainsay
pueis tan gen sap comensar e finir.»
since so nobly she-knows to-begin and to-end

E om que pot e vol donar
And man who can and wants to-give
pot son do per nien doblar
can his gift for nothing to-double
si senes querre fai lo do,
if without asking he-makes the gift
don dis N'Albert de Sestaro:
whence said Sir-Albert of Sisteron
«Car dobla valors
For double merit
es de far bes e honors
it-is of doing goods and honors
lai on mestiers an
there where need they-have
ans qu'om quieira ni deman.»
before that-one ask or request
Estiers pot cascus doblar
Besides can each to-double
lo do que fai ses re costar
the gift that he-makes without anything to-cost
si can lo dona fai semblan
if when it he-gives he-makes seeming
qu'el lo dona de bon talan;
that-he it gives with good will
mas si fai semblan que nolh platz
but if he-makes seeming that not-to-him it-pleases
* * *
(lacuna)
Don dis .i. d'aquesta raso:
Whence said one of-this matter

«Dos gratz conquier hom ab .i. do
Two thanks gains one with one gift
qui be lo sap far per raso,
who well it knows to-do by reason
l'u per l'autre l'altre car fai
the-one by the-other the-other because he-makes
e[n] semblan quelh donars lhi plai;
in seeming that-the giving to-him pleases
mas cel que promet e alonha
but he who promises and delays
fai semblan quen sia forsatz
makes seeming that-thereof he-be forced
per qu'es perdutz lo dos el gratz.»
for which-is lost the gift and-the thanks
Pero cascus en larguejar
Yet each in giving-largely
deu sen e mezura gardar,
ought sense and measure to-keep
car deu dar per tal mezura
for he-ought to-give by such measure
que pueis nolh fassa frachura;
that then not-to-him it-make lack
car cel c'az autre daria
for he who to-other would-give
so que retener deuria,
that which to-retain he-ought

no [s]eria ges larcs donaires
not would-be at-all generous giver
ans [s]eria degastaires
rather would-be squanderer
e [s]erialh comtat a folor.
and it-would-be-to-him counted as folly
Contr'[aital] neci donador
Against-such foolish giver
dis lo Fabre d'Uzes, som par:
said the Fabre of-Uzès so-me it-seems
«Qui gran cor a de larguejar
Who great heart has of giving-largely
saber deu d'on o pot traire;
to-know ought from-where it he-can to-draw
non dic qu'om sia degastaire
not I-say that-one be squanderer
de be ni nois tanh a far.
of good nor not-itself befits to do
Grans afans es lo conquerers,
Great toil is the conquering
mas en gardar es maestria,
but in keeping is mastery
e cel que pert per sa folia
and he who loses through his folly
non sap cals mals trahs es querers.»
not knows what ill bears is asking

Fols es donc qui no sap aver
Fool is-be then who not knows to-have
sen e mezura el retener
sense and measure in-the retaining
[et] el despendre, car auh dir:
and in-the spending for I-hear to-say
qui mai despen que non gazanha
who more spends than — gains
non pot esser que nol sofranha.
not can to-be that not-him it-lack
E hom pueis que es frachuros,
And man since that he-is needy
can que sia savis e bos,
however-much that he-be wise and good
hom lo te per fol e per fat;
one him holds for fool and for silly
e cel qu'om ve ric e sobrat
and him whom-one sees rich and abounding
te[n] hom per savi e per bo,
holds one for wise and for good
car es rics, ses autra raso,
because he-is rich without other reason
si be es o fols o ribautz;
although well he-is either fool or ribald
e per so dis En Raimbautz
and for this said Sir Raimbaut
de Vaquieiras cum hom senat:
of Vaqueiras as man wise

«Ja hom pres ni desbaratatz
Ever man taken or ruined
non er de bos [amics] garnitz;
not will-be with good friends furnished
el manens qu'es d'aver issitz
and-the rich-man who-is of-wealth issued
es mal te[n]gutz e pauc prezats;
is ill held and little prized
[e tost temps om dezeretatz]
and all times man disinherited
ditz hom qu'a perdut per nosen;
says one that-he-has lost through nonsense
et a hom greu per fol manen
and has one hardly for fool rich-man
ni home quan fort l'es be pres;
nor man when strongly to-him-it-is well taken
e fora savis e cortes
and he-would-be wise and courtly
qui des tan bon cocelh denan
who gave so good counsel before
cum fai cant hom a pres lo dan.»
as does when one has taken the harm

Us autres dis, e dis ben ver:
An other said and said well true
«Fraire, tot lo sen el saber
Brother all the sense and-the knowledge
e la cortezia del mon
and the courtesy of-the world
son diniers qui pron pot aver,
are pennies who enough can to-have

que cozi germa ni segon
for cousin german nor second
non ai c'a las cochas m'aon
not I-have who-in the needs me-help
can l'avers m'anara falhen;
when the-wealth to-me-will-go failing
ans non ai tan propi paren
rather not I-have so near kinsman
no m'an dizen: «Ben a fol sen»
not me-they-go saying Well has foolish sense
e per els es us rics hom mai prezatz
and through them is a rich man more prized
c'us gentils hom cant es d'aver mermatz.»
than-a noble man when he-is of-wealth diminished
Pero bon es c'om son poder
Yet good it-is that-one his power
fassa, car non deu retener
does for not ought to-retain
rics hom so que dar deuria;
rich man that which to-give he-ought
car ges aquo no seria
for at-all that not would-be
mesura ni savieza,
measure nor wisdom
ans seria leu avoleza;
rather it-would-be easily worthlessness
[et] el seria drehs [escas]
and he would-be right stingy
e dins del castel d'avolas,
and within of-the castle of-the-worthless

e sers sosmes a sos diniers,
and serf subjected to his pennies
d'aital gen dis Peire Rotgiers
of-such people said Peire Rogier
reprenden lur captenensa:
rebuking their bearing
«Dieus! cum pot aver sufrensa
God how can to-have patience
rics hom de gen aculhir
rich man of nobly welcoming
ni de far gaia parvensa,
nor of making gay seeming
ni cois pot de dar tenir
nor how-himself can from giving to-hold
can ben o pot mantenir;
when well it he-can to-maintain
molt i fetz Dieus son talen,
much there did God his will
car non donet largamen
for not he-gave largely
a cels que largamen dan
to those who largely give
e pauc a cels que pauc fan.»
and little to those who little do
A dreh pot hom donc apelar
By right can one then to-call
larc qui dona so que deu dar,
generous who gives that which he-ought to-give

e dona lai on si cove
and gives there where itself befits
e can deu retener rete.
and when he-ought to-retain retains
Qui donc d'esser larc a cura
Who then of-being generous has care
deu gardar [s]en e mezura
ought to-keep sense and measure
sin vol honor e pretz aver,
if-thereof he-wants honor and worth to-have
car deu cocirar son poder,
for he-ought to-consider his power
son dever e sa persona
his duty and his person
e de celui a cui dona;
and of him to whom he-gives
e segon so, si ben vol far,
and according-to that if well he-wants to-do
deu lo dos creisser e mermar
ought the gift to-increase and to-diminish
si ab mezura donar vol;
if with measure to-give he-wants
don Guillem de Montanhagol
whence Guilhem of Montanhagol
dis cum savis e avinens:
said as wise and gracious

«[H]omes trob' om larcs e desconoichens,
Men finds one generous and ungrateful
pero non es largueza mais folors,
yet not is largesse but folly

car non dan si quels en sega lauzors,
for not they-give so that-them thereof follow praises
car laus non es mas blasmes e nosens;
for praise not is but blame and nonsense
qui don'az om de trop pert sa valensa,
who gives-to man of too-much loses his worth
e quilh do meins es majers defalhensa,
and who-to-him gives less is greater failing
car sos dos pert e sec l'en mals ressos
for his gifts he-loses and follows him-thereof ill report
cel que get a desmezura sos dos.»
he who throws without measure his gifts
[Cel] que non a poder de dar
He who not has power of giving
non deu tolre ni empachar
not ought to-take-away nor to-hinder
lo do de cels que n'an poder,
the gift of those who thereof-have power
ans deu far semblan de plazer,
rather ought to-make seeming of pleasure
e far [s]emblan qu'el daria
and to-make seeming that-he would-give
molt volontiers si n'avia;
very willingly if thereof-he-had
et enaici bon cor mostran
and thus good heart showing
e bona voluntat tot l'an,
and good will all the-year
pot tener las gens pagadas,
can to-keep the people satisfied

don dis En Daude de Pradas
whence said Sir Daude of Pradas
mostran son cortes dezirier:
showing his courtly desire
«Joios son ieu e ai mestier
Joyful am I and I-have need
de far plazer a bona gen
of doing pleasure to good people
d'onrar joglars, d'amar joven,
of-honoring jongleurs of-loving youth
de dar enans que hom non quier,
of giving before that one — asks
e quand del tot non ai poder
and when of-the all not I-have power
savals que n'o fauc aparer;
at-least that thereof-it I-make to-appear
cant autrui sai quem sia bel
when of-other I-know that-to-me it-be fair
a donc fai d'autri flors capel
at then I-make of-others flowers wreath
e sui amics de totz los pros
and I-am friend of all the worthy
e enemics dels enoios.»
and enemy of-the tiresome

D'ardimen e en cal manieira deu hom uzar de son ardimen

XXXV · OF BOLDNESS

Love gives lovers boldness: Miraval says no one worth anything is without desire, and another troubadour that love wants a knightly lover, good at arms. Peire Vidal boasts he is bold as Roland. A lover should defend his honor with reason, mixing a little folly, as Cadenet says, for no good assailant was ever without it, though one should fear doing churlishness.

Encaras prendon lh'amador
Moreover take the-lovers
gran ardimen per est'amor
great boldness through this-love
don dis Miravals l'amoros:
whence said Miraval the-loving
«Pauc val qui non es [enveios]
Little is-worth who not is eager
e qui non deziral plus car;
and who not desires-the more dear
e qui no s'entramet d'amor
and who not himself-concerns with-love
greu pot esser galhartz ni pros.»
hardly can to-be gallant nor worthy
Et us trobaires amoros
And a troubadour amorous
yssamen dis d'aquest' amor:
likewise said of-this love
«Amors vol drut cavalgador,
Love wants lover rider
bon d'armas e larc de servir,
good at-arms and generous of serving

ben parlan e bon garnidor
well speaking and good at-equipping
e tal queis sapcha far grazir
and such that-himself he-know to-make thanked
dins e fors son estatge,
within and without his dwelling
e sia d'avinen solatz,
and let-him-be of-gracious cheer
cortes e d'agradatge
courtly and of-pleasing
segon que poders lh'es donatz
according as power to-him-is given
ni que es de paratge;
nor as he-is of rank
e dona qu'ab aital drut jatz
and lady who-with such lover lies
es munda de totz sos peccatz.»
is clean of all her sins
Atreci dis Peire Vidals
Likewise said Peire Vidal
d'esta raso [.i. mot] aitals:
of-this matter a word such
«Beis tanh qu'ieu gia arditz
Well-itself befits that-I be bold
car tal dona m'es guitz.»
for such lady to-me-is guide

Ysamen dis el .i. dia,
Likewise said he one day
de l'ardimen que avia
of the-boldness that he-had
per amors, aitals [gab] sobrier.
through love such boast overweening
«D'ardimen val Rollan e Olivier
In-boldness I-am-worth Roland and Oliver
e de donar Berat de Mondesdier;
and in giving Berart of Montdidier
e car soi pros per aco n'ai bon lau,
and because I-am worthy for that thereof-I-have good praise
e molt soven m'en veno messatgier
and very often to-me-thereof come messengers
ab anels d'aur e cordo blanc e nier,
with rings of-gold and cord white and black
ab tal salut don totz mos cors s'esjau.»
with such greeting whence all my heart itself-rejoices
E no val ges .i. bec de gau
And not is-worth at-all a beak of jay
enamoratz ses ardimen
lover without boldness
queis enten en dona valen;
who-himself attends to lady worthy

e devon esser lh'amador
and ought to-be the-lovers
ardit en gardar lor onor
bold in keeping their honor
ab razo e ab drechura
with reason and with right
contra cels c'ap demezura
against those who-with excess
lor fan mal o vilania,
to-them do ill or churlishness
mesclan .i. pauc de folia,
mixing a little of folly
sei fa mestiers, ab l'ardimen;
if-there makes need with the-boldness
[quar nuls e pus ardidamen]
for no-one and more boldly
s'en fai aitals fahs mantas vetz;
himself-thereof makes such deeds many times
e per so dis En Cadenetz
and for this said Sir Cadenet
del mesclamen del folatge:
of-the mixing of-the folly
«A faire gran vassalatge
To doing great vassalage
s'escai ben c'om aja sen;
it-befits well that-one have sense
e trop plus ardidamen
and much more boldly
o fai qui mescla folor,
it does who mixes folly

car anc bon envaziador
for ever good assailant
non vi se no fes folia,
not I-saw if not he-did folly
ni nois tanh ges qu'om s'albir
nor not-itself befits at-all that-one himself-consider
tot so qu'en pot avenir,
all that which-thereof can to-come
car ja re bo no faria;
for ever anything good not he-would-do
qu'ieu n'ai vistz mains decazer
for-I thereof-have seen many to-decline
qu'eron pros per trop temer.»
who-were worthy through too-much fearing
Pero en far vilania
Yet in doing churlishness
se tanh be qu'om volpilhs sia,
itself befits well that-one cowardly be
dont el dis d'aquesta raso
whence he said of-this matter
en cela mezeissa canso,
in that same song
molt lauzan aital usatge:
much praising such custom
«Temer deu hom vilanatge
To-fear ought one churlishness
far e tot descauzimen
to-do and all discourtesy
e vas si dons falhimen.»
and toward his lady failing

De cortezia et en qual manieyra deu hom uzar de sa cortezia

XXXVI · OF COURTESY

Love makes the lover courtly, as Miraval says; whoever would enjoy love must keep courtesy and shun folly and overspeaking, as Marcabru teaches. Garin le Brun and Uc de la Bacalaria describe courtesy as knowing how to speak, welcome, and keep measure, and Peire Vidal warns that the world is wind, so reign with courtesy.

Encaras an fin amador
Moreover have true lovers
cortezia per est'amor,
courtesy through this-love
per so dis en una canso
for this said in a song
en Miravals d'esta raso, 32195
sir Miraval of-this matter
cum pros e certz e ben apres:
as worthy and sure and well taught
«E per amor es om cortes;
And through love is one courtly
e amors dona l'art el genh
and love gives the-art and-the wit
per que bos pretz troba mantenh.»
for which good worth finds support

Car quis vol d'est'amor jauzir
For who-himself wants of-this-love to-enjoy
deu cortezia mantenir
ought courtesy to-maintain
gardan se de tot malestar
guarding himself from all misconduct
de folor e de trop parlar.
from folly and from too-much speaking
Qu'estiers non pot jauzir negus;
For-otherwise not can to-enjoy any
[e] per so dis En Marcabrus:
and for this said Sir Marcabru
«Qui ses bauzia
Who without treachery
vol amor albergar,
wants love to-lodge
de cortezia
with courtesy
l'er la cambra enjoncar,
to-him-it-will-be the chamber to-strew-with-rushes
giet fors folia
let-him-throw out folly
e fol sobreparlar;
and foolish over-speaking
pretz e donar
worth and giving
deu aver en baylia
he-ought to-have in keeping
luenh d'ocayso.»
far from-quarrel

Qui vol donc d'amor far son pro
Who wants then of-love to-make his profit
cove qu'el sia cortes
befits that-he be courtly
gardan se de far nescies
guarding himself from doing foolishness
e de mal far e de mal dir,
and from ill doing and from ill saying
e que sapcha ben aculhir
and that he-know well to-welcome
que s'en posca lauzar cascus,
so-that himself-thereof can to-praise each
e per so dis Garis lo Brus:
and for this said Garin the Brown
«Cortezia es tals,
Courtesy is such
si voletz saber cals,
if you-want to-know which
qui be sap dir e far
who well knows to-say and to-do
per qu'om lo dei'amar,
for which-one him ought-to-love

e sis garda d'enueis
and if-himself he-guards from-vexations
cortes pot esser pueis
courtly can to-be then
qui sap foldat cauzir
who knows folly to-discern
e enuech escarnir
and vexation to-mock
32230 e far so c'altrui plassa,
and to-do that which-to-other please
cortezial solassa.
courtesy-him cheers
Mas ges totz om non es
But at-all every man not is
c'om apela cortes,
whom-one calls courtly
ans so vila proat
rather they-are churls proved
32235 tals son cortes nomnat;
such are courtly named
de cortezia es leus
of courtesy is light
lo dirs e teners greus;
the saying and holding hard
cortezi' es en gent garnir
courtesy is in nobly dressing
et en gent aculhir;
and in nobly welcoming

cortezia es d'amar,
courtesy is of-loving
et es de gent parlar.»
and is of nobly speaking
D'aisso mezeis dis .i. dia
Of-this same said one day
n'Uc de la Bachalairia:
sir-Uc of the Bacalaria
«De corteziais pot vanar
Of courtesy-himself can to-boast
qui be sap mezura gardar,
who well knows measure to-keep
e qui tot vol cauzir cant es,
and who all wants to-choose as-much-as is
ni tot can ve cuj'amassar,
nor all as-much-as he-sees thinks-to-amass
de tot lh'es ops amezurar,
of all to-him-is need to-measure
o ja no sera trop cortes.»
or ever not will-be very courtly
El mezeis dis cum ben apres:
He himself said as well taught
«Mezura es en gen parlar
Measure is in nobly speaking
[e] cortezia es d'amar,
and courtesy is of-loving
e qui no vol e[ss]er mespres
and who not wants to-be despised
de tota vilaniais gar,
from all churlishness-himself let-guard

d'escarnir e de folejar;
from-mocking and from playing-the-fool
puis sera savis cui que pes.»
then he-will-be wise whom that it-may-grieve
Bon es donc qu'om sia cortes,
Good it-is then that-one be courtly
e queis garde fort de far mal.
and that-himself he-guard strongly from doing ill
Auiatz que dis Peire Vidal:
Hear what said Peire Vidal
«Qu'om nois deuria tarzar
That-one not-himself ought to-delay
de ben dir ni de mielhs far
in well saying nor in better doing
tant can vida lh'es plazens,
as-long as life to-him-is pleasing
quel segles non es mas vens,
for-the world not is but wind
e qui mai s'i fia
and who more himself-there trusts
fai major folia,
does greater folly
c'a la mort pot hom proar
for-at the death can one to-prove
[quant] pauc val lo remanens,
how little is-worth the remainder
per qu'es fols qui nois castia
for which-he-is fool who not-himself chastises
e non renh' ab cortezia.»
and not reigns with courtesy

D'umilita[t]

XXXVII · OF HUMILITY

Love gives lovers humility; from love move largesse, cheer, and honor, as Gaucelm Faidit says; pride overthrows its lord, as Arnaut Daniel says, and Pons de Chapteuil plays on the word "humble" through a whole stanza. Folquet observes that humility climbs as it descends and pride falls from its height.

Encaras an lh'enamoratz
Moreover have the-lovers
per est'amors humilitatz
through this-love humility
e n'es cascus plus gen noiritz;
and thereof-is each more nobly bred
auiatz qu'e[n] dis Gaucelms faiditz:
hear what-thereof said Gaucelm Faidit
«Tut cilh que amon valor
All those who love merit
devon saber que d'amor
ought to-know that from-love
mou larguez' e gai solatz
moves largesse and gay cheer
franquez' et umilitatz,
nobility and humility
pretz d'armas, servir [d'onor],
worth of-arms serving of-honor
gen teners, jois, cortezia;
noble bearing joy courtesy

doncs pois son mou, ben deuria
then since from-her they-move well ought
chascus ponhar, qui bon pretz vol aver,
each to-strive who good worth wants to-have
de fin'amor leialmen mantener.»
of true-love loyally to-maintain
Aquest' amors fai donc les vils
This love makes then the cheap
els orgolhos francs e humils;
and-the proud noble and humble
c'amans re no val orgolhos,
for-lover anything not is-worth proud
don Arnaut Daniel lo pros
whence Arnaut Daniel the worthy
.i. aital mot d'esta raso
a such word of-this matter
dis en una soa canso:
said in a his song
«Res no val orguelh d'amador
Anything not is-worth pride of-lover
car leu trabuca son senhor.»
for easily it-overthrows its lord
Mielhs es donc qu'ab humilitat
Better it-is then that-with humility
renhon tot jorn lh'enamorat,
reign all day the-lovers

car amans ab humilitat
for lover with humility
pot ab si dons mais acabar
can with his lady more to-achieve
que no faria ab orguelh.
than — he-would-do with pride
Per so dis En Pons de Capduelh;
For this said Sir Pons of Chapteuil
que sab ben cum fazia far:
who knows well how it-made to-do
«Sa humiltat lam faz humiliar,
Her humility her-me makes to-humble
que sia humils humilmen li coman
that I-be humble humbly to-her I-commend
ab humil cor, humils ses galiar,
with humble heart humble without deceiving
aissi conquer humils humilian
thus conquers humble humbling
[humils] plazers quant es [humils] servire.
humble pleasures when he-is humble server
Humils soi ieu vas midons veramen,
Humble am I toward my-lady truly
qui humils vol sia humils grazire
who humble wants let-him-be humble thanker
ab humils dihs et ab humil parven,
with humble sayings and with humble seeming
humil troban ab humil honramen.»
humble finding with humble honoring

Silh donc qu'entendon en amar,
Those then who-attend to loving
si volo d'amors lor pro far,
if they-want of-love their profit to-make
cove qu'ilh sian humil e bo
befits that-they be humble and good
e laisson orguelh d'espero;
and let-them-leave pride of-spur
car orguelhs los sieus abaissa,
for pride the its-own lowers
et humilitatz issalsa
and humility raises
los humils els cortes els quetz;
the humble and-the courtly and-the quiet
d'esta raso dis En Folquetz,
of-this matter said Sir Folquet
cum pros e savis, aital sen:
as worthy and wise such sense
«Per Dieu! amors, be sabetz veramen
By God love well you-know truly
cum plus dissen plus pueja humilitatz,
as more descends more climbs humility
et orguelhs cai on plus aut es pujatz,
and pride falls where more high it-is climbed
don dei aver gaus e vos espaven,
whence I-ought to-have joy and you fright
car me mostretz orguel contra mezura
for to-me you-show pride beyond measure
e brau respos a mas humils cansos,
and fierce answer to my humble songs

perqu' es semblans que l'orguelhs caia jos
for which-it-is seeming that the-pride falls down
c'apres bel jorn ai vista nueh escura.»
for-after fair day I-have seen night dark
Molt es de mala natura
Much is of evil nature
orguelhs per quel deu hom laissar
pride for which-it ought one to-leave
e ab humilitat renhar.
and with humility to-reign

[De domney]

XXXVIII · OF COURTING

Through love and courting lovers climb in worth, as Bernart de Ventadorn says. True courting asks no more than a lady's love, an embrace, a kiss, or a ring; whoever wants everything knows nothing of courting, for when the folly is done, courting and love part, as Daude de Pradas says.

Enquaras son li fin aman
Moreover are the true lovers
per est'amor mielhs domneian,
through this-love better courting
e per domnei e per amor
and through courting and through love
puejon en pretz e en valor,
climb in worth and in merit
en son plus gai la nueh el jorn,
and-thereof are more gay the night and-the day

don dis Bernat de Ventedorn
whence said Bernart of Ventadorn
que ben o saup lo fis amans:
who well it knew the true lover
«Per re non es hom ta prezans
By anything not is man so worthy
cum per amar e per domnei,
as by loving and by courting
que d'aqui mou deportz e chan
for from-there moves sport and song
e tot cant a ric pretz abau,
and all as-much-as has rich worth stirring
nulhs hom ses amors re non vau,
any man without love anything not is-worth
per qu'ieu non vuelh que sia mia
for which-I not want that be mine
del mon tota la senhoria
of-the world all the lordship
si [ja] joi no sabia aver.»
if ever joy not I-knew to-have
E quis volra ben captener
And who-himself will-want well to-bear
cortezamen en domneiar,
courteously in courting
pot apenre cois fai a far,
can to-learn how-itself it-makes to do

sis vol, leugieiramen cascus
if-himself he-wants lightly each
el cocelh qu'ieu ai dih desus
in-the counsel that-I have said above
als amadors leals ses gab.
to-the lovers loyal without boast
Pero beus dic que re no sap
Yet well-you I-say that anything not knows
de domnei cel qui vol aver
of courting he who wants to-have
si dons per far tot son plazer,
his lady for doing all his pleasure
car puei qu' es facha la folors
for since that is done the folly
depart lo domneis e l'amors;
parts the courting and the-love
don cascus a pro del domnei
whence each has enough of-the courting
ab que si dons s'amor lh'autrei;
provided that his lady her-love to-him-grant
e si per mai d'entresenha
and if for more of-token
si dons embrassa[n] l'estrenha
his lady embracing him-may-press
olh baiza la boca el mento
or-him kisses the mouth and-the chin
olh dona anel d'aur o cordo,
or-him gives ring of-gold or cord

non deu despueis per ren pessar
not ought since for anything to-think
que lh'o pogues gazardonar,
that to-him-it he-could to-repay
e deu mai voler atendre
and ought more to-want to-await
l'autre major do que penre;
the-other greater gift than to-take
car assatz lh'es gazardonat,
for enough to-him-it-is rewarded
e no pot dir per veritat
and not can to-say for truth
qu'el aja amat debadas,
that-he have loved in-vain
per so dis Daude de Pradas
for this said Daude of Pradas
lo fis amans d'esta razo:
the true lover of-this matter
«No sap de domnei pauc ni pro
Not knows of courting little nor much
qui del tot vol si dons aver,
who of-the all wants his lady to-have
non es domneis pueis torn'al ver
not is courting since it-turns-to-the true
que cors si ren per gazerdo,
that body itself renders for reward
aja nom anel o cordela,
let-him-have name ring or cord
e cuh vezer rei de Castela;
and he-may-think to-see king of Castile

pro es domneis d'amor veraia
enough is courting of-love true
si jois pren e cant pot baia,
if joys he-takes and as-much-as he-can gapes
el sobreplus tenga merces
and-the surplus let-hold mercy
en tezaur e non done ges.»
in treasure and not let-her-give at-all

D'alegransa

XXXIX · OF GLADNESS

Love makes lovers glad, and joy grows on joy, as Peire Raimon says; a poor man's joy is worth more than a rich man's grief, and Arnaut de Mareuil lists the good qualities that move from joy. Let the lover be glad and sing, for joy is nourished by singing, as Uc Brunet asks.

E per amors son lh'amoros
And through love are the-lovers
tot jorn alegres e joios
all day glad and joyful
don dis us trobaires cortes:
whence said a troubadour courtly

«Si amors autre pro [nom tengues],
If love other profit not-me held
mas car hom n'es plus gais e plus cortes
but because one thereof-is more gay and more courtly
e mielhs parlans e de melhor solatz
and better speaking and of better cheer
en conois mielhs los pros entrels malvatz
and-thereof knows better the worthy among-the wicked
e enten miels qu'es mensorga ni vers,
and understands better what-is lie or true
pueis c'amors sap tan gens gazerdos rendre,
since that-love knows so nobly rewards to-render
neguna res nois deu d'amors defendre.»
any thing not-itself ought from-love to-defend

E jois es d'aital natura
And joy is of-such nature
que cel que ab joi s'atura
that he who with joy himself-stays
creis cascun jorn de joi la fons,
grows each day of joy the spring
per so dis en Peire Ramons
for this said sir Peire Raimon
que tant fo certz e entendutz:
who so-much was sure and understanding
«Tos temps auh dir c'us joi autre[n]adutz
All times I-hear to-say that-a joy other-brings
per que nom vuelh nul temps de joi partir,
for which not-me I-want any time from joy to-part
qu'en joi fui natz e en joi, on quem vir,
for-in joy I-was born and in joy where that-me I-turn

soi e [s]erai, c'aisim soi captengutz,
I-am and will-be for-thus-me I-am conducted
e sil fin joi de lhieis qu'ieu plus aten
and if-the true joy of her that-I most await
pogues aver, ben fora plus joios,
I-could to-have well I-would-be more joyful
que dobles jois es rics e cabalos,
for double joy is rich and excellent
e qui joi sec jois li ve ses dupdansa.» 32400
and who joy follows joy to-him comes without doubt

Non es tan gran benanansa
Not is so great happiness
cum jois c'a .i. paubre jauzen
as joy which-to a poor joyful-one
vai mielhs .c. tans c'al ric dolen
goes better hundred times than-to-the rich grieving
qu'esta tot jorn ab cocirier,
who-stands all day with care
car per gaug e per alegrier 32405
for through joy and through gladness
l'hom joios totz bos aips recuel[h],
the-man joyful all good qualities gathers
per so dis N'Arnaut de Maruelh
for this said Sir-Arnaut of Mareuil
lo fis amans el gen noiritz:
the true lover and-the nobly bred

«A gran honor vieu cui joi es cobitz
In great honor lives whom joy is desired
que d'aqui mou cortezia e solatz, 32410
for from-there moves courtesy and cheer

essenhamen, franqueza e mezura
teaching nobility and measure
e cors d'amar et esfortz de servir
and heart of-loving and effort of serving
e cauzimens, largueza e conoissensa
and clemency largesse and knowledge
e gent parlars e[t] avinens respos
and noble speaking and gracious answer
32415 e tot bon aip, per c'om es gais e pros.»
and every good quality through which-one is gay and worthy

Bon es donc c'om jauzens sia
Good it-is then that-one joyful be
cant es locs, e cant e ria
when it-is place and when and laugh
e aja solatz am los pros
and let-him-have cheer with the worthy
e no sia trop cociros,
and not let-him-be too careworn
32420 eis vuelha cantan alegrar,
and-himself let-him-want singing to-gladden
car jois si noiris ab cantar
for joy itself nourishes with singing
e ab rire, qu'estiers non ges,
and with laughing for-otherwise not at-all
donc dis N'Uc Brunet de Rodes
then said Sir-Uc Brunet of Rodez
cum pros e certz e conoissens:
as worthy and sure and knowing

«Mas d'una re soi en greus pessamens, 32425
But of-one thing am-I in grievous worries
que fara jois si cantars l'es emblatz?
what will-do joy if singing to-it-is stolen
Ni cum sera cors benanans triats,
Nor how will-be heart happy chosen
si donc non es mielhs canta[n]s e rizens?
if then not it-is better singing and laughing
Pels us o dic embroncatz, cociros
For-the some it I-say sullen careworn
que a las vetz se fenhon Salamos.» 32430
who at the times themselves feign Solomons

De retenemen

XL · OF RESTRAINT

Love gives restraint, as the count of Poitiers says; Matfre, after Solomon, praises restraint in speech, and another troubadour prefers listening to talking. Restraint is also patience in anger, as Peire Raimon says, and discretion about what should be hidden, as the Fabre of Uzès warns.

Els amadors an issamen
And-the lovers have likewise
per est'amor retenemen
through this-love restraint
don es cascus plus agradieus,
whence is each more agreeable
perque dis lo coms de Peitieus:
wherefore said the count of Poitiers

«Obediensa deu portar
Obedience he-ought to-bear
a manhtas gens qui vol amar,
to many people who wants to-love
e coven li que sapcha far
and befits to-him that he-know to-do
fahs avinens,
deeds gracious
e ques gart [en cort] de parlar
and that-himself he-guard in court from speaking
vilanamens.»
churlishly

Ais[s]o es donc retenemens
This is then restraint
e[t] es bos aips quil sap gardar
and is good quality who-it knows to-keep
e majormen en son parlar,
and especially in his speaking
perqu'ieu l'autr'ier d'esta raso
wherefore-I the-other-day of-this matter
dissi seguentre Salamo
said following Solomon
que tan fo certz e entendutz:
who so-much was sure and understanding

«Retenemens es [mot] nobla vertutz
Restraint is very noble virtue
e majormen qui l'a e[n] son parlar
and especially who it-has in his speaking
[et] es senhals d'ome que be vol far
and is sign of-man who well wants to-do
can parla pauc e volontiers apren,
when he-speaks little and willingly learns
c'om trop parlar non pot ses dir folor,
for-one too-much speaking not can without saying folly
e [monta] greu parliers en gran ricor.»
and climbs hardly talker into great wealth
Aici o dis lo savis Salamos:
Thus it said the wise Solomon
«Perqu'anc nom platz hom parliers ni janglos.»
Wherefore-ever not-me pleases man talker nor chatterer
E us trobaires issamen
And a troubadour likewise
[dis] parlan d'aquel mezeis sen
said speaking of-that same sense
que el saup molt gen retener:
for he knew very nobly to-restrain
«Ges per frachura de saber
At-all for lack of knowing
nom lais talz vetz de parlar,
not-me I-leave such times from speaking
mais vuelh auzir e escoltar
more I-want to-hear and to-listen
et apenre e retener;
and to-learn and to-retain

e pueis, cant es locs e sazos,
and then when it-is place and season
sai m'adonar am los plus pros,
I-know myself-to-give with the most worthy
et am los altres, can s'eschai,
and with the others when it-befits
e aici mos sens ve e vai.»
and thus my sense comes and goes
D'autra part grans retenemens
On-other side great restraint
e cortezia grans e sens
and courtesy great and sense
es d'ome que sap refrenar
is of-man who knows to-restrain
sa ira, que nois vol venjar
his anger who-himself not wants to-avenge
tantost quilh fai desmezura,
at-once who-to-him does outrage
atenden loc e drechura,
awaiting place and right
don dis Peire Raimons, so sai:
whence said Peire Raimon this I-know
«Onramens grans cre quel n'eschai
Honors great I-believe that-to-him thereof-befits
a cel que sap en patz sofrir
to him who knows in peace to-suffer
son dan e belamen cubrir,
his harm and fairly to-cover
maintas vetz, so c'al cor nolh plai,
many times that which-to-the heart not-to-him pleases

e qui sobritas sab tener
and who sobriety knows to-hold
de far e de dir non dever,
of doing and of saying not duty
ges non s'en merma sa rasos
at-all not himself-thereof diminishes his reason
per qu'om non deu esser cochos
for which-one not ought to-be hasty
de far gran desmezuranza.»
in doing great outrage
D'autra part senes dupdansa
On-other side without doubt
deu cascus ab retenemen
ought each with restraint
restrenh[er] so fol movemen,
to-restrain his foolish movement
[es] garde que non retraia
and-himself guard that not he-reproach
ad altre so quel desplaia,
to other that which-to-him displeases
quel Fabres d'Uzes dis [fort] clar:
for-the Fabre of-Uzès said very clearly
«Qui son bon pretz vol tener car
Who his good worth wants to-hold dear
no sia fals ni gabaire,
not let-him-be false nor boaster
car fols es qui vol retraire
for fool is-he who wants to-repeat
so que sap e fai a celar;
that which he-knows and ought to conceal

e fols qui vol dir totz sos vers,
and fool who wants to-say all his truths
e fols qui en fol se fia,
and fool who in fool himself trusts
e fols qui falh e nois castia
and fool who fails and not-himself chastises
e fols qui sec totz sos volers,
and fool who follows all his wills
quar qui sec totz sos fols plazers
for who follows all his foolish pleasures
e trop vol far a sa guia
and too-much wants to-do at his way
a greu pretz [ni] manentia.»
has hardly worth nor riches

D'ensenhamen

XLI · OF GOOD TEACHING

Lovers are better taught, glad among the joyful and quiet among the wise, and Uc Brunet counsels fair speech, which costs no more than folly. Many teach good manners and correct others while blind to their own faults, as a troubadour says of the mote and the beam.

D'autra part son l'enamorat
On-other side are the-lovers
per est'amors plus e[s]senhat,
through this-love more taught

plus azaut e plus avinen
more pleasing and more gracious
e de plus bel captenemen,
and of more fair bearing
car ilh ab cels que son joios
for they with those who are joyful
estan alegres e baudos,
stand glad and merry
et entr'homes pros e senatz
and among-men worthy and wise
estan simplamen [e en patz],
stand simply and in peace
eis gardo de dir folezas
and-themselves guard from saying follies
et avols motz e lagezas,
and worthless words and uglinesses
dizen plazers, fazen honors
saying pleasures doing honors
e cortezias als melhors,
and courtesies to-the best
cossiran c'als ben essenhatz
considering that-to-the well taught
per gen parlar boca non catz,
for nobly speaking mouth not-itself chafes
segnen .i. cocelh molt cortes
following a counsel very courtly
que dec N'Uc Brunet de Rodes,
that gave Sir-Uc Brunet of Rodez
e dis enaici l'avinens:
and said thus the-gracious-one

«Ab los joios deu hom esser jauzens
With the joyful ought one to-be joyful
e gen parlans entrels enrazonatz,
and nobly speaking among-the reasonable
car aitan so de bos motz, sils cercatz,
for so-many are of good words if-them you-seek
cum de foldatz ni de descauzimens;
as of follies or of discourtesies
e gens parlars ab avinens respos
and noble speaking with gracious answer
adutz amics e non creis messios.»
brings friends and not grows expenses

Messios non creis veramen,
Expenses not grows truly
car atretan leugieiramen
for so lightly
pot cascus ab cortezia
can each with courtesy
renhar cum fai ab folia,
to-reign as does with folly
et aitan leu fai dir plazers,
and so lightly makes to-say pleasures
qui o sap far, cum desplazers,
who it knows to-do as displeasures
pueis c'om n'es en la carrieira
since that-one thereof-is on the road
et apren ab se manieira;
and learns with himself manner
per qu'es muzartz qui no l'apren,
for which-he-is dullard who not it-learns

don dis .i. trobaires molt gen,
whence said a troubadour very nobly
essenhan la drecha via:
teaching the straight way
«Atretan leu pot hom ab cortezia
So lightly can one with courtesy
renhar qui sap et ab fahs avinens
to-reign who knows and with deeds gracious
cum ab foldat ni ab far vilania.»
as with folly or with doing churlishness
Et atreci pot hom esser plazens
And likewise can one to-be pleasing
cum enuios, per qu'ieu soi malvolens
as tiresome for which-I am ill-wishing
a cel que tot conois e lo piehz tria;
to him who all knows and the worst picks
car ben trobam alcunas gens
for well we-find some people
que sabon cauzir e triar
who know to-discern and to-pick
los mals d'altrui e esenhar
the ills of-other and to-teach
bos aips e bels captenemens
good qualities and fair bearing
e repenre los falhimens
and to-rebuke the failings
dels autres en tota plassa;
of-the others in every square
mas apres queretz quen fassa,
but after you-ask that-thereof he-do

qu'ilh son plus avol e plus vil,
for-they are more worthless and more cheap
que no so lh'altre per .i. mil;
than — are the-others by a thousand
e no conoisso lor error,
and not know their error
tant an d'e[nc]egamen e[n] cor,
so-much have-they of-blindness in heart
don dis .i. trobaires molt gent
whence said a troubadour very nobly
contr'aital nescia gent
against-such foolish people
que renho ab aital orguelh:
who reign with such pride
«Tals conois busca en altrui uelh
Such-one knows splinter in other's eye
qu'en lo sieu trau no sap vezer.»
who-in the his-own beam not knows to-see
E ges non renh' ab bon saber
And at-all not reigns with good knowing
qui blasma l'altrui folia
who blames the-other's folly
can de se no la sab gardar;
when from himself not it he-knows to-keep

e qui vol autrui castiar
and who wants other to-chastise
tot prumieiramen deuria
all first ought
se mezeis gardar de falhir 32560
himself self to-guard from failing
e pueis poiria als altres dir:
and then could to-the others to-say
gardatz voz de far folia
guard yourselves from doing folly
et auzetz dire quex dia:
and you-hear to-say each day
totz hom fora cortes
every man would-be courtly
si tan ben conogues 32565
if so well he-knew
so qu'es de mal en lui
that which-is of ill in him
com conois en altrui.
as he-knows in other

De proeza et en qual manieyra deu hom proeza mantenir

XLII · OF PROWESS

Love is the key of worth and a pool of prowess, as Arnaut Daniel says; the good man should keep prowess while he has time, as Uc Brunet urges. Prowess needs measure and continuance, as Gui d'Ussel and Peire Rogier warn, for whoever leaves what he began falls lower, and prowess is not won by eating and sleeping.

Encaras an li amador
Moreover have the lovers
proeza gran per est'amor
prowess great through this-love
la cal no lor tol vens ni gels,
the which not to-them takes-away wind nor frosts
per so dis N'Arnautz Daniels
for this said Sir-Arnaut Daniel
a cui Dieus do verai repaus:
to whom God may-give true rest
«Amors es de pretz la claus
Love is of worth the key
e de proeza [us] estancs,
and of prowess a pool
don naisso tuh li bon fruh
whence are-born all the good fruits
ab c'om lealmen los cuelha,
provided that-one loyally them gather
que non delis gels ni neula
which not destroys frost nor fog
mentrels noiris el bon tronc,
while-them nourishes the good trunk

mas sil romp trefas nil cuelh
but if-it breaks cheats or-it gathers
vertz mor, tro leals lo sagre.» 32580
green it-dies until loyal-one it consecrates
Bos hom donc qu'es de bon agre
Good man then who-is of good taste
eis vol gauzir d'aquest'amor
and-himself wants to-enjoy of-this-love
mantenga proeza e valor
let-him-maintain prowess and merit
e gar se de far malvastatz,
and let-him-guard himself from doing basenesses
si no vol c'om l'apel malvatz; 32585
if not he-wants that-one him-call wicked
e domentre que n'a lezer
and while that thereof-he-has leisure
fassa que pros a son poder;
let-him-do as worthy to his power
aquest cocelh bo e cortes
this counsel good and courtly
donet N'Uc Brunenc de Rodes,
gave Sir-Uc Brunet of Rodez
e dis enaici lo valens: 32590
and said thus the worthy-one
«E qui cujatz vos sia defendens
And who think-you you be defending
si estz avols, c'om vos apel malvatz?
if you-are worthless that-one you call wicked
Que temps avetz e poders vos es datz,
For time you-have and power to-you is given

e noi vezetz me[n]trel lums es ardens,
and not-there you-see while-the light is burning
gardatz vos i quel temps es tenebros
guard yourselves there for-the time is dark
e noi veiretz quan lo lums er rescoz.»
and not-there you-will-see when the light will-be hidden

Mas ops es sia mezuratz
But need it-is he-be measured
qui vol esser pros ni prezatz,
who wants to-be worthy or prized
car cert sapchatz que non dura
for certainly know that not lasts
proeza senes mezura,
prowess without measure
per c'om la deu tal comensar
for which-one her ought so to-begin
c'om la puesca continuar,
that-one her can to-continue
autramen non es proeza
otherwise not is prowess
ans es be drecha fadeza;
rather it-is well straight foolishness
e fora mielhs, sin se recre,
and it-would-be better if-thereof himself he-tires
que non agues comensat re,
than not he-had begun anything
don dis Gui [d'Uissel] l'amoros:
whence said Gui d'Ussel the-loving

«Tan quant om fai aco que deu es pros,
As-long as one does that which he-ought is-be worthy
e tan leals quan se garda d'engan,
and so loyal as himself he-guards from-deceit
per vos o dic quez ieus lauziei aytan
for you it I-say for I-you praised so-much
mentr'eral dihs vertadiers els fahs bos;
while-was-the saying true and-the deeds good
mas ges per tan non devetz dir qu'ieu men
but at-all for so-much not you-ought to-say that-I lie
sitot nous tenc eras per tant valen,
although not-you I-hold now for so worthy
car qui laissa so qu'a be comensat
for who leaves that which-he-has well begun
non a bon pretz per so que n'es passat.»
not has good worth for this that thereof-is past

En P. Rogiers dis per ver:
Sir Peire Rogier said for true
«Gardatz que vos puscatz tener
See that you can to-hold
en aisso c'avetz comensat;
in this that-you-have begun
car om on plus aut es pujat
for man where more high he-is climbed
plus bas [chai] sis laissa cazer;
more low falls if-himself he-lets to-fall

pueis dizon tug que malestai
then say all that ill-it-stands
per que fetz e ara no fai,
for which he-did and now not does
qu'eras non te conduh ni dos.»
for-now not he-holds entertainment nor gifts
Totz om donc que vol esser bos
Every man then who wants to-be good
esforseis volontiers si que
let-him-strive willingly so that
per son esfors noi perda re,
through his effort not-there he-lose anything
car om non pot proeza gran
for man not can prowess great
aver alcu senes afan;
to-have any without toil
c'ap trop pauzar e ab dormir
for-with too-much resting and with sleeping
se fai om per malvatz tenir,
himself makes man for wicked to-be-held
don el mezeis ditz cum senatz
whence he himself says as wise
reprenden los alezeratz
rebuking the idle
que trop volo repaus aver:
who too-much want rest to-have
«Qu'ap pro manjar e ab jazer
For-with enough eating and with lying
pot om suau esser malvatz;
can man gently to-be wicked

mas de gran afan s'es cargatz
but with great toil himself-is loaded
qui vol proeza mantener;
who wants prowess to-maintain
c'ops lh'es ques percas sai e lai,
for-need to-him-is that-himself he-seek here and there
e tuelha e do si cum s'eschai
and let-him-take and give just as itself-befits
[quant] veira qu'er locs e sazos.» 32640
when he-will-see that-it-will-be place and season

Ges de tolre non es sazos,
At-all of taking not is season
mas ab lealtat ses lassar
but with loyalty without tiring
se deu hom voler esforsar.
himself ought one to-want to-strive

De matremoni

XLIII · OF MARRIAGE

This love also leads to marriage, as Elidus took Serena; natural love is the desire to join carnally for the preservation of nature, which can be done loyally only in marriage, so faithful lovers marry those they desire.

Per esta razo issamen
For this reason likewise
se fa matremoni soen; 32645
itself makes marriage often
don lo fis amans Eledus,
whence the true lover Elidus

filhs del pros comte Manimus,
son of-the worthy count Manimus
Serena, sa doss' amia,
Serena his sweet sweetheart
filha del rei de Jubia
daughter of-the king of Jubia
ac per molher per est'amor
had for wife through this-love
segon que dizo li auctor.
according as say the authors
E molt d'altres von diria
And many others to-you-I would-tell
semblans aitals sim volia,
examples such if-me I-wanted
car segon que[z] ieu ai tocat
for according as I have touched
el comensamen del tractat,
in-the beginning of-the treatise
aquest'amors non es res als
this-love not is anything else
mas affeccios naturals
but affection natural
de se carnalmen ajustar
of themselves carnally to-join
per la natura coservar;
for the nature to-preserve

e nois pot far l'ajustamens
and not-itself can to-make the-joining
ses matremoni lealmens
without marriage loyally
entre las gens ni ad onor;
among the people nor in honor
per so li fizel amador
for this the faithful lovers
que d'est'amor volon uzar
who of-this-love want to-use
lealmen e ses malestar
loyally and without misconduct
venon soen a complimen
come often to fulfillment
d'aquel dezirier lealmen
of-that desire loyally
matremoni fazen ab lor
marriage making with them
cui deziron d'aquest'amor.
whom they-desire of-this-love

Del fruh de matremoni e de las diversas gracias que Dieus a fachas a l'orde matremonial

XLIV · THE FRUIT OF MARRIAGE

Marriage pleases God above all and bears much fruit, since from it all the other orders are born; God established it in paradise, saved it alone in the flood, came to the Virgin only once she was Joseph's spouse, and honored the wedding at Cana. Christ forbade man to part those God has joined, St. Paul bids husbands and wives love each other, and St. Augustine has the wiser husband rule his wife.

Matremonials estamens
Matrimonial estate
es sobre tot a Dieu plazens
is above all to God pleasing
e de molt gran fruh seria
and of very great fruit would-be
qui ben uzar ne volria,
who well to-use thereof would-want
car de lui prendo naissensa
for from it take birth
tuh lh'altre senes falhensa,
all the-other without failing
car d'aqui naisso lhi efan
for from-there are-born the children
dels cals li altr' orde si fan;
of-the which the other orders themselves make
e tuh li efan d'aqui nat
and all the children from-there born
tuh naisso de virginitat,
all are-born from virginity

e podon esser filh de Dieu
and can to-be sons of God
e possezir lo regne sieu,
and to-possess the kingdom his
don apar la beutat sia
whence it-appears the beauty be
per so car molt fructifia;
for this that much it-bears-fruit
don P. Cardenals [dich] l'altr'ier:
whence Peire Cardenal said the-other-day
«C'al fruh conois om lo fruchier.»
That-by-the fruit knows one the fruit-tree
E Dieus el mezeis l'establi
And God he himself it-established
en paradis el benezi;
in paradise and-it blessed
e nulh autre orde no salvet
and any other order not he-saved
Dieus, apres can las gens neguet
God after when the people he-drowned
per l'endiluvi general,
by the-flood general
mas l'orde matremonial,
but the-order matrimonial

car a Noe mandet enans
for to Noah he-commanded before
qu'el s'en intres ab sos efans
that-he himself-thence should-enter with his children
e ab lor molhers issamen
and with their wives likewise
jus e l'arca ses plus de gen:
down into the-ark without more of people
la cal arca per els salvar
the which ark for them to-save
Dieu avia mandada far.
God had commanded to-make
Encaras en altra guia
Moreover in other way
mostret be Dieus quelh plazia
showed well God that-to-him pleased
matremonials estamens,
matrimonial estate
quar non volc venir autramens
for not he-wanted to-come otherwise
en la vergis precioza
into the virgin precious
tro fo de Jozep espoza;
until she-was of Joseph spouse

et en autra causa l'onret
and in other thing it-he-honored
Jezus car a nossas manget
Jesus for at wedding he-ate
ab tota sa companhia
with all his company
e ab la vergis Maria,
and with the virgin Mary
on fetz tornar de l'aiga vi
where he-made to-turn from-the water wine
a las nossas d'Architicli,
at the wedding of-Architriclinus
be semblava quel plazia
well it-seemed that-to-him it-pleased
pueis miracles i fazia;
since miracles there he-did
dont el meteis lo filhs de Dieu
whence he self the son of God
can li vengro li Farisieu
when to-him came the Pharisees
de matremoni demandar
of marriage to-ask
si lor era legut de far
if to-them it-was lawful to do
c'om per cauza laissar pogues
that-one for cause to-leave could
sa molher puei preza l'agues
his wife since taken her-he-had
e pogues far departimen;
and could to-make separation

el lor respondet mantenen,
he to-them answered at-once
que non pot partir nulhs hom natz
that not can to-part any man born
aquels que Dieus a ajustatz.
those whom God has joined
Donc ordes matremonials
Then order matrimonial
es ajustamens divinals
is joining divine
per cossentimen en amor
by consent in love
de mascle e de feme entre lor,
of male and of female between them
lo cals per re nois pot partir,
the which for anything not-itself can to-part
pueis ajustat es, ses morir.
since joined it-is without dying
Matremonial estamen
Matrimonial estate
lauzet fort Sant Pauls yssamen,
praised strongly Saint Paul likewise
que fo apostols de Dieu sers,
who was apostle of God servant
prezican maritz e molhers
preaching husbands and wives
que l'us l'autre de cor ames
that the-one the-other from heart should-love
e que son deude li redes,
and that his due to-her he-should-render

et ames sa molher bona
and should-love his wife good
cascus si cum sa persona,
each just as his person
pueis amdoi per la deitat
since both by the deity
en una carn so ajustat.
into one flesh are joined
A las molhers atressi ditz
To the wives likewise he-says
c'amon issamen lor maritz
that-they-love likewise their husbands
e lor sian obediens
and to-them be obedient
car lor cap son certanamens;
for their head they-are certainly
e S. Augustis ditz per ver
and Saint Augustine says for true
que l'oms deu mai de sen aver
that the-man ought more of sense to-have
e que sa molher deu regir
and that his wife he-ought to-rule
et en be far et en ben dir,
both in well doing and in well saying
e que [mayzos] a travers pen
and that house at across hangs
can la molhers a mai de sen.
when the wife has more of sense

De la error de cels que blasmo matremoni

XLV · THE ERROR OF THOSE WHO BLAME MARRIAGE

Marriage is approved in both testaments and is a sacrament; those who blame it follow the doctrine of devils that the apostle foretold, forbidding marriage under a show of penitence, and their error is heresy.

Matremonial castedat
Matrimonial chastity
es donc estamen aproat
is then estate approved
el vielh el novel testamen
in-the old and-the new testament
per Dieu, per sangs, per tota gen,
by God by saints by all people
car aproat es per pagas,
for approved it-is by pagans
per juzieus e per crestias,
by Jews and by Christians
et es us dels sants sacramens
and is one of-the holy sacraments
de sancta glieia veramens,
of holy church truly
et entre cels que an descort
and among those who have discord
en fai om patz e bon acort.
thereof makes one peace and good accord

Mas alcu per gran folia
But some through great folly
e per error d'eretgia
and through error of-heresy
solo blasmar e dire mal
are-wont to-blame and to-say ill
d'est orde matremonial
of-this order matrimonial
e van semenan gran error
and go sowing great error
e fan i peccat e folor.
and do there sin and folly
Pero lo peccat ses falhir
Yet the sin without failing
covenia esdevenir,
it-befitted to-happen
car l'apostols aquest peccat
for the-apostle this sin
avia per cert profetizat,
had for certain prophesied
car el ditz qu'en lo temps derrier
for he says that-in the time last
er lo mons en gran desturbier,
will-be the world in great disturbance

car alcus am semblan de be
for some with seeming of good
se partran del lum de la fe
themselves will-part from-the light of the faith
e cosentran per lur folor
and will-consent through their folly
al malvatz esperit d'error,
to-the wicked spirit of-error
e seguiran li desleial
and will-follow the disloyal
doctrina diabolical;
doctrine diabolical
ab semblan de penitencia
with seeming of penitence
[et] ab fencha cosciencia,
and with feigned conscience
e devedaran a la gen
and will-forbid to the people
matremonial estamen;
matrimonial estate
cert es donc que de folia
certain it-is then that from folly
mou e de gran eretgia
moves and from great heresy
a tot home que diga mal
to every man who say ill
d'est orde matremonial.
of-this order matrimonial

Ab qual ententio deu hom venir a matremoni

XLVI · WITH WHAT INTENTION TO MARRY

A man should marry to engender fruit pleasing to God and to avoid fornication, not for carnal delight, as St. Augustine, St. Jerome, St. Paul, and a decree teach; marriage was established for multiplying, not for lust, and is therefore called matrimonial chastity.

Pero cascus, can pren molher
Yet each when he-takes wife
o la desira o la quer,
or her desires or her seeks
o deu far ab entendemen
it ought to-do with intention
d'engenrar fruch a Dieu plazen
of-engendering fruit to God pleasing
e per natura coservar,
and for nature to-preserve
car per so volc Dieus ajustar
for for this wanted God to-join
home e femna en Paradis
man and woman in Paradise
segon que ditz S. Augustis;
according as says Saint Augustine
e deu far per entencio
and he-ought to-do with intention
d'esquivar fornicatio;
of-avoiding fornication

e non quieira deliech carnal
and not let-him-seek delight carnal
en l'orde matremonial,
in the-order matrimonial
car so ditz S. Jeronimes
for this says Saint Jerome
que res al mon tan lah non es
that thing in-the world so ugly not is
que dezirar la paria
as to-desire the company
de molher per putaria;
of wife for whoring
e S. Pauls ditz: «qui molher a
and Saint Paul says who wife has
si cum non avia sera.»
just as not he-had will-be
Que vol dir que fols es qui quer
Which wants to-say that fool is-he who seeks
deliech carnal en sa molher;
delight carnal in his wife
et us decretz ditz atreci:
and a decree says likewise
matremoni Dieus establi
marriage God established
entre gens per multipliar
among people for multiplying
e non ges per luxuriar,
and not at-all for lusting

e per aiso es apelat
and for this is called
matremonial castedat.
matrimonial chastity

Ab qual persona se deu hom ajustar de matremoni

XLVII · WHOM TO MARRY

A man should marry his equal, neither too high nor too low, as Eve was taken from Adam's side; above wealth he should seek goodness, for a good wife is God's gift, as Solomon says, and a foolish one worse than a rainy house. Women's goodness rarely lasts, so praise no woman until she is dead. Take a wife of good parents, free of inherited disease or heresy, and of good stature, never for money alone: that is simony, and a father who gives his daughter to a rich fool rather than a worthy man errs, for ill-gotten wealth does not last to the third heir.

Ad orde matremonial
To-the order matrimonial
deu hom cauzir son cominal,
ought one to-choose his equal
car qui sol per avareza
for who only through avarice
de deniers e de riqueza
of pennies and of wealth
fai matremoni ab trop vil,
makes marriage with too cheap
o per orguelh ab trop gentil,
or through pride with too noble

a greu auran patz entre lor
at hardship they-will-have peace between them
ni s'amaran de bon' amor;
nor themselves-will-love with good love
per quelh savi qu'en son passat
for which-the wise who-thence are passed
cominalmen an cocelhat
commonly have counseled
c'om de matremoni s'enlas
that-one in marriage himself-bind
ni ab trop alt ni ab trop bas;
neither with too high nor with too low
e manh home son deceubutz
and many men are deceived
car lur cocelh non an crezutz;
for their counsel not they-have believed
per so la femna prumieira
for this the woman first
que Dieus det per companhieira
whom God gave for companion
ad Adam lo prumier format
to Adam the first formed
li volc Dieus penre del costat,
to-him wanted God to-take from-the side

e no la pres del sobeira
and not her he-took from-the upper
logal ni ges del soteira
place nor at-all from-the lower
mas del mieh per dar a entendre
but from-the middle for to-give to understand
que hom sa cominal deu penre.
that man his equal ought to-take
Encaras mai qui savis es
Moreover more who wise is
deu cauzir sobre totas res
ought to-choose above all things
mais que tezaur ni riqueza
more than treasure or wealth
ni linatge, ni nobleza,
or lineage or nobility
can o pot, savia persona
when it he-can wise person
humil, pacien e bona,
humble patient and good
car nulh tezaur del mon nois pren
for any treasure of-the world not-itself matches
ab bontat d'ome veramen,
with goodness of-man truly
o de femna, a ma guia,
or of woman to my way
can s'ave que bona sia.
when it-happens that good she-be

Don dis lo savis Salamos
Whence said the wise Solomon
que grans riquezas e maizos
that great riches and houses
e las altras cauzas semblans
and the other things like
donelh pairo a lor efans;
give-them fathers to their children
mas tan solamen Dieus dona
but so-much only God gives
a cel queis vol molher bona;
to him who-himself wants wife good
e ditz que hom be molheratz
and says that man well wived
es en aquo bonaüratz,
is in that blessed
e que sobrieira gracia fai
and that supreme grace does
Dieus a tot home can s'eschai
God to every man when it-befits
quel vuelha donar espoza
that-to-him he-wants to-give spouse
savia, pros e vergonhoza;
wise worthy and modest

e ditz mai en altre logal
and says more in other place
que femna bona fai osdal
that woman good makes house
e femna fola lo desfai
and woman foolish it undoes
e neis de sas mas lo deschai.
and even with her hands it pulls-down
En autre loc ditz, ses doptar,
In other place he-says without doubting
que mot fai pejor habitar
that much makes worse dwelling
ab femna fada, lengoza,
with woman foolish tongued
mala e litigiosa,
wicked and quarrelsome
no fai en plojoza maio,
than does in rainy house
ni ab leo ni ab drago,
or with lion or with dragon
per que deu mai cauzir bontat
for which ought more to-choose goodness
no fai paratge ni rictat
than does rank or wealth
can molher causis totz hom bos.
when wife chooses every man good
Empero so ditz Salamos:
Yet this says Solomon

«Entre .M. homes ai trobat
Among thousand men I-have found
ieu .i. home ben essenhat,
I one man well taught
mas femna savia e humil
but woman wise and humble
non trobiei anc una de mil.»
not I-found ever one of thousand
Mas ben ditz que pot hom trobar
But well he-says that can one to-find
femnas pro bonas e mal far;
women enough good and ill doing
e sitot gran perfeccio
and although great perfection
de bontat, segon Salamo,
of goodness according-to Solomon
non pot hom en femna trobar,
not can one in woman to-find
assatz en so, senes dupdar,
enough of-them are without doubting
que an molt bos captenemens,
who have very good bearing
las unas mai, las altras mens,
the some more the others less
et an en se bontat per ver,
and have in themselves goodness for true
segon qu'en femna pot caber,
according that-in woman can to-fit

mas perilh i a senes mentir
but peril there is without lying
en bontat de femna causir,
in goodness of woman to-choose
car en lor tota vegada,
for in them all time
la bontatz non a durada;
the goodness not has duration
car tals son el comensamen
for such are in-the beginning
bonas que pueis camjo lor sen,
good who then change their sense
per c'om femna non deuria
for which-one woman not ought
trop lauzar tro morta sia;
too-much to-praise until dead she-be
car elas seran ab tot be
for they will-be with all good
que a bona dona cove,
that to good lady befits
castas, humils e paciens,
chaste humble and patient
suaus, gardans, obediens
gentle watchful obedient
e fort curozas de far be,
and very careful of doing good

mas en derrier penran ab se
but at last they-will-take with themselves
d'aquel lor captenemen bo
of-that their bearing good
orguelh gran e presompcio,
pride great and presumption
e pessaran de sen aver
and will-think of sense to-have
mais qu'en elas non pot caber,
more than-in them not can to-fit
de lor fol sen usar volran,
of their foolish sense to-use they-will-want
cocelh c'om lor do non creiran,
counsel that-one to-them gives not they-will-believe
ans faran be a lor guia;
rather they-will-do well at their way
e fan mal qu[ar] ab folia
and do ill for with folly
de femna que pessa aver sen
of woman who thinks to-have sense
neguna autra folors nois pren;
any other folly not-itself matches
car en femna pleniers sens es
for in woman full sense is
que s'albire que no n'ages.
that she-considers that not thereof-she-have
Aici o auzi, non a gaire,
Thus it I-heard not has much
dire a mosenher [mon] paire.
to-say to my-lord my father

Pero qui vol penre molher
Yet who wants to-take wife
e bona la vol e la quer,
and good her wants and her seeks
es cocelhs naturals e bos
it-is counsel natural and good
que la prenga de bos pairos,
that her he-take from good parents
de bona maire majormen;
of good mother especially
per amor d'aiso car greumen
for love of-this for hardly
trobaretz, al mieu vejaire,
you-will-find to-the my opinion
bona filha d'avol maire,
good daughter of-worthless mother
car pueis en mal s'es norida
for since in ill she-is nourished
en negun temps no l'oblida,
in any time not it-she-forgets
don greu trairetz de fel dolsor,
whence hardly you-will-draw from gall sweetness
ni d'avol agre bon austor.
nor from-worthless eyrie good goshawk
Yssamen vos dic per semblan:
Likewise you I-say in likeness
d'avols pairos avol efan;
of-worthless parents worthless child

car ades a sa natura
for ever to its nature
reverta la creatura.
returns the creature
Encaras deu hom esquivar
Moreover ought one to-avoid
que nois deu voler ajustar
that not-himself ought to-want to-join
de matremoni ab tal gen
in marriage with such people
que sian aurat naturalmen,
who be crazed naturally
o sian cazen, o sian lebros
or be falling-sick or be lepers
[o] d'autre greu mal sospechos;
or of-other grievous ill suspected
car lo mal sol en los efans
for the ill only in the children
revertar'al cap de .c. ans,
will-return-at-the end of hundred years
e deu tener a coratge
and he-ought to-hold at heart
que no s'ajust' am linhatge
that not himself-he-join with lineage
d'eretge ni de traïdor
of-heretic nor of traitor
si be vol gardar sa honor,
if well he-wants to-keep his honor

car tostemps es trach ad onta
for always it-is drawn to shame
a cel que nais d'aital planta.
to him who is-born of-such plant
Encaras mai qui vol venir
Moreover more who wants to-come
a matremoni, deu causir
to marriage ought to-choose
molher de covinen talha,
wife of fitting size
car res non es que tan valha
for thing not is that so-much be-worth
en est mon a far bels efans
in this world for making fair children
cum maires covinens e grans,
as mothers fitting and great
car bel polhi ni polhina
for fair colt nor filly
non auretz d'ega mesquina;
not you-will-have from-mare wretched
mas uei renha ses falhensa
but today reigns without failing
entre gens desconoiscensa
among people ungratefulness
e tan mortals avareza
and so mortal avarice
de deniers e de riqueza,
of pennies and of wealth
c'una femna d'avol agrat,
that-a woman of-worthless favor

d'avols pairos am semblan fat,
of-worthless parents with seeming silly
que er de laia figura
who will-be of ugly figure
e sera d'avol natura
and will-be of-worthless nature
penra .i. hom plus voluntiers
will-take a man more willingly
per .i. petit mai de deniers
for a little more of pennies
c'un' autra ses comte melhor
than-an other without account better
e pus gentil e bellazor,
and more noble and fairer
a cui al re dir non poiria
to whom else thing to-say not one-could
mas que tant de deniers non a.
but that so-many of pennies not she-has
Aitals gens meton en argen
Such people put in money
lor principal entendemen,
their principal intention
[e veno ab peccat mortal]
and come with sin mortal
ad orde matremonial,
to-the order matrimonial
car fan o per avarecia,
for they-do it through avarice

e fan mortal simonia
and do mortal simony
[en] las compran e en venden
in them buying and in selling
matremonial sagramen,
matrimonial sacrament
per qu'ilh non devo per raso
for which-they not ought by reason
del matremoni far lor pro,
of-the marriage to-make their profit
e fai a reptar majormen
and makes to blame especially
als rics que a la paura gen.
to-the rich than to the poor people
E [davas] l'altra partida
And on the-other side
cel que sa filha marida
he who his daughter marries
la donara molt voluntiers
her will-give very willingly
a .i. fol ric plen de deniers
to a foolish rich-man full of pennies
o de grandas possessios
or of great possessions
o de vinhas o de maizos,
or of vineyards or of houses
paubre de sen e de saber,
poor of sense and of knowing
mal noirit per son gran aver,
ill bred through his great wealth

que non aura cor de be far
who not will-have heart of well doing
mas tan solamen de gastar
but so-much only of wasting
e gitar a perdecio;
and of-throwing to perdition
e laissara .i. home bo,
and will-leave a man good
savi, cortes e gen noirit,
wise courtly and nobly bred
humil e franc, pros e ardit
humble and noble worthy and bold
[et am bon coratge, si que]
and with good heart so that
per son esfors non per da re,
by his effort not by giving anything
e que sera de bos amicx,
and who will-be of good friends
solamen car non er tan ricx;
only because not he-will-be so rich
e fai molt granda folia,
and he-does very great folly
car nul tezaur qu'el mon sia
for any treasure that-in-the world be
[ni] nulha riqueza nois pren
nor any wealth not-itself matches
ab bontat d'ome veramen;
with goodness of-man truly

car no val plus la riqueza
for not is-worth more the wealth
que val cel que la despessa,
than is-worth he who it spends
e car an lur entendemen
and because they-have their intention
en lur riqueza majormen
on their wealth especially
que non an a la persona;
than not they-have on the person
l'entencios non es bona
the-intention not is good
per qu'ilh non devo, ses dopdar,
for which-they not ought without doubting
del matremoni lor pro far;
of-the marriage their profit to-make
car lo fan am mortal peccat
for it they-do with mortal sin
aisi cum desus ai tocat.
just as above I-have touched
Per so cascus que vol venir
For this each who wants to-come
a matremoni deu cauzir
to marriage ought to-choose
mais en la persona bontat
more in the person goodness
non fai deniers ni eretat.
than does pennies or inheritance

Non dic ges, si la persona
Not I-say at-all if the person
es autramen bel' e bona,
is otherwise fair and good
que hom la deia mesprezar
that one her ought to-despise
per sa riqueza ni laissar,
for her wealth nor to-leave
ans la deu amar mai per ver
rather her he-ought to-love more for true
si part bontat a gran aver.
if besides goodness she-has great wealth
Pero en son ajustamen,
Yet in his joining
si lo vol far degudamen,
if it he-wants to-do duly
non deu aver entencio
not he-ought to-have intention
qu'el venha, ses altra raso,
that-he come without other reason
per la riqueza temporal,
for the wealth temporal
a l'orde matremonial,
to the-order matrimonial
ans li deu mai lo fahs plazer
rather to-him ought more the deed to-please
per la bontat que per l'aver,
for the goodness than for the-wealth

e si demanda riqueza
and if he-asks wealth
no fassa per avareza,
not let-him-do through avarice
mas per so que aja de que
but for this that he-have of what
fassa los despes quei cove
he-may-make the expenses that-there befits
a [l'estar] matremonial,
to the-estate matrimonial
e puesca tener bon osdal
and he-can to-keep good house
ses mal percatz, e pervezir
without ill gains and to-provide
[e] en manjar e en vestir
both in eating and in clothing
[e] en autras causas semblans
and in other things like
a la molher e als efans
to the wife and to-the children
e a tota la mainada
and to all the household
que Dieus li aura donada.
that God to-him will-have given
Mas cel es avols mercadiers
But he is worthless merchant
que per mal gazanh de deniers
who for ill gain of pennies
persona pren d'avol talha,
person takes of-worthless size

o c'altramen non o valha,
or who-else not it be-worth
car non pot aver durada
for not can to-have duration
riqueza mal gazanhada
wealth ill gained
per que tuh dizo, can s'eschai:
for which all say when it-befits
de mal venc e en mal s'envai,
from ill it-came and into ill it-goes
e de mal gazanhatz deniers
and from ill gained pennies
nois gauzis lo tertz eretiers.
not-himself enjoys the third heir

Per qual razos e per qual entendemen cascus deu amar sa molher

XLVIII · WHY TO LOVE ONE'S WIFE

A man should love his wife, for they are one flesh, God formed her from his rib, she leaves her father and mother for him, and she is given him for comfort and children. He should love her loyally, for the fruit of marriage and not for delight, be as chaste as he wants her, and rule his house with more sense than she has.

Molt fort deu amar totz hom bos
Very strongly ought to-love every man good
sa molher per manhtas rayos,
his wife for many reasons

car qui sa molher non ama
for who his wife not loves
se mezeis per cert dezama,
himself self for certain unloves
e fa .i. mot avol esfors,
and does a very worthless effort
car un'arma so e us cors
for one-soul they-are and one body
pueis ambidoi son ajustat
since both are joined
matremonialmen de grat,
matrimonially by will
e car Dieus ses altr' aposta
and because God without other making
la formet cert de sa costa,
her formed certainly from his rib
e car la molher son paire
and because the wife her father
laissa per lui e sa maire,
leaves for him and her mother
e car Dieus la lh'a volguda
and because God her to-him-has wanted
dar en solatz e ajuda,
to-give in solace and help
e car a Dieu e a las gens
and because to God and to the people
aquest'amors es fort plazens;
this-love is very pleasing
e deu l'amar per los efans,
and he-ought her-to-love for the children

car el mon non es gauhs tan grans
for in-the world not is joy so great
cum can Dieus a home dona
as when God to man gives
n[o]iridura bela et bona,
offspring fair and good
e car Dieus en comensamen
and because God in beginning
establi lo sant sagramen
established the holy sacrament
de matremoni bo, e car
of marriage good and because
el benezi senes dupdar,
he blessed without doubting
e car lo preires atreci
and because the priest likewise
davan l'altar les benezi;
before the-altar them blesses
pero l'amor deu hom reglar,
yet the-love ought one to-rule
car sa molher deu quecs amar
for his wife ought each to-love
lealmen e[n] aquel senhor
loyally in that lord
[quez] a creada lor amor,
who has created their love
e pel fruch matremonial
and for-the fruit matrimonial
e no per nulh deliech carnal;
and not for any delight carnal

e deu la soa quecs amar
and ought the his-own each to-love
e l'altrui no cobejar
and the-other's not to-covet
[car esser deu a sa molher]
for to-be he-ought to his wife
leals pueis que leal la quer,
loyal since that loyal her he-seeks
e pueis casta la vol penre
and since chaste her he-wants to-take
cast issamen si deu rendre,
chaste likewise himself he-ought to-render
car rasos es e drechura.
for reason it-is and right
Mas vol om contra mezura
But wants one against measure
quelh do de se senhoria;
that-to-her he-give of himself lordship
ans si tanh qu'el senhor sia
rather itself befits that-he lord be
cant a las causas despensar
as to the things to-spend
e son osdal adordenar,
and his house to-order
car mais de sen e de saber
for more of sense and of knowing
lh'oms que la femna deu aver,
the-man than the woman ought to-have

per que la deu endoctrinar
for which her he-ought to-instruct
[et] en ben dir e en ben far.
both in well saying and in well doing

En qual manieyra cascus deu tener reglada sa molher

XLIX · HOW TO RULE ONE'S WIFE

A husband should not trust his wife too far or let her have her will from the first; he who cannot rule a foolish wife is weaker than a cock with fifteen hens. Jealousy is folly, for a good wife needs no guard and a wicked one escapes every guard, and beating only makes her love another more. Let him keep her ruled and busy, for idleness leads a young woman to folly.

Gart se quecx que trop non creza
Let-guard himself each that too-much not he-believe
sa molher can l'aura preza,
his wife when her-he-will-have taken
car a greu veh que ben prenha
for at hardship I-see that well it-take
qui per sen de femna renha,
who by sense of woman reigns
e cascus hom que molher pren
and each man who wife takes
e aver la vol obedien,
and to-have her wants obedient
e a son plazer en derrier,
and at his pleasure at last

tengua l'apresa de prumier
let-him-hold the-taught from first
que trop no fassa son voler,
that too-much not she-do her will
car ja pueis non aura poder;
for ever afterward not he-will-have power
car uei non es malanansa
for today not is misfortune
qui [la col] en comensansa
which it heals-it in beginning
no sia plus tost guerida
not be more soon healed
que cant es enpeirezida.
than when it-is hardened
E es be flacs e nualhos
And is well slack and idle
totz hom que non es poderos
every man who not is powerful
de fola molher que mal fa;
over foolish wife who ill does
car lo gals, que raso non a,
for the cock who reason not has
governa .xv. galhinas
governs fifteen hens
quel temon elh so aclinas;
that-him fear and-him are inclined
e gart se de gelozia
and let-him-guard himself from jealousy
car dels greus mal es que sia,
for of-the grievous ill it-is that be

car pueis lo mals es escalfatz
for since the ill is heated
non es leugieiramen sanatz,
not is lightly healed
per queis deu cascus fort gardar
for which-himself ought each strongly to-guard
de gran gelozia cargar,
from great jealousy to-load
car ja nol cal esser gelos
for ever not-to-him it-is-needful to-be jealous
si ela es bona ni pros;
if she is good and worthy
e si vol esser malvada
and if she-wants to-be wicked
non er per lui tan gardada
not she-will-be by him so guarded
per neguna subtilitat
by any subtlety
qu'ela no fassa malvastat
that-she not do baseness
pueis que montat lh'es sus el cap;
since that climbed to-her-it-is up in-the head
[e] car ades femna que sap
and because ever woman who knows
quel maritz es de lieis gelos
that-the husband is of her jealous
cocira col fassa cogos,
ponders how-him make cuckold

e cocira nueh e dia
and ponders night and day
col cresca la gelozia,
how-to-him grow the jealousy
car femna volontieiramen
for woman willingly
fa so quel maritz li defen.
does that which-the husband to-her forbids
Encaras fa major foldat
Moreover does greater folly
qui per gelozia la bat;
who through jealousy her beats
car baten l'amors nois muda
for beating the-love not-itself changes
de cel per cui es batuda,
of him by whom she-is beaten
ans l'amara per folia
rather him-she-will-love through folly
trestan mai que no fazia,
so-much more than — she-did
per qu'es fols qui lor fai semblan
for which-he-is fool who to-them makes seeming
de gelozia tan ni can.
of jealousy so-much or how-much
Pero be laus e tenc per bo
Yet well I-praise and hold for good
c'om mal' aizina no lor do,
that-one evil opportunity not to-them give

e que las tengua regladas
and that them he-keep ruled
e tot jorn afazendadas,
and all day busied
car nulha res a ma guia
for any thing to my way
no met tan en la folia
not puts so-much into the folly
femna jove, delechoza,
woman young delightful
cum fai estar ocioza.
as does to-be idle

De passientia

L · OF PATIENCE

Love teaches patience: a lover in another's power must suffer the ills with the goods, as Peire Vidal says, and a wise man covers his harm patiently and avenges himself only when the time comes.

D'autra part an li amador
On-other side have the lovers
paciensa per est'amor,
patience through this-love
en suefron mielhs los mals els bes
and-thereof suffer better the evils and-the goods
pueis qu'el sieu poder si so mes,
since that-in-the her power themselves they-are put

[en sabo] miels laissar lor grat
and-thereof know better to-leave their will
per complir l'altrui volontat,
for to-fulfill the-other's will
car enaici se fan amar
for thus themselves they-make to-love
e grazir cilh qu'o saber far,
and to-thank those who-it know to-do
don dis P. Vidal per ver:
whence said Peire Vidal for true

«Can hom es en altrui poder
When man is in other's power
non pot totz sos talans complir,
not can all his wishes to-fulfill
ans l'aven soen a giquir
rather to-him-it-happens often to leave
per l'altrui grat lo sieu voler,
for the-other's will the his will
donc pueis el poder mi soi mes
then since in-the power myself I-am put
d'amors segrai les mals els bes
of-love I-will-follow the evils and-the goods
els tortz els dans els drehs els pros,
and-the wrongs and-the harms and-the rights and-the profits
c'aissi m'o comanda rasos.»
for-thus to-me-it commands reason

E mou de gran sen natural
And moves from great sense natural
qui pacienmen sap so mal
who patiently knows his ill
azaut cobrir e sufertar,
gracefully to-cover and to-suffer
e apres si sap revenjar
and afterward himself knows to-avenge
can ve so loc e sa sazo
when comes his place and his season
* * *
(lacuna)
que l'avian a tort dat dan,
who him-had at wrong given harm
per qu'el mezeis dis esenhan
for which-he himself said teaching
cois deu hom d'aiso captener:
how-himself ought one in-this to-bear
«E qui vol al segle caber
And who wants in-the world to-fit
manhtas vetz l'aven a sofrir
many times to-him-it-happens to suffer
so quelh desplai o gen cobrir
that which-to-him displeases or nobly to-cover
ab semblansa de noncaler,
with seeming of indifference

e can veira que sos locs es
and when he-will-see that his place is
contra cel que l'aura mespres
against him who him-will-have wronged
no sia flacs ni nualhos
not let-him-be slack nor idle
qu'en gran dreh notz pauc d'ocaysos.»
for-in great right harms little of-occasion

[De conoychensa]

LI · OF KNOWLEDGE

Love gives knowledge, the virtue that shows good deeds and keeps from failing, as Guiraut Riquier says: knowing how to reward friends and resist enemies, like the Genoese in Peire Vidal's song, and to tell good from ill, as Arnaut de Mareuil says. Gratitude is natural right, and ingratitude is the worse in the worthy, as Peire Rogier says.

Encaras an li amador
Moreover have the lovers
conoissensa per est'amor
knowledge through this-love
per la cal vertut so valen
through the which virtue they-are worthy
eis gardo de far falhimen,
and-themselves guard from doing failing
grazen befah arreceubut,
thanking benefit received

don dis, parlan d'esta vertut,
whence said speaking of-this virtue
en G. Riquier l'amoros:
sir G Riquier the-loving
«Conoissensa a tan de mestiers bos
Knowledge has so-many of offices good
que de bos fahs demostral plus esprieu,
that of good deeds it-shows-the more swift
e dona loc de parlar agradieu
and gives place of speaking agreeable
e tolh lezer e poder a falhensa,
and takes leisure and power from failing
e donc qui vol esser vers conoichens
and then who wants to-be truly knowing
de fin'amors sia obediens
of true-love let-him-be obedient
car fin'amors non es ses gran temensa.»
for true-love not is without great fear
E per est aip, ses falhensa,
And through this quality without failing
conoischo cels que l'an ab se
know those who her-have with themselves
cels que lor fan honor e be,
those who to-them do honor and good
e rendo a lor befachors
and render to their benefactors
per gazardo bes e honors,
for reward goods and honors
e conoisso qui lor fa mal,
and know who to-them does ill

e can locx es fan atretal,
and when place it-is they-do likewise
don dis P. Vidal per ver:
whence said Peire Vidal for true
«Tant ai de sen e de saber
So-much I-have of sense and of knowing
que de tot sai lo mielh causir,
that of all I-know the best to-choose
e sai conoisser e grazir
and I-know to-know and to-thank
quim sap honrar ni car tener,
who-me knows to-honor or dear to-hold
e tenh m'a l'us dels Genoes,
and I-hold me-to the-custom of-the Genoese
c'ab bel semblan gai e cortes
that-with fair seeming gay and courtly
soi a mos amics amoros
I-am to my friends loving
e als enemicx orgolhos.»
and to-the enemies proud
Car altramen hom re no val
For otherwise man anything not is-worth
si non conois e be e mal
if not he-knows both good and ill
e humilitat e orguelh,
and humility and pride
per so dis N'Arnaut de Maruelh:
for this said Sir-Arnaut of Mareuil

«Ja non aura proeza
Ever not will-have prowess
qui no fuh avolesa,
who not flees worthlessness
ni no la pot fugir
nor not her can to-flee
qui no la sap causir,
who not her knows to-discern
ni cortes non er ja
nor courtly not will-be ever
qui non conois vila,
who not knows churl
ni bos, si Dieus mi sal,
nor good if God me save
cel que non conois mal,
he who not knows ill
c'om sia humils als bos
that-one be humble to-the good
e als mals orgolhos;
and to-the evil proud
celui tengatz per pros
him hold for worthy
que sap gardar sazos
who knows to-keep seasons
per sas antas venjar
for his shames to-avenge
els bos gazardonar.»
and-the good to-reward

[Et] aiso es gran drechura
And this is great right
que a drehs de natura
which has right of nature
que hom fassa bes e honors,
that man do goods and honors
can locx es, a sos befachors,
when place it-is to his benefactors
e celh que poder non auran
and those who power not will-have
al menhs demostro bon talan,
at-the least let-them-show good will
don diss' ieu l'autr'ier ses ganda:
whence said I the-other-day without delay
«Drehs de natura comanda,
Right of nature commands
dont amors pren naichemen,
whence love takes birth
que hom per benfach ben renda
that man for benefit good render
a cels de cui lo be pren,
to those from whom the good he-takes
e aici l'amors s'abranda
and thus the-love itself-kindles
gazardonan e grazen;
rewarding and thanking

pero razos es c'om prenda
yet reason it-is that-one take
bon cor per suficien
good heart for sufficient
benfach ni gazardo
benefit or reward
de cel que non a que do
from him who not has what he-give
ni far non pot autr'esmenda.»
nor to-do not can other-amends
Drehs es donc que hom reprenda
Right it-is then that man rebuke
e blasme los grans falhimens
and blame the great failings
d'ome que es desconoischens
of-man who is ungrateful
a cels que fan [senhal] d'amor
to those who make sign of-love
elh fan de grat ben e honor,
and-him do with will good and honor
[et] elh pren volontiers lo do
and he takes willingly the gift
ses redre grat [ni] gazardo;
without rendering thanks or reward
e fai majormen a reptar
and makes especially to blame
a cels qu'en poirian ben far,
to those who-thereof could well to-do
e entendo en pretz entier,
and attend to worth whole

e per so dis Peire Rotgier
and for this said Peire Rogier

blasman aital captenensa:
blaming such bearing

«On mais a hom de valensa
Where more has man of worth

mielhs se deuria cauzir
better himself he-ought to-discern

que no feses desconoichensa,
that not he-made ingratitude

car hom pros leu pot falhir;
for man worthy easily can to-fail

el malvatz, al mieu albir,
and-the wicked to-the my judgment

no falh can fai falhimen,
not fails when he-does failing

car per dever issamen
for by duty likewise

fan li malvatz fah malestan
do the wicked deeds unseemly

cum fan proeza el prezan.»
as do prowess the prized

De sen e de saber

LII · OF SENSE AND KNOWING

Through love the fine lover takes sense and knowing, as Aimeric de Peguilhan tells his lady that he holds from her and from love sense, knowing, heart, words, and song; more will be said of this in the other branch.

E per est'amor issamen
And through this-love likewise
pren fis amans saber e sen,
takes true lover knowledge and sense
enaissi o ditz tot pla
thus it says all plainly
en Aimeric de Pegulha
sir Aimeric of Peguilhan
don dis parlan a la gensor:
whence said speaking to the noblest
«Bona dona, de vos tenc e d'amor
Good lady from you I-hold and from-love
sen e saber, cors e cor, motz e chan,
sense and knowing body and heart words and song
e s'ieu ren dic que sia benestan
and if-I anything say that be seemly
devetz n'aver lo grat e la lausor,
you-ought thereof-to-have the thanks and the praise
vos e amors quem datz la maestria;
you and love who-me give the mastery

e si ja plus de bes no m'en venia
and if ever more of goods not to-me-thereof came
pro n'ai cambi segon lo mieu servir,
enough thereof-I-have exchange according-to the my serving
sil plus i fos be saubrial plus grazir.»
if-the more there were well I-would-know-it more to-thank
D'aquesta vertut nos tolham
Of-this virtue us let-us-take-away
que pron dirai en l'autre ram.
for enough I-will-say in the-other branch

De bon coratge

LIII · OF GOOD HEART

Love gives good heart, as Bernart de Ventadorn says; with good heart and effort a man gains what he wants, as Julius Caesar, a man of low birth, conquered the world, says Arnaut de Mareuil. Those who say the fortunate need not rise early are fools, for all live by effort, as Guilhem Azemar says, unlike Pistoleta, who wished for gold without work. Ancient lovers had these virtues, and love descended on them like a falcon, says Rigaut de Barbezieux.

Encaras an fin amador 33285
Moreover have true lovers
bon coratge per est'amor,
good heart through this-love
e son plus apert nueh e jorn,
and are more ready night and day
don dis Bernat de Ventedorn
whence said Bernart of Ventadorn
qu'en poc la veritat saber:
who-thereof could the truth to-know

«Ja Dieus nom do aquel poder
Ever God not-me may-give that power
que d'amar nom prenda talans,
that of-loving not-me take desire
quan ja re no sabri' aver,
when ever anything not I-would-know to-have
mas cascun jorn m'en vengues maus,
but each day to-me-thereof came evils
tostemps n'aurai bon cor savaus;
always thereof-I-will-have good heart at-least
e n'ai molt mai de jauzimen
and thereof-I-have much more of enjoyment
car n'ai bon cor e m'i [aten]»
for thereof-I-have good heart and myself-there I-trust

Molt nobla vertut es bos cors,
Very noble virtue is good heart
car per bon coratge ab esfors
for through good heart with effort
a hom, qui ben o cocira,
has man who well it considers
quan qu'en est segle dezira,
whatever in this world he-desires
e can que saup chauzir ad uelh,
and whatever that he-knew to-choose with eye
per son dis N'Arnaut de Maruelh
for this said Sir-Arnaut of Mareuil
aital ichimple .i. dia:
such example one day

«Julis Cezars conques la senhoria
Julius Caesar conquered the lordship
per son effors de tot lo mon a randa,
by his effort of all the world at full
non ges qu'el fos senher ni reis d'Irlanda,
not at-all that-he were lord nor king of-Ireland
ni coms d'Anjou ni dux de Normandia,
nor count of-Anjou nor duke of Normandy
ans fo hom [bas] segon qu'ieu auh retraire,
rather was man low according that-I hear to-tell
mas car el fo adrehs e de bon aire
but because he was skilled and of good nature
pojet son pretz tan can pojar devia.»
climbed his worth as-much as to-climb it-ought

Manhtas gens per gran folia
Many people through great folly
dison e volon prezicar
say and want to-preach
c'astruc non cal matdi levar;
that-the-fortunate not needs early to-rise
e no sabo queis van dizen;
and not know what-themselves they-go saying
mas qu'espando lor avol sen!
but that-they-spread their worthless sense
C'ab effors a hom tot cant es,
For-with effort has man all as-much-as is
don dis .i. trobaire cortes
whence said a troubadour courtly
cum valens e savis e bos:
as worthy and wise and good

«Us homes i a nualhos
Some men there are idle
e ples d'orguelh e de nosen
and full of-pride and of nonsense
que can non an s'en van disen
who when not they-have themselves-thence go saying
c'astruc non cal matdi levar.»
that-the-fortunate not needs early to-rise
E no vos o volhatz pessar
And not you it want to-think
ni en aitals cuh vos siatz,
nor in such I-believe you be
que totas gen vieu ab percatz
for all people live by gain
e ab effortz de conquerer
and by effort of conquering
e ab bon cor quil sap aver;
and by good heart who-it knows to-have
mot si fai donc ben esforsar,
much himself one-makes then well to-strive
don dis En Guillem Azemars;
whence said Sir Guilhem Azemar
que bos esfors malastre vens;
that good effort misfortune conquers
mas en alcus renha nosens
but in some reigns nonsense
tan grans que pesso ben aver,
so great that they-think well to-have
e riqueza gran e aver,
and wealth great and possessions

e nois volo d'un loc moure
and not-themselves want from-one place to-move
esperan que deia ploure,
waiting that it-ought to-rain
car ilh nois volon esforsar,
for they not-themselves want to-strive
e pesso que per lor orar
and think that by their praying
Dieus riqueza lor trameta,
God wealth to-them send
e fan l'us d'En Pistoleta
and do the-use of-Sir Pistoleta
que dis en fol e per nient:
who said in foolish and for nothing
«Ar agues ieu .m. marcs de fin argent
Now had I thousand marks of fine silver
e autres .m. de bon aur e de ros,
and other thousand of good gold and of red
e agues pro civada e fromen,
and I-had enough oats and wheat
buous e vacas e fedas e moutos;
oxen and cows and ewes and sheep
[e] cascun jorn .m. libras per despendre
and each day thousand pounds for spending
e fort castel en quem pogues defendre
and strong castle in which-me I-could to-defend
tal que nulhs hom no lom pogues forsar,
such that any man not it-me could to-force
et agues portz d'aiga dols' e de mar.»
and I-had ports of-water sweet and of sea

Los ditz bos aips an d'est'amor
The said good qualities have from-this-love
cilh que son fizel amador;
those who are faithful lovers
pero huei ni a trop petit
yet today thereof-there has too little
de fizels ni de be noiritz;
of faithful nor of well bred
mas can lh'aman anticamen
but when the-lovers anciently
amavo ben e lealmen,
loved well and loyally
per so amors dissendia
for this love descended
a mot bela companhia
with very fair company
en els, car lh'ero leals filhs,
on them for they-were loyal sons
don dis Rigautz de Berbezils
whence said Rigaut of Barbezieux
parlan dels anticz amadors:
speaking of-the ancient lovers
«Quar sens e pretz, largueza e valors
For sense and worth largesse and merit
e tuh bon fah i ero ajustat
and all good deeds there were joined
am fin' amor per [far sa] voluntat,
with true love for doing her will
e era jois e domneis e honors;
and there-was joy and courting and honor

tot enaici cum lo falcs que dissen
all thus as the falcon that descends
vas son auzel can l'a sobremontat,
toward its bird when it-has overmounted
dissendia ab tota humilitat
descended with all humility
amors en cels c'amavon lealmen.»
love on those who-loved loyally
Qui vol donc d'amor jauzimen
Who wants then of-love enjoyment
am lealmen de bon' amor
let-him-love loyally with good love
ses malvastat e ses folor.
without baseness and without folly

Del frug que nays de l'albre de saber ben e mal, le quals es filhs e filhas

LIV · THE FRUIT OF THE TREE

The fruit of the tree of knowing good and ill is sons and daughters, the noblest fruit, for which all else was created. God forbade carnal delight, not engendering; to engender for God's honor within marriage is lawful, and a child however born is good.

D'est plazen albre natural
From-this pleasing tree natural
nomnat de saber be mal,
named of knowing good ill

que procezis d'aquest'amor
that proceeds from-this-love
de mascle ab feme entre lor,
of male with female between them
nais frucs molt bel e precios,
is-born fruit very fair and precious
part totz altres terrenals bos,
beyond all other earthly goods
dols e plazens a meravilhas,
sweet and pleasing to wonders
e car so son filhs e filhas,
and for they are sons and daughters
c'altres frucs del mon ses dopdar
for-other fruits of-the world without doubting
ab aquest nois fai comparar,
with this not-itself makes to-compare
car per amor del noble fruh
for for love of-the noble fruit
foron creat li autre tuh,
were created the other all
lo cals fruhs, si defalhia,
the which fruit if it-failed
dins pauc de temps no seria
within little of time not there-would-be
auzels ni bestias ni peissos
birds nor beasts nor fishes
ni homs ni femna que vieus fos.
nor man nor woman who living were

[D'est] noble fruh elegi Dieus
Of-this noble fruit chose God
les patriarchas amics sieus,
the patriarchs friends his
els sanhs profetas els pluzors
and-the holy prophets and-the most
apostols, martirs, cofessors,
apostles martyrs confessors
[verges] e contenens manhtas
virgins and continent many
e manhs autres sans e sanctas.
and many other saints and female-saints
[Et] aquestz fruh Dieus comandet
And this fruit God commanded
en comensamen can creet
in beginning when he-created
auzels e bestias e peissos:
birds and beasts and fishes
«E, home, diz, en fahs que pros,
And man he-said in deeds that worthy
e creissetz e multiplicatz
and grow and multiply
e creissen la terra poblatz»
and growing the earth people
don Dieu mostret apertamens
whence God showed openly
que aquestz fruhs lh'era plazens,
that this fruit to-him-was pleasing

e volc qu'en totz les animals
and wanted that-in all the animals
renhes est'amors naturals,
should-reign this-love natural
e cascuna creatura
and each creature
ames fort s'engenradura.
should-love strongly its-offspring
Alcu diran: «Bem meravilh
Some will-say Well-me I-wonder
cum pot dir que filhas e filh
how he-can to-say that daughters and sons
sian fruh de l'albre natural
be fruit of the-tree natural
nomnat de saber be e mal,
named of knowing good and ill
quel fruh de l'albre davan dich,
for-the fruit of the-tree before said
segon que nos trobam escrih,
according as we find written
defendet al prumier format
forbade to-the first formed
Dieus lo paire can l'ac creat.»
God the father when him-he-had created
Mas filhs ni filhas engenrar
But sons nor daughters to-engender
ni creisser ni multiplicar
nor to-grow nor to-multiply
Dieus lo paire nolh defendet,
God the father not-to-him forbade

ans expressamen comandet
rather expressly commanded
e dis: creissetz, «multiplicatz.»
and said grow multiply
Donc aquestz fruhs nolh fo vedatz.
Then this fruit not-to-him was forbidden
E per so no semblaria
And for this not it-would-seem
quel fruhs del dih albre sia.
that-the fruit of-the said tree be
Ad aisso respon ieu breumen
To this answer I briefly
que Dieus lo dich frug defenden
that God the said fruit forbidding
d'albre de saber be e mal,
of-tree of knowing good and ill
defendet tot delieh carnal;
forbade all delight carnal
et aisso ai mielhs declarat
and this I-have better declared
el comensamen del tractat
in-the beginning of-the treatise
d'aquesta natural amor
of-this natural love
de mascle ab feme entre lor;
of male with female between them
per que dic que non es legut,
for which I-say that not is lawful

ans es vedat e defendut
rather is prohibited and forbidden
engenrar per entencio
to-engender by intention
de carnal delectatio;
of carnal delight
e aquel que o faria
and he who it would-do
del fruh devedat manjaria;
of-the fruit forbidden would-eat
mas ben es legut engenrar
but well is lawful to-engender
ab entendemen de fruh far
with intention of fruit to-make
ad honor e plazer de Dieu,
to honor and pleasure of God
que fassa lo servizi sieu;
that it-do the service his
qui es d'aital entendemen
who is of-such intention
non pot hom dir ges veramen
not can one to-say at-all truly
que el mange lo dich fruh sieu,
that he eats the said fruit his
ans lo presenta ben a Dieu.
rather it presents well to God

Empero lo dich fruh plantar
Yet the said fruit to-plant
non es legut ni semenar
not is lawful nor to-sow
per tot lai on hom volria,
through all there where one would-want
mas sol en la terra sia
but only in the land let-it-be
la cal poscezis justamen
the which he-possesses justly
e ten matremonialmen;
and holds matrimonially
estiers lo fruhs non lh'es grazitz,
otherwise the fruit not to-him-is welcome
e per so Sant Augustis ditz
and for this Saint Augustine says
en .i. loc: que mielhs es .c. tans
in one place that better it-is hundred times
ad home non aver efans
to man not to-have children
que aver non degudamen.
than to-have not duly
Pero ben dic certanamen
Yet well I-say certainly
que l'efan cum que natz sia
that the-child however that born it-be
es bos en se tota via,
is good in itself all way

qu'en l'engenran es lo peccatz
for-in the-engendering is the sin
e non en cel qu'es engenratz,
and not in him who-is engendered
per' ai tractat del natural
yet I-have treated of-the natural
albre de saber ben e mal,
tree of knowing good and ill
tractem ueimai del maldizen
let-us-treat henceforth of-the slanderer
que sus fer ab lo ferramen.
who on-it strikes with the axe

Del maldizen le quals en l'albre d'amor destruy ab son ferramen l'albre de saber ben e mal

LV · THE SLANDERER WITH HIS AXE

The slanderer placed beside the tree of love, cutting down the tree of knowing good and ill with his axe, figures what harms this love; the qualities written on the axe are those lovers must guard against.

Aquest maldizen dezastrat
This slanderer disastrous
justa l'albre d'amor pauzat,
beside the-tree of-love placed

lo cal destrui ab la destral 33465
the which destroys with the axe
l'albre de saber ben e mal
the-tree of knowing good and ill
plantat sus lo selcle d'amor
planted on the circle of-love
de mascle ab feme entre lor,
of male with female between them
es aqui pauzat per mostrar
is there placed for showing
e per dar a entendre clar 33470
and for giving to understand clearly
so que notz ad aquest'amor,
that which harms to this-love
per so quelh fizel amador
for this that-the faithful lovers
sapjon de queis devon gardar
may-know from what-themselves they-ought to-guard
si volon d'amor lor pro far.
if they-want of-love their profit to-make

Sapchon donc lh'amador valen
Let-know then the-lovers worthy
que dedins lo dih ferramen
that within the said axe
son escrichas las qualitatz
are written the qualities
els aips e las proprietatz
and-the traits and the properties
que so nozen ad est'amor
that are harmful to this-love
de mascle ab feme entre lor.
of male with female between them

De descelar

LVI · OF INDISCRETION

Revealing love is contrary to it, for ladies want a lover who keeps his joy secret, as Giraut de Bornelh says; Bernart de Ventadorn lies to anyone who asks about his joy, Folquet would conceal himself, and another troubadour advises feigning love elsewhere to hide the true one.

Ad [est'] amor, senes dupdar,
To this love without doubting
es molt contrari decelar,
is very contrary revealing

car donas re no volon tan
for ladies anything not want so-much
cum fizel amic e celan
as faithful friend and concealing
que sap son joi secret tenir.
who knows his joy secret to-keep
Qui donc vol d'est'amor jauzir
Who then wants of-this-love to-enjoy
de celar si dons s'aparelh,
in concealing his lady let-him-prepare-himself
don dis en Giraut de Borneilh:
whence said sir Giraut of Bornelh
«Cel es drutz truans
He is lover rascal
que nos es celans
who not-himself is concealing
sa dona e se,
his lady and himself
car sobr'autra re
for above-other thing
deu gardar savals
ought to-keep at-least
fis amicx corals
true friend heartfelt
[non gab ab] altrui,
not let-him-boast with other

[quar sieys destruy]
for himself-he destroys

s'az autra part ne det cocel privat,
if-to other side thereof he-gave counsel private

car ja non er per los altres celat.»
for ever not will-be by the others concealed

Truans es donc e dezcauzitz
Rascal is then and discourteous

33500 totz hom qu'az autre son joi ditz;
every man who-to other his joy tells

si dons no lh'en pot tenir pro,
his lady not to-him-thereof can to-hold profit

quar aquel senes falhiso
for that-one without fail

pot, sis vol, descobrir l'amor,
can if-himself he-wants to-uncover the-love

don dis Bernartz de ventador
whence said Bernart of Ventadorn

33505 cum pros e savis e valens:
as worthy and wise and worthy

«D'una re m'aonda mos sens
In-one thing me-abounds my sense

qu'anc nulhs mon joi no m' enquis,
that-ever any my joy not me asked

qu'ieu volontiers no lh'en mentis,
that-I willingly not to-him-thereof lied

car nom par bos essenhamens,
for not-me seems good teaching

ans es folia et efansa
rather it-is folly and childishness
qui d'amor a benanansa,
who of-love has happiness
e vol ad autre son joi descobrir
and wants to other his joy to-uncover
si no lh'en pot o valer o servir.»
if not to-him-thereof he-can either to-avail or to-serve
Atreci d'aquesta raso
Likewise of-this matter
dis Folquet en una canso:
said Folquet in a song
«Car s'ieu nom sai celar non es razos
For if-I not-myself know to-conceal not is reason
quem celo cels a quei non es nulhs pros.»
that-me conceal those to whom-there not is any profit
Ben es donc de fin amador
Well it-is then of true lover
que tenha celada l'amor,
that he-keep concealed the-love
e per mielhs son cor [dessemblar]
and for better his heart to-disguise
deu semblan ad autra part far,
he-ought seeming to other side to-make
car aissi o fan li ben apres,
for thus it do the well taught
don dis us trobaire cortes
whence said a troubadour courtly
a lei de fizel amador:
in manner of faithful lover

«Dona, [noi] avetz desonor,
Lady not-there you-have dishonor
sim fas semblan ad autra sai;
if-me I-make seeming to other here
com que m'am, mos fis cor s'estai
however that-me she-love my true heart itself-stays
ab vos qu'ieu altra non ador;
with you for-I other not adore
car per celar vos qu'ieu am mai que re,
for for concealing you whom-I love more than anything
vesen las gens, ne fas [alhors semblan],
seeing the people thereof I-make elsewhere seeming
mas contra vos non pres nulha un gan.»
but against you not I-prize any a glove

D'avareza

LVII · OF AVARICE

Avarice harms love, for ladies do not love a miser: Montanhagol says a man must be worth as much as his wealth, and Peire Vidal and Bernart de Vensac mock the rich man who lives without favor of God or men and leaves his wealth to others. Alexander took only one garment to the grave, and Ptolemy judged that what one gives is one's own.

D'autra part notz ad est' amor
On-other side harms to this love
molt avareza d'amador,
much avarice of-lover

car hom avars es pauc prezatz
for man avaricious is little prized
e es greu per donas amatz;
and is hardly by ladies loved
car el en valor non enten
for he on merit not attends
mas en aver aur e argen,
but on wealth gold and silver
per c'om sa paria no vol,
for which-one his company not wants
don Guillems de Montanhagol
whence Guilhem of Montanhagol
lo fis amans ditz com senatz:
the true lover says as wise
«Nulhs [om] no val ni deu esser prezatz
Any man not is-worth nor ought to-be prized
si tan can pot en valor non enten,
if as-much as he-can on merit not he-attends
c'om deu valer segon ques a rictatz,
for-one ought to-be-worth according as he-has wealth
o sa vida nolh fai mai avinen,
or his life not-to-him makes more gracious
donc qui be vol aver valor valen
then who well wants to-have merit worthy
aja en amor son cors e s'esperansa,
let-him-have in love his heart and his-hope
c'amors fai far rics fah e d'agradansa,
for-love makes to-do rich deeds and of-pleasing

e fai hom vieure adrechamen,
and makes man to-live rightly
e dona joi e tolh tot marrimen.»
and gives joy and takes all sadness
Atreci dis Peire Vidal
Likewise said Peire Vidal
blasman l'avar que re no val,
blaming the-avaricious who anything not is-worth
nis sap gauzir de son aver:
nor-himself knows to-enjoy of his wealth
«E qui pot e no vol valer
And who can and not wants to-be-worth
cum no s'esforsa de morir?
how not himself-strives of dying
Dieus! car la mortz [nol] vol aucir
God for the death not-him wants to-kill
per enueh far e desplazer;
for vexation to-make and displeasure
[e] esta mal de ric pages
and it-stands ill of rich peasant
que cuelh grans rendas e grans ces,
who gathers great rents and great dues
car poirit ab cors vermenos
for rotten with body wormy
vieu ses grat de Dieu e de nos.»
he-lives without favor of God and of us
Aco es clar c'om avar vieu
That is clear that-man avaricious lives
ses grat de las gens e de Dieu,
without favor of the people and of God

car en grat de gens non enten,
for on favor of people not he-attends
ni vol ges amic ni paren,
nor wants at-all friend nor kinsman
tan tem mermar d'argen son sac;
so-much he-fears to-diminish of-silver his sack
per so dis Bernat de Vensac
for this said Bernart of Vensac
contr'aital avar malastruc:
against-such avaricious wretch
«Escas no vol c'om lo pessuc
Stingy-one not wants that-one him pinch
tanc tem d'aver quelh sofranha;
so-much he-fears of-wealth that-to-him lack
ni no vol c'om ja relh tanha,
nor not wants that-one ever at-all-to-him belong
nil sia cozis ni parens.»
nor-to-him be cousin nor kinsman
Sapchatz c'az altrui n'es sirvens,
Know that to-other thereof-be-is servant
ad altrui veramen rete;
for other truly he-retains
car a lui ja no fara be,
for to him ever not he-will-do good
pueis mentre vieu non despessa
since while he-lives not he-spends
degudamen sa riqueza,
duly his wealth

c'apres la mort non portara
for-after the death not he-will-carry
mas so que de befach aura,
but that which of benefit he-will-have
e .iii. canas de canabas
and three ells of canvas
ab las cals er mes dins lo vas,
with the which he-will-be put within the tomb
d'aiso dis us cum bos e pros:
of-this said one as good and worthy
«Ben es nescis e dezaventuros
Well is foolish and unfortunate
qui per aver geta Dieu a son dan,
who for wealth throws God to his harm
ni laissa pretz e fa re malestan;
nor leaves worth and does thing unseemly
c'Alixandres que fo rei poderos
for-Alexander who was king powerful
non portet anc mas [.i. sol vestimen],
not carried ever but one only garment
e Tolomieus det .i. bel jutgamen
and Ptolemy gave a fair judgment
que tenc per sieu so c'avia donat
who held for his that which-he-had given
e per perdut so c'avia laissat.»
and for lost that which-he-had left

De chocha

LVIII · OF HASTE

Lovers often lose love's joy through haste, giving up when it does not come the first day, as Guiraut de Quintinhac warns; Rigaut de Barbezieux praises suffering, by which rich joys are won, and promises good after grief.

E soen perdo lh'amador
And often lose the-lovers
per cochal joi d'aquest 'amor,
through haste-the joy of-this love
car no sabo en patz sofrir
for not they-know in peace to-suffer
ans se volo d'amor giquir,
rather themselves they-want from-love to-quit
car non an lo prumier dia
because not they-have the first day
alcun joi de lor amia;
some joy from their sweetheart
ges aital manieira non ac
at-all such manner not had
lo pros Guiraut de Quentinhac
the worthy Guiraut of Quintinhac
per qu'el dis d'aital folatge:
for which-he said of-such folly
«Molt fai gran vilanatge
Very does great churlishness
cel que leu s'espaventa;
he who easily himself-frightens

qu'apres lo fer auratge
for-after the fierce storm
vei que dols'aura venta.»
I-see that sweet-breeze blows
Rasos es que ja no senta
Reason it-is that ever not he-feel
joi d'est' amor qui s'en recre
joy of-this love who himself-thence gives-up
car si dons tantost nolh fai be,
because his lady at-once not-to-him does good
mas lo sufrens es ses perilh,
but the sufferer is without peril
don dis Richartz de Berbezil
whence said Rigaut of Barbezieux
que saup d'est'amor lo dreh cors:
who knew of-this-love the right course
«Ieu per aisso vuelh suffrir las dolors,
I for this want to-suffer the griefs
car per sofrir son mant ric joi donat,
for through suffering are many rich joy given
e per sofrir mant orgoill abaissat,
and through suffering many pride lowered
e per sofrir vens hom lauzenjadors,
and through suffering conquers one slanderers
cum dis us libre que no men:
as says a book that not lies
que per sofrir a hom d'amor son grat,
for through suffering has one of-love his will

e per sofrir son mant paubre pojat,
and through suffering are many poor raised
e sufrir fai mant amoros jauzen.»
and suffering makes many lover joyful
En autre loc dis issamen
In other place he-said likewise
a ley de fizel amador:
in manner of faithful lover
«C'aissi ven bes apres dolor
For-thus comes good after grief
et apres gran [mal gauzimen],
and after great ill enjoyment
e rics jois apres marrimen,
and rich joy after sorrow
e loncs repaus apres labor,
and long rest after labor
e grans merces qui suefre ses contendre;
and great mercy who suffers without contending
c'aissi sec hom d'amors los drehs camis,
for-thus follows one of-love the right roads
e qui estiers los sec e los giquis
and who otherwise them follows and them leaves
ab aital guih pot hom fin' amor penre.»
with such guide can one true love to-take

De lauzengiers

LIX · OF SLANDERERS

Slanderers harm love by driving ladies from their lovers, as Daude de Pradas complains; lovers fear their divining, so that Peirol dares not visit his lady, and Bernart de Ventadorn calls their meddling the worst vice.

[D'autra part, senes contendre,]
On-other side without contending
son contrari ad est'amor
are contrary to this-love
lauzengier e mal parlador,
slanderers and evil talkers
car ilh fan las donas lunhar
for they make the ladies to-distance
dels amadors [am] mal parlar,
from-the lovers with ill speaking
car elas en son blasmadas,
for they thereof are blamed
don dis En Daude de Pradas:
whence said Sir Daude of Pradas
«Anc non cugiei que per maldir
Ever not I-thought that through slander
de lauzenguiers, cui Dieus azir!
of slanderers whom God may-hate
Si longes ma dona de me,
Thus-herself would-distance my lady from me

non dirai als; mas per ma fe
not I-will-say else but by my faith
noi a lengua vaira ni pigua
not-there has tongue speckled nor pied
d'aquesta gen falsa, mendiga,
of-this people false beggarly
qu'ieu no volgues enans trencar
that-I not would-want rather to-break
quel vas on Dieus fo mes baizar.»
than-the tomb where God was put to-kiss
Molt so lauzenguier enoios
Very are slanderers tiresome
e maldizen e enveios,
and slandering and envious
e molt los temo l'aimador
and much them fear the-lovers
don estan soven per paor
whence they-stand often through fear
d'els, car trop volon devinar,
of-them because too-much they-want to-divine
que non auzo ges vizitar
that not they-dare at-all to-visit
lor donas ni neis lo logal
their ladies nor even the place
on estan, car diran ne mal,
where they-stand for they-will-say thereof ill
per que dis En Peirol per ver:
for which said Sir Peirol for true

«Soven l'anera vezer
Often her-I-would-go to-see
la plus avinen qu'ieu sai
the most gracious that-I know
sil devinamen qu'om fai
if-the divining that-one makes
no m'avengues a temer;
not me-befell to fear
pero mos cors es aclis
yet my heart is inclined
vas lieis on qu'ieu sia,
toward her wherever that-I be
que fin' amors jonh e lia
for true love joins and binds
cors que part lonhdan païs.»
hearts that part distant country

Molt es vilas quis fai [devis]
Very is churlish who-himself makes diviner
d'altrui amor e maldizens,
of-other's love and slanderer
semenan mal entre las gens;
sowing ill among the people
lauzengiers, per que etz vos
slanderers for what are you
ses vostre pro a dan de nos?
without your profit to harm of us
Tostemps vieuretz, c'auzit ai dir
Always you-will-live for-heard I-have to-say
c'om enoios non pot morir,
that-one tiresome not can to-die

e nos faih enueh nueh e jorn,
and to-us you-do vexation night and day
don dis Bernartz de Ventedorn
whence said Bernart of Ventadorn
contra lauzenguiers maldizens:
against slanderers slandering
«Non es enuehs ni falhimens
Not is vexation nor failing
ni vilania, so m'es vis,
nor churlishness so to-me-is seen
mas d'ome can se fai devis,
but of-man when himself he-makes diviner
d'altrui amor conoichens.
of-other's love knowing
Enoios, e queus enansa
Tiresome-one and what-you advances
sim fahs enueh ni pezansa!
if-me you-make vexation or grief
Cascus si deu de so mestier formir,
Each himself ought of his trade to-furnish
mi confondetz e vos non vei jauzir.»
me you-confound and you not I-see to-enjoy

D'erguelh

LX · OF PRIDE

Pride harms love: Bernart de Ventadorn lost his lady by it, Arnaut de Mareuil prays his lady to be humble the higher her rank, and Raimbaut de Vaqueiras says a proud rich man deserves to be hated by all.

Sapcho encaras l'amador
Let-know moreover the-lovers
que orguelhs notz ad est'amor,
that pride harms to this-love
car qui vol ab orguelh renhar
for who wants with pride to-reign
non pot d'est' amor son pro far,
not can of-this love his profit to-make
don dis Bernat de Ventedorn
whence said Bernart of Ventadorn
de l'orguelh qu'el ne fach .i. jorn,
of the-pride that-he thereof made one day
per quelh fo sa dona estranha:
for which-to-him was his lady estranged

«Ben es drehs, qu'ieu planha
Well is right that-I lament
s'ieu pert, per mon orguelh,
if-I lose through my pride
la dolsa companha
the sweet company
el joi c'aver suelh;
and-the joy that-to-have I-am-wont

petit me gazanha
little me gains
mos fols arditz qu'ieu cuelh,
my foolish bold that-I gather
pus de mi s'estranha
since from me herself-estranges
so qu'ieu plus aver vuelh.
that which-I most to-have want
Orguelhs, Dieus vos franha,
Pride God you may-break
qu'eran ploron miei uelh!
for-now weep my eyes
Drehs es quem sofranha
Right it-is that-me lack
amors, pus ieu lam tuelh.»
love since I her-myself take-away
Atreci N'Arnaut de Maruelh,
Likewise Sir-Arnaut of Mareuil
car saup ben que [ricozia]
for he-knew well that haughtiness
ad aquest' amor nozia,
to this love harmed
preguet si dons d'umilitat,
prayed his lady of-humility
e dis li en .i. sieu dictat,
and said to-her in a his poem
pregan quelh denhes far socors:
praying that-to-him she-should-deign to-make succor

«Bona dona, paratges e ricors,
Good lady rank and wealth
on plus aut es e de major afaire,
where more high it-is and of greater affair
deu mai en se humilitat aver;
ought more in itself humility to-have
car ab orguelh no pot bos pretz caber
for with pride not can good worth to-fit
qui gent [nol sap] ab cauzimen cobrir;
who nobly not-it knows with clemency to-cover
e pueis nom puesc de vostr'amor sofrir,
and since not-me I-can from your-love to-abstain
per merceus prec e per humilitat
for mercy-you I-pray and for humility
qu'ajatz de me calacom pietat.»
that-you-have of me some pity
D'orguelh nois pot nulhs hom jauzir,
Of-pride not-himself can any man to-enjoy
car totas gens a en azir
for all people has in hatred
homs orgolhos contra dever,
man proud against duty
per queis deu quecs a son poder
for which-himself ought each to his power
fugir ricozas manieiras,
to-flee haughty manners
don Rambautz de Vaquieiras,
whence Raimbaut of Vaqueiras
lo fis amantz, dis cum senatz:
the true lover said as wise

«Ieu dic que ben es estragatz
I say that well is ruined
homs rics orgolhos, descauzitz
man rich proud discourteous
que vol ades tener aunitz
who wants ever to-hold shamed
sos vezis ni apoderatz:
his neighbors or overpowered
e deu ben esser adiratz
and ought well to-be hated
e mal volgutz a tota gen,
and ill wanted to all people
e es rasos si mal l'en pren,
and it-is reason if ill to-him-thereof takes
que nos avem vist e apres
for we have seen and learned
per .i. o per .ii. o per .iii.
by one or by two or by three
que si son anatz percassan,
that if they-are gone pursuing
don tutz devem esser membran.»
whence all we-ought to-be mindful

De viletge

LXI · OF OLD AGE

Old age harms this love, since natural desire fails with the years, as Peire Vidal laments that he and his lady will soon be old; Seneca says an old man in love sins, a young one acts from virtue.

E vilhetges notz ischamen
And old-age harms likewise
ad est' amor senes conten;
to this love without dispute
quar aquest dezirier carnal
for this desire carnal
an de lor vertut natural
have from their virtue natural
totas creaturas sentens,
all creatures sentient
la cals vertutz es defalhens
the which virtue is failing
e menres cascuns jorn els vielhs,
and less each day in-the old
per c'om ditz qu'issitz n'es lo mielhs,
for which-one says that-issued thereof-is the best
don l'aman se solon clamar
whence the-lovers themselves are-wont to-complain
can ne sentian lo temps anar,
when thereof they-felt the time to-go
per que ditz en Peire Vidals:
for which says sir Peire Vidal

«Anc non mori per amor ni per als;
Ever not I-died through love nor through else
mas ma vidan pot be valer morir
but my life-thereof can well to-be-worth dying
cant ieu esgart la [res] qu'ieu plus dezir
when I behold the thing that-I most desire
ni re nom fai mas [quan] dolor e mal;
nor anything not-me does but as-much grief and ill
nom val donc mort, mas encar m'es plus greu,
not-me avails then death but still to-me-it-is more grievous
qu'en breu serem ja vielh e ilh e ieu,
for-in brief we-will-be already old both she and I
e s'aissi pert lo mieu el sieu joven
and if-thus is-lost the mine and-the hers youth
mal m'es del mieu e del sieu per .i. cent.»
ill to-me-it-is of-the mine and of-the hers by one hundred

E atreci ditz Seneca
And likewise says Seneca
que hom vielhs que ama pecea,
that man old who loves sins
e als joves mou de vertut
and to-the young it-moves from virtue
cant amon en lor juventut.
when they-love in their youth

De fadeza

LXII · OF FOOLISHNESS

Lovers lose love through foolishness, failing to ask when they have the chance, as Perdigon admits he dies of thirst in the middle of the water; some do so from fear, as Aimeric de Peguilhan turns away mute before his lady.

E per fadeza d'amadors
And through foolishness of-lovers
se pert soen aquest'amors,
itself loses often this-love
car no la sabo demandar
for not her they-know to-ask
si be an lezer de parlar
although well they-have leisure of speaking
ab lor donas que amon tan,
with their ladies whom they-love so-much
per que silh prendo mal e dan
for which if-they take ill and harm
nols en deu negus hom planher,
not-them thereof ought any man to-pity
can que les auian complanher,
however that them they-bear to-lament
don dis En Perdigos de si:
whence said Sir Perdigon of himself
«Pueis ma foldat m'engana e m'auci,
Since my folly me-deceives and me-kills
ben es razos que ja hom no m'en planha,
well is reason that ever man not me-thereof pity

qu'ieu soi aicel qu'e mieh de l'aigais banha
for-I am that-one who-in middle of the-water-himself bathes
e muer de set; e er drehs, sous afi,
and die of thirst and it-will-be right this-to-you I-affirm
qu'ieu mueira deziran lo be
that-I should-die desiring the good
c'avia dezirat ancse,
which-I-had desired always
qu'ieu n'agra tot so qu'ieu deman
for-I thereof-would-have all that which-I ask
si quan fugim traises avan.»
if when we-flee I-drew forward
Pero alcu per sobr'amor
Yet some through over-love
fan la foldat o per temor,
do the folly or through fear
don N'Aimerics de Pegulha
whence Sir-Aimeric of Peguilhan
que [tenc om be] per certa,
whom held one well for sure
dis del sieu propri necies:
said of-the his own foolishness
«Quan mielhs dic lo plus bel prec qu'ieu pes
When best I-say the most fair prayer that-I think
e fau cum si la pregav' a plazer;
and I-do as if her I-prayed at pleasure
pueis am cor fah cant ai mo cocelh [pres],
then with heart made when I-have my counsel taken
venc davan lieis quel cuh dir mon voler,
I-come before her for-to-her I-think to-say my will

e can la vei non sai s'es per amor,
and when her I-see not I-know if-it-is through love
o per temer, [o per] sa gran ricor,
or through fearing or through her great wealth
torn ses parlar mutz, e no per orguelh
I-turn without speaking mute and not through pride
qu'il me mostre, ans m'es de bel escuelh.»
that-she me shows rather to-me-she-is of fair welcome

De l'enamorat [d'amor] de mascle e de feme le quals en l'albre d'amor cuelh fuelhas e flors de l'albre de saber ben e mal

LXIII · THE LOVER GATHERS LEAVES AND FLOWERS

The lover beneath the slanderer, gathering the tree's leaves and flowers into a wreath and a cluster, figures that lovers must furnish themselves with all the virtues together, for none can be had without the others, from largesse through good heart, boldness, prowess, sense, and courtesy; each virtue overcomes its contrary vice.

L'enamoratz d'aquest'amor
The-lover of-this-love
de mascle ab feme entre lor
of male with female between them
que sotz lo maldizen estai,
who under the slanderer stands
e a lei d'amador verai
and in manner of-lover true
que d'aquest'amor vol gauzir,
who of-this-love wants to-enjoy

es vengutz de l'albre culhir
is come from the-tree to-gather
per son cabal fuelhas e flors
for his own leaves and flowers
noblas e de maintas colors,
noble and of many colors
e a fait de fuelhas capel
and has made of leaves wreath
e de las floretas pinhel,
and of the flowerets cluster
es aqui mes per figurar
is there put for figuring
que cilh qu'entendon en amar,
that those who-attend to loving
si d'est'amor volon gauzir,
if of-this-love they-want to-enjoy
se devon de bos aips garnir
themselves ought with good qualities to-furnish
e de tot bel captenemen
and with all fair bearing
e en obras e en talen;
both in works and in desire
devon esser larc e cortes,
they-ought to-be generous and courtly
humil e franc e ben apres;
humble and noble and well taught

e aco mezeis entendam
and that same let-us-understand
de las altras vertutz del ram
of the other virtues of-the branch
que son escrichas en las flors
which are written in the flowers
[et] en las fuelhas; mas folors,
and in the leaves but follies
vilezas, malvastatz, engans
churlishnesses basenesses deceits
deu esquivar totz fis amans.
ought to-shun every true lover
Diran alcu: «Ara digatz
Will-say some Now tell
en cal guiza l'enamoratz
in what manner the-lover
que fai de las fuelhas capel
who makes of the leaves wreath
a fah d'aquestas flors pinhel,
has made of-these flowers cluster
qu'el non a mas una preza
that-he not has but one taken
solamen so es largueza,
only that is largesse
la cal ses pus ten en la ma,
the which without more he-holds in the hand
mas pinhel de moltas se fa.»
but cluster of many itself makes

Ad aiso vos respon de cors
To this you I-answer at once
que la natura d'estas flors
that the nature of-these flowers
e d'estas fuelhas es aitals
and of-these leaves is such
que non pot aver hom mortals
that not can to-have man mortal
una fuelha tan solamen
one leaf so-much only
ni una flor perfechiamen
nor one flower perfectly
si mai d'autras non avia,
if more of-others not he-had
tant es grans lor companhia;
so is great their company
car nulhs hom non pot a nul for
for any man not can by any means
aver largueza ses bon cor,
to-have largesse without good heart
ni pot ges aver issamen
nor can at-all to-have likewise
bon coragge ses ardimen,
good heart without boldness
ni ben ardit, so sabetz vos,
nor well bold this you-know you
non pot esser si non es pros,
not can to-be if not he-is worthy

ni proeza non pot aver
nor prowess not can to-have
si donc non a sen e saber,
if then not he-has sense and knowing
ni pot esser certz ni sabens
nor can to-be sure nor knowing
nulhs hom si non es conoichens,
any man if not he-is knowing
ni es conoischens, so crezatz,
nor is knowing this believe
nulhs hom si non es essenhatz,
any man if not he-is taught
ni essenhatz ni ben apres
nor taught nor well learned
ses retenemen non es ges,
without restraint not is-he at-all
ni [luns] hom [n'a] retenemen
nor any man thereof-has restraint
ses humilitat veramen,
without humility truly
ni pot esser nuls hom vivens
nor can to-be any man living
humils si non es pasciens,
humble if not he-is patient
ni pasciens, a ma guia,
nor patient to my way
non es hom ses cortezia,
not is man without courtesy

ni es nulhs hom cortes verais
nor is any man courtly true
si non es alegres e gais,
if not he-is glad and gay
ni alegres nulhs hom, so crei,
nor glad any man so I-believe
tan per als cum fai per domnei,
so-much by else as he-does by courting
ni pot domnejar issamen
nor can to-court likewise
ses matremoni longamen;
without marriage long
per que si l'amans a preza
for which if the-lover has taken
una flor, so es largueza,
one flower that is largesse
si ben l'a, non pot esser nutz
if well her-he-has not can to-be bare
per re de las altras vertutz,
for anything of the other virtues
autramen larcs no seria
otherwise generous not he-would-be
si las altras non avia
if the others not he-had
per la largueza governar,
for the largesse to-govern
don Montanhagols dis, som par,
whence Montanhagol said so-me it-seems
cum pros e savis e valens:
as brave and wise and worthy

«Homes trobam larcs e mal conoischens,
Men we-find generous and ill knowing
pero non es largueza mas folors,
yet not is largesse but folly
car non dono si quels en sega honors.»
for not they-give so that-them thereof follow honors
Ben pot donc entendre quascus
Well can then to-understand each
aiso qu'ieu n'ai tractat desus,
this that-I thereof-have treated above
los bos aips els bels noirimens
the good qualities and-the fair breedings
que deu aver amans valens,
that ought to-have lover worthy
els vicis que deu esquivar
and-the vices that he-ought to-shun
si vol d'est'amor son pro far,
if he-wants of-this-love his profit to-make
ni de lieis aver jauzimen,
nor of her to-have enjoyment
suppeditan e restrenhen
trampling and restraining
e gitan de sa voluntat
and throwing from his will
los .vii. vicis que so nomnat
the seven vices that are named
en lo tractat del maldizen,
in the treatise of-the slanderer
las vertutz de l'albre seguen,
the virtues of the-tree following

[et] en faihs e en volontat
both in deeds and in will
[a las] vertutz donan regnat,
to the virtues giving reign
et als vicis tolen poder,
and to-the vices taking-away power
don contra cascus deu aver
whence against each ought to-have
una vertut e amparar
a virtue and to-defend
del contrari vici cessar,
from-the contrary vice to-cease
donc deu hom be ab largueza
then ought one well with largesse
suppeditar avareza,
to-trample avarice
e orguelh ab humilitat,
and pride with humility
e [vilhege] ab cor fermat,
and old-age with heart firm
decelar ab retenemen,
revealing with restraint
lauzengas ab essenhamen
slanders with teaching
e trop cocha ab sufertar
and too-much haste with suffering
e fadeza ab domnejar.
and foolishness with courting

Remedis per escantir folia d'aymador

LXIV · REMEDIES FOR A LOVER'S FOLLY

Love misruled maddens fools, so Matfre gives remedies to those who love foolishly. Temper desire from the start, as Aimeric de Peguilhan warns; look for the beloved's faults, keep busy at a craft, games, hunting, or study, remember how women undid Samson, David, and Solomon, stay far from her, as Santolh did, recall love's pains, love another, see her unadorned in the morning, part from her gently, eat cold foods and drink tempered wine, remember death, as Peire Cardenal teaches, read no love songs and the treatise of penance instead, and avoid idleness and the company of women. Answering those who ask why he praised courting, he says love is good only when ruled in marriage, and turns to the love of parents for their children, who should be disciplined while young.

Quar est'amors per mal regir
For this-love through ill ruling
fai los muzartz enfolezir,
makes the dullards to-go-mad
non qu'en si'amors mal merens,
not that-thereof be-love ill deserving
33885 mas tan solamen l'avols sens
but so-much only the-worthless sense
d'alcus fols qu'en volon uzar,
of-some fools who-thereof want to-use
e no la sabon governar;
and not her they-know to-govern
e pueis van se d'amors claman,
and then they-go themselves of-love complaining
dizen c'amors lor dona dan,
saying that-love to-them gives harm

e no sabo penre via
and not they-know to-take way
ni cocelh a lor folia.
nor counsel for their folly
Ieu vuelh donar a lor folor
I want to-give to their folly
remedi non pas ad amor,
remedy not at-all to love
car ses dupdar, l'amors en se
for without doubting the-love in itself
es bon' a qui n'uzara be,
is good to who thereof-will-use well
per que celh c'amo lealmen
for which those who-love loyally
e son ben amat issamen
and are well loved likewise
ses malvastat e ses folor,
without baseness and without folly
nois devon partir d'est'amor,
not-themselves ought to-part from-this-love
ans sapchon be lor fol voler
rather let-them-know well their foolish will
restrenher e reglat aver;
to-restrain and ruled to-have
mas cilh que amo folamen
but those who love foolishly
cum fan alcu per avol sen,
as do some through worthless sense

que non an mas pena, dolor
who not have but pain grief
e dampnatge e dezonor,
and damage and dishonor
car no sabo l'amor regir,
for not they-know the-love to-rule
aquilh se devon departir;
those themselves ought to-part
mas si ben estas not movas,
but if well thou-standest not-thee move
e apren d'En Ricas Novas
and learn from-Sir Ricas Novas
que ditz parlan d'aital folor:
who says speaking of-such folly
«Be deu hom son bon senhor
Well ought man his good lord
amar e servir
to-love and to-serve
et onrar et obezir
and to-honor and to-obey
a tota s'onors;
to all his-honor
e de mal senhor ses merce
and from evil lord without mercy
quant ponhals sieus, en desfaire
when he-strives his-own-ones to undo
se deu hom quis pot estraire
himself ought man who-himself can to-withdraw
quant sos servizis pro nolh le.»
when his service profit not-to-him gives

Tot per semblan dihs el dese,
All by likeness said he at-once
essenhan lo fol amador:
teaching the foolish lover
«Atreci deu hom d'amor
Likewise ought man from-love
per bon dreh partir
by good right to-part
quan de lieis nois pot jauzir
when of her not-himself he-can to-enjoy
nilh val ni lh'acor;
nor-to-him avails nor to-him-helps
per som part forsat em recre
for this-me I-part forced and-me I-give-up
d'amors cui soi mercejaire,
from-love whose I-am mercy-asker
quar anc .i. jorn nom volc be faire
for ever one day not-me she-wanted well to-do
ni ac chausimen de me.»
nor she-had clemency of me
Pero quar tuh non an ab se
Yet because all not have with themselves
sen de lor fol voler reglar,
sense of their foolish will to-rule
per so lor vuelh ieu cocel dar
for this to-them want I counsel to-give
e remedi ab que poiran
and remedy with which they-will-be-able
molt restrenher lor fol talan.
much to-restrain their foolish desire

Sapchon donc tuh li amador
Let-know then all the lovers
que volon uzar d'est'amor
who want to-use of-this-love
c'ops lor es que ilh de prumier
for-need to-them is that they from first
tenho [temprat] lor dezirier
hold tempered their desire
e lor amor ben reglada
and their love well ruled
ans que sia trop escalfada,
before that it-be too-much heated
quar pueis que hom es en l'ardor
for since that man is in the-ardor
mes pauc e pauc per sa folor,
put little by little through his folly
no i pot hom penre cocelh;
not there can man to-take counsel
d'aiso pot cascus penre espelh;
of-this can each to-take mirror
e issimple bon e certa
and example good and sure
d'En Aimeric de Pegulha
from-Sir Aimeric of Peguilhan
que ditz destrehs d'aquest'amor:
who says constrained by-this-love

«Atressim pren cum fai al jogador
Likewise-me it-takes as does to-the gambler
qu'al comensar joga maestrilmen
who-at-the beginning plays masterfully
a petit joc, pueis s'escalfa perden
at little game then himself-heats losing
quel fai montar tan qu'es en la folor;
which-him makes to-raise so-much that-he-is in the folly
aissim mis ieu pauc e pauc en la via
thus-me put I little by little on the way
qu'ieu cujava amar am maestria
for-I thought to-love with mastery
si quem pogues [partir] quan mi volgues,
so that-me I-could to-part when me I-wanted
e soi intratz tan qu'issir non puesc ges»
and I-am entered so-much that-to-go-out not I-can at-all
Greu doncas se part d'est'amor
Hardly then himself parts from-this-love
pueis qu'es intratz en la folor;
since that-he-is entered into the folly
pero qui far o sabria
yet who to-do it would-know
dels grans sens del mon seria;
of-the great senses of-the world would-be
grans foldatz es issamen
great folly is likewise
qui son dan sec [ab] son escien;
who his harm follows with his knowledge
don Gaucelms Faiditz dis per ver:
whence Gaucelm Faidit said for true

«S'om pogues partir so voler
If-one could to-part his will
de so don al cor plus volon,
from that of-which at-the heart more they-want
quant non pot jauzimen vezer,
when not he-can enjoyment to-see
us dels grans sens fora del mon,
one of-the great senses would-be of-the world
quar de las grans foldatz quei son
for of the great follies that-there are
e de las majors, qui [sen ten],
and of the greatest who sense holds
es son dan segre a escien,
is his harm to-follow with knowledge
quar doblamen fai falhimen;
for doubly he-does failing
pero greu er fis amicx apelatz
yet hardly will-be true friend called
sil bes el mals el jois el dans nol platz.»
if-the good and-the ill and-the joy and-the harm not-him pleases
Pero quecs deu aquel plazer
Yet each ought that pleasure
dels mals d'amor reglat tener,
of-the evils of-love ruled to-hold
que no se lais enfolezir,
that not himself he-let to-go-mad
nil plassa ges les mals suffrir,
nor-to-him may-please at-all the evils to-suffer

si el don mais no valia,
if he thereof more not was-worth
autramen nescis seria.
otherwise foolish he-would-be
Tuh cilh donc queis volran jauzir
All those then who-themselves will-want to-enjoy
ad est'amor, venhon auzir
of this-love let-them-come to-hear
essenhamens e doctrinas,
teachings and doctrines
remedis e medecinas,
remedies and medicines
ab que poiran lor fol voler
with which they-will-be-able their foolish will
restrenher e reglat tener,
to-restrain and ruled to-hold
e metre lieis a noncura
and to-put her at not-care
cui amon oltra mezura.
whom they-love beyond measure
Qui donc vol restrenher l'amor
Who then wants to-restrain the-love
e la folia e la dolor,
and the folly and the grief

prumieiramen deu remirar
first ought to-gaze
e ab se mezeis coscirar
and with himself self to-consider
si a en se re malestan
if-she has in herself anything unseemly
la dona cui el ama tan,
the lady whom he loves so-much
e aquo soen coscire
and that often let-him-consider
per so que l'ardors nol tire;
for this that the-ardor not-him draw
en apres, si el o pot far,
in after if he it can to-do
si es ranca fassal levar,
if she-is lame let-him-make-her to-rise
e parlar si es mal parlans,
and to-speak if she-is ill speaking
e cantar si es mal cantans,
and to-sing if she-is ill singing
e rire si a laias dens
and to-laugh if she-has ugly teeth
o sil rires es desplazens;
or if-her laughter is displeasing
e aquo deu ben remirar
and that he-ought well to-gaze-at
qu'en lieis veira de malestar,
which-in her he-will-see of unseemly

car aissi cum la fai grazir
for just as her makes to-prize
so que sap be far e ben dir,
that which she-knows well to-do and well to-say
tot aissi la fai azirar
all thus her makes to-hate
so qu'om li ve mal dir o far.
that which-one her sees ill to-say or to-do
Autres remedis es molt bos
Other remedy is very good
qu'om non estia ocios,
that-one not be idle
quar cert sapchatz que grans repaus
for surely know that great rest
es de foldat razitz e claus,
is of folly root and key
e majormen d'aquest' ardor
and especially of-this ardor
que an [de donas] lh'amador;
that have of ladies the-lovers
per que totz hom que vol be far
for which every man who wants well to-do
deu son coscirier occupar
ought his thought to-occupy
en qualque causa de profieh,
in some thing of profit
gardan se de trop gran delieh,
guarding himself from too great delight

e fazen operatios
and doing works
segon qu'er sa conditios;
according-as will-be his condition
s'es hom que fesses bel mestier
if-be-is man who did fair craft
a qui tenha son coscirier,
to which let-him-hold his thought
34020 e sia curos e diligens,
and let-him-be careful and diligent
e [se gart] des fols pessamens.
and himself let-him-guard from-the foolish thoughts
Ricx hom que no sap mestier far,
Rich man who not knows craft to-do
quant als no fara, deu joguar,
when else not he-will-do ought to-play
per so que no [estia vacs],
for this that not he-be empty
34025 o a taulas o a escacs
either at tables or at chess
ab los autres en la plassa,
with the others in the square
o s'en deu issir en cassa
or himself-thence ought to-go-out in hunt
d'anetz, de gruas o d'aiglos
of-ducks of cranes or of-eagles
o ab austors o am falcos,
or with goshawks or with falcons

o deu ab sos lebriers cassar
or ought with his greyhounds to-hunt
lo cer, lo cabrol ol senglar;
the stag the roebuck or-the boar
o si es de son cors valens
or if he-is of his body worthy
deu seguir los torneamens;
ought to-follow the tournaments
si es clers deu estudiar
if he-is cleric he-ought to-study
e apenre e essenhar,
and to-learn and to-teach
o deu en glieia Dieu servir
or ought in church God to-serve
e aqui cantar e ligir.
and there to-sing and to-read
Estant en aitals cosciriers
Being in such thoughts
destrenh om sos fols desiriers.
restrains one his foolish desires
E n'oblida la gran ardor
And thereof-forgets the great ardor
els grans pessars de fol'amor.
and-the great worries of foolish-love

Apres, per plus tost azirar
After for more soon to-hate
s'amia, deu hom coscirar
his-sweetheart ought one to-consider
la gran malicia e l'engan
the great malice and the-deceit
de las femnas el cor truan,
of the women and-the heart rascally
e quans bos homes son romputz
and how-many good men are broken
per las femnas e deceubutz,
by the women and deceived
trazen ichimple de Samso,
drawing example from Samson
de David e de Salamo;
from David and from Solomon
per so dis Sant Jeronimes,
for this said Saint Jerome
fasen mencio d'aquestz tres,
making mention of-these three
que fo molt Samsos vigoros,
that was very Samson vigorous
e molt fo savis Salamos,
and very was wise Solomon
e David sancs en sancteza;
and David holy in holiness
ni vigors ni savieza
nor vigor nor wisdom
a negu dels tres no tenc pro,
to any of-the three not held profit

que quecz per femna vencutz fo;
for each by woman conquered was
e per lo fol sen [femeni]
and through the foolish sense womanly
Adam de paradis [issi].
Adam from paradise went-out
E deu coscirar issamen
And he-ought to-consider likewise
de las femnas lor avol sen,
of the women their worthless sense
e cum maintas vetz aimon mai
and how many times they-love more
.i. fol, .i. muzart, .i. savai,
a fool a dullard a base-one
vil e de laia figura,
cheap and of ugly figure
malazaut, d'avol natura,
ill-favored of-worthless nature
avol e fals e desleal
worthless and false and disloyal
que ja non lor fara mas mal
who ever not to-them will-do but ill
e anta gran e dezonor,
and shame great and dishonor
no fara .i. fin amador,
— will-do a true lover
humil e franc e ben apres,
humble and noble and well taught
gentil, essenhat e cortes,
gentle taught and courtly

de bon azaut e gen noirit,
of good grace and nobly bred
amoros e pros e ardit.
amorous and worthy and bold
Que lor aura leal amor
Who to-them will-have loyal love
e percassara lor honor.
and will-seek their honor
E apres se deu albirar
And after himself ought to-consider
e en son coratge fermar
and in his heart to-fix
que d'autres meins bos mai de .vi.
that from-others less good more than six
tot quan se volo an de lieis,
all as-much-as themselves they-want have of her
e si aquo be coscira
and if that well he-considers
aura la tantost en ira,
he-will-have her at-once in anger
e poira dir adonc, sous plieu:
and will-be-able to-say then this-you I-pledge
«Mieins la pres que volp en estieu,
Less her I-prize than fox in summer
ni [avol] esparvier a martror;
nor worthless sparrowhawk at All-Saints
per que ja Dieus nom do s'amor
for which ever God not-me may-give her-love
hueymais que perdut a son brieu;
henceforth that lost has his charter

aicel sieu domnejar caitieu
that his courting wretched
cum es tornatz a dezonor!
how is-it turned to dishonor
Que ben .x. s'en son fah senhor,
For well ten themselves-thereof are made lords
es faran .xx. si mala vieu,» 34090
and-themselves will-make twenty if ill she-lives
Car er [a greu] que non l'esquieu,
For it-will-be with difficulty that not her-he-shun
e non l'azira mantenen
and not her-he-hate at-once
si acois coscira soen.
if thus he-considers often
Apres deu l'amans coscirar
After ought the-lover to-consider
ab se mezeis e be [cercar] 34095
with himself self and well to-search
si ja cauza trobaria
if ever thing he-would-find
nulh'altra per que s'amia
any-other for which his-sweetheart
pogues mesprezar, neis lobe
he-could to-despise even the-good
que aura s'amia en se,
that will-have his-sweetheart in herself
ades en mal enterpretan; 34100
ever in ill interpreting
donc quan li fara bel semblan,
then when to-him she-will-make fair seeming

olh fara ben aculhimen,
or-to-him will-make good welcome
el coscire demantenen
let-him consider at-once
qu'ela o fai per tricharia,
that-she it does through cheating
per lagot o per bauzia;
through flattery or through treachery
e deu pessar si s'amada
and he-ought to-think if his-beloved
es grassa que sia [uflada],
is fat that she-be swollen
e deu mais en sa bruneza
and he-ought more in her brownness
dictar negror e lageza,
to-call blackness and ugliness
e si ve que roja sia
and if he-sees that red she-be
pes que mou de lebrozia,
let-him-think that it-moves from leprosy
e can la veira per cara
and when her he-will-see by face
fresca e nuova e clara,
fresh and new and clear
e de bel arnes parada,
and in fair array adorned

pes qu'ela s'es afachada
let-him-think that-she herself-is painted
ab afachamens, ab enguens
with paintings with ointments
per que sos ales es pudens;
for which her breath is stinking
e si beis porta bel mantel
and if-she well bears fair mantle
pes cum a dins laia la pel;
let-him-think how she-has within ugly the skin
e si es de gran linatge,
and if she-is of great lineage
el s'albir en son coratge
let-him consider in his heart
quez el un'altran poiria
that he an-other could
plus bel' aver, sis volia,
more fair to-have if-himself he-wanted
per far tot son comandamen
for to-do all his command
ses gran messio mantenen,
without great expense at-once
e ses perilh e ses trebalh,
and without peril and without toil
que [seria] de melhor talh,
who would-be of better cut
e plus plasens e plus humils
and more pleasing and more humble
si tot non era tan [gentils].
if all not she-were so noble

Autres remedis naturals
Other remedy natural
per mielhs escantir los dihs mals
for better to-quench the said evils
e per oblidar s'amia,
and for forgetting his-sweetheart
es que hom de luenh estia
is that man from far stay
si que non puesc' ab lieis parlar
so that not he-can with her to-speak
ni la puesca ges remirar,
nor her can at-all to-gaze-at
quar per cert pueis no la veira
for for certain since not her he-will-see
aquel'ardors si mermara,
that-ardor itself will-diminish
quar recordam que hom dir sol:
for we-remember what man to-say is-wont
de so c'uelhs no ve cors nois dol;
of that which-eyes not sees heart not-itself grieves
don P. Santolh ses dupdar
whence P Santolh without doubting
per sa dona mais oblidar
for his lady more to-forget
s'en lonhet e dis ses tensa:
himself-thence distanced and said without dispute

«Per oblidar cela que plus m'agensa
For to-forget her who most me-pleases
m'eu soi vengutz sai en estranh pais
me-I am come here into strange country
aici cum cel [qu'es] estat lonc temps pris
just as he who-is been long time taken
ab mal senhor quel destreinh ses temensa,
with evil lord who-him constrains without fear
e pueis s'estors per genh e per vigor;
and then himself-snatches by wit and by vigor
atrecim soi ieu estort [ad] amor
likewise-me am I escaped from love
e a midons qu'anc nom volc far valensa.»
and from my-lady who-ever not-me wanted to-do worth
Bon cocelh pres ses falhensa,
Good counsel he-took without failing
quar molt es bona doctrina
for very is good doctrine
que hom se tuelha d'aizina,
that man himself take-away from-opportunity
quar mal'aizina fa peccar
for evil-opportunity makes to-sin
e fai mains homes folejar,
and makes many men to-play-the-fool
e fai maint home putanier,
and makes many man whoremonger
lairo e d'avol [noiricier],
thief and of-worthless breeding

per c'om la deu molt esquivar
for which-one her ought much to-shun
e penr' aizina de be far.
and to-take opportunity of well doing
E apres per miels escantir
And after for better to-quench
la fol' amor deu sovenir
the foolish love he-ought to-remember
de las penas e dels tormens,
of the pains and of-the torments
dels sospirs e dels pessamens,
of-the sighs and of-the worries
dels plors, dels plans e de [l'ardor]
of-the tears of-the laments and of the-ardor
que hom soste per est'amor,
that man bears through this-love
quar hom senatz met en azir
for man wise puts in hatred
leu so don mals li pot venir,
easily that whence ill to-him can to-come
[et] es rasos senes dupdar;
and it-is reason without doubting
don dis En Cadenet, som par:
whence said Sir Cadenet so-me it-seems
«E senher c'ades vol traire
And lord who-ever wants to-draw
dels sieus els ponhen desfaire,
from-the his-own and-them striving to-undo

non deu esser amatz ni car tengutz
not ought to-be loved nor dear held
mas sol aitan can lialtatz n'adutz.»
but only so-much as loyalty thereof-brings
E deu coscirar atretal
And he-ought to-consider likewise
so qu'en dezira quan pauc val,
that which-thereof he-desires how little it-is-worth
els dampnatges els mals qu'el sen
and-the damages and-the evils that-he feels
per .i. vil plazer d'u moment;
for a cheap pleasure of-a moment
e si anc li fetz s'amia
and if ever to-him did his-sweetheart
barat, engan [o] bauzia.
swindle deceit or treachery
Aquo soven deu remembrar
That often he-ought to-remember
per sa fol'amor refrenar;
for his foolish-love to-restrain
e si anc receup lunh plazer
and if ever he-received any pleasure
de lieis o gaug o bo saber,
from her or joy or good savor
aquo remembrar no vuelha,
that to-remember not let-him-want

ni gelozia non cuelha
nor jealousy not let-him-gather
de re quel veja far o dir
of thing that-her he-see to-do or to-say
pueis que l'ardor vol escantir,
since that the-ardor he-wants to-quench
quar l'ardors e la folia
for the-ardor and the folly
dobla molt per gelozia.
doubles much through jealousy
Autres remedis d'aimador
Other remedy of-lover
que [ama] d'aital fol' amor
who loves with-such foolish love
es que am dona novela
is that he-love lady new
melhor si pot e plus bela,
better if he-can and more fair
quar plus tost er escarnida
for more soon will-be mocked
l'ardors, quan sera partida,
the-ardor when it-will-be divided
e cant es partida menhs art
and when it-is divided less burns
l'amador en cascuna part,
the-lover in each part
e plus fortz es lo deziriers
and more strong is the desire
quant es en .i. sol loc entiers.
when it-is in one only place whole

Apres l'amant que vol menar
After the-lover who wants to-lead
est'amor la deu dessemblar
this-love her ought to-disguise
quar on mais la dessemblara
for where more her he-will-disguise
adonc l'ardors mais s'en ira.
then the-ardor more itself-thence will-go
Autres remedis per [tudar]
Other remedy for extinguishing
aquest'amor es comparar
this-love is to-compare
si dons ad autra plus bela,
his lady to other more fair
e semblar lui a plus fera.
and to-seem to-him to more fierce
D'autra part escantis molt fort
On-other side quenches very strongly
la folor quin sap far conort
the folly who-thereof knows to-make comfort
cum l'autres fetz que dizia:
as the-other did who said

«Ieu am mi don de bona guia
I love my lady in good way
e non ges tan qu'en semble fols,
and not at-all so-much that-thereof I-seem foolish
que ieu no vuelh quem cost .v. sols
for I not want that-me it-cost five sous
per tal qu'ieu l'aja conquiza;
for such that-I her-have conquered

quar be vos dic, si Dieus mi sal,
for well you I-say if God me save
qu'aitan li cuh valer cum val,
that-as-much to-her I-think to-be-worth as she-is-worth
e cuh li far aitan d'onor
and I-think to-her to-do as-much of-honor
cum el' a mi silh do m'amor.»
as she to me if-to-her I-give my-love
E si l'amans es tan privatz
And if the-lover is so intimate
a lieis dont es enamoratz
with her of-whom he-is in-love
que la puesca madti e ser
that her he-can morning and evening
totas vetz queis volra vezer,
all times that-himself he-will-want to-see
es bos cocelhs que la remir
it-is good counsel that her he-gaze-at
per aquest'ardor escantir
for this-ardor to-quench
lo madti quan s'es levada
the morning when herself-is risen
enans queis sia parada,
before that-herself she-be adorned
quar adoncas molt l'en veira
for then much him-thereof he-will-see
en lieis cauza que nolh plaira;
in her thing that not-to-him will-please

e sis podia aizinar
and if-himself he-could to-arrange
que la vis nuda de jorn clar,
that her he-saw naked by day clear
greu seria si o [cercava], 34230
hard it-would-be if it he-searched
e per tot la remirava
and through all her he-gazed-at
que non trobes, lieis remiran,
that not he-found her gazing
alcuna cauza malestan
some thing unseemly
que lalh faria mesprezar.
that her-to-him would-make to-despise
Aiso no vuelh plus declarar; 34235
This not I-want more to-declare
e nolh fassa nul bel semblan
and not-to-her let-make any fair seeming
l'amans quan li venra davan,
the-lover when to-him she-will-come before
nis deu ges adonc [tant parar]
nor-himself ought at-all then so-much to-adorn
qu'ela l'en deia mais amar;
that-she him-thereof ought more to-love
ans pueis de lieis se vol partir 34240
rather since from her himself he-wants to-part
deu procurar qu'ela l'aïr,
he-ought to-procure that-she him-hate

car plus leu l'aura en ira
for more easily her-he-will-have in anger
can sabra qu'ela l'azira.
when he-will-know that-she him-hates
Pero nois deu trop [soptamen],
Yet not-himself ought too suddenly
ni pelejan ni contenden,
nor quarreling nor contending
nuls hom partir de s'amia
any man to-part from his-sweetheart
pueis ab lieis a gran paria
since with her he-has great company
e gran amistat aïda,
and great friendship had
mas tot gentamen ses bruda;
but all nobly without noise
car si l'amor si part en pas
for if the-love itself parts in peace
gent e suau e per espas,
nobly and gently and by spaces
lo partir es plus lauzables,
the parting is more praiseworthy
e melher e plus durables;
and better and more lasting
e si l'amans al departir
and if the-lover at-the parting
la vei plorar e sanglotir,
her sees to-weep and to-sob

el deu coscirar d'aquel plor
he ought to-consider of-that weeping
qu'el mou d'engan e non d'amor.
that-it moves from-deceit and not from-love
Lo dihs coscelhs, senes dupdar,
The said counsel without doubting
es suficiens per mudar
is sufficient for changing
sa folor en altre logual.
his folly into other place
Mas auiatz n'altre que mais val:
But hear thereof-another that more is-worth
qui de totz ponhs vol escantir
who from all points wants to-quench
la folor, sens es de giquir
the folly sense it-is of leaving
viandas de trop gran calor
foods of too great heat
usan viandas de frejor,
using foods of coldness
e c'om se gart de trop manjar,
and that-one himself guard from too-much eating
e vuelha so vi fort trempar,
and let-him-want his wine strongly to-temper
e gart se de trop gran delieh
and let-him-guard himself from too great delight
si vol gandir a fol dezieh,
if he-wants to-escape from foolish desire

e vol vencer son coratge
and he-wants to-conquer his heart
el diable quel ten en gatge,
and-the devil who-him holds in pledge
car non pot, al mieu essien,
for not he-can to-the my knowledge
de re far plus bel [vencement]
of anything to-make more fair victory
que de son voler deslial,
than of his will disloyal
don dis en Peire Cardinal
whence said sir Peire Cardenal
del vencement d'esta folor:
of-the victory of-this folly
«Mais deu hom lausar vencedor
More ought one to-praise victor
no fai vencut, qui ver vol dir,
than does vanquished who truth wants to-say
car lo vencens porta la flor,
for the victor bears the flower
el vencut vai hom sebelhir;
and-the vanquished goes one to-bury
donc qui vens son coratge
then who conquers his heart
de las deslials voluntatz
of the disloyal wills
don mou lo fahs desmezuratz
whence moves the deed immoderate
e li altre oltratge,
and the other outrage

d'aquel vencer es plus onratz
from-that conquering is more honored
que si vencia .c. cieutatz.»
than if he-conquered hundred cities
[Et] est' ardor destrenh molt fort
And this ardor constrains very strongly
qui a membransa de sa mort;
who has memory of his death
quar qui la mort ben remembra
for who the death well remembers
molt leugieiramen desmembra,
very lightly forgets
e mespreza deliehs carnals,
and despises delights carnal
cosciran las penas els mals
considering the pains and-the evils
que cascus sufrira de lai
that each will-suffer from yonder
per los mals c'aura faihs de sai,
for the evils that-he-will-have done from here
e deu coscirar en que fon
and he-ought to-consider in what was
la vana gloria d'aquest mon;
the vain glory of-this world
d'aiso dihs el mezeis molt be:
of-this said he himself very well
«Hom, quar not sove,
Man for not-thee remembers
mentre vieus en bobansa,
while thou-livest in pomp

cossi ni de que
how nor of what
fus fait en comensansa,
thou-wast made in beginning
e sovenha te
and let-remember thee
en ta gran benanansa,
in thy great happiness
que fai ni deve
what becomes and becomes-of
tot cant metz en ta pansa,
all that thou-puttest in thy belly
e regarda be
and regard well
ta vida, e balansa
thy life and balance
on vai ni don ve,
where it-goes and whence it-comes
quar si de vil re
for if of cheap thing
fust faitz, lo cove
thou-wast made it befits
que tornes en estansa
that thou-turn into state
sordeior ganre.»
worse much

D'autra part qui vol escantir
On-other side who wants to-quench
aquest' ardor non [deu] legir
this ardor not ought to-read
verses ni rimas ni cansos
verses nor rhymes nor songs
ni d'autres dictatz amoros
nor of-other poems amorous
que sian estat fach a lausor
that be been made in praise
d'aquesta natural amor,
of-this natural love
quar on mais [ne] legiria
for where more thereof he-would-read
mai la folors creisseria;
more the folly would-grow
mas tot dictat de trobador
but every poem of troubadour
que reprenda fol amador,
that rebukes foolish lover
aquel deu, can locs es, legir
that-one he-ought when place it-is to-read
e voler cantar et auzir,
and to-want to-sing and to-hear
e veus qu'en dis .i. d'aquel art:
and behold-you what-thereof said one of-that art
«Ben tenc per fol e per musar
Well I-hold for fool and for dullard
cel qu'am amor se lia,
him who-with love himself binds

car en amor pren pejor part
for in love takes worse part
aquel que plus s'i fia.
he who most himself-there trusts
Tals se cuja calfar que s'art;
Such-one himself thinks to-warm who himself-burns
los bes d'amor venon a tart,
the goods of-love come at late
[els mals ve cascun dia;
and-the evils come each day
lhi fol el fels el muzart
the fools and-the felons and-the dullards
aquilh an lor paria
those have their company
per qu'ieu m'en gart.»
for which-I myself-thence guard
«Anc non gazanhiei tant en re
Ever not I-gained so-much in anything
cum can perdiei m'amia,
as when I-lost my-sweetheart
car perden lieis gazanhiei me
for losing her I-gained me
cui ieu perdut avia;
whom I lost had
petit gazanha qui pert se,
little gains who loses himself
mas qui pert so que dan li te
but who loses that which harm to-him holds
ieu cre que gazanhs sia,
I believe that gain it-be

qu'ieu m'era donatz per jasse
for-I myself-was given for ever
a tal quem destruia
to such-one who-me destroyed
no sai per que.»
not I-know for what
Cel que dis aiso dis mot be,
He who said this said very well
e a sos dits aparia
and to his sayings it-appears
que l'amor reglar sabia.
that the-love to-rule he-knew
E qui del tot vol escantir
And who of-the all wants to-quench
aquesta folor, deu legir
this folly ought to-read
lo tractat de penitensia,
the treatise of penitence
qu'ieu sai per experiensia
for-I know by experience
que si ben lieg diligenmen
that if well he-reads diligently
lo dih sanct tractat e soen,
the said holy treatise and often
mesprezara tantost ses als
he-will-despise at-once without else
totz los fols deziriers carnals,
all the foolish desires carnal

si ben garda la doctrina
if well he-keeps the doctrine
sancta, notabla e fina
holy notable and true
de venir en contriccio
of coming into contrition
et a vera confessio,
and to true confession
la cal doctrina trobara
the which doctrine he-will-find
can lo dih tractat legira:
when the said treatise he-will-read
e qui volra ben escantir
and who will-want well to-quench
la folor, can sentra venir
the folly when he-will-feel to-come
la mala cogitatio,
the evil thought
dezempare la d'espero,
let-him-abandon it with-spur
car pus si delecharia
for more himself he-would-delight
la folors s'escalfaria;
the folly would-heat-itself

e d'autra part qui vol gandir
and on-other side who wants to-escape
a la folor non deu seguir
from the folly not ought to-follow
los deliehs carnals, ni estar
the delights carnal nor to-stand
ocios, ans deu trebalhar
idle rather ought to-toil
sa carn per far abstinencia
his flesh for doing abstinence
o per altra penitencia,
or for other penance
car sobrieyramen trazen mal
for supremely bearing ill
restren hom l'ardor natural.
restrains one the-ardor natural
Encaras mai se deu gardar
Moreover more himself ought to-guard
qui vol la folor esquivar
who wants the folly to-shun
que non dispute de beutatz
that not he-dispute of beauties
de femnas, car per cert sapchatz
of women for for certain know
que en aquel disputamen
that in that disputing
la folia [fort] s'escompren,
the folly strongly itself-kindles
ni parle de putaria,
nor he-speak of whoring

per so car S. Pauls dizia
for this that Saint Paul said
que bos noyrimens, ses duptar,
that good manners without doubting
se corrump fort per lah parlar,
themselves corrupt strongly by ugly speaking
e Jhesu-Crist, ses duptansa,
and Jesus-Christ without doubt
ditz que de gran aondansa
says that from great abundance
del coratge de cui li ve
of-the heart from which to-it comes
parla la boca mal o be.
speaks the mouth ill or good
Encaras se deu fort gardar
Moreover himself ought strongly to-guard
de las femnas trop remirar,
from the women too-much to-gaze-at
car so ditz S Jeronimes:
for this says Saint Jerome
remirar femnas perilhs es,
to-gaze-at women peril is
car trop remiran lor beutat
for too-much gazing-at their beauty
manh home bo so mal tornat;
many man good are ill turned
mas si ve per aventura
but if he-sees by chance
calque bela creatura,
some fair creature

deu lauzar tota vegada
he-ought to-praise every time
lo Senhor que l'a creada;
the Lord who her-has created
estiers nois [deu] trop delechar
otherwise not-himself ought too-much to-delight
en sa gran beutat remirar;
in her great beauty gazing
e ditz mai que hom deu fugir
and he-says more that man ought to-flee
si vol la folor escantir;
if he-wants the folly to-quench
[ni am femnas non habite],
nor with women not let-him-dwell
ni soen no las visite
nor often not them let-him-visit
neis sa sor o sa cozina,
even his sister or his cousin
car mals nais de mal' aizina,
for ill is-born from evil opportunity
e tra ischimple de Thamar
and he-draws example from Tamar
ab la cals Amnons ac afar,
with the which Amnon had affair
lo cals Amnons foc son fraire
the which Amnon was her brother
e David reis fo lor paire;
and David king was their father

per que nulhs hom que be vol far
for which any man who well wants to-do
non deu ab femna sols estar,
not ought with woman alone to-stand
car om e femna son carnal
for man and woman are carnal
e aparelhat a far mal,
and prepared to do ill
e femna sobeiramen
and woman supremely
aitan cant a menhs de bon sen;
as-much as she-has less of good sense
per qu'el en fai comparazo
for which-he thereof makes comparison
a ponchura d'escorpio,
to sting of-scorpion
[et a fort vesq de l'enemic]
and to strong birdlime of-the enemy
quens decep en forma d'amic,
which-us deceives in form of-friend
e l'aparelh de foc ardent
and the-preparation of fire burning
qu'es pres de restolh am gran vent;
that-is near of stubble with great wind
e apar quant es perilhos,
and it-appears how-much it-is perilous

que Jesu Crist dis que si nos
for Jesus Christ said that if we
las autrui molhers remiram
the other's wives gaze-at
quar aver las cobezejam,
because to-have them we-covet
avem ja complit le peccat
we-have already accomplished the sin
en la deslial voluntat.
in the disloyal will
Diran alcu: «Messier Maffre,
Will-say some Master Matfre
pus tan perilhos [es], per que
since so perilous it-is for what
vos aves tan desus lauzatz,
you have so above praised
els aymadors accosselhatz
and-the lovers counseled
que per aver pres e valor
that for to-have worth and merit
amon donas d'aquest' amor,
they-love ladies with-this love
eyssenhan els de domnejar
teaching them of courting
per mai la folor escalfar.»
for more the folly to-heat
Ad ayso respondray de cor:
To this I-will-answer from heart

«Ai desus dig tan de lauzor
I-have above said so-much of praise
d'aquesta natural amor,
of-this natural love
quar temps i a de prezicar,
for time there is of preaching
temps de rire e de trufar,
time of laughing and of jesting
e quar per cert l'amor en se
and because for certain the-love in itself
es bona quant hom n' usa be
is good when one thereof uses well
co cels qu'estan en estamen
as those who-stand in estate
de matremoni lialment,
of marriage loyally
quar autrament ses ajustar
for otherwise without joining
nos poyria ges conservar
not-itself could at-all to-preserve
nostra natura humanals
our nature human
ni d'autres sentens animals.
nor of-other sentient animals
L'amors donc bona seria
The-love then good would-be
qui gent reglar la sabria,
who nobly to-rule her would-know

si que non volgues mal uzar
so that not he-wanted ill to-use
ni l'autruy molher envejar,
nor the-other's wife to-envy
[et] am mezura restrenhen
and with measure restraining
aquel fol carnal movemen;
that foolish carnal movement
e si non avia poder
and if not he-had power
del movemen reglat tener,
of-the movement ruled to-hold
faria sen, al mieu albir,
he-would-do sense to-the my judgment
si per la calor escantir
if for the heat to-quench
a matremoni venia;
to marriage he-came
quar dis sant Paul: miels seria
for said saint Paul better it-would-be
qui no pot sa calor reglar
who not can his heat to-rule
que prezes molher que cremar,
that he-should-take wife than to-burn
e l'ames cum la carn sia,
and her-should-love as the flesh be
empero de bona guia,
yet in good way

quar l'amor deu amezurar
for the-love he-ought to-measure
que no la deu ges tant amar
that not her he-ought at-all so-much to-love
quel do de si senhoria,
that-to-her he-give of himself lordship
ans se tang qu'el senhor sia.
rather itself befits that-he lord be
Pero lial si deu redre
Yet loyal himself he-ought to-render
pus que lial la volc penre,
since that loyal her he-wanted to-take
e deu en son ajustament
and he-ought in his joining
aver aquest entendement
to-have this understanding
quez el per peccat esquivar
that he for sin to-shun
en matremoni vol estar,
in marriage wants to-stand
et ab sa molher s'atura
and with his wife himself-stays
per aver engenradura
for to-have offspring
lialment ad onor de Dieu
loyally to honor of God
que fara le servisi sieu,
that will-do the service his

cossiran que Dieus verament
considering that God truly
le davan-dig ajustament
the before-said joining
volc e mandech per coservar
wanted and commanded for preserving
[l'uman] linhatge ses dubtar,
the-human lineage without doubting
adordenan c'una ses plus
ordaining that-one without more
per son cabal [n'aje] cascus,
for his capital thereof-should-have each
e la sua cascus ames
and the his each should-love
e l'autruy no cobeszeges.
and the-other's not should-covet
Est' amor sancta seria
This love holy would-be
qui enaychi la regia,
who thus her ruled
mas qui estiers la governa
but who otherwise her governs
ses dubtar si eys iferna.
without doubting himself self damns
E si tot yeu en los tractastz
And if all I in the treatises
sobieyras ay dig vanetastz,
supreme have said vanities

et ay tractat d'aquest'amor
and have treated of-this-love
segon la mondana folhor,
according-to the worldly folly
et ay lauzat quez om domney
and I-have praised that one court
mostran la via del cortey,
showing the way of-the courting
totas vegadas cosselhan]
all times counseling
que hom non quieira ni deman
that man not seek nor ask
de sa dona ni vuelh'aver
from his lady nor want-to-have
nulha causa de non dever,
any thing of not duty
ans s'esfors per lieis de be far
rather himself-strive for her of well doing
e de malvestat esquivar,
and of baseness to-shun
las cals causas qui faria
the which things who would-do
lo domnei mot bos seria.
the courting very good would-be
Vos auzetz dire d'altra part:
You hear to-say on-other side
tals se cuja calfar que s'art,
such-one himself thinks to-warm who himself-burns

e maintas vegadas mals ve
and many times ill comes
de so c'om cuja far per be;
from that which-one thinks to-do for good
atretal es qui domneja
likewise is-it who courts
car per aital domnei foleja,
for through such courting he-plays-the-fool
que nois pessava, quan s'i mes,
who not-himself thought when himself-there he-put
que tan de folor ne vengues,
that so-much of folly thereof would-come
nis pot far c'om sega domnei
nor-himself can to-do that-one follow courting
que a vegadas no folei;
that at times not he-play-the-fool
car sapchatz cert que domnean
for know sure that courting
cuelh hom soen folia gran,
gathers man often folly great
e la folors, senes dupdar,
and the folly without doubting
escalfa mot per domnear,
heats much through courting
car greu de pega trobaretz,
for hardly from pitch you-will-find
cant es cauda, que nous laizetz;
when it-is hot that not-you you-soil

per que sapchon li amoros
for which let-know the lovers
quel domnears es perilhos,
that-the courting is perilous
car maintas folias se fan
for many follies themselves make
jogan, rizen e domnean,
playing laughing and courting
e es fols qui no s'albira
and is fool who not himself-considers
can mal fai o mal cocira,
when ill he-does or ill thinks
que cascus merit trobara
that each reward will-find
segon so que fah sai aura,
according-to that which done here he-will-have
aja sai fah o be o mal;
let-him-have here done either good or ill
don dis en P. Cardenal
whence said sir Peire Cardenal
mostran la via de salut:
showing the way of salvation
«Que Dieus a son arc tendut
That God has his bow drawn
e traih aqui on vol traire
and shoots there where he-wants to-shoot
e faih lo colp que deu faire
and makes the blow that he-ought to-make

a quec si cum a mergut
to each just as he-has deserved
segon vicis o vertut.»
according-to vices or virtue
Assatz vos ai tractat d'amor
Enough you I-have treated of-love
de mascle ab feme entre lor,
of male with female between them
ara tractem d'amor d'efan
now let-us-treat of-love of-child
que totas creaturas an.
which all creatures have
Sapchatz d'aquest' amor coral
Know of-this love heartfelt
qu'ela nais de dreg natural,
that-she is-born from right natural
don vezetz que naturalmen
whence you-see that naturally
tota creatura que sen
every creature that feels
ama fort s'engenradura
loves strongly its-offspring
d'amor molt coral e pura;
with-love very heartfelt and pure
car non es amors tan corals
for not is love so heartfelt
nulh'autra cum es paternals,
any-other as is paternal

quar mais am' hom d'amor bona
for more loves man with-love good
sos efans que sa persona
his children than his person
moltas vegadas ses dupdar;
many times without doubting
e nostra leis o ditz tot clar
and our law it says all clearly
que sos effans amolh pairo,
that his children love-them fathers
e tot aiso es de raso,
and all this is of reason
d'amor ben adordenada,
of-love well ordered
drechureieira, ben reglada,
righteous well ruled
car hom nols deu ges tant amar
for man not-them ought at-all so-much to-love
qu'en vuelha s'arma ifernar,
that-thereof he-want his-soul to-damn
nils deu tan folamen amar
nor-them ought so foolishly to-love
que si lor ve mal dir o far
that if them he-sees ill to-say or to-do
tantost non prenda castier,
at-once not he-take chastisement
car nols ama be qui nols fier
for not-them loves well who not-them strikes
e nols bat en lor joventut;
and not-them beats in their youth

car pueis son gran e avengut
for since they-are great and grown
no i pot hom cocelh penre,
not there can one counsel to-take
mas domentre que son tendre
but while that they-are tender
los deu hom tener en destreg
them ought one to-hold in constraint
baten, feren cant an neleg;
beating striking when they-have misdone
car qui de prumier ben los bat
for who at first well them beats
los a, en derrier, a son grat;
them has at last at his will
quils te [veziatz] de prumier
who-them holds spoiled at first
trobals rebelles de derrier;
finds-them rebellious at last
per qu'es coscelhs de Salamo
for which-it-is counsel of Solomon
c'om a la vergua non perdo,
that-one to the rod not pardon
car nols ama d'amor fina
for not-them loves with-love true
qui nols te en disciplina,
who not-them holds in discipline
per que totz hom pros e senatz
for which every man worthy and wise
te sos efans disciplinatz,
holds his children disciplined

e cel que a petit de sen
and he who has little of sense
laissa lor far tot lor talen;
lets them to-do all their desire
per so conois hom bon paire
for this knows one good father
34585 can [l'efan] son de bon aire,
when the-children are of good nature
e conois hom sa folia
and knows one his folly
can de mal far nols castia;
when from ill doing not-them he-chastises
car auh dir mainta vegada:
for I-hear to-say many time
de tal senhor tal mainada;
of such lord such household
34590 mas alcu fol per gran folor
but some fools through great folly
no sabo reglar est' amor,
not know to-rule this love
car los efans non repenran
for the children not they-will-rebuke
de nulha causa malestan,
of any thing unseemly

ans riso de lor fadezas
rather they-laugh at their follies
e pesson de grans riquezas 34595
and think of great riches
e de grans terras amassar
and of great lands to-amass
de quels puescan be ricx laissar.»
with which-them they-can well rich to-leave